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THE RELEVANCE OF THE HUMAN LIFE CYCLE FOR
MARRIAGE AND FAMILY EDUCATION AND COUNSELING
AMONG THE BANTU IN THE WEST LAKE REGION OF
TANZANIA, EAST AFRICA.

School of Theology at Claremont, Ph.D., 1974
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The Relevance of the Human Life Cycle for Marriage
and Family Education and Counseling among the
Bantu in the West Lake Region of Tanzania,¹
East Africa.

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Sebastian Kompaan Lutahoire
June 1974

This dissertation, written by

Sebastian Kompaan Lutahoire

*under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
requirements for the degree of*

DOCTOR OF PHILOSOPHY

Faculty Committee

Howard Chenebell
Chairman

Patricia Martin Doyle

Alleg. Moore

Frank H. Kemper

Date *June 7, 1974*

Joseph C. (Jay) J.

PROLEGOMENA

The concept of the Human Life Cycle Among the Bantu of the West Lake Region of Tanzania could be viewed in the light of the humanity of Jesus of Nazareth who was

conceived (His clan and friends were very
born happy and came to meet him.)
raised

oppressed and humiliated, but he
taught and counseled with men, women, and
children. His purpose was to humanize and
develop their potentials for the second and
eternal life.

However, his life span was shortened by enemies. He
died (relatives and disciples were grieved),
was buried (they felt his absence).

Alas, he was: Raised from the dead. Now he
sits on the right hand of God (actively helping
his family.)

The continuity of his existence is experienced by all those
who are related to him (through faith active in love).
He will come, (although he lives among his relatives--all
those made children of God through him), to judge the
quick and the dead (he is able to communicate with the
dead and the living who live on earth and in the beyond--
in spirit).

It is the author's belief that life does not end but
may change at each stage. Developmentally, we all are in
the process of "becoming," to be able to utilize our
potentialities and actualization. To live is to be related
and to be related is to influence and be influenced. Hence,
interaction and cogent communication are essentially impera-
tive for the development of one's potentials and realization
for a constructive and responsible life rooted and defined
in the Creator and Sustainer.

DEDICATION

In the memory of my paternal and maternal grandparents and relatives of the respective clans of the BAGAHE-AGAYUMBA-ABALISA (pastoral or shepherd clan from Mpororo-Ankole) of Masheshu and that of BAHUNGA-ABASHWERE of Nyakigongo, Kituntu, Karagwe who arranged the marriage of our parents, Evaristor L. Mazimba, and Felistor Alikiliza WAMARA, out of which my sisters, brothers and I have been given life and first impressions of experience. Our father continues to have the authority over us all even when we have given life to our children--we all are his offspring.

In the memory of our lovely, patient and influential mother whose interest was in family therapy by means of herbs and physical therapy. She now rests with many others from us in the "BEYOND". Later, she was joined by our lovely 10-month old daughter whose earthly life was shortened by malaria in (1966) --"Hope Amanya" is the name of our daughter who lives in the bosom of Felistor Alikiliza Lutahoire (ca. 1905-1961), her paternal grandmother. When we go there we will join people from our clan and our dear ones.

To my wife Ericah K. S. K. Lutahoire with whom I share the stage of generativity, the stage that gives us a sense of productivity, care, tradition, education and culture to be passed on to our dear living children, Verajescah Koku-

tona, Jesse Murokozi, Rehema Felistor, Neema Kokuberwa and Mugisha Justin Muzaula.

To the Evangelical Lutheran Church in Tanzania, North Western Diocese, whose training, counseling and Christian nurture have a great room in my inner space--the spiritual, social, psychological, and professional realm.

On the whole, clans of the respective grandparents including relatives, parents and relatives of the extended family and the Church have shaped me and can now reflect the imprints and experiences consciously or unconsciously. Hence, I find myself a part of three in one.

Thanks to all those who helped me either with encouragement, ideas, typing, proofreading, or any of the myriad details which are involved in the completion of my doctoral study program.

Thanks to the Lutheran School of Theology at Chicago where I read for the Bachelor of Divinity and Master of Sacred Theology Degrees. I remember the warmth and understanding of faculty members of the School of Theology at Rock Island, and at Chicago. I appreciate the kind advice and encouragement from Professor Dr. Paul R. Swanson who reawakened and stimulated my interest in further studies for the Doctor of Philosophy degree in personality and counseling.

I remember words of encouragement from members of the North Western Diocesan synodal council who secured me a scholarship from the Church of Sweden Mission without which I would have not been able to come back to the United States.

My vote of thanks are due to the faculty, student body, staff and all friends at the School of Theology, Claremont, California, for the moral and academic sharing experience. I also extend my gratitude to the Rev. Paulsens and members of Prince of Peace Lutheran Church who in many ways have contributed to my spiritual and moral growth and stability. Thanks to all congregations, pastors and all

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May heavenly powers grant to each one of those involved in my study, peace and glory of life that strives for the process of humanisation for insight, awareness and concern over the development of the human life cycle through marriage and family education and counseling.

S.K.L.

June, 1974

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
A. Purpose of the Dissertation	1
B. Background Information	4
C. Methodology	23
1. Scope of Study	23
2. Source of Data	26
3. Definition of Terms	26
D. Strategy of the Data	29
1. Socio-Cultural-Theological Approach	29
2. Sociological-Psychological Approach	30
3. Psychological-Theological Approach	30
II. STAGES OF HUMAN LIFE CYCLE IN AFRICAN PERSPECTIVE	32
A. Birth--Childhood	32
1. Pregnancy	32
2. Birth	42
3. Child-naming	56
4. Child Care and Training	62
B. Puberty--Adolescence	80
1. Initiation (7-14 years)	80
2. Apprenticeship and Expectations	87
C. Marriage	91
1. The Nature of Marriage	91
2. Kinds of Marriage	92
a) Traditional Marriage	92
b) Islamic Marriage	101
(1) Islamic Law	101
(2) The Value of a Woman	107
(3) Husband and Wife	108
(4) Summary	113
c) Christian Marriage	114
(1) Roman Catholic	114

CHAPTER	PAGE
(a) Influences on Concept of Marriage from Church Tradition	114
(b) The Recognized Marriage	119
(c) The Repudiated or Invalid Marriage	122
(d) Summary	129
(2) Lutheran	130
(a) The Nature of Lutheran Marriage	130
(b) Differences as to Termination of Marriage	138
(c) The Marriage as Rite, Right and Responsibility	140
(d) Summary	143
(3) Conflicts, Separation, and Divorce	144
D. Adult--Mature Years	151
1. The Mature Person and Interfamilial Relationships	151
2. The Mature Person and the Broader Community	156
E. Death and the Dying	160
1. The Elderly Person	160
2. The Sick Person	163
3. The Dying	166
4. The Burial and Mourning	173
5. The Bereaved	180
6. The Heir	187
7. Summary	189
III. NEEDS OF THE HUMAN LIFE CYCLE FOR COUNSELING AND EDUCATION	194
A. The Need for Pre-marital, Marital and Family Education and Counseling	194
B. The Need of Revivalist Groups for Counseling and Education	202

CHAPTER	PAGE
C. The Need for a Model of Communication and Its Application to the Human Life Cycle in Continuing Family Counseling Education	224
1. The Need for Improving Communication.	227
2. Media Methods in Tanzania	231
3. Purpose and Meaning of Communicating Family Education	232
4. Summary	241
IV. SUGGESTIONS AND CONSIDERATIONS FOR NEW APPROACHES TO THE HUMAN LIFE CYCLE . . .	244
A. Teaching and Counseling Methods in Schools and Groups at Each Stage of the Human Life Cycle	244
B. Conclusions and Recommendations	263
APPENDIX	316
A. Haya (mostly Ihangiro) Indigenous Names	316
B. Membership of the Main Christian Churches	321
C. Meditation on Luke 10:25-28	323
D. Erikson's "Eight Stages of Man"	325
BIBLIOGRAPHY	327

CHAPTER 1

INTRODUCTION

A. PURPOSE OF THE DISSERTATION

The main concern of this thesis is the person: the development of one's personality, the meanings, goals, obstacles and problems in one's life as well as one's basic physical and spiritual needs from birth to maturity and old age and death. The concern is to explore and present the African religious, philosophical, sociological and psychological aspects of life which differentiate the African-Tanzanian person and lead that person to identify himself as "homo religio."

The research deals basically with the stages of the life cycle of the "Bantu," with their beliefs, needs and philosophies of life from birth to maturity to old age and death. This is a people known to the author through literature and experience as the people who are concerned with external forces intruding into their lives. Strategically and historically, the person, who is known as the "muntu" (human being) in Tanzania confesses, as Julius K. Nyerere comments:

We have been oppressed a great deal, we have been exploited a great deal, and we have been disregarded a great deal. It is our weakness that had led to our

being oppressed, exploited, and disregarded, we now intend to bring about a revolution which will ensure that we are never again victims of these things.¹

Our focus at this point can be reflected upon in the form of a question: "How can we help the people of Tanzania to gain self-awareness so that they may become meaningfully freer and more responsible in relation to their neighbors and their God?" In the light of education and counseling, we first must seek to enable men and women, young and old alike, to develop a sense of identity and to become aware of their individual potentialities. To be able to do this, we must teach the relevance of the various stages of the life cycle for marriage, family education and counseling. Like Gibson Winter, the author strongly believes that no nation can develop a sense of creativity and stability unless the people who make up that nation are born and raised in creative and stable families.² With Karen Horney, the author also believes that the first school of personality development is one's home in that disorders of human behavior represent patterns of interpersonal behavior acquired in relation to situations within the family.³

¹"The Arusha Declaration and TANU's Policy on Socialism and Self-Reliance Publicity Section," (Daressalaam: Tanganyika African National Union, 1967), pp.4-5.

²Gibson Winter, Love and Conflict (New York: Doubleday, 1961), p.27.

³Karen Horney, Our Inner Conflicts (New York: Norton, 1945), p.19.

It is the author's purpose in this dissertation to develop models of education and counseling which will enable our people in Tanzania to break through the particular traditions which lead them to externalize their problems and conflicts within the family setting. Whenever anything happens in a home, people ask "Why should this or that happen?" Often, these things are thought to be caused by neighbors or by bad people such as witches, sorcerers, wizards or the like. While people are concerned with bad luck and other external influences and forces, it is our belief that they should turn to self-analysis and be able to develop self-actualization. In this light they may acquire a sense of responsibility for developing their potentialities and thus overcome the externalization of their problems. Hence, the author seeks to explore and to present the best possible alternatives for consciousness-raising which he thinks would be of help to married couples, families, teachers, ministers of the church, educators, medical practitioners, politicians and leaders of our nation.

In so doing, we hope to help these persons develop a sense of responsiveness and responsibility to their families, clans, tribes, schools, hospitals, welfare centers and other community centers. We also seek to challenge and correct some misgivings concerning African culture, traditions, and its religious, philosophical, economic and political life that are presented by Western writers. In the final

analysis, the author hopes that his research and contributions may be used in discussion groups in universities, colleges, secondary schools, community centers, church groups and other social institutions in Tanzania.

Finally, it is the author's aspiration that this dissertation may be used to orient young missionaries, educators, sociologists and marriage and family counselors from other parts of the global village. In order to accomplish all the above, the author of this thesis takes the opportunity to initiate dialogue and to offer proposals, resolutions and models of education and counseling which may meet the needs of Africans for gaining insight into life and growth, from birth to old age.

B. BACKGROUND INFORMATION

Africa, of which Tanzania is a part, has been regarded by white people as a continent of darkness and of uncivilized peoples. It has been described in many abusive ways, such as "the sleeping giant." In the field of research and experimentation, Africa is described as a continent of savages who believe in magic and superstition but who are yet ready to imitate the white people's customs and life styles. Some prominent white "experts,"⁴ have made accusa-

⁴Henry M. Stanley (in Africa ca. 1871-1904), David Livingstone (1841-1873), Albert Schweitzer (1931-1962) Colonialism in Africa (1870-1960).

tions similar to the following:

I put a mango here, a banana here, a breadfruit here. The Africans do not know enough to tell which tree is which. I explain. They walk away and by the time they reach the river in ten minutes they have forgotten.⁵

To be civilized, the Doctor thinks, a person must pass four tests. He must not lie, he must not steal, he must prove that he values property, and he must be kind to animals....A word about the relations between the whites and the blacks. What must be the general character of the intercourse between them? Am I to treat the black man as my equal or as my inferior? I must show him that I can respect the dignity of human personality in everyone, and...the essential thing is that there shall be a real feeling of brotherliness. How far this is to find complete expression in the sayings and doings of daily life must be settled by circumstances. The Negro is a child, and with children nothing can be done without the use of authority. We must, therefore, so arrange the circumstances of daily life that my natural authority can find expression. With regard to the Negroes, then, I have coined the formula: "I am your brother, it is true, but your elder brother."...Have we white people the right to impose our rule on primitive and semi-primitive people?...No, if we only want to rule over them and draw material advantages from their country. Yes, if we seriously desire to educate them and help them attain to a condition of well-being.⁶

Since then, African historians, psychologists, anthropologists and sociologists have reported that all Africans have been under the thumb of the white man. In education, curricula have been set up so as to brainwash the Africans. Colonialism is deemed now to be the cause of poverty, ignorance, disease, oppression and humiliation in Africa. Colonialism disregards African humanity, and today one hears extensive and intensive cries for liberation.

⁵Charles R. Joy, Albert Schweitzer (Boston: Beacon Press, 1965), p.188.

⁶Ibid., pp.179-185.

Leaders like Nkrumah, Azikiwe, Naâsser, Senghor, Kaunda, Seku Toure, Nyerere and their contemporaries⁷ emphasize that our people must have appropriate education. We must achieve a sense of personal development in the struggle for freedom and liberation. But enough food and jobs are a necessary counterpart of the African's struggle to develop his own potentialities in the light of freedom, justice and responsibility. Today, the entire continent of Africa is becoming self-conscious of the dignity and equality of persons. At this point, African leaders have realized that Africa cannot be free unless she first understands her problems and seeks to rid herself of them by means of education and counseling which, then, can bring about revelation for growth and self-actualization. Therefore, our people must be taught the causes of their weaknesses as well as ways by which to combat them.

Before the white men came to Africa, the Africans had their own historical background, culture, traditions, political, economic and religious organizations, both in ethnic and tribal groups. But the first thing the white men did was to discourage and destroy African religious and philosophical life. They came as if they were to command the Africans to start life from a bare beginning. They came

⁷ Colin Morris and Kenneth Kaunda, A Humanist in Africa (New York, Abingdon Press, 1966), pp.117-136.
Julius Nyerere, Ujamaa Essays on Socialism (London: Oxford University Press, 1971), pp.13-37.

to Christianize and civilize the savages of the African continent. And, of course, they had their own goals and achievements in mind. We learn this from King Leopold's messengers who came to visit Africa for the following reasons: 1) scientific research, 2) commerce or trade, 3) colonization, 4) evangelization, and 5) to fight against Islam and introduce Christianity.⁸ Later Dr. David Livingstone is quoted as announcing to his fellow countrymen the following reasons for coming to Africa:

I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open. I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I LEAVE IT WITH YOU.⁹

It was from Livingstone and other such explorers that the white people heard the entire continent of Africa was ripe for trade, colonization and religion. To implement Livingstone's three-fold program, white empire-builders (Germans, French, Dutch, Portuguese, British and others) sat in a conference in Berlin in 1884-85 to divide Africa for their goals. Mission fields and colonies were opened in Africa. In fact, missionaries and colonialists were two-in-one with their purpose of civilizing the savages and introducing God to the heathens of Africa. In implementing their goals, they introduced forced labour and called it corrective

⁸C. P. Groves, The Planting of Christianity in Africa (London: Lutterworth Press, 1964), pp.132-138.

⁹Jack Simmons, Livingstone in Africa (London: English Universities Press, 1955) p.75.

labour; this is still continued in Mozambique, Rhodesia, South West Africa, Angola, South Africa and Guinea Bissau.

These missionaries and colonialists called the people of Africa out of their culture and traditions as if they were to start life anew--from scratch. Missionaries sent reports to their homelands showing how the Lord's spirit won many converts for Christ in Africa. Many Africans were reported to have found Christ because they accepted baptism. At this point, Gandhi reports that Christianity in Africa and Asia became an opiate which deluded people from their actual life to an idealized image of life. Gandhi's complaint was that the moment a person becomes a Christian, he becomes a "sahib-log." He almost changes his nationality. He gets a job and a position that otherwise he could not have gotten. He adopts foreign dress and ways of life. He cuts himself off from his own people.¹⁰ In other words, Gandhi saw the dangers that result when the white men impose their religion upon the Africans and Asians as over against these peoples' own religious and philosophical heritages. In this light, the Africans in Tanzania complain that everything found by the white people in Africa was ascribed to "Satan" or the "Devil." We have found that

¹⁰ K. R. Bridston, Mission, Myth and Reality (New York: Friendship Press, 1965), p.42, quoting Laurens van der Post, Dark Eye in Africa (New York: Morrow, 1955), pp.45-6.

our own culture has been distorted and that, in consequence, we have been exploited, humiliated and disregarded as people. This is witnessed to by Keith Bridston who says:

We force the African continually to take from us and prevent him from giving to us in his own rich way. We deny Africa its own unique creativeness. It is this frustration which is inflaming primitive man in Africa in the individual as well as in collective sense....The missionary either in the van or close behind came to abolish the black man's spirits, give him a new sense of sin, do away with his practice of religion, as base, superstitious, and win over to a new and superior white god. The rejection of Africa in all dimensions was as complete as it could possibly be.¹¹

Obviously, whenever such statements reach the African peoples of Tanzania, they assert that the missionary and colonial approach in Africa has been that of uprooting people from their cultural heritage. Christianity has been preaching resignation; that is, Africans who become converts of the Christian religion are told to direct their attention, interests, hope and faith to the life that is to come after this life on earth. They are repeatedly encouraged to have their hearts in heaven where, supposedly, there is no lust-- "for where your treasures are, there your heart will be." As a result, many African converts to Christianity have lost interest in the politics of their country. They have been deterred from involving themselves in the building of their nations, a process which requires freedom for, and the necessity of, developing individual potentialities. This

¹¹ Ibid., pp. 54-55.

process also demands an economic order which, interpreted in the light of "koinonia," must provide education, food, protection, shelter, clothing, fair production and distribution of wealth as well as freedom, justice, equality, love and unity.

After independence, African Christians have found themselves in the midst of confusion. We ask, "We know something about your religion and your culture. But when we try to adopt your way of life, we find ourselves trapped. If we accept your book of religion and your life-styles, how are we to build our own nations? How are we to meet with our non-Christian brothers and sisters in the extended and traditional communalism of Africa?" Hence, young people have almost decided to go back to their pre-Christian and pre-colonial traditions. But the older people who have been under the influence of Western culture say that returning to the African cultures would mean returning to those old beliefs that have been ascribed to the "devil."

Notwithstanding, it must be borne in mind that Africans are bound both psychologically and sociologically to their land. They believe that the land belongs to their ancestors; to use the land is to be a trustee of the clan or tribe. Even though other tribes in Tanzania have been wandering groups, those left behind continue to care for the land. To tell an African in Tanzania that his heritage is in heaven is to make the issue too abstract; Africans have a

sense of practical things, so no matter how decorative things may be, they must serve some purpose in daily life. Again, to tell an African in Tanzania that those who die will return in a physical body is to contradict their views of nature. Africans believe that when a person dies, he is changed into a living spiritual being. This spiritual being is closely related to its relatives. The spirit of a parent watches over the family and is ready and capable of helping the family on earth in times of crisis. He may intervene in the behavior of the living family--for better or worse, depending on the situation. We may say, therefore, that the African view of mortality is ontologically oriented; it is inseparable from man's being. Those of us born in Tanzania share the tradition which stresses that to be a Christian does not mean "to hang in the air." A person who is a Christian must be rooted in a psychological, philosophical and geographical present, and he is situated in a complexity of customs. Consequently, the author must seriously consider the African mentality in the light of African religions and philosophies.

Let us, for example, consider the concept of sin among the African "Bantu" people. For the Bantu, sin would be defined as estrangement and alienation which causes death and separates one from one's community. Sin brings about evil and deadliness in the life of the family and of the individual. Therefore, it must be avoided as early as is

possible--from pregnancy and maturity to old age and death. If a pregnant woman consciously or unconsciously sins, she knows or believes that sooner or later she will have to pay the price. She may have to face abortion or miscarriage, she may die at childbirth, or the child may die soon after birth. Traditionally, a parent who sins may bring death to himself or to the members of his family. Hence, the tradition in the ethnic religions of Africa deal with the fact of sin in the effects that it may bring upon the individual and his community. As observed by P. Van Pelt in his book Bantu Customs in Mainland Tanzania,¹² the wrongdoer may seek to escape the deadliness in which one believes he has participated by undertaking immediate action. He must consult an expert or specialist for the renewal of his personality or of the homestead, or else such deadliness is likely to cause evil in the home of the participant. We have rooted in our tradition a belief which holds that a person can never die on his own (Omuntu tayafera, kafa agira ahibamwegeka). This means that when a person dies, the cause of death must be investigated and found out; if not, that cause may continue to harm and to kill more members of the dead person's family.

According to the above beliefs of the African peoples in Tanzania, Western writers and missionaries deduce that the God of the Africans is far away; therefore other

¹²P. Van Pelt, Bantu Customs in Mainland Tanzania (Tabor Tanzania: T.M.P. Book Department, 1971), pp.17-57.

beings must be contacted before they meaningfully can think of approaching Him. The fact is that God, in the African mind, is holy, numinous, the Lord and controller of the universe. He is the Most High; He is the Righteous One whose eyes are luminous and see every living visible and invisible organism. Man is so small that it is difficult for him to approach the Almighty directly. But man can do so by way of those who are already close to Him and capable of seeing Him. The dead are spirits who keep contact with Him, they are His messengers. Because God is the Spirit of spirits and because the spirits can be contacted by specialists (diviners, medicine persons, doctors and others who have the spiritual virtues invested in them or who are trained in demonology), communication with the spirits is important. In times of crisis, ancestors must be invoked for solicitation for the welfare of the living relatives. Ancestor spirits are believed to have the power of making intercession; they are empowered to search all things. Because they are joined to the Lord, they are perceptive and telepathic in the lives of humans.

At this point, there is an issue which needs our attention. Very often, pastors and bishops of the Christian religion are equated with spiritualists who have achieved the science of spiritism through training and ordination. Therefore, a prayer said by a minister or especially by a bishop carried weight in the life of the afflicted.

Ministers are believed to have special gifts from the Spirit of God. To some extent, Christianity is looked upon as a tribal religion because of its many diverse doctrines and theologies. Each tribal denomination of the Christian religion in Tanzania has been preaching the universality of Christianity (that there is no salvation outside of Christ Jesus who is the man for others) and teaching its promises (that Christ Jesus is the man in whom all people can be saved and united). Along this line, the Africans of Tanzania have no quarrel with such beliefs, for Jesus can be venerated and honored as one of the great ancestors. In fact, he could be invited to be the head of the clan, of the tribe or even of the nation. But when Christ is said to come again in his body to judge the quick and the dead, people ask, "Where is he, in the church or up there or over there in the clouds?" To have such an ancestor creates a gap among the living, especially for his followers who are told to wait until he comes. In time of trouble, our people like to contact the one who is very near to them for help; ancestors and specialists must be consulted in time of need or crisis. At this point, the Christian Church must seek to bridge this gap it has created among the Bantu people. Jesus is called "God," and this concept is debatable and, at the same time, a delicate issue for our people. While it is not the author's intention to explore the problems of Christol-

ogy at this time, he thinks it will be necessary for the Church in Africa to do so in the perpetuation of the Christian faith among African Christians.

It must be pointed out that for Africans, ancestors are never considered to be gods; ancestors are intermediaries like the saints of the Christian faith. They are relatives who are dead but yet living, capable of helping the living relatives in their particular clans. They are also capable of doing harm to intruders from outside the clan. When any appeal is made to any of the ancestors, the Bantu of Tanzania are certain that the greatest help is from God the Almighty and that the ancestors are His limited servants. These ancestors, therefore, could be likened to St. Joseph or St. Paul whenever these latter are invoked to pray for the living.

The author has been using the term "Bantu" and now must turn to it and make the meaning clear. The term itself will be defined later. In the author's research, he finds that it is not easy to trace the origin of the "Bantu" race; the lineage of the "Bantu," while distinctive, is yet ambiguous. This is demonstrated by the fact that while all Bantu consider themselves to be closely related there are yet nearly three hundred Bantu languages. It is interesting that the Bantu are said to have spread over about three-fourths of sub-Saharan Africa in a relatively short period of time. Historians and anthropologists report that the

pre-Bantu were already a people of mixed marriages and families and that wherever the Bantu went they mixed themselves with the people with whom they came into contact.

The best example is found in the Bantu of Tanzania who, by means of marriages or concubinage, mixed with aboriginals, namely the Bushmen, Hottentots and neolithic peoples. Moreover, they met and mixed with the Afro-Asians whose parents (the Arabs) had been settled in the coastal areas of East Africa for more than a thousand years. And these Arabs had already introduced the Islamic religion and their culture to the Africans long before the white men set their feet on the soil of Tanzania. In large part the Bantu of Tanzania are patrilineal. There are, however, a few matrilineal tribes said to have come along the coast from the southern part of Tanzania.

Culturally and socially, whenever anything happens in a family, the Bantu quickly think "Why now?" and "Why for us?" As the Rev. Knud Ochsner, a Danish missionary and former student pastor of students from the region of West Lake in Tanzania comments: "even when a tree falls and hits one's car or a person, most Africans are interested simultaneously in the questions of 'How?' and 'Why?' In whatever happens, God is considered to be behind everything that happens in nature."¹³ Although the grave does not

13 Knud Ochsner, "Church, School and the Clash of Cultures, examples from North-West Tanzania," Journal of Religion in Africa, IV(1971-72), pp.97-118.

limit one's existence, Africans--like all other people in the world--are interested in life here on earth. Hence, questions concerning life, its obstacles, problems and crises must be answered in the here and now. In times of crisis, specialists, diviners, medicine persons and priests of our traditional world must be contacted for help.

On the whole, experts such as Monica Wilson, Junod Henri, Kardiner, Taylor, Janheinz Jahn,¹⁴ and Johann Carl Hellberg,¹⁵ would agree with the author in saying that before colonialism, African life was never compartmentalized into different spheres. The religious life included the socio-economic and political structures. The causes of good and bad fortunes were unknown, and people could ascribe their fate to mysterious forces and beings which existed in nature. The lack of rain affords a good example. Whenever crops begin to wither because of drought, people become concerned and ask "Why now?" and "Why us?" In investigating the origin of religion, anthropologists and sociologists like Durkheim and Frazer have found that religion emerges from such diverse spheres as magic and science. This, however, is not the author's concern since the religions of the people are present and must be acknowledged.

¹⁴ J. Jahn, Muntu, the New African Culture (New York: Grove Press, 1961)

¹⁵ C. J. Hellberg, Missions on a Colonial Frontier (Lund: Berlingska Boktryckiriet, 1965)

The author's interest lies in the effects of religion in the lives of the Bantu at each stage of the life cycle. The approach is existential, viewed in the light of anthropology, sociology, psychology, philosophy, theology and culture as understood by the Bantu. To put it bluntly, religion in the life of the African is inseparable from his total identity with the group; it is a tribal religion.

Those who accuse the African people of magic and superstition fail to realize that these two elements are found in every religion of the world. For many centuries, Christianity has been grappling with the same issues. No one has ever been able to describe clearly and correctly who and what God is in human language. In the Bantu understanding, God is the supreme and transcendental Being who sees and preserves life. All life comes from Him. Traditional legends show that God once lived among his people; but he became annoyed with the actions of his people and withdrew from them when they were still asleep. Since then no one has been able to discover his residence. However, big trees, caves, mountains, lakes, seas, churches, mosques, temples and similar places have been allotted and dedicated as his dwelling and visiting places.

According to the author's presentation, it may seem that the Bantu of Tanzania are so conditioned by their culture, taboos and totems that they do not think of themselves as individuals but as links in a big chain.

Specialists, the so-called witchdoctors and medicine persons, play an important role in the protection and immunity of the people. In the African meaning of the word, "family" includes kinship. All those who can trace their origin back to a common ancestor belong to the same kinship and they recognize each other as family members. This is why the Bantu differ in definition and practice from the Western concept of the nuclear family. While a father's brothers are uncles in the Western culture they are, in Bantu life, "little fathers" (Baba wadogo or Bata-t'ente). The sisters of the same father are "aunts." The brothers of the mother are "uncles" but the sisters of the mother are "little mothers" (Mama wadogo or Bamaw'ento). It then follows that the children of the little fathers are called brothers and sisters whereas the children of aunts are cousins. The child born in Bantu society must know how many fathers, mothers, sisters and brothers belong to the same totem and taboos under one common ancestor.

We have been dealing with the religious and philosophical understandings of life of the Bantu people. Now we must look at some aspects of the current situation of life in Tanzania. As an African country, Tanzania is economically a part of the third world where the average life-span is 42 years. The annual income per capita is approximately \$120. While the population increases at a rate of 2.7 percent a year, the mortality rate for

children is still very high as many of them die from the ages of six months to five years. Parents are always unsure of how many of their children will survive during that period of the life cycle. Consequently, the parents in the Tanzanian society are still scared and concerned over sickness and the demonic powers such as witches, sorcery and fate which are believed to be the cause of disease and death.

About five percent of the population lives in cities and urban areas, whereas ninety-five percent live in rural areas. Therefore, most of the people are dependent upon cash crops such as raw cotton, banana, coffee, maize and other forms of consumables which they raise for their own subsistence each year. The government's goal for Tanzania is socialism, rooted in communitarianism. To reach this objective they encourage the people of Tanzania to settle in villages. Community life is important because it represents the common welfare of a people. Men and women are not a means but the central focus for all development. They must be freed from ignorance, disease, poverty, hunger, injustice, prejudice, fear, racialism and tribalism. Therefore, those who live in villages must be willing to work on a cooperative basis.

Tanzania is agricultural; however, the indigenous people are still untrained and unskilled peasant farmers. As the soil is one of Tanzania's greatest assets, it is

important that new methods of farming be learned. And the agricultural people are now being introduced to mixed farming and are being taught to be self-reliant. Simultaneously they are encouraged to develop a sense of identity, dignity, prosperity and equality. Tanzania is struggling towards economic development. The emphasis of this effort is that neither race, tribe, religion nor any other individual characteristic can deny a man his rights as an equal member of the society.

Tanzania's population is twenty-five percent Christian and seventy-five percent non-Christian. The influential and organizational religions in Tanzania are Christianity, Islam, Buddhism, Hinduism and the primordial, traditional religions. It is noteworthy that the Islamic religion claims approximately one-third of the population while Christianity claims only one-fourth of the populace.¹⁶

As is being done throughout Africa, Tanzania is encouraging its young men and women to develop a sense of identity and unity, based upon a common belief in the parenthood of God and the unity of the human family. Co-education, national service, participation in nation building and literature are some of the means being used to accomplish this. However, many of the changes that are

¹⁶
"Economist Intelligence Unity," Investment Opportunities in Tanganyika (1965), p.11.

occurring in the development of the new nation are causing many problems. Educators, sociologists, medical practitioners, priests, pastors, parents and leaders of our nation are faced with such questions as:

- 1) Is romance bad in school and in town?
- 2) Is it necessary to be married according to European law, through the church or courts?
- 3) Are sex play and pre-marital intercourse sinful?
- 4) Why is it necessary to prohibit abortion by law or religion when the society does not accept illegitimate children?
- 5) Why should partners in marriage belong to one particular religious faith?
- 6) Since religion and politics have roots in two separate realms of life, should not religion be divorced from the political-socio-economic life?

The foregoing issues and concerns, among others, lead the author, a Tanzanian Christian counselor, churchman and academician to ask the question: "What should the state and church in Tanzania do to convince young men and women, parents, marrieds, adolescents and children to think of the relevance of the various stages in the life cycle for marriage, family education and counseling?" It is important for us to reflect upon the need for premarital, marital and family education and counseling. At the same time, the author realizes that in Tanzania economic and social forces have been the leading factors in monogamous, polygamous and mixed marriages. Also, it might be kept in mind that the increased interaction of the citizenry with city life makes the young and old alike lose their sense of identity with the traditions and with the philosophical and religious

life. Poverty, ignorance, disease and prejudice have led young men and women to separation, desertion, divorce and to the misuse of their leisure time.

Therefore, the author feels that it is time to take the initiative to open up effective dialogue for amendments, proposals and resolutions and to develop relevant pedagogical and educational curricula which could meet the needs and questions of the Tanzanian people. We can no longer accept the divide, conquer and rule methods practiced by the colonialists and missionaries of the nineteenth and early twentieth centuries. The author is seeking to develop educational and counseling programs which will be applicable and relevant to all people at the various stages of their life cycles, regardless of individual creed, color, class and religious belief.

C. METHODOLOGY

1. Scope of Study

This thesis seeks to explore the African understanding of the development of personality and religious behavior from birth to maturity and death; in particular, this study will be concerned with the Bantu race in the West Lake region of Tanzania. The first chapter or introduction deals with the historical background of the people, the country, politics, the religions and the various philosophies of life

which have a bearing upon the development of the individual's personality in Tanzania.

The second chapter presents and explores the distinctive aspects of the African life cycle. At this point, this study will be aware of the stages of the human life cycle as described in other cultures by European and American scientists such as Sigmund Freud, Erik H. Erikson¹⁷, Harry Stack Sullivan, Robert Bellah, Herbert Richardson¹⁸ and others. At the same time, this study is also aware of the fact that the African life cycle differs in three ways:

a) Sociologically, the African people live in communities. The community is the integrating factor in the lives of our people, and it may also be seen in terms of a natural phenomenon. The individual is expected to participate in the social group. Everything must be done in harmony, agreement and for mutual fulfillment almost to the point of symbiosis--that is, as the clan and extended family lives under a common ancestor. There is no question of individualism, the primary emphasis is on communalism and not on communism.

b) Religiously, historically and practically, the religions of Africa have functioned as moral codes. They

¹⁷Erik H. Erikson, Childhood and Society (New York: Norton, 1963)

¹⁸H. W. Richardson, Nun, Witch, Playmate (New York: Harper & Row 1971)

deal with morality, loyalty, divorce, juvenile delinquency and other social problems. This is witnessed by missionaries like J. C. Hellberg, Henri Junod¹⁹ who say that during the early years of colonization and mission efforts in East and South Africa, a tribe was considered to be more than just a socio-political unit. The tribe is a religious fellowship. As a matter of fact, religion was and is a part of life. No one is able to separate his own life from the beliefs of the tribal community which are based on socio-religious practices.

c) Culturally, Africa is plagued by poverty, disease and ignorance; and these things dominate the lives of the people from their birth until old age or death. At a later point in this writing, some aspects of the theory of Freud, Erikson, Robert N. Bellah²⁰, Sullivan, H. W. Richardson and others will be incorporated and interpreted with suggestions and considerations of new approaches to the stage of the life cycle.

The third chapter explores various suggestions and considerations of an approach to stages of the life cycle. The last chapter recapitulates and draws some challenges which may lead both intellectuals and the common people

¹⁹H. Junod, The Life of a South African Tribe (New York: University Books, 1962)

²⁰R. N. Bellah, Beyond Belief (New York: Harper & Row, 1970)

(workers and farmers) to further discussions, research, dialogue, and proposals for relevant and effective marriage and family education and counseling in Tanzania.

2. Source of Data.

The main sources will be documents written by missionaries, anthropologists, sociologists and theologians who have done their research in Africa. Also, the author of this thesis was born, reared and educated in Tanzania. In particular, he served the Evangelical Lutheran Church in Tanzania in the North Western Diocese as a parish pastor in several congregations. They were as follows: Kyaka-Missenye from 1960 to 1962; Kigarama from 1963 to 1965; and Kituntu in 1965. From 1969 to 1972, the author served the whole diocese of 90,000 Christians as Dean of Bukoba. During his service in the diocese he was able to preach, teach, counsel and do research in many parts of the West Lake region. At times he presented his research in the form of lectures to pastors and teachers at retreats and General Assembly Meetings. At those times, suggestions and recommendations were accepted for the implementation of his experimental studies in the daily life and human growth of African Christians.

However, in this study, the author fully realizes the need to be careful of his own subjective involvement. In addition, he has been consulting with a selected group of

pastors and laymen in Tanzania through correspondence on matters related to this study project. This study has, therefore, written documents which hopefully will contribute to understanding the development of the African personality and of the African's religious behavior. Thus, the author will apply the "oral tradition" of his culture in this study from time to time.

3. Definition of Terms.

Muntu. (singular) Means a human being or a person.

Bantu. (plural) Means human beings or a people.

Historically, Bantu are scattered in many parts of Africa; they are from Western Nigeria through Cameroons, the Zaire and Angola to Natal and then Northward through Mozambique, Rhodesia, Zambia, Kenya, Uganda and Tanzania.

Homo Religio. Is used in this thesis to mean a religious people or religious persons.

Tabula Rasa. Means "a bare beginning," the mind of a person is considered blank before impressions are recorded upon it by maternal, paternal, environmental, and societal figures or by other experiences: In this study, the African people were considered children who needed to learn all things from white people as if they were blank tablets upon which impressions could be made.

Sahib. A term of respect used in India and Persia to Europeans to denote the quality of a person as gentleman.

Gandhi used the term to denote Africans and Asians who were regarded as "sahib-logs" after they had accepted Christianity

Communalism. A term used in this dissertation to denote the system or quality of government of Tanzania which believes in African socialism which is rooted in the old African community life derived from human familyhood under the parenthood of God. While communalism accepts religion as one of the human rights (freedom of conscience), communism preaches against it.

Muslim. A member of Islamic faith.

Specialist. The term is used to denote local healers branded by the Western world as "witchdoctors" or medicine persons.

Clan. Group of people who live as a family of one ancestral lineage. The group has the same taboo and totems --for example, the writer belongs to the "Bagahe" or "Bayumba ba Mashesheshe" whose taboo is a "striped cow" and their totems are partridge and thunder.

Arbitrator. The go-between or intermediary.

Dead-living and Dead-existing. These terms are used interchangeably to mean dead persons who have departed from earthly life to live in the "Beyond," the other world of spirits of the dead.

Family. The term is used in the African context. The African family does not only include nuclear family, but also close members of the clan.

Ndugu. A word meaning brother of the same blood or community of nation. When the term is used by revivalists, it means a brother of one and the same faith in Jesus Christ.

Dada. A word meaning sister in Jesus Christ or sister of the same clan, community and family or nation. Brethren of the Christian Church use it to mean sister through faith in Jesus Christ.

Fellowship meeting. A gathering of the saved and sinners. (Simul justus et peccator: Luther's famous formula which describes the Christian as at one and the same time a righteous man and a sinner.²¹)

Barokole or Barokoke. Terms meaning the saved one; the redeemed ones who recognize Jesus Christ as the leader of revival groups; also those who recognize him as personal Saviour, Lord, Judge, Son of God, Son of Man, Righteous Christ, Giver of New Life, Forgiver, Lamb of God, the Light of the World.

Tumutenderege Jesu. A term meaning "Praised be the Lord and Saviour."

²¹ Paul Althaus, The Theology of Martin Luther, translated by Robert C. Schulz (Philadelphia: Fortress Press 1970), p.42

D. STRATEGY OF THE DATA

Since Tanzanians have been under colonial, missionary and traditional religious and philosophical influences, this study is to proceed from three perspectives:

1. Socio-Cultural-Theological Approach.

This approach will be used to explore and present African philosophical and religious views of life. This study has chosen to seek the relevance of the various stages of the life cycle for marriage and family education and counseling. Consequently, the nature of marriage will be explored, as well as the kinds of marriage, marital conflict, separation and divorce as perceived and articulated by the traditional, the Islamic, and the Christian faiths. It is the author's belief that the family is the primary entity of communication and, therefore, that it transmits the subculture and religion of the social group to which it belongs. In so doing, the family is the agent of a profound process of socialization. Hence, this kind of approach will help to reflect on thinking about sociological and religious behavior which influences the families and communities of Tanzania. The study will apply the works of Henri Junod, Joms Mbiti, P. Van Pelt, Victor Turner, Iomo Kenyatta, George Parrinder, Musa Gotom and others to this facet of our study.

2. Sociological-Psychological Approach.

This approach will help to indicate ways in which sociological, religious and psychological concepts may affect the personalities, the marriages and family relationships of the people of Tanzania. At this point, this study will seek to speculate upon and indicate how each stage of the life cycle could be understood and dealt with by parents, counselors, pastors and educators. This will also help to point out shortcomings which are likely to occur if the basic needs of the human personality are not met. We will use Erikson, Freud, Sullivan, Horney, Clinebell, Monica Wilson and others in this portion of our work.

3. Psychological-Theological Approach.

This approach will be used to suggest and to consider the goals of the different stages of the life cycle. From this will come the proposal of relevant themes and topics of a theological nature which could be used in groups, schools, classes and Sunday schools to educate individuals and to stimulate their thinking on the respective stages of the life cycle. Also proposed will be curricula for pre-marital, marital and family education and counseling. This section will apply the concepts of Clinebell, Parrinder, Bellah, Luther, Duvall, Rodgers, Mace, Richardson and others.

Notwithstanding, the various sources and approaches to the subject matter will not be used to offer a set of ready-made answers for marriage and the family situation of the Tanzanian people. This study will attempt to gain the attention of academicians, medical practitioners, individual parents, students, pastors as well as families. It will help bring these people together in order to work, dialogue and research to enable constructive experiments with suggestions and considerations of a new approach to each stage of life for the people in Tanzania as well as for the people of Africa as a whole.

CHAPTER II

STAGES OF THE LIFE CYCLE IN AFRICAN PERSPECTIVE

A. BIRTH--CHILDHOOD

1. Pregnancy

This study has been dealing with the Bantu background, their religions, socio-political and economic perspectives. Their philosophy of life has also been reviewed. Now it is time to turn to a consideration of the human life cycle in the African perspective. In African philosophy, it is difficult to know when human life begins. For them even children are already potential parents. Every baby girl is a potential mother for she carries latent seeds for procreation. Likewise, the baby boy is the potential father because he is the hope of the family, clan, tribe and nation. A clan without children is barren.

In prayers the Bantu people pray for procreation and pregnancy; they pray for newly marrieds to conceive. Therefore it is a responsibility of priests and pastors to pray not only for newlyweds and parents, but for the old and children as well to be granted peace and glory on earth.

In fact, the Bantu strongly believe that God has commanded them, men and women, to continue his creation. Hence the greatest purpose of marriage is for the continua-

tion of mankind on earth. From a Biblical perspective, the Bantu believe that they have been invited by God to join Him in His creation, "to fill the earth and subdue it."¹ Accordingly, Psalm 127:3 is a favorite text among the African Bantu peoples:

...for so he giveth beloved asleep. Lo, children are an heritage of the Lord; and the fruit of the womb is His reward.

Like the Israelites, the Bantu believe that the womb of a woman must be fruitful. When the marrieds spend six months to one year without pregnancy, they begin to worry asking, "Why and how will it be?" As P. Van Pelt observes, some of the Bantu tribes in Tanzania would not tolerate the absence of pregnancy. The best example is the Pogoro tribe, which, if even after three months pregnancy does not follow, consult a diviner or medicine person for a special treatment.²

During the author's ministry in Tanzania's West Lake Region, he was consulted by men and women who after two to three years of childless marriage began to suffer from guilt feelings, tension, doubts, shame, inferiority, and helplessness. They were asking themselves why their marriage should remain fruitless? What does God want from them? Is He trying their faith as He did to Abraham and Sarah? These searching questions indicated to us that men and women of

¹Genesis 1:28

²P. Van Pelt, Bantu Customs in Mainland Tanzania, (Tabora, Tanzania: T.M.P. Book Department, 1971), p.94.

the West Lake Region are intrinsically, religiously, sociologically and psychologically interested in biological immortality. Traditionally our people believe that without good interrelationships between parents, relatives, ancestors and God, one's wife cannot conceive. They stress that good constructive character and conduct in the family, clan and community are the necessities of life. Any young man or woman who does not observe the moral and ethical code of the community is self-destructive and self-denying because his future will bring pains, despair, stagnation and discontinuity. Culturally, the young person could be reminded of his life history which eventually could make him suffer from guilt feelings. Such a person could be judged especially if he has led an unethical and antisocial life; simultaneously he could be condemned by his own conscience because of the old bones he had had secretly buried.

A girl was expected to remain a virgin until she was legally married. That is, she was expected to be kind, hard-working, helpful, sympathetic, morally and ethically alive. Chastity was a necessity because premarital intercourse was condemned in many Bantu tribes. Pelt reports the interviews — made by Bronwer in September, 1967 with from three to six girls of a girls' high school representing twenty-three tribes of Tanzania. Their reactions were as follows:

Many girls feared premarital intercourse because of the danger of pregnancy. Pregnancy before marriage makes a woman concerned to remain unmarried; it is a great shame for the girl, her parents and relatives; if one marries there would be no enjoyment afterwards; the unwed mother would be neglected by the one who pregnated her as well as by parents; the baby would grow up without a father; the girl would want to have abortion which is sinful.³

To be sure, in Karagwe and Bukoba districts of the West Lake Region, premarital intercourse was condemned because of pregnancy. Most importantly, the Banyambo in Karagwe still value virginity of a girl as a sign that promises faithfulness, cleanliness and the virtue of "womanness." Furthermore, the illegitimate child was never accepted in the community. The illegitimately pregnant woman was either killed or banished to a remote country where she was not known. A third alternative was for her to go to the one who impregnated her to negotiate about marriage. Because of the strict moral code, mothers were expected to be alert with the behavior of their daughters. Whenever some mothers discovered that their daughters were pregnant at early stages, they could secretly arrange an abortion. This was done for the sake of the image of the girl; parents and relatives. There was no excuse at all if the pregnant girl was left in the home until the father of the girl discovered that his daughter was pregnant. The father had to take the law into his hands, punish the daughter and let the clan know about it later.

³ Ibid., pp.98-99.

Now to return to the legitimately pregnant woman; the pregnant woman must observe all the rules of her community. At early stages, the pregnant woman sends a message to her own mother or in case the mother is dead, to her aunt. She may also report changes in her body to her mother-in-law and keep her informed of the progress, if she has already developed a sense of confidence in her. Mrs. Rebecca Gotom⁴ reports a similar custom in Nigeria--the mother of the pregnant woman and close relatives must cooperate in counseling and educating the newly pregnant woman. They may also consult an expert "herbalist" for medicine and amulets for protection and immunization.

Another rule for the pregnant Bantu woman to observe during pregnancy is to avoid being lazy. There is a common belief that laziness of a pregnant woman may affect the growth of the baby; therefore, it would be difficult for her at the birth of the child. Mrs. Gotom at this point strongly asserts that generally the African pregnant woman is especially aware of the fact that if she becomes lazy at the early stage of pregnancy, she may be suspected of being pregnant by witches, wizards, and sorcerers who would endanger her

⁴Mrs. Rebecca Gotom is the wife of the Rev. Musa Gotom of Bukuru Josi, Nigeria. Rev. Gotom is now at Claremont School of Theology on a PhD. study program in Personality and Counseling.

life or the life of the unborn child. The consultants of the pregnant woman prescribe medicine for her and amulets to wear. The pregnant woman is also told that she should not eat salt, honey, sugar-cane, oranges, mangoes, and the like. In the Karagwe district and in many parts of Tanzania, the expectant mother is asked to avoid crowds, long journeys, basking herself in the sun, attending funeral services, looking at dead bodies, be they human, snake, etc. Thus they have the view that an expectant woman would endanger the progress of the pregnancy or cause miscarriage. Any ugly and deformed persons must be avoided, for staring at them would change the face and structure of the fetus.

The husband of an expectant wife is advised to treat his wife with gentleness and not to deny her any desired food. The pregnant woman, at this stage of pregnancy, is believed to have two "selves" or two "spirits." Therefore, the husband must understand this and he must avoid causing rage and disturbance in the home. On the other part, the expectant woman is warned not to repress rage and angers because they would affect the womb.

The mother of the writer asserts that expectant mothers are encouraged to go to bed in time and wake up early for medicine for there are some herbs which cannot help pregnant women if they are not taken early in the morning. The mother continued to relate to the writer that any lazy woman, especially who delays in bed every morning would

face a difficult time at birth because the baby would also come late like its mother. Moreover, intuitively that baby would be lazy throughout its life. Naturally, no one wishes to have a lazy child. Not all observe the prescribed rules. Old men and women tell different stories concerning cruel husbands and lazy women. One of the striking stories the writer heard from his mother (because the mother was a midwife and herbalist and was a consultant mother in the village of about 900 population) concerning an unkind husband who mistreated his wife during pregnancy is below.

Once upon a time there was a man who married a beautiful woman from a kind and generous family. That man was born and raised in a quarrelsome family where the father and mother led incompatible lives. After marriage the woman conceived. But the husband continued to behave like his parents. He used to scold his pregnant wife. One day when she was about to deliver, the baby from the womb of the mother called the cruel father, and told him that he was about to come on earth; he would be born in a very short time. He had been watching the father very closely and he did not want to meet his father because of the development of his cruelty to the mother. The father asked the baby to give him time to change. The baby replied that he had had nine months; it was too late for him to change what he had done.

This story reveals the intuitive wisdom of our parents who had never attended any psychological clinical lectures from social or psychological scientist be they S. Freud or H. Clinebell and their contemporaries who agree with K. Horney that the child from its early stage of life requires warmth, love, affection and care.⁵ Another psychologist, W. Glasser, maintains that persons have only two essential personality needs--to love and to be loved, and to feel that one is worthwhile to oneself and others.⁶ Professor Clinebell reduces Dr. Glasser's words to a single indispensable need--to experience authentic love in a dependable relationship.⁷

Along this line of thought, the African concept of a pregnant mother who represents the "two selves" in one personality has something to say about the African psychology of the human life cycle. A pregnant mother is understood as changing in moods, mind, and personality. She is sensitive and at times nervous and irritable. Therefore, she must be treated with gentleness, sensitivity and responsiveness of love. In so doing, the Bantu Africans believe that the love that one has for his wife, the same love (and affection) could be transmitted to the womb and thus the

⁵Karen Horney, Neurosis and Human Growth (New York: Norton, 1950).

⁶William Glasser, Reality Therapy (New York: Harper & Row, 1965), p.5.

⁷H. J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p.18.

fetus could reflect it at night by means of kicking and quickening. Hence the mother can even ask the father to touch the womb and feel its happiness. Both mother and father could happily share that experience of love in bed or at leisure.

This is not far from what Professor Clinebell calls "authentic love." Having received a dependable supply of such love in his life, one becomes a loving person who naturally responds to the needs of others and thus fulfills his own need to give as well as to receive. From their experience our people know that expectant mothers physiologically and psychologically are constantly changing as the pregnancies advance. At this point they seem to agree with Dr. Bradley who says that a pregnant woman changes; she looks different and feels differently and acts differently. This is due to the fact that the mind cannot be separated from the body; the physiological changes in a pregnant woman's body affect her mind in subtle ways.⁸ Thus, a husband of a pregnant wife is warned by experts (herbalists, men and women who have gone through such experience) to be kind and considerate to his wife. Simultaneously the wife is also warned not to behave as if she were delicate. Unless she falls ill, pregnancy should not be considered as a disease or a burden but a gift and hope for the family,

⁸R. Bradley, Husband Coached Childbirth (New York: Harper & Row, 1965), pp. 113-115.

clan, tribe and nation. Consequently, the cheer, happiness and hardworking prescribed by consultants must be followed. All sexual intercourse, especially adultery, must be avoided, for they may cause miscarriage, deformity or discomfort of some kind.

During this exploration, it was found that these people are right and wrong concerning the abstinence of sex. They are right in that sexual intercourse imposed on a pregnant woman in later months may cause discomfort. Medically speaking, as pointed out by Dr. Bradley, psychologically some women do not enjoy intercourse during pregnancy. So some aggressive husbands tend to force their wives to have sex, if the wives are not responsive as they used to be.⁹ On the other hand, these people are wrong because sexual intercourse taken with care, especially at later stages of pregnancy, does not harm the baby. Without such knowledge, the author has seen (during his ministry) men and women who sought his advice in matters relating to fidelity versus infidelity. Nonetheless, some of the taboos are now naturally dying because of modern education and counseling from medical practitioners and clergymen. Where medical doctors are rare, village health midwives assist in adult education. In any case, pregnant women are reported to prefer to go to maternity clinics for monthly check-ups, and then continue

⁹Ibid., pp. 113-115.

with herbs. Other women constantly keep their contact with herbalists because of the fear of frequent childbirth deaths and miscarriages. As reported by Leon E. Clark in National Building: Tanzania and the World (New York: Frederick A. Praeger, 1970, p. 9) Tanzania is a world with 20,000 people for every doctor, and two infant deaths for every ten births. Tropical diseases are numerous and prevalent and some of the causes are still unknown to the medical field. Local herbalists have been able to combat some of the diseases that hinder the progress of pregnancy. Therefore, many tribes in Tanzania still consult local specialists in matters relating to pregnancy. On top of that, a pregnant woman keeps on praying to God, ancestors and angels to help in sustaining the pregnancy and to assist her at the time of delivery.

2. Birth

In African societies, the birth of a child is a process which begins long before the child's arrival in this world and continues long thereafter. It is not just a single event which can be recorded on a particular date.¹⁰

Because of this different sense of time, many tribes in Tanzania do not particularly remember the birth dates of their children. What is important for them is the child who comes into the world to join a wide community. The community

¹⁰J. S. Mbiti, African Religions and Philosophies (New York: Doubleday, 1970), p. 143.

is of primary importance, and the individual is secondary. That is, the individual would say, "I am because we are, and we are because I am." It is important at birth that the mother of an expectant woman should be present. When she begins to feel birth pangs and labour pains, a well-known village midwife is also called for. The birth takes place in a particular place inside the house or out in the banana plantation. A crowd must be avoided; no man is expected to attend the birth, but in some tribes a husband may stay nearby where he can be told of the progress of the birth or be sent to bring medicine. An experienced mid-wife knows what kind of herbs are helpful. Helpers wait until the breaking of the "waters" (okwata akeire/enshungu). That, in fact, marks the beginning of the actual labour. The mother is encouraged to get ready and to be without fear. Where labour is dry, the midwife begins to worry. But she does not show it to the expectant mother. She keeps on encouraging, praying to all ancestors and God to help in the process of delivery.

In Karagwe, although Western medical practice is bringing about change in the traditional customs, in the case of dry labour the expectant mother was asked to confess any hidden sin. If she had had any sexual relations outside marriage or stolen anything or if she had had any bad relations with close relatives she was expected to set things right in that moment. If the dry labour continued, a

specialist, the so-called diviner or medicine person was to be consulted for immediate remedy. For this reason birth was an important process of events in the entire family of the man and that of the woman. Both respective families were asked to check their socio-religio-economic and political relations. The living and the "existing-living" were asked to help, forgive and correct their behavior in order that the new-born baby could be permitted to join a harmonious and loving community. After the birth, the father, in Karagwe, was told to climb up to the roof of the hut and cry out three times to announce the arrival of the new baby and report to the community that everything was in order, the mother and the baby were in good health.

Today, at birth, when the child has arrived, the sign of life is the baby's cry. If the child does not cry, it is slightly physically stimulated to cry so as to introduce itself to relatives who have been long waiting for it. The child cannot be bathed before the expulsion of the placenta.

As observed by Junod¹¹ the placenta among African communities has a religious and psychological connotation. It is called the "house of the child." It is generally buried deep behind the hut on the spot where the birth has

¹¹H. Junod, The Life of a South African Tribe (New York: University Books, 1962), p. 38.

taken place; but some prefer to bury it inside the house, fearing the dogs might unearth it, which is taboo. Interestingly enough, it is traditionally believed by our African Bantu that one's home or nationality is where his placenta is buried. And when he dies he must be buried there.

After the announcement of the birth of the new baby, the father of the baby and relatives want to know the sex of the baby. As Robert B. Edgerton observes, our people prefer to have sons to daughters.¹² However, according to our study, in Bukoba and Karagwe districts mothers prefer to have a girl as their first baby. They reason that having a baby girl first is very important because when she grows up she will be able to help her mother in domestic duties. Also she may be able to take care of her coming sisters and brothers. Generally, girls grow up quickly and marry; so they bring up grandchildren in whom grandparents are pleased, for to have a grandchild is a great honor for old and mature persons. While mothers are interested in having a girl as their first child, fathers prefer to have a boy as their first child. They believe that the first son may prove the capability of man's semen which swims fast in order to fertilize woman's egg during her ovulation period. So, whenever a son is born, they think that the man has won, he is there-

¹²R. B. Edgerton, The Individual Cultural Adaptation (Los Angeles: University of California Press, 1971), pp. 10-11.

fore fit and able as a man. Traditionally only sons perpetuate the family, clan and tribe, while girls go to other families. A son is the security for the mother, a defender and soldier of the clan and nation. When he grows up he also helps his father to farm and look after the cows and goats. Marriage that results only in girl children may cause the husband to enter into polygamous marriage so that he may have sons. If the mother has a son, her husband will probably stay monogamous.

It should be pointed out that a mother who bears only girls begins to worry because she has not given a son to her husband and the clan. She may be blamed for her female seeds. Worse than that, relatives of the husband begin to say many sarcastic words against the man's wife, and then the wife may feel guilty, and develop a sense of helplessness believing that she has failed her husband. She may be advised to consult with a medicine person who may try to change the system of her birth. Her relatives may say that perhaps she has been bewitched. Other members of the clan may say that the man is too weak to fertilize the woman's egg with a male sperm.

Parrinder reports that African thought recognizes, as a source of evil, witches, sorcerers, and others who seek to damage the life and health of beings, prevent childbirth and spoil crops. A person who wants to avoid evil and have the blessings of healthy children must be unified and

in harmony with relatives and ancestors and must live according to these principles; he must recognize human worth and he must not exploit others.¹³ If he lives contrary to the communal ethical and moral code he/she cannot expect to receive blessings from ancestors, relatives, or God. Such a person would not be allowed to continue the traditions of the past through the blessings of children; nor can he add new powers to the traditions. He is considered wicked so that unless he repents and renews his way of life he will not be remembered since he will not be survived by children.¹⁴

It is at this point that the people must be educated about the determination of sex and about sex education. In fact, many people of Tanzania literally interpret God's commandments according to Luther's explanation:

I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

What does this mean?

God threatens to punish all those who transgress these commandments. We should therefore fear his wrath and not disobey these commandments. On the other hand, he

¹³G. Parrinder, Religion in Africa (New York: Praeger, 1969), p. 28.

¹⁴A woman who bears only girls among the Banyambo tribe of Karagwe district would experience unfriendly and arrogant remarks about her birth. One of the girls no longer could be given a name by her grandfather which means "she too is a child." (bona ba, ana)

promises grace and every blessing to all who keep them. We should therefore love him, trust in him, and cheerfully do what he has commanded.¹⁵

Like Saint Augustine and Luther, the Bantu believe that the human being is dependent on God and on power greater than himself, and so religion is essential to his well-being because it shows him/her how to remain in fullest communion with the saints. Further, in times of crisis the Bantu Africans must check their vertical and horizontal relationships. The only guide they find is the consultation with those capable of interpretation of events--diviners, medicine persons, herbalists, spirits' priests, spiritualists, demonologists/exorcists, and others.

When a child is born, God must be given thanks. Ancestors must be informed, congratulated and asked to help in the bringing up of that child. Whenever the ancestors fail to help the growth of the child, the sick person, the elder or expert specialist must admit that he himself has no power to cure or bring about life, for only God the Almighty, the Supreme Creator can grant the life and the growth of children. The Bantu African therefore acknowledges that all human beings and all living organisms are from God and that when a person dies without survivors, in the final analysis, the Bantus say that God has not accepted him as a parent on

¹⁵ Lutheran Church, Book of Concord (Philadelphia: Fortress Press, 1959), p. 344.

this earth." "It is his destiny because we have done all we could for our 'person' but God has opposed all our doings and attempts."

The Bantu people of the West Lake Region involve themselves in matters concerning the perpetuation of the clan because they have a strong sense of community. They believe very seriously that they belong to the community of their clan and that they are related to other beings both living and dead. So the common saying which holds that 'no man is an island' is an appropriate one for many African communities. The people of Tanzania also believe that the power of the dead person, not his whole personality, may return in a kind of reincarnation (rebirth) to strengthen his name, his property and his clan.¹⁶ Thus the reader can begin to see the many complicated reasons why in many parts of Africa the Western concept of birth control is considered a threat, not only to the individual partners, husband and wife, but to the entire community of the dead and the living as well.

After birth, the midwife examines the baby to see if there is any organ physiologically lacking or if the baby has extra fingers. At one time in some tribes badly deformed children were allowed to die.

¹⁶Parrinder, p. 28.

If two children come, they are called twins. Traditionally twins were considered to be special beings and counterparts who required the same treatment and attention of the family. They were thought to surge with the power of the family. They were feared so much that they were treated with these and other special rituals and were reported to experts who prescribed appropriate responses. Because of the high mortality rate, twins were believed to fly back, to relapse (kuguruka) at birth or later. Bantu who have accepted Christianity call upon a minister/priest to baptize the twins instantly. This is because they believe that Christ has the greatest power to sustain the twins and allow them to grow. The parents of twins are given nicknames. The father of the twins is called "Ishabarongo" meaning the twins' father; the mother is called "Nyinabarongo" meaning the twins' mother.

In the light of the literature and the author's observation, it has been discovered that African Bantu men and women strongly believe in the importance of the birth of children. The birth of children among our people is a sociological, biological, natural, religious and psychological issue. A marriage without births of children is incomplete. It may end up either in divorce or second marriage. The Christian rule which is based on monogamy is difficult for those whose wombs are not fruitful. Such people may

come to church on Sunday, but at night may consult a diviner for interpretation of the meaning of their childless marriage.

The following is a presentation of problems based on births. The cases about to be presented were studied during the author's ministry in the West Lake Region, Tanzania, 1968-72.

Case No. 1. Mr. and Mrs. A were members of the Roman Catholic Church for ten years. They were married through the church. During their first three years they were very active members of their church. However, in the last seven years they have faced an unhappy period of time because of their childless marriage. They have been consulting with their priest who advised them to see medical doctors about their problem. They have tried to follow the doctor's prescription concerning procreation but all in vain. They have been confessing every week at their priest's convenience. They have been praying God to grant them the birth of children but God has delayed the answer. The priest has told them that he is also praying for them, but it all seems to be in vain. Every new birth in their community reminds them of their unhappy experience. Relatives have tried to contact local priests (medicine persons and diviners) on their behalf. Even that has not helped. In the

twelfth year of their marriage, Mr. A decided to tell his wife that he would marry a second wife who would probably bear him children, especially sons who must perpetuate his name and his clan. On top of that, relatives of Mr. A press him to think of his future and the future of the clan. On the other hand, Mrs. A reminded her husband the meaning of Christian marriage. She has insisted that their marriage is complete even without children. But the parents and relatives of Mr. A and he himself can no longer tolerate that kind of doctrine. Mr. A therefore must take the second wife. Because of the pressure of the community and the traditional philosophy of life, Mrs. A has regretfully admitted: "My husband, Mr. A, I know I have failed you; I could not find complete acceptance in your clan because of my 'bad luck!' Maybe God did not want me to have an heir in this clan. By all means I choose to stay with you and keep my Christian faith." - Now Mr. A married Miss E and they have three sons and two daughters. Mrs. A is there as she first promised. But she is unhappy; she blames herself and suffers guilt feelings; she feels humiliated before ancestors, neighbors, and God who left her¹⁷ without the birth of any children.

¹⁷ Most Africans believe that human beings have no power to leave God or deny Him as if He never existed. Notwithstanding, God can withdraw from human beings and leave them helpless. Persons from whom God has withdrawn die in despair and disgust.

According to the above presentation, the African Bantu people of the West Lake Region live for their saying which holds: "Bashoma Bagumire, Beikara N'omukazi Omo Bazeire Hamo," meaning, "One goes to church when he is well and healthy. One keeps one's wife when he has children with her."

Another misleading issue is based on Christian baptism. When a person is first asked whether he wants to be baptized into the Christian faith (Mwataka kubatizwa katika Imani hii?) Those who want to receive baptism (if they are not infants) must first say "I do."¹⁸ For infants, parents or guardians must give the answer on their behalf. From there one could receive baptism. So the Bantu say "Babatiza eikiliize," meaning one receives baptism after he has agreed or answered the question imposed by the priest/pastor. Unlike traditional religions, Christianity is a new religion which must be chosen by individuals at any age. Thus it could as well be rejected at any time, whereas in traditional religions one has no choice. A new baby is already known to the God of the family, clan and tribe. During prayers, priests of the traditional religions do mention wombs, and pregnant women receive special blessings and herbs from the sanctuary. Ancestors are invoked to assist and sustain the growth of the fetus. At birth the moment the child arrives, in most tribes of Tanzania, the baby is

p. 244. ¹⁸Lutheran Church, Service Book and Hymnal (1958),

told the name of the clan, although it cannot hear at such an early stage. It is told its totems and taboos. That is why, as noted by Henri Junod and George Parrinder, religion is very important in the African life at birth, initiation, marriage and death.¹⁹

Further, Junod observes that in case of illegitimacy the woman is forced to confess her guilt and the name of the lover. If she has had many and hides the names of some of her lovers, the womb will refuse, and the birth is possible only when the confession is complete. Should an illegitimate child be born without any delay it will automatically come to the light with its hands closed and refuse to take the mother's breast.²⁰ Junod's observation is not far from what the Banyambo tribe of Karagwe District, Tanzania practice. If the mother hardens her heart and refuses to mention her lovers, and bears the child without further complications, later the child would be known as "ekikube", meaning "the one who does not belong to this clan." But eventually, according to their belief, ancestors of the child's clan will claim it by either making it seriously sick or they will inflict something terrible to the home of the man married to the hypocrite woman. The spell sent by ancestors to the home would be removed by expert-specialists,

¹⁹Parrinder, p. 79.

²⁰Junod, p. 111-120.

diviners and medicine persons.

The first case concerned a couple who did not have any childbirths in their marriage; the second case will concern a couple who gave birth to girls only.

Case No. 2. Mr. and Mrs. B have been married through the Lutheran church for 17 years. They both have given life to six daughters. Mrs. B cannot bear any more children because she has been operated on and advised not to conceive any more for her health. As Mr. and Mrs. B had been active members of the church, they always prayed to God to grant them a son. But God did not answer before the operation of Mrs. B. Then Mr. B was contacted by his relatives. He must answer about what he thinks of his future and the future of the clan with six daughters? Eventually Mr. B became convinced that his six daughters will soon join other clans in terms of marriage; therefore, he must look for a second wife who would bear him sons. The minister heard about Mr. B's decision and came with advice concerning Christian marriage. The minister unfortunately could not convince Mr. B. Now Mr. B is married to Miss Z who recently bore him a son as their first child in the second marriage.

During this research, it has been discovered that husbands are predominantly preoccupied with death and therefore live for biological immortality. They blame their

wives who either did not bear children at all or bore girls only. Wives, in this matter of giving birth to children, were always to blame. Later we will go into the meaning of sex, of the science of sex, and into the meaning of love and marriage.

Now we will proceed to the next step of the development of the child.

3. Child Naming

Most African Bantu names have a meaning. The Bantu believe that the meaning of one's name depends on the occasion, time, history and circumstances. As reported by Pelt, sometimes the baby gets a name related to the Supreme Being²¹ For example, in Bukoba and Karagwe a child would be called "Byamungu" "Bya-of," and "Mungu," God. Some names are given to children to show the relationship of a particular family with other families in the vicinity. Other names are historical, for they are either given after ancestors or they may remind people of the event which happened when the baby was born. Some names are given to recall the reign of certain chiefs or political figures of the time of the birth of the child. While twins are given their names at birth, those who are born naturally in West Lake (Bukoba and Karagwe) are given their names later according to their

²¹Pelt, p. 102.

sex.²² The following is the procedure in naming a girl; the girl is set in the center of the living room, facing the open door. The grandfather gives the name to the baby.

The act of facing the door for the girl symbolizes the family's expectations for her. They believe that the girl is born in the family, but she cannot continue that particular clan because when she grows and reaches a marriageable age, she will join another clan. Thus, while being reared in the clan in which she is born, the girl would be treated and recognized by parents and relatives as a sojourner. She will later leave the parents and clan to cleave to her husband of another clan. Therefore, she must be shown that her way (that is to say, her door and her future) is outside the door, even at that early age.

The procedure for a baby boy is that he is set in the center of the living room, and facing inside the house. This indicates that the boy belongs to the family and clan for life. He cannot choose to go outside his own clan; whenever he goes out he will come back home into his clan. He is the heir and a man of that home. He will later be responsible for all affairs of the home and the clan.

²² Rev. Yohana K. Kasimbazi, letter of October 26, 1973, Rev. Kasimbazi consulted with traditionalists of Kaibanja, Katoro, West Lake: We think their names need a mention in our study. Thanks to Mzee Baruti Bingileki and Mzee Pasha of Kashebeya-Kaibanja.

In both cases the grandparents give names early in the morning. The grandfather interprets the meaning of the names, and says his expectations about each child. He calls upon all ancestors and God to help the baby in the growth so that it could see the meaning of life. After the grandfather has finished and concluded the rituals of child-naming, relatives start right there calling the baby by its name. They thank the grandfather who has given it that name. From there, the child must be trained how to sit and support itself. Notwithstanding, before such an event takes place in the family, no one is permitted to sit the child down for three months in case of a baby girl; and for four months in case of a baby boy. During this period of time, no one is allowed to give the baby any name. If the grandfather is dead, the brother of the grandfather is responsible for giving names of the entire family. If the brother of the grandfather is also dead, then the eldest son of the grandfather acts as the head of the family.²³ (For some names which reflect such meanings, see the appendix of this dissertation.)

In the West Lake Region of Tanzania, the name of a person conveys a philosophical, psychological, and socio-religious meaning. As we have said earlier, the Bantu of the West Lake believe that the name affects its owner. It

²³Ibid. p.

may affect change for better or worse as the bearer grows up. From one's name, one can tell one's environmental and inter-familial relationships. There is another concept of names which stresses that a bad name will always affect a person from birth to old age or death. It is interesting to discover similar concepts among different tribes. In the Angas tribe in Nigeria, for example, we are told there was a person called "Nchen" which means "cut." When this person grew up he had a motor accident which cut his leg, a cut which eventually led to the leg being amputated. Another person in the same tribe was called "Chindap," meaning "immovable" or "stubborn." After maturing he remained stubborn, they told us, socially and politically throughout his life.²⁴ Another example was a man called "Bamwanga" meaning the "rejected." This man, so it was related to us, was married to more than seven women, all who later rejected him. He is now all alone complaining and accusing the women who deserted him.²⁵

Baptism and circumcision are the other ways of child naming. When missionaries of the Christian religion and Arabs of Islamic religion came to East Africa, they began to discourage traditional names. They, therefore, ascribed all

²⁴ Consultation with Rev. M. Gotom, December 22, 1973, at Claremont, California.

²⁵ The writer visited the man in West Lake Region in 1970-1971.

names of the African people to the devil, paganism, unbelief and primitivity. From there, Arabs introduced Eastern Arabic names to be appropriate for the identity of the African people. Those who did not readily accept Islamic faith were called "shenzi" meaning "unbelieving," "uncivilized" and "unclean." Another word they used was "kafir," which means "unclean," "non-believer." The Hausa Moslems use "Arne" to mean the unbelieving or heathen.²⁶

Those who accepted Christianity could be given so-called Christian names. But those who did not accept the Christian faith were called pagans and heathens, the terms which to this day are used in Africa.

After independence, most Africans began to realize that some of the names they had been given during infancy or at the time of their conversion to Christianity and Islam had in fact no meaning at all. It is at this point that the church in Tanzania has begun to realize that the theology of names should reflect their own background. In some African countries like Zaire (Congo), nationalists who were given the so-called civilized names are currently changing their names by calling themselves after their ancestors and clans. Youths who were born in either Christian homes or Islamic homes are requesting new African names. Thus Africans now

²⁶ Consultation with Rev. M. Gotom, in Claremont, California, January 8, 1974.

are very much concerned with their distorted, if not lost, identity. Name giving has a socio-religious and psychological impact upon the individual person. Also it has been a socio-economic and political issue in Africa. The continent of Africa itself may be going through the stage of self-identity. Concerning identity formation, Dr. Kenneth Kaunda has this to say:

The question being asked all over black Africa is "Who am I?" It is the search for a stratum of experience which is neither a colonial importation nor a legacy of the tribal past; it is the attempt to discover what it means to be a modern African.²⁷

As has been seen, a name of a person is very important in one's life. One's name represents one's authority, reality and character. One's name has an influence upon a person and upon those who know that person. Now as Dr. Kaunda, the President of Zambia, points out, the people in Africa are asking themselves the question "Who am I?" It may mean that African people were given names which now they no longer accept and rebel against. So they want to have new, meaningful names. In reality this is what is done in some new independent countries. Names of those countries and the names of their people are currently changed. Perhaps this is a political and psychological issue. But for Africans, especially the Bantu in West Lake, a name must bear a meaning; it assumes, as has been discovered, the

²⁷ Colin Morris and Kenneth Kaunda, A Humanist in Africa (New York: Abingdon Press, 1966), p. 57.

character of a person. It is a designation which can be used for the reputation of the bearer. For Africans, a name of a person involves his family and his clan.

4. Child Care and Training.

This study must now turn to the weaning and nurturing of the child who has been given a name, the name which carries a meaning throughout his life.

Many Bantu Africans of the West Lake Region breast feed their babies up to three years.²⁸ What Jomo Kenyatta reports among his own people is almost similar to what is done by the Bantu of the West Lake Region. Kenyatta's report is as follows:

The parents take the responsibility of educating their children until they reach the stage of tribal education. They aim at instilling into the children... educating the children in the family and clan tradition. Apart from the system of schools which has been introduced by the Europeans, there is no special school building...the homestead is the school.

The education of small children is entirely in the hands of the mother and nurse. It is carried on through the medium of lullabies. In these, the whole history and tradition of the family and clan are embodied and

²⁸ Noel Q. King, Religions of Africa (New York: Harper & Row, 1970), pp. 76-77.

by hearing these lullabies daily it is easy for the children to assimilate this early teaching without any strain. This is one of the methods by which the history of the people is passed on from generation to generation. At the time when the child begins to learn how to speak, care is taken by the mother to teach the child correct manner of speech and to acquaint him with all important names in the family past and present. These are given in songs to amuse the child who is never told that he is being taught....The child is left free to listen to these songs when he likes. If the mother notices that he does not like certain songs, she at once introduces others with different phrases and melody embodying the same teaching.

When the child is able to speak, he can answer many questions which are asked gently and naturally to test how much he has learned. Such questions which are asked might be: "What is your name? Who is your father? What is the name of your grandfather? And your great-grandfather? What is the name of your grandmother?" A small child is able to answer freely without any effort....In this way history and traditions of the child's family (maternal and paternal) become a stimulating influence in his life and form a fitting background to his environment.

After passing the stage of infancy, the education of the child takes a different shape; the child is taught how to sit and walk properly to avoid having bowed legs ...as soon as the child can walk, the sphere of his education is extended....At this juncture the parents take an almost equal responsibility, and a system of co-education is introduced in the form of children's games.

The children do most things in imitation of their elders and illustrate in striking ways the theory that play is anticipatory of adult life. ...They play the games of husbands and wives, and build little models of houses and cattle pens. ...The little girls plait baskets of grass and grind corn, like their mothers, and make little pots of the local clay and cook imaginary dishes of the same material. The boys play the role of husbands and behave in the same way as they see their fathers do in their respective homesteads. ...When the child has grown beyond babyhood, the father takes charge of the boy's education, while the mother takes the whole responsibility of the girl's education.²⁹

In the light of the above process of education, the child in its first years remains in the hands of a mother who carries it on her back, gives it breast feeding and

²⁹Jomo Kenyatta, Facing Mt. Kenya (New York: Random House, 1965), pp. 96-107, passim

smiles and talks to it. The child experiences warmth, affection and love from its mother. In Erikson's terms, the child at this stage develops a sense of basic trust or mistrust. The mother offers the breast and the child responds by smiling in return. Enjoyment is centered in the kinesthetic, respiratory and sensory zones. Its way of communication with its mother is by mouth through which the baby gratifies its dependency needs and eventually it feels security from a loving and giving mother. The mother becomes everything in the child's life and sight. Thus it is the mother's creature who reflects God's love "Agape."

W. I. Clark points out that, at the first stage, the child's religion is learned from parents or authority figures. It is essentially unreflective, anthropomorphic, spontaneous in some respects, imitative, verbalized, ritualistic, egocentric, and wondering (the area of amazement). Clark continues to assert that the child's religion can be examined in the light of four wishes which are pointed out by W. I. Thomas:

- 1) The child's wish for security;
- 2) The child's wish for experience;
- 3) The child's wish for response;
- 4) The child's wish for recognition.³⁰

³⁰Walter I. Clark, The Psychology of Religion (New York: Macmillan, 1958), p. 94.

Through interpersonal relations the child begins training in religion and cosmic order.³¹

At this point, Paul Johnson points out that a child develops a sense of values by sensing what it is that its parents hold worthy. To the infant, mother and father stand for God. The parents act on behalf of God. They create and sustain the living values of their child. Thus the child receives the parents' responses of dependency, trust, petition and gratitude; responses which are expressions of religious emotions. Parents, especially the mother, meet the child's drives and hopes. To the child the mouth is the focus of a general first approach to life--the incorporative approach.^{31a} It must be pointed out that during breast feeding, from birth to the weaning stage, the mother and father are warned against extra-marital sexual intercourse. Adultery during that period of time may endanger the cutting of the baby's teeth. They are told that the child may either refuse the mother's milk or it may fall ill, and thus the unfaithful parent will have to pay a high price. Most important, parents must avoid sexual intercourse lest they cause another pregnancy and the cessation of lactation which would interfere with the growth of the child. Thus, the parents must be careful during the development of the child.

³¹Erik H. Erikson, Childhood and Society (New York: Norton, 1963), pp. 248-249.

^{31a}Paul E. Johnson, Psychology of Religion (New York: Abingdon Press, 1959), pp. 83-89.

An early pregnancy would shorten the milking period of the baby. And as pointed out by Noel O. King, the child may suffer from "Kwashiorkor," a malnutrition disease of children, which is derived from a GA word which has to do with the jealousy of the older child.³²

Sexual abstinence from infancy to weaning has been the only method of birth control among many African communities. However, this method of birth control has caused a lot of problems. Many men looked for other women for second or third marriages. This contributed to either polygamy or infidelity.

To put it in John W. M. Whiting's and Irvin L. Child's terms, the mother in Bantu societies is expected to resume lighter responsibilities during the nursing period in order to have more time for the child's care. She must assume the duty of being continuously near her infant, feeding it whenever it is judged to be hungry and in general using nursing as the way of pacifying the child whenever it had discomforts which cannot readily be removed in other ways. Interestingly enough, most African children are given the breast when they cry. Hence, whenever the child cries in the mother's absence, a housemaid or "ayah" interprets the cry as the need for a mother. Even at church

³² King, p. 65.

services whenever the baby cries continuously, other people begin to wonder whether the mother is present to pacify the baby with breast feeding. Thus the breast feeding mother receives the relatives' attention. She must have a balanced diet. She must drink juice, liquor, soup and eat meat and vegetables so that she may produce enough milk for the baby. If the child continues to cry bitterly in the hands of its mother, relatives and the mother begin to worry about the constant cry of the baby, and they seek consultation with local or medical healers.

The language and condition of the infant baby, the Bantu of the West Lake Region believe, must be interpreted by its mother. It is the mother who is capable of communicating and interpreting the baby's normal or abnormal state of life. It is the mother who changes the diapers of the baby. She examines the baby's temperature and talks to the smiling baby, and they share laughter together.

Among most Bantu tribes, oral and anal stages are interrelated. The infant receives no punishment if he urinates or defecates on his mother or other relatives holding him. But the mother of the child can predict when her child is about to let go or hold on. Whenever the mother feels that the child is about to defecate on her, she holds the child away from her body. If the child soils its mother without warning, the mother with frustration tells the child seriously not to do it again. She puts the child

aside for awhile. No matter whether the child cries, it must face the separation from its mother for awhile until she cleans up the mess.

What Whiting and Child observed among the Tanala of Madagascar³³ is similar to many Bantu tribes of Tanzania. Most African mothers of the West Lake Region do not use diapers. Hence the child may constantly soil its mother or the mother must give constant toilet training from early infancy until the age of two to three years.

At the age of two or three years, a child can communicate and talk sense. Thus in Karagwe district, the Banyambo people call their children and show them that the breast of the mother is poisoned by rubbing or smearing the breast with something sour or hot such as pepper. They allow the child to test it. When a child begins suckling, the pepper irritates it and from there the child will dread milking. Some children are told that at age three they are big boys or girls and that they therefore should stop milking their mothers. If they seem to like continuing milking, then they will be discouraged by brothers and sisters who give them nicknames such as "parasite" or "exploiter." They would also be praised when they quit sucking on their own choice.

³³John W. M. Whiting and Irvin L. Child, Child Training and Personality (New Haven: Yale University Press, 1971), p. 73.

At weaning, parents must be present to tell the child about expectations they have for it. Many African Bantu of the West Lake prefer to send their weaned child to relatives (grandmothers or aunts and elder sisters) who take over the responsibility of feeding the baby. This is due to the fear that if the baby stays with the mother (in case of another pregnancy) the child may at night attempt to milk its mother. But the milk of the pregnant mother is no longer good for the baby. Another reason they give is that the heat or warmth of a pregnant mother would harm the baby at night (mothers usually sleep with their children from infancy to the weaning stage). Socio-psychologically, grandmothers enjoy taking care of their grandchildren. They would be disappointed, in fact, if their daughters and sons-in-law did not like to give them their children at this stage. Psychologically, the grandparents like to keep themselves busy and happy with grandchildren because their children have grown up. The mother whose daughter or son is barren suffers a great deal. She may think of many things, for she longs for a grandchild to carry on her back, joke with, and to render constructive teaching to the new generation.

During the research in the West Lake Region, Tanzania, the author met a woman whose daughter had no child. Having seen us she said:

Pastor, I do not know what I actually did to God, the giver and creator of children. He gave us this daughter and for this my husband and I are thankful to Him. When she married we thought God would indemnify us by giving many children to our daughter so that I'd personally have grandchildren in our home. My daughter has been contacting medical doctors all in vain. Maybe my daughter was bewitched. Before I became a Christian I contacted many specialists who in fact told me different stories about our neighbors. Having spent all we had, my daughter and I decided to come to church so that God could see us. He could see our longing for children. He could perhaps forgive us and grant "me" grandchildren who would keep me busy at this later stage.³⁴

From this field observation it can be noted that the grandparents assume primary responsibility for feeding and rearing the young children from soon after they have been weaned to their puberty-adolescence. It is interesting to discover agreement of the West Lake Region, Tanzanian people with Freud's suggestion in Totem and Taboo that children had a youth-saving effect on parents. That is to say parents (grandparents in our case) are said to remain young with their children (grandchildren) and this is, in fact, one of the most valuable psychic benefits which parents (grandparents) derive from their children (grandchildren).³⁵

Noticeably, whenever grandparents take over the responsibility of nursing their grandchildren, the children regard them not as grandparents but as immediate parents. One hears the child calling its grandmother "mom" and when the real "mom" comes to visit the child does not readily

³⁴Case study in Karagwe district, West Lake Region, 1971.

³⁵Sigmund Freud, Basic Writings (New York: Random House, 1938), p. 818.

accept her. It calls her by her first name because grandparents usually call their daughter by her first name. The same applies to the father of the child.

In fact, the confusion that the child has had to face for having changed parental care is not more than the love and warmth he will experience sooner or later. The Bantu of the West Lake keep constant contact with their children. They visit and bring them such gifts as clothes, bedding, cosmetics and medicine. Whenever the child falls ill, grandparents immediately report the sickness to the original mother and father who come and support it together with grandparents. The grandparents keep on telling their grandchildren the relationship of the family, educating them about the clan and its taboos and totem. Through education and contact, the child develops a sense of belongingness. At times a child may claim to go back to its immediate family and clan. From the grandparents' experience of rearing grandchildren, people of the West Lake Region have a saying which states: "Affections and good treatment of grandparents do not make a grandchild forget its original home." A child in African communities must know its fathers and mothers, brothers and sisters, grandfathers and grandmothers from its early stage of life. Later it may be able to say, as Professor John Mbiti puts it: "I am, because we are; and since we are, therefore I am."³⁶

³⁶Mbiti, p. 141.

Most mothers begin the toilet training at the age of four or six months. If the child at two or three years continues to soil or wet its mother and its cradle, parents begin to punish it severely.

The child is basically trained by its mother or elder sister who carries it on her back. As she carries it about, she may sense when it is restless and at times it may cry; so that every time it must perform its excretory functions, the mother or sister puts it on the ground.

If the child at age three to five does not correct the habit of soiling the mat or bark-cloth (from banyan trees) or the blanket on which it sleeps, then it is reported to the father and the child is beaten (representation of law and order). Whenever the child does something wrong, it is told that when the father comes it will be reported and punished. Hence the child at these stages of autonomy versus shame and doubt, and initiative versus guilt may begin to fear its father and regard him as the wrathful father who punishes the shameful and guilty creature. Such a child would rejoice to see a father leaving the home for a remote country. Whenever the child is hurt or beaten by the father, it seeks comfort from its mother. At this point some parents of the West Lake Region need to be helped in areas of discipline, law and order. They ought to learn something of the needs of the child. Feelings of guilt and shame in some families of the West Lake Region are

perpetuated in the child by inconsistent parents who play love and wrath simultaneously. The father becomes an intruder who comes in the home as the judge of the "bad" or the "good" or "the not me."³⁷

At the third stage, the child may play father or mother among his peer group in the neighborhood. The child most of the time likes to go with either father or mother. He also wants to follow brothers and sisters to fetch water from the well or he wants to go with the father to look after goats or cows. The child also comes together with peers in the same vicinity for dancing, drumming, gardening, hiding and seeking, and the like. Other children who attend Sunday or kindergarten schools play their teachers' roles. It is at this age that the child is taught its relationships with the lineage of the father's and mother's clans. Whenever the aunt or uncle comes to visit the family, a four or six year old boy or girl may go with her or him and spend a week or a month. Whenever one of the relatives has a wedding day, the entire family, including children, will go to help, and celebrate the event. Whenever death takes place in the

³⁷ Robert Harper, Psychoanalysis and Psychotherapy (Englewood Cliffs: Prentice-Hall, 1959), pp. 67-68. In the process of the development of the self, the infant, Sullivan postulated, gradually evolves three personifications of "me": "good me," "bad me," and "not me." The "good me" is an organization of the experiences of the security feelings. The "bad me" is an organization of the experiences related to anxiety states; the "not me" seems to originate from "primitive anxiety," what Sullivan called the "uncanny" experiences of horror, dread, awe and loathing in infancy. The "not me" feelings generally reveal themselves only in psychotic episodes and in night terrors and nightmares.

clan, children, too, come to the bereaved home.

On the whole, from infancy through play-age, the child learns to think of the world as filled with many parents or relatives. It grows up with a sense of emotional, moral and spiritual sincerity in the care of others, not in its own self-control or in its own will power over the environment.

If the siblings fight among themselves, the older ones are punished. They are caned or whipped because of their negligence and carelessness over their little ones. If the child strikes its parents they hit it back. Children are told that a dog or tiger will come and take them off if they continue to misbehave. They are repeatedly told to love their parents and their siblings. Further, every child from the play-age onward is admonished never to laugh at or make fun of other people. Each child is told to be polite and talk to people with fear and reverence.

Notwithstanding, children at this stage hear a lot of gossip about sourcerers, witches, wizards, dogs, cats, snakes, lions, thunder and lightning, bad omens, and how dangerous such creatures are. Because of this, children develop a sense of fear and inferiority and helplessness. Illness and deaths may be ascribed to living persons with supernatural powers (e.g., ghosts, sourcerers, jinns, or vampires).

At the ages between six years and puberty (industry versus inferiority), the child may go to school. And when he arrives home each day, he must help either mother or father in domestic and farm responsibilities. He is expected to run quickly to the well and fetch water with peers. In the Karagwe District such a child assumes the responsibility of looking after the family's goats or calves.

A son always learns from the father or grandfather and the daughter from her mother or grandmother.

It is at this stage that the child becomes interested in learning things in groups, doing things and producing them to gain recognition. Among the Bantu of the West Lake Region, there is the belief that one can read one's self-image from one's child during the years six through twelve. One who is born in a good and creative family will reflect the character of that family by good works, manners, and conduct. He is capable of learning and doing things either like father or mother. Thus people say "Eka mbi togizalamu mwana; Anga, "eka mbi togihamu mukazi," meaning "One should not expect to have a good child from a bad home," or "One cannot expect a good wife from a bad family or home." Another saying which is emphasized at this stage is "Omwana mubi ajumisa ishe na nyina" meaning "A badly cultivated child is a disgrace to his father and mother." Our people believe that a child reflects the family's or parents' conduct, is a mirror for the family to look at themselves.

Religiously, a child was never prohibited from participating in traditional sacraments such as meat and banana wine administered to all members of the clan in a sacred place. Hence adults and children were allowed to share almost everything in the worshipping service. The teaching about creation, man, God, and salvation were never considered as a matter of course of study from which one could graduate. Religious life and experience was part of life from pregnancy to birth to old age and death.

Now in Christian churches, especially in the Lutheran church, during Holy Communion children are told to stay out or stay far from participation in the sacrament. To bring this experience into reality, the following story will be shared:

During the author's ministry in West Lake Region, Tanzania, he saw children who were seriously angry, complaining why should adults (parents) eat and drink alone in the Lutheran church, while at home they were allowed to eat at the same table with parents? The author's own son at the age of four, was very angry at the pastor of the cathedral who did not give him the wafer and wine when we knelt at the alter with him to receive communion. When we came home and sat at the table and began to take food from our common dish, our son spoke in anger saying that daddy and mom should eat very little because they had eaten at the church. It took us a long time to talk out his anger. Of course, his

concern as a child was based on eating. We told him it was "Holy Communion" and that one has to receive instructions at a certain stage of life to be able to eat and drink. His answer was "but I saw you eating and drinking from the cup; do we have to learn that?"³⁸

Our son represents many of the children of the West Lake Region who are not allowed to receive communion. But in their religious communities of traditional faiths children are allowed to participate in their parents' communion. One may probably say that children cannot understand what it really means to participate in Holy Communion. Such claim would not be true to life because even mature people understand very little of the secrets of God through means of Grace. If this could be realized, then, children could be allowed to participate in Holy Communion. Later the children could receive instructions and confirmation. However, this research reminds the Christian religion to constructively meet the questions which concern children at different stages of life.

On the whole, what the author has been saying is that which is verified by George Parrinder who says:

African children mix with adults from the beginning of their lives, sharing in ceremonies and feasts at home, in visits to fields and markets and in watching tribunals and funerals.³⁹

³⁸Jesse V. Murokozi Lutahoire discussed his concern on the question of "eating and drinking of adults alone at church" October 31, 1971.

³⁹Parrinder, p. 80.

Nonetheless, the above statement does not necessarily apply to all African societies for we have been told that in Angus tribe of Nigeria a child is not allowed to fully participate in sacraments before he is initiated. The initiation stage is from seven to fifteen years of age.⁴⁰

⁴⁰Our consultation with Rev. M. Gotom, Claremont, California, January 8, 1974.

B. PUBERTY--ADOLESCENCE

1. Initiation (7-14 Years)

Jomo Kenyatta, the President of Kenya, reports that the ceremony of circumcision was the only qualification which gave a man the recognition of manhood and the full rights of citizenship. Consequently, the circumcision ceremony became the only way in which one could rise to the stage of maturity in his community. Before one accomplished that, one was considered to be a mere child and, as such, he had no responsibility in his tribal organization. His parents were responsible in matters relating to his behavior and conduct in the society, and they had to answer for his actions. However, such freedom and lack of responsibility ceased as soon as one was initiated.⁴¹

In contrast to the Gikuyu, a tribe in Kenya, it is reported by Kibira, a bishop in Bukoba, West Lake, Tanzania, that according to the old customs boys had to attend initiation at the king's palace whether they were circumcised or not. This initiation had to do only with the boys of the tribe, for the girls received their training from their mothers at home.⁴² Among the Banyambo of Karagwe, West Lake, mothers and grandmothers were responsible for the girls'

⁴¹Kenyatta, p. 190.

⁴²Josiah Kibira, "A Study of Christianity among the Haya Tribe" (unpublished S.T.M. Thesis, Boston University, School of Theology, 1964), p. 21.

education whereas fathers and grandfathers had to educate the boys. Petersen, former Danish missionary in Karagwe, remarks in his paper that youth initiation never existed there.⁴³ While the youth of Bukoba had to attend initiation rites without circumcision, some of the Banyambo youth had to care for their family's goats and cows. Other youths were engaged in hunting, preparing bark-cloths from banyan trees (emibugu or emitoma), and opening their own fields (mashamba) under the direction of their fathers and grandfathers. Girls had to work with their mothers and grandmothers from whom they learned domestic sciences, child care and the raising of crops.

Young men and women were introduced to their chiefs and to the leaders of their tribe as "son of..." and "daughter of...." Youths in Karagwe were expected to demonstrate the vigor of their age by working in the fields and banana plantations. They were supposed to show a sense of responsibility in home affairs, such as participating in the building of huts for a neighbor, mulching banana plantations, harvesting sorghum, millet and the like. Any hard-working adolescent girl or boy would be praised, and it was easy for such industrious youths to find a wife or husband. Indeed, hard work was one of the qualities that promised

⁴³Finn A. Petersen, "Festivals in the young churches: A Pastor follows the drum," Matthew 22:9. Third Writing Competition issued by Commission on World Mission, Tanganyika, n.k.d., p. 15.

success and prosperity in the life of a potential husband or wife. In fact, if a youth was lazy, he was told by his parents and relatives that his laziness was a bad sign for his future, especially when he was old enough to become a father or mother. Because people actually depended for their subsistence on food they raised by themselves throughout the year, the prosperity of one's family depended on tilling the soil and raising enough crops for food and hard-cash.

It is also to be noted that from the time of childhood, adolescents had been taught to be respectful and polite. Whenever they would do anything wrong, they knew that they would be punished by their fathers. In many tribes of Africa, a father is not expected to punish an adolescent daughter, as it is very rare for a mother to punish her adolescent son. But, for example, if an adolescent son has made a silly or serious mistake, the mother would report him to his father (the same applies to the daughter), for the father is the one who exercises the authority of being disciplinarian in the home. The adolescent is taught to be of service in the home; he should not be proud either at home or in public. Girls are expected to be very polite, respectful and obedient to relatives and to those of father's and mother's age. An adolescent girl must bring water from the river; a boy must chop or collect firewood from the forest.

With respect to socialization, the adolescents of Karagwe were always invited to wedding ceremonies, to the opening of new homes, and other festivities where they drummed and danced several days. Girls danced with boys and at these occasions they often made friends who later became their spouses. As we have already mentioned, these ceremonies were part of the community sharing experience between children and adults.⁴⁴

As they were always warned of sexual indulgence, adolescents could only practice platonic love and fondling, love without sex.⁴⁵ For a Nyambo girl, it was taboo to have sex without being married because illegitimacy was always punished. Hence Banyambo of Karagwe seem to have taught their adolescents the platonic idea: "For love is the desire of the whole, and the pursuit of the whole is called love."⁴⁶ So mothers of Karagwe told their daughters that "Karaba yakwegomba akutware, otakunda kusiga yakwita akagenda," meaning "If he desires you, let him take you but do not allow him to 'kill' you and leave." (In this context, "take" means "elope with" and "kill" means "have sex with." For unmarried girls, virginity was considered "one's virtue and one's self-esteem.")

⁴⁴ Parrinder, p. 80.

⁴⁵ A. M. Krich, The Anatomy of Love (New York: Dell, 1960), pp. 180-181.

⁴⁶ Ibid., pp. 239-243.

Girls were also instructed to report to their mothers or grandmothers when they had their first menstruation so that witches would not take advantage of that blood. Boys and girls were not allowed to spend nights or a long time together. Nonetheless, in dry season, the adolescents were encouraged to play in groups in fields. In that way they educated each other by mockery, quarrels, egoism, jealousy and the like.

However, puberty-adolescence is shortened by the minimum age of marriage--18 years for boys and 15 for girls.⁴⁷ It is different for boys and girls who go to school; they may marry early or late according to their financial position.

On the whole, puberty-adolescence in the West Lake prepares youths for their respective careers in marriage and in their maturity.

Christian youth of the Protestant church in West Lake receive religious confirmation from 12 to 15 years of age. But the Roman Catholic church confirms their members at 7 years of age. The author thinks it would be of help if confirmation instructions could be given from six to nine years of age and confirmation at ten. Perhaps each youth could celebrate his confirmation day with parents and youth at his church each year. The youths could organize their

⁴⁷The Law of Marriage: Act 1971, sect. 13, p. 22.

own day with little help from their parents or the minister. This could be held each year with group singing, concerts, and sports competition; and parents can contribute to rewards which could be given each year to the youths. Along this line, adolescents are to be encouraged to develop a sense of worth, creativity and recognition.⁴⁸ Hopefully, each individual could be led to overcome a sense of inferiority, for each one would learn that the loving father (God) is an accepting and understanding father whose promise of forgiveness and presence is the ground of human life. He is the God of law and order. He calls each youth to be loyal to Him by leading a constructive life.

To be constructive in life is to spend every moment fighting against poverty, disease and ignorance by participating in the community development. Therefore, every youth in Tanzania is called upon to participate in nation building as every year each youth is reminded that "a nation whose youths are weak, despondent, lacking in initiative, and without a purpose in life cannot forge ahead."⁴⁹

President Nyerere's statement concerning youth was intended to drive youths to greater achievement than he himself expected. In Tanzania as well as in other East African countries, a person today is classified as youth from age

⁴⁸Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1969), pp. 68-90.

⁴⁹L. E. Clark, Through African Eyes (New York: Praeger, 1970), p. 110.

ten to above forty. High school boys and girls as well as university graduates and non-graduates, college and other business institute graduates have acquired a sense of patriotism.⁵⁰ The adolescents of Tanzania historically are encouraged to interpret pragmatic African socialism not as racialism or communism but as communalism rooted in the African philosophy of the family.

Like young warriors of old Africa, youths in Tanzania are called upon to join the National Service where they are taught to develop a sense of unity, irrespective of race, color, creed, religion or education. In so doing, they learn national policies which arouse their self-identity, leading them to constructive nationalism. Objectively, youth are potential defenders of their nation.⁵¹

Notwithstanding, the Bantu culture is conditioned to include participation of each and from all. Directives of parents must be accepted without question or rebellion. The people live by the proverb which states "Mtoto umleavyo ndivyo akuavyo" meaning "As you raise a child, so it will grow." In the African concept parents are delegated by God to educate, train, counsel, and direct a child until he is married. Culturally, adolescents recite African sayings like "He who does not listen to an elder's advice comes to grief"; "He who is expelled from home has nowhere to go";

⁵⁰ Ibid., p. 111.

⁵¹ Ibid.

"The brotherhood of coconuts is a meeting in the cooking pot" (this refers to people who do not cooperate until it is too late). And, finally, "Blessings are better than wealth." To be sure, parents and leaders can either curse or bless.⁵²

2. Apprenticeship and Expectations

As has been seen, boys and girls from childhood to adolescence traditionally receive their education and training from their respective parents and relatives. In Bukoba, as reported by Bishop Kibira, the adolescent boys had to receive their initiation rites at the king's palace.⁵³ However, Professor King's observation--with which the author agrees--is that while boys were learning from their fathers and grandfathers, girls were busily learning from their mothers and grandmothers all things a woman has to know and be able to do.⁵⁴ Thus, boys and girls were the hope of their families, clans, tribes and nation. From the beginning of their childhood to adolescence, all were encouraged and looked forward to the coming of their manhood and womanhood.

Historically, there was a period of culture change, when boys and girls at the beginning of puberty were sent to boarding schools. From there they studied about Western

⁵²Kenyatta, p. 22.

⁵³Kibira, p. 254.

⁵⁴King, p. 98.

beliefs of science and education. When they came to churches and mosques they had to learn as if they were yet "tabula rasa." As a result, Rev. Knud Ochsner observes that, every school has had students suffering mental breakdowns. These were not isolated cases of "examination fever"; for instance, sometimes whole schools had to be closed because of mass hysteria, a state of mental disturbance. One of the Christian Girls' schools in West Lake Region, Tanzania, had to close for this reason for a period of time.⁵⁵

A report by three mission doctors became necessary for parents and the church. The three mission doctors could not help quoting an African psychiatrist who helped them to investigate the case of the girls' school:

Dr. B. Kagwa found that all the clinical studies proved, without doubt, the diagnosis of Conversion Hysteria. He also believes that the main cause is the difficult situation for the young people, who, at schools and churches are indoctrinated with new beliefs, but at home they are continuously exposed to traditions. This contrast results in a conflict that must be resolved in one way or another. To eliminate the anxiety one may choose between "going native" or reverting to total Westernization. As in these epidemics one may elect to get "sick" to escape the difficult situation.⁵⁶

Interestingly, when the school was closed down, the girls were sent back home where most of them were treated by local

⁵⁵Knud Ochsner, "Church, School and the Clash of Cultures, examples from North-West Tanzania," Journal of Religion in Africa, IV (1971-1972), p. 98.

⁵⁶L. W. Millroth, L. Dahlin, and K. Dahlin, Mass Hysteria in an African Girls' School (Ndolage, 1964), p. 3.

herbalists and other specialists in villages. Later they could resume their course of study at the same school.

President Nyerere has something to say about the "educated" youth who seem to be caught between the old and new ways of life:

Yet at present our pupils learn to despise even their own parents because they are old-fashioned and ignorant; there is nothing in our existing educational system which suggests to the pupil that he can learn important things about farming from his elders. The result is that he absorbs beliefs about witchcraft before he goes to school, but does not learn the properties of local grasses, he absorbs the taboos from his family but does not learn the methods of making nutritious foods. And from school he acquires knowledge unrelated to agricultural life. He gets the worst of both systems.⁵⁷

From there, Dr. Nyerere proposed that both young men and women should be introduced to new radical and relevant educational curriculum. He cautions teachers and his readers that social values are formed by the family, school, and society--by the total environment in which a child develops.⁵⁸

The target of the program of education in today's Tanzania (for youths of both sexes) is to introduce them to the use of fire arms, discipline, national policies, political history, economics of independence, agriculture, cultural heritage, Swahili and socialism. And in practice,

⁵⁷ Julius Nyerere, Ujamaa Essays on Socialism (London: Oxford University Press, 1971), p. 58.

⁵⁸ Ibid.

young men and women till the land, grow crops, build houses, roads, dams, and help villagers with hand work or self-help projects. After two years of training, the adolescents are encouraged to come back to their individual villages and to join all aspects of the life of the community. These two years help them to acquire a sense of identity, and thus they come home with the enthusiasm of being members and servants of the just and egalitarian future to which Tanzania aspires.⁵⁹

In dealing with the adolescents, the forefathers and mothers devoted themselves to preparing their youths for a responsible maturity. However, it should be pointed out that they lived in a world that was once experienced by St. Paul, St. Aurelius Augustine, and Martin Luther who believed in the existence of forces and powers of principalities and the devil. As pointed out by Richardson, Luther believed in a personal devil as did St. Ignatious, the 16th century founder of the Jesuits; and witches became a major problem for theology and philosophy.⁶⁰

President Nyerere and his contemporaries are aware of this experience and they are fighting against the "bad" and attempting to save the "good" heritage from colonialists

⁵⁹ Julius Nyerere, Freedom and Socialism (London: Oxford University Press, 1971), pp. 290-291.

⁶⁰ H. W. Richardson, Nun, Witch and Playmate (New York: Harper & Row, 1971), pp. 55-60.

and forefathers who handed over to these people that which must be passed on to the children and grandchildren. A better way might be to start educating and counseling with families and communities where human personalities are shaped and influenced.

But first it is necessary to examine the concept of marriage.

C. MARRIAGE

1. The Nature of Marriage

Tanzania's law recognizes monogamy and polygamy as marriages which exist in the society of Tanzania. Monogamous marriage is defined as "the voluntary union of a man and a woman intended to last for their joint lives."⁶¹

Polygamous marriage is defined as "a union in which the husband may during the subsistence of the marriage be married to or marry another woman or women."⁶²

In Tanganyika, marriages are contracted in civil form; or, where both parties belong to specified religion, according to the rites of that religion; in Islamic form, if the husband is Muslim; or where the parties belong to a community or to communities which follow customary law, according to the rites of the customary law.⁶³ Then the law of

⁶¹The Law of Marriage of Tanzania; Act 1971, Sect. 9, p. 21.

⁶²Ibid.

⁶³Ibid., p. 26

marriage points out that for the purpose of the act a marriage in Islamic form means a marriage contracted in the manner recognized by Islam or by any school or sect of that faith; a marriage in Christian form means a marriage celebrated in a church in the manner recognized by Christian faith or by any denomination or sect of that faith.⁶⁴

2. Kinds of Marriage

a. Traditional Marriage. Traditionally, marriage involves not only a man and a woman but respective families. Parents of a woman believe that a woman must remain a girl until she is married to her husband. A woman is married to a man and not vice versa.⁶⁵ That is to say, in fact a man takes a woman from her home and clan to his own home and clan where the woman should be welcomed and accepted. Then she must be introduced to ancestors and relatives of the man. Since marriage traditionally is a religious, cultural and sociological event, a woman cannot ignore the religion and the God of her husband. It was believed that if the woman loved the husband, she must automatically be prepared to accept the religion and the God of the clan of the man. This is a psychological process of identification as opposed to faith.

⁶⁴ Ibid.

⁶⁵ E. E. Mshana, Personal letter, Makumiva Theological College, Tanzania, 1968.

Notwithstanding, traditional marriage is a religious rite. The Bantu Africans of West Lake Region believe that the first husband or wife must be respected and honored, for the first marriage is the process through which one rises from childhood to maturity. One's first marriage promotes one from childhood to mature stage of life cycle. One is regarded as the possessor of a home of his own. As Junod puts it: "The married man is called 'he who has his home,' in opposition to the single man...the kind of individual called bachelor does not abound amongst the Bantu. Only the utterly wretched invalids and the weak-minded are deprived of legal marriage, which for the black man is and remains the one object in life. It is through his wife and children that he becomes somebody in the society."⁶⁶

Traditional marriage was never complete without conjugal intercourse, the act of knowing each other. After the first sexual intercourse, it was believed that on the next morning the two were no longer children but mature persons who should be responsible for each other. They were counted as adults who could serve the clan and tribe as responsible persons. They were to observe all the taboos of the clan and society.

⁶⁶Junod, p. 126.

Professor Mbiti remarks that marriage is a complex affair which includes economic, social and religious aspects. For African Bantu people, marriage is the center of existence; it is the focus where members of a particular community meet.⁶⁷

In Karagwe, if one from another community has disappointed a member of the other community, with all disapproval and frustration, he would say "Orashwerahi?" meaning, "From where will you find a partner (husband or wife)?" The evil person will always die unmarried (Enkozi yamahano egwaho). But if such person wishes to marry a daughter of those whom he wronged before, all relatives of the girl will rise up either to resist or accuse him of his evil deeds. If the case is serious, the accused member and his clan will be asked to forget about the possibility of marriage from the girl's clan. It is at that time of initiative to engagement and marriage that one can prove one's innocence to the community or pay the price of his behavior.

Even the departed, "the existing dead," come into the marriage. For example, at his deathbed, one may leave a legacy by saying, "Members of my clan, if Mr. so-and-so will want to come to this clan for marriage, never allow that kind of communion. He is the evil person." Then he will turn to his children and grandchildren, "Whoever has

⁶⁷Mbiti, p. 174.

ears let him/her take my legacy. I'll never accept marriage between this clan and the clan of Mr. so-and-so. I'm going, yet I'll be around. Therefore, whoever marries that clan will never have peace and glory in this clan. He will never bear children in that clan. I ban it; only God has the power to untie this legacy. I leave you in my homestead."

Consequently, in African philosophy, marriage involves the two partners, respective families, relatives, the departed, the living and those yet to be born. The drama of history becomes the theatre in which everyone in respective clans is involved. Thus each and every one in the family is called upon to play his part.

With respect to the above philosophy, the writer of this dissertation was amazed at two American couples who sought premarital counseling and told the writer that they did not want their own respective parents to attend their wedding ceremony.⁶⁸ This of course could be due to cultural difference; and the writer therefore had experienced cultural shock. He carries with him the Bantu cultural approach to marriage. In fact, the Bantu in the West Lake Region prefer to first settle their differences with their parents before marriage. Or else it would be a curse to the community to have the two grown-ups wish to start their

⁶⁸ Consultation with Mr. J and Miss D at the Pastoral Counseling Center, Claremont, California, summer 1973.

marital life without the blessings of their parents.

Professor Mbiti asserts that he who does not participate in marriage is a curse to the community; he is a rebel and a law-breaker, he is not only abnormal but "under-human."⁶⁹ In agreement with Mbiti, Banyambo of Karagwe says to such person "Ti muntu" meaning "He is not a human being," he is a different creature because he behaves and lives differently in the community of persons who are interrelated and interdependent. Failure to get married under normal and traditional customs means that the person concerned has rejected his community and thus in return the community will reject him.

In fact, a normal African marriage requires a contract between two respective families and clans. For example, the groom's parents or guardians, the groom and arbitrator and relatives must bring bridewealth (marriage guarantee) for the security of the marriage. Then one day before the wedding ceremony, the groom, his relatives and friends come to the home of the bride. There they are received by the bride's parents and clan. The arbitrator⁷⁰ is responsible for introducing the guests to the home of the bride. The groom's family must listen carefully to what the

⁶⁹Mbiti, p. 174.

⁷⁰The arbitrator is the middle person soliciting for marriage between two clans. He is known to both families and clans. He works as a trustee of both sides.

parents of the bride say before they can give away their daughter. The bride's father or guardian addresses the groom's arbitrator with the groom's father and relatives present. To put it in Cory's terms:

You asked me a wife for so-and-so and I have given you one. Do not treat her badly. Rather than that bring her back and I will refund the bridewealth. She can always live with us.⁷¹

Then the bride's father turns to his daughter and puts her hand into the hand of the arbitrator or her bridegroom saying, "I give you to the family of so-and-so. Be a good mother. Respect your husband." Finally, the father turns to the arbitrator or bridegroom and says, "I give you my daughter into your protection. She is healthy and not pregnant. Take care of her as we have done." At this point, the relatives of the groom must clap their hands, thanking the bride's parents and relatives. Nonetheless the bride's father's words would be confirmed on the next morning after the groom and the bride have had conjugal relations in the groom's home. Early in the morning the groom must wake up and greet his father and those of the father's age, "Shumaramu waitu," a greeting which must be exchanged only among the married. This kind of greeting symbolizes his new stage of life; that he is no longer a youth but a mature

⁷¹ H. Cory and M. M. Hartnoll, Customary Law of the Bahaya Tribe Tanganyika Territory (London: Perch Lund, Humphreys, 1945), p. 161.

person.⁷²

In Karagwe, the groom would appear before his parents and relatives boasting and praising his clan and parents who have given him power to behave like a man, who has successfully ruptured the bride's hymen. After he has done that, parents would give him a spear, a symbol of manhood and maturity. And he would be told that he is now no longer an adolescent but a mature man who can defend his family and clan. The last religious rite of marriage is the sacred bath "Kwoga," meaning cleansing. This is done once during the first marriage. It is never repeated in one's life.⁷³ The mother washes her son and daughter-in-law saying, "May you be blessed with your wife; bear sons and daughters who will bring you joy, security and perpetuate the name of this clan." The groom and the bride take a twig of coffee tree and slightly beat each other by saying, "You will not refuse me anything. You should not divorce me. There must be communication between us." Later, in other parts of West Lake, the groom and bride must be anointed with oil. Two little children of opposite sex perform the anointing. The male and female youngsters are appointed from among relatives. These two must have brothers and

⁷²Kibira, p. 24.

⁷³Ibid.

sisters; their parents must still be alive. These are the symbols of potential fertility. The two have to anoint the newly-wed with oil.⁷⁴ Symbolically, people believe that it is those who have children and relatives that can give hope to those who desire conception.

Finally, it was necessary for the groom (as an inexperienced man in sexual intercourse who was to cause the bride to bleed) to report if the bride was a virgin. This kind of proof of the bride's virginity reflected greatly on her mother.⁷⁵ Kibira does not describe the nature of reflection involved in the virginity of the bride.

As Mr. Richard Mutembei, Administrative Secretary, North Western Diocese of the Evangelical Lutheran Church in Tanzania, 1971, told us, the bride who has had sexual intercourse with other men cannot be respected by the family. If the man finds that his bride had already been deflorated before marriage, that man has no right to exchange the special greeting used among the Haya tribe. He is regarded as the one who goes through the road built by others. That is to say, if he reports his bride "Nshangire yakuzire" meaning, "I found her already a mother." Therefore "Nyeilya" she is the one who had already reached the mature step before marriage. For it was only through marriage that one

⁷⁴ Ibid., p. 25.

⁷⁵ Ibid.

could be raised from adolescence to maturity. But if a woman had had premarital intercourse, she could be blamed for having taken the initiative without waiting for the clan's and family's approval. She may be beaten and considered as "second-hand" because she has been used by men other than her husband. The guests who brought her would be beaten and assaulted because of having brought a hypocritical bride to the clan. The bride's mother was given an old torn bed sheet to indicate that she has given away her daughter who has already lost her cleanliness, purity, and moral life. But in the case of a virgin bride, her mother would receive a bed sheet stained with blood, also money, meat and a new bed sheet and much thanks from the groom's home and family.

What has been said concerning virginity could be summarized in the light of Mbiti's observation among the Batoro and other African societies:

The blood of virginity is the symbol that life has been preserved, that the spring of life has not already been flowing wastefully, and that both the girl and her relatives have preserved the sanctity of human reproduction. Only marriage may shed this sacred blood, for in so doing it unlocks the door for members of the family in the loins to come forward and join both the living and the living dead. Virginity at the wedding is greatly respected in some African societies....Virginity symbolizes purity not only of the body but also of moral life; and a virgin bride is the greatest glory and crown to her parents, husband and relatives.⁷⁶

⁷⁶ Mbiti, p. 185.

The only weak point found in dealing with the issue of virginity is that it has been one-sided. Girls were examined for physical virginity and praised for not allowing sexual intercourse before marriage. However, men were not subjected to the same.⁷⁷ Nonetheless other African societies such as the Masai and Mandi of East Africa have the wife shared for a time by a member of the husband's initiation group. In Ankole (Uganda) there was a time when brothers shared a wife until they could each have one.

From this point young women have something to say to those tribes interested in the virginity of girls at their marriage; also they speak against the practice of polygamy so they say there must be equality in dealing with polygamy and virginity. If the two are approved by some African societies, why can't those societies approve the practice of polyandry and men's virginity?⁷⁸

We shall now examine Islamic marriage.

b. Islamic Marriage: (1) Islamic law. L. P.

Harries⁷⁹ points out that it cannot be presumed that Muslims in East Africa (Uganda, Kenya and Tanzania), whether Africans or non-Africans live according to the book, even when that book is the Koran. Africans have assimilated much

⁷⁷King, pp. 75-76.

⁷⁸Ibid., p. 76.

⁷⁹L. P. Harries, Islam in East Africa (New York: Edinburgh House Press, 1954), p. 17.

from both the Arab and the European worlds. The Indians have not had the same kind of interchange of ideas and customs. J. Spencer Trimingham⁸⁰ reports that East African Muslims are Shafis in that the predominant Islamic influence came from South Arabia. Harries⁸¹ points out that through marriage with Bantu women, the Arab merchants found a home in East Africa not only for themselves but also for their religion. Trimingham further asserts that Arabs and the Bantu tribes of the coastal communities intermarried.⁸² Arab immigrants married Bantu women. The children resulting from these marriages remained predominantly Arab-Islamic even though they succumbed to a Bantu language. Above all, Islam became the religion of that generation.

The Islamic religion in East Africa is a devotion to the prophet, both in the form of honoring the prophet and in seeking his intercession. The devotion is stimulated through the recital of mawlid (maulidi). They are universal and are used on every occasion, for rejoicing, for family festivals of birth, circumcision and marriage and for the communal religious occasions particularly during the month of the prophet's birth.⁸³

⁸⁰J. S. Trimingham, Islam in East Africa (New York: Edinburgh House Press, 1962), pp. 30-36.

⁸¹Harries, p. 19

⁸²Trimingham, p. 38

⁸³Ibid.

Moreover, Harries says that the majority of tribal Africans have been able to accept the Islamic religion as a support because it is not a challenge to the African traditional way of life.

Islam has always meant "submission or resignation to the will of God." It means a continuous submission to the will of God and finding peace with Him. In Islam God wills all things, good and evil, even man's own will. Every true Muslim should or must confess the following: "I testify that there is no God but Allah. I testify to His Unity and that He has no partner; I testify that Muhammad is His servant and His apostle."⁸⁴ Our African Muslims in Tanzania believe that no lay-Muslim should argue religious matters with non-Muslims. Only Muslim-theologians and jurists in Mombasa, Cairo, of Mecca know all the answers. The lay-African is not expected to know the answers; however, every Muslim can express a brief Islamic belief: "La ilaha illa Allah," meaning "There is no God but Allah."

There is nothing in Islam which resembles the Christian concept of sin as a fall from grace, as alienation from God. The unpardonable sin in Islam is to receive another God besides Allah. Muslims do not accept the Christian doctrine of the Trinity, for Muhammad, the prophet, declared that Christians were perpetually committing the

⁸⁴Harries, p. 33.

unpardonable sin by believing in the three persons of God.⁸⁵

There is a very intimate connection between law and religion in Islam. The technical term for the law of Islam is "Shari'a." "Shari'a" covers every detail of private and domestic, social and political relationships, as well as the religious duties of the believer. "Shari'a" therefore affects the African Muslim in matters pertaining to marriage and inheritance. In Islamic marriage, legislation limits the number of legal wives to four. The husband is expected to deal equitably with all four wives. If he cannot do so, he should take only one wife.⁸⁶ One thing must be noted: Muslims are bound by their laws; they are bound closely together by the performance of their religious duties.

Generally, "Shari'a" is concerned with only a restricted range of offences such as illicit sexual relations, theft, brigandage, drinking alcohol and sometimes apostasy, all of which they consider crimes. Homicide and physical injury are not included, but are treated as torts rather than crimes.

Concerning friendship, Muslims read in the Koran that close relations with Jews and Christians must be avoided:

⁸⁵ Ibid., pp. 40, 65-66.

⁸⁶ Ibid., p. 69.

O ye who have believed, do not choose Jews and Christians as friends. They are friends to each other; whoever makes friends of them is one of them; verily Allah doth not guide the wrong-doing people.⁸⁷

Muslims would marry Christian women as part of their mission to Gentiles. A Christian and Muslim marriage, in the eyes of Islamic believers, brings Christian girls to the community of God's people. The idea is supported by the Koran:

Do not marry idolaters until they believe, a believing handmaid is better than an idolatress, even though ye admire her; and do not marry idolaters until they believe; a believing slave is better than an idolater, even though ye admire him.⁸⁸

In religious matters, a Muslim should honor God who is above him; in worldly matters, a true Muslim must serve one who is below him.⁸⁹ Should any person desire any other religion than Islam, God will not accept him. Islam is a religion which commands believers to worship Allah, observe prayers, pay legal claims, and to fast during Ramadan. An Islamic follower is expected to train his family and children in the laws of Allah and, therefore, bring that family near to Him. An active Muslim should pray the final evening prayer when the Jews and Christians are already asleep.⁹⁰ It is better to pray at night than to have inter-

⁸⁷Koran, Surah V:56. ⁸⁸Ibid.

⁸⁹A. Jeffery (ed.) Islam (New York: Liberal Arts Press, 1958), p. 78.

⁹⁰Ibid., p. 215.

course. This is the interpretation of "JANABA", the state of impurity after carnal intercourse. One cannot say one's prayers in this state and has to perform the ritual absolutions first.⁹¹

Muslims are supposed to have faith in the prophetic office of Muhammad--upon whom be Allah's blessing and peace --and in his mission to all mankind. They should have faith in the abiding validity of the prophet's religious law (Shari's). They should believe that everything Muhammad, the prophet, taught is true, and that the ~~Koran~~ Koran is the prescriptive source of the religious law. I'aba (at Mecca) is the "qibla" to which all worshippers must turn in prayer. No true Muslim can assimilate his belief with any heretical ideas. Such a true believer is a true Sunni monotheist.⁹²

Remarkably the duty of a Muslim and the duty of a citizen are one. What one owes to God and what one owes to society cannot be separated. Thus man's responsibilities are religious in character. The religion of a believer is fulfilled not only in what occurs in the mosque but also in the market. Therefore, Islamic religion is an inclusive system in which the relation of the person to God pervades also his relation to his fellows.⁹³ The Islamic religion is

⁹¹Jan Knappert (ed.) "Swahili Religious Terms," Journal of Religion in Africa, III (1970), 74.

⁹²Ibid., p. 99.

⁹³Kenneth Cragg, The Call of the Minaret (New York: Oxford University Press, 1964), p. 141.

a communal order which should be realized by political sovereignty within the life of this world. This is the meaning of law in Islam. The family is the primary context of the individual, albeit, monogamy is not essential to Islamic marriage. Islam religious law opens the door for a plural marriage relationship.⁹⁴

If you fear that you cannot treat orphans with fairness, then you may marry other women who seem good to you: two, three or four of them. But if you fear that you cannot maintain equality among them marry only one or any slave-girls you may own. This will make it easier for you to avoid injustices.⁹⁵

In the above quotation we find that a man remains the sole judge. Muslims maintain that Muhammad, the prophet, was loyal to Khadijah alone throughout their marriage. The marriage contract in Islam is public. It requires the couple to be of legal marriageable age. Islamic marriage is not intended to be limited to time. The termination of a marriage is not necessarily death. Islamic law permits temporary marriage:

If ye wish to replace a wife by another, even if ye have given one of them a talent, take nothing from it....If, however, the two of them separate, Allah will enrich each out of His abundance. Verily Allah hath become wide (in bounty), wise.⁹⁶

⁹⁴ Ibid., p. 142.

⁹⁵ Koran, (trans.) by N. H. Dawood (Maryland: Baltimore, 1966), p. 357.

⁹⁶ Koran Surah IV: 24, IV: 129.

Muslims when involved in commerce, war and the like are allowed to practice temporary marriage.⁹⁷ The purposes of marriage in Islamic religion are procreation, unification of families, mutual satisfaction, and purity of life. According to Koranic law, the man is the master. Man is sounder in judgment; he is more capable of self-control. Islam religion has given a man the right to dissolve marriage because he is capable of paying alimony. Only on rare occasions is the woman allowed to initiate divorce.

b. Islamic Marriage: (2) The Value of a Woman.

According to the Maliki and Shafi's Schools of Law, sex and religion determine one's value. A freeborn Muslim male is worth one hundred camels or the local equivalent. A woman is worth only one-half the value of a man. Non-Muslim men or women were valued at even lower rates. A muslim husband has full rights over his spouse as a sexual and domestic partner. A woman is a bearer of children; she bears children for her husband during their union, and is totally subjected to his control.⁹⁹ A woman is regarded weak of character and prone to the emotions that lead away from God, such as carnal love. She must therefore be protected against the temptation of satan and stay indoors or walk

⁹⁷Cragg, p. 167.

⁹⁸Ibid., p. 168

⁹⁹I. M. Lewis (ed.) Islam in Tropical Africa (London: Oxford University Press, 1966), p. 53.

about heavily veiled.¹⁰⁰ Any Islamic man who takes advantage of his full privileges and who follows the example of saints may have four wives, and, in addition, any number of slave-concubines. He is allowed to divorce women at his pleasure. He may also remarry his divorced wife by special arrangement. If the man and woman belong to the Shia'h sect they can contract marriages on a temporary basis for pleasure.¹⁰¹ In this kind of situation a woman is liable to abuse because it makes for temperamental and emotional instability. On the whole, Muslims believe that a woman is inferior to a man:

The originator of heaven and earth, He made mates for you from yourselves...multiplying you thereby...and Allah made wives for you, from yourselves, and has given you sons and daughters from your wives.¹⁰²

A woman is compelled absolutely to obey a man:

And men are a degree above them. The male is superior in physical powers and has protective duties. Women have equal rights to men in kindness.¹⁰³

b. Islamic Marriage: (3) Husband and Wife. Islamic marriage was and still is to some extent a kind of slavery. Husband and wife live in relationship of master and servant --a wife becomes a slave of her husband. The wife is

¹⁰⁰From revised version of a vocabulary which appeared in Dini na Mila (Dept. of Religious Studies, Makerere University), The Word Nisiwani which means "Women."

¹⁰¹S. Zwemer, Islam, A Challenge to Faith (New York: Student Movement, 1907), p. 127.

¹⁰²Muhammad Alli, The Prophet Muhammad (London: Cassell, 1947), p. 128.

¹⁰³Cragg.

expected to obey her husband in everything except in that which is contrary to Islamic laws. Wife-beating is allowed by the Koran. Prescribed conditions for such beatings are given in the laws of the Islamic religion.¹⁰⁴ It is pointed out in the Koran that marriage needs headship, and man has been appointed by God to that office. Man is the protector and maintainer of woman because God has given more strength to him than to her.¹⁰⁵ The wife should appreciate the role of her husband and is expected to keep her husband company. She should preserve the husband's property from loss or waste. She must refrain from doing anything which may disturb the peace of the family. A wife is strictly required to refuse anyone admittance to the house whom the husband does not like and she must never incur any expenditure of which he disapproves.¹⁰⁶ Muhammad, the prophet, recognized, as a rule only the union of one man and one woman (wife and husband) as a valid form of marriage. In exceptional circumstances the prophet allowed a man to have up to four wives. He asserted that under no circumstances could the woman have more husbands than one.¹⁰⁷

¹⁰⁴F. A. Klein, The Religion of Islam, p. 190.

¹⁰⁵Koran, Surah IV:34.

¹⁰⁶Muhammad Alli, p. 125.

¹⁰⁷Moslem Commentaries on Surah 4:38.

To illustrate some aspects of Islamic marriage, we present the case of H and S.¹⁰⁸ H, a Muslim, eloped with S, a Lutheran girl. Later, they validated their marriage according to tribal customary law. H had been a very strong Muslim. S had been in one of the church choirs and a full member of Saviour Lutheran Church. She was born and raised in a home in which her mother was a member of the natural or primordial religion and her father an active member of the Anglican Church. S and her brother went through a Christian junior high school. There she met H in his senior year. H and S fell in love and married without further consideration. They assumed that each would be allowed to continue with his/her religion. The slogan among young men and women was "Religion is religion and marriage is marriage." They believed that they could separate religion and marriage. S and H actually tried their proposal for a couple of weeks. Later S was obliged to change her religion for the sake of tranquility. She became a convert to the Islamic faith. H and S had four children. Finally, S felt she could no longer adhere to her husband's religion. She remembered all that she had received and heard from church school and the Christian congregation. To make matters still worse, H had already married four other wives. S found herself in low

¹⁰⁸S. K. Lutahoire, "What if I Marry Outside my Faith?" (unpublished term paper, 1967). Case history experience of the writer.

spirits; she was come to be considered a "stayer at home." Her husband almost deserted her. It was difficult for her to regain her husband's favor. Also the sheikh and the teachers of Islamic faith had to counsel H because of his failing to observe Islamic law. H therefore had to get rid of one woman and remain with the number of wives recognized by Islam. Hence S was regarded as an expendable woman in H's home, and she was ordered to permanently leave that home.

H told his children to regard S, their mother, as dead. She was declared unclean. As a heathen, S could neither enter the Mosque nor cook an acceptable meal for any true believer of the Islamic faith. She was forced to go back remorsefully to her parents. H was safe from any legal accusation because he knew that the state could not interfere with religious marriage laws. Since S had already changed religion followed by both parties, and according to the Law of Marriage Act of 1971 a change of religion can be a ground for the dissolution of marriage, this became the ground for dissolution of this marriage.

Let us consider a second illustration.¹⁰⁹ J, a Lutheran member, and Z, a Muslim believer, are now married. J was born and raised in a Lutheran home. He received his primary school education from church schools and is a

¹⁰⁹ Tinkaligaile, Rev. Domician, Lutheran pastor, Lukajange-Karagwe, West Lake, Tanzania, personal letter of April 12, 1968.

graduate of Nyakato Secondary School. When he completed his secondary school education, he was appointed to serve the public as a branch secretary of the Farmer's Co-operative Union. Z was born and raised in a typical pious Muslim family. Her father had died when she was five years old. However, her two brothers and mother remained faithful in their Islamic faith. Z received a primary school education and the Koranic education.

J and Z met each other and fell in love. J was 24 years of age, whereas Z was 21. Eventually they decided to marry. They determined not to tell anyone about their decision because of their religious differences. Therefore J and Z married without the consent of their parents. They both feared to let their parents know because the parents would not have agreed to such an interfaith marriage. Nonetheless, J and Z were of age and could make their own decision. Later, however, the two informed their parents. As you might expect, the parents were disappointed. Z's mother and brother had to consult with the sheikh and teachers of the Islamic faith. The Islamic faith leaders tried to encourage J and Z to terminate their mixed marriage. This attempt failed. Next, Z's mother and relatives went to court for further action. The court advised the mother and relatives to leave the matter alone for they could neither convince J and Z to terminate their interfaith marriage nor convert J to the Islamic religion. Since then, Z has been

disowned by her Muslim relatives. She is a Gentile and thus a prodigal daughter. She is a cursed and ostracized woman as relates to the Muslim family. Z compromised her own faith. During Christmas and Easter she comes to the Lutheran morning service for the sake of her new family. She, nevertheless, hesitated joining her husband's religion. She expected that the relationships with her relatives would eventually improve. If she joined the Lutheran faith, she would permanently impair that relationship with her relatives.

J cannot be recognized by Z's parents as a son-in-law. These parents want J to accept Islamic faith. J and Z have five children. Those children belong to the Lutheran Church. Thus we see the resultant states of complexity and anxiety in both of these marriages here illustrated as case material.

b. Islamic marriage: (4) Summary. Islamic law strongly discourages mixed marriages in which the partners retain their original religious affiliation. It limits a man to four wives. It requires that true Muslims should not establish close relationship with either Jews or Christians, "people of the book," because the latter two belong to each other. The true Muslims are taught that God (Allah) cannot accept any other religion than Islam. Therefore, if a Muslim and non-Muslim marry, the non-Muslim must be con-

verted into Islamic religion. This is seen in relation to situations of intermarriage with respect to Arabs and the Bantu coast peoples. Through intermarriage, Arabs found a home in East Africa for themselves as well as for their religion. Children from intermarriages remained predominantly Arab-Muslim and Islam automatically became the religion of that generation.

The family is the primary context of the individual. Monogamy is not essential in Islamic marriages. The Islamic faith allows a plural marriage and relationship. Islamic law permits divorce and temporary marriages when Muslims are involved in commerce and war. In Islamic marriage a husband is superior to his wife. The wife has no right to and cannot challenge her husband in marital conflicts. Notwithstanding, she is only allowed to refuse the husband's views which contradict Islamic teaching. Accordingly this section has been concerned with Islamic law, the value of a woman, wife, and a husband.

c. Christian Marriage: (1) Roman Catholic. "

(a) Influences on Concept of Marriage from Church Tradition. In contrast to the aspects of the Islamic marriage considered above, a brief review of Christian marriage in terms of Roman Catholic theology is in order. Popes Leo XIII and Pius XI and the Universal Catholic Church traditionally assert and confirm the perpetual indissolubility of

marriage, its unity and immutability.¹¹⁰ God is the originator. Thus union in marriage cannot be attributed to man's invention. It is of God Himself as the supreme author of nature. From the beginning, God provided for the propagation of the human race and the constitution of the family through marriage.

In 1942 Pope Pius XI reminded young men and women of words of Jesus recorded in St. Matthew.¹¹¹ What God has joined together, let not man put asunder. Pope Pius XI asked the youth why God united man and woman in the Garden of Eden. The Pope answered his question in the light of the teaching of St. Thomas Aquinas: "Man and woman were expected to care for the garden of happiness."¹¹² Above all, they were destined through marriage to bring forth and educate children. They were to establish the life of the family community. The Pope emphasized that before Christ, marriage was an indissoluble contract. After the incarnation, marriage became one of the seven sacraments of the law of the gospel.

Benedict XIV in 1741 insisted that the marriage bond was instituted by God and, therefore, must be perpetual and indissoluble.¹¹³ Marriage according to the natural law pro-

¹¹⁰J. de Fabregues, Christian Marriage (New York: Hawthorn, 1959), p. 14.

¹¹¹Ibid., p. 16.

¹¹²Matthew 19:6.

¹¹³Fabregues, p. 16.

fects, educates, and unifies the whole family. Further, marriage is a sacrament of the Church, and the boldness of man must not dare to dissolve it. Our Saviour, Jesus Christ, declares it with his own lips: "What God has joined together let no man put asunder."¹¹⁴ Just as the Church is eternally wedded to Christ (the bridegroom), so also the Christian wife is joined to her husband. It is asserted in Roman Catholic theology that the married couple share in the working out of God's plan. Thus marital union is the root of man's existence on earth and the basis of his life. When, through procreation, husband and wife create new beings, the future people of God, they are directly obeying God's creative will.¹¹⁵

Pope Leo XIII emphatically teaches that marriage is a sacrament because it is a sacred act. Marriage is an institution from God Himself. From the beginning, marriage has been the image of the incarnation of the Word; therefore, there is a sacred and religious quality in it. Such quality is innate; it comes from nature itself. Because marriage is holy, it is a sacrament instituted by Christ.¹¹⁶

Pope Pius XII reminds us that even those who are not baptized are legitimately married. This is God's natural

¹¹⁴ Matthew 19:6

¹¹⁵ Fabregues, p. 26.

¹¹⁶ Rosemary Haughton, The Theology of Marriage. (Notre Dame: Fedes, 1971), p. 82.

order. Their marriages are sacred things. Pius XII goes on to comment that marriage is sacred in itself. "The bride and groom administer the sacrament of marriage and its existence." Pope Leo XII supports the Roman Catholic theology of marriage by asserting that in Christian marriage the contract cannot be dissolved from the sacrament. The Roman Catholic theology of marriage emphasizes that the partners consent to the Church's canon laws. Although the very nature of marriage is divine, human will is very important in each particular marriage.¹¹⁷

Marriage is the promise exchanged between persons who enter into the sacrament.¹¹⁸ Such contracts bring grace. It is the image of the mystical union of Christ and the Church. As long as the couple live in marital unity, they receive the grace and effects of the sacrament. Marriage is a society of love in which mutual love is required. The man and woman must exist for and serve one another.

In Vatican II, session 4, Cardinal Leger pointed out that the Council document adds a correction to the effect that marriage is not "a simple instrument of procreation."

¹¹⁷ Fabregues, pp. 30-1, 49.

¹¹⁸ A. I. Gordon, Intermarriage (Boston: Beacon Press, 1964), p. 160.

Christian marriage, above, is a community of life and of love. It is a close community of life and love. It is the will of God that married couples give birth to children and become thereby His co-operators.¹¹⁹

In addition, Archbishop Zogbhi reminded the Vatican Council of the Orthodox Tradition that from the beginning marriage is considered indissoluble, just as indissoluble as the union of Christ and the Church, His spouse. This is a union which must remain an exemplary model of the monogamistic and sacramental union of Christians. The Archbishop Zogbhi went on to say that in Orthodox theology divorce is nothing but a dispensation granted to the innocent party of a marriage in certain well-defined cases and out of a purely pastoral solicitude in virtue of what the Orthodox call the "principle of economy." This means dispensation of "condescension." However, Zogbhi remarked that the dispensation does not dismiss the principle of the indissolubility of marriage. It places itself at the service of this principle like the dispensations from valid marriage granted by the Catholic Church in virtue of the Petrine privilege.

Archbishop Zogbhi suggested that to the grounds for dispensation already admitted by the Catholic Church, the ground of fornication and desertion by one of the parties

¹¹⁹F. Anderson (ed.) Council Daybook, Vatican II, session 4, September 14, 1965 to December 8, 1965 (Washington: National Catholic Welfare conference 1965), p. 73

of the marriage should be added. The two grounds should be considered in relation to the purpose of averting the danger of perdition threatening the innocent party.¹²⁰

The husband and wife should love each other and share a common, ultimate goal. The following account of conflicts in faith and practice between Catholic and non-Catholic is given in order that Catholic youth may be reminded of their religious responsibilities:

Suppose you are married to a non-Catholic. What's life like? You and your mate hold conflicting ideas over the most basic beliefs of your existence. Frequently there is little agreement on what life is all about--why you were born, what kind of life you are supposed to lead on earth, what you are supposed to do in marriage, what will happen to you after you die...Other differences arise almost every day of your life. You must abstain from meat on Friday in memory of your Lord's sacrifice in giving His life for mankind. Your non-Catholic partner thinks the practice is silly. You want to arise early on Sunday to attend Mass. Your partner urges you to roll over and go back to sleep. ...Instead of encouraging such sacrifices, your partner by word and deed indicates that they're totally unnecessary.¹²¹

(b) The Recognized Marriage. The Roman Catholic Church recognizes two kinds of Christian marriage: (a) marriage of a Catholic to a Catholic, and (2) mixed-marriage. Catholic law distinguishes between two main types of religious mixed marriage: marriage between a baptized Catholic person and an unbaptized person, and marriage between a Catholic and a

¹²⁰ Ibid., pp. 91-92.

¹²¹ Gordon, p. 160.

baptized person who is not a member of the Catholic Church. In both of the types of marriage, Father F. Connel, a theologian of North America, asserts that a Catholic who enters a mixed marriage without a grave and just reason commits a serious sin.¹²² However, if the pledge is given that the children born of a marriage involving a Catholic and a non-Catholic will be brought up as Catholics, dispensation may be granted. The marriage is then recognized by the Church and is afforded a degree of church sanction. Nonetheless, valid mixed marriages, though sanctioned by the Roman Catholic Church, in some places must still be performed in the rectory rather than in the Church.¹²³ The rite of nuptial mass and nuptial blessing is forbidden. The bans cannot be published. Pope Pius IX declared that dispensations are given by the Roman Catholic Church with "sorrow" and "to prevent greater evils."¹²⁴ He went on to comment that intermarriages improperly entered into were "abominable."¹²⁵

In actual practice mixed marriage is only half-heartedly approved by the Roman Catholic Church. A Christian who is not Catholic who wishes to have a priest officiate at his marriage is not forced to agree to the premarital guarantee regarding the education of children. The belief of

¹²² Bernard Haring, Marriage in the Modern World (Westminster, MD: Newman Press, 1966), p. 209.

¹²³ Ibid.

¹²⁴ Gordon, pp. 149-155.

¹²⁵ Ibid.

the Church is that marriage is both a contract and a sacrament and is under the control of the Church. It is, therefore, the right of the church to apply and interpret the divine law derived from Jesus Christ Himself.¹²⁶ A valid marriage is a marriage in which the officiant is a Roman Catholic priest, and the conditions for such marriages are in accord with the Church's canon law.

Since 1918 the following law has been prescribed by the Church. A valid marriage must take place before the local bishop, parish priest or a priest authorized by the parish priest and in the presence of two witnesses.¹²⁷ The Roman Catholic Church believes that the Church alone can rightfully define the laws of marriage. The Church alone is the lawful interpreter of the condition of man, because she alone has received the words of eternal life and has made the marriage union a sacrament. For such reasons the Church has a dual responsibility: (a) to decide the meaning of the contract of marriage, and (b) to judge whether a marriage is valid or invalid.¹²⁸ Historically, Roman Catholics emphasize the authority of the Church. All decisions concerning marriage must be decided by the established Church law. So much so that when the civil powers and laws are totally subjected to the Church's holy rules, the civil powers cannot

¹²⁶Ibid., p. 156.

¹²⁷Haring, p. 221.

¹²⁸Fabregues, p. 52.

tamper with anything ecclesiastical or sacramental concerning marriage.¹²⁹

(c) The Repudiated or Invalid Marriage. Historically and traditionally, a marriage between a Catholic and non-Catholic is regarded as a "communion in sacred things with those outside the fold."¹³⁰ The Catholic Church believes that a marriage between a Roman Catholic and another Christian degrades the holy character of matrimony and, therefore, claims the right to interpret and control marriage as a contract and sacrament of the Church.

The Council of Trent declared that all "marriages" between Catholics and non-Catholics were null and void unless they were entered into before the proper ecclesiastical authority.¹³¹ Hence every member of the Roman Catholic faith is taught that the Catholic Church has always refused to recognize any civil law which contradicts the church's teaching.¹³² The Church refuses to compromise with civil law in order to protect not only the law of the Church, but also the natural human freedom from God. It is reported that Victor Emmanuel, the King of Italy, wrote to Pope Pius XI asking advice about the projected law on civil marriage. The Pope's reply was as follows:

¹²⁹ Ibid., pp. 57-58.

¹³⁰ Gordon, pp. 153-154.

¹³¹ Ibid., pp. 153, 154.

¹³² Fabregues, p. 47.

The sacrament is not an accidental quality added to the contract but is of the very essence of marriage to the extent that union in marriage is only lawful for Christians within the sacrament of marriage, without which it is the merest concubinage. Any civil law which, on the assumption that the sacrament can be separated from the contract of marriage, claims the power to decide its validity, contradicts the teaching of the Church.¹³³

The Roman Catholic believes that a marriage of a Catholic which is solemnized only by civil authorities or other clergymen are legal, nevertheless they are sinful because such marriages are entered into under the displeasure of God.¹³⁴ According to Stanley Lowell, the Vatican Council has failed to alter Catholic structures against Protestants in marriage rules. The only change of any consequence was that Catholics who have "attempted marriage" before a Protestant minister will not now suffer automatic excommunication. That is to say, while excommunication is lifted, the Catholic married by a non-Catholic minister is still regarded as "living in sin and is barred from the sacraments of the Church." For this reason, a Catholic involved in such a marriage must seek the approval of his Church.¹³⁵

Implementing the Vatican Council's action, Father Raymond J. Neufeld declares to all believers:

¹³³Ibid., pp. 48, 49.

¹³⁴Gordon, p. 156.

¹³⁵C. S. Lowell, The Ecumenical Mirage (Grand Rapids: Baker, 1968), p. 97.

Please understand that the Holy See, in discontinuing the penalty for attempt at marriage before a non-Catholic minister, is not now permitting such a marriage nor is she absolving those thus married from their sinful union. Living in sin, these people are still deprived of sacraments.¹³⁶

This is due to the Catholic belief that there is no equality of religion. Therefore, if children are reared in another faith they are deprived of their right to the true faith, and, to be sure, this is "catastrophic." Haring points out that those who are satisfied with a civil or with a non-Catholic church marriage are either religiously lukewarm or not religious.¹³⁷ According to the canon law, the marriage of a Catholic with an unbaptized member is strictly forbidden, and therefore becomes automatically invalid. The Church believes that interfaith marriages may weaken the church structure. The reasons for the fears are that the potential number of faithful members, devout Catholics, may be considerably reduced through parents divided as to loyalties.¹³⁸ Joseph Mullin remarks that experience has shown that the faith of the Catholic partner is in greater danger in marriage with a separated Christian than in marriage with a non-Christian.¹³⁹ Mixed marriages are often unhappy for the husband and wife. Partners involved in

¹³⁶ Ibid., p. 98.

¹³⁷ Haring, p. 231.

¹³⁸ Gordon, p. 159.

¹³⁹ J. Mullin, The Catholic Church in Modern Africa (London: Chapman, 1965), pp. 150-151.

mixed marriages are responsible for loss of faith among great numbers of Catholics. Even if the children of a mixed marriage persevere in the faith, too often the children lapse finally. Accordingly, Mullin finds it hard to see how the Roman Catholic Church can ever allow her children seriously to endanger their faith by giving wholesale permission for mixed marriages.¹⁴⁰

Let us now illustrate certain aspects of Roman Catholic marriage through case considerations. F and Y of Tanzania were married by a Lutheran pastor seven years ago. The two Christians had different religious backgrounds. F had been born and raised in a Lutheran home. He had received his education from Lutheran schools and later became a primary school teacher. Y was born and reared in a Roman Catholic home and received her education from the Roman Catholic schools. F and Y met and fell in love. They did not discuss their religious differences because they knew that their relatives would not accept the idea of interfaith marriage. Without further consideration the couple decided to marry. F and Y eloped and later validated their marriage by a Lutheran ceremony.

As time passed, within two or three years, F and Y could not lead a harmonious marital life because of their religious differences. Under the associated interfamilial pressures serving to reinforce any and all breaks in commu-

¹⁴⁰ Ibid.

nication and problems that arose, Y came to feel that F was the wrong husband. F regretted that he had married Y. Eventually, Y decided to desert F by using her Catholic religious doctrine. She went back to the Roman Catholic mission station and confessed that her first marriage was concubinage. She remorsefully cried for the Roman Catholic Church's acceptance and benediction. After the process, she declared separation, and her partnership with F was dissolved.

In the case of F and Y, the civil law could not intervene because the marriage was dissolved by means of Roman Catholic canon law. This law discourages the Roman Catholic member to be a partner in a mixed marriage. Above all, because the marriage involved the endangering of the Catholic faith, it was regarded as mortal sin. This situation was still worse because Y, a Catholic believer, had been married to a non-Catholic believer before a non-Catholic minister,¹⁴¹ without first obtaining dispensation from the Roman Catholic bishop. Since October 1, 1970, Pope Paul's apostolic letter on mixed marriage, bishops have been able to dispense the Catholic form of marriage. A couple must first obtain permission to be married in a non-Catholic by a non-Catholic minister--a process for the validity of

¹⁴¹ A case study supported by Rev. Leonard Lubago, the District Dean at Kashasha, Kiziba, N.W. Diocese, in a personal letter of June 24, 1968.

marriage recognized by the Roman Catholic Church.¹⁴²

In a second case, V and X are now married. V was born and raised in a Lutheran home. She received her education from Lutheran church schools. X was born and reared in a nominal Roman Catholic home. He received his education from a Roman Catholic primary school and a government secondary school. Later, X and V met and fell in love. V did not tell her parents about the intimate love affair with X. Eventually V and X felt they were ready for marriage except for their religious backgrounds. In the area of life patterning they felt that they were Christians who lived under the mercy and love of one God, the Creator. Finally, X and V eloped and later legalized their marriage according to the tribal customary law. X, according to the Roman Catholic canon law, was excommunicated from the Church. V, according to the Lutheran Church discipline, was suspended from the Holy Lord's Table of Communion. Consequently, X and V both lived like sheep without a shepherd. They kept themselves at a distance from the Church. Their first two children were unrelated to any church. At Christmas and Easter X and V would attend either the Roman Catholic or the Lutheran service. Eventually, after the birth of

¹⁴² James T. McHugh, Mixed Marriage (Washington: U. S. Catholic Conference, Family Life Division, 1971), pp. 8f.

the third child, X decided to consult with the parish priest regarding the baptism of their children. It was too late for the first two children to receive infant baptism because of their age. Nonetheless, the priest admonished X and directed him to bring all the children to the Roman Catholic school where they could be reared as Catholics. V received the religious instruction for parents from the Roman Catholic Church and continues to receive such subsequent to every new birth. V has, however, resumed her membership in the Lutheran Church. She says she cannot join her husband's religion because the husband is no longer interested in his faith. Notwithstanding, her husband's religion is still considered better for their children. Pastor Tinkaligaile¹⁴³ comments that although V is a member of the Lutheran Church, her entire new family belongs to the Roman Catholic Church. The children are increasingly interested in their father's religion because of the influence of their surroundings. Needless to say, X and V, former active youths in their respective churches, have almost lost interest in the Roman Catholic and Lutheran faiths chiefly because of an inter-faith marriage with the associated attitudes of their churches and their respective disciplinary methods.

¹⁴³ Pastor Domician Tikaligaile's personal letter of May, 1968, op.cit.

(d) Summary. This study has been dealing with an understanding of marriage from the Roman Catholic tradition. Popes Leo XIII, Pius XI, Pius XII, Benedict XIV, and the Universal Church insisted that marriage is indissoluble. God is the originator. Catholic believers, young and old, are reminded of their belief in one true church. There is no equality of all religions. The Roman Catholic Church recognizes marriage of a Catholic to a Catholic. The Roman Catholic Church officially does, however, grant dispensation for an interfaith marriage. There must be sound reasons for a Catholic to marry a non-Catholic. A non-Catholic who wishes to marry a Catholic is not conscripted to sign an ante-nuptial agreement, but must be informed of the promises before marriage that he or she will not interfere with the religious faith of the Catholic party. The children born into that marriage must be baptized and reared as Catholics. Marriage between a Catholic and an unbaptized member is strictly forbidden. Marriage in the eyes of the Roman Catholic Church becomes invalid whenever a Catholic party is married to a non-Catholic without the Church's dispensation. The Roman Catholics commit a mortal sin when they marry before a non-Catholic minister or a civil official.¹⁴⁴ Mixed marriage as recognized by the Roman Catholic Church is that which is dispensed by the bishop, with serious reason and religiously ceremonized before the public.¹⁴⁵

¹⁴⁴Gordon, op. cit., p. 156

¹⁴⁵McHugh, p. 19.

The Roman Catholic Church regards marriage both as a contract and a sacrament of the Church. The Church alone, therefore, has the right to interpret and solicit marriage, because it has received the eternal word of life. The Roman Catholic marriage symbolizes the union of Christ and the Church. Just as Christ is married to the Church so also are the Christian husband and wife.

c. Christian Marriage: (2) Lutheran.

(a) The Nature of Lutheran Church Marriage. The concept of marriage in the Evangelical Lutheran Church in Tanzania is similar to the concept of marriage in the Lutheran Church in America. However, by way of contrast with the Islamic faith, the Lutheran faith (including all-Africa Lutheran Conference, Marangu, and Antsirabe¹⁴⁶) discourages plural marriage.

1. The Church does not permit a man to take more than one wife as God has joined together man and woman to be one body.
2. A man who is a polygamist as a pagan and desires baptism has to leave all his wives except one.
3. A Christian who has committed polygamy and desires to attend communion in the Church, has first to confess his sin in the Church and send away the other wives and remain with his first wife.¹⁴⁷

A Lutheran husband and wife are admonished to practice reciprocal love. A husband should love his wife as

¹⁴⁶All-Africa Lutheran Conference 2d. Antsirabe, Madagascar, 1960. Antsirabe, (Philadelphia: Muhlenberg Press, 1961), pp. 175-177.

¹⁴⁷Constitution of the Evangelical Church of Buhaya with By-laws (1958), p. 47.

Christ loves the Church and gave himself up for the Church. Likewise, a wife is encouraged to love her husband as her own body. He who loves his or her partner loves himself. Therefore, a Lutheran husband and wife are expected to become subjects of one another--marriage requires the two individual Lutheran-Christians to share their emotional, intellectual, and spiritual interests.¹⁴⁸ The Lutheran Church in Tanzania, like other Lutheran churches, believes that marriage is a "union of one flesh." The Church also believes that the spirit, mind, and body cannot be separated and anyone who seeks to separate these elements will fragment his personality. The Evangelical Lutheran Church in Tanzania feels obligated to preserve Christian marriage according to God's Word.¹⁴⁹ The Reformation principle of Scripture alone, as opposed to rules or legalism, should govern and define marriage. This is different from the Roman Catholic concept wherein the Church claims the right to legally and divinely preserve, interpret and pronounce Christian marriage.

Lutheran marriage begins with faith. It is concerned that the fruits of this faith be expressed in the marital relationship. A Lutheran husband and wife share in

¹⁴⁸ Ephesians 5:21, 28.

¹⁴⁹ Constitution.... (Swahili ed. Katiba ya Dayosis) p. 27.

Christian marriage as they live together with respect, love and decency.¹⁵⁰ Such a marriage reflects the common admonitions, to "love your neighbor as you love yourself"; "treat others as you would have them treat you"; exhibit commonly approved virtues; "do this and refrain from doing that"; "help to establish the perfect society"; and "live the good life." Faith in Lutheran marriage is rooted in the belief in the existence of God.¹⁵¹ As a husband and wife experience God's presence and purposes, the couple consequently realizes a meaningful relationship. Notwithstanding, they must recognize each one's own incompleteness and their individual uniqueness. Yet it is believed that a Christian marriage can transcend such incompleteness and inevitable separateness (sinfulness) in light of the partner's common faith.

The Lutheran would concur with Morris who states that Christian marriage is a lifelong union with complete sharing of body, mind, and spirit for the purpose of mutual fellowship, encounter and understanding; for procreation as well as physical and spiritual nurture of children; for the safeguarding and benefit of society. Marriage is a partner-

¹⁵⁰ Henry A. Bowman, A Christian Interpretation of Marriage (Philadelphia: Westminster Press, 1959), p. 19.

¹⁵¹ Ibid., p. 21.

ship involving God, the state and the church.¹⁵² Lutheran marriage is the order of creation given by God in love which binds one man and one woman in the lifelong union of a most intimate fellowship of body and life. It is a one flesh relationship. Such a marriage is expected to be properly based on fidelity, commitment, self-discipline, self-surrender, and love. At that point, the Lutheran concept holds that there is grace--as an unearned increment--which a husband and wife experience. Lutherans believe that God is readily accessible to them directly through prayer. A Lutheran husband and wife believe that without God, the father of Christ Jesus, they can do nothing.¹⁵³ They are to believe that God is living and active in the universe and in individual human life. A Christian husband and wife should be able to express their concept of commitment, and each partner is expected to manifest and witness his belief. Lutheran partners are aware of Jesus' word, "Seek ye first His kingdom and His righteousness." A Lutheran couple ought to know that the love of God is infinite and extended to all. This love can never be purchased. It is a gift. It encourages a husband and wife to believe that God is merciful. He is ready to forgive those who desire forgiveness. They experience salvation by grace through faith in Jesus Christ

¹⁵²J. D. Morris, Premarital Counseling (Englewood Cliffs: Prentice-Hall, 1960), p. 4.

¹⁵³John 15:5

appropriated through the Holy Spirit. They live and behave as Christians who are in a prevenient fashion first loved and forgiven by God. In terms of response, the husband and wife are grateful to God. As Lutherans experience mercy, forgiveness, grace and gratitude, they experience the Grace which helps them to live responsibly with respect to their marriage vows.¹⁵⁴ If a Christian marriage has been blessed through the Church, is it a tradition of the Church? Yes, but it is more than a tradition. It is the rooting of one's marriage into spiritual soil where it may live.¹⁵⁵ One's hopes, dreams, sentiments, central value and future expectations are nourished. By maintaining one's relationship and communion with the Church, one believes that he will find roots for this new life of marriage and seeks to better understand the theological implications of the belief that it is God who validates and sanctifies marriage.

Unlike Islam, Christianity claims that each individual in the marriage bond remains of unique value. Husband and wife are equal in the sight of God. Love and the Christian life are to be expressed through service to each other. In the Lutheran marriage one is not supposed to exploit the other. The individual Christian seeks to identify himself with the totality of human life and this identification is

¹⁵⁴Lutheran Church in America. 2d Biennial Convention, 1964.

¹⁵⁵Evelyn and Reuben Duvall, Being Married (New York: Association Press, 1960), p. 417.

not to destroy the self but rather to extend the self into new dimensions.¹⁵⁶ In the Lutheran marriage ceremony the pastor acts on behalf of the church and the government. He is a man ordained and officially licensed to solemnize marriage. At this point, Lutheran marriage is both spiritual and earthly. Like Luther, the Evangelical Lutheran Church in Tanzania believes that marriage is a pure natural act of obedience by faith to the will of God, the Creator. It is an act of obedience rendered in the spirit of faith. Marriage is not a sacrament; but like everything else, it must be placed under Christ as the Lord of life. Marriage belongs to the realm of creation, not redemption. Such a view contradicts the Roman Catholic teaching which regards marriage as a road to salvation. Lutheran marriage is ordained, sanctified, and validated by God Himself. The pastor helps to pronounce the assurance of the promises of God to man and woman in marriage. The presence of a priest or pastor cannot in itself validate Christian marriage. We believe that a pastor pronounces the benediction upon the married couple in the name of the Father, and of the Son, and of the Holy Ghost. Ultimately it is God alone who redeems, saves, and sustains marriages and families of all believers.

Unlike the Islamic teaching of marriage, the Lutheran teaches that neither the husband nor wife is the master of

¹⁵⁶Bowman, p. 26.

his own body. Each spouse is subjected to the other insofar as the demands and desires of the other are concerned.¹⁵⁷

The Lutherans in Tanzania recognize other Christian and civil marriages as valid, for example those of the Roman Catholic Church. Yet, Lutheran members are admonished to remember that the Roman Catholic is not similar to its own.

Those from the Roman Catholic...which are in no way similar to our own, shall not be accepted to full membership in our Church before they are taught in the catechumenal and confirmation classes.¹⁵⁸

Lutheran and Roman Catholic faiths differ in fundamental doctrine. In the Catholic faith, the church and its interpretation is placed above the Bible and guides the conscience. Whereas the Protestant faith, particularly the Lutheran, preaches that the conscience is instructed and directed by the Word of God as a guide. Therefore, the conscience must be respected.¹⁵⁹ The Roman Catholic Church claims to be the one true church, and that there is no such thing as equality of religions. Thus to have children reared in another faith is a catastrophe. The Lutheran Church in Tanzania does not accept such a teaching.

The Evangelical Lutheran Church in Tanzania, therefore supports the position set forth in the Lutheran Bishops'

¹⁵⁷G. E. Lenski, Marriage in the Lutheran Church, (Columbus, OH: Lutheran Book Concern, 1936), pp. 118, 119.

¹⁵⁸Constitution..., (Swahili ed. Katiba ya Dayosis), p. 28.

¹⁵⁹East Africa's Reporter, (June 17, 1966), 18.

Declaration of June 5, 1968:

The Evangelical Christian is not a subject to the canon law of the Catholic Church....If two married persons belong to different confessions, it cannot be otherwise than that they come into conflict with the differing prescriptions of their churches....We beg all members of our communion who are about to marry Catholics: Do not for the sake of an apparently easy peace make a promise that will burden your whole life....Insist that the Protestant upbringing of your children is assured....We are confident that the Gospel has greater strength and promise than legalism.¹⁶⁰

The Lutheran Church in Tanzania stresses that a Christian who desires to marry should look for a truly Christian partner. The teaching of the Evangelical Lutheran Church, North Western Diocese, Tanzania, concerning Lutheran marriage does not permit non-Christian marriages:

When a Christian desires to marry he/she shall look for a real Christian partner. Both shall report to the pastor and the church elders for their consideration and advice before any engagement is entered into.¹⁶¹

In regard to the Christian concept of marriage, the Lutheran Church does not encourage marriage between its members and those of other Christian Churches which profess different fundamental doctrines of faith. The Lutheran Church in Tanzania does not appreciate the Roman Catholic theology which tends to separate and humiliate Lutheran-African extended families by means of the ante-nuptial contract and promises. A Lutheran desires to maintain a sense

¹⁶⁰Haring, p. 247.

¹⁶¹Constitution..., p. 41; and (Swahili ed. Katiba ya Dayosis), p. 28.

of priesthood of all believers among Christian families-- such a priesthood must begin at home where a mother and father share the expectations, sentiments, dreams, and limitations of a Christian family. Culturally and religiously, the Lutheran Church in Tanzania feels and believes that the God of a mother and father automatically becomes the God of the children and the entire home as well. Religious faith must begin at home. Different religions in the same home bring about disunity in a family.¹⁶²

(b) Differences as to Termination of Marriage. Unlike the situation within the Roman Catholic Church, the Lutheran Church in Tanzania has different views about the termination of marriage.¹⁶³ There is no common ground for divorce as each synod or diocese has its own constitution and by-laws. Hence we must present the grounds for termination of marriage as viewed by various synods and dioceses of the Evangelical Lutheran Church in Tanzania.

i. The Mbulu Synod believes that only death can end Christian marriage. Otherwise, if marriage cannot be remedied through pastoral counseling, the concerned couple may be referred to the Area Commissioner. He would either dissolve or reconcile the partners according to the civil marriage ordinance.

¹⁶² Ibid., p. 43; or (Swahili ed.) p. 27.

¹⁶³ E. E. Mshana, "Theologia ya Ndoa na Talaka," paper, Makumira, 2968.

ii. The East Coastal Synod says that death only can terminate Christian marriage.

iii. The Central Synod agrees with the East Coast Synod. Since God ordains marriage, the same God alone is capable of dissolving Christian marriage by means of death.

iv. The North-Eastern Diocese asserts that marriage may be terminated by (a) adultery, (b) insanity, (c) epilepsy, (d) death, (e) neglect of maintenance and breach of the peace, and (f) desertion and breach of promise by taking someone else.

v. The Northern Diocese believes that marriage is terminated if one of the partners dies or if one of the partners breaches marital trust by taking another man or woman.

vi. The North-Western Diocese declares that the end of Christian marriage is death. Nevertheless, the same diocese knows that marriage can be spoiled by the hardness of human heart from fornication and polygamy:

If the Church is informed that one party of the broken marriage is not guilty of breaking marriage by adultery, she (the Church) may let him/her marry again but not soon...the marriage should be announced and arranged by the Church without the Church ceremony.¹⁶⁴

According to the above information, the Lutheran Church in Tanzania does not absolutize marriage as a sacrament. It does not permit marriage for pleasure, as does

¹⁶⁴ Constitution..., p. 45.

Islamic law. The Church discourages divorce by emphasizing "...What God has joined together nobody is allowed to separate."¹⁶⁵ As a whole, the entire Lutheran Church in Tanzania recognizes the marriage ordinance of Tanzania as valid. Therefore, the Church and the Government work co-operatively toward the well-being of the marital and familial lives of Tanzanian men and women.

(c) Marriage as Rite, Right and Responsibility. Unlike the Roman Catholic sacramental view and the Islamic faith, the position of the Lutheran faith affirms that marriage, like everything else providentially created by God, is good, and is consecrated by the Word of God and prayer.¹⁶⁶ Marriage, therefore, is a rite. Marriage is pure because it has been sanctified by the Word of God. It is a divine union. Matrimony was first instituted, not in the New Testament, but in the very beginning and was commanded by God. Luther says that if anyone calls marriage a sacrament he should distinguish it from other sacraments which are "signs of the New Testament," "testimonies of grace and of forgiveness." If marriage should be termed a sacrament because of God's command and promise, then, other states or offices might be called sacraments.¹⁶⁷

¹⁶⁵Ibid., (Swahili ed. Katiba ya Dayosis), p. 30.

¹⁶⁶I Timothy 4:5

¹⁶⁷Lutheran Church, The Book of Concord, p. 213.

In accord with Luther's teaching, the Lutheran Church in Tanzania believes that God instituted marriage and left it as a gift for man. Marriage, therefore, is a right. God instituted marriage to aid human infirmity and prevent unchastity, to procreate and preserve the human race. Marriage is holy; it must be held in honor. Christian men and women are taught that men were created to be fruitful. God has created sex and has made it natural and holy. Hence God expects man to keep sex holy for such natural right is unchangeable.¹⁶⁸

St. Paul comments that because of temptation to immorality, each man should have his own wife, and for this reason, marriage becomes a preventive to evil and a remedied approach for certain pagan practices. Anyone who is "aflame" retains the right to marry. The unbelieving husband, according to St. Paul, is consecrated through his wife. Paul in this text should not be misunderstood so as to promote marriage with unbelievers, hoping that such partners would be converted to Christianity. He knew, as we also believe, that marriage is permissible and holy through faith in Jesus Christ, Saviour and Redeemer.¹⁶⁹

¹⁶⁸ Ibid., pp. 53-4, 240-241.

¹⁶⁹ H. Hafermann, former President of East Coast Synod, "Hali ya Ndoa Katika Sinodi Yetu" (unpublished circular to parishioners, January 3, 1967).

Finally, marriage entails obedience and responsibility. In the letter to Timothy a woman will be saved (sanctified) through bearing children if she continues in love, faith, and holiness with modesty. A woman's duties please God, because they are a response of faith. A Lutheran husband and wife know that marriage is a holy estate, ordained by God. Husband and wife, therefore, should live together for their mutual help and for the increase and nurture of the race.¹⁷⁰ For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one. They are no longer two but one. A Lutheran wife and husband are responsible for each other; therefore, each should give himself totally to the other. A Lutheran couple is reminded of the fourth commandment. Before parents can expect love, honour, and obedience from their children, they must first love and teach their children to know and love and serve God. It is the belief of the Church that a home ruled by true and faithful Christian parents is a church. To put it in Luther's terms, Lutheran parents are apostles and bishops sent to minister to their own children and neighbours. A Christian mother and father are responsible for their children's religious education. Parents symbolize God in the presence of their own children.

¹⁷⁰ Martin Luther's Small Catechism with Explanations,
(Rock Island, IL: 1957), p. 36.

From experience with parents, children may choose either to love or to rebel against God. Children learn to love, honour and fear God through the practical daily life of parents.¹⁷¹

(d) Summary. In this study, the Lutheran concept of marriage has been considered. Unlike Islamic faith, the Christian faith forbids a plural marriage. Only monogamy is possible in the Christian life. Unlike the Catholic faith, the Lutherans do not call marriage a sacrament.

Marriage is a God-given gift; as such, man can accept or reject it. Nonetheless, the Lutheran Church believes that marriage, like everything else created by God, is good. It must be placed under God. Thus the Lutheran Church discourages mixed marriages and divorce by emphasizing that what God has joined together let no one put asunder. A Lutheran husband and wife are taught that marriage is a rite because it is consecrated by God, the Word and prayer. It is also a right because, through creation, it is a God-given gift to man. Marriage demands Christian responsibility. Husband and wife are expected to minister to each other and to their own children. Christian parents to their own children are God-like. A Christian mother reflects the prevenient grace of God to her children, and a father

¹⁷¹ Lenski, p. 122.

represents an authority figure, God.

Lutheran parents are expected to love and teach their children to fear, love, honor and serve God. Such instructions begin at home. As a one flesh union, marriage is essentially "of the Spirit" and "in the Spirit."

On the whole, we have seen that Islamic faith has encouraged mixed marriages and has advanced in numbers by it; whereas the Christian faiths have discouraged interfaith marriages. Each Christian religion fears that interfaith marriages weaken a lifelong partnership of a wife and husband. Such marriages create disunity in the home, the church, the institutions, the whole community and the nation.

3. Conflicts, Separation, and Divorce

Dealing with traditional marriage, we have observed that for the Bantu of West Lake Region, Tanzania, marriage does not only involve individual partners (husband and wife) but also their respective families and clans. The two families from which they originate are concerned not only with their adolescents' courting and marrying each other but also with the stability of their marriages. The bridewealth-
bride-gifts involved in the engagement serve as "marriage guarantee." The bride-gifts, further, serve as the visible tokens that denote the beginning of contract between the man and woman including their respective families and clans. When the bride-gifts are given, the community in which

families of the man and woman live recognize the event as the step leading the young man and woman to marriage.

The deep involvement of the respective clans and families may at times be helpful or harmful to the marriage of the son and daughter-in-law. But the in-laws and relatives are expected to strengthen their son and daughter-in-law's marriage. The respective families try their best to help, guide, advise, direct and counsel the newly-weds.

Hence, whenever any conflict occurs between the two, parents and relatives must be concerned about their differences. They must do their best to bring about reconciliation. Sometimes, through our observation, relatives, especially fathers and mothers-in-law, become too involved in their son's and daughter's marriage. In the final analysis, parents and relatives become the cause of serious conflicts which might result in separation or even divorce.

The following is a field case concerning relatives who did not give the couple concerned time to grow together as husband and wife:

Mr. and Mrs. P of the West Lake Region, Tanzania, were married through the Lutheran Church in 1969. Mr. P has both father and mother as well as sisters and brothers. But his father and mother are separated. Mrs. P came from a big family. After their marriage, Mr. P was granted a scholarship; hence, both of them went overseas to study in Britain. Upon the completion of his course of study, Mr. P was

offered an important job, to work for a mining company as a technician. His wife was teaching.

Eventually, Mr. P began to involve himself in a private affair. But his wife discovered the affair and began to confront her husband. Mr. P did not accept such confrontation from his wife. He communicated his wife's confrontation to his brothers and sisters, who, without hearing from the other side, advised him to find another woman. From there, Mr. P felt supported by relatives and began to mistreat his wife. Mrs. P also reported the matter to her parents and relatives who were very much concerned about their daughter's broken communication with her husband. As they were thinking of how to reconcile their daughter with her husband, Mr. P deserted his wife. He went to his relatives who found him another young woman to marry.¹⁷²

Traditionally, a woman was never expected to file for a divorce because of her husband's infidelity. Mr. P in this case still lives in the old attitude of most Bantu Africans of the West Lake. He does not see why he should be confronted by his wife because of his behavior. Through his relatives' blind support, Mr. P could hardly gain any insight to the meaning of fidelity.

On the other side, because of ignorance and cultural influence, Mrs. P has been neglected. No one sticks to the

¹⁷²S. K. Lutahoire, case study in 1972.

law which might have restricted Mr. P to his wife's confrontation for better or worse before the court. According to law, Mrs. P had three alternatives: (a) She had the right to damages for adultery. The law says a husband or wife may bring a suit for damages against any person with whom his or her spouse has committed adultery. (b) She had the right to damages for enticement. She could have accused the relatives who induced her spouse to desert her. (c) Mr. P had no right to remarry because he had not converted his first marriage. In addition, Mr. and Mrs. P married through the Christian Church recognized by the law.

No marriage between two Christians which was celebrated in a church in Christian form may, for so long as both the parties continue to profess the Christian faith, be converted from monogamous to polygamous and the provisions of this section shall not apply to any such marriage, notwithstanding that the marriage was proceeded or succeeded by a ceremony of marriage between the same parties in civil form or any other form.¹⁷³

The author thinks that our people need to be introduced to marriage law and procedure of handling marital crises.

In time of conflict between husband and wife, a woman traditionally, would leave her husband and go back to her parents. If the husband has brothers or parents they would help him, feeding him for a few days. Later, the parents or relatives would urge him to go to his wife's family

¹⁷³The Law of Marriage Act, 1971, Section 11:5, p.22.

and relatives to settle conflicts. Usually, parents or relatives of the woman would have a family council to listen to both of them.¹⁷⁴ Whoever is found guilty by the family council is fined and required to transfer property (money, beer, or animals) to the innocent party or family. The guilty can be severely reprimanded to stop his or her behaviour.

The kin of the wife would be very disturbed if they found out that the husband of their daughter had no respect for them and for his wife. According to Parrinder, Junod, Kenvatta, Pelt and Ibiti, major causes of divorce are:

- 1) barrenness
- 2) wilful desertion
- 3) neglect of conjugal duties
- 4) mutual antipathy
- 5) assault of each other's parents and relatives
- 6) witchcraft
- 7) adultery¹⁷⁵
- 8) impotency¹⁷⁶
- 9) chronic diseases such as syphilis, epilepsy, leprosy, insanity and frequent miscarriage

¹⁷⁴ Pelt, pp. 175-178.

¹⁷⁵ Adultery may be forgiven if the partner repents and stops. (Ibibira)

¹⁷⁶ Ibiti says that in other African tribes if the husband is impotent, a brother may be asked to save the marriage by having sexual intercourse with the husband's wife so that she may bear children for the family and clan.

- 10) loss of virginity before the time of wedlock¹⁷⁷
- 11) drunkenness associated with cruelty
- 12) ill treatment
- 13) being an habitual thief¹⁷⁸

On the whole, from our observation and experience, conflicts, separations and divorce, in the West Lake Region of Tanzania can be said to be the result of negative and positive expectations which are too high of the other spouse, some of which are: sexual tensions, jealousy, adultery, drunkenness, mixed marriages, childish and hasty marriages, family and relatives' intrusions, home and family financial crisis, barrenness on the side of women, prolonged or chronic disease, rapid social change, desertion and infantilism.

Basically, most of the causes of conflicts, separation and divorce can analytically be said to be physical,

¹⁷⁷Virginity to some other Bantu tribes is the sign of faithfulness, cleanliness, and purity of marital life. The Banyambo of Karagwe believe that one cannot forget the one with whom she has had the first penetration of the vagina. The one who wins her virginity is the one who opens the way to the womb. Thus the first child must be born for him who has broken the woman's hymen. Further, they say "enyeilya teziggeija" meaning "You cannot expect the firstborn child from a woman who has had premarital intercourse with other men before contracting marriage with you." The first man who has had premarital intercourse with the woman would write to the parents of the bride and groom to reveal his action. The decision would be either to send him the firstborn child or abandon the contracted marriage so that the woman could go to him who helped her rise from childhood to womanhood.

Pelt reports that the Haya tribe attributes paternity of the conception to the man who had the first coition with the woman. (Pelt, op. cit., p. 95.)

- ¹⁷⁸Sources: (a) Mbiti, pp. 190-191
 (b) Pelt, pp. 175-177
 (c) Parrinder, p. 79
 (d) Kenyatta, pp. 176-177

psychological, sociological and theological. To be able to help the present and future stability of marriages and families we recommend that educators, physicians, psychiatrists, psychologists, lawyers and theologians work cooperatively.

In doing so, they could give us an integrated understanding of problems which contribute to marital and family difficulties.

Retrospectively, it is the society which shapes the person and the person experiences and reflects the behavior of the society. The Bantu of the West Lake Region in Tanzania need to be helped to know themselves better so that they may relate to their families and neighbors more meaningfully. The Swahili saying, "Kikumacho ki neuoni mwako," translates into "That which bugs you is in fact inside your cloth." This means that "one becomes the great enemy of himself." To put it in Samkange's terms, in Zulu the popular saying is "The enemy of the African is he himself."¹⁷⁹

What is needed is relevant education and counseling in matters relating to everyday life. There must be pedagogic approaches, group discussions growth groups, group therapy, marriage enrichment groups, group dynamics and counseling. Such groups would help parents, adolescents, couples and families to stimulate increased self-understanding so that they could be more responsible for their action and behavior.

¹⁷⁹Stanlake Samkange, African Saga (New York: Abingdon Press, 1971), p. 209.

D. ADULT--MATURE YEARS

1. The Mature Person and Interfamilial Relationships.

It has already been stated that life expectancy in Tanzania is approximately forty-two years;¹⁸⁰ and that men are expected to marry at eighteen years of age, while women may marry at fifteen years of age.¹⁸¹ If a man of thirty is unmarried, parents and relatives begin to worry about his continuity. There is not any excuse for any complete man or woman to stay unmarried until he dies. As stated by Professor Mbiti, relatives of the unmarried seemingly mature person would repeatedly confront the person concerned asking, "If you don't get married and have children, who will pour out libation to you when you die?" To die without getting married and without children is to be completely cut off from the human society and to lose all links with mankind.¹⁸² Moreover, in the West Lake Region of Tanzania, to remain unmarried is to remain in the childhood stage since a married person is considered mature. He is blessed and he can now bless other persons. So marriage conveys a solid status

¹⁸⁰Ceres FAO Review on Development; (July-August 1973), special issue on Africa.

¹⁸¹"The Law of Marriage Act, 1971," (Tanzania) Sect. 13 p.22.

¹⁸²Mbiti, pp. 175-176

in the society. After marriage, one's parents and relatives feel that they are blessed because their children are no longer incomplete¹⁸³ but mature persons who have their own homes and responsibilities. A Nyambo father would tell his son on the next morning after the wedding that now he does not regard him as a child but a brother from whom he can seek advice in matters concerning marriage and life.

As a person grows old, his prestige increases according to the number of relatives, sons and daughters he has given away or married. All other relatives would seek his wisdom concerning engagements of their daughters and sons who follow. In all gatherings, be they political, social or religious, the mature and old persons must be given due respect;¹⁸⁴ all seats must be reserved for elders.

Any boy or girl who does not respect an elderly person would directly receive warning and reprimand. He would be told by the elderly person, "Look here, my dear baby, I'm equal to your own father or mother. I've got children like you. I must be respected as your parent as well."

That kind of remark according to the Bantu of the West Lake is given sternly and sarcastically. It is the

¹⁸³To remain single--unmarried, rather--is to remain in the state of incompleteness; parents and relatives express their doubts, suspecting the single of being either impotent or being bewitched (tied to harlots or prostitutes). Such a person would be advised to consult specialists who would release him from bewitchment.

¹⁸⁴Kenyatta, pp. 253-254.

greatest and severest warning to the young person concerned. The young person must apologize immediately because if such a report reached the parents of that young person, the parents would be very angry at such behavior of their son or daughter. The Bantu culture demands that an elderly person must be respected and honoured as one's father or mother. Any rebellious son or daughter would be punished heavily by relatives in the council, for every young person was told repeatedly that all elderly persons have experience of life. They have wisdom and authority. They are the persons who keep contact with the ancestors. To arouse the parents' anger would be to go against the social code of family life. Otherwise ancestors might intervene. To keep parents and elderly persons happy is the golden rule in the community. Any obedient and well-cultivated young person deserves much affection, warmth and praise from the community. He would be blessed in his life because every member of the community would wish him a bright and prosperous future.

President Jomo Kenyatta of Kenya says that if a son is married and has a homestead of his own, the father and mother always receive a specific portion of whatever the son has produced. If the son kills a goat or a sheep, the tongue and the fleshy portions of the back are reserved for the parents.¹⁸⁵ The tongue symbolizes the functions of the

¹⁸⁵Ibid., p. 254.

father and mother that through communication they were able to establish a home; they were blessed and now they can also bless others. The fleshy portions of the back symbolize the function of the parents whose backs carry children without which the son would not have been as he is.

Traditionally, in Karagwe, West Lake, a man whose parents are still alive cannot build his first house unless he is directed and advised by his father. The father knows better where his son should build his new house. It is the father who should bless the place and at the dedication of the house he is the one who should open it. Without the father and mother, if they are alive, the new home cannot be opened. It must be blessed first. The father would call upon all ancestors and Almighty God to shower their blessings with health, children, luck, peace and glory.

The home of a son is always located near the father's homestead; for it is a part of the prestige and honor of the father and mother to have their son's home built near their own home. The father becomes the religious head of the family; he is the counselor and overseer of the family solidarity and unity. He becomes the father of honour and status. His sons and daughters-in-law should respect and pay homage to him every morning by means of early morning greetings. Each new year or harvest all sons and daughters-in law and grandchildren are invited to the father's and mother's home for a big meal and prayer for the entire

family.¹⁸⁶ We think this reflects the psalm which says:

Your wife will be like a fruitful vine within your house;
your children will be like olive shoots
around your table.

May you see your children's children!¹⁸⁷

In contrast to the Bantu philosophy, David Mace suggests that living with in-laws should be avoided in early days of marriage.¹⁸⁸ Such a suggestion would not be applicable in the West Lake Region. The Bantu Africans wish to maintain strong ties with relatives. However, such ties will eventually break because of the rapid social changes. Young men and women are now leaving their parents in villages. They are going to work in remote cities where they earn their living. Some of the young men and women find their partners in the city and at times marry there. But they come back to the village for a few days and then return to work. So the elderly persons are left alone in villages. Nevertheless, good sons and daughters keep in touch with their parents and help them as part of their responsibilities. Since there are no old people's homes, elderly persons are attended and cared for by families and relatives in the community. Parents expect respect, honour, care, concern and filial piety from their sons, daughters and

¹⁸⁶ S. K. Lutahoire, "Some Aspects of Interfaith in Tanzania" (unpublished: S.T.M. Thesis, Lutheran School of Theology, 1968), p. 50.

¹⁸⁷ Psalms 128:3,6 (RSV)

¹⁸⁸ David R. Mace, Success in Marriage (New York: Abingdon Press, 1958), pp. 66-68.

grandchildren. They are consciously or unconsciously fulfilling the fourth Christian commandment:

Thou shalt honor thy father and mother that it may be well with thee, and thou mayest live long on earth. ...We should fear and love God that we may not despise our parents and masters, nor provoke them to anger but give them honor, serve and obey them, and hold them in love and esteem.¹⁸⁹

2. The Mature Person and the Broader Community.

Usually elderly persons are interested in bringing up their grandchildren. They teach them riddles, proverbs, history of the clan, folk dance, and many other stories. The grandmother teaches her granddaughter matters concerning womanhood. The grandfather teaches his grandson how to behave and act like a man.

The elderly persons who have neither children nor grandchildren experience the misery of life. During our research we found two old people in their home cursing the world in words like these:

God, why did you treat us like this? You gave us offspring, but took all of them unto yourself and thus we have no grandchildren. How shall we look at our womb? What wrong have we done on this earth? Our enemies (witches) are rejoicing. When we die, that will be the end of us. Oh, we will die away like dry logs in a

¹⁸⁹ Martin Luther, Small Catechism: a Handbook of Christian Doctrine (St. Louis: Concordia, 1943), p. 6.

fire. We are ashes which will be blown away and nothing will be left.¹⁹⁰

For such a couple, it was the time of despair; they felt they had wronged God, the Creator and as a result they were waiting to die childless. At times they blamed each other and at other times they believed their neighbors were witches who caused the deaths of their two sons and two daughters who died young before they reached the age of marriage (eighteen for males, fifteen for females). As we continued consultation with them, they decided to adopt two children from the husband's clan.

One thing must be noted here: Tanzanian people do not readily accept the idea of adopting children, especially if they do not know the child's clan or child's parents. To adopt a child means to bring in another person from a different clan whose totems and taboos are different. Such a child would be regarded as a parasite in that particular clan. People of the West Lake Region also fear that after the child is fully grown up, he could be claimed back by members of his own clan. Or else the child will have no share in the land or plantations of bananas and coffee,

¹⁹⁰ The writer knew the couple since his childhood. When he became a church minister, he used to visit the family. They had two sons and two daughters who eventually died in tropical disease epidemics: dysentery, malaria, and meningitis.

because the land and banana plantations generally belong to the clan of the man.

The mature elderly person is generally expected to be wise, a defender of the clan, a counselor and consultant in his community. He is the historian and geographer in his society. All of his sons and daughters and grandchildren are known by his name in the community. If he has been an influential person, his reputation will reflect upon his children. He has to make friends from other communities and clans. He is expected to be kind, considerate, hospitable, creative and prosperous. Peers of his children know him by his children and grandchildren. But those of his age know his children by his name whether they are married or not. So one hears people say, "That is the son of so-and-so; the daughter-in-law of so-and-so; the son-in-law of so-and-so; the grandchild of so-and-so."

Further, a mature person would introduce himself to the chief and leaders of the tribe or nation. If he were the page of the chief he would have to introduce his sons and daughters to the chief. Mature persons were concerned with the up-bringing of children as the future leaders and responsible people for the community and nation.

In fact, the Bantu of West Lake believe that, psychologically and sociologically, a family extends the sphere of personal community beyond the home. It is the family that shapes and humanizes communities and the entire

area of the nation. Also, on the part of the community, mature persons of the West Lake Region assert that one cannot expect a good wife or husband from a morally or ethically bad home.¹⁹¹ Hence, the mature persons are cautious not only for their own lives but also for the sake of their children and grandchildren. They have a duty of keeping their homestead acceptable, morally and religiously. They also believe that sins of a mature person in the family would affect many members of the clan, young and old alike.

The owner of a home is a mature person who is expected to guide and exemplify his belief in everyday life. He has the responsibility of passing on the tradition of the clan and tribe to his offspring.

Finally, mature persons, if they have children, believe that it is better to die before their children than to see one of their children die in their sight. Mature persons in Karagwe maintain that it is better to die than to commit an inhuman crime, including incest, rape, sexual perversions and other moral evils. In contrast people of Bukoba say that it is better to commit a crime or do evil than to die.¹⁹² The two Bantu groups of West Lake hold different ethical, religious, sociological and psychological perspectives of life. We think that those who maintain the

¹⁹¹Rev. Yohana K. Kasimbazi, a letter of October 1973, Kaibanja--Katoro--Kihanja--Bukoba, West Lake.

¹⁹²Kibira, p. 81.

former believe that to do evil on earth is to lose one's humanity, the quality of life that human beings must possess in the family and clan. These people believe in existential and personal immortality. The latter group of the Bantu believe that death is the destruction of life, and life is sweet; thus by any means it is better to have it than to lose it! This group thinks that one's crime or evil may later be forgotten or forgiven. The group may have a sense of after-life or spiritual immortality.

Let us now proceed to the concept of death and the dying.

E. DEATH AND DYING

1. The Elderly Person.

Those who worry about death must contact the diviner. But I know that I'm to go back home. My home is where I came from. And my source is with the Creator who took unto himself my wife, parents and forefathers and all those who live in the beyond. Why go to church? For what? I must remain here where the Creator put me and he will find me and take me home.¹⁹³

These are the words of an old man who in June-July 1972 was contacted by the writer. The old man has not accepted Christianity nor the Islamic faith. He is a traditionalist who maintains the belief of his forefathers. He believes in

¹⁹³Our consultation with an elderly man at Kihanga-Kituntu Karagwe, West Lake, Tanzania, June-July 1972.

"Ruhanga, Wabumba¹⁹⁴ omukuru agambwa mbele, ntabuko yamagara goona" meaning "The creator, maker, and the greatest who deserves mention first, the ground of all life." He is the one who creates all beings and living organisms. He is known as the "Potter" or "Maker" of mankind; he is the only one who can call back those he wishes to join the other community in the "beyond."

The purpose of the author was to see if that man could accept Christianity before he died. But the old man assured me that he was not afraid of death at all for he had lived long on earth, now he was waiting his day to join his relatives at home. Here the term "home" means the place of the dead, where all those who departed from this life go and live. The man also said that he believed in God and his presence. But he was not prepared to come to church, because to do that for him was to cut himself off from his ancestors who watch him. He thus equated going to church with contacting the diviner. Our assistant contacted him again eleven months later, and asked him how he was doing? He replied that he was still waiting for the "Judge" to transfer him from this earth to the community of the "dead existing" ancestors.¹⁹⁵

¹⁹⁴Wabumba: He who created man out of clay; He is considered as "Potter" or "Maker".

¹⁹⁵Aloys T. Buchuchulo's letter of September 7, 1973 District Agricultural Development Office, Bukoba, West Lake, Tanzania.

In the final analysis, the belief of the old man who was somewhat sick, waiting for his day to go back home (to his origin), seemed to concur with St. Aurelius Augustine who asserts:

God is the meaning of human existence...God has made us for himself so that our hearts are restless until they find their rest in Him....God has as it were defined himself by making possible our very seeking after him.¹⁹⁶

The elderly man seems to confirm the African Bantu oral wisdom of tradition which admits the existence of a personal and invisible God, the supreme being who sees and preserves life; and that all life comes from him.¹⁹⁷

Another aspect of life perceived from the old man was that persons belong to a community and they are related to other beings, be they dead or living. Interestingly enough, the old man believes that even after his death he will still belong to his clan, relatives and ancestors. These people know, without doubt, that physical death is inevitable and natural; it comes to the old person as the concluding event of the life on earth. Yet, paradoxically it is the beginning of life in the beyond. Professor Mbiti remarks, "Death stands between the world of human beings and the world of

¹⁹⁶Augustinus, Selected Writings of Saint Augustine (New York: World, 1968), pp. 11, 13.

¹⁹⁷S. K. Lutahoire, A Critical Examination of Arnold Toynbee, Christianity among the Religions of the World (New York: Charles Scribner's Sons, 1957) Unpublished paper submitted to Professor Charles H. Long, University of Chicago, October 1967, p. 5.

163

the spirits, between the visible and the invisible."¹⁹⁸

2. The Sick Person.

The Bantu Africans of the West Lake have inherently and coherently realized the existence of God and they believe that death is not the end of existence because the dead and the living share the cosmos. The communion between the dead and the living continue.

However, when one member of the family falls ill, each relative begins to worry; the patient begins to worry, too. But they know that an elderly person must die a natural death. For most Africans, old persons are on the waiting list of those who should return to their creator from whom they came.'

On the other hand, when a young person or a child falls ill, the cause must be found immediately. Usually it is believed that sickness of a young person is the symptom of an enemy sent from outside. Thus specialists (diviner or medicine person) must be contacted. Relationships between the sick person, parents and ancestors must be checked. Neighbours and relatives must attend the sick person. If a member from the clan does not attend the afflicted person,

¹⁹⁸
Mbiti, p. 195.

without specific and sound reason, his inattendance is viewed negatively and the person would receive severe social disapproval.¹⁹⁹

These days modern western ways of therapy have been introduced. However, it is still a problem for most sick people to come to a hospital or dispensary because of limited transportation. The sick person may by various means be sent to a hospital or dispensary. Parents or relatives must accompany the sick person. All those who are related to the patient must be informed. They in turn arrange to visit the patient at the hospital. If the patient continues to suffer from the same sickness, relatives would hold a family council outside the ward of the hospital. But one or two persons (relatives) must stay near the patient's bed to help. One may hear relatives exchanging views like this:

Aunt: Do you think that our patient will be helped here?

Mother: I do not believe it; look, we have been here long. This is the second week; there is no progress at all. He is as he came.

Father: European medicine cannot cure this disease.

Sister: The son of my mother should not be left in this hospital; I know a doctor in our village²⁰⁰ who can cure this kind of disease.

¹⁹⁹Ari Kiev (ed.) Magic, Faith and Healing (New York: Free Press, 1964), p. 44.

²⁰⁰The village in which the sister is married is a different one where she thinks her brother should be referred for treatment.

Aunt: What do both of you (father and mother of the sick person) say about this?

Father: But the doctor will not agree to discharge his patient. He will, perhaps, say he has today given him a new course of medicine.

Aunt: Don't be silly, my dear brother! The doctor is not the parent of this patient. What does he lose if our person dies? Tell him we want our patient; if he refuses we will take him out at night.

Sister: Let me go and ask the "son of my mother" brother, whether he likes to stay and die here.

Patient: Sister, you're right; there is no remedy for my disease in this hospital. Take me back home, contact the specialists (diviner and medicine person). They will tell you the essence of my disease. I guess I know who has sent me this kind of disease.

Seemingly in agreement with the above story, Dr. Adeoye

Lambo has this to say:

The subject of African traditional belief concepts of health and medical practice has certain paradoxical and complex features that do not readily lend themselves to finer analysis and exotic interpretation. The function of traditional beliefs as natural carriers of a culture and therefore as a cluster of socially determined attitudes and behavior patterns, grouped and elaborated around operationally determined roles and relationships, is well known.

African cultures in common with most non-literate cultures manifest an intensely-realized perception of supernatural presence but with a kind of adolescent impetuosity and a fatuous, almost fanatical, faith in the magic of certain symbols to produce certain results. Most non-literate cultures are thus especially conducive to states of morbid fear and anxiety.²⁰¹

²⁰¹Kiev, pp. 443-444.

Along this line of thought, it is not uncommon to see parents and relatives transporting their patient from hospital to a village where they think a local specialist can help.

Anyhow, at times it has happened that after the patient has been transferred from hospital to a village he is helped and cured; much depends on the nature of the disease because many other patients die without adequate and prompt help in villages. Still the Bantu of the West Lake Region, continue to search for the interpretation and the cause of death. Lambo's observation is that one of the essential elements of the African's traditional beliefs is his awareness of man. Thus he is fundamentally concerned with establishing good relations with man, the empirical man and the man who has vanished from mortal sight.²⁰²

3. The Dying.

If the dying is a mature or elderly person, relatives begin to ask him to say something about his property, children, debts and debtors. This, in fact, is the final step after close relatives have spent everything to find out the cause of the disease. They will have done their best possible in their investigation.

²⁰² Ibid., p. 445.

The patient may ask relatives to call for an intimate literate person to come and write down his will. If the patient has not had good relations with someone among his relatives he would say to his elders and immediate family as follows:

During my burial ceremony please do not allow Mr. X and his family to attend. If he will be humble enough require of him a he-goat or sheep and banana wine. Kill the animal at my grave and let every member of the family enjoy meat and drink. If he refuses to obey and respect your decision, leave him in my hands and his god. He is deceiving himself, and I'll deal with him from the beyond.

Then he will turn to his sons and daughters (for they will have been called to be near the deathbed), saying:

My beloved children, I warn you not to be unfriendly among yourselves nor to your relatives. The elders take care of your youngsters. Whoever hates his brother or sister, I'll be watching him.

I owe nothing to any one of you. Things will be divided to you by so-and-so; he has my will! Do not fight; I have given each one of you his share. Stay well.²⁰³

²⁰³The writer has had consultation with three dying patients: one elderly dying person in Kyaka-Missenyé Parish in 1964; and two mature dying persons visited in Karagwe at different places and times, 1965 and 1970. The last dying patient entrusted the writer with the will for his two sons, three daughters and six grandchildren. The words above are not the direct quotation but reasonable paraphrasing which to our understanding are applicable to the three dying persons we have met during our field observations.

This study program included a case concerning broken relationships between the dying mother and her son and daughter-in-law.

Mrs. K had been widowed for about thirty years. Her husband died of a natural death. So he left Mrs. K with two sons and a daughter. All the children were brought up by their mother who was a hard-working woman. She did not like to remarry but devoted her time to raising enough food on which the entire family had to depend.

The two sons got married and her daughter as well. Her nest became empty. However, she believed that the two sons together with their wives would treat her with love and filial piety. The youngest son was good to his mother; but the eldest son together with his wife had no respect for the mother.

Now at her deathbed, she sent for all the children to be present. After she had said everything to her close relatives and other children, she turned to her eldest son and daughter-in-law saying:

My own son and the wife of my son, listen to my final word. I am now about to go home, where all my ancestors dwell. But before God cuts me off from you, let me give you this:

My own son from my own womb, and the wife of my own son, I expected much good things from both of you. I expected respect and love for a mother. Instead, I have received sarcastic and dirty words and finally the beating. I therefore leave with you a curse, the curse which must be imposed upon both of you and your children. May your own children treat you the same way as you did me!

Nobody will change this imprecation for both of you and your children. Only God has the great enough power to untie you from the spell. I am dying but I'll be on you wherever you go.

I invite no comment on this matter; leave me alone.

She turned to the other children and relatives;

Do not allow the said to attend my funeral. They should not come close to my new home (the grave)

to throw soil²⁰⁴ on me. He who allows them, I'll be watching him! Leave me alone, I'm dying.²⁰⁵

From this field study the author was tempted to believe that perhaps our people are very close to Greek philosophers who maintained that death is the separation of the body and soul. They probably believe in spiritual immortality, the belief in the life after physical death. At this point, the Rev. Judah Kiwovele, the former president of the Lutheran Southern Synod, Tanzania, remarks that our people believe that the destiny of man lies in the hands of ancestors who regulate the lives of their progeny in order that they may live according to the accepted norm. This norm consists of rules pertaining to the whole life within the group and kinship. The rules govern the pattern of man's behavior vis-a-vis the older in his family and kinship and the remembrance of the dead ancestors. The ancestors are all more important because it is through them that man receives blessings from the power that is. The disobedient member is punished for this wrong-doing. The uncertainty of

²⁰⁴This is a symbolic action. Throwing soil in the grave during one's relative burial is the last homage and continued relationship between the dead and the living. Those who are prohibited from the last religious rite have no more connection with the departed one. Unless reparation is done, the living will experience the spell sent by the dead living.

²⁰⁵S. K. Lutahoire, "Religious Education for a Tanzanian Neurotic Family" (unpublished research paper for Christian Education Course, Chicago, 1968). Also used at the Pastors' Retreat Ruhija, Bukoba, Tanzania, August 1969, pp. 5-9.

this fate is a source of great torment to evil-doers. After the curse as such, the concerned persons sooner or later feel themselves to have been condemned and completely rejected by the family group. Their own conscience condemns them, telling them that they have brought this punishment on themselves because they have not lived according to the accepted norm of life.

The dead, in their new existence, are mysterious beings endowed with greater power than the living. Their existence is spiritual rather than physical. In most respects they remain as they were in this life but their state is perceptive, telepathic and spiritual.²⁰⁶

As observed by Parrinder, that which is passed on from elders to children is the force which makes life possible and through which property is inherited. Rewards and punishments are believed by Bantu Africans to come from God in reaction to human behavior. God is closely connected with morality, and he works with parents to maintain law and order in every family, clan, tribe and nation. Among the Bantu African rituals, sacrifices and ceremonies were made to renew communal social order but not to change it.²⁰⁷

²⁰⁶Rev. Judah Kiwovele, "Progressive Report on the Research on Evangelical Lutheran Church in Tanzania, Parish Life" (unpublished paper 1971), pp. 2-3.

²⁰⁷Parrinder, pp. 84-85.

One's parents had the final word for better or for worse over the behavior of their offspring. They would defend, protect or give away members of their families. It was unthinkable to argue with the parents; to do that was to invite unnecessary collisions or curses. So our culture has had a paternalistic kind of authority.

Perhaps it would help the reader to understand the picture of African Bantu concept of their environment (their cosmic sphere) as hierarchically summarized by Professor George Parrinder. The African world image is as follows:

- God
- The Ancestors
 - (a) General
 - (b) Immediate
- The Living
 - (a) The Chief
 - (b) The Priests and Elders
 - (c) The People
- The Spirit
- The Animals
- The Plants
- The Minerals (inanimate) 208

The immediate ancestors have a unifying or dividing influence on the family. The ancestors are believed to be capable of blessing or inflicting suffering. The unborn are

208
 G. Parrinder, African Traditional Religion, (London: Brendon, 1954), pp. 31-141.

already considered part of the family and clan. Thus, if one member of the clan or family rebels against those who have authority over him, he would have to account for his behaviour. Or else even after his death his descendants are likely to suffer the consequence of their parents' behaviour. That is why a person at his earliest stage of life is introduced to the clan, its taboos and totems; it is the family bond which strengthens and conditions one's culture.

The dying must be treated with respect; he must be supported and venerated. Those who have had differences are encouraged to settle them before it is too late. Each member of the family is expected to pay the last respect to the dying. If he is unable to talk sense any more, the wrong-doer who seeks reconciliation may show the palm of his hand to the patient. The patient, if he is willing to forgive, will either positively nod at the relative or he may spit a little saliva into his palm to indicate forgiveness. From there the wrong-doer will feel forgiven and reconciled to the dying.

When the dying is pronounced dead by those who have been nursing him, close relatives begin to wail outside the house to announce to the village that now death has devoured the patient. They too should come and join the mourners. Only those closely related to the deceased will watch the dead body lest witches take advantage of some organs of the

corpse. Sad news must be conveyed to all relatives and friends.

4. The Burial and Mourning.

Before the burial, all concerned people should be informed of the death of their relative and the date for funeral service. The burial date depends on the size of the family. If all relatives and friends are very close and all can come at once, burial will take place in a day or two.

However, because of the tropical climate, the dead body cannot last long. Thus three days are the maximum for waiting for all relatives to come. In case of a child or adolescent who is dead, he would be buried in a day or two.

While waiting for relatives, neighbours and friends of the community are responsible for food, drinks and water for family members of the deceased. The head of the family or clan and secretary will receive all gifts and keep the record. Friends and relatives bring bark clothes (from banyon trees), blankets, wreaths, clothes, money, food, sugar and the like according to the popularity of the deceased and the family. The money will be spent in buying drinks and paying for necessary bills involved in the death event. If there are cases which need to be settled, they must be heard and judged before the funeral can take place. Fines or compensations, if necessary, must be paid before the accused and accusers can participate in the funeral

service. In Karagwe, those who try to disagree with the decisions of the community council may be asked to leave the place and the rest of the community will bury their "muntu" person. Historically, only in a few cases the writer has seen those who are judged and fined by the community leave. For to leave without attending the funeral service is a bad sign of one's alienation from the clan. One's departure without paying the final respect to the deceased would create severe and long hatred between the charged person and the family and friends of that particular community. Whatever happens to the one who does not respect traditional and social norms, he should not expect any communal response from all those he did not respect.

In the African perspective, when death strikes one member of the family, all members in the vicinity recall their own dear ones who died before. As Professor Mbiti remarks, our people know that death is something that concerns everybody, partly because inevitably everyone personally faces it and partly because it brings loss and sorrow to every family and community.²⁰⁹

Traditionally, the dead body must be washed, cleaned and shaved inside the house. The body of the mature or elderly person must be placed on the bed that the deceased was using when alive. While closely related women and men

²⁰⁹ Mbiti, p. 195

of the family are taking care of the deceased, other members of the clan and community must diligently dig the grave near the house of the homestead. The man must be buried on the right hand side and a woman on the left side of the house.²¹⁰

Closely-related persons who come from a distance or remote villages or cities are led to the bedroom to see the dead person. The body is wrapped in clean sheets and blankets and only the head and face should be seen by those relatives. After one has seen the face of the body, the guardians and relatives wail and cry in the house, saying to the deceased words like these:

So now you have hidden from us. Who did this to you? Why you and not others? Oh, God, why should you do this to us?

We have lost our dear consultant of this community. To whom shall we speak? Who is your heir? Will he accept us? Will he step into your shoes?

Lo, you have left us with sorrows: Oh, son of my father, go well, meet your brothers and sisters and all relatives who went before you. Oh, dear father, do not forget us. Oh, father, sleep well.²¹¹

²¹⁰Kibira, p. 32.

²¹¹The writer's paraphrasing reflecting on burial and mourners he has attended in different places of West Lake Region in 1968-1972; when he was serving North Western Diocese as the Dean of Bukoba. He has had opportunity of attending many funeral services, some of which he helped to organize. He has had first-hand observations.

While preparation of the dead body and the grave is under way, the sad news is constantly spread to the other relatives. If the deceased has died a Christian or Muslim the minister or sheikh of his religion must be informed and asked to be responsible for funeral service. Christians and Muslims²¹² are warned of mourning too much as if they have no hope and faith. Eventually there is a big crowd which has come to pay the last homage to the dead person. If the dead person has been great, influential, rich, generous, and constructive for the community one will hear men and women inside and outside the house saying all good things about the deceased. Among the burial services the writer has attended in the West Lake Region of Tanzania, one is worthy of further scrutiny:

On February 1, 1971, our prominent spokesman who had served the country as Superintendent of Prisons, National Assistant Director of Agriculture and Regional Commissioner of Shinyanga, died in a car accident.

It is our custom that the dead person is buried in the soil where he has his clan or original home where his placenta was ritually buried. So his body was flown

²¹² Islamic belief is based on the Koran: Quran 2:156: "Inna lillahi wainna ilahi rajiuna" meaning, "See, we are of God and to Him we shall return." God gathers the souls of men whom he has let live on earth for a while, back to himself: It was written. For Muslims, Iziraili is the angel of death, "taker of souls." Having announced the moment of death to a man, Iziraili will seize the soul through the mouth of the dying man and pull her out of the body. Souls of ascetics are easy to sever from the body because they have prepared themselves properly, but the souls of life-enjoyers have to be painfully torn away from the body to which they cling with all their desire for life. Journal of Religion in Africa, III (1970) 73-75.

back home. All those who heard about the incident over the national radio attended his funeral service.

The government was represented by the Regional Police Commander, the Minister for Regional Community Development and the group of Regional Policemen.

The Lutheran Church was also represented by Bishop in Bukoba, Dean of Bukoba, District Pastor Bweraryange and many other Christians.

Seeing such a crowd the writer heard relatives and friends who said words like these:

Lo death is a terrible force. Had we known death's home we would set it on fire. Death, you are a monster. This man has been great. Death, you have stolen our important person. Oh, oh, oh, we have lost our voice and eyes before the society of Tanzania. Oh, oh, oh, God, why should this happen? Lo, lo, death is putting us backwards! You have devoured our son, brother, leader and spokesman. Oh, God, who will replace this man? Lo, death, you are a disgraceful enemy.

Then the crowd was apprised that it was time for the funeral service. All people were quiet and attentive to hear the Minister for Regional Community Development deliver a eulogy similar to the following:

Relatives of the deceased, ladies and gentlemen: Among many difficult responsibilities that the Government has to face, one is the moment of paying a final respect to one of its outstanding servants such as a great friend of mine, Mr. Rugimbana.²¹³

Yes, today we have to bury this great man. It is indeed our last and final day to see him--his body, rather. The fact is that Mr. Rugimbana and I have been serving our nation together. He has been my intimate friend. Now my question is: Shall we see

²¹³The late Mr. Obadiah Chauzi Kinyonyi Rugimbana of Nyakahanga-Bugene-Karagwe was buried in his father's banana plantation, February 1, 1971. He was a mature man who is survived by sons, daughters and the widow.

To those of us who knew him, Obadiah was an Africanist who believed in natural (biological), existential, creative and spiritual immortality. His contribution to the nation and his popularity in the West Lake Region reveal him as a man of great integrity.

him again? Humanly speaking, I do not know personally in which way we shall meet him again. Will he reappear to us in a different way? As human beings, we are paying our final homage to our friend.

This question of resurrection must be left in the hands of Bishop Kibira who will tell us how it is possible to meet again with our dear great friend and leader.²¹⁴

The Bantu Africans of the West Lake, reveal their faith, fear, frustration and confusion about the meaning of life and man's destiny. Christian preaching about the "resurrection of the body or dead and the life everlasting,"²¹⁵ is a difficult hypothesis for their perception. However, at the funeral preparation people discuss the trip of the soul of the deceased. Some think when a person dies his spirit (soul) goes to the jungle, forest, cave, lake, river, or to the swamp, or it stays around to watch the family.

There is a legend in the West Lake Region concerning the actual place of the spirits of the dead: People believed that all souls or spirits of the dead are invited to have their residence in a place called "Bitoma" in Rubare, Bukoba District. When the first school was built (ca. 1947-1954) in the midst of a thick full of mosquitoes which caused malaria and a few deaths of students, people began to say that the "Board of Governors" of the school should have known that they were interfering with the

²¹⁵Lutheran Church, Service Book and Hymnal, p. 5.

²¹⁴Paraphrase of eulogy delivered by P. Kisumo at Nyakahanga, Karagwe, February 1, 1971.

permanent residence of the departed (souls of the dead). Their spirits were not retaliating against such intrusion.

To be buried in the ground is the most painful experience in the mental life of the living relatives and friends. After the burial of the deceased close relatives, women, parents and dependents wail desperately during the day and in the middle of the first and second nights. They call upon the name of the dead and express their sadness and helplessness and that his silence and absence are greatly felt in the family. They tell him to sleep well in his new home (the grave).

Then those whose dear ones died before would call them by their names to meet a new member from the family and ask them to treat him in a friendly way. Then they keep quiet and begin to talk about the sickness of the departed, his expressions, the words they recall during his suffering; his duties, works, talents and personality. Bantu Christians, Muslims and traditionalists generally express their frustrations by saying

God's love is hidden, no one can understand such kind of love. He is the creator who made the deceased. Now He has taken him unto Himself. We are all his sheep, he can do unto us as he pleases.

This people's concept of death and the other world is similar to what Rev. Lubulila observes among Banyihangiro, a tribe of South Bukoba District:

All those who die remain in the underworld in a shadowy form. They have no idea of resurrection, hence

death is feared very much. You hear mourners saying the horror of death where their friends are going to be living. They do not know what goes on in there for many spirits of common people are never heard of.

Salvation is from earthly enemies and death, since when one dies it is all over....I cannot help thinking that this is one of the reasons that many take Christianity outwardly but inwardly they remain Banyihangiro. That is why many who are baptized steal out at night and go to diviners or witchdoctors or to spirit priests to get help instead of having faith in Christ only.²¹⁶

5. The Bereaved.

At the end of the funeral, all closely-related members of the deceased must be assisted to go back into the house. The crowd will wait outside to hear the legacy of the departed one. After everything is read out, the crowd of friends and relatives will be thanked for their attendance. Those who have come from far will either go back or stay and go back in the next morning depending on the distance and means of transportation. But the family of the departed will stay with members of the clan of the deceased and a few friends who help in domestic duties and counseling the bereaved. They help talk over their dead one whose grave is covered with soil near the house. They talk about the stressful situation and plan for the future.

²¹⁶B. M. K. Lubalila, "Bantu Understanding of Creation and Problems of Adaptation and Accommodation in the Presentation of a Christian Position" (unpublished S.T.M. thesis, Lutheran School of Theology, Chicago 19).

In case of the death of a father, the bereaved consist of the wife, children, parents if they still exist, and dependents in the clan. Brothers and sisters and a few friends are helpers of children and the widow. They stay in the home of the deceased man with friends from four to seven days, and in case of the death of a woman they stay from three to five days. In those three to seven days they help the bereaved to talk out their pain of grief.

If the departed has had a big clan and relatives scattered in the country, those come each morning. And if the relative comes after the burial he will be met and received outside the house. He will be shown where the deceased is laid. The bereaved and the relative will wail and cry remembering their relationship with the departed. The relative will take a little soil and sprinkle it over the grave weeping and eulogizing to the deceased in the grave:

Rest in peace, remember those of us who are left here on earth. Greetings to all our ancestors. Go well. Oh, son of my mother, oh, father I did not have an opportunity to meet you again. Lo, you have run away from me. Where shall I meet you? Lo, you have left us with sorrows.

Later, the relative will be welcomed in the house where the bereaved will begin telling the story of the deceased and details of the sickness and the funeral service which took place. The cause of the death must also be discussed. They even bring in the last relationships of the deceased with neighbours.

The bereaved are likely to find and give immediate causes of death. Death among the Bantu Africans usually is thought to have external causes.²¹⁷ Nonetheless, they consider death as natural and unnatural depending on the circumstances, place, age, and situation. The commonest cause of death is believed to be witchcraft, sorcery, and magic. The bereaved search for an answer as to why the death has visited their home, why death should come to strike one of their members. They think of previous misunderstandings between the deceased and the neighbours.

On the last day which is usually held on the third or fourth day after the burial, friends and other relatives want to go back to their homes or resume their works. All of the intimate mourners must shave the hair off their heads, (a custom prohibited by Christianity because the Christians + this it is paganism), and cut fingernails and take a bath. They clean the house, mulch the hut with new grass. Children will have been told to step into their father's shoes. The eldest son is told to act and behave in the home very responsibly. However, before they disperse, a day for termination of grief and the installation of the heir must be fixed. The children and the mother or father are given barkcloth to wear or black patches which must be patched onto their dresses or jackets wherever they go. That is the

²¹⁷Mbiti, p. 203.

symbol of the bereaved who have lost an important person in their life cycle. These are worn until the day of cleansing and purifying the home so that the rest may begin a life of independence.

Speaking about the stability and solidarity of the bereaved, Rev. Christian Muganyizi²¹⁸ remarks that Christianity and witchcraft, magic and sorcery are the strong opposite forces which are experienced by the people of his parish in times of crisis. He continues to say that of those who are tempted by evil power only few people stick to their Christian faith. Most of those he has known as Christians fall away from their Christian faith in time of crisis or death. Instead they would steal away at night to contact diviners and medicine persons for help. They interpret sicknesses and deaths of members of their families to be caused by spells sent by enemies to disturb their peace and faith. They have strong belief in ancestors and demonic powers.²¹⁹

Strikingly enough, even those who have been witnessing the power of Christ Jesus to be more powerful than that of any other mysterious powers, when disease or death attacks one member of the family, they begin to worry very much about themselves. In time of crisis or misunderstand-

²¹⁸Rev. Christian Muganyizi is a Parish Pastor of the Evangelical Lutheran Church in Tanzania, West Lake Region, in 1971, pp. 2-3.

²¹⁹Rev. Christian Muganyizi, "A Research Paper on Evil Power, Magic and the Dynamics of Christian Faith" (Lyama'horo 1971), pp. 2-3.

ings within families, they think that the deceased and other ancestors may intervene and bring about peace.

There is another field study case among the bereaved in the West Lake Region which is relevant:

Mr. and Mrs. K have been members of the Christian Church for many years. They both have given life to six children. In their mature and later years, Mrs. K died of a heart attack. Shortly afterwards, Mr. K decided to remarry. But his decision was not approved of by his children.

A seventeen-year-old girl thought the father's marriage was the betrayal and termination of love that existed between the deceased mother and father and family.

Eventually, all the children became bitter and wished that their mother's spirit who had died four months earlier would take revenge. So the seventeen-year-old daughter went to the grave of the mother and knelt saying:

Our beloved mother, the loving and just mother, while you are asleep in your new home (grave), our father, your husband, who used to say that he loved you has taken up another woman who does not like us.

Our father, too, has changed his mind about us. With his wife, they treat us as if we were not the children of our father and our beloved mother.

Wake up, mother, come and see what they are doing in your former house. If you cannot listen to all of us, we will decide to leave this home for a remote country. This indeed will soon become the home of our father and his newly-beloved wife. We denounce this kind of marriage!

Our father has married in a hurry; why could he not wait until you are completely gone (decomposed in the grave)? Four months are not long enough for a man whose wife is survived by sons and daughters. We suspect our father must have had a love affair without your knowledge.

Mother, wake up and see what your husband is doing in your house. We trust you have heard me. The rest of your children have asked me to tell you this on their behalf.

I am your last beloved daughter. B. 220

While the daughter was wailing and saying these words, the father was listening but he could not reproach the daughter nor could he argue with her because of fear of the spirit of the dead.

After about two to three days, the father began to have nightmares, shouting and screaming that he was haunted by his deceased wife. She was choking him and warning him of the new marriage.

The next morning he moved to another room so that the spirit of the dead wife could not visit him at night. That did not help. He began to complain of headaches, sore throat, fever and the like.

He decided to go to the church hospital with his complaints, and after a week he was discharged. Doctors told him he was all right. He kept on telling them though that his disease had not been discovered yet. By necessity he left the hospital.

After leaving the hospital, Mr. K had to consult with an expert in exorcism. The exorcist--medicine man--advised him to send his new wife away for a period of time. He was also told to bury some fetish and charms at the grave of the deceased wife. He must say good words and tributes and seek for reconciliation. He should give food and a lamb which must be killed at the grave and let the children eat and drink, play and talk to their mother pleasant words about him.

220 S. K. Lutahoire, "Ukristo Kati ya Dini nyingine, Tanzania" a Research Paper based on Christianity among other religions, Tanzania; delivered at the Annual Assembly of North Western Diocese, Lukajange, Karagwe (February 23-28, 1971), p.7.

In support of our field study, Dr. Lambo reports the influence of African traditional beliefs:

In a study of a group of Nigerian students who broke down during the courses of university study in Great Britain in 1957, it was found that the symptoms in more than 90% of the patients offered clear-cut evidence of African traditional beliefs in bewitchment and machinations of the enemy. The students tended to regard their dream lives as objective reality. The appearance of dead persons in dreams thus took on a quality of reality with deep psychological significance.²²¹

The bereaved, be they Christians or Muslims among the Bantu Africans, keep contact with their dead-existing. Although they fear death very much, they still believe that the dead persons (especially in the family) continue their responsibility in the family after death. They are not gods but they are changed by God to attend minor social affairs in the everyday life of their relatives.

Taboos must be observed in the blood community. Those who consciously or unconsciously transgress them suffer guilt and punishment. But laws from outside by outsiders may be abrogated without any guilt provided that one is not found out. For instance, taboos of the Christian religion or community against seeking diviners are broken without guilt unless one is caught violating the taboos by another Christian (especially leaders of the Christian religion). The blood-community taboos of traditional nature have greater socio-psychological power. The only remedy of purification is done by means of fines and penalty.

²²¹Kiev, p. 445.

We have explored the concept of sickness, dying, death, burial and mourners. Also we have reviewed the situation of mental and spiritual life of the bereaved. Now we must deal with the heir.

6. The Heir.

The heir is usually the eldest son of the first wife in case of a polygamous family. But if the eldest son has misbehaved in interrelationship with his father and mother, he may lose his opportunity to claim his inheritance. It must be noted that in case of desertion, when the decision of inheritance has not been made legal, it creates a difficult question of property distribution in the polygamous family. The bereaved sons and daughters express cruel disharmony and jealousy which may result in long enmity and separation of the family.

In Karagwe and Bukoba Districts, most families have banana and coffee plantations. When the father dies, his heirs must be his sons who should divide the plantation according to the written will of their father. Goods, money, cows, goats and other movable properties must be divided among all children regardless of sex, for they are written in the legacy. It is a common rule that the widow (mother) stays with the youngest son in the home of the deceased father. Other children will have been given their share where they built their homes.

The head of the clan will be responsible to install the heir in the family on the appointed day. The event of installation of the heir takes place on the day of "breaking open the belly of death,"²²² which we may call the "day of recovery from the sting of death" or "the day of cleansing the home of the deceased to enable the bereaved and mourners to recover from grief and plan to live again."

The heir is set on the chair, given a spear, a bow and arrows and quiver, shoes and a hat, which were all used by the deceased father. He is told to be responsible for the family; observe all rules and regulations of the traditional clan. He should be hospitable, genuine, brave and wise. He is told all good things and works, friends that the deceased father has made. He will be told to rise up and look at all relatives and friends that have attended his installation. Then brothers and sisters will be told to hear, respect, love and help their brother in family affairs. Then a chorus of women will follow.

After that, all relatives and friends will have come with tools so that all the bereaved could for the first time since the death of the departed work in the banana plantation; women weed while men mulch or pluck coffee. Food and drinks are prepared and served. All grandchildren, after working the plantation, drum and dance.

²²²Rev. Lubulila, p. 63.

They divide their share from the grandfather's estate. If he has been rich and influential to his grandchildren, they will imitate and call him as if he were alive. They would be responsible for new grass which should be mulched on the grave of their grandfather. As they mulch the grave, they call him to play, joke and bless them.

Finally, all relatives and family eat and drink and pray for new strength, peace and hope in the family. The heir is given support and confirmed as the head of the bereaved. From there on he must be able to continue his father's homestead.

7. Summary.

We have seen that among the Bantu of the West Lake Region, life is a long process which in fact begins long before pregnancy. At birth the child is introduced to its clan and told its taboos and totems even at such an early stage. We also saw that birth is a religious-socio-psychological and cultural event in the family. Sons and daughters are the fruits of productive husbands and wives.

Children from their early childhood mix with adults in everyday life. They communally participate in religious-social events, even in sacraments of the traditional religion. However, this does not apply to all African societies, since other African societies allow children to participate in all matters except those which concern adults only.

Children, therefore, are instructed to wait until their time of initiation comes.

Pertaining to child-naming, it was discovered that among many tribes of Africa, especially in the West Lake Region of Tanzania, a child is given a name which bears a special meaning. Names depend on the situation, history, circumstances and incident that take place at the birth of the child. Weaning and nurturing of the child are religious and social events in the family. The mother of a child from birth to childhood plays a very important role in his education and training.

At puberty through adolescence, children are trained and educated according to their sexes. Youths are expected to be under the instructions of mothers, fathers and grandparents. Taboos of the community in which the individual adolescent is born and raised seem to condition and control all human life cycle. It has been seen that the adolescent period is shortened by the minimum age of marriage which is eighteen years for boys and fifteen years for girls.

Concerning marriage, the Law of Marriage Act of 1971 recognizes two types of marriage. These are monogamous and polygamous. However, there are different forms of contracting marriage in Tanzania which are:

- a) civil
- b) customary
- c) Christian
- d) Islamic

Accordingly, each form has its own way of defining the nature of marriage and each definition is respected by the law of the country.

Mostly we have seen that conflicts, separation and divorce are handled first in clans and families. Nevertheless, there are marital disharmonies brought about by in-laws, clan and community. Childless marriages generally suffer many things: they end up with separation and divorce or a polygamous marriage.

Among the Bantu of the West Lake Region, marriage is a process which raises one from childhood to the status of maturity. Married persons could fully participate in all matters that concern marriage and family life. Mature persons, especially parents, remain parents until they die. Even after they are dead, they are believed to be nearby to help or discipline their survivors.

The sick and the dying parents must be treated with due respect. They must be attended with care, fear, love and obedience because their final word may effect change in the life of offspring. It is believed that parents are the representatives of ancestors and God on earth.

Ultimately, death is feared and regarded as a common enemy of mankind from birth to the old age. It is sent by witches, magicians, sorcerers, bad spirits and other forces that may be present. Death is a monster which creates much anxiety of helplessness, despair, hopelessness and

hostilities among members of families, clans and tribes.

It is a common belief and procedure that the first son of the first wife in most African families becomes the primary heir of a deceased father. In some cases girls and other children have the right to share in the estate according to the will, if one exists.

An over-all view suggests that this culture has been conditioned by taboos, but rapid social changes are causing more confusion. Young people and the old alike find themselves at the crossroads in regard to the distorted culture. As has already been stated, the entire nation of Tanzania is vexed by disease, poverty and ignorance.

There is a great need for self-identity which requires knowledge of our traditional heritage, political, social, economic and religious historical background. The question is how does one help the learned and the lowly or almost illiterate Bantu African gain self-consciousness and self-esteem which perhaps may motivate him to respond to his fellow countrymen? From there all can mutually communicate and realize their responsibilities in their own respective and contemporary families, clans, tribes and nation. Then a contract can be arrived at such as this:

We are what we are because we have been what we have been, and what is needed for solving the problem of human life and motives is not moral estimates but more knowledge.²²²

²²²S. Freud, Quoted by Andre Tridon, Psychoanalysis: Its History, Theory and Practice; U.S.A. (New York: Huebsch, 1919).

Indeed, we must seek to adapt the relevance of human life cycle for marriage and family education and counseling in Tanzania. Now is the time to set up goals of life and forge ahead to call all other Africans to a constructive course of life that is necessary for human personality and development.

CHAPTER III

NEEDS OF THE HUMAN LIFE CYCLE FOR COUNSELING AND EDUCATION

A. THE NEED FOR PREMARITAL, MARITAL
AND FAMILY EDUCATION AND COUNSELING

Boston University papers on Africa state that religion in Tanzania still plays a very important part in the lives of its people.¹ In 1959, it was reported that Christian missions provided sixty percent of the country's education. To be sure, ultra-nationalists and Muslims were hostile to mission schools. Hence the civil law had to stipulate that all religions be taught even in public schools. However, the government respects the conscience of each individual; thus each citizen of Tanzania has the freedom of worship.²

As previously mentioned (in the second chapter), the Bantu people practice three types of marriage, namely:

- 1) customary (tribal) marriage,
- 2) religious marriage, and
- 3) civil marriage (plural and monogamous).

The All-Africa seminar on the Christian Home and Family Life held at Mindolo, Kitwe, Zambia, 1963, reports

¹J. Butler and O. Castagno (eds.) Boston University Papers on Africa (New York: Prager, 1967).

²"Report of the Presidential Commission on the Establishment of a Democratic One-Party State" (Dar es-Salaam, Tanzania: Government Printer, 1965).

that the greater number of marriages in Africa today are customary (tribal) marriages.³ Christian churches have been trying to convert such marriages into Christian marriages; but there is a common belief that young men and women prefer customary marriage to marriage in Christian churches because of the rigidity and conservatism of monogamous marriage. Thus young men and women feel that if they marry through the Christian church, their marriage would be regarded as indissoluble; it would, consequently, be a problem for them later to ask for divorce or to take another woman.

There are certain differences of opinion among the Protestant churches as to when divorce is or is not permissible, but it is clear that the Lutheran Church in Tanzania as a whole does not accept the Roman Catholic view of marriage as a sacrament. The Lutheran Church affirms that marriage is providentially created by God, is good, and is consecrated by the word of God and prayer. Therefore, marriage is a rite; it is pure because it has been sanctified by the word of God. It is a divine union. Martin Luther (1483-1546) says that if anyone calls marriage a sacrament, he should distinguish it from other sacraments which are "signs of the New Testament," "testimonies of

³All-Africa Seminar on the Christian Home and Family Life. Mindolo, Ecumenical Centre, Kitwe, Northern Rhodesia, February 17 to April 10, 1963. (Report) Geneva: June 1963.

grace and forgiveness." If marriage should be termed a sacrament because of God's command and promise, then other states or offices might be called sacraments. Marriage belongs to the realm of creation, not redemption. This view contradicts the Roman Catholic Church's teaching which regards marriage as a road to salvation.

The pastor helps to pronounce the assurance of the promises of God to man and woman in marriage. The presence of a priest or a pastor cannot in itself validate Christian marriage. Ultimately it is God alone who redeems, saves, and sustains marriages and families of all believers.

On the whole, both the Protestant and the Roman Catholic Churches have discouraged interdenominational marriages because each fears that such a marriage will weaken the life-long partnership of wife and husband. Politicians as well as church leaders in Tanzania admit that different religions in the same home, community and nation mean disparity of faith, commitment, loyalty, participation and devotion.

In his book Freedom and Unity, Dr. Julius K. Nyerere, the President of Tanzania, declares that presently there is no easy way to remove the existing disparity in education between Christians and Muslims of Tanzania.⁴

⁴Julius K. Nyerere, Freedom and Unity/Uhuru na Umoja (London: Oxford University Press, 1966), p. 32.

Such members of the nation affect the life of the community and nation religiously, socially, educationally, and psychologically.

In Tanzania there are no special institutions which deal with home and family life. Those who marry according to oral tradition and natural law. However, at church or court the couples must recite vows to each other as if they would fulfill all requirements for a healthy and happy marriage. It must be noted that young people in Tanzania generally live between the backward pull of tribal tradition and the forward pull of cultural change. Rapid social changes have influenced the minds of young men and women. Seemingly, they neglect old customary and cultural heritages. Most of them no longer believe in the old sayings, "Eyash-were abuza, anga, nyantabaza ashwera/rwa omurogi" meaning "He who wants to marry must first make a thorough investigation," or "He who searches for a mate should use his brain before his heart begins to blaze." To kindle someone's heart and then withdraw is a criminal act. Therefore, one should not rush through a temporary ecstasy because this way leads partners and clans to anguish and divorce courts. In fact, he who marries in haste will repent at leisure.

The All-African Seminar on the Christian Family Life held at Mindolo, Zambia, 1963, declares that there is a state of confusion in which the African finds himself today. The African person has become a creature of two different

worlds: with one foot the African person stands in traditional society, which is largely dominated by a spiritual emphasis; with the other foot he stands in a new world with its tendency to create an artificial distinction between the sacred and the secular.⁵

M. Simonsson observes that there is a great deal of confusion among the educated Africans about what a Christian marriage really is. In addition, there is no consistent teaching on marriage in churches. Young men and women, due to urbanization, industrialization, and education of men and women, nationalism and psychosocial crises, have broken the old kinship ties. The old concept of marriage conceived as the traditional union of two respective clans is becoming an affair between two persons (husband and wife) and the so-called nuclear family.⁶

In his research report, J. R. Holleman observes that illegitimacy carries little, if any, social stigma in the new Bantu society. He goes on to comment that almost every girl has one or more children before marriage, a state of affairs that is found even in the best Bantu families.⁷

⁵All-African Seminar..., p. 8.

⁶M. Simonsson, Christian Marriage and Family Life, (Cleveland, Transvaal: Central Mission Press, 1962), p. 10.

⁷J. R. Holleman, "Bantu Marriages at the Crossroads" Relations Journal, XXVIII:2 (April-June 1961), 15.

Bishop Kibira declares that because of illegitimacy among unmarried girls, there will be an increasing number of unwanted children in the near future in the West Lake Region of Tanzania. Hence the church must consider how to counsel unwed mothers and bastard children.⁸

There is a traditional view that the chief end of marriage is the procreation of the following generation and the bestowal of the legitimate benefits and responsibilities. Although clan membership is losing force, the traditional attitudes and sentiments still hold more persistently than the grounds that justify them.

Generally, premarital, marital and family education and counseling are crucially needed in Tanzania, because young men and women and the old alike enter marriage in haste due to unrealistic romantic glows. After they have married, they find marriage a problem. Most of married people do not know the ways for adjustments that are required when they assume the responsibilities of marriage and family life. Their partnership is hindered by psychological factors, immaturity, neuroses, failure to communicate, even by unwillingness to face up to mutual obligations. Partners who belong to different religions do not conceptualize their marriage as a one-flesh, one-spirit relationship which in-

⁸The Right Rev. Dr. Josiah M. Kibira, Bukoba, personal letter of August 13, 1973, written at Oslo.

cludes emotion, spirit, and personal fulfillment, giving and receiving purpose, destiny, mutual sharing, mutual interests, common goals and a unifying force.

Also, higher education for husbands and wives creates a certain amount of separation. A husband leaves his family for employment in a remote city or country where he spends some weeks or months without his wife and children. Hence, both the husband and wife keep two separate homes. The husband comes home on the weekends as a visitor or stranger in the sight of his children. This kind of separation is a limitation of companionship in the upbringing of children. The home is divided because children will identify with their mother and with relatives in the vicinity. A father, as such, does not have an opportunity to get to know and to understand his children. Likewise, children miss their father who would strengthen their ego.

Some Bantu families consist of highly-educated men and almost uneducated women. In such families, wives find themselves behind the standards of their husbands. Husbands are unable to communicate with their wives because of educational gaps between them. The husbands become teachers and masters of illiterate wives. In addition, in some communities, parents or in-laws expect that their daughter or son-in-law must materially support them.

The above and many other reasons may serve a guideline for premarital, marital and family education-counseling.

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UNIVERSITY MICROFILMS.

B. THE NEED OF REVIVALIST GROUPS
FOR COUNSELING AND EDUCATION

In considering the need for premarital, marital and family education and counseling, one must seek to understand not only religious differences between Christian and Muslim or Roman Catholic and Lutheran, but also one should analyze religious groups within the Church in East Africa. These religious groups have, as we shall see, strong influence in the lives of young and old families of East Africa. Members of the religious revival group meetings have been active in Kenya, Uganda and Tanzania since 1937 to the present time.

Dealing with groups and individuals in counseling and education for personal growth and social change, one cannot ignore the dynamics of the religious phenomenon which has become known throughout Western Christendom as "the East African Revival." Most Protestant Church members are active in the movement.⁹ Thus it is essential, in this description, to review the influence and dynamics of the "Revival"--the spiritual reawakening which has become an instrument for enlivening individuals and relationships. It deals with three dimensions of human life: the inreach, outreach, and upreach. In the revival movement of East Africa as Michael Cassidy, a native of South Africa, observes:

⁹See total membership of the main Christian Churches as extracted from the World Christian Handbook 1968: "Appendix B".

- 1) There is a very humble, simple and self-effacing dependence upon God. Men are not exalted, Christ is.
- 2) There is a pronounced emphasis upon biblical preaching.
- 3) "Togetherness" and fellowship, regardless of educational level, social status or race is vital.
- 4) The spirit and principle of reconciliation in personal relationships is made an essential of Christian living.
- 5) There is also a self-imposed ruthlessness with any attitudes, habits or actions which are not thoroughly Christian.
- 6) Honesty, linked with love between each person and his neighbor must be expressed daily.
- 7) Every part of life, whether it be work or play, public or private, mental or physical, is brought under divine scrutiny.
- 8) The principle of daily, deep, heartfelt renunciation and repentance of all known wrong is constantly kept before people.¹⁰

In this discussion, a Roman Catholic priest told the author that Revival groups in the Protestant Church are from time to time increasing the number of pharisees--hypocrites.

¹⁰M. Cassidy "Profound Challenge of the East African Revival," World Vision, (February 1974). Cassidy is Team Director of African Enterprise, Inc., an evangelistic organization based in South Africa.

He went on to emphasize that Revival groups within the West Lake Protestant Church are detrimental to other Christian and non-Christian members. Any good educator, priest, pastor and counselor should be concerned to remodel and counsel revival group meetings which include almost all stages of the human life cycle.¹¹

To be sure, group meetings were held first of all in private Christian homes. Later, it was decided by Church authorities that brethren group meetings should be held within the buildings of the Church. Hence, groups of men and women, young and old alike, hold group sessions at churches every Sunday afternoon and other Christian communities meet twice a week. As a matter of Christian discipline, good revivalists were supposed to lead meditative lives at their own homes with their children, close relatives and friends every day. When they came to the corporate gathering at a church or in a home of a brother or sister, each member of the revival would share his experience of temptation and victory during the entire week with members who share the same kind of experience.

Having participated in different revival group meetings, the writer could see that mostly members of the group

¹¹"A dialogue between Rev. Fr. Kurtenback and Rev. Pastor Sebastian K. Lutahoire" held at Minziro, July 10, 1961 (unpublished circular verbatim for North Western Diocese, West of Lake Victoria).

are struggling for redemption, reconciliation, forgiveness, acceptance, mutuality, interpersonal relationships, relatedness and deeper trust, openness, emancipation, freedom, liberation, and sincerity. They are searching for the meaning of life, its value and purpose. Some members sought to have an experience with the numinous and transcendent power; and some of them were anxious to have a sense of wholeness and hope for the future.

On the other hand, there were obvious misunderstandings of the needs of individual persons within revival group meetings. There were un verbalized expectations and purposes. Every member of the group had his own image of other members --hidden agendas were not resolved or explored. Observably, one could notice, among members of the revival group meetings, hostilities, defensiveness, reservations, indifferences, prejudices, prejudgment, insecure silence and unproductive or superficial traits of behavior of members.¹²

The writer has received letters from parish pastors in the West Lake Region stating that congregations are almost becoming dormant; Christians who had been active participants in the revival group meetings are no longer interested either in church activities or revival group

¹²The writer's first-hand observation and participation in Revival meetings held in the West Lake Region, Tanzania 1969-1972.

fellowships. Some pastors who still belong to revival group meetings accuse the devil of having discouraged members from active participation in the life of the church and revival group meetings. However, there are a few brethren and sisters with their families who are still faithful to the Lord. These meet twice a week to share their fears, deeds and hopes, to build up and strengthen one another.¹³

In the discussion, at the pastors' retreat held at Ruhija Evangelical academy, all pastors admitted that each one needs introspection, self-awareness and consciousness-raising skills so that pastors can become revival meeting facilitators.¹⁴ The group tried to explore why so many more Christian members were backsliding. The easiest answer was to blame the devil and the slowness of the Holy Spirit at work. Also we saw that families and couples who are still interested in revival meetings have a sense of "second birth," enlivening relationships and fellowship in their families, communities and congregations.

¹³Rev. Apolo Ntimba's personal letters of January 6 and February 4, 1973, Kaisho, Karagwe, West Lake, Tanzania. Rev. Wilson Kyakajumba's personal letter of April 13, 1973, Bukoba West Lake, Tanzania. Rev. Leopold Kaimukilwa, Chato Parish, Biharamulo, Tanzania, personal letter of February 20, 1973.

¹⁴S. K. Lutahoire, "Study Paper on Group Dynamics (Elimu ya Nguvu Zinazoendesha Kundi)" presented to Lutheran Pastors, Ruhija Evangelical Academy, August 19, 1970.

The group also insisted that family and parish life must be researched; and that new understanding of premarriage, marriage and family counseling education be introduced. Nevertheless, spiritual reawakening was necessary. Thus, every year the Evangelical Lutheran Church holds "Mission Drives" where a team of lay and clergy visit appointed centers in the West Lake Region spreading Good News, the Gospel of Christ.

In 1973 and 1974, leaders of the church discovered that young boys and girls, married people, and families are no longer interested in the old structure of counseling and shepherding. There is an urgent need in the West Lake Region for new methods, approaches and techniques in serving people for personal growth and social changes.¹⁵ In doing this, this study cannot ignore studying revival groups that exist in East Africa. The leaders of the church cannot adequately facilitate the already structured revival group meetings within Tanzania, Uganda and Kenya without some understanding of the revival dynamics.

At this point, it is helpful to turn to the definition of revival, some general characteristics of revival and why and how revival began among Christian families and church groups in East Africa. This study will bring in first-hand observations and comments which may help to reformulate and

¹⁵"Halmashauri Kuu" No. 154--Bukoba 17-18/1/7974 ("Synodal Council") pp. 4 #16; 5# No 9 #12a

revise groups to meet the needs of these people at each stage of psychosocial crisis, modalities, lasting strengths and elements of social order and psychosexual stages.

The word "revival" can be defined as "a stirring up of religious faith among those who have been indifferent, usually by dramatic, fervid preaching and meetings. It is a meeting characterized by fervid preaching, public confession of sins, profession of renewed faith, aimed at arousing religious belief."¹⁶

According to Warren,¹⁷ revival is the renewing of the Church, the reforming of the Church's battle line as being a reformation of the Church. He points out that revival includes three types: (1) theological revival, (2) liturgical revival, and (3) revival of conscience.

Historically, the revival movement phenomenon is that which had its beginning in Germany in the 17th and 18th centuries. It can be seen as an element of Protestantism which represents a devotional type of older pietism as well as a view of life and attitude toward the world. It is, to some extent, a continuation of the earlier type of Lutheranism which is now dissolved and absorbed in the present church, especially in young churches such as the Evangelical Church in Tanzania. Meetings and corporate fellowships

¹⁶Webster's New World Dictionary, p. 1247.

¹⁷M. Warren, Revival (London: S. C. M. Press, 1954), p. 19.

which were known in Germany as conventicles, are known to these people as revival meetings, fellowship meetings, group revival meetings or revival teams. The Bantu people could define revival in Spener's terms:¹⁸ It is a pious gathering to practice a life of piety. It is a private gathering which assembles twice a week either in a pious home or at a church building. It is the little church within the Church. Revival is not interested in the form of the Church but primarily in spiritual impetuosity. It is the catalyst in the life of individual Christians, families, couples and communities. It is the challenger of a life of the Church, leaders as well as young and old members of the Church and nation.

The general characteristics of revival are not very far from those found in almost all movements of pietism. Revivalists in the Protestant Church in East Africa believe that the essence of Christianity consists in a personal relationship of the individual to God. They assert that one should receive personal assurance of salvation (pietistic emphasis). They believe in the indwelling Christ. There must be a total break with the old life, a total commitment to the new life in Christ and a total acceptance of all implications of this new life as one sees it. The Bible must

¹⁸P. J. Spener, Pia Desideria (Philadelphia: Fortress Press, 1964).

be emphasized. Revivalists are against immoderate drinking, immodest dress, excessive ornamentation of the body, feasting and dancing. Men and women are eager to preach "a simple religion of the heart," the expression of immediate feeling. They emphasize the second birth and the fellowship between those who share such experience. They are aware of the fact that the converted (saved ones) and worldly sons and daughters behave differently. Every saved sister and brother insists upon devotional reading of the Bible. They believe in the priesthood of all believers.

In addition, the revivalists of East Africa have created three more distinctive characteristics, namely (1) repetitive singing in chorus and dancing, exchanging chests (hugging), men to men and women to women; (2) public confession; (3) giving testimonies wherever they happen to be at anytime. Theoretically, revivalists know that through faith man is freed from his own egocentricity and freed to reunite with others. Relationship to one's fellowmen becomes alive and personal, inspired by love created by the Gospel. Therefore the group becomes the fellowship in Christ, the fellowship of faith. Faithful revivalists emphasize the necessary connection of living faith with Christian conduct.

Probably, one may ask, "Why and how revival began among Christian families and church groups in East Africa?" Warren¹⁹ and contemporaries believe that the exponent of

¹⁹Warren, p. 39.

revival of East Africa is the Holy Spirit Himself who is at work in the lives of individuals, each quite unknown to the others. There is a deep hunger for human fellowship of a kind which will be an affective demonstration of the power of God to establish right human relationships. There is a very interesting story concerning the Holy Spirit. Warren observes that Pilkington (1893) prayed for the Holy Spirit in Uganda. As if in reply, the Holy Spirit was experienced again in the same country in 1937. He reached the West Lake Region, Tanzania in 1939. People who were touched and moved by the Holy Spirit turned back to Bible-study and prayer in groups. It came to be that in 1932 a regular sermon class on Sunday afternoon provided the beginning of a fellowship meeting. The jubilee missions of 1936-1937 became historic dates in Uganda²⁰--revival outburst is reported to have broken the ice within the Church in Uganda, East Africa. Many hearers of the Gospel were dramatically converted, many were quietly seized with a deep awareness of God's demands for love active in faith.

Henceforth, revivalists in group meetings held the belief that Christians who would be ministers of reconciliation must among themselves demonstrate a pattern of the reconciled life that people can see. The individual should realize that his own unity presupposes a wholeness which embraces his fellow-believers. In that wholeness he himself

²⁰ Ibid., p. 45.

becomes whole and so becomes able to mediate wholeness to others. In other words, they believe in the saying "Let a physician heal himself first." He does not do this by himself, but as a part of that new whole of which he is a member. Here the group or fellowship meeting becomes a therapeutic catalyst. So group meetings emphasize the reality of man's sin and his need of grace, the efficacy of Christ's atonement, the cleansing in the blood of Jesus (nothing but the blood of Jesus, without which no man shall see the Lord), to be born again, the indwelling power of the Holy Spirit to give continuity of victory over sin and power of the life of the service.²¹

As an observer, Warren was amazed at three things²² about the revival group meetings: (1) their tremendous joy, (2) their evident love for and fellowship with the brethren, (3) their tremendous concern for the spiritual well-being of their fellowmen.

The writer's point of view is that the beginning of the spirit of the revival group meetings in East Africa may be traced back in history. The spirit which was born in Germany, which affected the whole phase of Western Christianity must have affected the Christianity of East Africa, too. Missionaries who introduced Christianity in East Africa must have been under the influence of the schools of

²¹ Ibid., p. 76.

²² Ibid., p. 50.

August Hermann Francke (1663-1717), Philipp Jacob Spener (1635-1705), Nicolaus Ludwig Zinzendorf (1700-1760), John Wesley (1703-1791), George Fox (1624-1691), and John Foxe (1516-1587). By the same token converts in Uganda were moved to transmit experiences of their home groups to other places of East Africa.

Our people in the West Lake report that when revival was introduced to our area (1939), people accepted it as the people in Jordan had in the time of John the Baptist. The message was based on the nearness of the kingdom of God. Old revivalists believe that there was a voice in the wilderness calling people for repentance which would prepare one for the baptism of the Holy Spirit and fire. Converts who confessed before the group were accepted as brothers and sisters in the Lord, twice-born, belonging to the generation of Jesus Christ, the Saviour and Redeemer. The new group formed by those who shared the same experience was known as a revival meeting which consisted of the saved ones. Those who were members had been rescued from danger, thunder, bad animals, catastrophe, hunger, dangerous disease and disintegration. Members of the new group were conscious of the state of their sinfulness. They could say something about their past history, behaviour disorders, and the like within the group and outside that group as a part of their testimonies. To apply Robert Leslie's terms, revivalists, like

Jesus and his disciples, met to share their fears, deeds and hopes.²³

To be sure, one eye-witness has informed the author that people were living under great fear of demonic power, disease, poverty and ignorance. When they heard that the new group was dynamic in bringing about wholeness, peace and harmony in everyday life, they joined to hear about the therapist, Jesus Christ.²⁴ The group insisted that Jesus of Nazareth is dynamic. He casts away all demons, he cures bad disease by a single word (logotherapy). Like Christians of the primitive (early) Church, our people believed that death was the wage of sin. Sickness, misfortunes and mental diseases could be interpreted as punishment inflicted upon a family or tribe. Some members must have joined revival group meetings due to fear of the wrath of God. Old pastors and lay persons of the West Lake report that from 1939-1949 there were many Christians in each congregation who would not miss revival group meetings. The groups were almost in the form of the primitive eschatological congregation. Christian parents, couples, adolescents and children and the aged persons were waiting for the Lord to come.

²³ Robert Leslie, Sharing Groups in the Church (New York, Abingdon Press, 1971), p. 19.

²⁴ The Rev. Saulo K. Mukimbili (District Pastor Kyerwa-Karagwe) letters of October 13, 1967 and April 3, 1973.

To be specific, revival group meetings were held in many parts of East Africa. The author's first-hand observations may clarify their intentions:

Jesus Christ is recognized by the group as the personal Saviour, Lord, Judge, Son of God, Son of Man, Righteous Christ, Giver of Life, Redeemer, Forgiver, Lamb of God, Leader and Light. So he becomes the leader of the group and families. He is experienced by means of the presence of the Holy Spirit. Whenever a leader becomes a necessity for a special occasion, revivalists preferred a lay leader to a clergyman. Today laymen and clergymen may share responsibility as team agents of revival programs.

Whenever they meet, they start with the singing of a chorus in a circle: "Tumutendereze" or "Utukufu Alleluiah," meaning "Praised be the Lord." While waiting for other revivalists, they may sing other choruses like "Nothing but the blood of Jesus." Secondly, they pray to invite the Holy Spirit to be present, or call upon Jesus to reveal His presence amongst brethren, which is led by one or two brethren in Christ. Actually there is no limit to the number of members who can pray. It is optional. Members pray as they are moved by the Holy Spirit. They pray for families, the sick, leaders of the Church and of the nation, and for those who have not accepted Christ as their Saviour.

Thirdly, brethren share their experiences: confess

their failures of the past week, ask forgiveness, and offer thanksgiving.

Fourthly, Bible-study follows. It is important to note that there is no one who has an idea of what kind of text the group will hear. All depends upon the prompting of the Holy Spirit to direct one to pick up a text or verse from the Bible. Sometimes the group prefers the text which had been preached at the common Sunday morning service. Sometimes one would have received a tract from other brethren of the other group. So he may bring that up constructively. Or one may have to present what was presented to a convention (such as a big general revival conference). He would speak something like this:

"The Bank of Eternal Life: Signed by Jesus Christ"

Date: "NOW" 2,008,812

THE Bank of Eternal Life
(RESOURCES UNLIMITED)

PAY TO
THE
ORDER OF

Whoever Believeth
(John 3:16) Rom. 3:23

THE SUM OF

Eternal Life

By JESUS CHRIST
John 10:20

see other side

Or the text may be picked from the following tract to help to transmit the meaning of the Bank of Eternal Life. You will note that some verses are picked from the Bible. Here they are presented to the revival group meeting in a form of regulations concerning checks from the Bank of Eternal Life. It can be seen that the check is used as a "bait." It attracts the attention of the "have nots."

REGULATIONS CONCERNING
CHECKS from THE BANK OF
ETERNAL LIFE

Number of Check: ___ "Your Need"

There is none righteous, no
not one; For all have sinned
and come short of the glory
of God. Rom. 3:10, 23

Date of Check: ___ "Now"

Behold NOW is the accepted
time; behold NOW is the day
of salvation.

Receiver of Check: ___ "Whosoever
Believeth"

For God so loved the world that
he gave His only begotten Son
that Whosoever BELIEVETH in
Him should not perish but
have everlasting life.
John 3:16

Amount of Check: ___ "Eternal Life"

The gift of God is Eternal Life
through Jesus Christ our Lord

Signature of Check: ___ "Jesus Christ"

And I (Jesus Christ) give unto
them eternal life; and they
shall never perish, neither
shall any man pluck them out
of my hand. John 10:28

He that hath the Son hath life,
and he that hath not the SON
of GOD hath NOT LIFE. These
things have I written unto
you that BELIEVE on the name
of the Son of God, that ye
may know that ye have
ETERNAL LIFE, and that ye may
believe on the name of the Son
of God. I John 5:12, 13

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Having read one or two verses of the Bible, the chorus "Tumutendereze", "Praised be the Lord" would be sung. The presentation of the Word before the revival group does not depend upon knowledge of theology. It depends on the one who has the vision and experience of the Holy Spirit. After one had delivered his interpretation of the Word (usually literal and fundamentalistic), other able members of the group would bring in their comments to indicate the inspiration of the Word. The group sings because of the happiness brought about by the inspiring living Word of the Lord.

The fifth step, if there are visitors or new members to the group, one of the team members would introduce him to the group. Or else they would introduce themselves by way of testimony. If one of the visitors impresses the group by his testimony, there may be another tremendous joy. He might say how and when he received the Lord, his new experience with the Lord in his family or at work, and another "Tumutendereze" would be appreciated.

Sixth, prayer using the words of the passage would be conducted by three or four moved members of the group. They include intercessory prayer: prayer for peace, for more converts, and for families of brethren. After that, they sing known choruses or verses or song while kneeling. They say grace together with an addition at the end: "Be with us all and with all brethren."

Seventh, people rise from their knees while singing. They sit for items of concern or exchange news. If there are special cases which need special attention, the team is told to remain while other brethren leave the place. They break up the group meeting by standing and singing again the chorus; at this time they shake hands and exchange chests as a sign of saying farewell to each other.

One thing must be noted here: between Bible study and the last prayer, there is a period of walking in the light which means "challenging, revealing one's hypocrisy, exhorting a brother or sister who appears cold and reserved. The one who holds in things would be confronted. Such approach would analytically be called reality and confrontational counseling."²⁵

What matters, in this case, is the approach of some brethren to the one supposed to "open up." The situation should be understood at this point. Laymen who participate in revival teams do not give help to their fellow believers as trained professionals (facilitators). They are not psychologically or theologically orientated to be able to

²⁵William Glasser, Reality Therapy (New York: Harper & Row, 1965). Glasser asserts that the requirement of reality therapy--an intense personal involvement, facing reality, rejecting irresponsible behaviour, and learning better ways to behave--one needs commitment to see honesty, truthfulness, and integrity. A responsible person is motivated to strive and perhaps endure privation. Such commitment could be reached after one has felt accepted, understood and respected. The reflection of "to love and to be loved." Hence the method of choice could be applied. The method involves "honesty, concern, personal authenticity, confrontation."

apply evaluative, interpretive, supportive, probing and understanding attitudinal responses constructively.²⁶ The truth is that theology or other sciences are regarded as worldly and misleading factors. To be able to help others is based on one's orientation with God. Each brother tended to claim to have met Jesus Christ somewhere at a certain date and time either through dreams or seclusion. Some geniuses of religion like Fox, Zinzendorf, Wesley, Luther, Paul and others may be recalled. From there, our people became confused. Some extremists did not like to mix with secular sons and daughters of this world, the world of darkness which would be destroyed very soon. So the group meetings became strong corporate fellowships. Since then, the gathering of brethren at churches or in the homes of other brethren have been doubted and condemned by other Christians who were disdained at revival group meetings.

Due to lack of effective leadership, group members of the revival believed that they were "holier than thou." They believed that Jesus Christ would come to judge this world and bring about the fulness of time. Therefore, since 1940-1959 some members of the revival group, like the brother of our Bishop Kibira, "Heslon Kibira," Protazi Nyongera and other certificated teachers burnt their

²⁶ Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling, (New York: Abingdon Press, 1966), pp. 71-72.

diplomas in education and quit their offices because the Lord was coming. They became leaders of the revival meetings within the Church. Some women left their earthly husbands for the preparation of the coming of the Lord. As a result of revival group meetings, our church was split into two parts. One group tended to preach "do's and don'ts", a set of legalistic rules negating the world and the things therein. The other revival group remained and still is within the Church.

The trend is that young men and women of the Church do not like to join revival group meetings within the same Church. The truth is that they don't see the relevance of such groups. Participants in the revival groups are accused of segregation. They restrict Jesus Christ and the Holy Spirit to their groups. One of the young men, Mr. Bigilwa of West Lake Region in 1965 commented as follows:

Converts of the revival group meetings within the Lutheran Church create grave religious segregation. They speak in terms of "holier than thou." They pre-judge those who do not participate in their fellowship meetings.²⁷

Apparently, the revival group members still regard Jesus as Christ, Saviour, Lord for one group. He is the Judge of non-participants of their group. He is Saviour

²⁷ Lengo, November 1965, p. 11.

under certain conditions, namely repentance, public confession, singing the chorus and exchanging chests, giving testimonies to the unsaved ones. Still worse, the group has been accumulating a special fund known as the "fund of the Lord." The fund is not known to the central office of the Church, it is known only to the revival group members. It has been an interdenominational fund and program of East Africa. Once Dr. L. Brown, the former archbishop, was asked to answer about that fund. He commented as follows:

Concerning a recent letter on money given by a group of Christians known as "abalokole," the converts, I know nothing about such a fund; I don't know who administers it.²⁸

Nevertheless, revival meetings have helped some members gain self-awareness through religious conversion. It gave an opportunity for young men and women to meet and become long-life partners. Some revival meetings help in counseling and education through preaching the Gospel which enlightens couples examining their difference and disharmony. In the final analysis, some couples and families renew their intimacy and mutuality for another course of life. There is a need of revival groups for professional counseling and education so that revivalists may be helped to help themselves and help their families and neighbours to communicate

²⁸"Target", January 1966, p. 4.

the Good News to all other families, communities and societies.

This study will now explore the need for a model of communication and its application to the human life cycle in continuing family counseling and education in the West Lake Region, Tanzania.

C. THE NEED FOR A MODEL OF COMMUNICATION
AND ITS APPLICATION TO THE HUMAN LIFE CYCLE
IN CONTINUING FAMILY COUNSELING EDUCATION

The truth is that we have not only inherited a colonial governmental structure, but have also adopted colonial working habits and leadership methods. For example, we have inherited in the government, industries and other institutions the habit in which one gives the orders and the rest just obey them... (President Nyerere of Tanzania)²⁹

The Church as an institution in Tanzania cannot overlook this challenge of experience issued by the President. However, it must be remembered that the Church is called out of the world, placed into the world and sent to the world. The Church is run by people who are expected to know that they are called to care, as God cares, for each other and treat every individual with dignity.

God created persons in His own image; every person is created in God's likeness (imago dei).³⁰ Along this line

²⁹"OAU Anniversary" Two leaders discuss unity: Tanzania's Nyerere; Sudan's Nemeiry," Africa, an International Business, Economic and Political Monthly, No. 21, (May 1973), p. 41

³⁰Genesis 1:26-27; 5:1

of concept, the basic purpose of the Church and pastoral counseling is to make real the love of God and neighbor among people. Training in counseling should increase the effectiveness of workers, leaders and counselors, in both the State and the Church as renewal agents in non-counseling aspects of their work such as teaching, community leadership, worship, preaching, calling, administration, family life activities and social action. However, counseling skills are fundamentally skills in relating and communicating ways.³¹

St. Augustine's concept of man, based on the natural law, is that man is created for the contemplation and love of God. Man is created in love by love and for love; thus God deals with man in love and not by means of orders--man knows this:

And we recognize in ourselves an Image of God, that is, of the supreme trinity...which image is yet to be perfected by reformation that it may be nearest in likeness also. For both we are and know that we are, and love to be this and to know it.³²

The purpose of counseling education is to help a person increase his ability to love God, his neighbor and himself fully.³³

³¹Clinebell, pp. 44-45.

³²Augustinus: The Confessions of St. Augustine, (Colonial Press, 1969), p. 261.

³³Clinebell, p. 46.

The Church's traditional mission is based on a three-fold program:

- 1) kerygma--proclamation of the Gospel including teaching;
- 2) koinonia--fellowship and sharing experience;
- 3) diakonia--service rendered in love, e.g., carrying out of duties in the community, for each person is called to do something of service in the community.

Pastoral counseling and care are derived from "koinonia"; thus this must be explored for its meaning and implication. In non-biblical Greek of the New Testament period, "koinonia" had to do with: (1) business, (2) marriage relationships, and (3) a person's relationship to God.

Christians adapted the word koinonia to mean "the Christian fellowship." However, the other New Testament uses of the word are:

- 1) fellowship of Christians one with another;
- 2) the act of sharing material things;
- 3) fellowship in the Spirit;
- 4) fellowship with God and with Christ;
- 5) unity of the Church and the relatedness of various members in a sense of community.³⁴

³⁴"koinonia," in Christian Word Book, (Nashville: Abingdom Press, 1968), p. 167.

On the whole, "diakonia" is rooted in Jesus' legacy to his followers: "Let the greatest among you become as the youngest and the leader as one who serves."³⁵

Pastoral counseling is therefore "diakonia," the ministry of service (love active in faith). This is a way that the Gospel is expressed in serving God by serving His people. Thus counseling education as the expression of diakonia is a means of communicating the Gospel which liberates and enables people to use their potentialities for a constructive course of life.

1. The Need for Improving Communication.

At this point, this study will seek to explore the concept of communication in the context of African culture and then develop a suitable theoretical model of communication and its application to the relevance of the human life cycle for marriage and family education and counseling.

Preachers, educators, leaders, even politicians have delivered speeches with authority. Good teachers were supposed to test their students to see if their message was understood. Those who did not understand it were to be punished. They were scolded or caned. In other words, their curricula and instructional objectives stressed adequate mastery of the content of the material presented as econ-

³⁵Luke 22:26-27.

omically as possible. Behavioral expectations for students were rigid. They believed that it was the duty of the "child" (the learner or subordinate staff) to be guided, disciplined and instructed. The role of a teacher, preacher, leader, counselor and administrator was that of a liaison officer between the world, as it was portrayed in practice, and the receptive subordinate pupil. Instructions and lectures were always imposed on learners who had no choice to receive and give in return (dialogic process). Anyway, educators (missionaries and colonialists) tried to improve an audio-visual media by way of pictures, charts, pulloff, flip charts, bulletin boards, chalkboards, flannel boards, flat pictures, maps, globes, photographs, symbols, sketches, and diagrams. Most of these were foreign techniques which, by and large, had nothing to do with the environment and society where people lived.

Has the Christian message been fully accepted, understood, applied, synthesized and evaluated in African settings? It is evident that 25-30% of the African population is Christian. Most Christians in fact feel the Christian message is presented and communicated in alien ways.³⁶

³⁶All Teachers' Conference (West Lake Region) sponsored by North Western Diocese at Kahororo secondary school December 18-22, 1969; Teachers in groups (Commission II) discussed at length on the restoration of African culture and traditional morality. The permanent chief secretary of secondary schools gave an inspiring speech on the structure of church heritage in Africa today--the theology and liturgical symbols of the church need to be interpreted and indiginized to meet African needs.

In the All Africa Conference of churches held in Kampala in 1963, attempts were made to give a Christian interpretation of the African revolution and to relate the same to the parallel revolution which is going on with the lives of the churches in Africa with a view to discover the demands of freedom and unity which God is placing on the conscience of the Africans in this generation. Observations were made of the changes taking place in the social, political and economic life of the different countries. Also observed was the growing autonomy of the African churches, the assumption of greater leadership responsibilities and the need for freedom and unity in Christ in order to speak meaningfully to the African social revolution.

The missionaries' response was that in Kampala there was more nationalism than evangelism and that this would not be a good omen for the future of the Church on the continent.³⁷ Such comments were not uncommon because many leaders, be they missionaries or nationals, used to preach "at" people. Members of the congregation were not supposed to say anything in church or in classrooms. People came to Sunday services to hear the message from the pulpit, to put it in Casteel's terms, "They sit in pews with tongue in cheek or shift into mental neutrality as the word is preached, for they have never really known to what they have committed themselves."³⁸

³⁷Georg F. Vicedon, Christ and the Younger Churches, (London: S.P.C.K., 1972), pp. 30-31.

³⁸John L. Casteel (ed.) Spiritual Renewal through Personal Groups (New York: Association Press, 1957), p. 31.

In meetings as observed by Rev. Adeolu Adegbola³⁹ of Ibadan, Nigeria, there was no decisiveness and clarity in an interpretation of the times people lived in. There was no cogent communication about the relevance of the mission to the Church.⁴⁰ At this point, Dr. Julius K. Nyerere remarks:

...In these countries the state interest in education... stemmed from the need for clerks and junior officials. On top of that, various religious groups were interested in spreading literacy and other education as part of their evangelical work.⁴¹

Culturally, men and women in church and in community centers used to sit separately. Women in church sit at the right side of the altar and men sit at the left side. In fact, there is little, if any, communication between wife and husband, parent and child in church even in public gathering. Women are expected to keep quiet and listen to what men have to say in meetings even in extended family gatherings. For many centuries they have been considered listeners, recipients, and servants to men's words. Because of such paternalism, women have begun to rebel against the old attitude and communication of men. Women are now more outspoken than before. However, the country still has separate secondary schools for boys and girls.

³⁹Rev. Adeolu Adegbola has been selected chairman of the Association of Christian Lay Centers in Africa. (E.P.S. "Ecumenical Press Service of W.C.C. No. 1 (January 10, 1947), 7.

⁴⁰Vicedom, p. 32

⁴¹Julius Nyerere, Freedom and Socialism (New York: Oxford University Press, 1971), p. 269.

Old men and women were the source of norms of right and wrong in families. Old men were considered consultants of families. The head of the clan was a wise man whose wisdom had to serve, direct, measure and represent the standard of that particular clan in his village. Parents had the responsibility of educating and training children in patterns of customs, habits, manners taboos and totems of men and women. Whenever a father said something in his home, nobody was supposed to argue or discuss; the word of the father was commanding and had the power to direct the manners and behaviour of his family. Therefore in most tribal languages many proverbs were spoken about women and children. To be sure, there was very little, if any, interpersonal communication. Mass communication had to do with chiefs, politicians and at times with pastors who called people to listen to them and not vice versa.

2. Media Methods in Tanzania.

There are 124 tribal languages in Tanzania but since independence (1961) Kiswahili, a combination of Arabic and Bantu languages, has been officially adopted for socio-economic and political communication. Tanzania (the main land) has not yet been able to have television stations. However, radio, press, books and telephone are media used for mass communication and person-to-person contact.

People who live out in the country (about 95% of the population⁴²), cannot easily be reached by means of telephone. Letters either get lost or are delivered late. The same applies to papers. Our Government and voluntary agencies, however, have decided to reach rural people by means of elementary and adult schools, hospitals, dispensaries, cinemas, open-air speeches, charts and slides. The medium is the KiSwahili language or vernacular where KiSwahili is not applicable. It must be noted that the Tanzanian population is about 14 million people out of which 60% neither write nor read. So counseling education transmitted through audiovisual materials must be in the language they can understand and pictures must be relevant to their situation.

3. Purpose and meaning of Communication - Family Counseling Education

Counseling education in Tanzania should aim at freeing persons for skills, experience, knowledge, competence and personal growth. The people are oppressed by disease, ignorance, and poverty; therefore the goals of counseling education in Tanzania must be based on:

- 1) acquisition of knowledge;
- 2) ability to share knowledge with others;

⁴²In Tanzania 94 out of every 100 of the population live on and from the land. Tanzania is stressing internal capital accumulation in part based on rural collective effort rather than on foreign dependence, Africa, No. 11 (May 1973), p. 40.

- 3) ability to cope with one's environment;
- 4) gaining one's identity and creating new knowledge.

The counselors must communicate with people and maintain contact with them, encourage them fully to understand the counseling educational act and experience, help each member of the family say or evaluate what counseling education means to him and his family, clan, community and nation. To be able to do that, the counseling education must have a pilot project which would train leaders who would later become facilitators and agents of change. The counselors must cooperate with teachers, police-officers, clergymen, lawyers, union leaders, local politicians, local healers, medical doctors and those concerned with mass media--the press, radio, cinema and the like.⁴³ Thus the counseling education seeks to bring about personal growth and social change. The objective is what we may call "Behavior-Action-Oriented Approach" --the process of changing old myths, ideas and attitudes, the growth of a positive self-image and creative behaviour and causing behaviour in groups to become more just and responsible.

⁴³Argandona and Kiev assert that in educating the public one should know who should be reached for the objectives: e.g. 1) caretakers of society (teachers, police officers, lawyers, judges, native healers and clergymen); 2) gatekeepers--people who are pivotal in shaping attitudes of people (union leaders, local politicians, the press, radio, TV and cinema). Mario Argandona and Ari Kiev, Mental Health in the Developing World (New York: Free Press, 1972), p.95.

⁴⁴Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1969), p. 60.

Thus the counselors will seek to apply the process of social change which includes Clinebell's five steps:⁴⁵

- 1) Recruitment and training of an action task force --with realistic specific change target. Teaching effort is required and growth group methods are useful in the training of facilitators, for:
 - a) awakening awareness of the need for action;
 - b) equipping change agents with skills--communication and relationships, ambivalence and aggressiveness must be dealt with in the light of educative persuasive methods based on interpersonal skills;
 - c) team building--this needs mutuality and trust; there must be shared decision-making, collaborative planning, frequent evaluation and replanning.
- 2) Understanding the problem and deciding on action goals--understanding complex social problems and the resources that resist change.
- 3) Formulating action strategy--discussing how to use resources and divide responsibilities.
- 4) Action--confrontation and reality methods are useful-- aim at the project to reduce tribal and religious differences and tension.

⁴⁵ Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), pp. 150-158.

- 5) Evaluation and restructing--teams should evaluate their goals, methods and participation with clarity and openness, open communication. (The diagram below shows the style of participation for agents in communication.⁴⁶)

⁴⁶ Seifert and Clinebell, p. 54.

Seifert and Clinebell's Style Which Could Be Adapted
for Counseling Education in Tanzania

STYLES OF PARTICIPATION FOR CHANGE AGENTS ⁴⁷

Roles of Minis- try	Styles of Participation					
	Permissive		Collaborative		Coercive	
	Passive Partici- pation	Active Partici- pation	Stimula- tive Style	Persua- sive Style	Compel- ling Pres- sures	
Coun- seling	Leader- less, peer counsel- ing groups	Insight, thera- pies-- e.g., client- centered therapy	Suppor- tive counsel- ing; relation- ship counsel- ing	Reality therapy; confron- tation al counsel- ing	Operant condi- tioning authori- tarian advice- giving	
Teach- ing	Extrem- ely "pro- gres- sive" self- direct- ed edu- cation	Largely unstruc- tured educa- tion, with min- imum input from teacher	Gui- dance in com- mon ex- plora- tion w/ leader as re- source person	Struc- tured teach- ing of a view- point or task	Use of sancti- ons in con- diti- oning	
Social Action		Media- tion; recon- cilia- tion	Encour- agement of many- sided discus- sion	Empha- sis on effec- tive publi- city for a posi- tion	Econ- omic and poli- tical pres- sure	

⁴⁷ One section of the diagram based on totalitarian methods is omitted because it does not apply to Tanzania.

It is the task of leaders, be they religious, social, or political in a developing country like Tanzania, to set goals to help individual members reflect the belief that social institutions (voluntary or governmental agencies) should serve as societal midwife helping young and old people in communities find moral, spiritual and political bearings. Simultaneously they should encourage members of the society to become increasingly self-directive and responsible citizens. The program in continuing marital and family counseling should seek to help growth and maturity of individual members so they can learn to live wholesomely and abundantly in harmony with their fellow people. The ministries, both in setting and procedures, have a basic purpose. Both must help a person to leave his imperfect self and move on toward wholeness. If a person is to become Christlike, he must change through and with growth that is from God. The Church in Tanzania has been engaged in preaching from the pulpit. But these days the Church feels that preaching is not enough. The ideas from the Bible and ideas from the experience of life must be incarnated to create learning situations so personally engaged that the learner can break down the natural barriers and change.

The best teacher, counselor, or leader should try to lead members of the community, institution and society into reasoning, and an experience that will enable them to be responsive to God and neighbour. The educator or leader

seeks not only to plant new ideas but he hopes to release new responses, new conduct and new life. Thus media development must seek to enlighten the learner to gain insights of life, find himself changed in terms of learning--the revelation through which he utters the "Ahaa experience." In this way the learner masters the subject which no one can take away from him.

The counselor must be concerned with effective communication between community members, educators and counselors. There must be relationships between members of the organized religious institutions and other members of the Tanzanian society. Hence counselors must aim at designing a program which helps these people to learn factual material which will result in new thought as well as new behaviour. Through media development counselors might help people of Tanzania to change their patterns of thinking as well as their ways of living. Also, it is our belief that adequate methods of teaching help learners to become participants as well as students. They help learners change their response if they are able to create some feelings about a learning situation. Feelings are closely associated with the activity one does. Man is ambivalent. Within him are both the desire to grow and the tendency to shrink back and to resist change.

Most educators and counselors (Robert Leslie,
John I. Casteel, John Dewey, Nathanael Cantor, Carl Rogers

and Paul Irwin, to mention a few) declare that to be educated is to be humanized and not to be instructed for a rigorous mastery of contents. Learning occurs when a person sees the meaning of an idea or experience for his own condition, and changes according to his meaning. Learning results from personal involvement more than through a process of pouring into an empty cup. Previous experience and the present situation affect a person's will to learn. So the knowledge of the learner helps a leader-teacher-group-facilitator to plan more effectively. Hence, leadership is exercised both by being a person who influences learning and by functioning in leadership-learning roles.⁴⁸

In his book, Tools for Teachers, George H. Adkins,⁴⁹ points out that persons learn more rapidly and more thoroughly, and retain learning longer when visual materials are used to illustrate the content of the subject studied. He goes on to comment that persons learn far more through seeing than through hearing and that what they learn in this way is retained longer. In this case counselors or educators should aim at using audio-visual materials. Interestingly enough, educators now know that all persons, regardless of age, benefit in learning situations through the use of audio-visual materials. In fact, any visual item that can be used

⁴⁸Paul Irwin, "A Dialogic Interpretation of the Christian Education: a Working Outline" (unpublished paper presented in Teaching Ministry class at School of Theology at Claremont, 1973)

⁴⁹George H. Adkins, Tools for Teachers (St. Louis: Bethany Press, 1962), p. 8.

with children with adaptation can be used effectively with youth and adults. Speaking about good teaching and communication in his book, Audio-visual Methods in Teaching, Edgar Dale asserts that "audio-visual materials when used intelligently can promote the most effective kind of learning, in adults as well as children, in college as well as grade school everywhere."⁵⁰ From this point, the material we will use in our "behaviour oriented approach" will be applicable to marriage and family education and counseling without any problems.

In his book, Human Communication, J. L. Aranguren,⁵¹ defines communication as the transmission of information to elicit a response. It is the giving of a share. It is a form of language used by each society which gives it its own individual physiognomy and the ordinary language becomes the means of communication. Therefore, language is a channel of social communication. In addition to language, there are other artificial channels of mass communication, namely the press, radio, television, cinema, and cheap books. Communication can be done by means of (1) emission, (2) conduction, (3) reception, and (4) by message. On the whole, communication requires reply. On the other hand, communication could be directly received by intuition, sympathy or some other

⁵⁰ Edgar Dale, Audio-visual Methods in Teaching (New York: The Dryden Press, 1951), p. 3.

⁵¹ J. L. Aranguren, Human Communication (New York: McGraw-Hill, 1967); pp. 11-19.

form of immediate contact. But it follows that this kind of communication (message) will have to be deciphered or interpreted. Consequently, the easiest and most common medium of communication between people is language, therefore language is social in a more exact sense.

For this reason, after independence, Tanzania decided to create one language as the medium of communication for its entire society. Language is concerned with action by which we understand others and in turn venture to be understood by them.

As stated earlier, communication in Tanzania is not easy because about 60% of the middle adult people are illiterate. Thus books, papers, charts and other means are still unproductive. That is why the author prefers the interpretation of communication to be the form of language used by people to share their experiences, give and take. Therefore the author chooses to use either slides or filmstrips which in the final analysis will encourage people to hold constructive discussions in groups, thereby achieving the purpose of our teaching. The considerations are based on the use of the language, slides, and scripts.

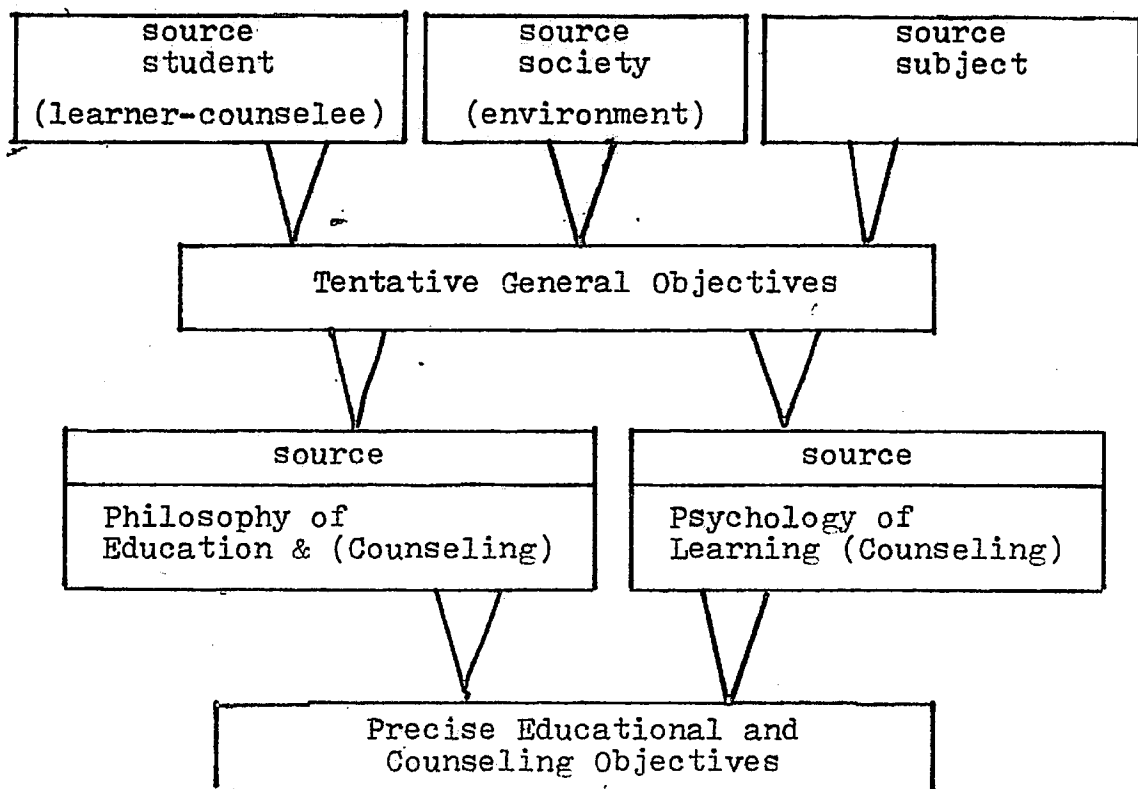
4. Summary

Explored are needs for premarital, marital and family education and counseling. Couples, parents and children of revival groups strive for interpersonal relationships,

relatedness and salvation wrought by God in Jesus Christ. These need professional counseling education for constructive enlightenment and interrelationships. There must be a model of communication and its application to the human life cycle in continuing family counseling education; and the relevant methods should be "behavior-action-oriented approaches."

In order to be effective in methods of teaching and counseling, there must be clear communication to be able to transmit instructional and counseling objectives. To establish instructional and counseling goals, variables must be teachers, leaders of the nation, of the church, of communities and of other religious and political organizations, the learners, and their environment and society. But also there must be trained leaders who know how to establish educational and counseling objectives. Then the objectives can be examined and screened by means of philosophy of education and the psychology of learning. The former will enable the counselors to see the reality, knowledge and value of these objectives. The latter will enable the counselors to focus on developmental needs, interests and capacity. The learner is conditioned by his age, needs, problems, perception, his socio-economic milieu, religion, clan and community, learning environment (physical, biological, cultural and social). Therefore the instructional and counseling objectives must be derived from (to adopt Ralph Tyler's rationale⁵²);

⁵²James and Eva I. Baker, Establishing Instructional Goals (Englewood Cliffs: Prentice Hall, 1970), p. 96.



From there the counselors will seek to establish our counseling pedagogic and educative counseling in growth groups by adapting Erik Erikson's⁵³ eight stages of the human life cycle. The aim is to humanize and bring about personal growth and social change so that in the final analysis every person in Tanzania, and in Africa as a whole, may be able to articulate through experience "I'm surely healed, guided, sustained and reconciled with myself, with my neighbor, and with God."

⁵³See Appendix C

CHAPTER IV

SUGGESTIONS AND CONSIDERATIONS FOR
NEW APPROACHES TO THE HUMAN LIFE CYCLEA. TEACHING AND COUNSELING METHODS IN SCHOOLS AND GROUPS
AT EACH STAGE OF THE HUMAN LIFE CYCLE

This study must explore the method of presentation and the role of audio-visual aids. Method of media communication will be pedagogic. In Tanzania the pastoral counselors are concerned with pedagogic communication for it is the chief factor contributing to the country's integration, stability and progress. And its social, economic and political structures are functions of communication. At this point this study has chosen to deal with marriage and family education since the family is the first school of communication, but also of tension, toleration, discussion, adaptation and disagreement and it too often also provides in the form of divorce, desertion and serious quarrels the first experience of non-communication, disintegration and broken relationships.

Aranguren¹ contends that the family as the primary entity of communication, transmits the subculture and religion of social groups it belongs to, and within it a profound process of socialization takes place. There is parental communication and adaptation to the parent's life; the

¹J. L. Aranguren, Human Communication (New York: McGraw-Hill, 1967), pp. 159-162 *passim*.

children are brought up in the bosom of the family, where the parents' religious, moral, cultural and patriotic values are embodied. A family is not always fully integrated and even when it is, integration less often takes a monolithic form. In a country like Tanzania, one finds families of mixed marriages. Each of the parents has a different religion and very often at least one of the two has none. There is serious quarrelling between them. Also there are polygamist families. Religious unity will no longer prevail. The Church and/or other religious organization has no powerful influence in communication--integration and communion. Those who no longer attend religious institutions receive their education through mass media communication, they get all information from radio, newspapers, periodicals and paperbacks, which make the works of great thinkers and writers available to all. These are important media of informal pedagogic communication.

However, this study has discovered that religious differences tend to perpetuate themselves as long as religious institutions continue to teach and pass on their basic fundamental doctrines. Such doctrines influence the lives of believers from birth to old age. Bishop Alphaus Zulu of the diocese of Zululand, South Africa, has this to say:

Churches will fail in community development as long as they try to separate people denominationally. Since people live in communities and not in denominations.²

²"On Self-Help for Zululand--Johannesburg"
Ecumenical Press Service, No. 9 (April 1974), 3.

The Bantu people live in interrelated clusters. They are community people who, to some extent, make group decisions. Missionaries who preach in Tanzania use Toyota Land Cruisers. They drive off onto bush tracks and reach people where they are. They show slides as an "ice-breaker" for future meetings and more evangelism. Wherever they go they set up a screen projector and public address system powered by the Toyota's battery. People begin to walk in through the surrounding villages as darkness overtakes the area. Mothers bring their children, and men bring their relatives and neighbours. Many of those who had no time to go to school get an opportunity to see images projected on a screen. Missionaries show slides and filmstrips about Jesus as an introduction. Next time they would show movies.³ Hence missionaries and educators in Tanzania have found it appropriate to use audio-visual materials in new village settlements as well as out in the country where people live in communities. People like to attend meetings, especially when it is announced that there will be pictures shown by an influential person they admire and respect. Each family would bring another family for the event.

Slides/filmstrips and other pictures, as put out by Robert E. de Kieffer, Audio-visual Instruction⁴ are used to:

³"Convention Preview", Episcopalian, (September 1973), 8-11.

⁴Robert E. de Kieffer, Audio-visual Instruction (New York: Center for Applied Research in Education, 1965), p.3.

- 1) Stimulate a high degree of interest in the audience and interest is an important factor in learning.
- 2) Provide a concrete basis for the development of understandings and thought patterns, thereby reducing the number of purely verbalistic responses made by the audience.
- 3) Supply the basis for developmental learning and thereby make learning more permanent.
- 4) Provide experiences not easily secured in other ways and hence contribute to the depth and variety of learning.
- 5) Contribute to the growth of understanding, thereby contributing to vocabulary development.
- 6) Offer a reality of experiences which stimulate individual activity on the part of the learner.
- 7) Motivate young and old people to investigate, thereby increasing voluntary reading.

It must be noted that audio-visual materials alone cannot do the job; to be effective, they should be used by creative educators who have specific educational objectives. To be able to gain the interest of people, a teacher-counselor-facilitator in Tanzania therefore must not only use books and lectures, he should be able to introduce his subject by means of audio-visual material for effective communication in groups.

A Project. Our project is based on the application of media development to introduce knowledge and correct the old philosophy of life grounded on personality development and education.

The audience, as stated before, will be parents, children, marrieds, young and old persons in their relative groups. The same audio-visual materials, slides and/or filmstrips with sound of music and script will be used in college or university teaching. The objective being that people may be helped to move from guided learning and oral traditions to learning and discovering by themselves in everyday life, in families, communities and groups.

Material. We will use kodachrome film with a 35 mm camera to make filmstrip and/or slides.

VISUALAUDIOI. Young Adulthood: Intimacy vs. Isolation

- | | |
|--|---|
| 1. Picture of man and woman | Man: Let us plan for our wedding day.
Woman: Next month at the Church of Our Redeemer |
| 2. Exterior picture of church | Hymn (Service Book and Hymnal of LCA, No. 300: "O perfect love, all human |
| 3. Picture of the congregation entering church | thought transcending, lowly we kneel in prayer before Thy throne. |
| 4. Picture of bride and pastor at door of church | O perfect life be thou their full assurance of tender |
| 5. Interior picture of congregation singing | charity and steadfast faith |
| 6. Picture of pastor at altar | Grant them the joy which brightens earthly sorrow, grant them the peace which calms all earthly strife. |
| 7. Picture of pastor facing and speaking to bride | Dearly beloved...the Lord said I will make him an |
| 8. Picture of bridegroom | helpmeet for him...Shall a man leave father and mother |
| 9. Picture of bride | and cleave to his wife... shall be one flesh...This |
| 10. Picture of congregation | man and this woman come now to be united (SHB p.70-73). |
| 11. Picture of bride | Singing quietly hymn No. 301, Lord, Thy blessing pour. |
| 12. Picture of pastor | Exchanging vows...In the name of the Father and of the Son and of the Holy Ghost. Amen. |
| 13. Picture of the bride outside church shaking hands with friends | Friends: Good luck and God bless you. |
| 14. Picture of husband and wife in bed during honeymoon, kissing each other. | I love you, I love you, honey. |

VISUAL

15. Picture of a doctor with pregnant wife at clinic
16. Picture of doctor and husband
17. Picture of doctor and wife in delivery room --the baby is born
18. Picture of husband in waiting room
19. Picture of doctor and husband
20. Picture of mother and baby--baby in cradle

AUDIO

- Wife: I need to see the doctor, honey.
Husband: O.K. there he is looking for you.
- Doctor: Things seem to be pretty good. The baby is in the right position and I guess it's on its way-- coming in a day or two.
- The baby crying
- I can hear a baby crying... my wife...is she all right?
- Doctor: Your wife has borne you a baby boy, 8 lbs. and 18" long.
Husband: I'm extremely happy about the good news, doctor --I must buy you a cigar.
- Doctor: And your wife is doing fine.

COMMENT: The basic question is: "Can I establish close and meaningful relationships?"

II. Infancy (birth to 15 months)

1. Picture of mother feeding baby
2. Picture of father touching baby smiling

3. Picture of parents with child in cradle

Father: I'll call the pastor to arrange baptism for our son next month.

Mother: That will be great.

4. Picture of parents, child and the pastor baptizing baby

Pastor: Jason, I baptize you in the name of the Father and of the Son and of the Holy Spirit. Amen.

VISUAL

5. Picture of Jason beginning to produce a sound
6. Picture of father and mother showing toys to Jason in his cradle

AUDIO

Jason: Z-z-z-z-z-z-i-i-i

COMMENT: At this stage the child needs food, warmth, love, affection, presence of both parents for basic trust versus mistrust. However, the mother plays an important part in the life of the infant. The significant question at this stage is: "Can I trust my world and myself?"

III. Early Childhood (Anal Stage) 15 months to 3 years

1. Picture of Jason toddling towards his toys Jason is laughing as he pushes his baby-toy.
2. Picture of mother changing Jason's diaper Jason: Me want to go out, Mom open the door for me; Daddy outside, Mom?
3. Picture of Jason playing with his father outside their house Father: Tell me your name, son.
Son: J'son.
4. Picture of Jason running from his father, peeping through glass door to surprise his mother inside house Father: Come back, Jason
Jason: No...why?
Father: I want you to meet our guest. There he comes, can you see him over there?
5. Picture of Jason running to his mother to tell her about guest Jason: Oh, yes, he is big; I must tell Mom; she has not seen him yet.
6. Picture of Mom and Daddy with Jason, answering Jason's questions Jason: Mom, big man coming, do you know him? What does he want?
Mom: He is our guest, your father's brother (your uncle); he has come to see and visit with us.

VISUALAUDIO

- | | |
|--|---|
| 7. Picture of uncle coming into house; he is met by parents of Jason | Uncle: Jason, I'm glad you look charming as if you want to shake hands with me, don't you? |
| 8. Picture of Jason holding his father's hand and looking at guest with shyness and doubts | Jason: No, but my Mom has told me you are my uncle. |
| 9. Picture of father telling Jason to shake hands with the uncle (a stranger to Jason) | Father: Jason, shake hands with your uncle; Mom is right, this is your uncle; come near him.
Jason: (shies away) No. |

COMMENT: At this stage the child develops a sense of autonomy versus doubt and shame. The child wants to explore things but he feels unprepared to face the world. He doubts and shies away from strangers. Basic question is: "Can I be myself without losing love?"

IV. Play-age (Genital Stage) 3 to 6 years

- | | |
|--|--|
| 1. Picture of Jason and other children in the neighbourhood; Mary, John and Jean | Jason: John, Mary and Jean, let us play hide and seek.
John: Let Jean and Mary hide themselves; Jason and I will seek them, O.K.? |
| 2. Picture of Mary and Jean lying in grass; Jason and John seeking them | Jason: Oh, John, here they are. (laughter) |
| 3. Picture of John and Jason, Mary and Jean building a house | Jason: Mary and Jean bring us bricks. John and I will build the house. |
| 4. Picture of children building a house and collecting bricks | Jason: The house is ready; I'm a father in this house, and Mary you are my wife. |
| 5. Picture of Jason and Mary as husband and wife; John and Jean as children in the house | John: And I'm your son.
Jean: I'm your daughter. |

VISUAL

6. Picture of all children breaking off for their homes
7. Picture of Jason with father at home, questioning father
8. Picture of Jason and mother in kitchen
9. Picture of Jason hopping in front of his mother because mother has given a positive answer to his request
10. Picture of Jason and father opening children's picture book for Sunday School
11. Picture of mother and father talking with boy

AUDIO

- Jason: John, 'bye, see you tomorrow.
- Jason: Daddy, John said that his father bought a little dog and they have a cat, too. Do you like them, Daddy?
- Daddy: Yes.
- Jason: So you will bring them to us?
- Daddy: If you like them. You can tell your mother as well.
- Jason: Mom, Daddy said that if you agree, he will buy us a cat and dog. Do you like them, Mom?
- Jason: (laughing) Ha-ha-ha-ha, I'm going to tell Daddy that you have said "Yes".
- Jason: Daddy, our teacher in Sunday School told us that Jesus went up into heaven. How did he go up there?

COMMENT: At this stage the child plays parent/guardian/teacher. It is for him initiative versus guilt. He begins to socialize with peers in his vicinity. He asks many questions. Now, how do you treat your child's questions? Further, the child plays with his genitals. Judging and blaming him at this stage would not help him; this may lead him to guilt feelings and hopelessness. The child at this stage needs to be directed and taught constructive things for it is his initiative period of life. Rewarding, praising, affirming and encouraging him will help him to develop a sense of self-confidence and advancement for his own potentiality. The basic question is: "Can I praise and exercise my growing sense of strength and trust?"

VISUALAUDIOV. School Age (Latency) 6 to 12 years

- | | |
|---|--|
| 1. Picture of Jason holding a handbag, going to school | Jason: Mom, I'm going to school, see you.
Mom: Bye, and see you, Jason. Take care. |
| 2. Picture of Jason and other children at school with their teacher | Teacher: Boys and girls, I want you to count your fingers. After you have done that write down the number of your fingers, O.K.? In other words, write how many fingers you have counted on both of your hands this way: "I have _____ fingers on both of my hands." |
| 3. Picture of children counting and writing down the number of their fingers. "I have ...7...9...10 fingers." | Teacher: I want you to count your fingers loudly and repeatedly. |
| 4. Picture of a teacher helping children to recount their fingers | Teacher: Now boys and girls, the time is over. In five minutes you go back to your class. The pastor has come for religious knowledge. |
| 5. Picture of pastor in class with pupils | Pastor: Boys and girls, this term (semester) we shall be learning about faith, works, sin, hatred, worship, prayer, sex and love. Today we shall deal with faith, the faith of Abraham of the Old Testament. |
| 6. Picture of pastor writing on the chalkboard | Pastor: Open your Bibles to Genesis, chapter 11:27 to 12; 15:5-18. |
| 7. Picture of pupil copying words from chalkboard | Pastor: Let us all read the text loudly. |
| 8. Picture of pupils reading from their Bibles | |

VISUALAUDIO

9. Picture of pupils making collage of Abraham, Sarah and Isaac

Pastor: Let us stop here now, and I want you to make a collage which shows father Abraham, Sarah and their son, Isaac.

COMMENT: At this stage the child develops a sense of industry versus inferiority. Teachers and parents should encourage children of such age to develop their potential. Criticisms and judgment make a child feel inferior. He thinks that probably only grown-ups can do acceptable work. The basic question is: "Can I be competent?"

VI. Puberty (Adolescence) 12 to 20 years

1. Picture of Jason, peers, and football captain

Captain: Boys, next week we will play football against Tiger of Youth-League. From today on we will be practicing every evening, so tell your parents about it, is this clear?

Students: Yes, sir.

2. Picture of Jason talking to his girlfriend about the football game to be held the next week

Jason: Mary, I hope you will be interested in watching us play against Tiger next week.

3. Picture of Jason and Mary walking hand-in-hand

Mary: Of course, I can't miss such an event.

4. Picture of football team
5. Picture of spectators

Sound of whistle and sound of commentators.

6. Picture of Jason's team walking from the football ground singing proudly since they have won the football match

Applause by spectators and victorious music with drumming

VISUAL

7. Picture of youth in class studying religious knowledge
8. Picture of smiling youths in class

AUDIO

Pastor: Boys and girls, this semester we will be dealing with different topics based on freedom, nature of man, grace, judgment of God, parent-child relations, love and sex education

COMMENT: Activities and discussions at home and at school help an adolescent such as Jason develop a sense of identity. The adolescent would identify himself with people he respects, loves and admires. He is likely to identify with those he deems understanding, accepting, loving, creative, constructive, rewarding. Blame, accusations, and judgments lead the adolescent to identity diffusion and/or identity confusion, rebellion and the like. The basic question is: "Who am I?"

VII. Adulthood (Middle Years)

1. Picture of man and woman discussing the future of their children and community
Wife: Next year our son goes to the University for his graduate work and he needs our support.
2. Picture of son and daughter
Husband: Yes, and our daughter will have a child next month.
3. Picture of their vicinity
4. Picture of husband and wife in their home looking at their wall calendar
Wife: We have been invited by the school principal for Parents' Day next Wednesday.

COMMENT: At this stage persons develop a sense of generativity versus self-absorption. They become interested in social action; thus they may at times like to invest their material wealth and wisdom for the well-being of their children and community. Those who come out of broken homes (severe neurotic homes) develop a sense of self-centeredness and withdrawal from others. The basic question is: "Can I find my fulfillment through giving to on-going stream of life?"

VISUALAUDIOVIII. Mature Age (Later Years)

- | | |
|---|---|
| 1. Picture of father and mother saying goodbye to their son who is leaving for University education and later he will work in a remote city as water-engineer | Mother: Jason we will be praying for your daily.
Father: May God our Father help you, my son. Take care of yourself and do write to us very often, and we will be writing. |
| 2. Picture of father, mother and son kissing | Jason: Thank you, Dad and Mom. I hope to write you as soon as I arrive there. |
| 3. Picture of husband and wife discussing their past and present and future | Husband: Our nest is empty. Time goes fast and retirement is drawing nearer us. |
| 4. Picture of the house inside and outside | Wife: Young men and women used to visit us when Jason was here...The house seems too big for us now. |
| 5. Picture of the pastor, husband and wife shaking hands with the minister | Husband: But the pastor visits us and he said he was coming to us this afternoon.
Wife: Pastor, pleased to see you again at our home; we have been complaining about our empty nest and the loneliness we are experiencing
Husband: But we are trying to keep ourselves busy; anyway, at times we talk about our good times with our kids and we have also been talking about our forthcomine retirement. |
| 6. Picture of pastor seated, facing husband and wife | Pastor: Next Wednesday we will open a new group for mature folks at our church. There we will be dealing with Bible studies on grace, repentence, forgiveness, death, benediction and resurrection. |
| 7. Picture of the couple listening to the pastor | |

VISUALAUDIO

Husband and Wife; Pastor, we will join the group.

8. Picture of old folks at church group meeting with their pastor discussing things

COMMENT: At this age, people look back and recall their good times; they also are concerned about what the future holds for them. They talk about their present miseries. Accordingly, such people may become thankful and optimistic about their achievement in life or they would like to bargain to start over; despair versus integrity. Such people at this stage need to be encouraged to join appropriate religious group and community centers where they would get a chance to share their experiences with others. The basic question at this last, and not least, is: "Can I make peace with my finitude and accept my brief place in life with gratitude and serenity?" And "Can I experience, prize those things which transcend my finitude?"⁵

DEBRIEFING: Pictures from birth to old age

Hymn: Now we all thank our God
with heart and hands and
voices...who from our
mothers' arms has blessed
us on our way, with count-
less gifts of love and still
is ours today.
(SHB. No. 443)

⁵Sources: 1) Erikson's (Appendix C) concept of eight stages of human life.

2) Professor Howard J. Clinebell's class lectures in group dynamics, marriage and family counseling, and major counseling opportunities: School of Theology at Claremont 1972-1973

3) Professor Allen Moore's class of "Media Development", Summer 1973.

Proposal of Counseling and Education in Groups

For the next part of this program, we will form small groups for counseling and education purposes.

<u>Approximate Stage</u>	<u>Counseling</u>	<u>Group Work Counseling Group</u>
A: Birth through Childhood	Extended family Individual as well as family counseling	Trust 1) Preparation for parenthood, reduce anxiety, provide information
1) Pregnancy	1) child evokes parents' child	2) Anticipatory guidance
2) Birth	2) child is intru- der 3) needs of child	
3) Child-naming	Play therapy with individual child 1) educative and preventive counseling 2) family counsel- ing Reality therapy Punishment is an issue	Autonomy 1) Parent study and fellowship group 2) Use of child psychologists 3) Valuable information 4) Mothers' group
4) Weaning	Parent-children encounter 1) Bell's approach 2) Conjoint family therapy 3) Play therapy Reality therapy	Initiative 1) Child- study nursery group 2) Problem of discipline 3) Useful confrontation 4) Self-expression groups (dance, art)
5) Child care and training	Crisis counseling Family therapy 1) Role play, etc. 2) Conjoint family 3) Educative 4) Love Exploration ⁶	Industry 1) Parents' study group 2) Parent enrichment groups 3) Exploratory groups
B: Puberty through Adolescence	Crisis counseling Supportive Confrontational Reality therapy Love role-play	Identity 1) Educative counseling with the high school students 2) Sex education 3) Teen-age discovery

⁶ See Appendix C - definition of love by Dr. Frank
Kimper

Topics of Concern

Anatomy, how pregnancy (including twins) is formed, prenatal care, sex education, needs of the child, religion and cosmic order, mother and father relationships and roles, nutrition, repentance, forgiveness, logotherapy, transactional analysis, death, immortality, resurrection, myths, taboos, tradition, culture, birth control (contraceptive methods).

Father-mother roles, needs of the child, Bible study, law and Gospel, culture, taboos, tradition, myths, repentance, forgiveness, love, freedom, justice, unity, death, immortality, resurrection, self-reliance, self-determinism, nutrition, hygiene, prayers, order, cleanliness

Logotherapy, love, law, commandments, freedom, Biblical characters, national and church leaders, patriotism, family characters, folklore, proverbs, symbols, gardening, pottery, brick-building, child's needs, nutrition, art, role-play, folkdance, death, immortality, resurrection, sanitation, etiology, hygiene, prayers, riddles

Tanzania history, drawing, painting, carving, sculpture, repentance, forgiveness, love, sex, anatomy, etiology, hygiene, sanitation, death, immortality, resurrection, transactional analysis, folklore, proverbs, gardening, music, folkdance, prayers, sex education, riddles, competition, Bible study

Drama, folklore, proverbs, sex education, social issues, parent-child relationships, role-play, nature of man, music, youth league projects, social issues and action, culture, tradition, customs, patriotism, religion and life, death, immortality, resurrection, agriculture and gardening methods, international issues and relationships, Sunday School teaching methods, fidelity and devotion, Tanzania history, commandment and law, Gospel, comparative religions, Bible study, great persons of the Bible

Approximate Stage	Counseling	Group Work Counseling Group
C: Marriage	Crisis counseling 1) Premarital counseling 2) Berniman approach Transactional Analysis "PAC" Educative counseling	<u>Intimacy</u> 1) Group premarital counseling 2) Marital enrichment groups 3) Newly-wed group
D: Adulthood through Mature Years	Crisis counseling Marriage counseling Relationship counseling Transactional analysis Conjoint family counseling Reality therapy	<u>Generativity:</u> 1) Creative years group 2) Marital enrichment group 3) Social service group
E: Senescence, Death and the Dying	Supportive counseling Action therapy Crisis counseling	<u>Ego Integrity:</u> 1) Preparation for retirement 2) Problem of loneliness 3) Reconciliation group

Topics of Concern

Affiliation, love, cooperation, competition, marriage and civil law, mixed marriages, comparative religions, social issues, family planning, parental care, parent-child relationships, Bible study, African socialism, international relationships, abortion, illegitimacy, world population, hunger and poverty.

Social action, good Samaritan, role-relationships, repentance, forgiveness, immortality, death and resurrection, national and international issues and concern, Bible study, logotherapy, reality and confrontational groups, will, family disharmony, legacy, bereavement.

Source of historical data, library and archives, telling stories, proverbs, folklore, folkdances, music, repentance, forgiveness, death, immortality, resurrection⁷, legacy, will, bereavement.

⁷Sources: 1) Class lectures from Professors P. M. Doyle, H. J. Clinebell, F. Kimper, A. Moore and D. Freudenberg.

2) Our study with Revs. D. D. Pitamber and M. Gotom, doctoral students in personality and counseling at the School of Theology, Claremont 1972-1974.

B: CONCLUSION AND RECOMMENDATIONS**1. Social Change:**

It is the author's profound belief that society is changing in Tanzania. Churches as well as states of East Africa are actively engaged in eradicating poverty, disease and ignorance. In January 1974 the All Africa Conference of Churches sponsored a conference of more than fifty (50) church-workers from East and Central Africa to discuss the responsibilities stemming from the fact that Africa has achieved great success from the missionary enterprise. The conference remarked that the Church must be "sensitive to the forms of social, cultural and religious life of the peoples to whom it goes." Further, All Africa Conference of Churches recommended that a special unit be formed to deal with training, information, finance coordination and promotion of evangelistic outreach.⁸

Another conference held at Limuru, Kenya, under the sponsorship of the All Africa Conference of Churches, consisted of thirty-two Protestant and Roman Catholic representatives from eighteen African countries who spent

⁸ World Council of Churches, Geneva, Ecumenical Press Service (January 1974)

an eight day consultation on "The engagement of lay centers in the contemporary challenges facing Christians in Africa" Other issues discussed at length were the concepts of self-determination and self-reliance, African identity and tribalism and Christian identification with the poor and the oppressed. It was emphasized that if African nations are to develop into wholesome societies, men and women must be treated as adults eager to think and capable of thought. It is at this point we think that Eric Berne's concept of Transactional Analysis⁹ based on Parent-Adult and Child relationships must be introduced to appropriate groups as shown in our chart of counseling and education.

The Bantu human Life Cycle is cyclical. That is, Bantu human beings continue to exist or live from the early

⁹ Berne's approach to therapy: Eric Berne, A California psychiatrist, deals with understanding and improving interpersonal relationships applied by psychiatrists and marriage counselors. Berne's approach to therapy has two dimensions--structural analysis, the identification of the three basic "ego states": Parent, Adult and Child; transactional analysis, the analysis of interaction between persons, including their "pastimes", "games", and "scripts". Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 130. Dr. Berne found that each person--under the powerful influence of his parents--writes in early childhood his own script that will determine the general course of his life. That script dictates what kind of person he will marry, how many children he will have, even what kind of bed he

stage of life through the death stage. Thus there is a continuity of life and communication between the living and the dead-existing. Any counselor or facilitator must seek to care for families from pregnancy through senescence or the death stage.

However, death at an early stage of life is caused by external and demonic powers. When birth, marriage and death take place among members of the West Lake Region, clan members naturally attend the events. That kind of interrelationship provides support and security to individual members.

It must be noted that a person's culture and behavior are learned. Therefore what matters in a person's life is where he comes from and where he goes. That is to say, a human being is always under the influence of his environment and temperament. Historians and anthropologists basically agree that human behavior is not limited to the locality where he happens to be; but a person behaves like that because he is a human being. Hence the purpose of this dissertation is the human being, the development of the

will die in...it determines whether he will be a winner or a loser, a spendthrift or a skinflint, a tower of strength or a doomed alcoholic. Eric Berne, *What Do You Say After You Say Hello?* (New York: Grove Press, 1953), bookflap.

human life and personality needs at each stage of life. Each person is called to care for the other and develop human potential for responsible freedom, relatedness and a life of meaning, value purpose and ultimate reality. To live is to be alive and to be alive is to be related to the other and thus shaped and influenced by environment, family life, community and society. We all are called to care for individual persons, families, community groups, nation and expand our enlivening and interrelationships to the global village of God, the earth. We must seek to continue to educate and counsel the human being from birth through senescence stage of life at different events of life.

3. Family Life Education and Counseling.

a) The Responsibility of the Family. Initially, family life education is a God-given responsibility to each family. Like the Psalmist, the Bantu believe that children are from God and that only God (Lord) builds the home or family.¹⁰ As stated before, any society or religious community or the State, is dependent upon the family as an integral part of its structure. In the family men

¹⁰ Psalms 127, and 128.

and women are first conditioned physiologically, psychologically and sociologically to meet the stress and strain of life. The community or nation becomes sick just as the individuals. A strong, stable wholesome marriage tends to produce a person who is capable of withstanding and constructively coping with the pull of conflicting interests that enter into the varied relationships existing in social order. Therefore, the stable marriage develops stress tolerance through the co-operative efforts of the family group. It must be borne in mind that family life brings interesting and stable social relations, and it can thus serve to prevent (and alleviate) feelings of isolation and individual helplessness. Child-rearing brings responsibilities, duties and the feeling of being needed.¹¹

In Africa, a family consists of a group of persons who can trace their origin or lineage to one ancestor, as the male in a patrilineal family or the female in a matrilineal family. Generally, in Africa we still cling to the extended family. Notwithstanding, the elementary family which includes man, wife and children is gradually gaining

¹¹ J.D. Morris, Prenatal Counseling (Englewood Cliffs: Prentice-Hall, 1960), p. 8.

recognition. It is so because people are moving from villages to towns.

As Kenya's Catholic bishops declare, children are given by God not primarily to the state or Church but to the parents. Therefore, the primary responsibility of educating their children rests with the parents. The United Nations Declaration of the Rights of the Child (art.7) states: "The best interests of the child shall by the guiding principles of those responsible for his education and guidance; that responsibility lies in the first place with his parent. The role of the state and church, each in its own sphere, is to help the parents to carry out this responsibility." ¹²

Ultra-nationalists believe that 'higher religions', Christianity and Islam, have been the dividing factors in African life. Africa is no longer interested in 'divide and rule policy' but rather in unity. It feels that only by means of unity can it achieve strength, self-identity, self-reliance, and economical development. Religion, race, creed or anything else should not divide any society of Africa, an Africa which believes in pragmatic African so-

¹² East Africa Journal: Science and Society in East Africa (March 1968) 9.

cialism.

African socialism is derived from the extended family of the old Africa. In fact, the African belief cannot be separated from humanitarianism, for it aims at giving to each and all what they need, and in giving to each as something from all. The tendency is based upon reviving African heritage and communal relations. Therefore, the emphasis is based on 'community', an integrating factor which may be termed as a natural phenomenon. The individual is expected to participate in the group, the social group. Everything must be done in harmony, agreement and mutual fulfilment and almost 'symbiosis'. (By this we mean that the clan and the extended family are to exist under one ancestor). Perhaps modern African religion would be a 'communalistic religion'. Historically and practically, our African religions have served as moral codes. They have dealt with morality, loyalty, divorce problems, adultery, juvenile delinquency and many other social and psychological problems. In new independent countries like Kenya, Uganda and Tanzania, young politicians think of banning religious education in schools. ¹³ They believe that the

¹³
Ibid.

parents of the children as well as religious agencies should be responsible for religious education. The government is concerned with secular education for the entire society.¹⁴

In order that children may receive effective education, they must have a sound foundation and a healthy family life. Thus over and above the co-operation of husband and wife as parents, children may be helped by the minister/priest/sheikh and their teachers as 'extended parents'. At this point, the pastor/priest or the parish lay training center or community center may organize discussion groups in which parents come together to think about family life. There they would discuss interpersonal relationships. The group leader and the counselor would here emphasize the fact that healthy children spring from a healthy family life and environment. Family backgrounds

¹⁴ In a socialist society the members of the community would be free to be religious, and to follow whatever religion they wish;.... For a man's beliefs are important to him, and the purpose of socialism is man. Socialism does not just seek to serve some abstract thing called "the people"; it seeks to maximize the benefit of society to all the individuals who are members of it: Julius Nyerere, Freedom and Socialism (New York: Oxford University Press, 1968), pp. 13-14.

are acknowledged to be important to a good marriage. A person (husband or wife) tends to duplicate his own family background in marriage. Therefore many of the habits, manners, ideas and interests come from his family background. Parents should remember that their interpersonal relationships as father and mother help to shape the mental, moral, and spiritual life of children. Most marriage counselors agree that religious faith and participation in common church activities are definite assets to any family life. It has been observed by psychologists, sociologists and marriage counselors that happy partners are likely to produce happy children. Happiness is contagious and children are inclined to emulate their parents. Good and bad patterns of behavior are learned by children in the family and are carried over into adulthood and hence into subsequent marriages and families. Constructive interpersonal relationships, therefore, within the family, are most vital in creating an environment in which strong personality structures can be grounded. Such things as quarrelling, indifference, physical assault, desertion, death, prejudice and sectarianism within the family may prove terrifying to the child.¹⁵

¹⁵ Sebastian K. Lutahoire, "Some Aspects of Interfaith Marriage in Tanzania" (Unpublished S.T.M. Thesis 1968), pp. 78-83.

Those who desire a happy family life should know that their own backgrounds affect them as well as their own children. Speaking about family cycle, many students of the family emphasized that family histories consist of a series of stages, each of which presents its own interests, activities, tensions and problems.¹⁶ Bossard and Boll point out that some writers speak of the founding, the "expanding and contracting stages of a family."¹⁷ They speak of:

- (a) Marriage stage: At this stage, the couples' emphasis is laid upon relations between husband and wife.
- (b) The child bearing stage: This stage includes the coming of the first to last birth.
- (c) The preoccupied years: with problems of child rearing and education.
- (d) The child launching stage: Such stage covers occupational and social aspects.
- (e) The stage where the children are courting and marrying: and finally
- (f) The stage of emptiness: when father and mother are left alone, then they wait for grandchildren.¹⁸

Many families cannot conform, however, to all those

¹⁶ T.H.S. Bossard and E.S. Boll, One Marriage Two Faiths (New York: Roneld Press, 1957), p. 143.

¹⁷ Ibid.

¹⁸ Ibid.

stages. Some families go three stages at one time. In addition, it must be borne in mind that some families do not care for their children's religious personality development. Thus the stage is set for family conflict. In the earliest stages the family conflicts may be minor because the husband and wife are concerned with themselves first, and only secondly with the physical care of children and habit training of babies. Strikingly enough, such parents do not concern themselves with their babies' spiritual life. Later, parents become puzzled about education and relations outside the family. They are concerned with their children's sex and love affairs. They worry about their children's courting and marrying. Thereafter, parents find themselves alone in the home as they were when they were first married. Nonetheless, they now tend not to think of themselves but rather to think of how their grandchildren are going to be brought up.

In Tanzania today there is a great need for family life education. The birth of new nationhood has been accompanied by the search for an indigenous African expression of religious and social life.¹⁹ It has been the time

¹⁹
All-Africa Conference...op. cit., pp. 27-29.

for Africanization and modernization both of which must be correlated with unification. To make the two ends meet, marriage and family life must be taken care of. Africanization and modernization are real tasks for religious agencies and for the State of Tanzania. Hence, voluntary and governmental institutions should work towards the development of happy and healthy homes in which children may form positive attitudes, interests, a sense of responsibility, commitment, loyalty, love, forgiveness, reconciliation, unity, and capacity for interpersonal relationships. The attainment of such requires the co-operation of husband and wife, clan, the community, and the nation.

In order that children may receive effective family education, they must have a sound foundation, a healthy family life. Thus over and above the co-operation of husband and wife as parents, children may be helped by religious leaders, counselors, physicians, and teachers as extended parents. At this point, the religious advisor, or social worker organizes discussion groups in which parents come together to think about family life. There they would discuss such interpersonal relationships. The religious advisor or social worker and the counselor would here emphasize the fact that healthy children depend on family

life and environment. It should be pointed out that every human society has some kind of family system. There are universally two functions of family systems.²⁰

(a) The perpetuation of the group physically.

(b) The perpetuation of the group culturally.

Every group of society has a desire for immortality and desires to extend itself into the future by bearing children and caring for them. The goal is that those children may live to grow up and produce other children. There is the desire to rear those children in the ways of doing and thinking of the particular group. If this is not done, the society then may eventually lose its identity. A family in which parents belong to a different philosophy of life and culture cannot easily fulfil the function of cultural transmission. Such a family has no proper culture which could be handed over to children. Yet each parent must have feelings about his own heritage.

b) The home and unity: Charity begins at home:-- unity and peace must start at home. Parents should remember that the Church, community and the state are dependent

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Bossard and Boll, op. cit., p. 124.

on happy, harmonious and healthy families. The school and Church desire to help children relate to and cope with their fathers and mothers. If the home has no unity in bringing up children, then those children are likely to become insecure, anxious, and therefore, neurotic. The source of neurosis is disruptive fragmentation. Disorders of human behaviour acquired in relation to situations within the family.²¹

c) Parents or in-laws: The counselor or religious advisor should hold discussions concerning interfamilial relationships of the old and new Africa. The concept of marriage should be discussed as to what it means to leave one's parents and join one's husband or wife. Does it mean separation from the original family and clan? Parents and in-laws should be helped to realize the needs of a child, an adolescent and an adult. In so doing, the parents would be enabled to meet the needs of their sons and daughters according to their ages. The old philosophy of life is that a child remains a child in the sight of his parents. It is believed that the child should be open to suggestions and

²¹ Karen Horney, Our Inner Conflicts (New York: Morton, 1945), p. 19.

counsel from his parents as long as he lives. He is not supposed to flatly reject all parental guidance. When the child grows up and becomes professional, he should remember that he is expected to support or help relatives, especially parents and dependent sisters or brothers.

Some parents or in-laws read the First Letter to Timothy (5:8) which states that if anyone does not provide for his relatives and especially for his own family, he has disowned the faith and is worse than the unbelieving. A Tanzanian socialist holds that, in a family, young people have a special obligation to make some returns to their parents, even when there is no economic necessity. In Tanzanian culture there is an obligation to show hospitality. Therefore, husband and wife are expected to have their homes open for others. They are supposed to go beyond their own needs and meet the needs of their neighbours.

Another point to be considered is freedom of choice. Parents should not try to force their daughters or sons to marry someone they do not love. Parents are responsible for their child's religious education. They are to educate their child in co-operation with the Church, pastor and school teachers.

d) Sex education: The counselor together with parents should co-operate in giving sex education to boys and girls within their families. It should be pointed out that sex education to children is a matter of attitude as well as of facts.²²

Experts like medical doctors, marriage counselors, sociologists, psychiatrists, psychologists, and religious advisers should be asked to offer lectures to different age groups from communities and families. Family planning and birth control should be presented and discussed. The new Tanzanian would appreciate birth control just as the old Africa found birth control desirable. For its goals would be the health and happiness of the family. Traditionally, and as is still held in Tanzania, a Roman Catholic partner would hardly appreciate birth control methods.²³ Simple booklets written by African marriage counselors could be

²² Marta Simonsson, Christian Marriage and Family Life (Transvaal, Rep. of S. Africa: Central Mission Press, 1962), p. 32.

²³ Journal of Marriage and Family, (May 1968), p. 263. Pope Paul affirmed: the thought and the norm of the Church are not changed; they are those in force in the traditional teaching of the Church.

of great help for children who do not receive more formal sex education. If partners fail to see the meaning of love and human concern for the needs of the family, let them understand that 'conjugal love' is the binding of two persons together by mutual interests, ideals and goals.²⁴ Such love is more durable and satisfying than romantic love, a love which often withers with superficial living with someone for a year or two. Speaking in Christian terms, we should not attempt to advise any family that 'conjugal love' in itself is a complete concept; it needs Christian contents which qualify it as inseparable with Christian love. Thus, Christian love and conjugal love may be meaningfully inter-related. Let us move to the need for premarital education and counseling.

3. Premarital Education and Counseling.

We need to counsel young people how to search, to find if they are compatible for marriage, and to enable

²⁴ W. and M. Morgan, Thinking Together About Marriage and Family (New York: Association Press, 1955).

them to look clearly at long-term questions:

a) Guidelines. The following factual guidelines may possibly be of some help to young women:

1. Who is this paying attention to me?
2. Where does he come from?
3. Who are his ancestors (in the African sense of extended family)?
4. What is his background?
5. What kind of company does he keep?
6. What are his character, conduct and habits?
7. What kind of morals does he have?
8. Is he competent, honest, kind and reliable?
9. Is he a member of a religious group, especially of my own religious affiliation?
10. Is he ready to fight against colonialism, racism, poverty, ignorance, disease and various forms of male supremacy?

Simultaneously, a boy must find out all he can about the future lifemate:

1. From what kind of home does my lifemate come?
2. What kind of a mother does she have? (This is important because our people believe in the old proverb which goes, 'Like mother, like daughter'. It is psychologically true that the mother first imprints the child's character.)
3. Does she behave herself and help her parents?
4. Does she care for cleanliness and neatness?
5. Can she really prepare a good meal? (In an African sense the one who cannot cook a good meal proves to be lazy and ignorant--in fact she may be regarded as good for nothing, even though she may be able in other areas of marital life.)
6. Is she aware of her own sex? Is she liberated from sex-discrimination and the colonial legacy?
7. Does she care for people's peace; does she love children; is she a sincere member of my religion?
8. Does she believe in equal rights of human beings and self-reliance?

Perhaps our young men and women would stabilize their emotional feelings by the help of the educational process as set forth by E. M. Duvall and R. Hill who enumerate major needs of young people anticipating marriage.

They put the question "Why do young people marry?"

"Is it particularly because of love?"²⁵ The following are the answers:

1. They desire for companionship.
2. They want to have a home of their own.
3. They want to have children.
4. They are stimulated by romantic love and adventure.
5. They want to escape from conflicts at home.
6. They suffer from loneliness.
7. They cannot control sex attraction.
8. They seek consolation for failure.
9. They hunt for social status and security.

These and other reasons are true to life for persons contemplating marriage.

It is our understanding that every pastor and priest is expected to give instructions on Christian marriage to "boys and girls" separately who are not yet engaged, as well as to engaged couples. We should encourage parents and teachers to undertake similar duties--they should help boys and girls discuss any particular psycho-

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E.M. Duvall, and R. Hill. When You Marry (Boston: D.C.Heath and Co., 1953), pp. 109-110.

logical problems, or particular problems in relation to their families. These areas of education should be discussed realistically in relation to the peculiarities of each individual against his educational, social and religious backgrounds.

b) Dialogical Giving and Taking: During the pre-marital interview the young man and woman should be enabled to see that marriage entails emotional involvement with each other. Husband and wife must be able to give of themselves through mutual dependence in acceptance of responsibility to mature love and sexual response. If spouses are not supportive, to each other emotionally, intellectually and spiritually, their marital life cannot stabilize and develop.

A young man and woman should be enabled to acquire sufficient knowledge about sex. Through literature and discussions, the boy and the girl hopefully can come to realize, for example, that a man does not want a woman in marriage for the sake of sex alone. Only the immature person uses people and loves things. The mature person loves people and uses things.²⁶

²⁶ Morris, pp. 26-30.

A counselor or teacher-facilitator knows that in premarital counseling he seeks to help the boy and the girl to communicate through interpersonal relationships. In so doing he should direct concerned young people to evaluate their relationships. This involves encouraging them to talk about:

1. Social activities;
2. Spending the family income;
3. Religious activities and commitment;
4. In-law relationships;
5. Clan or extended family relationships;
6. Mutual friends;
7. Sexual relations.

The boy and the girl should be helped to discuss any particular psychological problems, or particular problems in relations with their families. These areas of education should be discussed realistically in relation to the peculiarities of each individual against his educational, social and religious backgrounds.

The counselor should also seek to have the couple come to terms with their false expectations and superstitions. This could be done by applying "Form F", Marriage Role Expectation Inventory by Marie S. Dunn.²⁷ A further

²⁷ Marie S. Dunn, "Form F. Marriage Role Expectation Inventory." (Durham, N.C: Family Life Publications, 1960).

step would entail the discussion of the meaning of religious marriage, including the Protestant, the Roman Catholic and the Islamic. Here they should discuss the marriage ordinances and 'customary marriage'. Such interaction between the boy and girl should help create a better personal relationship between the individuals.

The counselor/preacher should know that the young man and the woman do not appreciate preachment based on marriage and romantic love from the pulpit or platform. Any youth would like to understand his own feelings and actions in the light of dialogue. The teacher/counselor therefore, should give enough opportunity for the boy and the girl to talk about their past, present and future dreams and visions for life. He should not condemn them, but as a counselor he should try to help the two individuals find answers to their questions constructively and sincerely.

In premarital education and counseling, a counselor or religious leader, should make clear that marriage is an interpersonal relationship. Thus, at this point, it is a one-flesh, union which has to do with body, mind, and spirit. Therefore, after marriage, as individuals, they would never be the same again. The interplay of their personalities upon each other will be profound. The counselor should not

hesitate to mention that what one brings in marriage affects marital life, be it for better or for worse.

The characteristics of a happy and a successful marriage should be pointed out and discussed. It should be emphasized that marriage has the best chance of succeeding where there has been adequate preparation. Such preparation includes physiological, psychological and spiritual aspects of life. The emphasis should be laid upon the sharing between a man and a woman of their whole selves. The prerequisite of such sharing rests upon mutual trust between husband and wife who have totally given themselves to each other. This involves the actualization of faith. It means that there is a goal of 'complete love', a love which is ready to forgive, accept, respect, communicate and sacrifice or deny oneself for the sake of the partner or for the wholeness of both husband and wife.

c) Body, Mind and Heart: As related by Morris, young men and women should be told that communication between a husband and wife requires three areas of the person, namely, body, mind and heart.²⁸ It is a common

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Morris, p. 43 f.

belief that where one's treasure is laid there must the heart also be. A lifelong friendship makes a tremendous impact upon the heart, the body and the mind.

The body includes the sexual sphere of marriage. Religious leaders, parents, teachers and counselors should encourage the boy and the girl who are engaged to receive a thorough physical medical examination. The reasons are: (a) to assure the boy and the girl and concerned relatives that there is no communicable disease among the engaged couple; (b) to check whether the woman's internal organs are in the position for conception; (c) to assure the couple that they both can contribute to the union a sound and healthy body.²⁹

Mind or intellect refers to the exchange of ideas which include reading books of common interest or magazines, political thinking, social concepts, religious interest and ideas for oneself, for one's partner as well as for the marriage itself. It includes those things which can be encompassed by the mind. To be sure, the couple needs sound and active minds to stimulate, encourage, comfort, praise, criticise, help one another, participate in social

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Constitution of the Evangelical Church of Buhaya with By-laws, 1958, p. 43.

action and work towards self-reliance.

Heart refers to emotions, mutuality, esteem, love, affection, warmth, appreciation, and life. In times of happiness or sorrow, partners of similar cultural and traditional backgrounds need to strengthen, comfort, counsel and care for each other. The husband and wife of different traditions and legacies would tend to find it more difficult for such supportive expressions for each other in these ways because of their different fundamental philosophies of life. As Haring comments, marriage is a fellowship and community of love.³⁰ If this is borne in mind, then, the counselor of teacher-facilitator should encourage the concerned boy and girl to consider their mutual interests. From there they could both find out their similarities and differences. Sociologists and psychologists involved in marriage counseling report that those whose mutual interests are limited will find difficulty in enriching their fellowship together. It is, therefore, helpful for the couple contemplating marriage to see if they can develop mutual

³⁰ Bernard Haring, Marriage in the Modern World (Westminster, Md.: Newman Press, 1966).

interests before they could leap into a lifelong partnership. A young man and woman should know that there must be mutual relationship between them as well as between their original families.

From the above, the counselor, teacher or religious leader would help the young man and woman to ask themselves by way of a final check:

1. Do we know each other well enough?
2. How well are we fitted for each other?
3. What does our love mean to us?
4. Are we ready to establish a home of our own?
5. Have we prepared ourselves adequately for home life?
6. Do we have a sound spiritual foundation for continued happiness in marriage?
7. Are both of us emotionally, mentally and physically ready for the full meaning of sex in marriage?³¹
8. What kind of marriage (polygamous or monogamous) are we prepared for?³²

When the nuclear families are working in cities, original parents who live out in the country expect the son or daughter to send them some money for their daily use. When one of the couple's relatives gets sick and is hospitalized, the common belief is that the professional son or daughter should take care of the relative's bill.. Such a

³¹ Dr. Newell W. Edson and a group of Ministers have developed the questions in a folder "Thinking about Marriage". (Family Life Publications, 1957).

³² Number eight is the author's.

tendency of parents' dependency brings about conflicts in the newlywed's home. Both the husband and the wife would argue about helping one side and leaving the other side.

As already indicated the entire society of Tanzania is struggling toward economical development and self identity which lead men and women to self-reliance. However, adolescent girls and boys are given little guidance in towns. Those who marry meet casually and marry in terms of romantic love or sexual attraction. They marry without enough sex education. The education they might have received must have been communicated to them in terms of threats and negativism by unversed relatives. At this point, Simonsson reports that girls in African villages are told that if any girl has premarital sexual relations and becomes pregnant before she marries, she will die in pregnancy or in childbirth. Thus such girls marry knowing that sexual relations are primarily for procreation. The absence of pregnancy during the first year of marriage indicates marital conflict and guilt feelings. It is the time when in-laws come to investigate and try the faith and love of the couple.

We cannot forget the fact that in the back of the African mind, the traditional view persists that the chief

end of marriage is the procreation of a following generation, including the inheritance of legitimate benefits and responsibilities.³³ Although nowadays clan membership is losing force, the traditional attitudes and sentiments still hold more persistently than the grounds that justify them.

Interestingly enough, the entire society of Tanzania is now emerging from its emotional, legalistic, and pietistic religious groups to socio-political and economic society. Such a society needs men and women who are socio-religiously oriented. From there, such men and women might rightly preach equality and dignity of all persons.³⁴

4. Marriage Education and Counseling:

We should seek to present the meaning of marriage. Our emphasis should be based on the three purposes of marriage; namely, (1) procreation, (2) companionship and supportive nurture, and (3) education of children.

We would seek to present to the married men and women the meaning of:

³³ Thomas Price, African Marriage (London: S.C.M. Press, 1954), p. 45.

³⁴ "Report of the Presidential Commission on the Establishment of a Democratic One-Party State". (Dares-salannm, Tanganyike: government Printer, 1965).

- 1) Eros as the love of physical attraction;
- 2) Philia as friendship suggested by common interests with one's partner;
- 3) Agape as the spontaneous love of God which is available and free for us who believe in Him through the Holy Spirit. We should seek to help the partners see that eros, philia and agape should not be separated in marital life.

We should discuss the meaning of equality between husband and wife as the basis of mutuality. Here we would talk about the roles of the husband and the wife in the home. Inductively, we would use the Bible, other good books on Christian marriage and family life, and we should seek to explore the old and the new African concepts of husband and wife.

We should discuss the meaning of partners' worship-- that worshipping together creates a sense of togetherness, "oneness." Moreover, it promotes life's destiny, power and satisfaction. We should point out that marriage counselors, psychiatrists and sociologists comment that religion is intimately expressive of basal drive (id), integrative operations (ego), as well as restrictive limits (superego).

Thus religion is linked with psychological development of personality. Religion can be used to meet various basic personality needs and wishes.³⁵ An individual should find help for his needs in his religious institution. If the man and wife belong to the same religious community, through worshipping together they could commit themselves to that particular religious institution or group. Their commitment to the common religion would involve their personal life style and current psychological and spiritual state.

Dr. James Hine, a marriage counselor, points out that inter-faith marriages are positively correlated with many difficulties, especially when children, relatives and unity in the home life are considered. He goes on to comment that in the church both husband and wife are likely to learn of love, understanding, forgiveness, cooperation and hope. These things are necessary for the abundant life.³⁶ Each partner would be asked to speak to the group of what the emphasis of the church means for him. The experience of the husband and wife worshipping together should serve to form a sense of equality before God. A discussion of this

³⁵E. Draper, Psychiatry and Pastoral Care (Englewood Cliffs: Prentice-Hall, 1965), pp. 114-119.

³⁶J. R. Hine of the McKinley Foundation, Champaign, Illinois; Kit numbers 52, 64.

can be based on: "There is neither male nor female; for you are all one in Christ Jesus."³⁷

We would point out Biblical teachings concerning sexuality. The goodness of sex would be discussed frankly and openly. As Bier points out, sexuality has to do with the mind (mental power) and body. Marriage should provide affection, love, satisfaction of sexual urges, and many other forms of emotional security.³⁸ Dr. R. J. Campbell states that inadequacy of sexual adjustment may contribute heavily to dissatisfaction in marriage. Generally, psychiatrists declare that the greater the sexual satisfaction of husband and wife the happier the marriage. Apparently, unhappiness in marriage is correlated with the more frequent sexual conflicts.³⁹ Sexual incompatibility arises from various sources. It may relate to conflicts within the first days of marriage. Such conflicts are sometimes due to physical, organic pathology.⁴⁰ Nevertheless, we should note that most of marital conflicts are an outgrowth of developmental problems in both partners, husband and wife.

³⁷Galatians 3:28.

³⁸Bier, p. 103.

³⁹Ibid., p. 104.

⁴⁰Ibid.

The position of a woman: an African woman constantly regrets that her husband, even the one who is educated, still treats his wife as inferior. The husband behaves like a king and captain of the home. Therefore, he is the one who has the last word in domestic affairs. A wife cannot decide anything spontaneously and autonomously, she has to contact the master for permission. Today women in East Africa all too often get the worst of Western and African male supremacy. The Tanzanian women stated:

Among the mass of women, subordination in the society continues to be accepted as natural and unquestioned. Among the male members of the society who have vested interest in maintaining their traditional place as the "one who decides", any change in women's social or political role continues to be resisted....Despite the public enthusiasm with which African nations reject practices of their ex-colonial masters, their conduct in this matter (sex discrimination) is similar. Thus the same kind of jobs are beginning to be regarded as women's jobs and the same kind of administrative, supervisory, and technical jobs are tending to be regarded as men's jobs.⁴¹

Notwithstanding, Mitchel observes that African women may have to face considerable re-education and re-organization of values before they can adjust to their new life in town.⁴²

⁴¹"Notes on East African Women and Politics" New World Outlook: Nancy Myron and Charlotte Bunch (Feb. 1974), 85
⁴²Simonsson, pp. 37, 38.

Moreover, a pastor of the Church can guide, educate, and counsel married Christian members through:

1) The implementation of the Christian "priesthood of all believers." This means that men and women are called to serve the world in words, deeds and truth. Every Christian is a "keeper of his brother." Every Christian man and woman is a "priest" to his neighbor. Such a concept should be reflectively experienced in the daily life of Christian man and woman.

2) Bible study or Koran study. By reading and studying together the Bible or the Koran, married men and women may find strength, security, comfort, power and peace of mind.

3) Theological study. Simple theological books may serve to guide a husband and wife to see the meaning and implications of Christian, Islamic or Traditional marriage.

4) Discussion-groups for men and women. These would be helpful for husbands and wives for communication and in finding new ways for solving marital problems. I would suggest small interpersonal groups for married men and women. They could freely talk about personality problems, authority problems, marital adjustments,

prevenient grace, forgiveness, acceptance, reconciliation, healing and sustaining power.

Straight-forward teaching from the pulpit. A minister or lay preachers could help the couple through his regular preaching as well as through an occasional special sermon on the meaning of married life. The sermon should be constructive and positive as regards marital life. This does not mean that negative factors involved in marital life are to be ignored.

On the whole, a counselor or religious adviser should remember that the goals of marital education and counseling are to try to:

(1) Reopen the couple's communication life by plugging up the holes in marital relationships which may later lead to real "burst in the dikes" of the concerned personalities.

(2) Help husbands and wives work out solutions to their problems to the advantage of each other both interpersonally and legally. Above all, help the individuals to wholeness. At this point, "wholeness" means that there is integration of individual character which enables the individual person to attain a sense of self-realization at all levels of communication, with nature, society and God. The pastor, therefore, should try to help the concerned partners to begin to communicate feelings to one another. This can be done after an atmosphere of freedom and trust between the pastor and his parishioners has been established. Subsequently the husband and wife would open up their hearts to the pastor, they would at the same time open up their hearts to each other.

(3) Help married men and women to adjust to certain situations in the marriage which cannot be changed, including each other's character traits. As pointed out by Dr. C. W. Stewart, a pastor should remember that much marriage counseling tends to be of the supportive, sustaining type.⁴³ (Hence, the pastor would seek to help both husband and wife accept each other. A husband or a wife should accept his/her partner "as he/she is". This could be realized more easily if both the husband and wife profess common religious faith.)

(4) Help husband and wife explore personal expectations for each other. A pastor should help the partners to develop a sense of marital growth, stressing that love grows in an atmosphere of mutuality when the other is valued as much or even more than the self.

(5) Help husband and wife to understand his/her role in marriage. Hence, husband and wife would be enabled to understand each other's role image and role relations.⁴⁴

Finally, as commented by E. O. James, a religious counselor or a marriage counselor should remind husband and wife of the fact that religious community or society is established by the relationship between man and woman as partners who facilitate the emergence of a complementary personality into a permanent symbiosis as the nucleus of the family.⁴⁵ In order that we may have a creative society, we must have integrated men and women who lead harmonious marital lives.

⁴³C. W. Stewart, The Minister as Marriage Counselor (Nashville: Abingdon Press, 1961), pp. 82, 83.

⁴⁴Ibid. p. 83.

⁴⁵E. O. James, Marriage and Society (London: Mayflower Press, 1952), pp. 193-201.

In marriage, desires, impulses, instincts and sentiments must find their normal satisfaction. It would be wise to admonish the newly-married couple that sexuality does not come smoothly overnight; it takes time. Retrospectively, adjustment to the problems of marriage will largely reflect the kind of adjustment the person showed in his relationships with his parents during the period of adolescence.⁴⁶

At this point, we would discuss the relationships of both husband and wife with their original parents. Here we might seek to analyse certain of the foundations for sexual satisfaction. We would emphasize the fact that mature adults should strive to acquire the capacity to love each other. Hence, husband and wife should reciprocally adapt themselves to their own needs. Each partner should attend the needs of his/her mate.

Theoretically and practically, we should seek to get across to married men and women that for the sake of tranquility, strength and peace of mind, it is necessary to live together physically and spiritually. Perhaps we could find a group of persons to report to us their reflections

⁴⁶ Ibid.

relating to how the solidarity of the family corresponds with harmonious married life. The group would be known to the community as "inter-relationship and caring growth group" or "supportive group."

Such a small interpersonal group could be responsible for the "caring ministry" of the community. Generally, married people have a tendency of leaving their wives in villages when they go to work to remote cities or countries. By means of discussions and the counseling groups, partners could be enabled to see that the meaning of marriage can be realized to a meaningful degree only by living together. By living together, a husband and wife try to establish a new social unit or organization. Sexuality as an expression of love⁴⁷ can be meaningful when people live together, play together, worship together, meditate together, socialize together, bring about children together, and share the domestic responsibilities together.

Emphatically, we would help the married men and women discuss sex and love in the Bible or in the Koran. As William G. Cole comments, sexual relationships may be exploitative, protective, tender, casual, or commercial.

⁴⁷ Ibid., p. 110.

They affect both persons involved, including their attitudes towards themselves and towards other people. No one is isolated because each one of us lives in terms of relatedness.⁴⁸ Philosophically, scientifically, and religiously, each person is related to another according to natural law. Life is a shared and sharing experience.

5. Interfaith Marriage Education and Counseling:

Psychologically, we should realize that childhood feelings, experiences and attitudes influence, dominate and play a determinative role in the function of one's relations with friends, husband or wife and children. Thus it may occur that marriage partners of different denominations find themselves involved in defensive battles due to their religious and cultural backgrounds. They lack a common religious loyalty.

Some parents are slow to accept a son or daughter-in-law of a different denomination. Are we willing and able to help present-day parents look at marriages between Christians of different denominations in a new way, or do we have

⁴⁸ A. N. Whitehead, Process and Reality, (New York: Free Press, 1969).

to accept the old prejudices which the parents have learned and have tried to impose on their children?

The author is convinced that interfaith/interdenominational and interracial marriages will undoubtedly be on the increase in Tanzania. The Church and State therefore, should be ready to prepare and care for such marriages. Needless to say, besides interfaith marriages, the Church should be prepared to care and counsel more effectively with respect to all marriages within the society of Tanzania. Every Christian person who marries should know that he/she is called to exemplify Christian marriage and as such seek to help others in their marriages.

Father A. Hastings in his book Church and Mission in Modern Africa (1967) stresses that many Christians in Africa as a whole do not like to marry in the Church because of general indifference. The indifference springs in part from lack of pastoral care on the part of the Church. He reports further that in many parts of Africa "mixed" marriages are inevitable.

There is perhaps an intended element of sarcasm in the following passage from Father Hastings' book:

...It is an urgent ecumenical need to recognize that it would be immoral to break up (interdenominational marriages) and that, in an imperfect world, living with a

Protestant partner is at least no more dangerous than living with a drunkard or a ne'er-do-well. The Christian response is to offer the help of the sacraments, not to issue forth excommunications which do no-one any good at all.⁴⁹

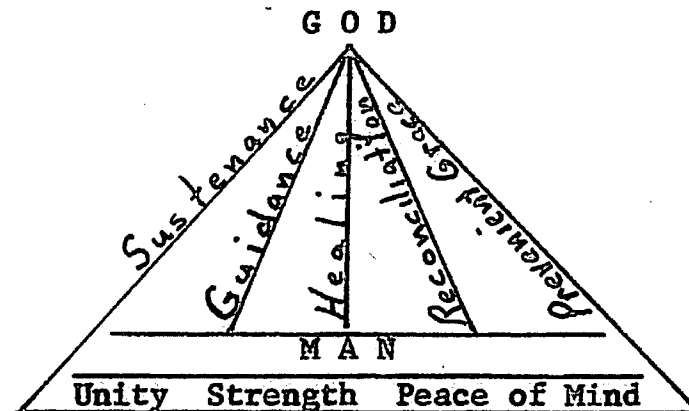
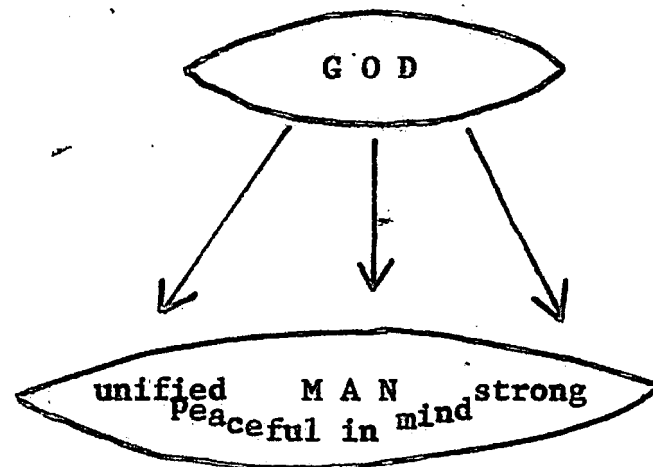
A Protestant may interpret this as suggesting that Protestant members are comparable with "drunkards and ne'er-do-wells." But it might be more correct to take Father Hastings' meaning at a more truly ecumenical level by reading the reference as a sarcasm pointing to an absurdity in the traditional judgment of Protestant partners, and rejoicing in the emphasis that excommunication is not to be seen as a desirable reaction to interdenominational marriages. Perhaps one solution could be joint counseling by both spiritual advisors with all parties concerned, including the parents. This could result in joint blessings and mutual understandings.

Among those already married, perhaps especially those who have already been contending with difficulties of inter-denominational marriages, we may think carefully about enabling them to come together in small groups for growth, discussion and the sharing of their hopes, fears

⁴⁹ A. Hastings, Church and Mission in Modern Africa (London: Burns & Oates, 1967), p. 244.

and needs. From such groups reflecting cohesion could come direct constructiveness and creativity moulding attitudes and behavior in the future, not only for them, but for their children also.

I would suggest that Roman Catholics and Protestants, and where possible Muslims, should first work together, communicate and discuss their religious attitudes and sentiments. We need to study and discuss the Word of God (the Bible and the Koran), fundamental religious doctrines and human wholeness. From there, perhaps we can find some common unifying factors in man's search for meaning, value and purpose of life. We may then begin to experience reconciliation and interrelationships which will enable us to accept and trust each other. For we must learn to respect and recognize one another as people of God who need God's prevenient grace for the healing, guiding, sustaining, and reconciling power which results in unity, strength, peace of mind, power to live and to relate constructively. In the following diagram we illustrate our point:



It must be made clear that psychologically and sociologically a family extends the sphere of personal community beyond the home. It is the family that shapes and humanizes communities and the entire areas of the nation. Disintegrated families have a poor value judgment toward the community as well as toward the nation and toward international organizations. At this point, Gibson Winter remarks that a society or nation depends upon stable people in order to accomplish its work and execute its political and scientific

tasks.⁵⁰

6. Trained Marriage and Family Counselors:

As Simonsson comments, people today live in a vacuum, and they need someone to whom they may talk. Such a person should be one who is willing to listen to their problems without passing judgment. He should be somebody to whom people can "let off steam," and someone who can help them find the solution to their marriage problems.

As long ago as 1965 our bishop, Josiah Kibira, recommended to the Evangelical Lutheran Church Convention that the entire Church was in great need of trained ministers--specialists--for marriage counseling. We should remember that the Church helped in bringing about the changes and development of Africa. Now, the Church must take the initiative in trying to solve problems which it helped create.⁵¹

As Mr. Obadiah Kariuki, Assistant Bishop, the Anglican Church in Kenya, comments, the pastor in Africa is a man who ought to help young inexperienced couples.⁵² However,

⁵⁰Gibson Winter, Love and Conflict (New York: Doubleday, 1961), p. 27.

⁵¹Mshana Kibira Magago Kivovele Hotuba Tano (1966-1967).

⁵²All-Africa Church Conference...op.cit. pp. 19,20.

too often a pastor himself is uninstructed in marriage counseling. Therefore, he cannot help people involved in marital or family conflicts. The bishop insists that training in family relationships should be offered to ordinands in theological seminaries. The same training should be given to the university teachers in the National College of Education and other social institutes. E. H. Mudd and H. M. Goodwin go further. They state that "professional counseling has certain definite attributes. It is a learned art in which a professionally trained person has acquired basic knowledge, attitudes and skills, which he has integrated in a disciplined capacity to apply himself therapeutically within the immediate experience of the interview."⁵³ They believe that "basic knowledge in marriage counseling includes understanding of human growth, development of dynamics of personality and of motivation; some understanding of social and cultural factors and their impacts on individuals; and understanding of the reciprocal nature of interaction of patterns in marriage."⁵⁴ Further, the basic education should include the basic cognizance of one's own

⁵³B. L. Greene (ed.) The Psychotherapies of Marital Disharmony (New York: Free Press, 1965), pp. 27-36.

⁵⁴Ibid.

biases and attitudes as they would affect the counseling situation and an ability to use basic counseling techniques.

Nevertheless, counselors should gain a sense of "know thyself." This must become an intrinsic part of their counseling preparation. Trained marriage and family counselors should be enabled to be aware of their own attitudes, role expectations, ethical or moral convictions concerning African marriage. They should have attained basic knowledge of biological and psychological attributes of sexuality. They should have gained stability with their own sexuality. We need trained people who would generally help young and old men and women in the choice of life partners. The same people could also help parents as they seek to render guidance to their youth in this area. It is striking to note that the choice of life partners is usually ruled by physical attraction or by family arrangements. Our people should be helped to see the importance of common interests between couples who propose to marry, especially important is sharing a common loyalty to God and His people.

7. Revival Group Education and Counseling:

In the light of collected and presented data concerning revival groups in the West Lake Region of Tanzania,

the study has revealed that these are intensely negative influences on marriage and family life among members both within and outside the revival groups. It is important that some aspects of the leadership of revival groups be improved to match Jesus' commandment for the children of God. Jesus, presumably, the leader of the revival group, is the one who commands his believers to go out and make all families his disciples who should be reached with God's Good News. The Good News that may bring them forgiveness of sin, prevent grace which is already among them even before their recognition. Jesus came so that all wondering children of God may be brought back home for the abundant life. This life of salvation is a gift from God who sent His only begotten son on earth among families so that broken families, broken marriages and broken relationships may be restored and let people have another opportunity for life.

Jesus himself met with his disciples in a group of twelve members. His purpose was to train them for effective outreach; to invite all people, young and old, to the Kingdom of God. Those who met Jesus and his disciples experienced mercy, sympathy, understanding, acceptance and

love of God. A word from Jesus to those who followed him was love and life. Jesus dealt with all persons at different stages of life. He met children, young people, men and women and listened to their unmet needs.

The Bible meets basic human needs, "To love and to be loved."⁵⁵ People were created in love by love and for love.⁵⁶ Jesus came not to judge or segregate people but to save them from their predicaments.

Bible study given in revival groups should be presented in its context, historically and existentially, to meet the needs and situations of people.

Bible study should be systematic and relevant to the needs of each stage of personality development. Groups should be prepared for brief presentations of the text. Members of proposed groups should not forget the fact that their groups consist of different individual persons whose past behaviour, background and the like cannot be generalized or ignored. Each member has gone through his own history. Temperaments and sentiments cannot create uniformity. One cannot seek to help others before he

⁵⁵ John 3:16 and Matthew 22:34-40

⁵⁶I John 3:2-24; John 1:1ff (RSV)

consciously realizes what is going on in himself. He should be made aware of his own limitations. This kind of search or analysis, the author thinks, would help members of subsequent groups realize that they are not saints on earth. Group members should seek to know their religion with other brothers and sisters who do not participate in their groups but share the same vicinity with them. This could be understood by children, adolescents, and young adults.

The knowledge of trained leaders should be accepted so that the leaders may work as group facilitators for the productivity and growth of group members. Team members who work as program organizers may be trained as group facilitators. Also fellowship meetings could be held at different times, in smaller groups of 9-12 members in each section if there are few leaders. One kind of chorus or song could be supplemented by other constructive choruses or songs. At the time of confession and walking in the light, every member should get an opportunity to express himself freely. Patience, acceptance, support and sympathy are essential elements for building up any member of revival groups. Prevenient grace, forgiveness, atonement, reconciliation and corporate relationships should be borne in mind.

Members of a group turn great simplicities into over-simplification of images. Some revivalists, however, have stood firm on persons' condition of sin and their need of grace, the efficacy of Christ's atonement and the indwelling power of the Holy Spirit. They stick to persons' need of a saviour; they have accepted Christ's risen power through the presence of the Holy Spirit. This concept of human nature and human needs should be extended to each stage of human life cycle. Prevenient Grace, forgiveness of sin and tremendous joy, articulated in revival meetings, need to be expressed in daily marriage and family life.

Weak members of family groups must be understood, accepted, loved and helped to struggle with their own weaknesses. Extroverted and introverted members of the group need to be helped to gain insights into their unmet needs. Supportive counseling and sensitivity exercises may be of help to different representatives of age groups. It must be remembered that revival groups, though dependant on the promptings of the Holy Spirit, are social organisms which must go through the six steps⁵⁵ each human group must experience.

⁵⁵H. J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), pp. 31-34.

1) Initial anxiety: each group member seeks to test and attempts to relate to others. That is, some members try to lead the group or reveal their defensiveness.

2) The honeymoon: members come to the social group organism to gratify their unmet needs or hangups. It is nice to meet other people from different families; to get away from loneliness or boring experiences of life.

3) Frustration and questioning: it is the frustrating and depressing stage, for each member has personal hidden and unexplored agendas. Each person may quietly ask, "How can I trust the group in order to disclose my mask or pain? These people of God may think I'm crazy or abnormal! Maybe I should keep quiet or start a hymn which all could join. Let someone else first speak or lead the group." All these questions reveal anger, conflicts, distention, and a cry for relatedness, closeness and trust, for meaning and purpose of the life of the group. If one tries to save the souls of members of the group, men and women who hate authoritarian and domineering personalities may quit the groups after the first or second sessions.

4) Risking and trusting: eventually members begin to "open up" by sharing their pains, deeds, fears, disap-

pointments and hopes for new change of life. This stage needs mercy, sympathy, understanding, unconditional positive regard, empathic and therapeutic acceptance. The absence of these elements of love may result in one's regression.

It should be made clear to the revivalists that a person's tendency is to dominate a group, that is the perpetual temptation of the human mind to crave for sight, to oversimplify the complexities rather than to walk by faith.

5) Effective growth work: this stage is dependent on the climate of the group which may be productive or unproductive. A sense of cohesion that may emerge from contact, commitment, interpersonal relationships and mutual trust for sharing experiences. The idea of the sharing of problems is therapeutic because of peer identification as the family of God through Jesus Christ, Lord, Saviour, and the author of interpersonal relationships. God remains the Ground of Being and Ultimate Reality who grants wholeness through His family. As children of God, persons must seek to be born at every moment. To live is to be born. When death occurs, existential awareness of one's potential and responsibility stops.

6) Closing: leaders of the family of God, as such, must seek to help members of the revival group in areas of unfinished business. Growth goals must be rechecked, evaluated and restrategized for constructive continuity of the group. Perhaps it will be helped to let each member of the revival group evaluate the process of the group each meeting. From there the group may even think of a task force, social action, family and marriage care and counseling.

It is advisable to have the group divided into small sections of six to nine members for divergent social, religious, educational and counseling purposes. Small groups may be equated with families which consist of parents, sisters and brothers who struggle for growth together. Each one may say, "You are my brother or sister, father or mother, I know we are related and have unity. We share needs, fears, disappointments and hopes. Life is great, thank you God for our life together. My group and I shall share this experience of salvation with other families of our community and society."

8. Further Study and Research:

Readers of this study are reminded of the fact that this research is not final, it is the beginning of exploration of the relevance of the human life cycle for marriage and family education and counseling among the Bantu of the West Lake Region of Tanzania.

The author, therefore, is open to suggestions, cooperation, further research in the field of social sciences or humanity. Let us help bring people together in schools, hospitals, religious organizations and social communal centers for dialogue for a constructive and continued psycho-historical, descriptive and experimental research among our people. In so doing, we will be able to serve our people for a responsible and constructive life which may emerge from inreach to outreach and upreach.

APPENDIX

APPENDIX A

Haya (mostly Ihangiro) indigenous names

WEST LAKE REGION, TANZANIA

<u>Name:</u>	<u>Its implication at birth:</u>
1. Baninikana	(he) born when his parents were being mocked by neighbors for everything
2. Tibendelana	(he) born when neighbors were jealous of his parent's possessions
3. Bajangulana	(he) parents were at the time being disregarded as incapable of raising a family
4. Tibeijuka	(he) name given by grandparents to indicate that their son and/or daughter-in-law had shown signs of disregard for parents (or inlaws)
5. Bebwa	(he) --same as for Tibeijuka
6. Batamuzi	(he) parents gave him the name as an indication that someone or certain people were perpetrators of his family as the couple could not bear more children
7. Kakulu	(he) the second-born of twins
8. Kato	(he) the first-born of twins
9. Mukabatabazi	(she) born at father's return from fighting a war or some major undertaking
10. Tibenena	(he) his parents were referring to some opponents whose speech was never controlled, and yet it usually referred to his parents
11. Bandiheihi	(he) born at a time when unfriendly people (e.g. witches) were believed to be nearby--perhaps ready for killing the baby
12. Beijanako	(he) with reference to some untrusted and uninvited visitors who came over after he was born--but they were suspected of bad intentions
13. Mugasha	(he) name given according to the order given by the spirit of his clan--Mugasha--that the baby, if a boy, must be called Mugasha-- the con-

- 317
14. Kamala (he) troller of rain and wind
born at a time when his parents had only girls and no boys at all
 15. Bakambonahoki (she) a complaint against ill-actions done by some people against the parents
 16. Mwehonge (he) born at a time his parents were still expected by his grandparents to go to them (g-parents) to repent before the baby got affected
 17. Ndyeshobola (he) asking nobody's advice in family's affairs
 18. Kemilembe (she) born at a peaceful moment
 19. Tibashemelewa (she) born when some neighbors were believed to hate the baby's family
 20. Byarwango (he) charging that people (in the parent's village) were jealous of the number of children in the family
 21. Kayumbu (he) born with a very dark skin
 22. Kanigaba (he) born at a time when his parents were doubtful if he, like previous ones, would not die
 23. Kabeba (he) born very slender
 24. Kasenene (he) slender at birth
 25. Kikobe (hē) fat, and as black as a baboon
 26. Ruhasha (he) a twin
 27. Mugumbu (he) deep dark-skinned
 28. Mulaki (he) born during the German colonial period in bukoba
 29. Tilukeizire (he) his brothers having died, it was hoped that he might live
 30. Tikyomwe (he) expressing grief due to the death of the newly born baby's mother or father
 31. Machumu (he) one whose father was brutal
 32. Bweichumu (he) --same as for Machumu
 33. Bejumula (he) name given to him by parents or grand-parents referring to anybody who was unduly concerning himself with the family affairs
 34. Kabahahura (she) her parents making reference to past disagreements between them and their own parents, rather successfully
 35. Igangula (he) born of parents whose clan was brave or exploitative
 36. Bibantaho (he) reflecting innocence of parents about different charges made by others
 37. Ndiganja (he) parents expected him to be the most favored of all their children
 38. Kabakule (he) having been disturbed by an undesired act of neighbors, his parents gave a warning that they would be protected/revenged for by their sons after they grew

39. Mugalula (he) born at a time when his mother 318 was divorced or had left her husband in disgust, but she returned as she brought home the baby
40. Batinaki (he) name given by parents who indicated that they feared nothing in particular
41. Bakasikyaki (she) there were repeated wicked acts of some people against her parents
42. Nyambwohi (he) a grandparent gave the name complaining that his/her son and/or daughter-in-law were not rendering their due service or help
43. Mukabachwezi (she) name given in order to propitiate family spirits which were demanding a female slave to serve them
44. Kokuhirwa (she) parents were delighted at her birth
45. Mujuni (he) God alone is (our) helper
46. Bakarutunda (he) some of the villagers were suspected of possessing fetishes which would be used to harm the baby
47. Tihigulirwa (he) after several children had died, it was wished by the parents that this baby would live, but they could not bribe death
48. Mukamugunda (she) born at a time when Omukama (chief) Mugunda II of Ihangiro ascended to the throne (1936)
49. Rutamisa (he) born at a time when many of his brothers had died
50. Biletwengoma (she/he) born to a spirit slave mother (omuzana) who was given to the owner of the spirit as an appeasement; then the spirit-owners became the new girl's parents
51. Bamalize (he) witches were believed to be determined to exterminate his family
52. Bahiganaki (he) a complaint of parents about unfriendly people
53. Bantulaki (he) --same as for Bahiganaki
54. Mujumuze (he) spirit of the family was believed to be killing members of the family even when care was being taken to appease him
55. Mushweki (he) one expected to relieve his parents during times of adversity
56. Tikilindugaho (he) indicating that his parents never intended to do anything bad to other people
57. Kokulamuka (she) indirectly informing one's opponent(s) that this baby-girl ought to be left to survive

58. Nobileki (she) an addition to a number of girls 319 only in the family--but the parents indicated that they loved and appreciated having this girl, too
59. Bendobwabo (she) reflecting the idea that several people care for their won success and not her parent's success
60. Kashabano (he) born as a result of untiring praying to the gods or God (?)
61. Niwagila (he) an expression of joy for success or for having received the baby as God's gift
62. Mitimingi (he) born after the first babies died, and he was supplied with some type of fetishes (in a form of cut branches--"engisha") to protect him
63. Batelanisa (he) complaint directed against some neighbors whose rumor-mongering was supposed to harm the parents
64. Balugahale (he) one who survived after he was born at a premature age
65. Bakagorwaki (she) born after statements were made by some neighbors that the mother was unqualified to bear any children
66. Bakambanja (he) having lost a number of children, his parents thought some people had plotted against their children
67. Nyamwiza (she) born next to twins
68. Byarwango (he) general statement that some people did not favor his parents' children and possessions
69. Kokutona (she) followed next time by twins
70. Ishengoma (he) a twin boy (when the other was a girl)
71. Rujumbi (he) one expected to become rain-maker
72. Kakwezi (he) born during the celebrations of a new moon
73. Kalabarunga (she) the only girl born in a family with boys--the girl born after several boys
74. Shurbila (she/he) born at a time when the parents expected success or more children in the future
75. Mukabagilagi (she) her mother had been well-behaving and giving help to her in-laws--hence the baby's name given by grandparents
76. Keilembo (he) one born out of wedlock, or born after years of divorce, but being the first baby--and brought to the

- mother's former husband; this system 320
is known as EBISISI
77. Keijagi (he) born to a mother who, on her wedding day, found a sister-in-law or brother-in-law's wife with a new baby--born on the same day
78. Kabelinde (he) a warning given by his grandparents to his parents to take extra care of the baby against bad people
79. Tibanagwa (she) another of several girls born to parents without any boy; she would be loved just like her sisters
80. Banura (she) born at a time when the grandmother had had trouble with her husband but she could not go away because she had to bring up her son
81. Ngemera (he) parents or grandparents indicated their intention to stand any hazards
82. Ruhilabake (he) his parents, having lost a few of their children, thought that only a few people are often lucky in getting children
83. Basimaki (he) reference made by his grandparents to his parents who had failed to appreciate the service rendered them by their parents
84. Nkamuhabwa (he) an expression of gratitude to God for having given his grandparents their son (new baby's father)
85. Tikyange (she) a baby girl born to mother who, on her marriage, was not a virgin--in which case Tikyange (not mine) would have to be taken to her real father, according to the BISISI custom*

*from Mr. and Mrs. Isaya Bakinikana, University of Minnesota, 1974.

APPENDIX B

MEMBERSHIP OF THE MAIN CHRISTIAN CHURCHES*

Kenya

African Brotherhood Church**	30,000		Indep.
African Christian Church & Schools	14,000		Indep.
African Gospel Church	15,000	(6,000)	
African Inland Church	130,000	(97,000)	
African Israel Church	60,000		Indep.
African Orthodox Church**	23,000		Indep.
Church of Christ in Africa	75,000	(33,000)	Indep.
Church of the Anglican Province of East Africa	200,000	(135,000)	
East African Yearly Meeting of Friends	76,000	(104,000)	
Full Gospel Churches of Kenya	7,000		
Gospel Furthering Fellowship	7,000		
Legion of Mary Church	90,000		Indep.
Lutheran Church in Kenya	7,000	(1,000)	
Methodist Church in Kenya	18,000	(11,000)	
Pentecostal Assemblies of God	100,000	(90,000)	
Presbyterian Church of East Africa	57,000	(44,000)	
Roman Catholic Church	1,050,000		
Salvation Army	108,000	(86,000)	
Seventh-day Adventist Church	81,000	(68,000)	

Tanzania

African Inland Church	110,000	(27,000)	
Assemblies of God	6,000	(1,000)	
Baptist Church of Tanzania	5,000		
Church of the Holy Spirit**	4,000		Indep.

*extracted from World Christian Handbook , 1968.
 Figures in brackets are those given in 1962.

**Figures for full Church members only

Church of the Anglican Province of East Africa	318,000	(94,000)	322
Evangelical Lutheran Church In Tanganyika	456,000	(300,000)	
Moravian Church	72,000	(59,000)	
Pentecostal Assemblies of God	10,000		
Pentecostal Churches in Tanzania	25,000	(15,000)	
Roman Catholic Church	2,400,000		
Seventh-day Adventist Church	26,000	(28,000)	
Tanganyika African Church**	3,000		Indep.
Tanganyika Mennonite Church	10,000	(8,000)	

Uganda

African Greek Orthodox Church	10,000		Indep.
Church of Uganda	1,500,000	(826,000)	
Pentecostal Assemblies of God	10,000		
Roman Catholic Church	2,250,000		
Seventh-day Adventist Church	8,000	(10,000)	Indep.
Society of the One Almighty God	57,000		

Numbers of Roman Catholics

	<u>1949</u>	<u>1963</u>
Kenya	323,772	1,027,614
Uganda	984,191	2,143,404
Tanzania	709,384	1,781,914

APPENDIX C

MEDITATION ON LUKE 10:25-28¹

An expert in the interpretation of scriptures asked Jesus: "What must I do to experience abundant life?" And Jesus replied, "You tell me! How does the scripture read?" He answered, "You must love the Lord your God with all your heart, all your soul, all your strength, and all your mind; and your neighbor as yourself." Jesus commented, "Just so! Do that, and you will live abundantly."

That's our focus, and to get us started I share these thoughts with you. They are not "out for adoption", but only to stimulate response:

The scripture does not say you must love your self; rather it assumes that you already do, and that your love of self is an appropriate measure for your love of neighbor, and love of God.

And it's so! I do love my self. In fact, the self I am has supreme value to me because the self I am IS me. Each of you does love his/her self; the self you are has supreme value to you because the self you are IS you.

The self I am is NOT my body; but I use my body in every aspect of self-expression.

The self I am is NOT my mind; but I use my mind to make every form of self-expression as productive as my abilities and experience will permit.

The self I am is NOT my appearance, my performance, or the products of my activity; for these are more the measure of the equipment I have at my disposal, and the opportunities available for its development and use, than they are a

I LOVE the self I am; I USE the equipment I have at my disposal.

The self I am is EQUAL in worth to the self you are. The equipment I have available to me is UNEQUAL in strength and capacity to the equipment you have available to you.

To love you (my neighbor) is to honor an EQUALLY WORTHFUL self--is to affirm the infinite worth of the self you are, as I affirm the infinite worth of the self I am.

Love is not a response to a body; otherwise selves with unhealthy, unshapely bodies would get little or no love.

Love is not a response to a mind; otherwise, selves with moronic or demonic minds would get little or no love.

Love is not a response to talent; otherwise, one-talent selves would get little or no love.

Love is not a response to appearance, performance or products; otherwise, selves with mediocre equipment, and only slight opportunity for its development and use, would get little or no love.

Love is affirmation of you as a supremely-worthful self, NO MATTER WHAT equipment you have, or how you use it. Body, mind, talents, performance determine only the MODE OF RELATING, not the ATTITUDE in which it is done.

For me to love you, and for you to love me, AS WE LOVE THE SELVES WE ARE, is to love God with all the heart, all the soul, all the strength, and all the mind. But, all self-expression is imperfect because all equipment is finite, and so all loving is also imperfect EXCEPT ONE'S LOVE FOR THE SELF HE/SHE IS. That's INNATE--PERFECT!

¹Frank Kimper, Professor of Pastoral Care, School of Theology at Claremont, 1973. (Duplicated)

APPENDIX D

Erikson's "Eight Stages of Man"¹

	A Approximate Age	B Psychosocial Crisis	C Significant Relations	D Psychosexual Stages
I	Birth to 15 months	Trust vs. Mistrust	Maternal person	oral-respira- tory, sensory- kinesthetic (incorporative)
II	15 months to 2½ years	Autonomy vs. Shame, Doubt	Parental persons	anal-urethral, muscular (retentive- eliminative)
III	2½ years to 6½ years	Initiative vs. Guilt	Basic Family	infantile- genital, locomotor (intrusive- inclusive)
IV	6½ years to Puberty	Industry vs. Inferiority	School and Neighborhood	"Latency"
V	Puberty and Adolescence	Identity vs. Identity Diffu- sion and Role Confusion	peer groups leader models	Puberty
VI	Young Adulthood	Intimacy and Solidarity vs. Isolation	Partners in friendship, sex, cooperation, competition	genitality
VII	Middle Adulthood	generativity vs. stagnation, self-absorption	Spouse and Larger Community	
VIII	Later years	Integrity vs. Despair	Mankind "my kind"	

	E Psychosocial Modalities	F Lasting Strengths	G Elements of Social Order
I	To get and To give in return	Drive and Hope	Religion Cosmic Order
II	To hold (on) To let (go)	Self-control and will power	"Law and Order"
III	To make, go after To "make like", play	Direction and purpose	Ideal Prototypes
IV	To make things complete, to make things together	Method and Competence	Technological Elements
V	To be oneself (or not to be) To share being oneself	Devotion and Fidelity	Ideological Perspective
VI	To lose and find oneself in another	Affiliation and Love	Patterns of Cooperation, Competition
VII	To make to be To take care of	Productivity and Care	Culture, Education, Tradition
VIII	To be through having been To face not being	Renunciation and Wisdom	Wisdom

¹ Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), p. 166. Distributed in Mrs. Patricia Doyle's class, School of Theology at Claremont, Spring 1970.

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74

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MICROFILMED—1975