

**THE CONCEPT OF MAN IN THE FRAMEWORK
OF THE BANTU ONTOLOGY: THE CHAGGA CASE**

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**A Thesis Submitted in Fulfilment of the Requirements for the
Degree of Master of Arts in Philosophy of the Open University of Tanzania**

2013

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The undersigned certify that this THESIS entitled “THE CONCEPT OF MAN IN THE FRAMEWORK OF THE BANTU ONTOLOGY: THE CHAGGA CASE” by EUREMENTYNEY ALOYCE MWACHA, was carried out under the supervision of DR ADOLF SIMON MIHANJO and has been read and recommended for acceptance by the Open University of Tanzania in fulfilments for the award of a Degree of Master of Arts of the Open University of Tanzania.

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DEDICATION

To

Ruwa the Almighty

To

My parents Aloyce and Angela

To

My lovely Family

To

African Philosophers

“I don’t think I could rise alone to these intellectual heights! But you see me at these horizons because I stand on the strong shoulders of brave and humble intellectual giants.”

(Eurementyney Aloyce Mwacha)

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ABSTRACT

This thesis investigated the problem of the concept of man in the frame-work of the Bantu Ontology. The case study for this thesis was the Chagga who are the Bantu group situated in north eastern Tanzania surrounding Mount Kilimanjaro. Drawing the sample of the study from three Wards of Okaoni, Kibosho Mashariki and Kibosho Magharibi of Moshi District Council the study employs ethno-philosophical approach focussed on the gathering qualitative data some of which are presented in tables and charts, while most of the stuff derived from both group and personal interviews are presented thematically and in a discourse form. The major instruments of data collection were the interview schedules. In addition to the empirical findings, the secondary data collected in the style of literature review are presented in Chapter 3 and 4.

The findings of this thesis reveal that philosophy of the Bantu is the custody of the society rather than individual's intellectual property. Man is conceived as an eternal rational being validated by the right relationships to the ontological network of the Supreme Being (SB), Lively Living (LL), the Living Dead (LD), non-living existents and the nature. For the first time the Bantu Moral Pendulum, Bantu Panorama of the Soul (BOPS) and Bantu Flow of Life Energy (BOFE) emerge within the Bantu Philosophy. At last the researcher recommends the areas of the further research with aims to extend this study.

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LIST OF ABBREVIATIONS AND ACRONYMS

AFL	Afterlife
AP	African Philosophy
ATR	African Traditional Religion
BAO	Bantu Ontology
BMP	Bantu Moral Pendulum
BOFE	Bantu Ontological Flow of Energy
BOPS	Bantu Ontological Panorama of the Soul
BPH	Bantu Philosophy
CTV	Chagga Traditional Values
DA	De Anima
LD	The Living Dead (The Spirit of the Dead)
LL	The Lively -Living (The Living People)
n.d.	No date
n.p.	No page
NT	The New Testament
OT	The Old Testament
OUT	The Open University of Tanzania
PL	Present Life
PT	Pentecostal (ism)
RC	Roman Catholic(ism)

SB Supreme Being

VF Vital Force

DEFINITIONS

- Age set:** Refers to Social category or corporate social group, consisting of people of similar age, who have a common identity, maintain close ties over a prolonged period, and together pass through a series of age-related statuses. This is in contrast to an age, through which people pass individually over time
- Bantu:*** Refers to a family of Niger-Congo languages spoken in central and southern Africa a member of any of a group of African peoples who speak Bantu languages. *ba-*, a plural noun classifier + *-ntu*, noun base meaning “person” in several Bantu languages
- Chagga:** Refers to a Bantu linguistic group that speaks Chagga language from Kilimanjaro and Arusha Regions of Tanzania.
- De anima:*** Refers to a major treatise by Aristotle on the nature of living things it is derived from the Latin word *De Anima* – On the Soul.
- Ethnophilosophy:** Refers to a Philosophical research executed under ethnographic methods

- Ethnology:** Refers to the branch of anthropology that compares and analyzes the origins, distribution, technology, religion, language, and social structure of the ethnic, racial, and/or national divisions of humanity. Compared to ethnography, the study of single groups through direct contact with the culture, ethnology takes the research that ethnographers have compiled and then compares and contrasts different cultures.
- Epistemology:** Refers to a theory of knowledge - the philosophy concerned with the nature and scope of knowledge.
- Living dead:** Refers to the spirits of the dead people
- Living-living:** Refers to the living people at the present life
- Ndu* also *muntu*:** Refers to Man /human person singular form of the *Bantu* or *wantu*
- Phaedo*:** Refers to Plato's *Phaedo*; one of the great dialogues of his middle period, along with the *Republic* and the *Symposium*.
- Ruwa*:** Refers to Chagga name for the Supreme Being akin GOD the Almighty.
- Soul:** Refers to the incorporeal essence of a person or living thing

- Warimu:* Refers to the souls of the departed people (Kiswahili - *mizimu*), mostly malevolent ones.
- Kiyamba :* Refers to a piece of land in the Chagga lands, allocated to a family member by either his parents or the clan.
- Kiungu :* Refers to solemn annual gathering that all members of a clan or sub-clan must attend unless he or she is excommunicated for a grave mistake or insanity.
- Waku or Wakuu:* The living dead who are benevolent, also known as ancestors.

CHAPTER ONE

1.0 INTRODUCTION TO THE RESEARCH

1.1 Introduction

This chapter introduces the research problem. This is accomplished by describing the background to the research problem, statement of the problem, research objectives, research questions, significance of the study, limitations of the study, scope of the study, and thesis organisation.

The aim of this thesis is to investigate the ontological basis of the Bantu concept of man with reference to the Chagga people. It starts with the researcher's controversial experience and goes further to the scholarly controversies on the African and or Bantu philosophy which together contextualise the research problem.

The Chagga ethnic group are the object of this thesis. However, plainly speaking there are no ethnic groups that call themselves "Chagga" in Kilimanjaro or Tanzania. Rather the surviving people with this name have a diverse history as they came from different corners to take asylum in the forests around Mount Kilimanjaro and Mount Meru in Kilimanjaro and Arusha regions respectively. According to Spear and Kimambo, (eds.) (1999), and the main respondents in this study like Aloyce Lekundayo (64), Justine Manolia (c.52) Tigiti Sengo, (c.65), Simon Waane (c.55) and others these people have diverse descent and history but they have centuries of blending together to form an ethnic group of their own. Etymologically the term Chagga was the name given to the

people living under the feet of Mount Kilimanjaro by the outsiders; and that none of their dialects corresponds to the name. According to Lekundayo, and Justine Mwacha, the term “Chagga” is probably derived from Bantu words “*saka*” “*Chaka*” which simply means a bush or the jungle. Moreover, this could have other several meanings as the “*mcha-ka*” or “*ncha-ka*” could mean the one who lives in the bush or forest. In Kiswahili “*Uchakani*” simply means “in the bush, in the jungle” or wilderness; and that could apply also to the people who took their sanctuary on the slopes of Mount Kilimanjaro which by then was surrounded by thick bushes and dark forests. The term also was associated with the nouns “*ka*”, “*kany*” or “*keny*” meaning home and an adjective “*ncha*” or “*mcha*” hence *mcha’ ka* (Kiswahili *mja kaya*) meaning the home-comer. Hence, “*mchaka*” or “*ncha Kenny*” literally was meaning the home-comer. It was maintained that those who lived away from *keny* (home), lived in *sakeni* meaning in the wilderness (in Kiswahili *nyika*), hence known as *kya-saka* or *sha-saka* the Shambala and other neighbours call a non-member of their society *mnyika* in the same sense of *kya saka*.

The above authors and respondents almost attribute this notion partly to the coming of the foreigners. Lekundayo and Manolia for example believe that, when the Germans came to Kilimanjaro, they seemed to have a linguistic problem, that they were not able to pronounce “*uchaka*” but “*uchagga*” and these were, in all probabilities the first ones to label the people near forests of Mount Kilimanjaro or “*Uchakeny*” “*Chagga*”.

Neither 'g', nor 'z' nor 'v' sounds are found in the Chagga phonology, in all its diverse dialects.

Therefore, the term "*Chagga*" is a given and not an original as the common people themselves to date use "*nchaka*", for a member and "*kichaka*" for their language and things attributed to the people or their language as a general term that embraces numeral groups. In addition "*uchakeny*" refers to a place for persons, language and the country (land) occupied by them. Specifically there are *Wa-Kibosho*, *Wa-Machame*, *Wa-Rombo*, *Wa-Marangu*, *Wa- Mochi*, *wa- Uru* and *Wa-Kahe*. However, the same people are found around Mount Meru and further western parts of Kilimanjaro under the names such as *Wa-Rwoo* (Wameru) and *Wasiha*, to name a few, all situated in Arusha and Kilimanjaro regions respectively. Therefore, this study was conducted among the people of such a history, and from whom the researcher descends.

1.2 Background to the Research Problem

Motivation for this research comes from the researcher's own controversial experience as revealed in two anecdotes. Firstly, the researcher being a Chagga of Kibosho by ethnicity was brought up in the Catholic tenets where he saw in the Catholic Church the incorporation of the traditional values into the Church and Christian life before he was converted to Pentecostalism at his late adolescence. In the new denomination of the Pentecostalism his perception of things changed drastically. With Pentecostal doctrines the researcher found that most of the Chagga traditional values were rendered to sinfulness and backwardness. Social disposition were no longer the same as to him the

non-Pentecostal members of his society were now regarded as degenerated, gentiles and worldly ones. Of course, the researcher had to renounce the old lifestyle for his second birth. To his wonder with time his parents and other members of the society learned this situation and were lamenting on him while some went to the point of daring to tell him that he was almost dead. “How potential was our blooming lad” some members once lamented.

It happened that when the researcher’s elder brother passed away in 1992, it was clear that the researcher was the right one who was supposed to inherit his deceased brother’s effects including the “*kiyamba*” which is a piece of land allocated to a family member by either his parents or the clan in respect to his birth right (Nyaku, 2010). However, his young brother was to take the Researcher’s part as if he was no longer alive. Even the clan stopped inviting and informing him about annual meetings known as *kiungu* which is a solemn annual communal gathering of kin and kith that all members of clan must attend unless the member is excommunicated for a grave mistake or insanity (Kiria, 2010). When he investigated the reason he found out that the family reckoned him as if he was no longer an identical man. Soul, blood and flesh were not sufficient to qualify him as a living man. He found himself alone as none of the family member had confidence in him as before.

When he tried to cope with this situation he was baffled to hear that there were new in-laws that are to say his deceased brother had married after five years of his death and burial. They told him that other members of the family knew about it he was the only

one who did not know about it. The researcher was wondering to see not only the dead marry but also the family take trouble for the dead while they overlooked him the living one. Furthermore he asked himself about the contradictions of the Christians and the church, namely the Catholics who contextualized their teaching to accommodate African traditional values which were called paganism and the Pentecostals who dismiss traditional values in the wholesale leading their converts and congregation to separate themselves from the family and their community network respectively. In the 1Cor. 6:14-18 the Bible commands the believers to come out from the company of unbelievers. Roman Catholics have the standing that the light shines in the darkness John 1:5; and that the church is like the salt and light that the salt has meaning where it is needed to season, cure and preserve and the light has meaning in the darkness (Matt. 5:13-14).

The researcher was *keen* to know the concept of Man among the Chagga mind or to be specific he was curious to know what a man is in the Bantu ontology. This experience made the Researcher to rethink about the justification of the assertion that “...*they the African have no theories and no doctrines. The only thing that matter, to them so they think, is the carrying out of certain traditional acts, preserving contact with the past and with the dead*” (Tempels, 1959 p. 16)

At this point, the Researcher wanted to investigate at the outset through exploring the available literature from both western and African thinkers to rummage around the level of truth that lies behind this controversy about the concept of man from the Chagga

standpoint. This intellectual odyssey culminated in the original empirical fieldwork executed as per chapter four. The Researcher limits his study to the concept of man according to the Chagga people, although he will here and there refer to African writers to shed light on some particular points in the Bantu and Chagga ontology and practices. As far as the researcher is concerned, no one has done a research of this nature. However, different people have written various books and research papers on topics such as culture, philosophy and language. One of such works is that of Felician Mwacha (2002) *The Structure of Chagga Marriage Proverbs* in this work, Mwacha presented the wisdom of the Chagga literature and the structure of their marriage proverbs. Another one was that of Geoffrey Kirango (2001) who worked on the Chagga concept of the universe. This work highlights the Chagga cosmology. Kirango concludes that the Chagga cosmological perception of the universe sees all beings within the universe as being in the motion in a harmonious relation . . . established by God.” Naachocharuwa, (2009) is one of the contemporary works done on the Chagga Ontology. Naachocharuwa casts some light on the concept of being; he divides the beings into two categories. The first category of being is that of the living things (animated beings); while the second category is that of the non-living (unanimated beings). Albeit the light got from the above work the concept of man is not fully presented as the main concern of Naachocharuwa was not man but another contemporary work that contributed to this work was that of George (2009), which in addition to its contribution to the understanding African foundations of morality, gives some historical background of the Chagga people. It shows that the Chagga population

is a mixture of many tribes from different places (Ibid). These works, on the Chagga philosophy, gave the Researcher a first-hand general knowledge on the Chagga people. The researcher used them to cast light to the Bantu ontology especially on the concept of man.

The study of this nature, as the history of human development shows, depicts that the mode of being in every human individual is a difficult reality that needs to be clarified repeatedly. The core point to understand is that man is *one being a union* of body and soul whose nature is rendered intricate by the virtue of such a union. The above works have not dealt with the ontological problem of the relationship that exists between the body and the mind. In this work the power of ontological network and moral values over an individual existence is discussed which makes an important contribution to both the Bantu ontology (BAO) in general and the Chagga ontology in particular.

To define what a man is, is of crucial importance. ‘Definition of man’, remarks Ocampo (2005):

...is a crucial philosophical problem because it can either terminate in the real knowledge of man or a mistaken “illusion” about his particular mode of being. The terminus of the desire to know is the definition: “The natural desire of the rational creature is to know everything that perfects the intellect, namely, the species and genera of things, and their essences (*rationes*). . . .We do not invent definitions because we are not the ones responsible for the nature that we possess; we discover definitions because we have the capacity to know the reality of things (n.p.)

Here Ocampo asserts that, man has the ability to discover the definition of being. If it is so then, this study assumes the attainment of possibility of the philosophical body of knowledge among the Chagga. More interesting is that in this Endeavour the study

takes *ndu* - '*man*' himself as its subject. The man is the subject, as the major concerns of philosophy are God, man, and the universe and is always man in the centre. Not because of the African milieu, that of being anthropocentric but as it is, this simply means that the rest e.g. God and the Universe constitute the subject of man while man is both the subject and the object himself. Words of Frederick, (1966) well emphasize this when he remarks:

Whether man comprehends himself in terms of subjective thought, of objective nature, or of both he remains within the limits of merely intellectual and theoretical contemplation. He is always more than he is able to comprehend himself. While taking himself as an object, he is also a subject, which apprehends and knows itself (Frederick, 1966 p.8).

The researcher was enthused, firstly by the desire to know what qualities make a man to be what he is in the Chagga perspectives hence the essence of man. In addition, he wanted to reveal any values that can contribute to human knowledge about man in the Bantu context albeit the controversies faced by African philosophy from some thinkers of different generations. The claims that Africans cannot have a critical or logical thinking and that they do not have a philosophy were not worthy ignoring. For example an encounter with words of such scholars as Hegel, (1956) touched the researcher's curiosity about the position of the Bantu mind at large and of the Chagga in particular which he thought needed further investigation.

Hence this study was intended to search for the doctrines of man in the Bantu society, and precisely in the Chagga society with aims to understanding the way a man understands the *Man*- [the term *Man* here is taken with reference to Bantu language

where the word is a neuter gender. The term *ndu* in Chagga or *muntu /mtu* in Swahili mean the **human person** regardless of his or her sex and other personal qualities]. As said above the problem of philosophy is concerned with three main areas namely, the world, man, and God. Around these issues various branches of philosophy have developed (Mattei, 2007). However, man has been the subject under study for centuries and has been approached from different points of view. It has come to the researcher's understanding that; the major instruments used to interpret man have remained for a long time to be two, namely religion and philosophy. A religious perspective elevates man to the level of a special creation of God. Religions like Judaism and Christianity elevated man to the rank of a divine steward, akin to the representative of God on earth. In *Genesis 1-2*, God gives a man the rule of the earth before his fall as recorded in chapter three of the same book. With the arrival of philosophy, however man was seen more and more in a secularized way, as a "*rational being*" and his rationality soon became a rich field of philosophical investigation that gave origin to epistemological, ethical, psychological, political, aesthetic, and metaphysical reflections.

To contextualize the study let it become clear that, man's search for his nature and essence is as old as human himself. However, the objective of human enquiries has never changed. The desire to **know** is the major aim of the voluminous records for centuries, and today it remains researcher's enquiries. However, is this desire to know embodied in the nature of man, or was it the product of nurture offered by the environment that befalls some lucky elect races, who happen to be predetermined by

either nature or the Supernatural power? The Researcher does not agree with the generalization of the humanity just like those who have denied rationality to some races. From the light present delaying the above questions as to be determined by the findings of this study, let at this point the problem be contextualized.

The history of philosophy indicates that the discussion of what man *is* passes through the explanatory media of the soul and intellect and shows how these two elements, namely soul and intellect figure in him. The utterance and observation that *hic homo intelligit* presupposes the anterior position that by nature each man possesses a soul that is intellectual. Nevertheless Acampo, (2005) asks in what way this view should be interpreted. There is no conclusive answer hitherto.

The earliest writings of the Greeks Homer, and Hesiod, the pre-Socratic philosophers assume that human beings consist of soma, psyche, and *pneuma*, the recognizable roots of such modern words as psychosomatic and pneumatic. As in the word “psychology,” the Greek psyche meant something much more like “mind” or “personality”. In order to have something like what we now mean “soul”, we must think of a compound of “mind” plus “spirit”, or psyche-plus-*pneuma*.

1.3 Statement of the Research Problem

This thesis addresses the problem of the concept of a man in the framework of the Chagga ontology. The problem that originates from firstly, the Researcher’s own controversial encounters that the living one is counted dead while the dead one is

counted as living and marries as if he were alive. Secondly, his religious experience in the Catholic Church first and then in the Pentecostal denominations made two worlds, which were never harmonised in him. The former Catholics seemed to support the Chagga traditional values while the latter denomination disowned most of them and apparently seemed to corroborate with some thinkers with the stance that African values are worthless. “...*they [Africans] have no theories and no doctrines. The only thing that matters, they think, is the carrying out of certain traditional acts, preserving contact with the past and with the dead.*” (Tempels, 1959 p.16)

The above statement makes the concept of man in the Chagga so indefinite. Notwithstanding the works done

on this subject of man from the ontological point of view, to date no one has satisfactorily solved the problem of the concept of man with reference to the Chagga ontological framework. Therefore, this work is an attempt to fill the gap.

1.4 Purpose, Goals and Objectives of the Study

The terms purpose, goal, and aim are often used interchangeably, as synonyms for one another. Their meaning implies the broader, more abstract concept of “the end towards which the effort or ambition is directed” while objective denotes the more concrete measurable and more speedily attainable “concept of such end toward which effort and ambition is directed”. The one goal (purpose or aim) is the “dream”; the other “objective” is the steps to be taken one by one to attain those dreams (Fouché 2002).

1.4.1 Purpose of the Study

Research in social studies serves many purposes. Three common purposes are exploration, description and explanation (Babbie and Mouton 2001). The purpose of this study is exploratory. Bless and Higson Smith, (1995) assert that the aim of exploratory research is "...to gain insight into a situation, phenomenon, community or individual."

The purpose of this study is therefore, to explore the problems of the concept of man from the Bantu ontological perspective with special reference to the Chagga of Tanzania.

1.4.2 Goal of Study

According to Fouché (2002) the words aim and goal can be used interchangeably to refer to "...end towards which effort or ambition is directed". The goal of the study is to determine the nature of man as a being in the framework of the Bantu Ontology.

1.4.3 Objectives of the Study

According to According to Fouché (2002) objectives are "...steps one has to take, one by one, realistically at grassroots level within a certain time span, in order to attain" the aim or goal. Fouché (2002) continues that, objectives should be specific, clear, and achievable."

A research project of this nature has a number of goals. The researcher states the general aim of the study before going on to a brief discussion of the specific objectives of the study.

1.4.3.1 The Main Objective

The main objective of this study was to present through ethno-philosophical approach the concepts of man in the Chagga point of view. The researcher thinks that, ethno-philosophy suits this study as it can compensate some of deficiencies of the other approaches in the study of African ontology in general and Bantu Ontology in particular. Other approaches used in some works were not capable to offer an authentic Bantu concept of man; hence failed to add further philosophical insight in the concepts of man in relation to after-life (AL) and the ontological chain - other beings i.e. the Supreme Being, and the time. Other aspects are man's relationship to time. That man as an ontological being cannot hang aloof or conceive his existence independent of time – motion, other realities or existences and nature in the framework of Chagga Ontology.

Since to make a valuable contribution towards scholarship in philosophy from a point of view of the Bantu of Tanzania in general and the Chagga in particular. The main concern in this thesis was to offer an ethno-philosophical examination and understanding of the reflection of man in the Chagga world-view.

1.4.3.2 Specific Objectives

Since this research centres on the concept of Man in the framework of the Bantu Ontology, important specific objectives of this research were:

1. To survey a credible research in Philosophy as General and ontology in particularly, in order to understand the concepts of being as presented in philosophical works.
2. To gain a critical insight into a wide range of approaches used in the African metaphysics in general, and the Bantu Ontology in particularly. The importance of this is that it aims at gaining an understanding of the relationship between approaches and results of the works about the Bantu philosophy.
3. To show the way this subject has been approached from those various perspectives, and presuppositions and why such attempts would not satisfactorily be able to resolve the Ontological problem at hand by the growing literature on African metaphysics in general and Bantu Ontology in particular.
4. To find out and present from the available sources the concept of man in the framework of the Chagga Ontology.

1.5 Research Questions

The researcher starts with the main research question and proceeds to specific research questions.

1.5.1 The Main Research Question

The problem above has led the researcher to formulate the following main research question:

“What is the concept of man in the Bantu ontology, and how have the Chagga as part of Bantu people interpreted human existence?”

1.5.2 Specific Research Questions

The study was executed under the following questions:

1. Do the Bantu and the Chagga in particular have a philosophy that differs from the western world?
2. Why is ethno- philosophy the most appropriate approach that well suits the study of the Chagga mind-sets in particular?
3. How valid is the assertion that for the Chagga, *man* is ontologically a social being who can be conceived in his relation to the entire ontological network of the living, the dead, the Supreme Being (SB) and the nature?
4. Is it true that, Bantu knowledge is a secrete acumen that is transmitted to the purported members of the community, and that no intruders can penetrate to the whole truth of the Bantu Philosophy (BPH)? In addition, since to most of African societies to trick the alien about secrets of the community is consented; then the non-African scholars can hardly present an accurate account about Bantu mind-sets?

5. How valid is the notion that right relationships with the Supreme Being (SB), nature, spirits and property affect his being? - that is to say, right actions, right place, and right time, right persons for different purposes are one of Bantu ontological pillars.
6. How true is the notion that, in the universe, man occupies the place of a *divine steward*, and that for man everything was created, and everything must serve man?

The answers to these questions are the findings of this thesis. These questions were simplified to suit the levels of respondents to allow a thorough treatment of each question.

1.6 Significance of the Study

The significance of this study is firstly, to contribute towards the scholarship of philosophy and spirituality within Bantu Ontological framework. The researcher is a Bantu, and that the case study is the Chagga- Bantu whom the researcher makes a part. The Researcher believes that this is a deep study as it is the story of a lion by the lion himself. The researcher being versed in Christian theology and Western Philosophy ensured that the study results were out of good judgment of doctrines in both fair and critical manners. It is the researcher's hope that this study shall also be a methodological rule between the contending camps about the African ontology and the Bantu concept of man.

Secondly, the findings offer a source of reference to the growing number of African scholars in the fields of philosophy, theology, anthropology and other disciplines who desire to make advanced study on the African Philosophy and Ontology in particular.

1.7 Scope of the Study

The study was confined to a particular branch of philosophy, namely ontology. Geographically, the area of the study is the selected wards of Moshi (rural district) in Kilimanjaro, located in North Eastern Tanzania. Since the Chagga people share common concepts notwithstanding their diverse dialects and origins, the findings from any part of the ethnic group can cast light to the entire society. Therefore, for convenience and due to the limited budget allocated to the study, data were conducted in the three wards of Kibosho-Okaoni, Kibosho-East and Kibosho-West, in Moshi Rural District.

1.8 Limitations of the Study

Two limitations need to be acknowledged and addressed to, regarding the present study. The first limitation derives from the nature of the Bantu Philosophy. The Bantu philosophy is an ethno-philosophy that makes the present study a interdisciplinary one because it employs an ethnological approach to study the philosophy of a selected ethnic group. There are apparent dangers likely to appear whenever concepts are borrowed from two different disciplines without much attention and ability to discern concept as used within the context of each discipline.

The second limitation lies on the question as to what extent the finding of this thesis can be generalized beyond the case studied. The population of this study is too limited for the generalization of the concept of man in the framework of the Bantu Ontology. In view of these limitations, further studies on similar African communities are needed to replicate the findings of this thesis.

1.9 Organisation of the Thesis

The researcher has divided the work into two main sections. The first section goes under the preliminary. Under this part, there are the following contents: certification, copyright, declaration, abstract, acknowledgement, table of contents, list of tables, list of figures and list of photographs and maps. The second section has eight chapters.

Chapter 1 discusses the problem. This is accomplished by presenting the research questions, research objectives as well as the significance, scope and limitations of the thesis. Moreover,

Chapter 2 is dedicated to the theoretical and conceptual framework of the study. In this chapter, some theories are discussed and finally, the conceptual framework of the study is presented. After discussing the research problem and theoretical framework, attention was turned to undertake the literature review in chapters three and four. The aim of these chapters was to examine the historical development of the study of man from pre Socratic to the recent past, and the world that shaped the Chagga concept of man.

Chapter 3 discusses the history of philosophy and the development of metaphysics and ontology with an emphasis on the concept of man. Towards the end, the chapter narrows its discussion to African and Bantu ontology with the aim of shedding light on the concept of man in the Chagga mind-sets.

Chapter 4 continues with literature review, but now, the chapter concentrates on the religious environment of Catholicism and Pentecostalism on the people under the study.

Chapter 5 discusses the methodology applied to the execution of the study. In this chapter, techniques and instruments of the study are introduced and discussed.

Chapter 6 presents the findings of the study. The aim of this chapter (six) was to present the results of the research conducted in the three wards of Okaoni, Kibosho Mashariki and Kibosho Magharibi as mentioned earlier. Some of the research findings obtained were listed and presented in the form of frequency tables.

Chapter 7 discusses the findings of this study. In this chapter (seven), the researcher presents new and original insights, which are also contributions of this thesis.

Chapter 8 ends up the study by concluding the main findings of the study, and bringing to light “*the concept of man in the framework of the Bantu Ontology*” which derives from both literature review and the empirical study. Recommendations for further study are also provided. Lastly, the study is entailed with the bibliography and appendices.

CHAPTER TWO

2.0 THEORETICAL AND CONCEPTUAL FRAMEWORK

2.1 Introduction

The purpose of this chapter is to present a theoretical and conceptual framework which determines the direction of this study. The study of man is a study whose approaches entail different models hence it is a multi-disciplinary subject. Hence before embarking on the empirical study and data collection, it was found necessary to have a theoretical and conceptual framework in order to minimize conceptual misinterpretation. The researcher thinks that in the research of this nature and at this level it becomes necessary to be selective in the choice of the theories and concepts on the basis of relevance to the study as the study cannot contain all theories and concepts of man; but as far as the philosophy of man is concerned, the foremost theories are those of philosophical anthropology.

Discussing the nature of man as for the foundation for Social ethics, Messner (1965) observes that “the various systems of anthropology are represented today as systems of humanism. And it seems best therefore to adhere to this mode of expression.”

Messner (1965) outlines two major theories of the study of man, namely, Christian Humanism and Naturalistic Humanism.

2.2 Christian Humanism

This system can be traced back to St. Augustine, and it is based upon the following facts and ideas:

2.2.1 Empirical Anthropology

This is the one, which critically collates and systematizes the data of experience, in the human sphere. There are two conclusions derived from this theory. The first one holds that man is physically close to the animal world, but constitutes a single 'species' the zoological sense; for all human races can interbreed freely. The second finding is that man is a being endowed with reason. He knows cause and effect that makes him *homo Faber*, the only tool making animal. (Messner, 1965)

2.2.2 Metaphysical Anthropology

This was the one, which, proceeding from experience, inquiries into the essence of man-two findings are derived from for this sub-system. The first is that man possesses a spiritual soul; secondly, that due to his spiritual-physical nature man is a social being, that is, one that attains its full stature only in social fellowship. Metaphysics is founded upon experience and is guided by the conviction that it is adequate to its tasks only if it can bring its conclusion with the whole range of empirical reality bearing upon its object. According to W. Hastie in Messner (1965) and <http://www.marxists.org>, Kant a metaphysical philosopher believed that, there must be principles a priori for the natural science that has to deal with the objects of the external senses. And it was further shown that it is possible, and even necessary, to formulate a system of these

principles under the name of a “metaphysical science of nature,” Messner (1965) believes that there is no metaphysic that is able to solve all its problems, and that human experience is not something to be ignored. Man is differentiated from a mere animal by his spiritual soul, which is both self-contained and immortal. The union of body and soul makes man a being of essential dualism. The perfection of an individual is unattainable as “individual natures a complementary to one another both in need and capacity the full development of man’s nature is whole dependent upon the social nexus” (Ibid).

2.2.3 Christian Anthropology

The above-mentioned, *Empirical* and *Metaphysical Anthropology* assert that concerning spiritual condition, the nature of man is linked with two facts. The first is the original sin, which explains man’s proneness to error and perversity of will why the resulting defects in social systems. The second fact is that God entered the world. By this God approved the image of God in man and showed that the value of man is above all, and that his destiny is linked with his spiritual soul. According to Augustine, the power of sin is such that it takes hold of our will, and as long as we are under its sway, we cannot move our will to be rid of it. The most we can accomplish is that struggle between willing and not willing, which does little more than show powerlessness of our will against itself. The sinner can will nothing but sin. This does not mean, however, that freedom has disappeared.

The sinner is still to choose among various alternatives. However, all these, are sin, and the only alternative that is not open is to cease sinning. In Augustine's words, before the fall we were free both to sin and not to sin. However, between the fall and redemption, the only freedom left to us is freedom to sin. When we are redeemed, the grace of God works in us, leading our will from the miserable state in which it found itself to a new state in which freedom is restored, so that we are now free both to sin and not to sin. Finally, in, in the heavenly home, we shall still be free, but only free not to sin. Again, this does not mean that all freedom is destroyed. On the contrary, in heaven we shall continue to have free choices. However, none of them will be sin. (See Gonzáles, 1984)

These theories, which closely link to the concept of fall, have been challenged by both philosopher and theologians. Kierkegaard attempts to interpret the nature of man psychologically or even existentially. He thinks that the traditional interpretation of Adam keeps Adam out of the human race. Kierkegaard asks why only Adam commences from a state of purity to moves to the state of sin. Kierkegaard thinks that, "Every man should be interpreted in his own life and in his own way repeats the same fall" (Ramm, 1966)

2.3 Naturalistic Humanism

Naturalistic humanism presents itself in its three common ideas. Firstly, a belief in natural man whose life span dictates his purpose of existence; secondly, a belief that the reality existing is accessible to experience; thirdly rejection of revealed religion.

Naturalism considers that human beings, the earth, and the unending universe of space and time are all parts of one great Nature. The whole of existence is equivalent to Nature, and outside of Nature, nothing exists. This metaphysics has no place for the supernatural, no room for super physical beings or a super material God, whether Christian or non-Christian in character, from whom we can obtain favors through prayer or guidance through revelation. Nevertheless, the adherents of Naturalism recognize and indeed rejoice in our affinity with the mighty Nature that brought us forth and do not, like the more naïve type of atheist, go about shaking their fists at the universe. (Lamont, 1997 pp. 35-36).

Many have contributed to this school of thought or to one of its ideas. Lamont (1997) has listed some of them down:

Prominent scientists on the roster of naturalistic Humanism are Luther Burbank, celebrated botanist; Brock Chisholm, physician and formerly Director General of the U. N. World Health Organization; Pierre and Marie Curie, the discoverers of radium. Others are Albert Einstein of relativity fame, Sigmund Freud, founder of psychoanalysis. In the same list also are Sir Julian Huxley, English biologist and former Director General of UNESCO, Professor James H. Leuba, psychologist and expert on religious mysticism. Others are Linus Pauling, winner of the Nobel Prize for Chemistry in 1954 and the Nobel Peace Prize in 1963; Vilhjalmur Stefansson, anthropologist, Arctic explorer; James Peter Warbasse, surgeon and leader in the cooperative movement (p.25).

The following varieties of naturalistic ideas of man as can be distinguished by their supposition and the meaning of their interpretation of the nature of man (anthropology).

2.3.1 Rationalistic Humanism

This is found on the belief in the omnipotence of human reason to comprehend and mould the world. The major exponent of this is Comte.

Comte (1798- 1857) Auguste Comte was born at Montpellier, France in 1798. Although his family was a devout Catholic one, Comte announced, at the age of fourteen that he

had "naturally ceased believing in God. He studied at the Ecole Polytechnique for two years. His private studies followed the idea that true philosophy must be social and scientific. His subsequent positive philosophy provided an integrated view of existing sciences and argued for development of social science (sociology). Comte later published ideas on how society might be reorganized in the light of his philosophy, and put forward a religion of humanity. (See <http://www.humanistictexts.org>).

Secondly, they hold that man by rational nature is good provided he can find "natural" conditions for its development with this in mind Rousseau (1712-78) ... calls "back to nature". Thirdly, they believe in the "law of progress" without end in all of realm human and cultural values, proclaimed first by Saint Simon (1760-1825) and Fourier (1772-1837). "...The ideal of this humanism," says Messner, (1965,) "is that of the personality reaching fulfilment in the harmony of pleasure, and is not far removed from the idea of "the greatest happiness to the greatest number" which Bentham was developing in London". The history of great wars has rendered the ideas of rationalistic anthropology to be unrealistic. However, the great strides made by science have remained constantly a renewed hope.

As the American historian Professor Edward P. Cheyney says, Humanism has meant many things. "It may be the reasonable balance of life that the early Humanists discovered in the Greeks, it may be merely the study of the humanities or polite letters, and it may be the freedom from religiosity and the vivid interests in all sides of life of a Queen Elizabeth or a Benjamin Franklin. In addition, it may be the responsiveness to all human passions of a Shakespeare or a Goethe. Alternatively, it may mean a philosophy of which man is the center and sanction. It is in the last sense, elusive as it is that Humanism has had

perhaps its greatest significance since the sixteenth century. (Lamont, 1997 p.11)

Their aim is to make the humanity as whole reach satisfactions their best. It is with this last sense, of Humanism says Lamont, that this book (*his book*) was mainly concerned. In addition, he was avowed to the best of his ability to remove any elusiveness or ambiguity (theistic idealism?) from this meaning of the word. The philosophy of Humanism represents a specific and forthright view of the universe, the nature of human beings, and the treatment of human problems.

It should be borne in mind that, the term *Humanist* first came into use in the early sixteenth century to designate the writers and scholars of the European Renaissance. Contemporary Humanism includes the most enduring values of Renaissance Humanism, but in philosophic scope and significance goes far beyond it.

2.3.2 Scientific Humanism

These emphasize the application of empirical method in the study of man. They hold that methods of natural science should be used in the studies viz. biology, psychology, sociology and ethnology. Scientific humanism, hope for social technicians to develop to the highest level of being able to organize social and political life on par with the natural scientists.

2.3.3 The Humanism of Dialectical Materialism

This is mostly ascribed to Lenin, who “claims to be the most logical interpreter of dialectical materialism”. According to Messner, (1965), and that, their principles may be summarized briefly from Lenin’s own writings, that “the physical, consciousness is the highest product of the highly developed matter [and] is a function of that complicated bit of matter which is called the human brain.” “The materialist elimination of ‘the dualism of the mind and body’ (materialistic monism) consists in this, that the existence of the mind is shown to be dependent upon that of the body, in that mind is declared to be secondary, a function of the brain, or a reflection of the outer world.”

Thus, according to Lenin, man is a highly developed “organic matter” and the matter is of his the primary nature. An organic matter is “a result of long evolution” of the “eternally moving and eternally changing matter;” and that development is a ‘struggle’ of the opposites.”(See Slaughter, 1975) They argue that only the ‘struggle of the mutually exclusive opposites is absolute, as movement and evolution are about dialectical materialism. Messner has a conclusion that they do the very thing that they oppose, akin they ‘decline the “recognition of immutable elements, of the immutable substance of this’. According to Lenin in Messner, (1965), any metaphysics which deviates from dialectical materialism Lenin branded it “fideism”. The “fideism” in dialectical materialism is obvious enough; it rests in its most fundamental features on scientifically unfounded assumptions, i.e. on dogmatism.

Fideism is a doctrine that puts faith in place of knowledge. ...the word "faith" is a perfectly good Humanist expression not to be usurped by any supernatural concepts. Faith refers to a fundamental commitment to that which a person regards as of ultimate value. It is an attitude rather than a belief. It is a commitment of the heart to one's most significant beliefs and is therefore humanity's safeguard against indifference. The difference between Humanist faith and others is often not faith itself, but the particular beliefs in which it is expressed. (Lamont 1997 p. vii)

2.3.4 Psychoanalytical Humanism

The great exponent of this theory is the psychoanalyst Sigmund Freud. In his theory of man he held that man's "mental mechanism" is divided into three parts: the Superego, the Ego, and the Id. The id embraces what is physically instinctive; the libido with the sexual element as its chief motive force. Superego is that part in the human mental mechanism that regulates the wants and supplies as according to Freud, it consists of in the inhibition automatism in harmony with the acquired rules of conduct. This part as in the case of the id belongs wholly to "unconscious". Freudian psychoanalysis does not allow the concept of a self-contained spiritual soul in man that determines man's nature. Hence, a metaphysical doctrine belongs to the school of materialistic humanism. The propositions of Freud in Messner (1965) have been described by R. Delibiez as "The Less human elements in human nature" (See p.8).

2.3.5 Behaviourist Humanism

This school brings man in nearly the same level with some lower animals. The reputable proponent of this doctrine is an American psychologist, E.L. Thorndike. Experiments of animal intellect and the contemporaneous advances in knowledge of human thinking and reasoning it now appears that no clear, general, qualitative distinction between the intellectual possibilities of the genes of man and those of those of the genes of the lower animals can be made. To this school, the man is just a higher animal with no spiritual (soul) faculty. With regard to the ability to reason, it is now known," says Messner (1965), quoting *Thorndike*, that man forms mental connexions just as the animals do, but enormously greater number, and that his power of abstract generalization and reason is developed "so to speak" (see *Ibid*) as also says Lamont that:

...naturalistic Humanism reasserts that mind is a function only of living creatures organized in a certain complex fashion, and that to widen the functioning and locus of mind beyond activities of such creatures is bad logic and bad philosophy. It is possible that in time experimentation will show that, in addition to human beings possessing the power of thought, some of the higher animals such as apes or horses can carry through elementary processes of reasoning. This will not alter the basic philosophic situation. Humanists, while they view mind as of far less importance in the universe as a whole than do the super naturalistic philosophers, ascribe to it considerably more importance on the human level than do those philosophers. For Humanists contend that the use of reason in place of religious faith or intuition... (Lamont, 1997, p163)

The critics of this school argue that even though these animals can think they are still thinking in a different way from man. "...is the chimp also capable of thinking about its own thinking? There is no shred of evidence," says Carruthers, (1992), to suggest it.

There is no reason to believe that chimps can reflect upon, and improve, their own pattern of thinking” then Carruthers concludes that only man has the ability to improve his performance because of his thoughts. Messner concludes that the “*anthropology of behaviorism rests altogether on preconceived dogmatisms and fideism.*”

2.3.6 Biological-Evolutionist Humanism

The notable exponent *Julian Huxley*, (1942) in his *Evolution: the Modern Synthesis* claims that Evolution is just as much a product of blind forces as is the falling of the stone to earth or the ebb and the flow of the tides. They believe that if we are looking for the purpose of our future we must formulate that purpose ourselves. “*Purposes in life are made not found.*” They see the belief in the Supreme Being as an error. All values are subject to evolution. This school of materialism also maintains that “man is the only highly developed species of vertebrates ‘living matter’”, and as such exclusively a product of evolution of the world stuff in one particular direction among countless others.

Defending the theory of Darwin evolution, Trefil maintained with examples that men are still undergoing evolution.

...the design of the human eye presents another such anomaly. You may recall that ganglion cells carry out the initial processing of the visual signal. The astonishing thing is that these cells accentually sit informant to the cells that receive the incoming light in effect; they cast shadows on the light receptors. “No engineer would design a camera so that the machinery of the camera sat in front of the film or the photo-receptor. (Trefil, n.d, p105)

He adds that placing the *ganglion* cells in front of the retina happened by chance or natural selection. According to Trefil, it was not necessary that it should be that way. Compared to the human being, the octopus is a visual organism whose eyes are rightly designed. Octopus has the cells that process its visual input located in the back of the retina rather than in front of it. "...We don't know enough about the environment in which our remote ancestors lived to be able to give a clear explanation of why the ganglion cells are placed where they are" (Trefil, James). Another exponent of Biological- evolutionist humanism, D.M.S. Watson, admits straightforwardly that the *materialist anthropology* of Neo-Darwinism is founded in fideism. He argues that:

Evolution itself is accepted by zoologists not because it has been observed to occur or is supported by logically coherent arguments, but because it does fit all the facts of taxonomy, of paleontology, and of geographical distribution, and because no alternative explanation is credible (Huxley, 1943, in *Evolutionary Ethics*)

However, some theistic scientists including Ham (1991) have challenged this theory.

See the figure below that compares the eyes of a *modern man* with that of octopuses.

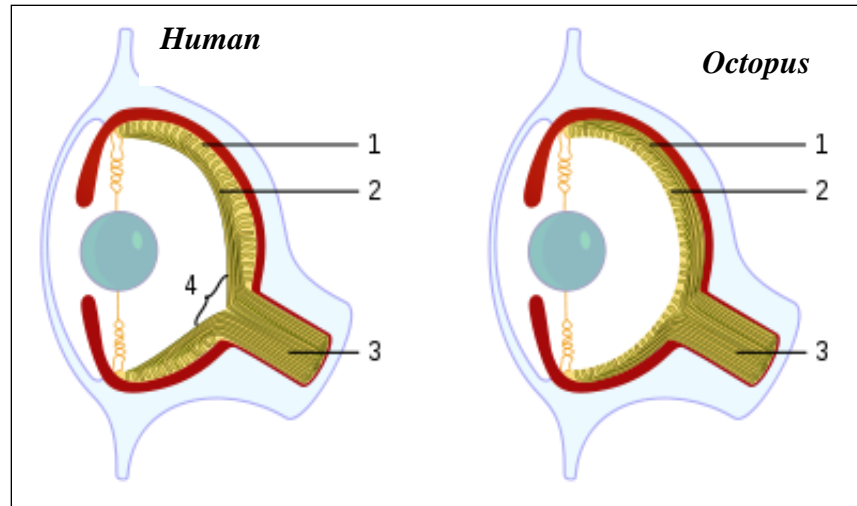


Figure 1 Evolution of an Eye

Adopted from http://en.wikipedia.org/wiki/Evolution_of_the_eye#cite_note-33

Vertebrates and octopuses developed the camera eye independently. In the vertebrate vision the nerve fibers pass in front of the retina, and there is a blind spot where the nerves pass through the retina. In the vertebrate example, 4 represents the blind spot, which is notably absent from the octopus eye. In vertebrates, 1 represents the retina and 2, is the nerve fibers, including the optic nerve (3), whereas in the octopus eye, 1 and 2 represent the nerve fibers and retina respectively. The eyes of many taxa record their evolutionary history in their imperfect design. The vertebrate eye, for instance, is built "backwards and upside down", requiring "photons of light to travel through the cornea, lens, aqueous fluid, blood vessels, ganglion cells, amacrine cells, horizontal cells, and bipolar cells before they reach the light-sensitive rods and cones that transduce the light

signal into neural impulses, which are then sent to the visual cortex at the back of the brain for processing into meaningful patterns.”

Michael Shermer, as quoted by Christopher Hitchens (2007) in his book "God is Not Great" maintains that the eyes of the octopus, in contrast to those of humans, are constructed the "right way out", with the nerves attached to the rear of the retina. This means that they do not have a blind spot. This difference may be accounted for by the origins of eyes; in cephalopods, they develop as a camera eyes of cephalopods of the head surface whereas in vertebrates they originate as an extension of the brain. (Evolution of the eye)

2.3.7 Neo-Positivist Humanism

An Austrian physicist and philosopher Ernest Mach (1838-1916) is widely regarded as the father of logical Neo-positivism and as the ‘real master of the Vienna circle’. The logical positivism rejected idealism and all forms of transcendental metaphysics or spiritualism as incapable of verification and as devoid of significance. It is nonsensical to assert or to deny, for example, that there is an external world, which is independent of our experience, meaning that our experience adds nothing to outer world or that the Absolute is beyond time or that there is a ‘realm of values’ over and above the world of experience. Statements of this kind lack ‘cognitive meaning’. They do not convey information. They are ‘meaningless’. No experience of any kind could possibly serve to verify the assertions of this kind. ‘The meaning of a proposition is the method of its

verification.’ A meaning of a proposition consists in whatever observations or experiences show whether it is true. (Martin Walsh, 1985 p 476)

They believe that the human soul is of immaterial, and “is nothing but “the ghost in the machine” as Gilbert Ryle, (1935), one of the leading exponents of logical positivism in England, puts it. According to the logical positivists, true knowledge is concerned only with that reality which is perceptible to the senses, that is with facts verifiable by sense perception; hence proposition concerning metaphysical reality and also concerning values cannot be considered true or false-they are meaningless.

Messner criticizes Neo-positivist humanism by arguing that even ‘the principle of verification is itself not susceptible, of empirical verification and it is therefore, by the tenets of logical positivism, metaphysical proposition and hence meaningless ... this constitutes a hitherto unsolved difficulty for logical positivism. The linking of mental states and mental processes with sense perception leads to fideism. Therefore, Messner concludes, “it is only by denying his own tenets the logical positivist can endeavor to reach understanding with others about such states and processes.” (Messner) Social positivism has no theory of social order like the family or community instituted after the human nature.

2.3.8 Existentialist Humanism

Existentialist philosophy in general is presented in the works of Kierkegaard, Heidegger, Sartre, Marcel, Jaspers and others. The fundamental thesis of existentialism

is that existence is prior to essence. This thesis means that one's personal existence, problem of being, one's concern with selfhood, situation in the world is prior to and more fundamental than any theory of reality (Ramm, 1969). They see man as a defiant, free individual who, even though he is a part of nature, a unity in a collectivity, a being in the world, nevertheless ex-exists or stands out from his grounding in nature and from submersal in the collectivity. "The emphasis of existentialism", says Walsh, (1985) "has been placed on the individual." this is because they acknowledge that their theories originate from personal experience of the frail, contingent, human mode of being according to existentialists an individual is "inserted" into the world and into society in which he faces a determinate situation where mundane objects exist opaquely in themselves (*en soi*). Nevertheless, man is aware of himself as a free agent that exists for himself (*pour soi*). He is his own concrete person (See Ramm, 1969). In his Lecture of 1946, edited by Walter Kaufman, (1989) Sartre argues that:

We mean by saying that existence precedes essence. We mean that man first exists, encounters himself, surges up in the world – and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. (n.p)

The fundamental idea in all its forms is the assumption that it is possible to know the nature of man, to know his essence and the fundamental order of individual and social existence implied therein. However, due to their concept of ant determinist freedom and emphasis on the individual decision in persona existence it therefore renders itself as an individual enterprise rather than social order and existence the society. Therefore, it is

aloof of the reality of the human social nature. It is unrealistic and problematic or impractical.

The great thinkers of this school in the twentieth-century, as mentioned above Sartre and Heidegger concluded their works as atheist work inking from concrete human being, *Dasein*, (Ibid). However Heidegger's methodology has greatly inspired Bultmann, Tillich and Ott, who used the conceptual framework of Heidegger as a point of departure for Christian theology.

Relating this theory to the present study, it is obvious that the theory is contrary to the African worldview which looks upon a society as a perfecting agency of an individual.

2.3.9 Idealistic Humanism

The philosophers like Samuel Colridge (d. 1834), William Hamilton (d. 1856), J. F. Ferrier, John Grote, Thomas Carlyle, T. H. Green and E. Caird spoke of the mind and things as expression of one spiritual reality. They were objective idealists who regarded subject object relationship as grounded in spiritual reality the whole world is the manifestation of spirit. (See Walsh 1985). Thomas Carlyle (1795-1881) went further to argue that the world was "as veiled manifestation of super sensible reality, ...the living visible Garment of God" (Ibid) while J. F. Ferrier (1808-64) held that the material universe, as object is unthinkable except as existing as an object for a subject, the divine mind.

Thomas H. Green (1836-1882) maintained that nature is the product of mind. Within nature the individual human being participates in the general spiritual life of humanity, which, in turn, participates in the life of eternal consciousness. The idealist Thomas Green believed that man was not a product of nature but was a free spiritual consciousness, “*the being in which God, the eternal consciousness, reproduced himself.*” (See “British Philosophy 79” (2012), John M. E. McTaggart (1866-1925) maintained that ultimate reality is spiritual. Moreover, he held that this reality is a system of society of selves or persons related by love. The universe to McTaggart in Messner, (1965) is a plurality of minds whose perception forms the contents of the selves.

“It is the fundamental fact of all social reality and the fundamental truth of all social science... that not the individuals are the truly real, but the social whole, and that the individuals have reality and existence only in so far as they are members of the whole.” (p13)

This quotation reveals the common elements of the idealistic humanism to those of the Bantu Ontology.

2.4 Adoption of the Idealistic Humanism Theory

This study adopts the theory of idealistic humanism model with the reason that the Africans and Bantu in particular seem to believe that the Supreme Being is the ultimate reality and the source of all powers (force). Bantu ontological foundation emphasizes the social ties. Most of the phenomena including man are perceived as an ideal, rather than mere material (See Tempel, 1959). However, an adoption of this theory does not

mean that the African metaphysics is perfectly typical of the model, which is a western idealistic humanism. Alternatively, this also does not warrant that the outcome of the empirical findings of this thesis fit exactly to this theory. Rather the theories presented by idealistic humanism could easily pave the way to the concept of man in the framework of the Bantu Ontology (BAO) as it emphasizes the manifestation of the ultimate one, *spiritual reality*. When speaking about the Bantu worldview it should be born in mind that Bantu philosophy and to some extent, African philosophy (AP) as indicated in the conceptual framework below, originates from diverse background and affiliations, internal and external ones. This however, was not considered in the early works of African philosophers like Mbiti, Wiredu, and even Tempel to name a few.

AP in general and the BAO in particular emanate from both internal and external factors. Looking from inside-out, which is from the point of the indigenous sources taboos, ethics, rites and rituals, social structure etc. make the major source, hence internal. On the other hand it is indisputable that Bantu and African worldview must have been affected in one way or another by foreign interventions over time. These foreign interventions can be traced in different eras; namely, the early contacts with the North Africa and the Near East Asia, from Biblical times - the days of Abraham nomadic migrations and later through trade, commerce and conquest via the Red sea and the Atlantic respectively when Africans colonized the Middle East at the zenith of early civilizations of Egypt and Ethiopia. The Bible reads that Abraham and his descendants came to Africa during great famines Gen. 41:54—55; 42:5; Acts 7:11-15.

His descendants would eventually were enslaved and released after four hundred and thirty years.

According to the Stephen's account like Moses these foreigners some being slaves also must had learned African technology, medicine, agriculture, politics and philosophy. It in the African soil where the Jews learn religion and it is where the Tetragrammatons' name of YHWH - the great deity was proclaimed for first time in the divine mountain of Sinai.

According to Stephen the martyr, an evangelist and deacon of the apostolic church "*...Moses was educated in all the **wisdom** and culture of the Egyptians and he was mighty (powerful) in speech and deeds.*" (Acts 7:22) During these interactions, as the history indicates, there must be some symbiotic effects to both the host - the Africans and the foreigners that would in the future shape the philosophy of the people.

Another era is that of Africa-Mediterranean coastal contact with Europe. This dates back to before 11th centuries in the times of Al-Moravids and Al-Mohads the Berber people who crossed the Mediterranean to Spain. (Pennell, 1998) These early contacts were succeeded by the introduction of slave trade and the opening of the European international trade posts on the land of Africa. Major effects of the exploitation of both African people and their natural resources were the early 20th century industrial revolution and the underdevelopment of Africa.

The slave trade and slavery as an institution of production in the Europe, Americas and the capitalist Islands lasted for about four hundred years. Nonetheless, when machines had sufficiently replaced the manual work, and due to rivalry for markets, raw materials and places for investment of surplus capitals fermented, the condition necessitated the demise of the slave trade. However, there was a need for securing new areas for securing the above-mentioned ends

There was no place that could offer good time like Africa hence scramble for Africa and partition was unavoidable. It was partitioned into colonies by 19th century. Gradually, conquest, colonization, and exploitation of Africa were intensified. In most cases, the Africans resisted imposition of colonial rule in their land. When those resistances failed, the Africans were to wait for the time to tell. It is certain that colonial experience affected the Africans as it was in this time the *white man myth* was developed. The white man myth is the myth that the white were superior to other races including the African race. The white presented themselves as the super men superior to the Africans.

Nationalism and then struggles for liberation was the way back to the African roots and political freedom but it was no longer the same. From the contact the Africans and Bantu in particular learned that the world was not of theirs alone. They also learned that there were people of different colours and cultures. In addition, that they could trade with, exchange ideas and technology hence the effect to their cosmology. During slavery and slave trade, they learned of the cruelty and brutality that could be imposed by the foreigners. They raised questions about the value of man in the eyes of the kings,

chiefs and the local traders who engaged in the trade for the sake of wealth and political powers. Hence, effect to the morality, shaping Bantu social ethics as well as anthropology.

Colonial experience shaped the Bantu and African philosophy in the following ways: firstly, when they resisted without success, they learned that the white people were advanced both technologically and economically. Due to stagnation that took place during slave trade, they acknowledged white superiority that in some cases they could be referred to as the super-humans. Secondly, after the imposition of colonial rule colonial education aimed at glorifying the western values and culture some colonialists were assimilating the Africans by instilling their values, through religions and education. They were affecting Bantu and African metaphysics, episteme and sciences.

To draw a conceptual framework of the Bantu philosophy especially on the concept of man, therefore someone needs to consider all these aspects too. Through ethnological methods we extract philosophy of ethnic group(s) by analysing rites and rituals, taboos, oral traditions and literature, semantics, social structure and politics, others are educational systems ceremonies and beliefs, foreign interventions especially slave trade colonialism and African nationalism. All these must shape the BAO in particular and African Philosophy at large.

The figure below shows that there are at least ten sources of Bantu philosophy and through these pillars we can attain the concept of man from African point of view in

general and Bantu in particular. From oral traditions, we see their wisdom and we have answers to the epistemological questions. The oral traditions are the axis of Bantu philosophy. Social structure accompanied with other aspects (pillars), can yield Bantu politics and economics. Educational systems aims and goals of the tribe or ethnic groups can offer us with information about the Bantu wisdom and episteme. Semantics support most of other aspects and enable us construct a meaningful body of knowledge in most domains. Rites and rituals integrate with many other aspects to depict spectrum of meaning presented in the symbols and liturgies. On the other hand, laws and taboos supply the Bantu ethics with the issues of conduct and the meaning of virtue and vice among the Bantu and Africans in general. Slavery, colonial experiences and nationalism, are also the factors, which shape the African metaphysics and philosophy.

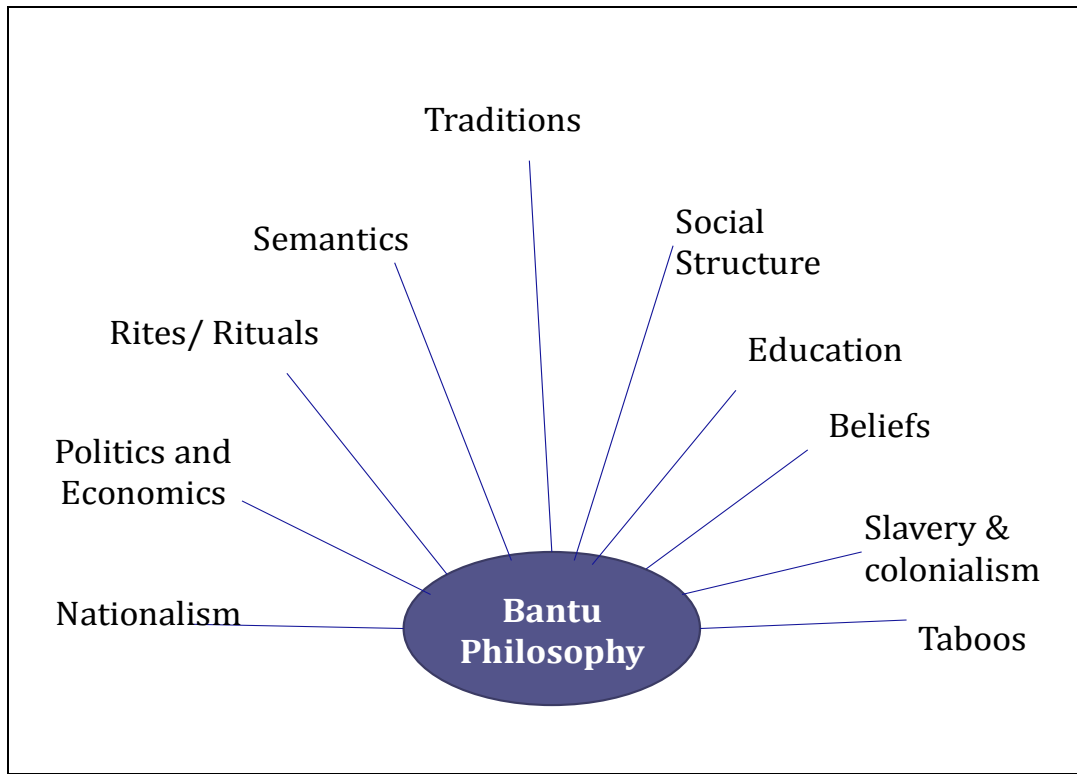


Figure 2: Conceptual framework for Bantu Philosophy

Source: Researcher's Conceptualization

2.5 Conclusion

In this chapter, theoretical and conceptual framework for the present study was attempted. Two types of humanism were presented with all their branches, those of Christian humanistic and the natural humanism. Idealistic humanistic theory was adopted for the present study. However, in all its varying theories, only the idealistic humanistic theory was closely in line with the Bantu ontological framework.

To the author no true account that can represent the Bantu world outlook without special reference to the African experiences, such as slavery, colonialism and

nationalism. These experiences have not only psychosocial legacy but philosophical as well. Speaking of man, technology, religion, and development at large the African mind works in the framework of those ten dimensions as shown in the figure above. In the next chapter the literature review related to the present study are presented.

CHAPTER THREE

3.0 LITERATURE REVIEW: DEVELOPMENT OF THE CONCEPT OF MAN IN THE HISTORY OF PHILOSOPHY

3.1 Introduction

In this chapter the researcher presents the literature related to this study. Firstly, the study commences with a division of philosophy to see the place of metaphysics or ontology. Secondly, the study examines historical development of the philosophical anthropology starting from the pre-Socratic era to the recent past. Thirdly, African philosophy is reviewed by referring to some important works purported to cast light to the Chagga concept of man. In this regard, *Man* is discussed under other terms like soul, human and human being, however, the review is not exhaustive.

3.2 Divisions of Philosophy

The general scheme of the division of philosophy in the thirteenth century, with

St. Thomas's commentary on it is as follows:

(Ad philosophiam naturalem pertinet considerare ordinem rerum quem ratio humana considerat sed non facit; ita quod sub naturali philosophia comprehendamus et metaphysicam. Ordo autem quem ratio considerando facit in proprio actu, pertinet ad rationalem philosophiam, cujus est considerare ordinem partium orationis ad invicem et ordinem principiorum ad invicem et ad conclusiones. Ordo autem actionum voluntariarum pertinet ad considerationem moralis philosophiae. Ordo autem quem ratio considerando facit in rebus exterioribus per rationem humanam pertinet ad artes mechanicas.)

To natural philosophy pertains the consideration of the order of things, which human reason considers but does not create — just as we include metaphysics also under natural philosophy. However, the order which reason creates of its own act by consideration pertains to rational philosophy, the office of which is to consider the order of the parts of speech with reference to one another and the order of the principles with reference to one another and to the conclusions. The order of voluntary actions pertains to the consideration of moral philosophy, while the order, which the reason creates in external things through the human reason, pertains to the mechanical arts. ("X Ethics. ad Nic.", I, lec)

According to Aquinas, the division of philosophy follows four orders. The first order is allocated to the natural philosophy, the area in philosophy in which the human reason is applied to what is created or simply to what the nature offers to the senses. The second order is that of rational philosophy whereby philosophy remains the entirely the work of mind though Aquinas is not so thorough logic belongs to this order. The third order is concerned with human actions values namely moral philosophy. The fourth and the last are what the mechanical art or simply scientific theories. In all these orders, the man is in the first order.

The most widely accepted method, that which still governs the division of the branches of philosophy in teaching, is due to Wolff (1679-1755), a disciple of Leibniz, who has been called the educator of Germany in the eighteenth century.

This scheme is as follows:

Logic

Speculative Philosophy

Ontology or General Metaphysics

Special Metaphysics

Theodicy (the study of God)

Cosmology (the study of the World)

Psychology (the study of Man)

Practical Philosophy

Ethics

Politics

Economics.

Wolf divided philosophy and separated philosophy from particular science that philosophy should remain entirely rational. The modern philosophy tends to look at material objects, namely three categories of being, God, the world, and man. According to Matthew Charlesworth (2005), Alan Lacey (1995) of King's College London, divides the discipline of Philosophy into five groups:

Group I. Contains the areas of study that examine “the conditions under which we can know something, the justifications that we can offer for claims to know it, and the methods that may help us to come to know it” (Ibid).

a. Epistemology

b. Philosophy of Science

Group II. Contains the areas of study that examines the existence and nature of “what there is, either completely generally or in certain obviously important spheres such as

that of beings as developed as ourselves or that of the ultimate power, if any, behind the universe.”

- a. Metaphysics
- b. Philosophy of mind
- c. Philosophy of religion

Group III. Contains the areas of study that examine value in terms of “what sorts of value there are, what things are valuable in these various ways, and what connection there is between value and a duty to produce it, as well as the question what alternatives, if any, to value can be offered as a foundation for our duties” (Lacey)

- a. Aesthetics
- b. Moral philosophy
- c. Political philosophy

Group IV. Contains the areas of study that examine abstract structures, particularly the structure of coherent thinking and the tools or language that is essential for such thinking.

- a. Logic
- b. Philosophical logic
- c. Philosophy of language
- d. Philosophy of mathematics

Group V. Contains the areas of philosophical study directed at specific areas:

- a. Philosophy of education
- b. Philosophy of history
- c. Philosophy of law
- d. Social philosophy

While Aquinas places ontology and the study of man under things which man can explore but cannot create, namely natural “philosophy”, Wolff places the study of man under what he terms special metaphysics and specifically, psychology. Lacey follows the same suit of categorization, as man is studied under metaphysics, but to Lacey, metaphysics, philosophy of mind, and philosophy of religion are the studies of “beings as developed as ourselves (man) and that of the ultimate power (God).”

3.3 The Subject Matter of Ontology

Ontology is one of the branches of philosophy that deals with the study of being. Makumba, (2005) treats Ontology or as he termed it ‘metaphysics’ as the study of being as being “the science of *ens in quantum ens*” the study of God is also denoted as natural theology or philosophy of God. God is Being and the cause of all other beings. At the first hand, Makumba is aware of the study of concept of beings including God as the subject in the metaphysics. Ontology should not be limited to the study of God and man *ut ens* (beings as being) rather as asserts Jacquette: Ontology is the method of

enquiry into any philosophical problems and sometimes may be referred to as the outcome of the enquiry or subject matter of ontology as a discipline.

Ontology as discipline is a method or activity of enquiry into philosophical problems about the concept or facts of existence. Ontology as a domain is the outcome or subject matter of ontology as a discipline. Applied scientific ontology construed as an existence domain can be further subdivided as the theoretical commitment to a preferred choice of existent entities, or to the real existent entities themselves, including the actual world considered as a whole, also known as the extant domain. Ontology as a theoretical domain is thus a description or inventory of the things that are supposed to exist according to a particular theory, which might but need not be true. Ontology as the extant domain, in contrast, is the actual world of all real existent entities, whatever these turn out to be, identified by a true complete applied ontological theory. As a result, we must be careful in reading philosophical works on ontology, when a Researcher speaks of "ontology" without qualification, not to confuse the intended sense of the word with any of the alternatives." (Jacquette, 2002)

In ontology, the important object is the essence or nature of being as Twain stresses:

Essence is properly described as that whereby a thing is what it is, an equivalent of the *to ti en einai* of Aristotle (Metaphysics. VII.7). the essence is thus the radical or ground from which the various properties of a thing emanate and to which they are necessarily referred. Thus, the notion of the essence is seen to be the abstract counterpart of the concrete entity; the latter signifying that which is or may be (*ens actu, ens potentiâ*), while the former points to the reason or ground why it is precisely what it is. A furnishing in this manner an answer to the question what? (*Quid?*) — As, e.g., what is man? — essence is equivalent to *quiddity*; and thus, as St. Thomas remarks (I, Q. iii, a. 3); the essence of a thing is that which is expressed by its definition. (See Baender, 2008 n.p)

While Twain (in Baender, 2008) suggests that an essence is the abstract counterpart of the concrete entity; and since the Supreme Being (SB) falls in the same category, Koehle, (1941) asserts that to some instances, some Western scholars like Scheler, philosophy cannot explore the existence of the SB. To Scheler, any reality of 'God' is based solely on a potential revelation of God and on a concrete person.

3.4 Ontological Concept of Man

It is not fitting to overlook the attempts made by the western scholars on this subject. The quest for the nature and essence of man trace back to the antiquities but because other societies did not record their works, or their works were destroyed long time before a wide circulation. The surviving works are mostly western. Others like Indian (Hinduism) and Chinese are to some extent limited to their original population that make western thinkers especially Greeks to be the most important point of reference.

3.5 Pre-Socratic Ontological Concept of Man

The earliest writings of the Greeks—Homer, Hesiod, the pre-Socratic philosophers—assume that human beings consist of *soma* (body), *psyche* (soul), and *pneuma* (spirit), the recognizable roots of such modern words as psychosomatic and pneumatic. Through the subsequent thinkers their thoughts found their way to Judeo Christian literature; for example, the word *σῶμα*, (*soma*) in Greek literally means “the body as the whole; which is the instrument of life” whether of man living Matt. 6:22, or dead, Matt. 27:52.

The body is not the man for he can exist apart from his body 2Cor. 12:2 -3 ...the body is an essential part of the man... no man in his final state will be without his body (see John 5:28-29; Rev. 20:13). The word is also used for physical nature, as distinct from *pneuma*, “the spiritual nature” 1Cor. 5:3, and from *psuchē*, “the soul” e.g. 1Thess. 5:23 ‘*soma*’, ‘body,’ and *pneuma*, ‘spirit’ may be separated; *pneuma* ‘spirit’ and *psuchē*, ‘soul,’ can only be distinguished (Vine, 1985),” the Greek *psyche* meant something much more like “mind” or “personality” (See Vine, 1985 p 72).

In order to have something like what we now mean by “*soul*”, we must think of a compound of “mind” plus “spirit”, of *psyche-plus-pneuma*. In the Greek view, when the body died, the *psyche-plus-pneuma* went to the underworld, to stand... (See www.lotsofessays.com/humanidentity)

3.6 Socratic Concept of Man (Soul)

By the end of the fifth century BC, the time of Socrates’ death soul was generally thought and spoken of for instance, as the distinguishing mark of living things, as something that is the subject of emotional states and that is responsible for planning and practical thinking, and also as the bearer of such virtue as courage and justice in men. So Socrates is in no doubt when he concludes that souls had a previous existence and that they were independent of our bodies and had intelligence. Socrates conceived of man as soul, which was housed by the body, and that soul pre-existed the body. (See Claus 1981, Burnet 1916); it followed that in the *Phaedo*, the soul of man is presented as immortal. Socrates is in a position to refute the popular view that the soul, being composed of ethereal stuff, is more liable to dispersion and destruction than the body.

Socrates introduces living as part of the function of soul; he has been alive in mind. If so, it is fitting that Socrates’ arguments for the immortality of the soul, most prominently in the *Phaedo*, are offered to interlocutors who, at the outset of the discussion, are by no means convinced of the idea. “Men find it very hard to believe”. (*Phaedo* 70, ff. Socrates Apology 40C)

3.7 Platonic Concept of Man

When we combine both the Arguments from Opposites and the arguments from reconciliation, Plato has no doubts that if the soul existed before birth and that when it is born it can only come from a dead state, which it must continue to exist after death. Plato held the self to be the soul, and that the self (or the soul) was capable of a complete existence separate of the body, that ultimately the body was not necessary to be a human person. It appears that to Plato a man is his *πνευμα* (pneuma) spirit, rather than *σομα* (soma) fleshy-body. However, to this end the Researcher does not conclude whether Plato held man as dichotomous, or trichotomous his own testimony above shows that he believed in the separate soul that pre-existed the body (*σομα*).

Plato's argument in his book- *Phaedo*, that the "existence of the soul before birth cannot be separated from the existence of the essence [of humans]". In other words, the form of me (*myself*) is my soul and my actions and intentions are rooted in it. I believe that we all have souls and that while my ego may be entirely unique from anyone else's, there is something very much the same in my soul as in others'. Our souls are like drops of water, easily identifiable when separated, but when united, none is different from the other. Consistent with Parmenides' deduction, I do not need to go to someone else to know who he or she is. I can look within myself because we are the same (at least in some spiritual respects). (See <http://www.directessays.com/viewpaper/10856.html>).

The statement that knowledge of oneself represents the rest, thinks the researcher, is misleading and fallacious due to the fact that we are the same, but also we are different

souls of individualized temperaments which are the result of environment, culture and heredity.

3.8 Aristotle and the Concept of Man

According to Aristotle's theory, a soul is a particular kind of nature, a principle that accounts for change and rest in the particular case of living bodies, i.e. plants, nonhuman animals and human beings. The relation between soul and body, according to Aristotle's view, is also an instance of the more general relation between form and matter, thus an ensouled, living body is a particular kind of informed matter. Slightly simplifying things by limiting ourselves to the sublunary world we can describe the theory as furnishing a unified explanatory framework within which all vital functions alike, from metabolism to reasoning, are treated as functions performed by natural organisms of suitable structure and complexity.

The soul of an animate organism, in this framework, is nothing other than its system of active abilities to perform the vital functions that organism of its kind naturally perform, so that when an organism engages in the relevant activities (e.g. nutrition, movement, or thought). It does so in virtue of the system of abilities that is its soul. (See *De Anima* III.42.2, 413a32, 2.3, 415a9)

Whether the soul can exist independently of the body, anyone who believes in personal immortality is committed to the independent existence of the soul. Plato- as we know from the *Phaedo* certainly thought that the soul could exist separately. Here is what

Aristotle has to say on this topic, “. . . the soul does not exist without a body and yet is not itself a kind of body. For it is not a body, but something which belongs to a body and for this reason exists in a body and in a body of such-and-such a kind”.

So on Aristotle’s account, although the soul is not a material object, it is not separable from the body. When it comes to the intellect, however, Aristotle waffles. Aristotle’s picture is not Cartesian as he maintained that there is no inner/outer contrast. The soul is not an inner spectator, in direct contact only with its own perceptions and other psychic states, having to infer the existence of a body and an “external” world. There is thus no notion of the privacy of experience, the incorrigibility of the mental, etc., in Aristotle’s picture.

3.9 St. Thomas Aquinas

Aquinas held some very different Views on what the soul and its relation to the human person were. For St. Thomas the Soul was primarily the animating force of the body, it is that which gives it life, it was the form (notice it is form not Form, Aquinas, like Aristotle, did not believe that forms had a separate realm) of the body, and it was the principle of consciousness. (See Kenned, 1912)

Aquinas had a stand that the soul is not specialised to a man as a being but everything has a soul, be it a plant, an animal or a human, as he saw a soul simply as an animating force and title more. What makes humans unique, for Aquinas, was that we possess a

rational soul, a soul that has rational thought as one of its fundamental properties. It is this, the rational soul or the ability to think which sets us apart from other living things.

The essential difference between humans, and animals or plants is that we can think rationally. Aquinas also believes that the soul of animals and plants do not survive their death, so if ours do it must be the rational intellect, which survives. This should not be confused with the Christian Eschatology - doctrine of the last things that teaches about the survival of the souls regardless their moral state – sinful or righteous. The view that the soul is attached to the whole body was not new to this Catholic Theo-philosopher, as it was already found in St, Augustine’s works, like *On the Trinity, Book 6*, and chap.6 “in each body the whole soul is in the whole body and whole in each part of it”.

Aquinas and Augustine held a notion that seems to be like that of most Bantu, that everything has a soul of its own kind (See Tempels, 1959; Mbiti, 1969), but Aquinas upholds the view that the fundamental mark of man is his rational nature but it is not the whole man. It is rather difficult to categorise Aquinas theory. He seems to be a dichotomist – believing that man has two natures – soul or spiritual and body – the matter. The substantial unity between man’s body and soul (which is intellectual) holds the key in understanding man as a special kind of composite. But he also in some instances seems to be a mono-chotomous – believing in the unity of man’s nature, when he says that “*Man is a unity of body and soul and not a simple and pure entity in the world*”. (See *De Anima*).

Aquinas counters the tendency of defining man exclusively in terms of his bodily or spiritual part. His treatment on man's constitutional structure overcomes the unilateral thrust of both mono-chotomous (monism) and dichotomous or dualism in accounting for man's composite nature. Thomas is mindful of the fact that man is body and soul forming a substantial unity, but these elements that make-up man do not have the same "constitutional weight" in accounting for his specific nature.

3.10 Descartes

Descartes concept of the nature of man can be found in his criterion for determining whether a function belongs to the body or soul was as follows: "anything we experience as being in us, and which we see can also exist in wholly inanimate bodies, must be attributed only to our body. On the other hand, anything in us, which we cannot conceive in any way as capable of belonging to a body, must be attributed to our soul. Thus, because we have no conception of the body as thinking in any way at all, we have reason to believe that every kind of thought present in us belongs to the soul. And since we do not doubt that there are inanimate bodies which can move in as many different ways as our bodies, if not more, and which have as much heat or more [.....], we must believe that all the heat and all the movements present in us, in so far as they do not depend on thought, belong solely to the body" (AT XI: 329, CMS I: 329.)

3.11 Mark Twain

According to Mark Twain, man is a composite being, that he has body and soul. Twain asserts that: by his body, he relates to the animals while his soul makes him to transcend

his animal nature. To him we cannot put asunder the body and soul. He further holds that:

...if we consider man as a being composed of matter and form, body and soul, the physical essence will be the body and soul. Apart from any act of abstraction, body and soul exist in the physical order as the constituents of man. On the other hand, we may consider man as the result of a composition of *genus proximum* and *differentia ultima*, i.e. of his animality and his rationality. Here the essence, humanity, is metaphysical or logical. Thus, while the real essence, to speak still only of composite beings, consists in the collection of all those physical component parts that are required to constitute the entity what it is, either actually or potentially existent, without which it can be neither actual nor potential, the logical essence is no more than the composition of ideas or notions, abstracted mentally and referred together in what are known as "second intentions." (Mark Twain, in Paul Baender, ed. n.d.)

Generally, the western concept of a human being in most cases is seen as an individual and is pictured to be a lonely being. Lindsell, (1973 p30) reports that Sartre wrote 'man count no one but himself, with no other aim than the one he sets for himself, with no other destiny than that he forges for himself on this earth'. Warssestrom, (1999) artistically puts it as follows:

There each man
 Through long cloud-cloistered-porches, walked alone,
 Noble within perfecting solitude,
 Like a solitude of the sun, in which the mind
 Acquired transparency and beheld itself. (p. 93)

Lindsell (1973 p30) associates this condition with some spiritual condition, within Christian hamatology, he conceives a human person as a sinful creature when he

remarks that: “Men do not become sinners but they are sinners; men do not become lost but they are already so; they do not come under the bondage of Satan but they are already under the bondage to him”. To be individualistic or selfish then is ascribed to this sinful nature.

3.12 Approaches to African philosophy

African philosophy (AP) has been approached from different perspectives. But most of these approaches did never reveal the true concept of Man in African or Bantu point of view. Several factors were responsible for choice of an approach. African philosophy according to Mbiti (1969) is interwoven in their religion to know the mind-sets of the Africans someone needs to know their religion. In this regard, African philosophy approaches cannot divorce those used in the ATR. “Historical currents, such as evolutionism, the functionism of British and French anthropological schools, and African nationalism are said to be among many other factors that influenced the study of ATR. Moreover, since ATR and AP are closely related, the AP study too was influenced by the same factors. Ray (1976) has outlined three distinct phases the study of the ATR. The initial phase 18th and 19th centuries, comprised mostly written accounts by early missionaries, travellers and colonial agents. “Their accounts of the religion, the most part, were neither, neither objective nor scholarly, but were subjective and largely based on unsystematic “collection of random observations and superficial opinions designed to appeal to the popular European mind” (Alolo, 2007p5).

The trained anthropologists from both European and African origin undertaking more systematic and scientifically studies characterized the second phase in the early 20th Century. The third phase comprises African Researchers from disciplines of theology and philosophy, who attempted the study by combining anthropological and historical in the study of ATR. According to Ray this by combining the “search for evidence of specific forms of change with the construction of adequate ‘models’ of change in religious structures over time” (Ibid) Shorter, (1975), outlines at least eight approaches employed to the study of ATR: particularistic, thematic, hypothesis of unity, historical, limited comparative, categorical, semantic, and multidimensional. In the initial phase the African mind and religion is presented as fetish as in 1931 Frobenius as reported by (Alolo, 2007) recalls in the Berlin Journal that:

Before introduction of genuine faith and a higher standard of culture by the Arabs, the native (sic) have no political organization, nor, strictly speaking any religion...in examining the pre Mohammedan’s condition of the negro races, [we should] confine ourselves to the description of their fetishism, their brutal and often cannibalistic customs, their vulgar and repulsive idols. None but the most primitive instincts determines the lives of and conducts of the Negroes, who lacked any kind of ethical inspiration (p 5).

According to Evans –Pritchard, “significant contribution to this propagation came from two prominent explorers, Samuel Baker and Sir Richard Burton. Sir Richard Burton like Baker asserted that “the negro is still at the rude dawn of faith fetishism – and he [sic] had barely advanced to idolatry ... he has never grasped the idea of person Deity, a duty in life, a moral code or a shame of lying...” (Evans-Pritchard, 1965, pp144-45).

Evolutionist approach was also used in the later part of 19th century. The evolutionists believed that religions evolve from simple to complex stage. “Researchers in evolutionist tradition used derogatory words such as fetishism, animism, totemism, and polytheism to denote the supposedly primitive nature of African Tradition Religion. This approach’s popularity declined in the 20th Century after the non-literate hunters and gatherers people of Australia and North America were discovered with capability of conceiving a “genuine notion of a supreme being despite their status as technologically primitive people” (Ikenga-Metuh 1987 pp 2-8). The decline of evolutionism ushered to the emergence of anthropological approaches.

These approaches concurred with colonialism. Colonialism created an environment for anthropologists to undertake their field works. The anthropologists were divided in two after their respect nationality, namely the British and French. This according to Ray (1976) regrettably slanted fieldwork studies according to the nationality of the Researcher, and thus imposed a ‘colonialist’ structure upon the study of African social and religious systems.” While British dealt with sociological aspects of the culture, the French dealt with cosmological systems and their implicit philosophical assumptions.

Historical approach has been attempted. The prominent works include Rager and Kimambo the *Historical study of African religion*, (1972) and Jan Platvoet et al in the *Study of Religions in Africa: past, present, and prospects*, (1996) because of lack of published literature the approach depends much on the “field work projects utilizing oral tradition, political history, and contemporary social religious analysis (Ray, 1976).

3.13 African Philosophy Controversy

In the past three decades, philosophers -especially African-born who were trained in Western philosophy have engaged in a meta-philosophical debate over whether there exists an African philosophy and if so, what its nature is. This debate regarding the nature and existence of African philosophy has culminated in two camps, which I shall call the Universalists and the particularists. Wiredu (1980, p 27) characterizes the later as the anti-universalists or the nationalists.

The former camp, represented by the works of Bodunrin, Wiredu, Appiah, and Hountondji, among others, argues that the concept of philosophy, in terms of the methodology and subject matter of the discipline, should be the same in both the Western and African senses. - This stance can be found in the following works: P. O. Bodunrin, "The Question of African Philosophy", *Philosophy* 56 (1981), reprinted in Richard A. Wright, ed., *African Philosophy: An Introduction* (New York: University Press of America, 1984); Kwasi Wiredu, *Philosophy and an African Culture*; Paulin Hountondji, *African Philosophy*, (Bloomington: Indiana University Press, 1983); and Anthony Appiah, *Necessary Questions: An Introduction to Philosophy* (Englewood Cliffs: Prentice-Hall, 1989).

In Tanzania, Adolf Mihanjo, (2007) Mihanjo also believes that though philosophy is the same, true and genuine thoughts must be in the language of the people. The latter camp, as seen in the works of Ayoade, Gyekye, Sodipo, and Onwuanibe, among others, argues that different cultures have different ways of explaining reality; hence, Africans must

have a philosophy that is essentially different from other philosophies. In this group in Tanzania Tigiti Sengo, (2010) have the same idea but he adds that what is glorified in the West is not necessarily given the same attention elsewhere like Africa.

Sengo, (2010) thinks that some folklore of the people should be taken seriously as it depicts the thoughts of the people. Perhaps it is along this line of trying to articulate the essential nature of African philosophy Safro Kwame argues, that the meta-philosophical approach of the Western analytic tradition is not African, and as such, it is not and should not be a legitimate approach in African philosophy [See Safro Kwame, ‘How Not to Teach African Philosophy’, APA Newsletter 91 (Spring 1992): p 29. From: Polycarp Ikuenobe - *The Parochial Universalists Conception of Philosophy and African Philosophy - Philosophy East and West*, 47, 1997, pp 189-190.]

Some of the people in this camp have thus questioned the use of the term “African Philosophy” characterized by African philosophers as African philosophy, and three of these have been criticized by the Universalists as un-philosophical. The Universalists argue that, compared to their paradigm view of the nature of philosophy that is, the contemporary analytic tradition of Western philosophy. African philosophy does not have the requisite features of a tradition of writing and a rigorous and critical analytical approach to debates over universal conceptual and abstract issues that are engaged in by individuals. (See <http://www.formalontology.it/african-philosophy.htm>)

The great challenge is that some scholars have gone further far about African philosophy. To some people rationality is in the disposal of certain races the Europeans and to some extent the Asians which lead some scholars to think that speaking of philosophy in African perspective would simply imply absurdity. Yes, absurdity as some early and even contemporary works have shown that Africans are not in category of *rational men* who could be engaged in the intellectual and theoretical contemplation. They just act out of instincts without even asking themselves why and wherefore of their actions [cuatoms] as recorded by Tempels, (1959)

"If you ask [...] the why and the wherefore of these customs, they cannot tell you. They do not indulge in reflective thought. They have no theories and no doctrines. The only thing that matters, they think, is the carrying out of certain traditional acts, preserving contact with the past and with the dead. (p 16)

Even the educated Africans practice the same and they cannot explain the meaning of their actions? Can this rule out that Africans and Bantu in particular lack philosophy?

Sandy La Fave (2007), the contemporary critics asserts that:

I do not think we can overlook the fact that much of traditional African folk-thought ... are "primitive", "superstitious" and backward. Even educated Africans frequently believe in animism, witches, fetishes, and the legitimacy of slavery, the inferiority of women and "insatiable" female sexual urge, requiring clitoridectomy. (p16)

Like La Fave, Samuel Baker, (1821-1893) believes that, the Africans, Bantu included had no capability of metaphysical thoughts: (See Evans-Pritchard, 1965)

Without any exception they [Africans] are without a belief in a Supreme Being, neither have idolatry; nor is darkness of their mind enlightened by even a ray of

superstition. The mind is as stagnant as the morass which forms their puny world. (p 231)

To some scholars, this can be an intellectual and cultural insult based on the western racial pride and mental arrogance against African people. Nevertheless, the questions about African understanding of being by a Bantu never diminish. Is it masquerade or is it clear that an idea of any being exists.

According to Odhiambo, (2002), Hegel a prominent and respected philosopher and historian further motivated the Researcher as he goes on revealing the terrible character of an African whose mind never make even a narrow line of distinction between a *soul* of *man* from a *soul* of an *antelope*. He argues that Africans are as irrational as mere tyrant of the African wilderness.

“...that at the death of a king hundreds [of Africans] are killed and eaten; prisoners are butchered and their flesh is sold in markets, the victor is accustomed to eat the hearts of his slain foes” (See Hegel, 1956 p95).

It has also been maintained that the concept of African critical thinking has been traditionally marred by philosophers, including some Africans.

Many African philosophers have commented on how Western philosophers persisted in conceiving Greco-European paradigmatic forms of rational contemplation and understanding as the most definitive and exalted activities of which *true* humans are capable. In the mirror of this Eurocentric definition of ‘rational man’, Africans were not truly human. The transition from the self-conception of the West as the only rational beings who occupied the universe and as the agents of the universe was effortless. (Ajei, 2007 p 10)

Some indigenous African scholars and philosophers react to these allegations. Olela (1985) argues with historical facts and reason that, what referred to as western

philosophy it had its basis on the African thoughts. While James, (1988), like Olela, attributes the foundations of western civilization and intellectualism to Africa in a very careful and authentic way. These two scholars and many others have made their best to answer questions about whether Africans have philosophy or not. This creates another by-product problem of what factor responsible for disagreement among these scholars.

As shown above, some scholars retain that Africans have no and cannot have beliefs or philosophy, while their counterparts claim rationality and therefore philosophy to the same Africans including the Bantu people. Quoting Hountondji's work Makumba, (2007) believes that a philosophy should be of "... more pragmatic in orientation. Consequently, if philosophy has to be relevant for Africa, it has to be sensitive to public policy and lay the foundation for social development." However, Makumba makes a sharp decline about the notion that philosophy is the enterprise of some races about the individualization of philosophy.

"If one looks closely at most generally accepted definitions of philosophy, even the purely etymological one of philosophy as *filia sofia* (love of wisdom), it is strikingly clear that they are devoid of any racial undertones, that is they are not race-bound. Philosophy by its very nature is universal. (Makumba, 2007pp 133-34)

He has a stand that philosophy is universal. On the other hand, how does it come to be accepted that there are regional and racial philosophies like Greek philosophy, western philosophy *Vis a Vis* regional philosophy?

Temple's "La Philosophie Bantou" marked a revolution in the western minds. Tempels explores the world of African mind and suggest methods for studying African philosophy. Tempels did not only accept the claims of Africans to have a thought system but he was able to have partial experience of African wisdom (philosophy) by living among them. For him African understanding of existence is reduced to the Vital force (VF). [Placide Temples' work was originally French. However, this work has used his second edition of the English translation as published by Présence Africaine, Paris, 1959. The first edition was published in 1952.]

In "Human Personality and the Yoruba Worldview: An Ethico-Sociological Interpretation" in *The Journal of Pan African Studies*, vol.2, no.9, March 2009 he argues that "Human Personality and the Yoruba Worldview: In an Ethico-Sociological Interpretation" Fayemi runs that:

Conclusively, we can reasonably say that the conditions of being qualified as an *omoluabi* together with the demonstrative capacity of communitarian hood conjointly confer what we call human personality in the Yoruba worldview; while the individual is seen as autonomous in nature, the community is the basis for the actualization of individual values, aspirations, and goals. Thus, as the community partly determines personhood in traditional Yoruba and African culture generally, so does the elements of *omoluabi* continually mould and nurture personhood in human personality, in the cultural milieu of the people. (Fayemi, 2009 p 174)

Do Fayemi's words indicate that the Yoruba have the world view hence a philosophy?

There we see an ontological network between an individual and his community. That individual values stem partly from the community as an individual is never to be self-

sufficient. Propounding the same argument by using the concept of “*usisi*” Nyasani, holds that:

One of the most distinctive features of African philosophy is the element of sociality, which, in many cases, has given rise to such concepts as African personality, African identity, African solidarity and many other virtues that attest to the humanistic character of man and his fellow men. Virtues like patience, optimism, mutual sympathy and empathy are eminently characteristic of the African way of life and certainly point to a peculiar mode of existence that extends the realm of the individual potentialities to embrace the life of others and their concerns. In fact this mutual concern, the lifeblood and backbone of the African sociality, has been recognized variously by many writers on African communalism such as Edwin Smith, Senghor, Kenyatta, Sekou Toure and many others. (Nyasani, 2009 para.1)

The author has the stance that what makes the Western oriented philosophers suffer, is not philosophy, rather the legacy of the three centuries and the apostate accounts of the former scholars which they tend to believe and confess like infallible intellectual creed. With the creed that divides humanity in races, colonies, and tribes, they are hampered to the extent that they deny even the plain truth about African rationality.

3.14 African Philosophers

3.14.1 Placide Tempels

Qualification of what should be called African philosophy is debatable. Nevertheless, one qualification is that it must represent Bantu or African thought regardless the race of the philosopher. Defining ethno-philosophy Karp and Masolo in Makumba, (2007) see African philosophy as the bodies of beliefs and knowledge with philosophical relevance and which can be described in terms drawn from academic philosophy and

which have not been consciously formulated as philosophy by philosophers. The bodies of beliefs and knowledge are manifested in the thoughts and actions of people who share a common culture. This means that the philosophy here is the product of the people and their culture hence ethno-philosophy.

Presenting Bantu ontology, Tempels, (1959) translates this word "*muntu*" by "the man". The "*muntu*" certainly possesses an observable body, but this body is not the "*muntu*". The word *muntu* in Bantu denotes the English term "person" and not what you connote by "the man". "*Muntu*" signifies, then, vital force, endowed with intelligence and will. This logical meaning to the statement interpretation, according to Tempels was given to him one day by a Bantu. According to Tempels being is associated with force. Hence speaking of a man in Bantu perspective is therefore speaking of vital force. "When Bantu think the concept "being," they use the concept "force". Where the Westerners see concrete beings, the Bantu see actual forces.

When westerners say that "beings" are differentiated by their essence or nature, Bantu say that "forces" differ in their essence or nature. Bantu are a hierarchy of these forces, that there is the divine force (SB), celestial or terrestrial forces, human forces, animal forces, vegetable, and even material or mineral forces. Without conception of vital force someone is off-track the definition of man. For someone with good knowledge of Judo-Christian spirituality these forces were also conceived, by the people of the Biblical times. In Pauline Epistles for instance the beings are conceived in a pyramidal way. God is always above all then angels, humans, domestic and the wild beasts followed by the

earthly beings. But Tempels was in suggestions that Bantu ontology was of its own kind and that:

Bantu ontology-or, to be more exact, the Bantu theory of forces-is radically opposed to any such conception. When a Bantu says, "I am becoming stronger", he is thinking of something quite different from what we mean when we say that our powers are increasing. Remember that, for the Bantu, being is force and force being. When he says that a force is increasing, or that a being is reinforced, his thought must be expressed in our language and according to our mental outlook as "this being has grown as such", his nature has been made stronger, increased, made greater. What Catholic theology teaches concerning, in particular, the supernatural realities of grace, that it is a supernal reinforcement of our being, that it is able to grow and to be strengthened in itself, is an idea similar to what the Bantu accept in the natural order as true of all being, of all force. (Tempels, 1959 p 38)

If the work of Tempels examined it reveals that the Bantu rationality is rationality of its kind. The African (Bantu) philosophy remains philosophy of the primitive. In addition, it is written to serve both evangelization and effective colonization of the primitive Bantu.

3.14.2 John S. Mbiti

John Samuel Mbiti was born in Kenya and studied in the universities of Makerere (Uganda), Barrington (USA), and Cambridge (England) where he obtained Doctorate in theology. In his *African Religions and Philosophy* 1969, Mbiti believed that religion and philosophy in traditional Africa are interrelated, that if one wants to understand the philosophy of traditional Africans, he must study their religion as well.

Mbiti has a view that philosophy is the product of thoughts and actions of people. African philosophy is therefore behind the African thoughts and actions. To Mbiti, a man is a religious being. “Africans are notoriously religious” he adds that where the individual is, there is his religion, for he is a religious being. Religion is in the whole system of being. According to Mbiti, because man is a religious he must be looked at as so from cradle to grave.

Is a being of this nature with a wide network of his god, ancestors, spirits, kin and kith and earth; must not also be a reflector of his multi relations? Mbiti examination of man in the African contextual expression of man goes with the statement that “*I am because we are, therefore I am*”. Therefore, African concept of man according to Mbiti is that the primacy does not lie on an individual person, rather the community. That is to say that an individual “*I*” assume his perfect existence in the “we”.

3.14.3 Gyeke and Wiredu

Gyekye, (1987) *an Essay on African Philosophical Thought*, the African ontology closely linked to that of Tempels and Mbiti is depicted. Gyekye is after the understanding of *okra*, an Akan ontological term **Gyekye** asserts that the essential ingredient of a human is what the Akan refers to as *okra*.

The *okra* is that which constitute the innermost self, the essence, of the individual person. *Okra* is individual's life, for which reason it is usually referred to as *okrateasefo*, that is, the living soul, a seeming tautology

that yet is significant. The expression is intended to emphasize that *okra* is identical with life. The *okra* is the transmitter of the individual's destiny (fate: *nkrabea*). It is explained as a spark of the Supreme Being. The presence of this divine essence in a human being may have been the basis of the Akan proverb, "All men are the children of God; no one is the child of the earth. (Gyeke, 1987 p85).

The people who were close to the Akan were the Yoruba of Nigeria. In the Yoruba anthropology, an attention was not only paid to mere ontological theories. They seem to give methodology its due attention as it was seen reasonable to raise fundamental questions as what is a human. What is the nature of a human? (These fundamental questions are indeed, of biological and philosophical relevance). Where the first question- 'what is human?'- is an empirical question which may yield an answer based upon an objective description of human observable behaviour the second question- 'what is the nature of human?'- is a metaphysical question inquiring into the constitutive elements of a human being.

Dzobo, (1992) sees that the question of what is a human is a demand for scientific explanations of molecules that make us different from other living species. Hence, we can ask what a person is or what the nature of a person is within the Yoruba philosophical context. Moreover, more fundamental who is a person when an attempt to provide an answer is a departure from the metaphysical or empirical realms to the sociological normative realm that engages an enquiry into the peoples' perception of their cultural and personal identities?

Wiredu argues that according to Akan people, personhood is something for a human to become to different degrees through individual achievement. An individual's human status, then, is a necessary, but not sufficient, condition for personhood. (See “Akan Philosophy of the Person” in *Stanford Encyclopaedia* 2006 para.5).

The vital assertions of these scholars is that while personhood is partly determined by communal values, essentially, there are other things apart from the community which make a human being enjoy the attribute of personhood.

Gyekye in particular argues that a person is endowed with certain attributes, which are prior to community formation. Thus, it is these attributes, such as, rationality, the capacity for virtue, ability to make moral judgments and to choose that confer personhood on the individual. (See Gyekye, 1992)

3.14.4 Ramose

In his “*African Philosophy through Ubuntu*” Ramose, (2002) argues that “*umuntu*, the human being, is one such a manifestation and the realm of humans is embodied by “the onto-triadic structure of being” according to Ajei, (2007), what this means is that this realm is constituted with three interdependent levels of existence. The first is the world of the living. This is the level of epistemic discourse, as well as the creation and organization of social structures.

The second is the level of the living dead. In this conception of reality, the death of a human being implies the discontinuance only of the person's physical being, but not the discontinuance of the person's life. This reflects Mbiti, (1970), *African Religions and Philosophy*, p25 where Mbiti uses this phrase to mean those who have recently died.

The third level of the realm of the living is that of the yet- to -be –born, and these are the beings of the future. Like vitality of *sunsum* [an activating principle in man and the source of character] in Akan philosophy, that determines the relative position of beings on the hierarchical order the nature or the SB is the one. In the present study it could be likened with *ndjima* or *ngoo*.

Yoruba, Akan and the Bantu and Chagga in Particular could share most of ontological concepts. In addition, in the Bantu ontology it so clear that, human beings are part of ontological network. But for the presented world views from the African ethnics- the Akan, the Yoruba, and the Chagga, the SB is the source of power. Ajei echoes to Kirango, Naachocharuwa and George, who in their common concept of man is that: Human beings like all categories of being, are just part of this generalized being, which in the Bantu language is philosophically rendered as *ubu*. Therefore we cannot plausibly separate be-ing (as matter) from be-ing (as consciousness). Ultimately, being is understood as being wholeness, or that which is connected into a whole.

3.15 Conclusion

In this chapter, literature related to the present study was a prime concern of this chapter and were reviewed. Divisions of philosophy and the subject matter of ontology were also presented. Nevertheless it was not possible to present all the works on the subject matter; however, notable philosophers from pre-Socratic to the contemporary ones were presented though in brief. It was observed that African and Bantu philosophy in particular is a controversial issue; not only for non-African scholars but even from some Africans hot debates are mounting in the scholarship world. Some controversies have inclined to the philosophical methodology while others were concerned mainly with the source of the African philosophy.

The next chapter continues the literature review of the study in a rather different angle presenting the *précis* of the milieu in which this study was carried out. Christianity contributed to the fabric of the worldview of the people in under the study for about a century. The Catholicism and the Pentecostalism to some extent shape the context of the present study.

CHAPTER FOUR

4.0 LITERATURE REVIEW: AN ENCOUNTER BETWEEN ROMAN CATHOLICISM AND PENTECOSTALISM AND THEIR INFLUENCE TO THE CHAGGA COSMOLOGY

4.1 Introduction

In the previous chapter, a part of literature review was done based on the historical development of the concept of man. However, due to the nature of the present study that the problem was partly contribute by religious experience the reader would want to know the nature of religious context one would encounter. This fact made the researcher to think that the linking chapter was necessary. This chapter therefore presents the environment, which shaped the worldview of both the author and the ethnic group under the study. Therefore, as shown above –in chapter one, two Christian denominations, namely, Roman Catholicism (RC) and Pentecostalism (PT) in one way or another, must have made the scenario of the problem of this thesis. In chapter one above also the researcher mentioned the problem to have occurred in three worlds namely, in the Chagga Traditional Values (CTV), in the Roman Catholicism (RC), and then in the Pentecostal (PT) worlds.

4.2 An Encounter Defined

In this chapter, the term encounter has a special meaning. However, someone needs to survey the way this term has been used in the history of philosophy and theology. According to the apologetics of Pascal as reported in Ramm, (1966) this is the notion

that only as man is confronted by Jesus Christ that he comes into true knowledge of God. An encounter is therefore a phenomenon that brings experience to the subject. Hence, it affects the disposition of a being.

Ramm, (1966) reports the same about Kierkegaard, who thinks that, the beings that encounter must be contemporaneous “In that we are contemporary with Christ we can encounter him. The “external” aspect of subjectivity, passion and inwardness is certainly this personal meeting with contemporaries Christ” that is to be an encounter.

An encounter between the Roman Catholicism and Pentecostalism could have been rather contrary to one another as the same term in an everyday language bears a rather different connotation. An encounter means, “Meet or find oneself faced by (*sb/sth*) unpleasant dangerous, difficult etc. (Oxford Advanced Learner’s Dictionary.)

The same word could mean unexpected meeting with a friend, or a sudden meeting with an enemy –hostile meeting. In connection to the present study, an encounter between the RC and the PT is not something that could be defined as friendly. Testimonies from some believers from both RC and PT put it clear. One testifies that: “When I accepted Jesus Christ as my saviour, my great opponents were the former spiritual leaders –the Roman Catholic priests. They preached against us and sometimes we were stoned by those who confessed to be Christians.” Mfuli (c.65 yrs.)

When the RC adherent who wanted to be anonymous was asked the kind of early encounter with the PTs, she agreed that it was hostile.

We were not well informed about these *Walokole* (Pentecostals). We used to excommunicate them, because they brought us a new religion, which neither our fathers nor grandfathers knew it. Top of all, they are against our culture of and customs of mutual assistance and veneration of our fore parents. They are blasphemous claiming to be saved and accusing our RC leaders as sinners and spiritual imposters... (Male respondent, c.68).

These three worlds of thought namely Roman Catholicism (RC), Pentecostalism, and Chagga Traditional Values were the basis of the research problem, as they were not harmonized in both researcher and his community. This chapter therefore, presents mainly the scenario of the origin of both Roman Catholicism and Pentecostalism- their points of agreement and antagonism. The treatment of the Chagga Traditional Value is in the field. Only bits of Chagga Traditional Values (CTV) are presented in this Chapter. It also gives more light about the reasons why the Roman Catholicism (RC) and Chagga Traditional Values (CTV) were friendlier than the two could be to the Pentecostalism. This section runs hand in hand with the concept of man in the ones culture on the background of contextualization of the gospel, and conversion, which in one way or another influenced the Chagga mind-sets.

4.3 Catholicism

The See of Rome (the diocese of Rome and its bishop, the Pope, the primal patriarch) have been known as "Catholic", while the Eastern churches that rejected the pope's authority have generally been known as "Orthodox" or "Eastern Orthodox". (See http://en.wikipedia.org/wiki/Primacy_of_the_Roman_Pontiff#Opposition_to_the_doctrine). Following the Reformation in the 16th century, the Church "in communion with the

Bishop of Rome" used the term "Catholic" to distinguish itself from the various Protestant churches that had split off.

The name "Catholic Church" appears in the title of the *Catechism of the Catholic Church*. In addition, this was the term that Paul VI used when signing the sixteen documents of the Second Vatican Council. [...Pope Paul VI (Latin: *Paulus PP. VI*; Italian: *Paolo VI*), born Giovanni Battista Enrico Antonio Maria Montini (26 September 1897 – 6 August 1978), reigned as Pope of the Catholic Church and Sovereign of Vatican City from June 21, 1963, until his death on August 6, 1978. Succeeding Pope John XXIII, who had convened the Second Vatican Council, he decided to continue it.

He fostered improved ecumenical relations with Orthodox, Anglicans and Protestants, which resulted in many historic meetings and agreements.] Church documents both of the Holy See and of certain Episcopal conferences occasionally refer to the Church by the name "Roman Catholic Church". In the Catechism of Pope Pius, the Church was called "Roman". Catholic doctrine teaches that the Catholic Church was founded by Jesus Christ in the 1st century AD and that the coming of the Holy Spirit upon the apostles signalled the beginning of its public ministry.

4.4 The Papacy

It is not easy to introduce the RC without in one way or another touch the institution of papacy. The word "*pope*" simply means "Father" and in early times, it was used to refer to any important and respected bishop. According to Gonzalez, (1984) Cyprian of

Carthage and Athanasius of Alexandria were referred to as popes in some documents. At length it was clear that: Where in west it eventually was reserved for the Bishops of Rome, in the East continued to be used with more liberality. It has become the obligation of the RCs to establish the origin of the Roman Episcopacy. However, scholars agree on two facts, that Peter the Apostle visited Rome and that in a very high probability he died there (Ibid). Most scholars suggest that, in the Beginning Rome did not have a single bishop but rather a “collegiate Episcopacy” a group of bishops who jointly led the Church something which Pentecostals hold firmly to ignore the sanctity of the RC papacy.

The researcher thinks that, whether Peter was the *first pope of Rome* or not, is not very important for the present work, an important issue here is the truth that “*papacy*” institution has been instrumental in the unity and contumely of the RC in the world through centuries.

In the spirit of this unity which is always prayed by every priest in every mass this kind of organization was present among the Chagga who could have hardly distinguished the power of the Church from that of the Powerful government. It is said that the first missionaries and of the RCs included, did not want to make the Chagga think that they are receiving new culture. (Sahlberg, 1986) Nevertheless, it was not always the case.

4.5 Pentecostalism

Pentecostalism is a movement within Christianity that places special emphasis on a direct personal experience of God through the baptism in the Holy Spirit. The term *Pentecostal* is derived from Pentecost (fifty), the Greek name for the Jewish Feast of Weeks. For Christians, this event commemorates the descent of the Holy Spirit upon the followers of Jesus Christ, as described in the second chapter of the Book of Acts. (Acts 2:1-40)

Pentecostals tend to see their movement as reflecting the same kind of spiritual power, worship styles and teachings that were found in the early church. For this reason, some Pentecostals also use the term *Apostolic* or *full gospel* to describe their movement. (See <http://en.wikipedia.org/wiki/Pentecostalism>). The term ‘Pentecostals’ in this thesis includes a wide variety of movements where the emphasis is on receiving the Spirit and practicing spiritual gifts such as prophecy, healing and speaking in tongues. (See 1Corinthians chap. 12 and 14) The term includes Pentecostal denominations, a wide range of independent churches (the majority in Barrett’s statistics), and Charismatic in ‘mainline’ denominations.

Pentecostalism is an umbrella term that includes a wide range of different theologies and cultures. For example, many Pentecostals are Trinitarian and others are Non-Trinitarian. As a result, there is no single central organization, which directs Pentecostal movement. Many Pentecostal groups are affiliated with the Pentecostal World

Conference. (<http://en.wikipedia.org/wiki/Pentecostalism>) “Pentecostals says”, Anderson, “have been around for only a hundred years,”

However, today are main role players in world missions, representing perhaps a quarter of the world’s Christians and perhaps three quarters of them are in the Majority World, which is Africa and Asia. According to Barrett and Johnson’s statistics, there were 1,140 million Christians in Asia, Africa, Latin America and the Pacific, 61% of the world’s Christians, while those of the two northern continents (including Russia) constituted only 39%, dramatic evidence of how rapidly the western share of world Christianity has decreased in the twentieth century. If present trends continue, by 2025 69% of the world’s Christians will live in the South, with only 31% in the North. (See Barrett & Johnson 2002)

However, it is not only in terms of numbers that there have been fundamental changes. Christianity is growing most often in Pentecostal and Charismatic forms, and many of these are independent of western “mainline” Protestant and “classical Pentecostal” denominations and missions. Pentecostal missiologists need to acknowledge and celebrate the tremendous diversity in Pentecostalism. The “southward swing of the Christian center of gravity” is possibly more evident in Pentecostalism than in other forms of Christianity. (See Walls, 2000)

Pentecostalism's emphasis on the charismata places it within Charismatic Christianity, a broad grouping of Christians, which have accepted some Pentecostal teachings on Spirit baptism and spiritual gifts. Pentecostalism is theologically and historically close to the charismatic movement as it significantly influenced that movement, and sometimes the terms *Pentecostal* and *charismatic* are used interchangeably.

Stressing on its characteristic Anderson says that in many parts of the world, Pentecostals are notorious for rather aggressive forms of evangelism and proselytism,

and Africa is no exception. From its beginning, the Pentecostal movement was characterized by an emphasis on evangelistic outreach, and Pentecostal mission strategy placed evangelism as its highest priority. Evangelism meant to go out and reach the ‘lost’ for Christ in the power of the Holy Spirit.

The beginnings of North American Pentecostalism in the Azusa Street revival of Los Angeles resulted in a category of ordinary but ‘called’ people called ‘missionaries’ fanning out to every corner of the globe within a remarkably short space of time. ‘Mission’ was mainly understood as ‘foreign mission’ (mostly from ‘white’ to ‘other’ peoples), and these missionaries were mostly untrained and inexperienced. Their only qualification was the baptism in the Spirit and a divine call, their motivation and task was to evangelise the world before the imminent coming of Christ, and so evangelism was more important than education or ‘civilisation’. Pentecostalism claims more than 250 million adherents worldwide. (See The Titi Tudrancea Bulletin 1991-201) When charismatic are included with Pentecostals the number increases to nearly a quarter of the world's two billion Christians.

4.6 Culture and Contextualization of the Gospel

Contextualization of the gospel is one of the crucial aspects of modern missiology. According to Veli-Matti Kärkkäinen (2000), now for several centuries, missiologists have on the one hand criticized their predecessors for alleged lack of attention paid to local cultures and on the other hand, have devised ingenuous ways to implement “contextualization.” The problem of this thesis, as the Researcher believes is closely

associated to the problem of man in his culture and failure of some church agents to contextualize their message. Kärkkäinen shows that it was equally necessary to see clearly the integral relationship between the Christian message and the context in which those who hear and live it out find themselves.

The fact is that conversions never happen in a vacuum rather in human heart and a social cultural context. Man among other things is a cultural being and culture is a complex phenomenon that manifests though “the way man works, eats, lives, plays, creates, worships and thinks.” (See Cappelutti et al) Do to this catholic theology, has been keener to influence the contextualization of the Christian message while the Pentecostal show little efforts in this aspect which can be attributed to the lack of well-developed theology of mission. Kärkkäinen, (2000) Success of the RCs mission like any other mainline Missions is attributed partly to their evangelism in lines with the CTV. As one Missionary once acknowledged Chagga are:

...traditional social communities and customs are basic. These communities, these primordial social ties, were the clans, the neighbourhood, the elders and the age sets. These communities’ forms of the tribes corresponded to the will of the creator. They were therefore originally given and externally fundamental and there was neither need nor good in changing them (Sahlberg, 1986)

It means that they contextualized the gospel to suit the Chagga Traditional Values (CTV), which made them friendlier allies even when the Pentecostals and other non-Roman Catholics to be reckoned as intruders.

4.7 Catholicism Versus Pentecostalism on Man and Destiny

Both RC and PT believe that man is the masterpiece of God, and allude to the Holy Bible. (See Gen. 1-2). They also believe that man was created in the image of God “*imago dei*” The Sacred Writings are entirely concerned with the relations of man to God, and of God's dealings with man, before and after the *fall (the fall of man is in Genesis Chp.3)*. Two accounts of his origin are given in the Old Testament. Both RC and PT agree that on the sixth and last day of the creation "God created man to his own image: to the image of God he created him" (Gen. 1:27); and "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul". In Sirach 17:1: "God created man of the earth, and made him after his own image". By the texts the special creation of man is established, his high dignity and his spiritual nature. As to his material part, the Scripture declares that it is formed by God from the "slime of the earth".

This man becomes a "living soul" and fashioned to the "image of God" by the inspiration of the "breath of life", which makes man and differentiates him from the brute. (Aveling, 1910) believes that, man was created good and upright for God said, "Let us make man in our own image, after our likeness." However, a man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God. Man was created in the image of God, and when he sinned, the race incurred both physical and spiritual death; thus, man became alienated from God and incapable of remedying his sinful condition by his own means.

In *“the Difference between Catholicism and Pentecostal”* (DCP, 2011) it is informed that, Catholics allege that as a result of Protestant Reformation from the 1550s (Martin Luther, Calvin, Zwingli, etc) rejected the priesthood, sacraments and some doctrines of Catholicism. The Catholic Church is the only door to salvation, Protestants and Pentecostals included teach doctrine that never existed before in the Roman Catholic Church. One of the teachings is the belief that a person is saved by "faith alone", which the Bible says you are "not saved by faith alone" (James 2:24). Therefore, in Catholicism, there is no sinner's prayer, so there is no belief in "once-saved-always-saved". Catholics believe that a believer can lose his salvation (Luke 8:13).

If you say to a Catholic, "are you born again" they would think you are talking about baptism: John 3:5 - "Jesus answered: Amen, amen I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." Also, baptism is not a 'symbol' but we believe it really forgives sins while the Pentecostal hold that:

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God, according to the hope of eternal life (Acts 22:16)

This is according to the fifth fundamental truths of the Assemblies of God, one of the largest Pentecostal denominations in the world.

For whosoever shall call upon the name of the Lord shall be saved. ¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵And how shall they preach, except they be sent? as it is written,

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (See Romans 10:13-15 (King James Version))

Pentecostals have confidence that they have crossed death and are living in new life salvation. They also believe that all who are baptized prior to conversion their baptism is void. Because the ordinance of baptism by immersion is commanded by the Scriptures that: "All who repent and believe in Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life.

In the eyes of the council of Trent, which set cannon for salvation or justification the Pentecostal doctrines of salvation of man, is incompatible to that of the Roman Catholicism. In addition, has been the source of disagreement. Below are some of the teachings of the RC Church.

CANON 9:

If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

Pentecostals counter the canon by appealing to scriptures as following:

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin," (Rom. 3:20). "Being justified freely by his grace through the redemption that is in Christ Jesus," (Rom. 3:24).

Therefore we conclude that a man is justified by faith without the deeds of the law," (Rom. 3:28). "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," (Eph. 2:8).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," (Titus 3:5).

CANON 12: "If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified ... let him be accursed"

Pentecostals counter that:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," (John 1:12).

"Therefore we conclude that a man is justified by faith without the deeds of the law," (Rom. 3:28).

'For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3).

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself, (Heb. 7:25-27).

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," (2 Tim. 1:12).

CANON 14:

If any one saith, that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema.

Pentecostals argue against that: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).

CANON 23:

If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial,- except by a special privilege from God, as the Church holds in regard of the Blessed Virgin; let him be anathema.

Pentecostals argue against saying that: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John 3:36).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," (John 6:40).

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," (John 10:28).

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," (Rom. 5:21).

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us," (1 John 2:19).

"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," (1 John 5:13).

CANON 24: "If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema."

Pentecostals oppose that by quoting the New Testament (NT) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:1-3).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3For I testify again to every man that is circumcised, that he is a debtor to do the whole law," (Gal. 5:1-3).

CANON 30: "If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema."

Pentecostals oppose that arguing: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," (Col. 2:13-14).

CANON 33: "If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered (more) illustrious; let him be anathema."

When the RCs insist sacraments as means of grace, the PTs see baptism and any other sacrament as not the means to salvation. "Two ordinances, baptism and the Lord's Supper, which have no bearing on salvation, are nevertheless to be observed in obedience to the Lord." Reaching Catholics, as an association dealing with the Pentecostal faith propagation argues that, for that reason, the infant's baptism is not

recognised in the Pentecostalism. Hence, to the PT the RC is not more than an apostate Church and wherever they find them, they make them target for evangelization. Pentecostal churches like Assemblies of God, full Gospel Ministry, Free Pentecostal Church and more others, do not draw any line between the non-Christians and the Catholics, so they pray and try to reach them with the Gospel of Salvation. These efforts are supported by independent ministries like those that Reaching Catholics for Christ RCFC based in the US. RCFC is an association of ministries and individuals having zeal to share the truth of Biblical salvation with the Roman Catholics.

According to (Gendron 2011) PTs also believe that, while there may be saved people who worship in the Catholic Church, they are no longer Roman Catholic. Catholics are those who believe Rome's gospel of works and sacraments and because they believe another gospel, they are lost. They remain dead in their sins along with all the other "professing" Christians who have believed another gospel (1 Cor. 15:2). Christians are those who believe the Gospel of Jesus Christ and are saved from the power and punishment of sin (Rom. 1:16). If a Catholic desires to believe God's Gospel they must repent (have a change of mind) concerning the Catholic gospel. The two gospels are diametrically opposed to one another. It is impossible to believe both gospels at the same time. (See www.reachingcatholics.org)

4.8 The Effects of the RC - PT Encounter to the Chagga Cosmology

The Roman Catholicism has been in Kilimanjaro and Chagga land in particular for more than a century. The Holy Ghost Fathers, under the leadership of Fr. Antoine

Horner, were the first to arrive in Zanzibar in 1863 and crossed to Tanzania mainland, Bagamoyo in 1868 where they opened freed slaves' villages. In these villages, they received and taught slaves freed by the British marines from the Arab slave traders. With the help of catechists trained in these villages, the missionaries evangelized northwards until the slopes of Mount Kilimanjaro. The ex-slaves were the first catechists. (<http://www.rc.net/tanzania/tec/tzchurch.htm>)

In the early Evangelization, the missionaries were fighting the traditional religion and all its symbols. They feared that the neophytes would fall back into superstitions. Except for a few tribes like the Maasai, Sukuma and Waha, the traditional religions have weakened. All the same, Syncretism is still strong among Christians.

Catholics believe that, the Church has to study seriously how to incarnate the Christian faith in the traditional culture. The Church must preserve the traditional African cultural values. Toleration of the RC to Chagga traditional values has been one of the factors that make the Chagga people feel at home with the church. The catholic respect of the saints also, thinks the researcher was similar to the Chagga tradition of veneration of the ancestors. The difference here is that the Catholics pray for their departed ones and they pray to them in need of their saints' intercessions. In his *Dogma vol. 6*, Schmaus, (1978) maintains that: the mind of the Church with regard to this subject is expressed in a variety of ways.

According to <http://Wikipedia.org> as early as the second century there is evidence of prayer for the dead, and in the third century, we find the custom of praying for the departed during the mass. On the other hand, the Pentecostals are against both Roman Catholics and Chagga Traditional Value; in this, the presence of Pentecostals that date from 1960s in the region and only from 1980s in Kibosho could have made the Chagga suspect them as institutional intruders, hence the differences that existed between the Roman Catholicism and Chagga Traditional Values vanished at the expense of the intrusion of the Pentecostalism. However, the study done elsewhere (see the link below), associates the RC and others mainstream churches like Anglican, with veneration of the dead. See in http://en.wikipedia.org/wiki/Veneration_of_the_dead Veneration of the dead is based on the belief that the deceased, often family members have a continued existence and/or possess the ability to influence the fortune of the living. Some groups venerate their ancestors; some faith communities, in particular the Catholic Church, venerate saints as intercessors with God. In addition, The Roman Catholic Church, as well as the Anglican Communion, Eastern Orthodox Churches and Oriental Orthodox Churches venerate saints who are in Heaven. The ancestors and saints are considered departed from Earthly life. They are honoured through prayers and feast days. Such holidays to honour, the dead in Christianity include All Saints' Day, All Souls' Day, and Day of the Dead.

Also among the Bantu societies, different social classes, ancestors have proved important phenomena. Anderson, (1993) reveals that in South Africa several

respondents referred to the visit of Mr. Nelson Mandela to his ancestral home in the Transkei after he was released from prison in 1990. The fact that he had supposedly paid homage to his ancestors was the reason why things were going so well for him, and his 'power' was increasing. This is how one respondent put it: "When Mr. Nelson Mandela was released from prison; he went back to his birth place to tell the ancestors that he was released from prison..." reports Anderson, (1993). But Pentecostals have a different look on the ancestors, as revealed in the Anderson's research that:

Ancestors are the spirits of Satan who come in the form of one of our dead parents'. Two different Pentecostal-type church respondents said, with irony, that it was pointless slaughtering animals for the ancestors, as they were dead and could not eat the meat - only the living could eat. A member of St Matthew's Apostolic Faith Church said that she believed in ancestors before she was 'saved'. She went on to say 'They cannot harm a child of God. We do not need to do anything for them, because they are dead. They can only enslave a person'. We also came across several people, particularly younger members of these churches who clearly knew nothing at all (or very little) about the ancestor cult or about traditional religion generally (Anderson, 1993 n.p).

What Pentecostals say about the ancestors and the way they treat those who practice veneration of the dead may be one of the factors for the Pentecostal believers to be reckoned as the imposters of the society. The Catholics may have be the most tolerated faith due to their philosophy of missiology. In this kind of world outlook, it is not surprising to see the concept of man of the Chagga more compatible to the RC philosophy rather than the PT one.

4.9 Conclusion

In this chapter an encounter between the Roman Catholicism and the Pentecostalism were examined. It was observed that from doctrinal point of view these denominations were closely related. But it was also observed that dogmatic theology or to be clear the canon on the state of man and Salvation divided these Christian groups. When looked inline wit CTV it was found that the RCs and CTV were close to one another with lesser chasm that with the Pentecostals. This can be attributed to the time; the more time together the lesser differences. This chapter was important as it connects the reader to the field findings of the study. The following chapter discusses the methods employed to the present study.

CHAPTER FIVE

5.0 RESEARCH METHODOLOGY

5.1 Introduction

This chapter deals with research methodology that was used to carry out this study. According to Kothari, (2004) “research methodology” simply means methods and techniques that the researcher uses to execute the research. In this chapter the researcher briefly discusses, among others, the meaning of a case study research, research design and approach, area of the research, population of the research, and sampling design.

5.2 Research Design and Approach

The Concept of Man in the Framework of the Bantu Ontology has been done as a case study. In the case study the researcher takes a unity of the Bantu to represent the whole. It is asserted that a case study refers to an intensive analysis of an individual unit (e.g., a person, group, or event) stressing developmental factors in relation to context. (Bent Flyvbjerg, 2011).

Advantages of a case study say Garger, and Gromisch, (2010) is based on the fact that, it can accomplish many of the same goals as other methods. For example, the case study as used with an aimed to explore (create new knowledge), constructive (solve some problem), or confirm (test a hypothesis with empirical evidence). In case of the present study it has been used as exploratory case study. The case study can also use either a primary (the researcher collects the data) or secondary (the researcher uses someone

else's data) approach. Finally, a case study can be either qualitative or quantitative in nature. For this study a case study has been used to explore a section of an ethnic group to find new knowledge about the Chagga people by collecting primary data.

However, the case study is never to be seen as an ultimate method. It has some disadvantages too. Disadvantages of the case study come from the fact that the researcher using the case study method must be content that his/her findings may only be applicable to similar cases. Garger, and Gromisch argue that:

Many researchers using the case study method make the mistake of relying too heavily on interpretation to guide findings and recommendations. Essentially the researcher becomes part of the research itself and knowing the expected results, may unknowingly guide the subjects to those results thereby confirming the expected results. This is known as the self-fulfilling prophecy or Pygmalion effect (Garger, and Gromisch, 2010)

With this warning, the author has been so keen to bury his presuppositions lest them blur the findings resulting from then responses of the survey.

The research design and approach were important for showing a direction of the study. This is discussed in the following few paragraphs:

This study is a qualitative in design. According to Kothari, (2004) researches are divided into two main categories namely quantitative and qualitative. Qualitative research is concerned with qualitative phenomena i.e. phenomena relating to or involving quality or kind. He adds, "... research designed to find out how people fill or what they think about a particular subject or institution is also a qualitative research."

Strauss and Corbin, (1990) divide qualitative approaches into three main categories namely, Non-interpretive, interpretive and theory building.

i) *Non-interpretive studies*

This approach focus on *describing* the life world that is under investigation. Observations are not necessarily analyzed and made sense of by the researcher, but instead left for the reader to interpret. Studies by Miles and Huberman, (1994) associate ethnographic methods with non-interpretive theory that is leaning towards descriptions for the present study this is far to be unrealistic.

ii) *Interpretive approach*

In interpretive approach a studies acknowledge the importance of the *analysis* performed by the researcher to the meaning attributed to observations. The researcher sets out create an account of the empirical observations, consisting of descriptive as well as analytical passages. The intention is to provide the readers with a sense of the "real world".

iii) *Grounded theory approach*

Being the prime example of a theory building, *Grounded theory approach*, is a relatively well-defined and comprehensive research method that seeks to develop conceptually rich theories grounded in observations from empirical studies. The approach (as presented by Strauss and Corbin, (ibid op cit) is based on a number of

rather rigorous procedures and techniques, and adhering strictly to these is claimed to provide valid theories.

Though sometimes research design and research approach have been used to mean the same thing, yet a close look can show a slight distinction, which is also not less in its importance. When a research design finds its meaning, the kind of data a researcher collects and the manner in which the data are analysed, a research *approach* refers to an integrated set of research principles and general procedural guidelines.

Approaches are broad, holistic (but general) methodological guides or roadmaps that are associated with particular research motives or analytic interest. Examples of research approaches include experiments, surveys, co relational studies, *ethnographic research*, (this is related to the present study) and phenomenological inquiry. Each approach is ideally suited to addressing a particular analytic interest. For instance, experiments are ideally suited to addressing homothetic explanations or probably cause; surveys-population frequency descriptions, correlations studies-predictions; ethnography-descriptions and interpretations of cultural processes; which is also the concern of the present study; and phenomenology- descriptions of the essence of phenomena or lived experiences. (<http://en.wikipedia.org/wiki/Multimethodology>)

From literature and discussions on various traditions and approaches to "good" research four potential research strategies have been considered for the research project:

Research approach can be *Logical theoretical research*, *Quantitative experimental research*, *Qualitative observational research* and *Participatory action research*. (Denzin and Lincoln, (1994); Johannessen, (1992); Miles and Huberman, (1994); Strauss and Corbin, (1990); Walsham, (1995), sometimes the research may use several ones depending on the nature of the problem and discipline.

i) *Logical theoretical research*

Approach is meant formal deduction of logical consequences from a set of initial assumptions (axioms). If the axioms are true and the rules are logically sound, the consequences are true as well. This is used in sciences like mathematics and computer sciences:

...data modeling is first and foremost a *social and organizational activity* and very little, if anything (except consulting folklore) is known how data modeling is *exercised in practice* and what its impacts are on organizations, their information systems management, and business operations. (Hirschheim et al. 1995 p195)

ii) *A quantitative, experimental*

This approach is for to doing research within the classical scientific paradigm of natural, "hard" sciences like physics. The scientific methods imply postulating hypotheses, doing quantitative experiments, and then either sustain or reject the hypotheses based on statistical analysis of the measured data. (See Kothari, 2005) and Strauss and Corbin, (1990)

iii) A qualitative theoretical research

This approach is for doing research in most social sciences e.g. history and theology. It is not necessary for the researcher to be engaged.

iv) Participatory action research

The present study employed this approach as this refers to a set of approaches to research on social systems in which the researcher actively engage in the process under investigation the actors of the social system being studied can be considered as co-researchers. The works of Hirschheim et al., (1995) and that of van Meel, (1993) exemplify this approach to research: First, an initial case study is performed for identification of problems, followed by theory development and implementation of a prototype information system. Finally, the prototype is employed in another full-scale project where the researcher participates and reflects upon the use of the prototype with the actors that are studied

Not only that the present study was a qualitative in its design, but also it was interpretive and ethno-philosophical .Ethno philosophy according to Odhiambo (2002) is the work that uses methodology that resembles that is used in cultural anthropology (ethnology) in order to get to the underlying and basic principles of reality and behaviour of the African which they then describe in the philosophical language. The product is therefore a conjunction of ethnological method and philosophical language hence in short ethno-philosophy by approach.

The researcher therefore can be said to have used ethnographical elements such as semantics, rituals and rites, social structure, customs, myths and sagas to try to understand the concepts of man among the Chagga people. This is to say that for the present work researcher explored the way man is conceived by the Bantu.

In order to understand this concept, the Researcher was obliged to explore any other most related concepts namely the Supreme Being (SB), and the natural phenomena *vis à vis* time and Space; themes which have preoccupied metaphysics for long time.

5.3 Secondary Data

Besides the primary findings from the field, this study has also used secondary data i.e. books, theses, dissertations, journals and other materials from the libraries of The Open University of Tanzania, Tanganyika library (Headquarters) in Dar es Salaam, Jordan University College in Morogoro and the internet sources. These works were used for insight as they showed to what extent others have studied the problem of Man in different contexts, and the gap to be filled by the present study. These sources were consulted before, during as well as after the original research was carried out.

5.4 Research Procedures

The first step of the researcher was to identify the problem and to understand it in order to be able to state what makes it a problem. The problem was partly from researcher's controversial experiences and partly from some available works on Bantu and African ontology in particular and philosophy in general.

The second step was to survey as much as possible literatures relevant to the study based on the theories and concepts of man in philosophical works especially works devoted in the African philosophy, and the Bantu Ontology. By so doing, the researcher was in a position to identify any available works and contribution they made in areas of African philosophy (AP) and Bantu Ontology (BAO) in particular and what was lacking. One of the aims of this work was to fill the gaps found in the literature reviewed.

The third step was to defend the proposal and eventually to prepare interview schedules and carry out the research under the supervision of the thesis supervisor.

The fourth step was writing of the report. This thesis appears in eight chapters. Throughout the report writing the Researcher was working closely with his thesis especially in the organisation of this thesis.

The fifth and the last step were to submit the final report (thesis) for examination for the Degree of Master of Arts (M.A.) in Philosophy of the Open University of Tanzania.

5.5 Area of the Research

This research project confined itself to the discipline of philosophy with special emphasis in metaphysics and ontology. Either any other areas used, were used in connection to philosophical theories, or they were for geographical or historical importance, which laid ground for understanding relationships that exists between the phenomena.

5.6 Population of the Study

Population of this study were the Chagga from Moshi Rural District in Kilimanjaro Tanzania. The total population of Chagga number c. 2,000,000 including the Chagga in diaspora. (<http://en.wikipedia.org/wiki/Chagga>). The Chagga are Bantu-speaking indigenous Africans and the third largest ethnic group in Tanzania. They originally come from the southern and eastern slopes of Mount Kilimanjaro and Mount Meru. Being the most dispersed ethnic group in East Africa their relative wealth comes from not only the favourable climate of the area, but also from successful agricultural methods that include extensive irrigation systems and continuous fertilization practised for thousands of years. Most of Chagga are entrepreneurs who run diversifying domestic and international trades. It was one of the first tribes in the area (northern Tanzania) to be converted to Christianity. This may have given them an economic advantage over other ethnic groups, as they had better access to education and health care as Christians. (See <http://en.wikipedia.org/wiki/Chagga> .)

The Chagga speak other Bantu languages, the most important is Kiswahili, spoken as a first language by more than 30 million people, chiefly in Tanzania, Kenya, Democratic Republic of Congo, and Uganda. As the chief trade language of E Africa, it is understood by perhaps an additional 20 million.

These Groups that migrated from the rest of Africa into the foothills of Kilimanjaro use a number of related Chagga dialects. These dialects are related to Kamba, which is

spoken in northeast Kenya, and to other languages spoken in the east such as Dabida and Pokomo. (See http://en.wikipedia.org/wiki/Bantu_languages.)

According to personal communication with Nyaku, (2010) the Chagga area is traditionally divided into a number of chiefdoms i.e. Kibosho, Machame, Marangu, Mochi, Rombo and Uru. The Chagga are culturally related to the Pare, Taveta, and Taita peoples. The Chagga follow a patrilineal system of descent and inheritance. As said above the Chagga subsist primarily by agriculture, using irrigation on terraced fields and oxen manure and trade.

Although bananas are their staple food they also cultivate various crops including yams, beans, and maize. In agricultural exports by 1960s and 1970s the Chagga were best known for their Arabica coffee, which is exported to American and European markets, resulting in coffee being a primary cash crop. Observation has shown that by 2010 the coffee was losing populace in most areas now flowers, and food crops are taking the place of coffee. Most famous estates such as the Monas or (VASO), Sibiro, and Lombiro have become underdeveloped. Now the Chagga depend heavily on the entrepreneurship, some of Chagga members are notable prosperous businessmen.

The Rationale for choosing the Chagga Bantu group for this study was firstly, due to the nature of its discipline-philosophy. African Philosophy and especially ethno-philosophy stems from the society itself. Language is one of the important tools in any exploratory

research. The researcher chose this group of Bantu because he himself is Chagga, which to some extent overcome the barrier of language.

Secondly it is due to the level of study. To do a research in this level, someone needs a thorough penetration to the society under study. Someone must be able to exegete the original data from its original context and be in a reasonable position to expose them in an amplified form without losing their important shades of meaning. The culture is the major factor in the understanding and interpreting the findings. The Researcher was at a good stance to exegete and expose myths, sages, riddles, rituals symbols, customs, and behaviours of this society than in any other Bantu group.

5.7 Sampling Design

The researcher used the probability sampling procedures in selecting the sample for the present study. The total number of the sample was distributed according to age, sex and education level. The sampling was done with an assumption that older generations were likely to give information that was more genuine and less contaminated by foreign elements. However the fund allocated and the cost required did not allow any huge geographical coverage. Therefore the sample was drawn from three wards only.



Photograph 1: A Chagga hut from Nkonyaku- Dakau at Okaoni Ward in Moshi

Photography 1 shows the Chagga traditional hut. Though most traditional huts were replaced by modern housing some conservative Chagga people still hold the notion that only traditional huts can be used for some solemn rituals. So in the Chagga land you may find an old traditional hut in the midst of modern houses. The former preserved only for ritual purposes.

Table 1 Proposed Number of Respondents after Their Sex

sex	Expected		Participants		Difference	
	Frequency	%	Frequency	%	Frequency	%
M	55	55	43	43	12	12
F	45	45	37	37	8	8
Total	100	100	80	80	20	20

Source: Study 2010

Tale 1 above shows the proposed number of respondent after their sex. Fifty five % were men while the rest 45 % were women. According to table, 5.1 above, the sample was distributed hypothetically with the hope that the old generation is likely to offer more natural and reliable information than the new generation. The Researcher also presupposed that the elders were both the treasurers and arsenals of the wisdom of the community as reflected in above table 5.1

Some of the Bantu culture and Chagga customs in particular monopolizes some privileges to men, hence are *patrilineal*. (Encarta dictionary of English defines “Patrilineal” as “relationships traced through the male line or societies in which only such relationships are recognized”). This may be the reason for some opportunity disparity between the two sexes, e.g. absence of women as land beneficiaries and players of some important social roles, such as elders and heads of clans among the

Chagga. The Chagga also practiced Female Genital Mutilation (FGM) up to the recent past. (Nkan'dini Lewanga 2010)

Table 2 proposed number of respondent after their Age range

Sex	Age				Total
	70+	50-69	35-49	20-34	
Male	9	13	15	14	52
Female	7	6	8	7	28
Total	16	19	23	21	80

Source Study 2010

Table 2 shows that the old generation was rather fewer compared to the younger ones. However, the few ones, who responded, were far better in the interviews than their counterparts were. From these we got the original ideas, which the youths could never dare to. Some were good in making a line between the alien ideas and the traditional ones.

Table 3 Number of respondents after their education level

Education Level								
	Degree	Diploma	Grade III A and vocational	'A' level	'O' level	Primary level	Illiterate	Total
Proposed	4 (4%)	6 (6%)	10 (10%)	10 (10)	20 (20%)	40 (40%)	10 (10%)	100 (100%)
Participated	3 (3%)	6 (6%)	9 (9%)	13 (13%)	10 (10%)	32 (32%)	7 (7%)	80 (80%)
Discrepancy	-1	0	-1	+3	-10	-8	-3	-20 (-20%)

Source: Study 2010

Table 3 above shows the proposed respondents in regard to their education levels. In addition, it shows the actual number represented in the field work. The highest level found was a Master's degree. The older ones though very few some had formal education of up to university level. The existence of Umbwe Secondary School which by that time, offered an A' Level secondary education, made the A' level category - Form 5 and 6, go higher than any other educational Categories.

5.8 Field Research tools and Techniques

Primary data for this research were collected through a survey method using the following tools and techniques.

5.9 Interview Schedules

Methods of data collection were of rather concern. In a pilot study, conducted by the researcher in October 2008, questionnaires were proved to be ineffective due to procedures of mailing, and independent filling in the questionnaire. The researcher observed that most of postal boxes in rural areas especially in Kibosho areas were no more in use. However, mobile phones were used in the place of the postal, and the coverage was almost huge.

Therefore, the Researcher opted to use the interview schedules. “This method [of data collection by interview schedule] was very useful in extensive inquires and the researcher believes that, it has lead to fairly reliable results. As a result, the researcher collected data by filling up the schedules based on replies of the respondents. The Researcher used two teachers and two students to serve as his enumerators, who filled up the detailed schedules for him.

Comparing the questionnaire and schedules someone finds that a questionnaire is generally sent through mail to informants to be answered as specified in a covering letter, but otherwise without further assistance from the sender while the schedule is a detailed form filled out by a research worker or the enumerator who can interpret

questions when necessary (Kothari, 2004). In this study the schedules were used with ready oral interpretations and amplification of questions to the respondents. From time to time the researcher and or his enumerators had to explain some point in the course of findings collection.

5.9.1 Structure of an Interview Schedule

The interview schedule was divided into eleven sections. This does not mean that the carrying out of the study and especially its analysis necessarily followed the order of the questions as they appear in the Schedule, or as shown below.

The first section had questions 1-3, which investigated the approaches to African philosophy. The researcher wanted to know the approach, which well fits African philosophy in general, and Bantu Ontology in particular.

The second section had questions 1-5, investigates the Nature of Man

The third section, questions 1-12, which sought to understand the essence of man. What really makes man what he is?

The fourth section, questions 1-5, asked questions about the position of man in the universe.

The fifth section, questions 1-10 asked about relationship between man and time.

The sixth Section questions 1-6 investigated the destiny of man

The seventh section questions 1-3 questioned about the relationship between philosophy and human practices.

The eighth section 1-15 questions about the sagacity in the veneration of the dead.

The ninth section questions 1-11 were purported to understand the order of beings and their existence among the Bantu.

The tenth section questions 1-10 questions were about epistemological foundation of the Bantu. The Researcher wanted to know the way the Bantu organize their body of knowledge and try to see the challenges facing traditional Bantu education.

The eleventh section questions 1-3 dealt with the church-community perceptions.

5.10 Individual and Group Interviews

The researcher conducted personal and group interviews using the pre-conceived and non-constructed questions and recorded the answers which were eventually interpreted in a logical structured way. Group interviews were normally constituted of three to 11 persons. However only two to three persons did dominate these interviews and only a single version of interview could have been recorded at any single session.

5.11 Observation

The researcher recorded information from both “participant” observation and “non-participant” observation methods. He sometimes engaged in some activities, while sometimes witnessed other behaviours without close engagement. This method was

used in the collecting findings about rites and rituals, exhuming of the human relics and sacrifice and offertory for the ancestors.

5.12 Conclusion

In this chapter methods and techniques used to execute this study have been outlined and discussed. The following were the some important aspects of this section: research design and approach, population of the study, sampling design and tools of the data collection. In the same chapter, the researcher indicates that he has used the secondary sources with an aim at exploring both the horizons and heights of the study of man. The researcher employed interview detailed schedules to collect crude data which are presented in next chapter by using interview schedules as were more successful in the rural areas compared to questionnaires. Next chapter presents the findings of this study collected as per methods and techniques discussed in this chapter.

CHAPTER SIX

6.0 PRESENTATION AND ANALYSIS AND INTERPRETATION OF THE RESEARCH FINDINGS

6.1 Introduction

After discussing the research methodology of this study in the previous chapter the present chapter presents findings collected from both individual and group interviews by using interview schedules and observations. This course of action was led by the belief that philosophy is the work of the mind and that philosophy is the subject matter of this thesis. With this concept in mind the researcher did not only use thought provoking questions, but also needed a close follow up so as to help the respondent to get to the right way as Odhiambo, (2002 p110) advises that the researcher must during the research in African philosophy elicit the interviewee for responses. According to Odhiambo the “researcher should sufficiently provoke the sage”. He adds that it is not appropriate to jump from one question to another. “After asking the question the researcher should ask the sage several questions arising from the sage’s response(s)” and the questions must be probing. This should be useful in making the sage clarify and develop some of the concepts and issues in his response. During the research the researcher should desist from playing the leading role, the sage should be left to take the initiative (Odhiambo, 2002). To accomplish this, researcher of this thesis had to clarify some terms from time to time to avoid ambiguity. This study has revealed that the interviews were a pivotal method in collecting ethno-philosophical information.

There are typical questions which lead the presentation of this study but in some instances there are some minor questions, which, as stated above, these questions aimed at clarifying the grand questions whose end was no other than provoking critical thinking in the respondents. In this work therefore, the Bantu philosophy has been pursued via dialogues, myths, rites and testimonies. For convenience and lucidity, some statistical information in tables and charts are presented here and there.

6.2 The Question about the Nature of Bantu Philosophy (BPH)

Do Africans and the Bantu in particular have a philosophy that differs from the western type in the sense that, the Western philosophy is an individual product e.g. Plato, Locke, etc., while Bantu philosophy is the product of society? The researcher wanted to know if the Bantu have a philosophy and the general perception of the Bantu people about reasoning and philosophy. In order to get a good result the question was broken into two questions. At the end of responding to the question the researcher held an interview with one of the respondents.

Table 4 Do Bantu Have Any Philosophy?

Have the Bantu any philosophy?	Responses			Total
	Yes	No	Not sure	
Frequency	53	26	01	80
%	66	32	1.2	100

Source: Study July 2010

Table 4 above shows that the majority of the respondents 66 % (N=80) have the perception that the Bantu have philosophy; while 26 (32 %) believe that Bantu have no philosophy. One of respondents said that the Bantu and the Africans have never attained the level of philosophizing, because most of them depend on the westerners and Asians “if any were different they would have found solutions to their own problems for centuries. The Bantu copy everything from technology to democracy. The Researcher attributed these ideas partially to the political grievances, as during data collection, there were intra-party campaigns countrywide for general election of 2010.

Table 5 the Bantu Have a Different Philosophy

Response	Frequency	%
The Bantu have a different philosophy as it is the product of society	62	77.5
Philosophy is the same everywhere be it Africa or Europe	13	16
The Africans and Bantu in particular have no Philosophy	03	4
No answer	02	2.5
TOTAL	80	100

Source: Study July 2010

In this question, the researcher wanted to know if the Bantu philosophy was similar to that of the Western world. Table 5 above shows that the majority 77.5 % (N=80) agreed that the Bantu philosophy is the product of the society and it does not represent an individual worldview. However 13 of respondents that is 16 % were of the opinion that philosophy is the same everywhere hence it is universal. “One respondent said that the Western ones however are different in their presentation and preservation in that they have the tradition of writing while the Bantu preserve their oral traditions.”

6.2.1 Interview 1: Bantu Philosophy

According to one respondent, who wanted to remain unnamed, of *Azimio* age set (the group of youth who were initiated into adulthood at the time of Arusha declaration in 1967) the term philosophy in the Bantu context means *uvyaa* a Chagga term, which has the same meaning with a Kiswahili one *hekima*. All these mean discernment-*kupambanua*, discretion or *ukomavu kibusara*, insight. *Maarifa ya kina juu ya mambo*) critical analysis- (*uchanganuzi wa kina*) of what we think, do or perceive be it concrete or abstract. *Uvyaa* is a Chagga term for special, secret knowledge this word has been used in this study in the place of philosophy. Sometimes the term has been used interchangeably with the term “*nduumo*” the rite and its methodology.

Researcher: If wisdom is the property of the society, are all members of the Chagga wise (philosophers)?

Respondent: No.

Researcher: how then is it possible for philosophy to be the property of the society?

Respondent:

Even though “*uvyaa*” wisdom or philosophy is in the custody of the society and not all members can present it in a logical manner. However, some talented wise people emerge with some wit of great thoughts of the society. Nevertheless, all members share in one way or another concept that the wise man or woman could not excel in his or her domain without support from the society. Furthermore, wisdom emerges from the culture; and the culture belongs to all members of the society. Whenever *nkeku* shares wisdom, he /she share the product of both his people and their culture. [“*Nkeku*” is a Chagga term, which means ‘a great teacher’ of secret knowledge/philosophy who is entrusted with the work coaching. In Chagga “*funda*” is used to mean teach or disciple the youth and other members of the society. According to Nkasali, (105 years old) the *Nkeku* or *Wakeku* (plural) were to be blameless. *Nkeku* is always true in words and actions to his or her disciples and other members of the society. Note that it was lawful to deceive the alien who asks about the secrets of society.] (Male Respondent, 2010)

Researcher: How do the wise people emerge?

Respondent: These people acquire skills of orderly presentation that are different from others; know numbers, laws, and rituals beyond most of the people. These people are respected by the community and are called “*wakeku*” (the teachers) or “*tata*” (father) and “*mayi*” (mother). Regardless of the fact that these men are highly respected their wisdom is regarded as the product of the entire society hence different from the Western philosophy.

6.3 The Question of the Bantu Ontological Nature of Man

Is Man ontologically a social being who can be conceived in his relations to the ontological network of the living, the dead, the Supreme Being (SB) and the nature?

This question was supplemented with other minor questions with the aim to facilitate easy understanding.

The Respondents were to answer the question about what makes a human person what he is. The Respondents were asked to choose as many options as they saw them applicable to answer the question. By this question, the Researcher wanted to know the ontological essence of man by making use of the Bantu mind-sets.

Table 6 Nature of Human Person

<i>Options</i>	<i>What makes a human person what she/he is?</i>					
	YES		NO		TOTAL	
	Frequency	%	Frequency	%	Frequency	%
He is a mere material-His body	12	15	68	85	80	100
man is indivisible he is the eternal living force that carries a temporary body	66	82.5	14	17.5	80	100
Man is in relationship with God, other men, the dead and the nature	70	87.5	10	12.5	80	100
His rationality/ ability to make distinction between good and evil	69	86	11	14	80	100
His actions	56	70	24	30	80	100

Source: Field Data July 2010

Table 6 shows that, the Chagga people believe that a man has a living soul. Nevertheless, soul alone is not enough to define what man is. More than 87 % (N= 80) had *Yes* to statement that what makes a man what he is his relationship to other beings

and the nature. While 82.5 % said that man's soul as a living eternal force itself is what makes him what he is. However, some had the view that man is primarily an eternal living force –soul. According to one respondent, “The soul undergoes three stages birth temporary or pre- eternity and after life eternal life. Nothing can destroy the soul of man even death.” St. Paul was of the opinion that man is composed of body, soul, and spirit. Where would he have placed man's consciousness? What forms the essence, the deepest, most fundamental principle of man? (See Rijken van Olst, 1989)

The question if it was true that the essence of man, according to the Chagga is a spirit embodied temporarily in a physical body was answered as follows:

Table 7 Essence of Man

Is it true that the essence of man according to the Chagga is a spirit/soul embodied temporarily in a physical body?		
Response	Frequency	%
Yes	73	91
No	3	4
Not sure	4	5
Total	80	100

Source: Study field Data 2010

Table 7 shows that the majority of respondents 91 % (N=80) believe that man is a spiritual soul embodied temporarily in a physical body.

6.3.1 Interview 2: Man as a Spiritual Soul

The Researcher held a brief dialogue to ascertain the distinction between spirit and soul.

Researcher: What do you understand by the word spirit so far? Man must be an eternal soul Is'nt it?

Respondent: Yes, he is a complete being with the body which makes him part of the physical world.

Researcher: do you agree that by saying he is a “**spiritual soul**” man goes beyond the physical bounds along with his intellects?

Respondent: Spirit in the sense of your explanations means the force of life. while *muu* is *soul* itself and not a breath that we call "*muumuyo*"

Researcher: can this *muu*- The force of life be found even in the unintelligible existents like animals and plants.

Respondent: I am not sure

Researcher: What happens then when an animal or a plant dies? Is not the soul –*muu* *that* departs from their limbs and trunks?

Respondent: An animal or a plant has no second life as soul. The ones take water in food and air when these activities stop an animal or a plant dies indeed. What they have is just breathing.

Researcher: Why do you think that spirit is something special to men?

Respondent: I do not think so; look, I have told you that there is *muu* that is life- force.

There is a spirit - *muumuyo* that is breath, wind but not the wind (*nku'uma*), this is vital like a drink or food, and it ends up when man changes his mode of being at death.

Spirit – is also referred to as *ngoo*, *roho*, heart, *nn'jima* (*mtima*) their range meaning differ from literal to figurative.

Sometimes *ngoo*, *roho*- heart are related to *Mbii* (flesh)-body. When someone dies in the AL, we do not see the reference of spirit in the sense of *ngoo*, -heart in relation to the soul.

Researcher: Am I right therefore to think that the Soul *muu-the life force* and eternal principle can live with breath or without it.

Respondent: Quite right, the breath, heart bits and the fleshy body, are not sufficient to tell us what man is. If these really define a man then he would stop from being once he stops breathing – akin at death. Alternatively, when his body dies and decays man would also be extinct. Put it this way “*man is a being that is still becoming*”.

Researcher: why do you think that man is a becoming being?

Respondent: It is because even if we see someone whether LL or LD at his childhood after some years he grows as we do and can undergo rites and marriage. He was a child but he steps forward to adulthood. He was *iketi*- bachelor then becomes a married one

Researcher: Thank you Mzee

Respondent: You are welcome

The same interview was made between the respondent and Kabu Marunda (c. 80+) of the *minya*¹ age set) whom we refer to here as Mzee in respect to Bantu customs where the senior adults are not addressed by their names.

Researcher: What makes man what he is?

Mzee: “*n'ndu nyi- mbii na muu*” (man is a body and soul all together)

Researcher: What remains when a man dies?

Mzee: The *muu* (soul) departs the *mbii* (flesh), but still man continues to live in a new form of life as *nkuu* or *warumu*. Death cannot terminate the will of god, as from the beginning nothing hinders the will of Ruwa. We have our departed people with us all

¹ *Minya* is a Chagga term that means iron

the time, the young ones are been taken care by their fore parents and other relatives who went ahead them. When they reach a certain stage, we do to them all the due rights without reservation just like their *upper* peers. When we perform resurrection ceremony we always find the bones, and these are turned into dust after some times. *Upper* is derived from the Chagga categorization of the people. They define them as *n'ndu'o uye* - the upper (living) and *n'ndu wo shimbay*-the under beneath or *warimu* (the living dead).

Researcher: Do you mean that there is resurrection of the dead? Do the dead come back again?

Mzee: No. in the teachings of the church they shall raise from the dead. However, traditionally, we, believe that they are always there, but some need their relics to be elevated or need to be resurrected, but others not.

Researcher: Do you think there is any rationality of excavating the remains of the dead?

Mzee: Yes, because we respect our humanity and care about our next generation. Think, what would happen if we had all the graves of our dead to date? I think you would see tombs everywhere; we could neither farm nor build a house. This is what the present world could do to address land shortage anywhere. The dead do not remain there in grave as for real you did not put him there so far. You buried his carcass (dead flesh). Our fore fathers did not even bury the dead as the wild animals could help with

clearing the carcass overnight. They used to wrap the dead in the (*massawo*) dry banana leaves and leant it against a tree on the way route of the wild beasts. The beasts especially hyena consumed up the carcass.



Photograph 2: showing one of the Human Relics unburied in the Early 60s

Apart from this interview the researcher's observation, revealed that the Chagga land was very narrow. There were very few graves, which were relatively of younger generation. Along with that, he saw some of relics of the dead preserved in pots and placed under *masale*. – [*Masale* are Chagga sacred shrubs; *Isale* in its singular form].



Photograph 3 Isale a Chagga sacred Shrub and the Pot that Cases the skull

After the exhuming the remains of the dead there was more space for growing crops. The graves then did not occupy a large area of the land. See the picture above as corns and beans are planted surrounding the *Isale* plant and the pot, which cases the relics. In some cases other bones like the humerus, femur, ribs and tibia are placed around the shrub, but they decay faster as they are not preserved like the skull.

This is done after three to five years after the death and burial of the deceased. The family and close relatives prepare the feast. The local brew known as *wari* or *mbege* is brewed, a cow or sheep or a goat is butchered, and people feast before and after the ceremony. The rationality of this practice said one respondent (Male, c.70 yrs) is to show practically the truth about the essence of man that he is more than the mere flesh and bones and that he is an eternal soul embodied in the temporary body. The ceremony also means a veneration of the dead person. His or her offspring can remember him/her. We also know for sure that she/he was truly dead and buried. After exhuming the remains, the skull is taken home and entrusted to a special person i.e. a daughter-in-law or any other person that fits for that rite and ritual of preserving the skull. The other bones are ritually put under a special shrub known as *isale*. After some time the skull is taken out to be collected with other relics. Very often, the relics have one center in every home. The centre for these relics is known as *kifuuni* or *kifuiny*. The skull is put in a pot for protection from beasts like hyena and natural forces like rain and direct sunrays.

NB: *Isale* (plural *Masale*) is *dracaena fragrans* which in scientific classification falls under the kingdom: *plantae*, clade: *Angiosperms*, clade: *monocot*, order: *Asparagales*, Family: *Asparagaceae*, Subfamily: *Nolinoideae*, genus: *dracaena*, and species: *Fragrans*. *Dracaena fragrans* (cornstalk dracaena) is a flowering plant species that is native throughout tropical Africa from Sudan south to Mozambique, west to Cote d'Ivoire and Southwest to Angola. (http://n.m.wikipedia.org_dracaena_fragrans)

Ethno-Philosophy as an Approach to the Bantu Philosophy (BP)

Is Ethno-philosophy the more appropriate approach to the study of the Bantu and Chagga mind sets in particular? The researcher had to amplify the question by giving two alternatives as tabled hereunder. “Who is likely to know the way a Chagga thinks, and can correctly interpret his actions?”

Table 8 Approach to the Study of the Bantu Philosophy

S/N	Who is likely to know and represent the Bantu way of life and thinking?	Frequenc	%
1.	The person who lives with the Bantu and learns from their day to day activities, observing their rituals, learning their moral laws, attending their gatherings and singing and dancing their songs. Who then is in position to study and understand the thoughts of the Chagga?	68	85
2.	The second is the person, who comes from outside the community with his recording devices, pen and the books, when he observes the actions and learn your language, asking questions and recording answers, recording your songs and stories is able to understand and give accurate account of the Chagga thoughts and knowledge.	12	15
TOTAL		80	100

Source: Field Data July 2010

A table 8 shows that the majority of respondents 85 % (N=80) had a stance that ethno-philosophy was the most appropriate approach for the study of Bantu philosophy (mind

sets). This was said to be associated with the epistemological principles of the Chagga in particular and of the Bantu in general. One respondent asserted that “*philosophy and ethnography cannot be separated in the study of the Bantu mind set*” (Massawe, 2010).

6.3.2 Interview 3: Man and the Immortality of the Soul

Researcher: Mzee, what is *muu* (soul)?

Mzee: The real being that is immortal, but not perfect as it grows. It depends on other mutual assistance and is subject to the laws of growth and reproduction even the LD though we do them symbolically; to them they mean reality.

Researcher: So can we say that the *Muu* is what makes man what he is?

Mzee: Yes, but we should not generalize it. The term applies to the (*nyama*) animals and the (*orra*) plants. Do you know that the soul of plants and animals are finite? Only man survives death, as his soul does not live by (*mumuyo*). When *orra* plants and *nyama* – animal, stop breathing they are lost in reality. For man when a pregnant woman miscarries when the child is not yet developed to be recognized as either a male or female, we say that a child has been stricken by Ruwa (God) or the child is lost. This child is lost forever. There is neither name nor a ceremony, and therefore no remembrance for anything that is lost.

The researcher wanted to know whether the Chagga distinguish the mode of existence between the present life PL and the afterlife (AL). One respondent said that:

Even though we do not see the living dead (LD):

They always see us.

They are like shadows.

We cannot grasp them as they are not corporeal,

However, we can sometimes, feel and hear them.

They do not lead ceremonies or rites;

Nevertheless, we perform rites for them and on their behalf.

They are strictly serious, and very strong.

Nevertheless, they do not forget as we do.

Hence, they always remind us when we forget our obligations,

They shepherd us lest us get astray, that we should live righteously.

(Nkasilibo, 2010).

A typical question whether Man is the Product of Creation or Evolution was asked and the following answers were tabulated as per the table below:

Table 9 Origin of Man

<i>What is the origin of man?</i>	<i>Response</i>	
	Frequencies	%
Evolved from another creature	6	7.5
Was created by <i>Ruwa</i>	68	85
Man has no beginning	2	2.5
No one knows	4	5
Total	80	100

Source: Study 2010

Table 9 shows that the majority of respondents 85 % (N=80) believe that man was created by God (RUWA) that is the immediate act of *Ruwa* hence creation, and only 2.5 % were of the opinion that man has been there from eternity that man has no beginning. While 4 % acknowledged that no one knows of the origin of man. Seven point five percent had quite a different answer that man had no instantaneous creation by *Ruwa* but he evolved from another creature possibly an elephant by the will of RUWA.

A respondent supported his argument by the taboos of the *Saria* clan in Rombo. He added that “The *Sarias* of Rombo believes that the first man evolved from an elephant, and that is why members of the *Saria* clan don’t eat the meat of an elephant but they mourn for its death believing that they share ancestors.

The question about the sex of the first human person was answered and tabulated as in table 10. Before conducting the research among the Chagga the researcher had had a mini research on the Bantu anthropology whereby he investigated about the origin of man in the framework of the Gogo of Dodoma and it was found that the Gogo believed that the first *Man** was a female being known as Maduho who was created By the Supreme Being Mulungu. Maduho was impregnated by Mulungu and she bore him children sons and daughters. It came to pass that these children were too troublesome disturbing Mulungu day and night. Mulungu made his flight to the skies and left his children replenishing the Earth.

**man here means both male and female*

Table 10 The First Human's Sex

I believe this about the first human	Responses	
	Frequency	%
He was a man	28	35
She was a woman	03	3.7
There were both man and a women	33	41.2
She was a bisexual	02	2.5
I don't know	14	17.5
Total	80	100

Source: Study 2010

Table 10 shows that, many of respondents, about 41.2 % (N=80) respondents were in the position that the male and female were created at the same time. Thirty five % were of the opinion that the first human being was a male. However, 2.5 % went far to thinking that the first human was a bisexual.

The question about the myth that tells about the origin of Man was answered as tabulated hereunder.

Table 11 Myths about the Origin of Man

Is there any myth on the Origin of the first human?		
	Frequency	%
Yes	19	24
No	41	51
Not Sure	20	25
Total	80	100

Source: Study 2010

Table 11 shows that 6.8 % (N=80) of the Chagga do not know any myths about the origin of man. Twenty four % of respondents claimed to have myths while 25 % were not sure.

There was no surviving myth of the creation or origin of man save that which was associated to an old elephant who evolved into man and the Mmari clan have their own myth which states that a which the woman was raped and then impregnated by a chimpanzee hence a taboo of apes among the Mmari clan.

The Study also found myths about replenishing of the earth through survived girl and a boy; and only handful old women remembered some versions of it.

The more accepted version was “*O- Rumangala- Manchomba*” narrated by Nkaasilibo (61) and Nkaatari (66) married to age sets *Sitilingi* and *Konkya* respectively.

The name *Orumangala* comes from the song that is included in the myth after the name of the person in the story. In summary the story tells us that it happened that the *urika* (world) was full of people. Everything was in its own nature. One day one of the beautiful daughters of men went to the stream to fetch some water. There she met a strange creature the monster that was speaking the language of men. This creature used to help the girl with setting her water pot onto her head. The girl loved the monster and she convinced the strange creature to come out from beneath the water to go to her parent for marriage proposal. The monster told the girl that his name was *Orumangala Manchomba*. *Manchomba* may literally mean the wild being as to date “*Ichomba*” is a person found in the wild or uncultured society. Therefore, she was from day today convincing the monster to come out of the water so as to go to her parents for marriage proposal. The strange creature told her that everything had been destined to live some kind of life and that his territory was different from that of men. He warned the girl that once he uproots himself from the water the whole world would be submerged as there could be earthquakes and floods, which will kill all the life on earth.

She told her parents and relatives the warnings of Orumangala but they mocked her and insisted that she should tell him to come any way, “come what may” they said, as they were ready for anything. In the course of time after too much disturbance, Orumangala warned the girl again for last time, but she persisted. Then he sent the message that “tell your people to get ready as tomorrow morning I am coming and it could be the end of all life on earth”.

The Girl's parents prepared for the visit knowing that the guest was coming and the threats were just joking. On that very day the Orumangala promised there were great earthquakes, which had never been there before. The earth shook so terribly, trees were uprooted and within no time everything was set upside down in a deluge.

Floods which flooded everything from a plant to an animal and human beings followed. Every soul perished but only two souls survived; a young girl and a boy. One was left at the one corner of the earth and another at the other end of the world. Each of these survivals travelled for years eating insects and wild fruits growing until they saw a smoke from far away coming from top of a mountain. As everyone was pursuing the smoke they eventually met at that mountain (possibly Kilimanjaro or *Moshi* which literally smoke?) Through this couple, the world was replenished.

The above myth reflects or resemble two of Judaeo-Christian or Biblical accounts. The first account is that of the fall of man after the woman was deceived by the serpent (See Genesis 3:1- 20). .the second account was that of Noah's flood. See Genesis 6:1-8:22. Where Yahweh warns Noah about the end of the world which floods were responsible but the life to replenish the earth was saved in the arch which landed on the Ararat Mountains. The life to replenish the world after the Noah's flood starts at Ararat Mountains while the Chagga account shows that the life to replenish the world started at Mount Kilimanjaro.

The Bantu account show that a woman was responsible for cosmological fate of man. Her weakness is linked with a passion or lust towards the husband (man). In the Biblical account a woman was responsible for the fall of man by listening to the serpent and she was the one who gave her husband a forbidden fruit. When the Biblical account says that Yahweh warned the first man, in the Bantu story the monster warns the girl and her people of the danger of violating the nature. Both myths attempted to answer crucial questions of life and death.

The question was asked if gender or sex makes any distinction between humanity.

Table 12 Humanity and Gender (sex)

Does sex or gender make Distinctions between the human being?	Responses			Total
	YES	NO	NOT SURE	
Frequency	55	18	7	80
%	69	22	9	100

Source: Study 2010

Table 12 shows that 69 % (N=80) of respondents believe that masculinity or femininity affect one's humanity. While 22 % of respondents have a standing that being, the woman or man does not affect our humanity. Only 9 % were not sure of their answers.

The question was asked whether man had a purpose. The table below presents the responses.

Table 13 The Purpose of Man

Does Man have a purpose?	Responses			Total
	Yes	No	Not Sure	
Frequency	72	5	3	80
%	90	6	4	100

Source: Study 2010

Table 13 shows that majority of the respondents, 90 % (N=80) of them responded that man has a purpose, while 6 % were in the position that man has no purpose, and only 4 % of respondents were not sure the question.

Respondent were asked to mention the purpose of man if any. The following answers were tabulated.

Table 14 Purpose of Man

Purpose of Man	Frequency	%
To lead good life maintaining right relationships with the Supreme Being, Lively Living, Living Dead, the nature and seeking the common good of the community	72	90
To enjoy Pleasure both sensual and mental ones	16	20
To pursue Glory – to have power of wealth, fame and governance in the PL	70	87.5
To reproduce – to have offspring and legacy AL for what man has accomplished in his PL	65	81
To know, love, and serve God (<i>Ruwa</i>)	38	47.5
To seek salvation for the AL	12	15
Man has no purpose	0	0

Source: Study 2010

Table 14 shows that the majority of respondents, 90 % (N=80) of them have the opinion that the purpose of man is leading good life by maintaining right relationships with the SB, LL, LD and the nature. Glory that comes from the power of wealth, fame and governance ranked second by 81 %. While to seek salvation for AL, was not very important and scored only 15 %. Reproduction and a legacy of man's accomplishment ranked the third at 81 %, indicating the importance of potency and fertility among the Bantu. In contrary to the Chagga or Bantu, Life's purpose in Abrahamic religions and Christianity in particular, is to seek divine salvation through the grace of God and

intercession of Christ. (cf. Gospel of John 11:26). Under the Christian view, people are justified by belief in the propitiatory sacrifice of Jesus' death on the cross. This places Christianity in stark contrast to other religions like Islam, which claim that believers are justified with God through adherence to guidelines or law given to us by God.

6.3.3 Predestination in the Bantu Context

Predestination is a doctrine that teaches that man's actions have been foreordained from eternity. By a free and responsible agent, we mean an intelligent person who acts with rational self-determination; and by foreordination, we mean that from eternity God has made certain actual course of events, which take place in the life of every person and in the realm of nature. (Mwacha, 2000)

The question about the predestination had the following results.

Table 15 Predestination

Do the Chagga have a doctrine of predestination?				
<i>Response</i>	Yes	No	Not sure	Total
Frequency	22	46	12	80
%	27.5	57.5	15	100

Source: Study 2010

Table 15 shows that the majority of about 57.5 % (N=80) of respondents opined that the Chagga do not believe in predestination while 27.5 % answered yes to the question.

The doctrine of predestination has caused long debates over time among the Christians and other religions. Among the Chagga the man is responsible for his own destiny and fate man and LD decide for what they want and are responsible for their choices.

6.3.4 Interview 4: More about the human soul

Researcher: Does man have a soul?

The answers from respondents could be summarized as follows:

To say that man has a soul you make man like a container, which carries the soul. The argument here is that man is indivisible; he is the soul that carries (puts on) a temporary body. After death, this soul remains indivisible too. However, it is right to say that *mmbii*, *mwili*- the body is meant for temporary life on earth. *Mmbii* is a body of flesh and blood in *Kichagga*, and *mwili* in Kiswahili. The researcher sees that the term *mmbii* is synonymous to the GK $\sigma\omicron\mu\alpha$ ('*soma*') One respondent, Female (age 41yrs old) had the stand that a man is body and soul from birth who after death continues to live as a living soul with much freedom.

6.3.5 Life and the Role of the Soul in Man

The question about the soul of man wanted to know either the soul is the principle of life which is indestructible, or is the centre of decision making and reasoning, or it is the seat of life that is the source of life force or it is just an imaginary thing.

Table 16 the Role of the Human Soul

In your understanding what is the role of soul in man?	Response	
	Frequencies	%
It is the principle of life which is indestructible	72	90
The soul is the centre of decision making and reasoning.	76	95
It is the seat of life; hence, the soul is the source of life force.	74	92.5
It is just an imaginary thing	5	6.2

Source: Study 2010

The question sought to know the concept of soul according to the Chagga. In this respect respondents were reminded not to use their Christian experiences but they should use their traditional knowledge and their personal perspectives. Table 16 above shows that about all respondents 90 %, 92.5 %, and 95 % (N=80) agreed that the soul played the following roles:

- That, it is the seat of life and life itself.
- That, the soul is the centre of decision making and reasoning.

The body is given life by the soul; nevertheless, the body restricts this soul to some extent because of its nature – *soul*. For example, a man suffering from mental illness he is freed after bodily death. According to the Bantu no more sickness beyond the grave as incorporeal beings ever die but the dead become pure souls.

In the Judeo-Christian traditions the soul by nature is the breath of life which comes from GOD and is immortal. The body which in the Christian Holy Scripture (Bible) is reckoned as mortal is created out of the dust/ soil See Genesis 2:7 God created man out of the dusts of the earth In the Christian point of view, God "formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here, in the simple language of a primeval people, the two-fold nature of man, as matter and spirit is asserted.

As the popular terms of every people have selected *muumuyo*, *mbeyho*, breath, *pneuma*, *spiritus*, to signify this inscrutable substance, thinking spirit, the narrative describes the communication of the soul to the body by the act of breathing. In addition, it may be added, the view to which reason led us, as to the spirituality of man's thinking part, is confirmed by some Scripture. Here, Gen. 2:7 the body is first formed from one source, and then the spirit is communicated to it from a different one. God is thus the Father of our spirits. Heb. 12:9. At death, the two substances separate, and meet different fates. (Eccl. 12:7; 2 Cor. 5:1-8; Phil. 1:22, 23). The body and soul are in many ways distinguished as different substances, and capable of existing separately. According to

Matt. 10:28, Luke 8:55 the terms body, soul and spirit, are twice used as exhaustive enumerations of the whole man. (2 Thess. 3:5; Heb. 4:12).

6.3.6 Chagga Concept of Human Spirit and Its Role in Man

The Researcher wanted to know whether the Chagga have any concept of the human spirit. Moreover, the question about a human spirit had the following results:

Table 17 A Concept of Human Spirit

Do the Chagga have a concept of human spirit?	Response						Total	
	Yes		No		Not sure			
	Frequency	%	Frequency	%	Frequency	%	Frequency	%
	71	89	4	5	5	6	80	100

Source: Study 2010

According to table 17 many of respondents 89 % (N=80) said **Yes** that the Chagga have the concept of a human spirit, but 5 % said no while 6 % were not sure. The interview below gives more light about the spirit.

6.3.7 Spirit and the Roles it Plays in Man

All the three respondents interviewed had the opinion that the spirit and the soul could be used interchangeably. However, sometimes the spirit can be likened to the heart (*ngoo*), the organ that pumps blood to the body, or breathe (*muumuyo*) the action of taking air in and out that is associated with immediate life. Spirit (*n'djima*) is a part of

man's soul that can like, or dislike something. When someone vomits, he does so because his *n'djima* has been irritated due to the awkwardness he has assumed in some food or a drink. You may hear a Chagga say "*ngaredjwo n'djima ngadaaka.*" "My spirit was irritated and I vomited" Or "*kyellya 'ki kyakundon n'djima*" ("my spirit has liked this food.") in this sense spirit is not an eternal one like the soul.

However, the respondents did not show clear distinction between spirit and soul and the concept seems to have been based on Christian doctrine. The question about spirits of men had the following results.

Table 18 Spirits of Men

<i>Are all spirits of men the same?</i>	Frequencies	%
Yes	58	72.5
No	15	18.8
Not sure	7	8.6
Total	80	100

Source: Study 2010

According to table 18 the majority of 72.5 % (N=80) said that spirits are of the same nature provided they are of the same species (category). While 18.85 % said no and 8.6 % were not sure.

6.4 Interview 5: About the Concept of Spirit

Researcher: mzee, have everything a spirit in it. And if it is the case re all spirits the same?

Mzee:

All plants have the same spirit that is life “*muumuyo.*” Animals like cows have their own kind of the spirit. All other living things however, exist by the force (*finya*) and nature of their souls. *Finya* is a very important notion in the everyday life of the Chagga, which means force, power, energy, and strength. When people say bye-bye to their loved ones they say “*wada finya*” literally meaning I wish you possess force (Male Respondent, 2010)

We associate the spirit with some attitudes and temperaments. Men differ in their attitudes and temperaments. The Chagga term “*ngoo mbicho*” or a Swahili word “*roho mbaya*” literally means bad spirit, attitude and intents.

Researcher: What is the role of the spirit in a human person?

Mzee: The role of the spirit is the same as that of breath (*mumuuyo*) because they have the same function.

Researcher: What is a human body?

Mzee: A human body is just a blend of flesh and blood. The body is like a vehicle of the inner soul in the Present Life (PL) in the PL dispensation every being is perceived in its outer form except Ruwa”

Researcher: Is a human body and the soul the same?

Mzee: The body, spirit and the soul are not the same thing in man. There is a distinction between body, spirit and the soul of man. The body is tangible, dies and decays but the soul is perfect and eternal.

Researcher: Is there any relationship between the human body and his spirit?

Mzee: Yes there is.

Researcher: If yes, what is the relationship is between them?

Mzee: The way the body relates to the soul, *the same* applies to the body and spirit. The relationship is that, the spirit makes man to be alive on earth and it unites the body and soul. If spirit departs from the body, the soul also shall hence death of man.

6.4.1 Interview 6: What is Being Alive?

A Dialogue held between the researcher and three respondents two male (46 and c.60 yrs.) one female (32 yrs.) indicated that to a Chagga, to be alive is to have right relationships, between the soul and the body through the spirit, to be healthy, to be active in one's own mind, the minds of the Supreme Being (SB), relatives, and the dead. Your perpetual union with the SB, the lively living (LL), and the living dead (LD) determines your life. If you fail this union, you are forgotten and therefore you are twice dead. (The following is the typical interview which was then summarized by the Researcher)

Researcher: What relationship is there between the Life and the man?

Respondents: Concerning the present life someone needs a body of a given kind, which is compatible with the environment in order to be alive on earth. Life is then an energy that keeps man's body in action.

[In the course of discussion, one respondent gave out something, which the researcher could paraphrase as following. First, there is life for the soul that comes from the SB that never ends. Then there is the life of the body that emanates from the human soul that ends at the death of that body. Second, there is the Soul is the living force while life is just a condition of harmony of certain principles that enable self-manifestation, for example, when there is harmony between the soul and body there is life. However, the same ends when the soul senses that the body is no longer suitable for its temporal dwelling. This is when it becomes so weak to perform its due vital Function, e.g. when blood circulation fails, or when the body gets into the state that causes unbearable pain or sufferings, the soul departs, hence the end of both body's life and union].

6.4.2 The Concept of the Human Death

The question of Human death was asked to the respondents. A group of four respondents (22, 21, 23, 20 yrs old) had the following opinions: that, death means a situation whereby the two or more principles of function of a given system disagree or

separate. Death can be of the body because the soul is no longer therein. A person as a whole is dead when he does no longer have good relationships with other ontological members or principles. Moral death occurs when a person acts contrary to what is believed to be obligatory. (*Summarized by the Researcher*)

Death is, and has so far been, that stage in which a person's body can no longer perform any useful or important activities. At death nothing even hair or nail growth, would continue without scientific or technological assistance. Hence, at this point, the body will never work again, no matter what medicine or nature might do. In addition, people show through their physical bodies they are thinking, perceiving, feeling, etc. or at least they show through their body activities that they can do this. When they are dead, they are no longer able to show either of these things. Their bodies are no longer able to show that they are or can be associated with any kinds of mental states (See Garlikov, 2002).

In addition, the researcher wanted to know the eschatology- the doctrine of ends time and the destiny or fate of man in the framework of the Chagga people starting with after death.

Table 19 What Does Remain after Death?

What remains after the death of man?	Response		
	The soul	Nothing	Total
Frequency	68(85%)	12(15%)	80(100%)

Source: Study 2010

Table 19 shows that the majority of respondents, 85 % (N=80) of them believe that in the (AfD) human soul remains While 15 % believed that nothing remains.

6.4.3 Interview 7: What Happens at Death?

(Based on one respondent female of 93 years old) Note that in most Bantu customs, it is unbecoming to name an old person by his/her personal name. Therefore, the Kiswahili word *bibi* (grandmother) is used instead the personal one.

Researcher: Bibi, what does happen when someone dies?

Bibi: the soul leaves the body hence the normal behaviours like breathing, heart beat stops and the body cools and becomes callous.

Researcher: Where did death come from?

Bibi: from Ruwa

Researcher: How did death come into the world?

Bibi: Only *Ruwa* knows

Researcher: Where does the soul go after death?

Bibi: According to the church it go to God (*Ruwa*)

Researcher: Did your father and your un-baptized grandparents believe the same?

Bibi: No, they did not

Researcher: What did they believe to be the abode of the soul?

Bibi: They turn into *warimu* and continue living as *warimu* or *wakuu*

Researcher: So the dead or their spirits do not go to *Ruwa*-God according to your traditions

Bibi: Go there – to *Ruwa*! For what, our people are leading their own life, they are divided by their clans and are in the watch for the success of their people on earth-urika [Urika is the Kichagga word for the world, a nation or a system of the government. This word can be used in lieu of *uyana*, which simply means the universe or the nature. In astonishment when there is unnatural event, you may hear a Chagga saying “*uyana lokuka*” the world has deteriorated or the nature is degenerating.”]

Researcher: Thank you very much Bibi.

Speaking about the afterlife Plato argues that:

When human favorites, wives, and sons have died many have come willingly to Hades led by this hope of seeing there those with whom they want to be associated. So then someone who in reality wants wisdom and taking seriously this same hope, that nowhere else will one meet the same thing that is worthy of the word than in Hades, will one be troubled dying and not be glad one is there? One should not think so, if in reality one is, my friend, a philosopher; for this will seem serious to this one, that nowhere else will one meet pure wisdom than there. And if this is so, as I just said, would it not be quite unreasonable, if such a one should fear death? (See *Phaedo 13*)

Aristotle and Plato had the same conviction like the Bantu. This Plato this may be attributed to his African experience as the young Aristotle visited and learned African wisdom in Egypt. (See Olela, 1982)

6.4.4 Man, Being and Actions

Two respondents (all male) independently discussed the question of the relationship between man and his action. One man by the name of Michael Makoy (c.60 yrs.) said that man is a creature of God with special nature. He is created to be in the centre of the universe, in that he stands between death and life. He is a special one because he has the conscience that entitles him ability to choices, in other words this is a volition which nothing else on earth is endowed with i.e. the free choice. Even though we speak of man (*ndu*) not at all times the word man means the same. Man is a dynamic being who continuously becomes.

Everyone must choose to grow to the full measurements of the *ndu*. When a Chagga says, “*ettu nyiwe ndu dede*” which means this is a man indeed. It takes the concept beyond the physical man, now this man is an active one whose actions and attitude

comply with the ontological network. Likewise, this man has shown good relationship with the Supreme Being, the living, and the departed members of the family. However, when a person misbehaves is said to degenerate even if he walks alive. The saying “*etuche ndun*” (this is not a man at all) man here is perceived in the respect to his actions. Among the Bantu to be and to act is the same. When a person acts in a different way from what he is expected by the community he is against the end of his existence hence he is regarded to have broken out of the ontological network. The researcher called this the Bantu Moral Pendulum (BMP).

When someone brakes away from the ontological chain, he becomes degenerated and he is a futile as he neither receives the validity of existence nor exerts any influence to the chain of being. “*The man who falls in this category is dead alive*”. (Kirango Makoy, c.70)

In order to be counted a man must adhere to the values that are to have right relationship with the Researcher of life (*Ruwa*), the living and the dead and the nature. The prevailing problems of our days may be attributed to the people failing to live in the accordance to the divine laws. If you go against God, you fail his blessings (*mbora*). If you err against the living, you fall short to their affectionate communal support and when you forsake the living dead, you fail both their protection and guidance. In the Chagga traditions the dead are the guardians of the family and the individuals so when someone does something against the nature, immediate reparation was inexorable and sometimes its consequences could extend to the other family members.

Nkan'dini (2000) argued that no *ndu* (man) lives his own life without others; and no one dies his own death which does not touch others. Even the bad behaviour of one member of the family can affect the entire family. “*Mchuma janga hula na wa kwao*” This is a Swahili saying that means, “*the earner of a calamity shares it with his kindred*” well conveys the word of Nkan'dini. She added that, among the Chagga we have testimonies of people who perished by what was believed to be the “sin of their fathers” or a relatives. For example, when someone steal a property, say an animal and spend it with his family or close relatives, the owner of the stolen item could pronounce curse by what in Chagga is known as *ibara nungu* or in Kiswahili *kuvunja chungu* (literally meaning the ritual breaking of a pot).

The condition before breaking the pot for this curse, according to Nkadini, omeone responsible was to give a thief a grace period (warning) for a thief to return the item or an animal, if it was the case, or to entreat for forgiveness. After expiration of this period, (which was hardly despised) the *nungu* or *chungu* was broken by the professional. The result was that all who partook in the stolen item or ate the meat of the animal, if it was the case of an animal, died unsympathetically. For this reason, all the members of the society acted as police to one another and morals were thus very much adhered to.

6.4.5 What is the Position of Man in the Determination of His Destiny?

For this question, respondents were asked to choose only one option

Table 20 Man in Determining His Destiny

<i>What is the position of man in the determination of his destiny?</i>	Responses	
	Frequency	%
He is a free agent who acts out of the freedom of choice.	75	93.7
He is controlled by pre-ordained principles. so he has no freedom of choice	23	29
He is a passive being upon whom outer powers e.g. God, ancestors, and spirits acts.	14	17.5

Source: Study 2010

Table 20 shows that the majority of respondents 93.7 % (N=80) said that man is a free moral agent who acts from freedom of choice. However, some 29 % believe in predestination that all events are pre-ordained in that man is not free to choose. With the intention to know about the ontological eschatology, the study asked if the Chagga have the hope for resurrection of the dead. See table 21.

Table 21 The Chagga and Hope for the Resurrection of the Dead

Do the Chagga have the Hope for resurrection of the dead?	Response			Total
	Yes	No	Not Sure	
Frequency	12	67	1	80
%	15	84	1	100

Source: Study 2010

According to table 21 the majority the respondents 80 % (N=80) of respondents asserted that there is no hope for the resurrection of the dead. However, some held the opposite notion that there is resurrection. The Researcher asked two respondents to explain their answer as to why they believe in resurrection. They simply, recourse to Christianity, and said that the Bible teaches so. Researcher's own experience and observation has established that there is neither resurrection nor eschatology in the Christian sense that resurrection shall usher to cosmological end.

In both Judaism and Christianity, eschatology has two categories, namely individual eschatology and cosmological eschatology that is related to the intermediate state and resurrection of the dead. See George E. Ladd in his *A theology of the New Testament* (1974), pp 193-210) in it is said that, in the OT, human existence does not end with death. Rather man continues to exist in the other world. The OT does not speak of man's soul or spirit descending to *Sheol*; men continue to live like "shades" (*rephaim*). The *rephaim* are "weak shadowy continuation of the living that has now lost their vitality and strength." *Sheol* is pictured as a place beneath (Ps. 86:13; Prov. 15:24; Ezek. 26:20), a region of darkness (job 10:22) a land of silence (Ps. 88:1294:17; 115:17). Here the dead, who are gathered by tribes, receive the dying (Isa. 14:9, 10)... *Sheol* is the OT manner of asserting that death does not terminate human existence.

6.5 The Question of Being a Man in the Relationship to the Lively - Living (LL) and the Living- dead (LD)

The study wanted to know the nature of relationship that exists between the LL and LD.

Table 22 Communication Between LL and LD

Do you think there is communication between the living and the dead?		
Response	Frequency	%
Yes	76	95
No	04	05
Not sure	00	00
Total	80	100

Source: Study 2010

Table 22 shows that, 95 % (N=80) of respondents had the stance that there was communication between LL and LD. The mediums of communication were rather complex. Group interview was conducted with three men of 40, 53 and c.80 years old respectively. However, two of the three respondents were more active, wanted to share deeply while one (40 yrs.) respondent was brief, and mostly made echoes to the two. The Researcher thought it was wise to synthesize the dialogue to present the main points.

6.5.1 Interview 8: The Role of the Living Dead in the Family

Researcher: What relationship is there between the dead and the living in the community of a family?

Respondents: We all belong to the same family and we still enjoy the mutual support of the family.

Researcher: What is the role of the dead among the Bantu/ Chagga? Can we regard them as the guardians, warn- givers?

Respondents: Why not, they are both the pastor of the living, they see dangers ahead us and we can be warned or protected against them. They also punish the wrong goers in the society.

Researcher: Who are more powerful if you compare the LL and the LD?

Respondents: The LD the *wakuu* and the *warimu* are more powerful.

Researcher: Thank you *wazee* [*Note: 'Wazee' is a plural form of Kiswahili term 'mzee' meaning the elder or honourable. Sometimes it is used by juniors when they address the seniors to show respect.*]

6.6 Question of Chagga Epistemology (Theory of Knowledge)

The study at this point wanted to know the systems in which the Bantu epistemology with reference to the Chagga flows. The information also intended to help in the evaluation of the works done by non-Bantu scholar in the past. Several minor questions were answered by respondents. The question of penetration to the Bantu truth by a stranger was asked and answered as follows:

The question if Can a Stranger Penetrate to the whole knowledge of the Chagga was answered as follows:

Table 23 Strangers and Bantu Epistemology

Can a stranger penetrate to the whole knowledge of the Chagga?		
Response	Frequency	%
Yes	13	16
No	67	84
Total	80	100

Source: Study 2010

As shown in table 23 above 84 % (N=80) of respondents held that it was not true that a stranger gets access to the true knowledge of the Chagga people. One of the respondents, wished to explain this by telling the researcher the following:

You were born here. Do you know the teaching of women? (*nduumo wo waka*) ... I think you do not know. Do you know why you don't know? It is because this is not a common knowledge like building and keeping animals even these have some secrets. Today we are telling you because you have come with this teacher and have testified that you are not a wrong person. Not only the outsiders are out of bound of special wisdoms; but even some other members are not eligible to know some of our wisdom. We teach it according to age, rites, status and sometimes a clan may have a slight different rite from another one (Marunda, 2010).

After a while the research had a dialogue with Kabu Marund (c.87) on the theory of knowledge (epistemology) this was done with an aim of understanding the nature and the systems used by the Bantu and the Chagga in particular in the transition preservation of the

ethnic knowledge. In line with this the answers to the question would help to evaluate the works done by the non Bantu and colonials on the Bantu epistemology and their mind-sets in general.

6.6.1 Interview 9: On the Chagga Epistemology (Theory of Knowledge)

The question about the Chagga epistemology (concept of knowledge) led to the interview with Kabu Marunda (c.87).

Researcher: Do you have special people to teach some special knowledge?

Respondent: My son, these people are very special and so scarce, we call them *wakeku* be he a male or a female *nkeku* means a great thinker and teacher he or she must be a person of integrity with good reputation who opens his mouth wisely. However, the *wakeku* people could have different specialization. Therefore, whenever you need them, you would ask yourself the content of the ceremony or level you may need.

Researcher: How did the society produce these teachers?

Respondent: A man who has shown potential ability is earmarked and is prepared in a special way from one stage of life to another, from rite to rite. He should attend the teaching gatherings conducted in different places and he should attend them from one place to another.

Researcher: How could people trust him to interfere the ceremony meeting?

Respondent: The people were very well ordered an introduction was very crucial whenever you get to a neighbouring society. They do not accept you at first as an individual but as the clan or family representative. If your clan were not of the status needed you would never get an immediate welcome. If in the grounds of your clan then you are accepted you should first be tested for aptitude concerning the session at hand.

Researcher: What types of test? How do you test him or her?

Respondent: Just like what we did to you. You must show that you have been initiated, not only that you have been circumcised but also given at least a class of the grown ups, a marriage and the sign that you have fathered. In the old days, a teacher to be was given a chance to teach what he or she knew then he or she listened to the expertise to add on his knowledge. Then in the application for this opportunity as always done orally, he testified that he was coming from such and such a family or clan and with so and so, I came to you. In my people, I received such and such qualification (rites and rituals). I was well trained in this and that but in my pursuit for more I went somewhere and found a wise man training his children I taught them (two) secrets, and I learned from them (three). I went on and come across others, and did the same and I accumulated to my knowledge. May I find your favour to listen to your wisdom? “For sure the boys or girls are there, tell them what you have first.” The *nkeku* said the teacher to be.

When the teacher to-be manages to present his wisdom accurately, he was accepted. But he initially practices under the patronage of the licensed experts. Nevertheless, any wrong

ideas or foreign elements were detected were cleared immediately in the presence of all who were concerned and it was explained to the boys or girls. In this way, the community could produce strong and respectable thinkers and teachers.

Researcher: How do the Bantu organize their sets of knowledge?

Respondent: As you mentioned in your introduction, there are two or more methods of knowledge delivery, namely through day to day practices or apprentices that is *put on hands* whereby a learner learns through doing and imitation. Through day-to-day practices and imitation also meant that a family member learns just through experience from what the father, mother or any other favourite relative does. The learning can be described as discipleship or apprenticeships.

Most of knowledge was practical and in so doing, the society got different labour specialization even though some skills like iron works for a long time remained the monopoly of some clans. The second method of learning and teaching was through planned activities e.g. *minduumo* (ceremonies).

Researcher: Who arranged the ceremonies?

Respondent: These ceremonies were arranged by either the clan or the sub-clan to *funda* (coach) their youth or other members at a certain level.

6.6.2 What factors is Likely to Obstruct the Non-Bantu Scholars in Penetration into the Whole Truth of the Bantu Thought?

A group of four people five people discussed the question. [Their age ranged from 35-58, they were all teachers of primary school, and the female respondent was the youngest in this group]. They held that he outsiders who want to learn the Chagga wisdom should encounter the problem of language and laws. The Chagga like many other Bantu systems of education required the learner to be initiated first in order to enjoy eligibility for traditional ceremonies (schooling). This is the very reason, which obstructs non-Bantus to the whole truth of the Bantu thoughts. Most of the teachings are transmitted more through special *languages and symbols* rather than through the everyday language. Even the linguists encounter some difficulties in deciphering some symbols unless they are initiated. They agreed that traditional education was transmitted through stories, songs, proverbs, parables, myths and riddles.

According to Nkasali, (2010) Songs and dancing “*mbasa*” are important vehicles of sending the needed stuff of knowledge into the brain. *Mbasa* is a Chagga word for a song or dancing type. Sometimes it was use used to denote a musical genre. The researcher wanted a sample of a story where many were given, but he chose one for the purpose. Most of the stories were mythical and ended up with songs. One was recorded. The theme of the story or “*oraawe*”- was that “*hard working and humility always bring glory and honour while laziness and condescension brings sorrow*” [*oraawe* in Chagga means both riddle and story].

Once upon a time, there was a family of a father, mother, and two daughters. The young sister was named *Manka*. (Means mother in-law). Manka was sober and hardworking,

while the elder sister was reckless and bad hearted. They were cultivators; it happened that they planted maize and beans of which Monkeys and apes used to come in bands to eat. Therefore, the girls were sent for a watch lest these destructive animals enter the *n'demi* (corn field). It happened that when they were at a watch that day Manka went to a river for a drink of water alerting her elder sister to take care of the crops on her absence. When she came back from the brook a large amount of crops already been eaten up by the wild animals, namely monkeys and apes. She was greatly moved in her heart thinking what to tell their lovely parents. She resolved to draw herself into the brook. Her mother was given report and she went to the water and started singing calling Manka back.

[The mother called]

Mother:

Manka mfo okwoe, Kuuwuyee, lundedema shiingi!

Manka:

Ee mayi akoe, Ngedekiye ndena mu-da,

Ngima kacha, Kamala soko, Kamala meemba,

Ifue kacha, kamala soko Kamala meemba.

Mother:

Oh! Manka my daughter, Come back my daughter, we shall plant others.

Manka:

Oh, mine mother! Away for water,

Came the monkey, Beans consumed Corn consumed,

Came the ape, Beans consumed, Corn consumed.

[Then her father called her]

Father:

Manka mfo okwoe, Kuuwuyee, mfo okwoe Lundedema shiingi!

Manka:

Ewe tata akoe Ngedekiye ndena mu-da,

ngima kacha, kamala soko, kamala meemba,

ifue kacha, kamala soko, Kamala meemba!

Father:

Oh! Manka My daughter, Come back, my daughter

We shall plant other

Manka:

Oh, mine father! Away for water

Came the monkey, Beans consumed, Corn consumed,

Came the ape be Beans consumed, Corn consumed.

Then her sister called her but there was the same reply her voice being swallowed by the distances of the water deeps.

All family members called her back, but as time was going her voice was fading away gradually until it disappeared completely. They went back home full of sorrow. For many days and *moons* (lunar months) they remember Manka.

On the very same day, Manka landed to a strange land down there. The young girl Manka was given an assignment. She was assigned a young girl of the strange land by an old wise woman. The old woman told Manka if she needed anything let that girl do it for her. She had just to relax. The old woman said. If you go to fetch fodder, wrap a very heavy load for this girl but for you do not bother yourself with heavy duties. Yes, *mayi* (madam), Manka replied. She went to the fodder and loaded a heavy bundle for herself and the young girl came almost empty handed. For whatever she did, she did it with all her heart without even asking that girl to touch.

At last, one day when they were given an assignment to plant tuber-plants she was commanded to plant them upside down. During planting the girl told Manka not to plant them upside-down, rather she should plant them upright. On their way back home the girl told Manka that she was a wonderful girl and that when they reach home she would tell *mayi* - the old woman "*wiinu wokula ma*" - Meaning the visit has grown weary or "*my term as a stranger has expired*". The old woman will ask you what reward between water and fire do you need. Tell her that you need water that will make you as cold as the one wet by a baby's urine." The girl advised.

Eventually, they arrived home and Manka without hesitation politely uttered "*wiinu wokula ma!* She said. ?"- With what should I *purge* you between water, and that fire? (*Alternatively*, what do you choose as your reward between water and fire?) The old woman asked. "Reward of water so that I may go back home as cold as the one wet of the baby's urine" replied Manka. The old woman ordered that she should be dressed in

gold, silver brass, and all sorts of knick-knacks. Then she was sent back to her father's home. Unnoticed she ascended upstairs "*kai*" that is a ceiling store. The mother came back from the collection of firewood. She started dashing the pieces of the firewood up to *kai* when she dashed the first one, she heard a strange noise "*chengere*." She dashed the second "*ding!*" and a soft voice "*mama kom'ballyia cheche yako te!*" said Manka meaning that the piece of firewood touched her ornaments.

Then the mother decided to climb up the *kai* to see whose voice she had heard. Lo! "*Nyi ewe wii*" meaning "who are you?" Asked mother, "*Nnyi Manka ma*" ("it's me Manka your daughter," replied Manka politely. "*Sambuka kekku*,-do come down stairs" mother said. Manka was descending majestically. At that very time, her elder sister had come, along with other relatives. Manka was gleaming, looking so beautiful. Bells were ringing as she walked. The more she walked the more the bells rang. She started singing and dancing. Her mother joined her afterward and then the whole crowd that was present joined her singing and dancing with joy. This was the very beginning of *mbasa* dance.

The elder sister seeing what had happened to Manka she was full of envy. He longed to be like Manka so she made her mind to make a mission to the underwater region. She then went to the same river and threw herself in the water to be drowned. She got to strange land on that very day. She was tested with the same duties, but she was unkind to the young girl, she was idle everything she wanted to do she ordered the young girl. Therefore, the young girl hated her with perfect hatred, so she did not teach her

anything. At length the girl told her that when she reaches home should say to the old woman “*wiinu wo kula ma*” – the visit has grown weary. If she asks you, what between fire and water you would need, ask her that of fire, as to be as warm as water in the boiling pot. On their arrival she said to the old woman “*Mayi, wiinu wo kula Ma,*” *ngakukaba wo muda, aa ngakukaba wo mudo?*”- “With what should I purge you between water, and that fire?” The old woman asked. “*Ngikaba lo mudo kyeende ngyiishaashaa cha shimuda sha mudo ma*”- “*purge me with the reward of fire to go back home as warm as the boiling water*” replied the cruel girl.

The old mother ordered her people to dress her in the ornaments of fire. She started burning and was sent back home. However, she could not go home but she went from river to river begging them to extinguish the fire singing the following song:

*Oh! Fite muda ntu ee / che rumia che rumia ee,
Cherumia ngeke rumia, / nangawo fo che Rumyia,
,lya nseso mhuung!!*

Oh! Fite the little river /Extinguish, do extinguish,
Help with the fire extinguish /If drown, the fire extinguish,
Consumed oh! Consumed!!

*Oh! Nyamaa muda nnini ee / che rumia che rumyia ee,
cherumia ngeke rumia,/ nangawo fo che Rumyia,
lya nseso mhuung!!*

Oh! Nyamaa the big river / Extinguish, do extinguish,

Help with the fire extinguish / If drown, the fire extinguish,

Consumed oh! Consumed!!

Oh! Umbwe muda nnini ee / che rumia che rumyia ee,

cherumia ngeke rumia, / nangawo fo che Rumyia,

lya nseso mhuung!!

Oh! Umbwe the big river / Extinguish, do extinguish,

Help with the fire extinguish / If drown, the fire extinguish,

Consumed oh! Consumed!!

Oh! Karanga muda nnini ee / che rumia che rumyia ee,

cherumia ngeke rumia, / nangawo fo che Rumyia,

lya nseso mhuung!!

Oh! Karanga the big river / Extinguish, do extinguish,

Help with the fire extinguish / If drown, the fire extinguish,

Consumed oh! Consumed!!

Eventually the burning girl was overpowered by the fire as there was no water was able to extinguish it. At last the poor girl fell down; and with no one to her aid she burned up to ashes and out of her ashes grew a wild banana in Chagga “*sangaruwi*” [which scientifically could be a *Musa acuminata* plant] depicted by the narrator as a useless and idle plant that only looks like a banana plant but never yields banana fruits. This plant has neither use for human beings nor the cattle. This can also mean that the useless person can hardly leave behind any good legacy.

The above narrative shows one of methods used to pass on the knowledge among the Bantu society. Most stories have some riddles, and songs which made it easy to remember.

Afterward the typical question about the nature of Bantu epistemological system was answered and tabulated as depicted in the table below.

Table 24 Nature of Bantu Education

Are Teachings of The Chagga Open Secret?		
Variables	Frequency	%
All Open	8	10
All Secret	17	21
Some are open and others secret	55	69
Total	80	100

Source: Study 2010

Table 24 shows that 69 % (N=80) of respondents said that some contents of education were open while others were secret and that education followed some system and rules, which made some wisdom to be conveyed to special groups of the society. Twenty-one percent said that all teachings were secret, while to 10 % said that all teachings were open to all.

Respondents answered a question about the Chagga traditional curriculum and whether they teach the same things to both men and women candidates. This question aimed at revealing the gender issue in Bantu educational systems.

Table 25 Gender Issues in Bantu Education

Do you teach the same things to both men and women?	Response		
	YES	NO	
Frequency	12	68	80
%	15	85	100

Source: Study 2010

Table 25 shows that 85 % (N=80) of respondents replied no, while 15 % said yes to the question whether the Chagga taught the same things to both men and women.

“It shall take you life time to learn and decipher secrets of women if you are a man,” Said Marunda 87 years old in Personal communication (July 2010). He added that “women are more complicated than men as traditionally women have an advantage of receiving teachings and secrets from both her parents and her in-laws.

6.6.3 The Prospect of the Bantu Traditional Education in The Near Future

It was asked that what since the world is changing rapidly what will be the position of the Bantu traditional education status in the near future, akin twenty to fifty years from now. This is due to the fact that among the Bantu, some traditions are slowly been

forgotten or replaced by modern education systems and that even the language itself is fading away with the old generations. New generation learn Kiswahili at schools and many of them speak it at home. In higher education English is triumphing. With the new era of globalisation intermarriages discourage folk languages and more families are made of the parents of different origins. The following table depicts the prospects of the Bantu epistemological system.

Table 26 Prospects of Bantu traditional education

I think Bantu traditional education in the near future		
Responses	Frequency	%
Crumble down	48	60
Flourish	32	40
Total	80	100

Source: Study 2010

Table 26 shows that 60 % (N=80) of respondents were of opinion that: the traditional education system is going to crumble down in the near future; as the new generations are mostly being exposed to the new global culture. One respondent said, “There will be no more traditional education as we testify rapid changes in our society even the tribal languages are now vanishing. That is why now we have Zaramo- Chagga, Sukuma - Chagga, now Chagga has remained as an origin of the father while some children who are now in their 20^s don’t even know their way to Kibosho or Marangu”

It was also asked if the western education replace the Bantu traditional education by providing the same values to new generation whereby the following results were tabulated.

Table 27 Can Western Education Replace Bantu Education?

Can western education replace the Bantu traditional education by providing the same values to the new generation?	Response		
	YES	NO	Total
Frequency	39	41	80
%	49	51	100

Source: Study 2010 1

Table 27 shows that 51 % (N=80) of he respondents had the stance that the Western education is not in the position of replacing the Chagga traditional education, as it cannot offer the same values to the new generations. However the number of those who think that the western education cater for the same values was only surpassed by 2 % as they were at 39 %. When the respondents were asked to explain the above answer those who said *yes* were in the view that the Western or modern education is more suitable to mould a society that is more scientific, more democratic and the one in which women have freedom from the cruelty of men.

On the other hand, those who argued that modern education could not replace the indigenous one had an opinion that African thinking about education is predominantly

ethical, hence we are mostly concerned about the conduct of a family member, and that he must abide faithfully to the pursuit of the community or the family prosperity, peace and integrity. Nowadays each of us looks for individual matters. Elders have been forsaken and brotherhood is being deteriorated.

Respondents who discussed the question about the Chagga or Bantu epistemology advised that, the researchers and scholars should not judge with haste any thing concerning the traditional educational systems. Let them admit the truth that what they see as foolishness at its own due time was great wisdom. Also, let them know that the interaction now makes the original teachings mix with the new values. This mixture will make it difficult to distinguish between the original and the fake ones. Furthermore, in some cases the new generations feel ashamed to stand for the traditional values after being reoriented to the western values.

6.6.4 Position of Man in the Universe

The following question was answered by the respondents. Is it right to think that man occupies the place of a divine stewardship in the universe and hence everything created was to serve man? This question aimed at understanding the ethical disposition of man in relation to other existents in the Bantu Philosophy.

Table 28 the Place of Man in the Universe

Is it right to think that man occupies the place of a divine stewardship in the universe and hence everything created was to serve man?	RESPONSE		
	YES	NO	TOTAL
Frequency	56	24	80
%	70	30	100

Source: Study 2010

Table 28 shows that man has a crucial role in the universe. The majority of the respondents 70 % (N=80) said yes to the statement that it is right to think that man occupies the place of divine stewardship and that the world centres at man's existence.

Table 29 Man and Other Created Beings

Does a human person have any difference from the other beings?	Response		Total
	YES	NO	
Frequency	75	5	80
%	94	6	100

Source: Study 2010

Table 29 shows that 94 % (N=80) believe that man's *wiidimi*- ability to make choice, his ability to language, religion and technology were the features that make man appear

different from the other beings. Furthermore, a human person relates to the nature he is part of and becomes a perfection of nature.

The world has meaning only because there is man in it. It is like a house that decays without a dweller in it. It is similar to this *uyana*- universe. Not everything is created to suit man's life, as we know that some animal or insects are harmful. Let us think that *Ruwa* created the varieties to make man think and make choices. God (*Ruwa*) does not mean that the world is given to man completely, rather *Ruwa* has made his sanctuary in heaven and partially man has his abode on the earth and underneath. If the meaning is that man is looking for *Ruwa's* property then one god shall need them. God never calls us into account but our family members and the clan do.

The question about the ultimate cause was asked. Typically the question was either is there any God who was an Ontological Ultimate Cause?

Table 30 Is there any Supreme Being

Is there any God?	Response		Total
	YES	NO	
Frequency	80	0	80
%	100	0	100

Source: Study 2010

Table 30 shows that all 100% (N=80) respondents believe in the existence of the SB. Some felt awkward to be asked such a question, as they believed that some educated

people are mentally distorted to the extent of doubting the presence of the absolute reality.

6.6.5 The Likeness of the Supreme Being

Table 31 What is God Like?

GOD RUWA is like	1	2	3	4	5	6	7	8	9	10
		The sun	The moon	A Tree	Water	Thunder	Has no	Fire	A big rock	Human
Frequency	2	0	0	0	0	76	0	0	2	0
%	2.5	0	0	0	0	95	0	0	2.5	0

Source: Study 2010

Table 31 shows that 95% (N=80) have the belief that the SB does not take any likeness of what he created. However, some believe that there are some creations, which can represent one of his attributes. The presence of the sun everywhere and the fact that it gives life to the creation makes people associate it with the SB. God is likened to human not by his divinity rather by his moral attribute whereby he cares and feeds his people like a father with his children or a king with his people the Researcher's observation reveals that when someone addresses to God spits to him looking at the sun which also takes the name *Ruwa*. The heavens and sky represent *ruwe-wu*.

6.6.6 Interview 10: More about the Ruwa the Supreme Being (SB)

Researcher: What is *Ruwa* like?

Respondent: *Ruwa* is the only God and there is no one like Him. We cannot say that *Ruwa* is like something. He is not a man nor is he a woman but we refer to him like He because his power is surpasses that of the great or superman. Nevertheless, *Ruwa* is not anything but Himself. To say what he is like, exactly we will err but to say what *Ruwa* is not we are nearly right.

Researcher: What are the attributes of God?

For as Africans to exist and to act are nearly synonymous. A definition of being is closely related to what he does which vividly reveal his nature. The attributes of God mean what God does. To the Chagga God is *Kiumbi*, creator, to create here means

Ewumba, Umba literally means to make pottery work. Another word is *Tana* or *Tengenesa*, meaning to engineer something by using special skills of designing and architectural creativity. TATA is the wise father in Chagga land, not all fathers are called TATA. Tata is one that one who has fathered children and can discipline and counsel them, wisely. He must be one of good age and a sober one. *Ruwa* is the first father of the beginnings *M'bara nsengo* or *Mbara luwa* the source of clans and tribes and the source of the *uyana* the world. *Tata N'nini* -great father. *Ruwa Ndee ya wandu* – He is the Father of mankind. *Ruwa* is mmbee -the prior or the first to come into existence.

6.6.7 What are the Attributes of God?

The table bellow represents the conception of the *Ruwa* as the Supreme Being among the Chagga. The *Ruwa* as any other deity is known by the attributes these attributes as of two categories namely natural attributes and the moral attributes. Natural attributes are qualities like omniscient, omnipresent omnipotent and eternal while moral attributes are good, faithful, loving and justice.

Table 32 Attributes of God-Ruwa

S/N	Attributes of the SB in English	Attributes of God in Chagaa
1.	Ruwa is good	<i>Ruwa nncha</i>
2.	Ruwa is powerful	<i>Mwidima aode finya</i>
3.	Ruwa is faithful	<i>Mwiwikyo siya nyo dede</i>
4.	Ruwa is eternal	<i>Nyo kacha na kacha</i>
5.	Ruwa has all knowledge	<i>Ruwa eechi shoose/ mmanya shoose</i>
6.	Ruwa is everywhere	<i>Nyakyeri koose</i>
7.	Ruwa is great/ big	<i>Ruwa angane</i>
8.	Ruwa makes (creates)	<i>Nyaumba/ ntana</i>
9.	Ruwa heals	<i>Nyachiwiraa</i>
10.	Ruwa blesses	<i>Nyo mborra</i>
11.	Ruwa sustains	<i>Mwininga finya/ ndetarama</i>
12.	Ruwa is rich and bountiful	<i>Ruwa Nyafurie</i>
13.	Ruwa is the king	<i>Ruwa mmangi</i>
14.	Ruwa the Source of mankind	<i>Mbara luwa/ mbara nsengo</i>
15.	Ruwa is Great father	<i>Tata nniini</i>

Source: Study 2010

Table 32 shows the attributes of Ruwa the Supreme Being in the Chagga perspectives. Among other attributes, Ruwa is good and someone in who people may put their hope. In relation to time, Ruwa is an eternal being. Ruwa is also a bountiful father and King.

6.6.8 The Concept of Dualism God V/S Satan

Table 33 Concept of Dualism

Do you have any concept of dualism that they are two antagonistic powers e.g. God vs. Satan, good vs. bad, and darkness vs. light in the universe?	Responses			Total
	YES	NO	Not Sure	
Frequency	12	61	7	80
%	15	76	9	100

Source: Study 2010

Table 33 shows that 76 % (N=80) think that originally the Chagga people have no dualism of the principal antagonistic powers like in the Christianity and other Abrahamic religions like Islam. As shown above, the majority had the opinion that there are no two powers on the scene, Vis a Vis dualism of God and Satan. This is because the Bantu believe that, God is the sovereign ruler, and no one is like Him or near to him in both power and glory. Moreover, that the word Satan and the whole concept of Satan is alien in the Chagga mind. The term *Satan* was imported by the *Wazungu* - Europeans

and the Arabs. On the other-hand those who accented that there is dual powers, recourse to the Christian teachings where Satan is known as the capital enemy of both God and his people.

Satan is well treated in the systematic theology under the Angelology and its subdivisions. Dabney (2003) speaks of the "angels which kept not their first estate, but left their own habitation, whom God hath reserved under darkness, in everlasting chains unto the judgment of the great day," (Jude 6) and of Michael and his angels, and the Dragon and his angels" (Rev. 12:7).

The fact that those who sinned, argues Dabney, (2003) fell thereby into a state of irreparable condemnation is most naturally explained by such a covenant. The fact that the elect angels received the adoption of life by maintaining their holiness for a time seems almost to necessitate that supposition. That the probation under that covenant was temporary, is implied in the fact that some are already separated and known as elect, while others are condemned. The former must be finally justified and confirmed; the latter finally reprobated

What is imported by the Arabs and Europeans through Christianity and Islam is that "God created Satan but in the course of time somewhere in the cosmic history, Satan rebelled against God. Satan was cursed by God and condemned to the eternal punishment by fire." One replied. They added that, doctrine of angels (Angiology) and especially that of Satan (Demonology) Satan seems to be contrary to the Chagga

ontology and ethics respectively. If people believe in Satan's existence and that he is more powerful than men and that, he has power to control human behaviour to the point that a man does unlawful deeds then the Chagga should be redirected about their morality, destiny, life and fate. If this notion is adopted by the Chagga it should however, not only redirect their morality and ethics but should also have an impact on their theology.

However, there is a dualism based on the moralities among the Bantu that they have good and bad qualities inherent in men and other phenomena. This is indicated by 15%. When the researcher wanted to know about the concept of Satan among the Chagga it was repeated that, "not only that they don't have the concept itself but even the name does not appear." One respondent insisted.

From the examination of Bantu morality and after interviews with five respondents the concepts of dualism found among the Chagga are mostly Abrahamic- Christian and Islamic by nature. See comparison in the table below.

Table 34 Comparative Dualism

S/N	ABRAHAMIC	CHAGGA
1	God versus Satan	Ruwa has no Principal opponent – hence there is no Satan
2	Good Versus evil	Good or evil are subjective
3	Angels versus Demons	There are neither angels nor demons
4	Paradise versus hell	Neither paradise nor hell
5	Spirit versus body in conflict	Spirit and body exist in harmony
6	This age versus the age to come	No end of time
7	Heaven above versus earth below	Heavens for God –Ruwa the earth for his creatures

Source: Study 2010

Table 34 shows that the Chagga originally have no the concept of dualism. Then the notion of conflict between the two natures of man flesh and spirit does not have room in the Chagga ontology. The absence of age –dispensation makes eschatology impossible within the Chagga ontological frame. Since there is no evil influence- Satan, who can lead man to do evils against both his will and good, man is therefore very responsible for his action in the Bantu background.

6.7 Question of Philosophy and Ethnic Behaviour

Does a philosophy (worldview) of an ethnic group affect their behaviour? The answers to the question are as tabulated below.

Table 35 Philosophy and Behaviour of an Ethnic Group

Does philosophy (world view) of an ethnic group affect their behaviour?	Frequency	%
YES	45	56
NO	32	40
NOT SURE	3	4
TOTAL	80	100

Source: Study 2010

Table 35 shows that 56 % (N=80) believe that the worldview of a people affects their general behaviour and that most actions follow the pattern of the mind-sets of a person. For the general behaviours of people are at large influenced by their thinking and beliefs. Some 32 % said no but when the researcher consulted some of them to explain their answers one male (57 years old) a teacher by profession remarked as paraphrased below: Although thoughts are associated with actions, they should be taken with caution. He said that “actions can also be attributed to things like animals, which we think don’t think although they act toward objects, food, water, shelter, for their survival, without thinking.” This may be due to their nature or learning, for example we use oxen in ploughing and dogs for hunting. He thinks that even though they do these actions, they can hardly pass on their experience to the next generation without planned rehearsals. Only actions of a man can be judged against thoughts. When someone does some mess we ask him if he is capable of thinking. In Chagga we have a very common

saying, *ngakusara ngaamba...* or *ngakusara ngalollyia ...* in Kiswahili *nilifikiria nikasema...* or *nikafikiria nikaona* (I thought and said ... or I thought and decided/saw that I should...)

Thinking is therefore asking questions, thinking is planning, thinking is analysing. You can therefore think and end with thinking alone without taking another action. I may think and desire to drink *wari* - liquor, or desire to building a house but without another power like money and strength thoughts are mere dreams. Thinking is separated from actions in this respect. We all know that smoking is harmful and we think of its awful outcome still we smoke.

6.7.1 Importance of Rightness among the Chagga

Do you think that there is the concept of the importance of rightness e.g. right time, place, action, person etc. among the Chagga?

Table 36 Importance of Rightness

Do you think that there is the concept of the importance of rightness e.g. right time, place, action, person etc. among the Chagga?				TOTAL
Response	YES	NO	NOT SURE	
Frequency	72	4	4	80
%	90	5	5	100

Source: Study 2010

Table 36 shows that the Chagga people think about rightness in almost every thing of their life aspects. Ninety Percent (N=80) said yes to the statement that the Chagga have the concept of the right time, right place right action, right person etc.

Before all the Researcher had to learn and understand the terms used for time and their offshoots. For example, two terms denote time in the Chagga language. The first one is *Kyeeri*, which simply means an infinity phenomenon. The second is *nkonu* that denotes the time allocated or set apart for a purpose like the one the programme framed in a certain time. It is common to a Chagga, said Angela Nkasilibo, (2010) “to say ‘*ngoota nkonu weende dema*’” I set time for plowing. *Nkonu* also means a day of the week. This was also used by the Christians for their worshipping day (Sunday) which is also known as *nkonu wo Ruwa* literally meaning the day of the Lord or GOD. When you speak of today you speak of *nkonu itu we enu*. *Enu* simply means today.

Table 37 Do You Have a Calendar?

	Response			
	YES	NO	Not Sure	
Do you have a Chagga calendar?				
Frequency	20	44	16	80
%	25	55	20	100

Source: Study 2010

Table 37 shows that the majority of respondents 55 % believe that there is no local calendar to measure time. However, the minority were asked about their calendar days and months. They named some experts of the local calendar and the nearest one had recently passed away. Those who said to have the calendar also said that the Chagga calendar is lunar which counts moons rather than the Gregorian one.

6.7.2 Interview 11 on time space and being

What relationship is there between time space and a being?

In order to decipher the notions the Researcher conducted a dialogue with a group of three respondents. There were no definite terms, which could stand for the concept being in the Chagga language so the Researcher had to explain using both Swahili and Chagga languages.

Researcher: What relationship is there between *kyeeri*- time, andoo -space and a being (*kyoose kiweso kiifo*)?

Respondents: Do you mean a human being?

Researcher: Let us assume anything that can exist

Respondents: Ando- space must exist prior to any thing.

Researcher: Why is space necessarily prior?

Respondents: Because anything that happen to exist requires a space and it happens towards the space and not the reverse. Any thing comes to be by taking place.

Researcher: So the space was there before any being including God Ruwa.

Respondents: not necessarily so, as Ruwa is the Researcher of space but Ruwa himself is partly identical with space in Him things happen but he is more than space.

Researcher: How do you relate time and being and space

Respondents: Time is nothing but a measuring tool and it is the product of the being and space.

Researcher: Why?

Respondents: Because space and time are infinite while some beings like men are finite on earth. They find that they are limited and they need to use their lifetime effectively before they are no more on earth so they need to know the relationships of continuity or discontinuity with space.

Researcher: What do you mean?

Respondents: We all die and leave behind our offspring. Naturally, death comes with age. If so to have a measuring rod was necessary; therefore, we have rites and rituals to mark development, hence time.

Researcher: Is Ruwa bound by time?

Respondents: No, He is there timelessly but humans need to have time because they are imperfect while on earth.

Researcher: Do the Chagga have a calendar?

Respondents: Yes they have because they are aware of time.

Researcher: Is time itself a being?

Respondents: No. Time is not a being but it is caused by continuity (birth) and discontinuity (death) of a man. Remove death and there will be no more time.

The Researcher along with his enumerators had to spend time with the respondents. They recorded their accounts about time and the calendar. The following day was July 28, 2010 when the researcher and one enumerator visited a very old woman Nkachanuo Marunda. This old woman was estimated to be over 95 years old who also gave her testimonies. She had many traditions and historical informations. She claimed to a contemporary of *Mangi* Malamia, the son of *Mangi* Sina of Kibosho. (*Mangi* is a Chagga term for an emperor or king. This should not be confused with a *chief*, which in kichagga is *nchili* (plural form, *wa-chili*, or *miotori* who were overseers in the given areas for *Mangi*).

Malamia's son Alex was the first baptized Mangi who succeeded Malamia but unfortunately short-lived his *mangihood* for he was immoral. He was therefore clubbed and stoned to death by his own people because he was allegedly found engaged in blood-sucking (*mumiani*) at the Chukas' plantations. Nkachanuo added after a heavier beating, that Mangi Alex was sent to Nkwarungo hospital where he died. Now the *mangis* are commoners like us. Other sources like Nkasali had the memory that this was collaborating with the *wazungu* – the white people so he was compromising his people and their land.

Table 38 Days of the Month

S/N	NKONU TA MWIIRI WO KICHAKA	DAYS OF A MOONS IN ENGLISH
	<i>NKONU</i>	<i>DAY</i>
1.	<i>Nsu</i>	Fist
2.	<i>Wili</i>	Second
3.	<i>Sadu</i>	Third
4.	<i>Kaana</i>	Fourth
5.	<i>Saanu</i>	Fifth
6.	<i>Sasadu</i>	Sixth

7.	<i>Mfungade</i>	Seventh
8.	<i>Nyanya</i>	Eighth
9.	<i>Kenda</i>	Ninth
10.	<i>Ikumi</i>	Tenth
11.	<i>Ikumi na nsu</i>	Eleventh
12.	<i>Kumi na iwili</i>	Twelfth
13.	<i>Kumi na isadu</i>	Thirteenth
14.	<i>Kumi na kaana</i>	Fourteenth
15.	<i>Kumi na saanu</i>	Fifteenth
16.	<i>Kumi na sasadu</i>	Sixteenth
17.	<i>Kumi na mfungade</i>	Seventeenth
18.	<i>Kumi na nyanya</i>	Eighteenth
19.	<i>Kumi na kenda</i>	Nineteenth
20.	<i>Makumi a wili</i>	Twentieth
21.	<i>Makumi awili na nsu</i>	Twenty first
22.	<i>Makumi awili na i wili</i>	Twenty second
23.	<i>Makumi awili na i sadu</i>	Twenty third

24.	<i>Makumi awili na kaana</i>	Twenty fourth
25.	<i>Makumi awili na saanu</i>	Twenty fifth
26.	<i>Makumi a wili na sasadu</i>	Twenty sixth
27.	<i>Makumi awili na mfungade</i>	Twenty seventh
28.	<i>Makumi awili na nyanya</i>	Twenty eighth
29.	<i>Makumi awili na kenda</i>	Twenty ninth
30.	<i>Makumi sadu</i>	Thirtieth

Source: Study 2010

Table 38 shows that besides the truth that the Gregorian calendar has been in use for centuries, some old generations still remember their indigenous division of time into days months and even years. This calendar was according to Nkan'dini, Nkasilibo, Chuma, and Marunda.

Table 39 Months of the Year

S/N	<i>MIIRI TA MWOOKA WO KICHAKA</i>	MONTHS OF THE CHAGGA YEAR
1	<i>I Nsu</i>	January /February
2	<i>I Wili</i>	February/ march
3	<i>I Sadu</i>	March /April
4	<i>Kaana</i>	April/may
5	<i>Isanu</i>	May/June
6	<i>I sasadu</i>	June/July
7	<i>Ifungade (IDambi)</i>	July /august
8	<i>Iwora</i>	August /September
9	<i>Kenda</i>	September /October
10	<i>Irukumi</i>	October / November
11	<i>Irukumi na nsu</i>	November /December
12	<i>Irukumi na wili</i>	December/ January

Source: Study 2010

Table 39 shows that the Chagga had the concept of time and they could divide time to plan social economic activities. In the time concept, they were very keen for the right time for some activities. According to some respondents interviewed in the old days and even to some extent now it was customary to consult oracles about the right time for important events. In *Sasadu* month the youth were initiated by circumcision.

In *Iwora* month, the trees were sprouting new leaves. This was a good month when death rates especially of the old population went down the old people felt to have received new life. After the bad month of *ifungade* or *Idambi* when some trees had no leaves, the old lives were on stake for imminent death.

The *Kenda* month was for building houses, and marrying as the 9 was known as an odd, it was believed that people were easy to forget odd things. Hence, a wife married at this time was believed to forget his father's house and cannot easily divorce the husband. The ones who build their houses in this month were safe from theft, as thieves could not remember to come into the house for stilling. The plans to harm the house dwellers would not materialise too. In the *Irukumi* month, farmers sowed finger millet in the old Chagga land.

6.8 How can we rank the phenomena we believe to exist? E.g. how do you rank God, man, the dead, vegetable, and non-living?

This question posed some logical problems; but after some discussion and clarification it was angered by all respondents that the SB ranked at the top of the ontological pyramid the Researcher had to draw the right triangle then respondents were asked to mention the beings according to the hierarchy. The result was that all labelled the Ruwa as the first and ended with the non-living things. See the figure below.

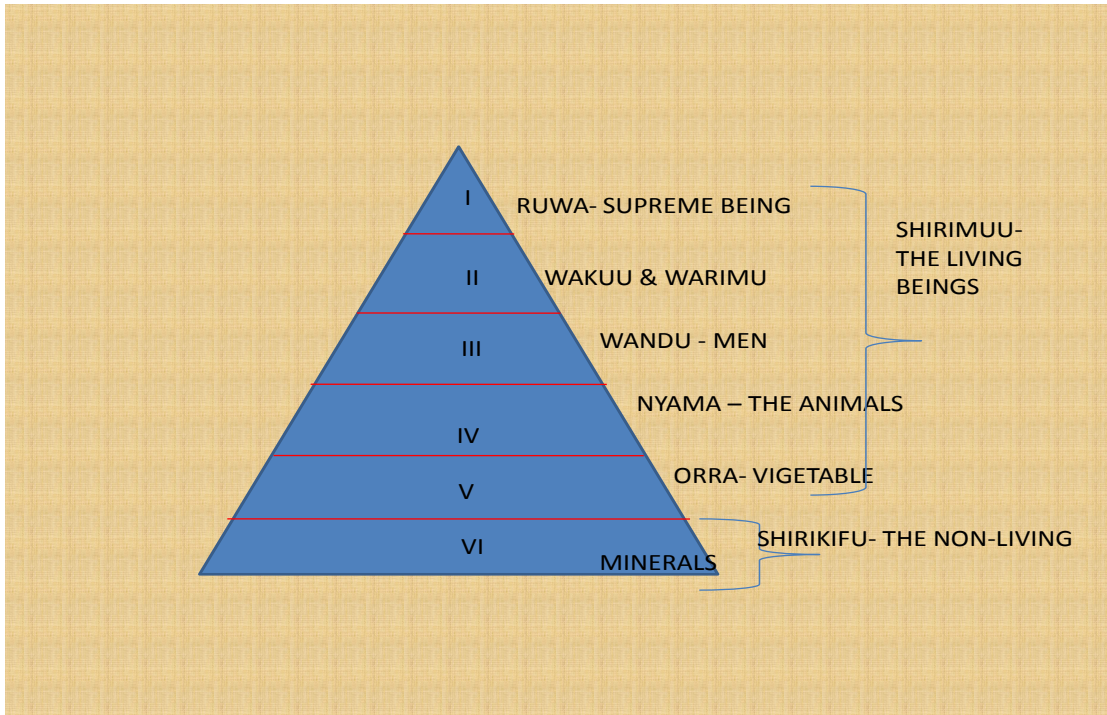


Figure 3: The Chagga Ontological Hierarchy

Source: Study 2010

- I. The Supreme Being – RUWA----- the first ontological order.
- II. *Ndu* - Man/Part 1 - the Benevolent Living Dead (LD)
 - Wakuu*/The benevolent Ancestors and *Warimu* – the Malevolent Living Dead (LD) ----- the upper ontological second order
- III. *Ndu*- Man/ part 2 - the Living (LL) --- the lower second ontological order.
- IV. *Nyama*- Animals ----- the third ontological order.
- V. *Orra*- The Vegetables or Plants ----- the fourth ontological order.
- VI. The Nonliving e.g. the minerals and others ----- the fifth ontological order.

Figure 3 above shows the ontological hierarchy and order in the Chagga mindsets. The SB is on the top, followed by the Living Dead (LD) known as *warimu* and the living (LL); the humans are followed by *nyama* – animals, *orra-* plant and lastly *shirikifu-* nonliving like minerals etc. The Supreme Being is in the first ontological order,

How do human beings sustain their relationship with the Supreme Being? Was answered by respondents The Chagga have more practices that are addressed to the ancestors but also they have to foster their relationship with the Supreme Being in the name of Ruwa. The following table enlists the means used by the Chagga to sustain relationship

Table 40 Means of Sustaining Relationship with RUWA

RESPONSES	FREQUENCY	%
Through prayers and songs	12	15
Through good deeds	41	51.2
Through sacrifices and offerings	1	1.2
Through festivals or keeping the holy day	2	2.5
Through respect to the parents and elders	42	52.5
Through rites and rituals	3	3.7

Source: Study 2010

Table 40 shows that the respect to the parents, good deeds and prayers and songs are the good means to sustaining relationship with the SB among the Chagga. The Chagga seem not to be so keen in offering to God by means of sacrifice. See the table below.

Do you Offer Sacrifices to the Supreme Being? This question was answered and tabulated as shown in the table below:

Table 41 Offering Sacrifice to the Supreme Being

Do you offer sacrifices To the Supreme Being?	<i>Response</i>			Total
	Yes	No	Not Sure	
Frequency	5	71	4	80
%	6	89	5	100

Source: Study 2010

Table 41 shows that 89 % (N=80) of respondents hold that, the Chagga do not offer any sacrifice directly to the Supreme Being. Also the majority respondents (see table) had the opinion that the Chagga believe in the Ruwa who is himself the true eternal *Mangi*. His natural attributes of the *Mangi* is that every good thing belongs to him and that the earthly *Mangi* were but the symbols of his power. We offered the best calves, lambs and the rams to the earthly *Mangi*. The Great eternal *Mangi* never feels hungry; therefore, He doesn't eat like men. He doesn't need anything decides our good conduct especially among the brothers. The God of the Christians needs to be placated. He can be made happy by songs and presents. How does it come to be that he is a self-sufficient God? *Ruwa* is the First of all that is said to be existent. *Ruwa* knows everything and no one needs to tell him anything. He is naturally rich, the giver and the sustainer of everything.

A group discussion led by Vincent Nyaku (55) had the following information

Ruwa who is in the frame work of the Chagga is of a different nature. In his very nature He is self-sufficient. He never gets hungry, and he is never thirsty like animals and humans. Then it is unbecoming to think that *Ruwa* is of similar nature like his creatures. Therefore, what we can offer to him is only to tell him what he is which is to praise him. The SB does not need anything outside himself.

Researcher: You sometimes sin or do wrong things. What then do you offer to God as atonement? Do you offer any sacrifice by e.g. Slaughtering an animal?

Respondent: We do not have to do so because the evils we do; are not directed to him but to the social system. God knows everything even before we were born. He had set the laws and order right from the beginning. The human society is endowed with the power and responsibility to safeguard good actions and punish the evil ones.

Researcher: Who then is responsible for that?

Respondent: The conscience in each of us is the first level responsible to make you aware of your deeds and thoughts. This is deep in the heart. It accuses you of any bad intentions, and its accusations are most of the time fair.

Researcher: How does this work?

Respondent: It is very clear. Let me give you a testimony which I heard from a wise man. There were two friends, all men and married. One of them was not faithful as he had in love affairs with his friend's wife. At length when the husband was on the long journey the man spent a night at his friend's wife. At midnight the husband was back home. At his astonishment, his best friend was on his matrimonial bed. What followed is unbelievable. The husband resorted not to do anything than greetings.

There were calamity of its own sort; then he broke the silence by addressing his friend *"mbuya ako-e raa kunndye kyeny kwofow kwo olela ofoo"* [Meaning My friend, finish doing what you are doing, put on your clothes and go home in peace In the morrow, the husband told his wife, "Do, prepare me my favourite food, he supplied for everything she needed. Now ask me what the outcome was.

The immoral man made a flight to an unknown place while his friend's wife (offender) took asylum to his relatives to be gulped down by death a few days soon after. Do you see? Without police and without a court of law the conscience as the first level of divine judges could condemn the offenders. The conscience banished the evil friend, and was responsible for the demise of the unfaithful woman.

Researcher: Do you think that all works of conscience are the same? Or do you think that the same condition can yield the same results?

Respondent: Not necessarily so, but it is most likely to be. My point here is that the conscience is the voice of the divine and therefore the first unwavering judge of motives and actions of men.

Researcher: What did you say is the second level of a divine judgement?

Respondent: It is Social order, in the society; everyman is under the power of society. It may be *kishari- Kinship*, this is a sub clan closely related in immediate ancestral blood, and who feast together at the same place). The other level is a clan or *ukoo* which is a social group larger than *kishari*; but their relationships are not necessarily based on the ancestral blood. Someone of another origin could purchase the membership and enter the covenant with the clan and be entitled to the clan membership. When an individual does not adhere to the inner voice of his conscience, then a society intervenes and a punishment is given according to the code of law of the people. This is for the actions for which someone is accused and witness is given against him or any complains advanced in the social court by a member or a non-member against a member.

Researcher: Suppose these levels are overlooked or no action is taken, shall God react by himself?

Respondent: No, *RUWA-Mangi* (GOD the king) still gives orders. Everything is in rhythm, there is nothing to be overlooked as the *Warimu* and *Wakuu* (ancestors) are on

the watch out for the stubborn wrong doers in the society, and hence the violators of the ethical codes must unreservedly be rebuked and punished.

Researcher: How do *Wakuu* or *warimu* rebuke or punish the wrong doers?

Respondent: the *warimu* send(s) warning by striking the person or his property with a disease, as bad omen his children may get sick or he can loss of property, or horrible dreams and sometimes accidents. The infirmity or the plague shall lead the person or his relative to inquire for the oracle from the mediums who shall tell him his fault and the remedy of the same. In Kichagga we say “go for an oracle”

“Enda ndasheny”- go to the mediums

“Ende lanshyia”- or tabana go to predict or prophesy

“Ende wessah” -go to consult the oracle.

Researcher: thank you *mzee* for your contribution.

6.8.1 Attribute the Living Dead in relation to the Lively Living

The study also wanted to know the moral attributes of the LD. This meant that the living dead were considered either morally as good or bad (Malevolent or benevolent).

Table 42 Attributes of the Living Dead (LD)

Attributes	Responses	
	frequency	%
Benevolent	54	67.5
Malevolent	12	15
Both benevolent and malevolent	14	17.5
Total	80	100

Source: Study 2010

Table 42 shows that the LD are benevolent to the LL, 67.5 %, (N=80) still some 15 see them as malevolent or 17.5 % see them as both malevolent and benevolent.

6.8.2 Is it Irrational (illogical, nonsensical and un-philosophical) to respect the dead in our/ your community?

At the beginning of this thesis, a statement asserted that the Bantu were not rational and the statement added, *“The only thing that matters, they think, is the carrying out of certain traditional acts, preserving contact with the past and with the dead.”*(Emphasis added)

Table 43 Veneration of the Living Dead

Is it irrational to venerate the LD in our/ your community	Responses	
	frequency	%
Yes	6	7.5
No	69	86.2
Not sure	5	6.2
Total	80	100

Source: Study 2010

Table 43 indicates that 86 % (N= 80) said no to the assertion that it is irrational to venerate the LD. However, 7.5 respondents believed that it was irrational to sacrifice to the dead while 6.2 were not sure so to say they were, abstain to the issue.

Is it fair to sacrifice to the Ancestors? Sacrifice in this context means some food an animal of the product of the agricultural crops given to the living dead while it is raw or prepared. The action is accompanied by supplication to the given ancestor. To what extent were these practices were cherished among the Chagga people are revealed by the findings below.

Table 44 Sacrifice to the Living Dead

Is it fair to Sacrifice to the ancestors?	Responses	
	frequency	%
Yes	61	76.2
No	16	20
Not sure	3	3.7
Total	80	100

Source: Study 2010

Table 44 shows that 76.2 % (N=80) respondents had the opinion that it was fair to sacrifice to their ancestors; however, 20 % were contrary to the acts of sacrificing to the ancestors.

6.8.3 Types of Sacrifices

Table 45 Categories of Sacrifices and Offertory

Event	Or Sacrifice/ Offering	Rite /Ritual	Agents	Location
Consecrating a new born	<i>Ishikira muna</i>	Animal to be slaughtered	All family members led by the head of the family	Centre of the homestead
Naming a new born	<i>Mburu ya rina</i> / <i>the naming goat</i>	Animal to be slaughtered/accompanied by finger millet brew/ <i>mbege</i>	A specialist leads the head of the family and the animal can be sent to the in-laws if the name comes from them.	A designated place subject to birth position and sex

Petition for guidance and prosperity	Words of prayer and a Drink offering ,milk or brew/ <i>mbege</i>	Uttering the words the needy spill the drink at designated place	The needy	Anywhere
In honour of the grand parent	<i>Kyelya kya</i> <i>wamiku</i> -food for the an animal according to sex of the venerated and a drink/ <i>mbege</i>	Clean animal and a drink	The needy and the family members	At designated place but mostly at the homestead
In honour of a brother or a sister	An animal according to sex of the venerated one and a drink/ <i>mbege</i> <i>and</i> milk for	The goat or sheep is slaughtered drink and milk is offered.	The needy and the family members	At their grave or shrine

	women			
Removal of a curse (<i>foo</i>)	An animal according to sex of	The goat or sheep is slaughtered and eaten by very few people not necessarily the family	Experts and some members	At the river bank or bush/
Annual festival / thanksgiving (<i>kyuungu</i>) this is the solemn fellowship of the brethren	A calf or he-goat and a drink	The animal is slaughtered and eaten at a single sitting, and then the drink follows with discussion of family matters. All complaints among the members are dealt with and judgments are executed. Misunderstandings are cleared and conflicts settled. New strategies are set for the new year	The whole clan or sub-clan	At the clan gathering grounds <i>/kyuungu</i> or <i>mbengeni</i>
Purification of a child born out of wedlock	To accept the child in the family as a clean fruit of the womb	Blood of a clean animal/ can be bled and its blood is applied to the child and its parents before they enter the house.	A head of the household, and one or both parents of the child	At the doorway

Excavation of the dead relics	Rwuwo-oppening of the dead or raising the dead.	A clean animal like a calf, a cow or a goat/ sheep is slaughtered subject to position and wealth of the dead person.	An expert leads family members	At the grave site
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Source: Study 2010

Table 45 shows that the sacrifices and offering have nothing to do with the SB but are addressed to the LD who intercede for the LL. This does not represent the worship but respect and perpetuation of relationships.

The question either sacrifices or prayers are addressed to the LD for their help was answered as tabulated below:

Table 46 Prayers Addressed to the Living Dead

Are sacrifices and prayers addressed to the dead for their help?		
Response	Frequency	%
Yes	60	75
No	15	18.8
Not sure	5	6.2
Total	80	100

Source: Study 2010

Table 46 shows that the majority 75 % (N=80) hold that the prayers and sacrifices are addressed to the dead. About 19% said no while about 6% were unsure. In personal interview one respondent was of the opinion that the word prayer can mislead the real meaning of the action, as no Chagga or Bantu attribute these LDs to a nature of divinity. Rather they see them as fathers, mothers, brothers, and sisters of the other side of the world.

The researcher asked if there were testimony about the help of prayers addressed to the LD and the answers are tabulated as shown hereunder:

Table 47 Testimonies about the Power of Prayers and Sacrifices Addressed to the LD.

Do you have any testimony about the power of prayers and sacrifices addressed to the dead?		
Response	Frequency	%
Yes	52	65
No	28	35
Total	80	100

Source: Study 2010

Table 47 shows that 65% of respondents said yes to the question about the power of prayer addressed to the LL.

A dozen respondents had testimonies of the way prayers addressed to the LD helped them. Most of them were suffering to the point of death; while others for a long time were suffering from incurable diseases after prayers and sacrifice, they were restored. A few had misfortunes which made them not to succeed to their businesses and others were falling into frequent quarrels with other After prayer they were all restored to normal life. However, there were incidents of deaths even after the sacrifices and prayers. A close relative of the Researcher died while the goat for the sacrifice was being slaughtered, He did not even wait to test the meat.

6.8.4 Need of special peoples or human mediators in some practices of the rites.

Table 48 Human Mediators

Do you think that some practices need special Peoples or human mediators?		
Response	Frequency	%
Yes	67	84
No	13	16
Total	80	100

Source: Study 2010

According to table 48 the majority of respondents believe that some practices of the rites need special mediators or experts insisting that these people are regarded as important as they have specialized in certain areas, which need some special knowledge. Most of the members lack experts who know the language of liturgy. Some have stronger memories than the majority which is very important as most of the literatures are oral which requires good memories. To some rites and rituals there is sex or gender sensitivity.

6.9 Questions about Christian Influence to the Concept of Man: RC and PT Encounters amongst the Chagga People

Do you think that there is a difference between the Roman Catholicism and Pentecostalism in regard to their attitudes toward Chagga traditional Values (CTV)?

This question had the following results.

Table 49 Do the RC and the PT differ in their Attitudes Towards Chagga Traditional Values (CTV)?

Responses	Yes	No	Not sure	Total
Frequency	44	26	10	80
%	55	32.5	12.5	100

Source: Study 2010

Table 49 above shows that the majority 55 % (N=80) think that despite the fact that the Pentecostals and RC are the same – Christianity, they differ in their attitudes and perspective on Chagga Traditional Values (CTV).

One respondent an adherent of the Pentecostalism said that the Chagga and most of the Bantu are under the bondage of the devil and that they worship the demons and the spirits of the dead which subject them to the divine curse. He added that the Chagga must undergo deliverance as the spirits of their ancestors follow them up. They need even to change their former names and receive Biblical names, which shall break their links with their ancestors.

The born again Christian are no longer the mere Chagga they used to be, rather they are new Israelites and the sons of Abraham by faith. When asked the worst of the works of the Chagga he said that, they drink wine, liquors, they venerate the dead, and they

smoke tobacco. The Researcher asked him if he had any longing to make a pilgrimage to Israel he said that he was very keen to have that moment in his life to see historical sites including tombs of the saints and the holy tomb of Jesus.

Some respondents, 32.5 % of them were in opinion that the Pentecostal value the Chagga. Traditional values (CTV)

Table 50 Roman Catholicism and Accommodates and Chagga Traditional Values (CTV)

Do you think that the Roman Catholicism Accommodates some of the traditional values?	Yes	No	Not Sure	Total
Frequency	56	18	6	80
%	70	22.5	7.5	100

Source: Study 2010

Table 50 shows that The majority 70 % of respondent according to table 55 above believe that the Roman Catholics accommodate most of the traditional Bantu values than any other religions and denominations. The Researcher asked one of the RC priests (Massawe nick named *Jiwe*-stone) who agreed that the church (RC) has less conflict compared to the other denomination because of their efforts of contextualization of the faith. They use the indigenous knowledge to evangelize the people. “Most of things which people are blaming the Africans of doing were being don long time ago and some developed societies do them in a new fashion.

For example the excavation of dead remain was there even during the time of Joseph in Egypt. See that during the exodus the remains of Jacob and Joseph were taken along with the exodus people to rebury where Abraham and Sarah were buried. The catacombs also were some sort of venerating the dead and sometimes in history people took their dead relics in their homes to fill their presence.” He added that even in the RC there is a movement that try to go against the local values, but we should see if there are enough reasons to suppress these values. It is very hard if not impossible to show that the Bantu are polytheistic. These people are vibrant spiritual and monotheists. Their philosophy is so clear once you know where to start with.

Table 51 the PT Accommodation of the CTV

I believe that Pentecostalism accommodates the traditional values of the Chagga.	Never	Hardly ever	Sometimes	Quite often	Always	Total
Frequency	59	10	6	2	3	80
%	73.7	12.5	7.5	2.5	3.7	100

Source: Field 2010

Table 51 above shows that the majority 73.5% (N=80) never believe that Pentecostalism accommodates traditional values of the Chagga. One respondent said

that they hate everything even but only language. They also warn their members from local –traditional medicines, as they are linked to devilish wisdom and healing.

The question how one can rate the Attitude of a Chagga Member who Converts to the Pentecostalism was answered by respondents.

Table 52 Evaluating the Pentecostal Attitude against CTV and Other Beliefs

Pentecostals attitude toward non Pentecostals	Weak	Fair	Strong
Friendship with other members	58%	22%	10%
Mutual assistance and communal activities	62%	13%	5%
Toleration to the other religions	53%	15%	2%
Veneration of the ancestors	78%	2%	0%

Source: Field 2010

Table 52 shows that the Pentecostals are weak in many points of attitude toward others. See table above they are against veneration of the dead 78%, (80) they don't have ties with the people of the society who are not the born again especially in communal activities 62%. However some people praise them. One respondent said that, “these people known, as *Walokole* – the saved ones, are not quarrelsome, even the ones who were so bad like thieves have become so polite. They don't revenge for bad actions, they only pray and preach in market places, road sides. Nevertheless, they are solitude

people; if they visit you, they don't come to be friends but to seduce you to join them. They attend neither our traditional ceremonies nor religious celebrations like confirmation (*kipaimara*), or baptism. They mock our gatherings and they call us the lost because of taking alcohol.

How can you rate the respect of the Non Roman Catholics among the Roman Catholics?

This question had the following responses

Table 53 Rating the RC Respect of other Beliefs

How would you rate the respect of other beliefs					
RESPONSES					
Excellent	Very good	Good	Fair	Poor	Total
3 (3.75)	8 (10%)	60 (75%)	5 (6.25)	4 (5%)	80 (100)

Source: Study 2010

Table 53 above shows that 75 % (N=80) of respondents believe that the RCs are good at respecting the Non- Roman Catholics (NRCs). The other 10 % of respondents were of the opinion that the RCs very good at respecting the NRCs. Only 5 % attributed the RCs to poor at the aspect of respecting the NRCs. The Researcher thinks that Traditional values can be cherished for longer in the areas dominated by the RCs than would be by

any Protestant denomination. In this respect, the Researcher also thinks that the RC^s have earned more confidence of the Chagga people than the Pentecostals.

6.10 Conclusion

This chapter worked on the presentation and analysis of the findings of this thesis. The researcher accomplished this by relying on the research objectives and questions. It should be born in mind that some questions were divided into multiple questions to make it easier to the collection of the findings. The reader can see that most questions were interrelated and were considered complementary to each other. For example, the question of the origin of the Bantu Philosophy was to be paired by the ethno-philosophy as an approach. This led to the theory of knowledge (epistemology). The theory of man (origin and essence) could also necessitate the doctrine of the SB to make it reasonable.

In the next chapter, the findings of this thesis are discussed with a flexible follow up of the research questions. New findings are highlighted and illustrated. However, the next chapter should be regarded as a sheer continuation of the present chapter in a rather livelier manner.

CHAPTER SEVEN

7.0 DISCUSSION OF THE FINDINGS OF THE STUDY

7.1 Introduction

In the previous chapter the researcher presented and analysed the findings of this thesis. He accomplished that by presenting the field data in diverse forms ranging from tables, charts, narratives, and sagas. In the present chapter the findings of this thesis are discussed. To realize this, the researcher has concentrated on a few notable findings that he thinks have new insights and special contribution to the study of the Bantu ontology.

The important new findings are Bantu Ontological Panorama of the Soul (BOPS), Bantu Moral Pendulum (BMP) and Bantu Ontological Flow of Energy (BOFE). Also for the first time the theoretical and conceptual framework of ten pillars of the Bantu philosophy were discussed and sketched for the study of Man in the framework of the Bantu Philosophy. It was proposed by the author that Bantu Philosophy like a philosophy of any other African people spring from broad-spectrum sources. Some experiences like slavery and colonialism marked out the Bantu and African worldview as special ones. Some of these newly invented nuggets were the ones, which emerged for the first time in the domain of African Ontology and the Bantu philosophy in

particular. The following chain of themes, which stemmed from the research questions and the findings are meant to lead the subsequent discussion:

- Nature of the Bantu philosophy, Ethno-philosophical approach to the Bantu Philosophy.
- Nature and the essence of *n'du* (man) in the Chagga ontology,
- Chagga epistemology and the question of intruders' access to the whole truth are the main themes of this discussion. Others are
- Being a man and the question of right relationships, position of Man in the *uyana* (universe), and
- The ontological order of the beings and Christian encounters and influence to the concept of man and destiny.

7.2 Nature of the Bantu Philosophy (BPH)

A survey was conducted to determine the nature of the Bantu philosophy (BPH).

Participant groups came from diverse backgrounds from the selected wards of Kibosho Mashariki, Okaoni and Kibosho Magharibi all of Moshi rural district in Kilimanjaro Region. Responses were received 80 Persons. The interview schedules were used in the

collection of findings. However, there is one long interview between the researcher and the 55 years old sage.

Typical questions asked either Bantu or the Chagga in particular have a philosophy which differs from the western in the sense that, the western is attributed to individuals e.g. Plato- *Platonism*, Hegel – *Hegelianism* while the Bantu philosophy is the product and property of the society. Two minor questions stemmed from this primary question. The first question was asking if Bantu have any philosophy, and if Bantu philosophy was either different or similar to the western philosophy. A majority, 66 % of respondents think that the Bantu are rational, hence have philosophy. It was also found that about 77 % of respondents believed that Bantu philosophy was the product of the society rather than of individuals. It was also found that there were some terms, which were equated to the term philosophy, which could mean wisdom, knowledge, and the power of the mind to make clear distinctions between phenomena. This was important as to help the researchers to know the point of agreement between the Bantu terms and the western ones for the same concepts.

The Researcher of this work was convinced that the major areas of Bantu philosophy are ethics, epistemology, and metaphysics. In most cases, the Africans and the Bantu in

particular seem to deal with questions of good conduct, the knowledge of the beings in their relation to the good and the powers that control the universe. The Bantu philosophy was chiefly applied rather than basic (that ends up with meditations). The findings therefore reinforced the studies by Temples, (1959) and Mbiti, (1969).

7.3 Ethno-Philosophical Approach to the Bantu Philosophy

Apart from the questions of Bantu Philosophy, using the same methods as those used above, respondents were asked about the way Bantu wisdom or philosophy could be acquired. A typical question was asked about who was likely to know and give an authentic account about the Bantu way of thinking (philosophy). Two categories of people were presented in two options. The first being the member of the Bantu, who lives and experiences the Chagga (Bantu) way of life; the second one was an outsider, who comes to stay for a while; with the aim of studying something about the Chagga or Bantu. It was believed by 85 % of respondents, that the Bantu wisdom was known from the within by experiencing the full life of the people. This experience is accumulated through day-to-day activities and other special aspects of the life such as rites and rituals, moral laws, initiations into deferent orders, and regimes i.e. age set groups. This therefore, makes ethno-philosophical approach to be an ideal in the study of the Bantu philosophy.

In this context, there is no philosophy outside the ethnic group. Ayoade, Gyekye, Sodipo, and Onwuanibe, among others, argue that different cultures have different ways

of explaining reality; hence, Bantu and the Chagga in particular, must have a philosophy that is essentially different from other philosophies. Perhaps it is along this line of trying to articulate the essential nature of African philosophy the arguments of parochialism and universalisms are raised. Safro Kwame argues that the meta-philosophical approach of the Western analytic tradition is not African, as such; it is not and should not be a legitimate approach in African philosophy. (See in Ch. 3 of this thesis) therefore for convenience ethno-philosophical approach remains unconcealed in the serious quest of the Bantu ontology as well as that of other African populations.

7.4 Ontological Nature and the Essence of Man

Besides ethno-philosophy, respondents were asked about the nature of *Man* as a being. This subsection discusses the findings from the typical questions, focusing on the ontological nature of Man in respect of the Bantu point of view. The answers to the questions like, what makes Man what he is (the *essence*), the soul of man, the role of Mans soul, and the Chagga concept of a Man and his actions were recorded. Others were answers about human death and the state of the after-death (Post mortem) of Man.

The findings indicted that *Man* is a spiritual soul by his essence. Essence in the context of this study means a substance. Substance is what makes a being what it is. In the context of this thesis, at this point only, individual differences are not considered to have power of altering the quality of the member of a given species; or behaviours of the individual beings in question should not be confused from the nature, which means the origin of the entire species.

Form and essence have been used in metaphysics as synonymous though not in all contexts and writings of all philosophers. According to 91 % of respondents man is a spiritual soul that manifests itself in a physical body. Man as an eternal soul extends him/her-self beyond physical bounds through his soul which is associated with the personality of man, his intellect, mind, wisdom, emotions etc. Soul is the field of ideas where experiences are analysed, stored and interpreted based on the previous experiences. Without a soul, events become meaningless as ontological relationships are perceived by the soul. Laws of nature (material and spiritual) are also derived from this eternal soul the seat of conscience. The observed facts of physical world are simply matter and its motion.

In the Bantu as presented in the Chagga world view the laws of the physical world are perceived out of the mental modeling into velocity, acceleration, force, fields, etc. Soul therefore is the real person as we think of a person's personality. The soul errs and is held responsible for man's behaviour. Both the Chaldean word '*nephes*' or Kiswahili word "*nafsi*" and the Greek word '*psuche*' means the soul and are used closely similar to the Chagga *muu* and *nd'jima*. Thus, the soul is generated, inherits the generic experiences and then goes on to grow as the person grows.

While relationship between the soul and the body defines man in his temporal dispensation of being, the soul is the only aspect of man that defines him after death in his permanent dispensation. Since the soul was in the eternal motion, children who died at any stage were believed to enter a new dispensation where they continued their

growth. The LL regarded the LD who died as if they were with them. Their LL juniors respected them; and they were to undergo every stage of rites and rituals that the LL was undergoing with no distinction between the LL and the LD. When the LL peer group married, or given to marriage, the LD were also married. The LL members also paid dowries and bride prices for the LD. When it happened that the two families have given their LD loved ones to marriage, they respected each other as in-laws indeed and in all aspects.

It was thus found that the body was not necessary for the future survival of man. Hence, there is no the concept or doctrine of resurrection among the Chagga people. However, they have a practice of exhuming their dead after some times. This practice is now losing its momentum in some Chagga areas. In the exhuming process, the bones (relics) are collected under a certain tree or a sacred shrub known as *isale*. It was made clear to the researcher that this practice had several meanings, but the important ones are firstly, to teach or emphasize the concept of the essence of man that he is an eternal soul rather than his material body. Secondly, these practices of exhuming meant to spare more land for future generations. In the Chagga land, the land or (*kiyamba*) would become smaller and smaller with time if the burying of the dead continued with the notion of permanent graves.

The same respondents were convinced that man was indivisible, eternal living force that lives with relationship with other ontological entities e.g. SB, LL and LD. The soul in this context is identical to the living force. It was also found that, the life of the body

was derived from the eternal soul which emanates from *Ruwa* (SB) and that it is immortal. Therefore, the Chagga as the principle of life conceives the role of the soul in man. It remains the Centre of mind and decision-making. The *finya* power of the soul remains constant even in the afterlife.

In this research it was not so clear if the soul existed prior to the body or created at conception. But in addition to the findings, experience and observation showed that, the Chagga did not count any unborn as a living soul. This is depicted in the words like “*nyadeta muna*” literary meaning “he has lost the baby”; and ontologically means that on the process of becoming the chance was lost. In this sense, no one counted the miscarriages. The soul was registered as the living only and only if it is born alive. In the same spirit the cow that miscarries was literally said to have sold the calf. In Chagga it is said “*ng’umbe yankumba ngache*”, meaning that the cow has sold or thrown away the chance of bringing forth the offspring (the calf). This shows that the emergence of a new soul is effective from birth and not otherwise. However miscarriages and infant mortality were a bad omen the whole concept of procreation.

The statement of one interviewee that all living things exist by the virtue of the *finya*-‘power’ and nature of their spirits after their own kinds makes the distinctions between the living beings.

7.5 Bantu Moral Pendulum (BMP)

Bantu Moral pendulum can be defined so far as a moral-ontological dynamics in that a being is subject to change qualitatively and that any change be it positive or negative affects the immediate and the forthcoming that is becoming of a being. For the Bantu and Chagga in particular these dynamics affect his personality against the completely ontological chain. A thesis here is that actions are forceful moral devices, which may help or hinder our full ontological development to the stature of *the Man indeed*.

The findings show that, after discussing the essence of man, the last issue was the relationship between actions and the man as a being. The typical question was if actions of man affect his being. It was found that the Bantu and the Chagga in particular believe that man transcends his being through his actions. When the Chagga say “*etu che n' ndu-iny*”- “this is not a man at all!” or *etu ny' ndu dede*”- this is a man indeed! Or “*etu ny'ndu wo wandu*” – “this is a man of the people”; they go beyond physical structure of man into his metaphysical and moral reality, which transcends his temporal existence. Being - *u'ndu* or *ubuntu* in the Bantu philosophy revolves between two extremes, namely that of *virtue* and that of the *vice*. See figure 7.4 below

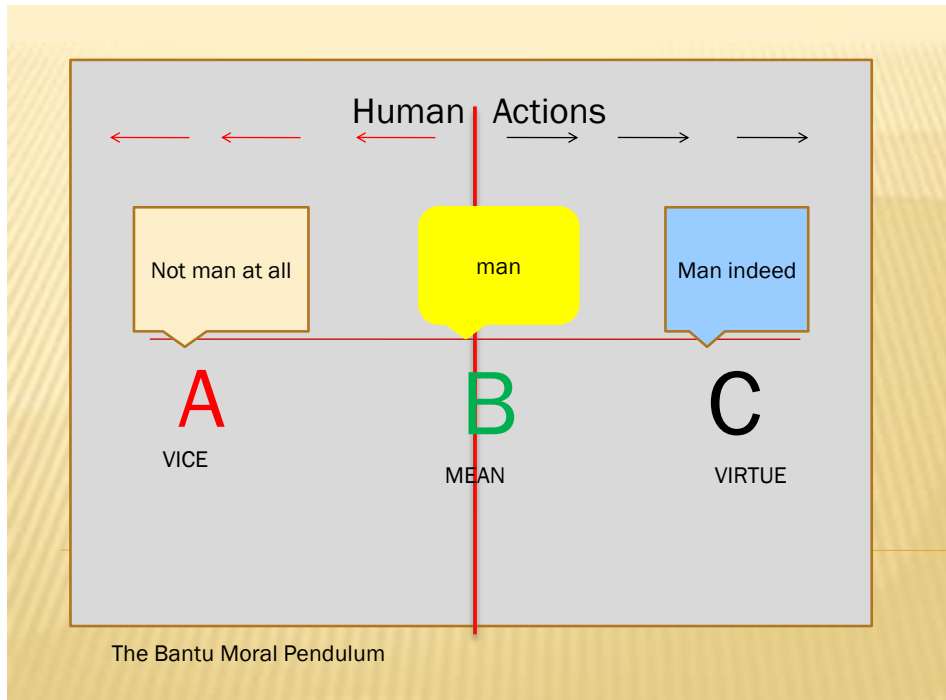


Figure 4 the Bantu Moral Pendulum (BMP)

Source: Study 2010

Figure 4 shows relationship between the being and his action in the Bantu Philosophy. The Researcher calls this notion as illustrated above *the Bantu Moral Pendulum (BMP)* because being a man in the Bantu perspective, is not an instant event, akin that of a physical birth, development, and maturation alone. Rather a threefold process namely, *physical, metaphysical* and *ethical* in nature are observed. Every *ndu-* man has to grow from a mere *man* to *man indeed*, which is the outcome of virtuous deeds. Degeneration of man on the other hand, is the outcome of a shift from a “*mere man*” to “*not man at all*” by his vicious deeds.

The rationale of the moral pendulum (BMP) is that it shows that the Bantu moral stance determines the man's ontological being in every stage of life, and that at all these stages judgments are made corresponding to the *man*. Every man therefore, is initially conceived as a *mere man*. At this - point 'B', he is neither bad nor good rather he is in the mean (middle). At this point, he is like an alien and a newborn to the community, until he acts voluntarily. However, the same *mere man* at point 'B' is potential of all conditions and actions, either *virtuous* or *vicious*. However, by his actions the man may be categorized as either in point 'C' *man indeed* or point 'A' *not man at all*. In Kiswahili, they say *mtu kweli-kweli* for point 'C' and *siyo mtu kabisa* for point 'A'. The actions qualify a man for either extreme.

Not only have those, findings also shown that the effects of actions virtuous or vicious extend to other members of the ontological chain in one way or another. It was also revealed by the findings that, no man lives for himself, in his own private life without others and no one dies for himself, his own death that does not touch other members of the community. The curse for vices of the parents overtakes their children and the blessings of their virtues overtake their offspring.

7.6 The Bantu Ontological Panorama of the Soul (BOPS)

Bantu ontological Panorama of the Soul (BOPS) can be defined so far as the concept of the nature of the motion of the soul in relation to three major ontological points *birth*, *life* and *death*, and the Bantu notion of the Living dead (LD) and lively Living (LL)

relations. This concept of BOPS is the outcome of amalgamation of the findings about the soul of man.

Apart from the general nature of man, respondents answered questions about the human soul and the surviving element after death (post-mortem). It was found that the souls are in eternal motion that is from birth to death and from afterlife to partial incarnation. Partial incarnation in this context means that the soul of an ancestor influences new births on the earth. It was maintained that a single soul of an ancestor, can influence several births and the Researcher thinks that this influence is the one believed by the Chagga to be responsible for the traits of fore predecessor in their descendants. This may be one of the reasons for the Bantu and the Chagga in particular to believe that a man with many children enjoys more of these partial incarnations than one who has few children. Hence fertility is an important issue among the Bantu including the Chagga. Hence, as illustrated in the figure 7.5, the souls of the ancestors live in two worlds. but in distinct degrees. In the afterlife they enjoy complete freedom and purity, with *finya* – force over their dominion.

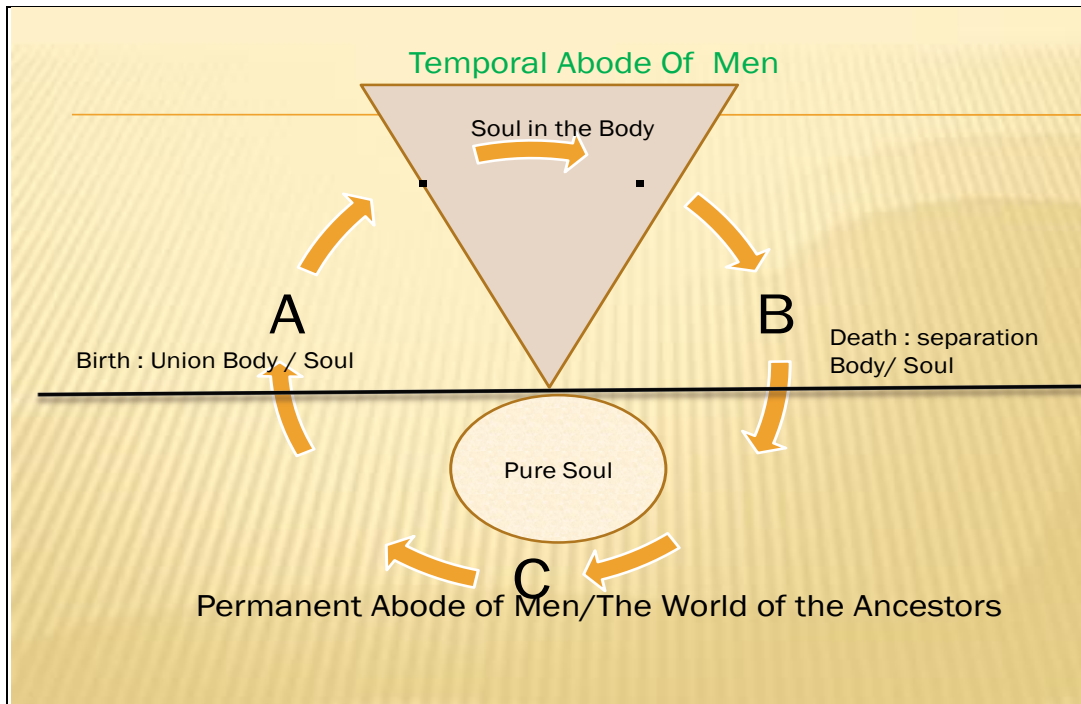


Figure 5: Bantu Ontological Panorama of the Soul of Man

In figure 5, the Bantu ontological panorama is presented to illustrate the motion of the human soul. The curved arrows show that the soul of man is in the eternal motion. But the identical person starts his journey at the instance of birth whereby the body and soul unites. The soul travels on the earth until it escapes again at death and goes to the world of the pure soul or the world of the ancestors.

In the upper Region, point 'A' represents the beginning of physical life in the present world where the soul unites the body at birth. Point 'B' represents the boundary between the two worlds and the end of the present or temporal life at physical death. At this point, the soul separates from the body. The Earth or the soil represented by the

thick horizontal line is perceived as the medium of life and the gateway to the world of the ancestors. The underworld is the *abode of the pure soul* where souls act purely. While the upper world is perceived as the *abode of temporal life* but all these are abodes of man.

Ruwa (SB) has made the clouds or heaven his abode and the other celestial bodies. The souls of men travel between the two worlds and there is no direct interaction with the abode of *Ruwa* (SB)

On the other hand the LD influence the living (LL) in a number of way including births, blessings, curses, guidance, corrections, chastise or warnings, and punishment all these depending on the circumstances of a man in question.

7.7 The Concept of Spirit and Being

The study has also found that 89 % of respondents believed that a man has a spirit. However there was no a clear demarcation between the function of the spirit and that of the soul. An interview between the Researcher and three respondents revealed that the concept of the spirit is vaguely attributed to the man's soul. However, in the real sense and etymologically, *muumuyo* a Chagga term for spirit can denote breath, wind and or power that puts and keep things in motion. When the soul is believed to be in the intelligent beings, the spirit is believed to extend even to the animals and plants.

The Spirit in relation to the man is also used figuratively to express emotions and attitudes toward some objects. The terms *ngoo*, *n'jima* also are used. For example

“*ngoo yako yawawa*” literally meaning, “my spirit is troubled” when a Chagga says “*n’jima wo kunda*” he means that “the spirit has liked, satisfied or has been contented with either quality of some object or magnitude of its action.

On the other hand, it was found that the spirit in the animals and plants was different from that in man. To synthesize what has been found about the spirit in this context, it is that, spirit is a mechanism, which functions in the progressive systems of living things, which ends with the expiration of their bodies. Hence, it is not an entity by itself like a soul. In simple terms, the spirit is a kind of relations between some components of a being that exists in a given span of motion. Spirits, be those of men or of other lower beings do not express their essence because the essence- “*u’ndu*” of man is principally his soul while *undo* being of animals and plants are principally their bodily nutritional and growth mechanism. When the Chagga looks at its banana plant, they say “*yaode fo muumuyo-ing,*” meaning it has no spirit in itself.

7.8 Bantu Ontological Flow of Energy (BOFE)

Bantu ontological al flow of life energy (BOFE) can so far defined as the notion of the Bantu about the flow of the life energy. This shows that like the way the sun is the source of energy to the earthly life, and that the travel of the solar energy is lineal, Ruwa (SB) the source of the energy of life. Ruwa energizes the souls of man, which in turn energizes our bodies. Rationale of this notion is that it answers the question of the Bantu and other Africans analogous use of the same name for both the Sun and the

Supreme Being. This is true of the Chagga who use the Term *Ruwa* sometimes to refer to the star we call *sun*.

Besides the concepts of the soul and spirit, four respondents were interviewed about the state of being alive. All agreed in the important facts i.e. that apart from being physically healthy, man needs right relationships with other kinsmen both LL and LD. They must also be in good relations to Ruwa (SB), and the nature. It was believed that life starts with the Ruwa (SB), and it flows down to the soul and body in a lineal way.

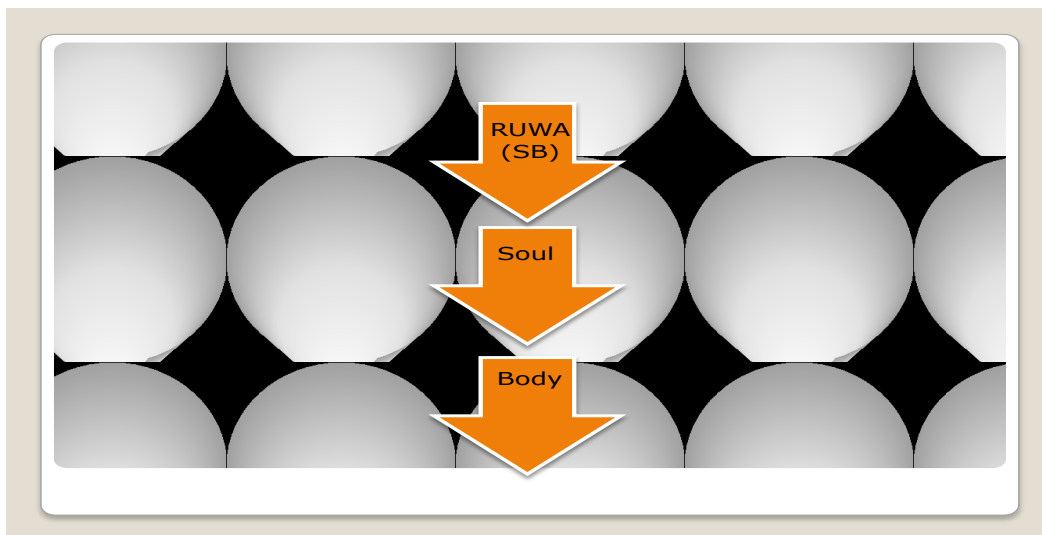


Figure 6 Bantu Ontological Flow of Energy (BOFE)

Source: Study Field Data 2010

As shown in figure 6 above, the life and the energy of the soul comes from Ruwa (SB), and then the soul is the life force that energizes the body. It was found that to be alive then is the state of harmony that is the right relationship of the soul and body. It was

also found that ontological life means that the soul of man is in harmony with the SB- i.e. the source of its energy, and other souls of both the LL and the LD and the nature. This then is the reason why someone may be regarded as dead even though he could be physically healthy he is regarded like this because he has put himself asunder from this ontological chain and circle.

7.9 The post-mortem of Man

Using the same methods, the respondents were asked about the post-mortem of man. The typical question was about what remains after death. At the end, the Researcher held a dialogue with the female sage of over 90 years old. The majority of the respondents, 85 % of them believe that, the soul survives bodily death. It was found that there were no myths about the origin of death. However, there is no common belief that death is connected with divine wrath or punishment for sin. The souls went to the ancestors and neither a reward of paradise nor lake of fire waiting ahead for them. The souls gather to their “*wakuu*”- ancestors.

7.10 Epistemology and Access to the Whole Knowledge

Apart from the relations between man’s actions and his being, the respondents answered questions pertaining to the Bantu epistemology. The following discussion was out of the typical questions, which asked if could the cultural intruders penetrate into the whole knowledge or wisdom of the Bantu and the Chagga in particular, and the other was about the aspects and prospects of the Chagga traditional education in the near future.

The Researcher was searching if there was a possibility of replacing the Chagga traditional Education system with the western one and yet to offer the same values to the future generation. It was found that 84 % of respondents hold that strangers can never penetrate to the whole truth of the Bantu knowledge. This is because the strangers are not even worth of crossing through the epistemological systems. It was found out that the Bantu knowledge in general and the Chagga in particular is circulated by very rigid circles and were highly regarded as secret acumens. Some teachings (wisdom) were kept secret, not only to hide some truth from strangers from afar, societies like the Europeans, but it was customary that even the non-members of the given circle of the society. For example, it takes a man his entire life searching for the teachings about women. Some teachings go hand in hand with some initiations, or some social promotions such as age set *rika* in Chagga.

Every sex (gender) has their curriculum. For example, the curriculum for women was more detailed than that was set for men. This partly believed by the Researcher that, women in Bantu societies have more responsibilities than men. Such responsibilities include those of the production of children, offering basic training and life skills to children up to the adolescence stage, coaching girls, and preparing them for their future families. Others were to cope with social, physical and natural catastrophes such as wars, food insecurity, signs, symptoms and diagnosis of common diseases especially of children.

It was also established that in the Chagga society there were special people who were the agents of the education of the society. These had the duty of circulating the authentic wisdoms of the people. The potential persons of both genders were earmarked and developed for this career. These sages are known as *wakeku* in plural form and *nkeku* in singular form. About the future of the Chagga education system it was found that due to westernization and globalization the system will crumble down in the near future while the western education cannot replace it by offering the same values to the new generation.

The respondents answered one typical question about the assumption that the philosophy of people in one way or another influences their common behaviour. In this connection it was found that since philosophy is the product of thoughts it is then the product of physical actions. Fifty six (56) % of respondents were of the opinion that the worldview of people influences their behaviour i.e. physical actions. The other 40 % of them said that it is not necessary that there is a reason or philosophy behind actions. They had the standing that although all living things could have actions not are attributed a philosophy. Animals act toward objects in the virtue of their survival and continuity some laws; i.e. they act towards food, water, shelter, security and mating without asking themselves why they have to do so.

Despite the fact that man acts out of reason, not all actions of man are the product of philosophy or thought. However, the Chagga have a belief that people go astray because of the lack of proper instruction in the proper wisdom. *Fundwa* is the Chagga term

derived from *funda* – coach or instruct, or disciple. When someone does unacceptable actions, people ask whether he is well trained or well coached. The Researcher is convinced that the Chagga believe that people who act out of ignorance make more mistakes than the one well trained.

7.11 Being man and the question of relationship with other ll and the Ld members.

Apart from what was said above, the interview was conducted to answer questions about the relationship that exists between the LL and the LD. It was found that 95 % of those interviewed believed that the LL and the LD communicated in various ways. The LDs were the guardians and pastors of the community of the LLs. About the attributes of the LD it was found that 67 % believed that the LD were only benevolent, on the other hand, 15 % believed the LDs to be malevolent, while 17 % believed that they were both benevolent and malevolent. Though some did not make any distinction between the LDs it was believed that these souls were divided into two categories the *wakuu*– the elders or forerunners and the *warimu* Mizimu in some contexts denote the concept of both good and bad departed souls. Names like *amizimu*, *mahoka* or *nsyuka*, also used in the same sense for both categories of the living Dead.

Bad souls in Kiswahil *mizimu mibaya can* mean the souls which led bad life in their first dispensation – present life (PL) while the *wakuu* – ancestors are believed to be the souls of those who led a good life on earth in the PL. It was found that, the good ones have been accepted in their clans while the bad ones are wondering about influencing the bad behaviours on earth through sorceries, witchcraft murder theft and all other bad

actions. In addition to that, the *warimu* bad -souls of LD are responsible for madness *usuko* or *uwazimu*. The mad is commonly known as *mwenda-wazimu* literary meaning under the control of the evil souls, hence is possessed in the same sense of demonic in the Judo-Christianity. According to the Researcher, the difference here is that the *warimu* are the souls of men while demons are distinct souls from men and the concept of demons does not belong to the Bantu but a Semitic by nature which has been developing in both Christian and Islam theologies.

In addition to the above accounts of the attributes of the LDs, it was also found that the *wakuu* were venerated and were offered sacrifices. It was also found that the LLs did not worship their ancestors though they highly respected them. These *wakuu* were respected, as they were a source of protection against both the bad men and *warimu* – evil souls that hunt people to harm them. When these bad souls and bad inflicted men or livestock with some disease or plague the *Wakuu* revealed their cure or remedy. In this way, good relationships were of crucial importance. The findings have also revealed that some members have testified to be relieved of their problems after making their petitions to the LDs. However, some sacrifices given to the LDs were just a token of thanks or reparation for offenses.

7.12 Position of Man in the Universe and Ontological Order of Beings and Existents.

Besides the issues of relationships between the LL and the LD, respondents, using the same methods answered typical questions about the place of man in the universe. It was

found that 70 % have the perception that, ontologically man is in the centre of the universe. Not only is that but also a man is endowed with *wiidimi*-ability to distinguish between what is good and what is bad. Only man has a language that can make him communicate but man is part and perfection of the *uyana* – the nature. Man is the very phenomenon that gives meaning to the universe; he gives it its due value. Behind the universe, there is Ruwa the creator. Ruwa the perfect and self-sufficient, whose likeness is not found in anything according to the answers of 95 % of the respondents, Ruwa (the Supreme Being) has made man the lord of his creation –the earth. Ruwa has no dual opponent, as there is no one like Satan as found in the cosmology of the Abrahamic and western religions and myths.

Apart from what they said above, the respondents answered typical questions about the ontological order of the living and the nonliving things. It was found that Ruwa (SB) was on the top of the pyramid, followed by man LD and LL. At the middle are animals followed by plants. These all are under the category of *shirimuu* – bios (the living) which are *nyama* – animals and *worra* –plants. *Shirikifu*-nonliving things like minerals etc occupy the bottom of the pyramid.

While the ontological order of being was being discussed, it was found that Ruwa is self-sufficient who does not need anything from man save good relationships and follow the natural order. Ruwa is not punitive to his creation. Because everything is in the motion he has set, there are hierarchical orders which stand for morality. Hence Ruwa is not directly concerned with the moral issues of man. The conscience of man stands for

the voice of Ruwa in man. It accuses and excuses man about his actions. When man thwarts his conscience, whenever noted by other men (family or society), he is warned and or punished for his misdeeds. Failure of these two levels can be followed by a punishment from the ancestors who remove their protection and allow evil souls to deal with the offender.

7.13 Concepts of Being and Rightness

The respondents answered typical questions about the concept of rightness among the Bantu. It was found that 90 % of respondents believed that the Bantu including the Chagga ask themselves about what is right in so many things if not everything. What right times for what right actions, what is the right direction, what is the right day of the week for a marriage, moving to new house, to plant or to build. To the Chagga there is no such a question as what a beautiful girl to marry, rather what is the right family and girl to marry.

In this context, time was put in servitude of man. And so it was to be used rightly. Time is nothing than a mere measuring tool and the product of the interaction between man and other beings which are in continuous motion. Another factor for the emergence of time is the mortality of the human body and other contingent beings which move from birth to death due to eternal motion. The fact that men are in motion and that they need to leave behind the right legacy, rites and rituals were introduced to mark this motion. These rites were important as they helped in the planning and naming seasons and the perennial events in the course of this motion. The rationale here is that the Bantu and

the Chagga are aware of both motion and time while the notion of being right permeates about each of everything in their day to day life.

7.14 Christian Encounters and the Concept of Man among the Chagga.

Apart from the above findings, the Researcher found more about the influence of Christianity to the concept of man. Rationale of this comes from the fact that the Researcher lived in the three worlds namely, that of the Chagga traditional Values (CTV), that of the Roman Catholicism (RC) and then that of the Pentecostalism (PT). These worlds not only that they shaped his Cosmology; rather he was convinced that it also influenced the Chagga in one way or another.

To accomplish this, some literatures were reviewed about the history and nature of the encounter between the Roman Catholicism (RC) and Pentecostalism (PT) that appears in chapter 5 of this thesis. It was found that the RCs were the first to come to the Chagga land and to Kibosho in particular. In the Moshi Rural area there are several Christian denominations; but in the area selected for this study only RC and PT are established. It was found in both findings of the field and literature review that the relationships of these denominations are sharply antagonistic and challenging ecclesiastically and theologically.

The findings showed that the Roman Catholics have enjoyed more positive relationships among the population under study than their counterpart the Pentecostals. The RCs were said to be more tolerant and open to allow Chagga traditional values than

the PT. It was found that the RC practice of their spirituality does not pose a significant threat the Chagga traditional values. The Researcher thinks that the early arrival of the RC which dated back to a century may be the reason. The Pt count only three decades from the 1980s. The antagonism that emerged during the pioneering of PT may be partly responsible for the soft interaction and perpetuation of some ontological concepts such as those of afterlife and veneration of the living dead (LD). These findings show the environment from which the problem of the meaning of being a man in the Bantu ontological framework originates.

7.15 Conclusion

In this chapter the findings of this thesis were discussed highlighting the main research questions. New findings about Bantu Ontology have been presented and harmonized with the objectives of the present thesis which together present the concept of man in the framework of the Bantu Ontology. The next chapter concludes this thesis and recommends areas for further researches.

CHAPTER EIGHT

8.0 CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

This chapter summarizes and concludes this thesis. It draws conclusions from the research questions and results, evaluates the research, highlights contributions and makes recommendations for further research that would improve and extend the knowledge of this study.

8.2 Concluding the Research Questions

This thesis as entitled “*The Concept of Man in the Framework of the Bantu Ontology: the Chagga Case*” is presented in eight chapters. In chapter 1, the research problem was stated, questions were presented and described; scope and limitations of the research were presented and described in sections 1.7 and 1.8 of the same chapter. In chapter two a discussion of related theories was presented, while chapters 3 and 4 reviewed the literature related to the present study. Chapter 5 discussed the research methodology, while chapter six presented the findings of the study. Chapter 7 discussed the findings of the study. Finally, this chapter (8) as mentioned above concludes this thesis.

The main research question addressed in this thesis was “*What is the concept of man in the framework of the Bantu ontology; and how do the Chagga as Bantu People Interpret Human Existence?*”

This thesis has presented the research results that were obtained from focussing on the research objectives, questions and theoretical models that were thought suitable to capturing information about the concept of man in Bantu point of view. This research through its findings in chapter six and its discussion in chapter seven, has established that the Bantu are not a mere stock of people unable to think about their being and the world around them. Rather they have doctrines that when scrutinized present their world view and for this reason the Bantu have a Philosophy.

It is also worth-noting that, this study does not claim to have ascertained that among the Bantu there are *philosophers who can present a piece of knowledge* worth of the technical meaning of the word "*philosophy*" without training or initiation to the formal training in philosophy. However, philosophy as a body of knowledge is the outcome of the efforts of a trained person who collects, analyses, synthesizes and presents the social nuggets of insights and beliefs. Then the trained person can present the world view of the people under study. However the study pointed out that not all the members of an ethnic group can contribute in the same level and magnitude to the philosophy of the Bantu as people differ in respect to their ability in a number of aspects.

If the above statements are authentic then this thesis leads to another conclusion that ethno-philosophy is the most appropriate approach to the study of the Bantu and the Chagga philosophy in particular as presented in chapter 2 in the conceptual framework and the results in chapter 6 of this thesis. The results about the nature of man presented in chapter 6 suggests that ontologically man is an eternal indivisible soul, the social

being that exists in the virtue of a fostered relationship with the chain of other ontological existents namely the SB, LL, LD, and the Nature.

Since no one can attain a peoples' philosophy in the absence of epistemology the question of epistemology as presented in chapter 6 and discussed in chapter 7 of this thesis revealed the difficulty to be faced by the intruders in penetrating into the true knowledge of the Bantu as their epistemology is dictated by surreptitious laws, that even the members outside a given circle cannot easily access the information of the circle which is not theirs. It is customary among the Bantu to mislead an alien who asks about the secrets of the circle or community. This therefore, led the researcher to ask a question about the authenticity of the colonial and post-colonial alien records about the Bantu Philosophy and anthropology.

The place of man in the universe is that of a divine stewardship that man is the focal point of the whole creation. This was presented in chapter 6 of this thesis. The purpose of man is therefore to lead a good, life maintaining right relationship with the entire ontological network.

In the Bantu Ontology Man have two phases of life namely, the present life (PL) and the afterlife (AFL) whereby a member of a community joins his invisible departed family. The Bantu and the Chagga in particular as depicted in this study are right oriented people that is to say they have the concept of being right at all aspects of life as presented in chapter 6 of this thesis. This moral aspect permeates their ontological

framework in its entirety. They ask if it is the right place for a certain action, the right time, the right spouse etc. The study also revealed that in Bantu ontology, thoughts are closely related to actions and actions to the force and being; even though not all actions come from rational agents like man and SB all actions are a part of a certain being.

8.3 Evaluating the Research Work

The research work presented in this thesis is mainly a fieldwork and has been performed as a qualitative research, whereby ethno philosophical approach was used. In an ethno-philosophical approach, a particular ethnic group is studied and particular results are obtained. The research findings and conclusions are in this approach based on the information collected through a combination of detailed interview schedules, dialogues and observations. Theoretical model used in this work was presented in chapter two whereby Spiritual humanistic theory was adopted with slight modification. Figure 1 shows the pillars or sources of Bantu philosophy on what the research depended, and the way they relate upon the existing theories. However, for BPH and BAO, the conceptual framework was reformulated to accommodate the major experiences, which shaped the Bantu ontology. Such experiences were slavery and colonialism, nationalism, rites and rituals, educational systems, social structures, laws and taboos, semantics and oral traditions.

Since the main concern of this thesis was to offer an ethno-philosophical examination and understanding of the reflection of human personality in the Chagga world-view, the

primary aim of this research was to make a valuable contribution to the existing knowledge of the Bantu mind sets, which the researcher thinks has been accomplished.

In this case, empirical findings are available since the researcher engaged in the systematic fieldwork collecting data and by engaging in live dialogue with the respondents using the ethno-philosophical approach. At the same time, being a member of the population under study, his experience intertwined with that of his enumerators and respondents. However, his experience was a vital point of departure for eliciting new insights that helped him in the formulation of the questions that could provoke more lively dialogues.

Description of the concept of man in the framework of Chagga ontology was the main contributions of the research work presented in this thesis. As presented in chapter 3, the question of the concept of man traces back to the pre-Socratic period down to our own times. In spite of the fact that there are many works available in the philosophy, little is said about the notion of man in the Bantu ontological point of view, and to the researcher's knowledge, only in this work has the concept of man been studied in reference to the Chagga of Tanzania.

In actual sense, the knowledge derived from this work is not intended to be an apologetic to the critics of the Bantu philosophy, nor does the work attempt a comparative study of man. However, conversely the research presented in this thesis in some instances indirectly illuminates the very issues about the questions and allegations

levelled against the African people as being irrational and savages with stagnant minds as it has been pictured by the problem statement in chapter 1.3. The main intention that was to give the true picture of the Bantu concept of man was certainly attained.

The research approach like the one employed in this work, and the knowledge obtained from its findings make it sufficient to conclude with confidence that Bantu in general and the Chagga in particular have a clear and an authentic concept of man. However, Chagga concept of Man seems to differ from the western one; in the former man is conceived in relation to other ontological network, the SB, society (LL and LD), and the nature, while in the latter is not. The researcher maintains the doctrinal disposition that, there is no warrant to believe that the ambiguity of life and death remains peculiar for the Bantu. On the other hand, there are typical examples even in the Judo-Christian traditions that man seems to be associated to the same ontological networks. For example, the prodigal son was counted both lost and dead even though he was physically alive. (See Luke 15:11-32). It means that his relations make his ontological being perfect.

8.4 Contributions

In this thesis the researcher attempted to investigate the concept of man in the framework of the Bantu ontology. After reviewing the related literature, collecting, analysing and discussing the findings of the study, at last the following main contributions of this research are outlined:

- For the first time in the Bantu Philosophy, the concept of the Bantu Moral Pendulum (BMP) has been invented. BMP has been illustrated to explain the moral aspect of man in the framework of the Bantu ontology. This concept was amplified by a diagram, which can help the reader to understand the other determinant of the ontological humanity in the Bantu community. This is a novel contribution to the existing knowledge of the Bantu Philosophy.
- To the researcher's knowledge, only this study has discovered and illustrated the Bantu Ontological Panorama of the Soul (BOPS), which explains the eternal motion of the human Soul. With the knowledge of BOPS, someone can easily understand the Bantu *anthro-pneumatology* which is the study of the spirit and which can answer the question of the sagacity of veneration of the living dead (LD) among the Bantu. By pneumatology here the study suggests the study of spirit which to date has been a standalone doctrinal aspect in the domain Christian systematic theology. This is also a novel contribution to the existing knowledge. However traditionally the term '*pneumatology*' has been used sparingly in the Christian theological literature to mean the study of the Holy Spirit. The term pneumatology comes from two Greek words, namely, πνευμα (*pneuma*) meaning "wind," "breath," or "spirit" (used of the Holy Spirit) and λογος (*logos*) meaning "word," "matter," or "thing." Greg (n.d.) asserts that the term has been used in the Christian systematic theology, to refer the study of the biblical doctrine of the Holy Spirit. Generally, this includes such topics as the

personality of the Spirit, the deity of the Spirit, and the work of the Spirit throughout Scripture. (See Heric Greg (n.d.) *Introduction to Christian Belief: A Layman's Guide*). This thesis suggests the widening of the term in the African scholarship to study the metaphysical phenomena. The researcher thinks that, the shift from western and the African and Bantu in particular lies in the fact that when the western and Christians in particular reserve the term for the divinity the Africans have rather radical spiritual stance in both divinity and humanity. Nevertheless, to reduce confusion, the term for the study of the human spirit should rather be *Anthropo-pneumatology*. This is the derivation of three Greek terms: *anthropos*- (man), + *pneuma* (spirit), + *logos* (study).

Hence *Anthropo pneumatology* = the study of the human spirit whereby the other areas of the study of the spirit in relation to the third and fourth ontological order may fall under *Afro-pneumatology*. The SB is in the first ontological order, humans (LL and LD) rank the second ontological order, while the animals and plants and lastly nonliving rank third and fourth ontological order respectively.

- This study substantiated the former studies that hold that BPH should use ethno philosophical approach for the fact that the intended knowledge must emerge from one or more sections of an ethnic group. Notwithstanding the other approaches, ethno-philosophy is the one that can enable a researcher of

Bantu philosophy to penetrate into the minds of the people and present their way of thinking and actions. It is through living among the Chagga, the researcher could easily understand the sagacity of veneration and exhumation of the dead human remains- which could sound illogical to a by-passer. Hence contribution to study methods in the aspect of approach.

- This study also join a few others in revealing that: in the pursuit of an appropriate theoretical framework, humanistic idealism modal suits more the study of the Bantu philosophy than other models. Other models could lead to more pitfalls as they are likely to contradict the patterns of African metaphysics and spirituality. Only in this thesis for the first time a theoretical framework for Bantu philosophy was designed.
- Lastly, this thesis joins a few works done in the ontology and philosophy of Bantu ethnic groups during and between two generations of independence and the globalization. In addition to that this thesis denotes that in the near future, it will be difficult, if not impossible for the researchers to collect original data of the ethnic people due to cultural interaction which is taking place with an enormous speed. Hence, this thesis will remain as the work of an inter-century generation. It an inter-century because the information therein comes from a generation that lived in the two centuries i.e. the 20th and the 21st centuries. Not only that, but this work overlaps colonial and post-colonial generations respectively. And hence contributing to the contemporary philosophical knowledge.

8.5 Recommendations for Further Research

Many areas of this research warrant further researches. The researcher, therefore, presents some issues that could be addressed to complete this study as well as possibilities of extending the knowledge of this research to new realms.

Firstly, this study can be extended to other Bantu ethnic groups to remove any bias in the generalizations made in this study. For instance the same study - of concept of man could be extended to the Pare (Asu) of Same and Mwanga, in Kilimanjaro, or the Sukuma of Mwanza and Shinyanga, the Gogo of Dodoma etc.

Secondly, this very study can be extended by examining the magnitude of European influence to the African concepts of man and the Bantu Ontology and cosmology. To accomplish this, the study can be narrowed to a section of an ethnic group which in turn shall cast light to the entire ethnic group.

Thirdly, this study can be extended to an examination of *ethno philosophy* as an approach in the study of the Bantu Philosophy. If and only if ethno-philosophy is the most appropriate approach in the study of Bantu mind-sets in particular, and African philosophy in general, there is therefore a need to ask questions about the reliability and authenticity of works done by the foreigners during both the pre-colonial and colonial eras respectively. To accomplish this, a documentary scrutiny should be conducted in the light of the real situation of the ethnic groups represented in those foreign works. This painstaking work needs a careful selection of the work in question

and a good command of the ethnic group tongues which assure a researcher a hermeneutic position in the critical analysis.

Fourthly, the study can be extended to study the modern trends in philosophy and gender in the light of Bantu concepts of *being (man)*. For instance *Ecological Feminism* as a platform for environmental conservation could be studied to see how the doctrine is compatible to those of the Bantu mind-sets. In this thesis, it has also been vivid that the Bantu and the Chagga in particular are gender sensitive, therefore the study that considers the practical issues like environment conservation, or extension of *moral* concern to the non-human beings is indispensable.

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APPENDIX A: INTERVIEW SCHEDULE

For the Study of: *“The Concept of Man in the Framework of the Bantu Ontology: The Chagga Case”*

Dear respondent,

We are researching about the way Bantu conceive the Human Person. You have been selected to be one of our respondents who shall share their views. You are requested to answer the questions as shall be asked. However we assure you that all information shall remain confidential, and shall for any reason never to be shared to the third part than for the purpose of the present study of *“The Concept of Man in the Framework of the Bantu Ontology: The Chagga Case”*. For the Degree of Master of Arts in Philosophy (by Thesis) of The Open University of Tanzania.

Yours Faithful

Eurementyney Aloyce Mwacha

Student Reg. No.HD/A/162/T.09

INTERVIEW SCHEDULE (A FORM FOR DATA COLLECTION)

RESPONDENT'S BIO-DATA

Sex _____ Male /Female _____

Address _____

Education level _____

Profession _____

Section 1: Questions about approaches to African Philosophy

1 Do the African and the Bantu in particular have philosophy?

No _____ Yes _____

2 What approach well suits in the study of Bantu/Chagga mind-set?

3 What factors are likely to obstruct the non-Bantu scholars in penetration into the whole truth of the Bantu thought?

Section 2: Questions about the nature of man

1. What is the origin of man? (Where did the first man come from?)

2. What was the first human person?

Male _____, Female _____, Other _____,

3. Is there any myth that tells the origin of the first human person?

No _____, Yes _____,

4. If Q. 3 is yes then narrate the myth about the origin of the first human person.

5. Does sex (gender) make any distinction between humanity?

No _____ Yes _____

Section 3: Questions about the essence of man

1 What makes a human person what she/he is?

2 What is soul? How do you understand the word soul?

3 Does a human being have a soul? No _____ Yes _____

4 If Q3 is yes then what is the role of a soul in a human being?

5 Have the Chagga a concept of spirit? No _____ Yes _____

6 If Q5 is yes what is spirit? _____

7 Are all spirits the same?

No _____ Yes _____

8 If Q7 is yes what is the role of spirit in a human being?

9 What is a human body?

10 Is a human body and the soul the same? No _____ Yes _____

11 Is there any relationship between the human body and his spirit?

No_____ Yes_____

12 If yes, what relation is that?

13 What is being alive?

14 What relationship is there between the following?

a) Life and the Human Body

b) Life and the Human Soul

15 What is human death?

16 What remains after the death a person?

Section 4: Questions about the Position of Man in the Universe

1 What position does a human being occupy amongst the other beings?

2 Is a human being different from the other beings?

No _____ Yes _____

3 If Q2 is yes, what makes him different from the other beings?-

4 How does a being relate to nature?-

Section 5: Questions on the Relationship between a Human Being and Time

1 What is time? _____

2 What relationship is there between time space and a being?

3 Is time itself a being?

No _____ Yes _____

4 If Q3 is yes, what kind of being is it?

5 Do the Chagga have the concept of past?

No _____ Yes _____

6 If yes, what relationship is there between the past and being?

7 Do the Chagga have the time concept of the present?

No _____ Yes _____

8 If Q. 7 is yes then what relationship is there between the present and a being?

9 Do Chagga have a time concept of future?

No _____ Yes _____

10 If Q.9 if yes what relationship is there between the future and a being _____

11 What are the relationships between the past, present and the future?

Section 6: Questions about the destiny of a human being

1 Does a human being have a purpose?

No _____ Yes _____

2 If Q1 is yes, what is the purpose of man according to the Bantu/Chagga? _____

3 Do the Chagga have a doctrine of predestination? No _____ Yes _____

4 If Q3 is yes then what is the position of a human being in the determination of destiny?

5 Do the Chagga have the hope for resurrection of the dead? No _____ Yes _____

6 Explain your answer/ Give more explanation on Q5. _____

Section 7: Questions about the relationship between philosophy and human practices

1 Is there any relationship between Philosophy and practice/behaviour?

2 No _____ Yes _____

3 If Q1 is yes how does philosophy (world view) relate to or affect our behaviour?

4 In what way does the philosophy produce practical theories?

Section 8: Questions about venerating the dead

1 What is death? _____

2 Do you think there is any communication between the living and the dead?

No _____, Yes _____

3 What relationship is there between the dead and the living in the community of a family?

4 What is the role of the dead among the Bantu/ Chagga?

A) The guardians _____, B) the warn givers C) Both A and B. _____

5 Who are more powerful? When the living is compared with the dead?

A) The dead _____, B) The living _____

6 How can you attribute the dead in relation to the living?

A) Malevolent (= evil) _____, B) Benevolent (= good)

7 Is it *Irrational* (illogical, nonsense and lack of philosophy) to respect the dead in our/ your community? No _____, Yes _____

8 Is it in any way fair to make sacrifices to the ancestors? No _____, Yes _____

9 If the above Q.13 is Yes, what types of sacrifices do you Offer?

10 Are sacrifices and prayers addressed to the dead for their help?

No _____, Yes _____

11 Do you have any testimony about the power of prayers and sacrifices addressed to the dead? No _____, Yes _____

12 If Q11 is Yes please give any testimony about the way these prayers and sacrifices help. _____

13 Do you think that some practices need special peoples or human mediators?

No _____, Yes _____

14 If Q19 is yes why are these people important in the society?

Section 9: Questions about the order of beings and existence in the Bantu ontology

1 Is there any God? No _____, Yes _____

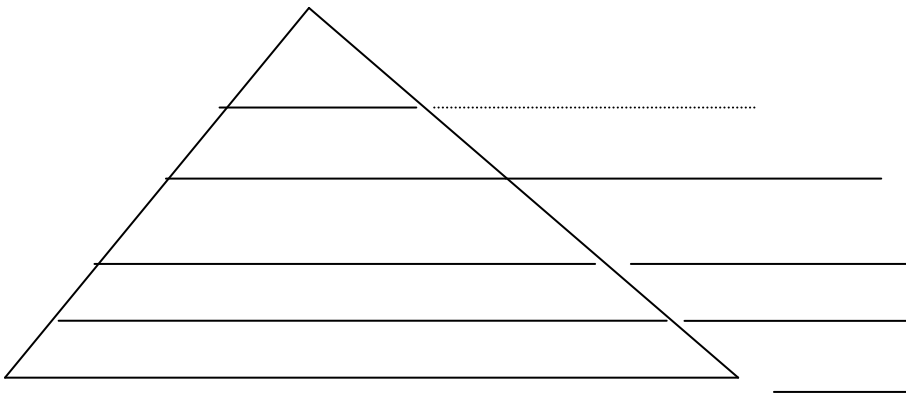
2 What is he like?

3 What are the attributes of God?

4 Do you have any concept of dualism e.g. God V/S Satan? No _____,
Yes _____

5 If Q 4 is, *yes* how do these two powers/ phenomena relate to each other?

6 How can we rank the phenomena we believe to exist? E.g. how do you rank the following: and non-living, God, the dead, vegetable, man?



7 How do human beings sustain their relationship with the Supreme Being?

8 Do you offer sacrifices to the Supreme Being?

Yes	No	Not Sure

9 Explain your answer

10 Do you have anything that you think can help us in our understanding of man, God, destiny, time, spirituality etc.?

Yes	No	Not Sure

11 If the above question is Yes explain it

Section 10: Questions about the Epistemological Foundations of the Bantu

1 How do the Bantu organize their sets of knowledge?

A) Through day to day practices, imitation and emulations

B) Through planned activities e.g. ceremonies C) Other_____

2 Are all teachings open or some are secret?

A) All open to all _____

B) Some are secret _____

3 Do you teach the same things to both men and women?

Yes	No	Not Sure

4 Can strangers penetrate to the whole knowledge of the Bantu Practices?

Yes	No	Not Sure

5 Please explain your above

answer. _____

6 The world is changing rapidly; What do you think will be the position of the Bantu traditional education status in the near future, say 20 years from now ?

A) Crumble down?

B) Flourish?

7 Can the western education replace the Bantu traditional education by providing the same values to the new generation?

Yes	No	Not Sure

8 Explain the above answer. _____

9 What is your advice to the researchers and scholars concerning the traditional educational systems?

10 What can you add to those discussed above?

Section 11: Questions about the epistemological foundations of the Bantu

1 Do you think that there is a difference between Catholicism and Pentecostalism in regard to traditional values of the Chagga?

Yes	No	Not sure

2 Do you think that Catholicism accommodate some of the traditional values?

	Yes	No	Not Sure	Total
Frequency				
%				

3 Do you believe that Pentecostalism accommodates the Chagga traditional values (CTV)?

	<i>NO</i>	<i>Hardly ever</i>	<i>Sometimes</i>	<i>Quite often</i>	<i>Always</i>
Frequency					
%					

4 How can you rate the attitude of PT to member who gets converted to Pentecostalism?

	Weak	Fair	Strong	Missing
Friendship with other members				
Mutual assistance and communal activities				
Toleration to the other religions				
Veneration of the ancestors				

5 How can you rate the respect of Chagga traditional values among the Catholics?

Thank You Dear Respondents,

This is the end of our interview!!