TIMES CHANGE, VALUES ENDURE: A REFLECTION ON AFRICAN TRADITIONAL VALUES -*Time changes, values endure, any plants/stream that forgets or separates from its source must surely run dry*

Author: Negussie Andre Dominic
The Saint Augustine University of Tanzania
P.O BOX 307, Mwanza. Website: www.saut.ac.tz
Correspondence: gnad2010@yahoo.com

Abstract: *Africans mostly depend on Western media propaganda, education system, technology and the ideology of individual and liberal freedom, without valuing our own indigenous knowledge. Western structures and institutions can be of positive contribution to African cultural values, but the actual situation is that the Western different systems are destroying the African cultural values. In fact, some of those systems are not congenial with the African cultural values. Therefore, this paper intends to shed some light regarding the sources and the values of African cultural values. It also intends to ascertain the effects of the different Western systems on African cultural values. Thus, as a model the African family structure shall be employed to analyze the African cultural values. The findings of this paper shall demonstrate that African cultural values are strongly bound in the extended family structure. Nevertheless, it is open to take in consideration the non-family members as part and parcel of the family members who enjoy the cultural values which are: communion/brotherhood, solidarity and hospitality. These cultural values have their own counter-values, beside its counter values stemming from different Western systems which strive at eradicating the African cultural values from Africans telling them as it is uncivilized way of living. Unfortunately, these ideologies from the West are bought by Africans, especially by the young generation who instead of uniting the Africans are dividing them by territory, tribe, religions etc. Time changes but values endure, therefore, it is time for the Africans to unite, develop and to raise it up their cultural values and make them universal values. The recommendation here is for all the sectors of responsible persons have to play their part of inculcating these cultural values to the society especially to the younger generation.*

Key words: *African tradition, cultural values, value, family, change*

1.1 Introductory Part: Understanding of Value

Values are the standards by which members of a community adhere to in their personal and communal interaction towards the achievement of their goals. It is the community itself that determines those who are to be praised or reprimanded for their actions. In another sense, values refer to what is 'good' or 'desired'. It can be institutional and cherished by individual and by a group of people. It can refer to the usefulness of a thing which is a function of choice-making (Benson 2011, 98).

Values are dynamic and often when the time changes, it changes to meet the ever-evolving nature of the society. The changes can affect the society in a positive way or negative way. But there are values that have to cut across the century, not necessary to lose them. Especially those respect the dignity of the human being. Such values are communion/brotherhood, solidarity and hospitality. These are the melting point of all humanity.

If someone wants to know the African cultural values, there is no way that one will understand them without focusing on the African family because this is the primary unit of the social life of the community. It is in the family that one finds all the essential values of life. Furthermore, it is in this institution that one can understand better how an African relates with God, the other and with the environment (Agnes 1999, 52). Therefore, the family is the key point to understand the African way of life.

1.2 The African Family Organization

The concept of 'family' varies greatly from culture to culture and even from era to era within the same culture (Guido 2003, 114). The family is a universal human institution. It is known by all peoples on earth since it is at the origin of all tribes and nations. It is known by all human beings since all come from it. When we speak of the family, we all understand that in this context, it means "the group composed of father, mother and children"; or "the group of persons who have common blood or a covenant links." Basically, there are two main types of family organization the nuclear and the extended family.

a. **The nuclear family:** The nuclear families consist of few members, usually two parents and a limited number of children (Guido 2003, 114); it tries to be autonomous and to operate effectively without reference to other relatives. Ideally, the nuclear household is neolocal or separate from the residence of relatives in the paternal and maternal lines. The mental image of the nuclear system is that of "cell division." Families continually split and unite to create new nuclei (Aylward 1998, 83-84).

    The nuclear family unit is reduced basically to the husband, wife and their children. Marriage symbolism centres on the 'going away' of the bridal pair, and on the wedding gifts to furnish the new home. Marriage is essentially neolocal and families are seen as a network of interconnected, but autonomous, nuclei. There is no rule of descent; inheritance may pass through either or both the paternal and maternal lines. There is no theoretical limit to kinship; it is simply identified with unlimited biological relationships. The nuclear situation is easily recognized from the terminology. In general, the nuclear family is a Western phenomenon (Aylward 1973, 163-164).

b. **The extended family:** In the extended (lineal) family, the family unit consists of a fairly large number of people related by descent in one line, has a common ancestor. Ideally it continues forever. Even though the numerous lineage groups that come into existence over the years do not know the precise biological relationship of one to the other, they are conscious of being

one clan (Aylward 1973, 163-164). It is a group of relatives extended in space and time, and including the dead as well as the unborn. The mental image of the extended family is of a column, marching through time, and making marriage alliances with other extended families in order to ensure the progress of the column (Aylward 1998, 83-84).

Extended family systems are common and extensively widespread in African societies. Extended families emphasise blood ties and trace descendants through paternal, maternal lines or bi-linear depending on whether they are patrilineal or matrilineal societies. Most African traditional societies were patrilineal. Authority lies with the male heads of families and decision-making processes involved blood related male members (Agnes 1999, 48).

The African extended family is composed of numerous nuclear households but unlike the nuclear families of the West, they do not operate independently of each other. There is a spirit and a practice of co-responsibility and corporate action among them, even when they are not residing in one place (Agnes 1999, 48). It is not build up only by blood relationship, but it also includes some strangers, even some slaves or war prisoners, can become members of the family or clan. This integration is done through a blood covenant or following a very close friendship between two people, this friendship leading very often to a blood covenant (SECAM Plenary Assembly 1991, 2).

In the African extended family, the members identify closely with one another. It controlled the social relationships between the people and it governed marital customs and regulations; it determined the behaviour of one individual towards another (Mary Getui 1998, 75). This is reckoned through one line only, either the father's line (patrilineal), the mother's line (matrilineal), bi-lineal (father or mother) (Aylward 1998, 87-88).

i.   **Father's line (patrilineal):** In patrilineal families the children follow the father's line. The patrilineal family goes with strict paternal residence, and patriarchal authority. The patrilineal descent is the most common among the African society. It affiliates an
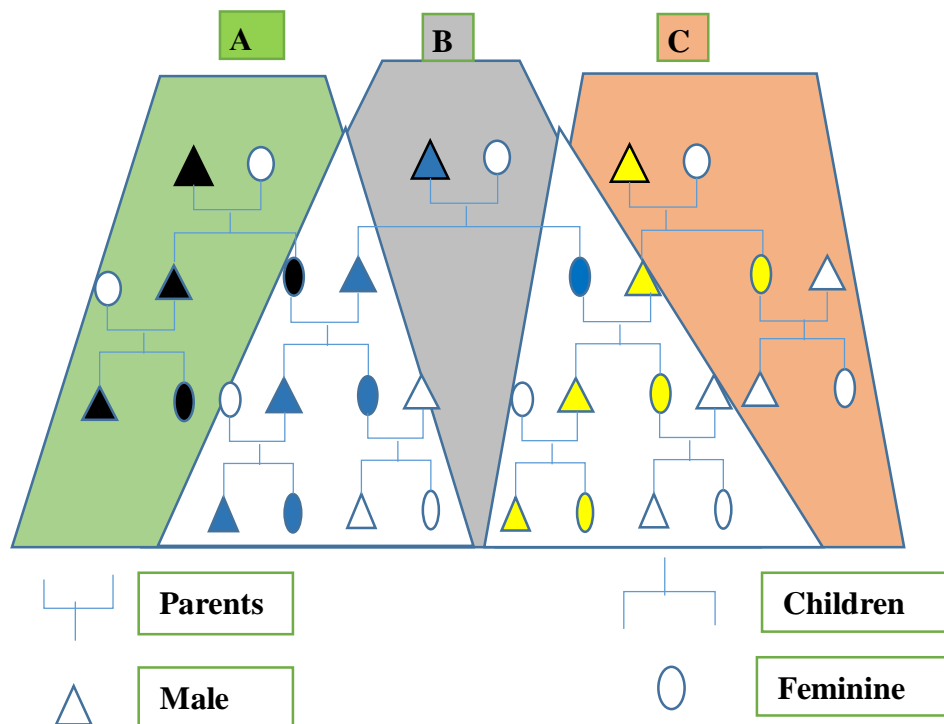
individual to the relatives of both sexes, tied up exclusively through the masculine line. In the patrilineal systems all the children belong to the parental group of their father (Carol & Melvin 1998, 239). It is the type of lineal extended family with the least tensions, but it favours male domination.

<center>**Diagram[1] 1**</center>

ii.   **Mother's line (matrilineal):** In matrilineal line the children follow the mother's line. Matrilineal families need the effective co-operation of males belonging to different matrilineal lines. Hence there is tension between the husband-wife bond and the brother-sister bond. Unless women are economically independent, as is the case among the Ashanti of Ghana, matrilineal marriages are unstable (Aylward 1998, 87-88). On this system the children belong to the parental group of their mother (Carol & Melvin 1998, 239). It favours female dominations.


<center>**Diagram 2**</center>
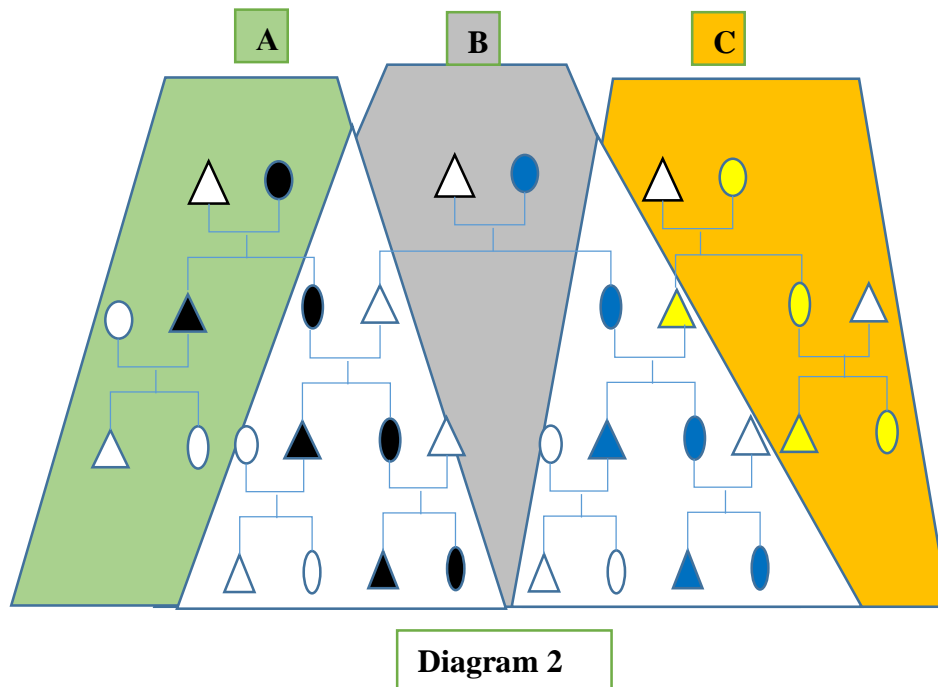
iii.   **Bi-lineal:** This type of family is very rare. In bi-lineal descent children inherit some from the father's line and some from the mother's line. It arises from lineage segmentation and the creation of clan categories, or else it arises from a matrilineal

---

[1] Diagram 1-3 the idea is taken from Claude Rivière 1998, 61-66. This diagram shows us also how the family is complicated when it meets with other families, and it shows us the African family way of connecting with others, that can help us for universal brotherhood. That means by marriage different families have the chance to become one family.

system which is converting into patrilineal, usually because of the greater economic independence of males (Aylward 1998, 87-88).

A bi-linear descent affiliates an individual to the living ones of either sides, that is, the female line or through the masculine. In the bi-linear systems some individuals are affiliated to a parental group through their fathers; others through their mothers (Carol & Melvin 1998, 24).

Diagram 3
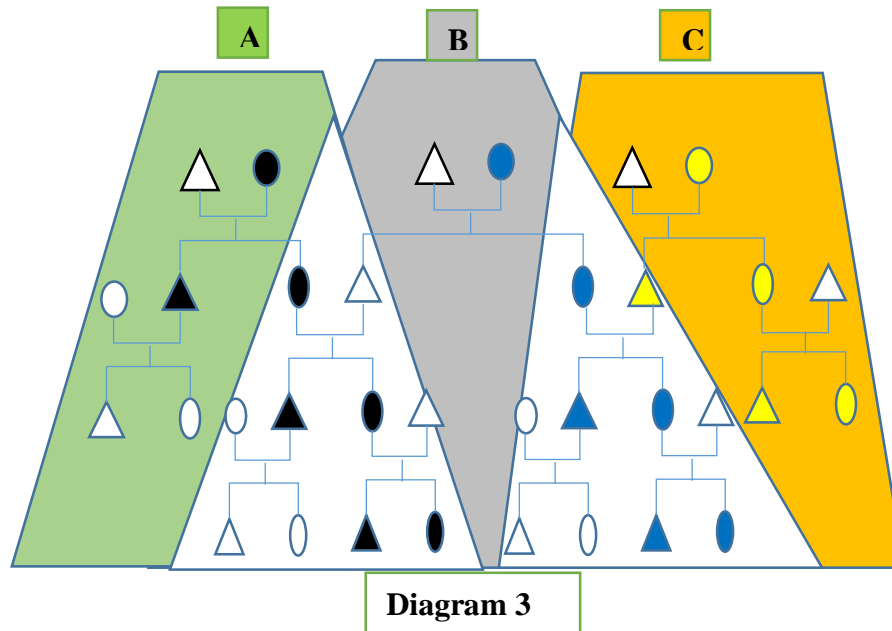
1.3 African Cultural Values

Basing on the above organization of African family, it is worthwhile to discuss values of African families, communion/brotherhood, solidarity and hospitality in the African extended family. Africa is very rich in natural resources, it remains economically poor, but it has a wealth of cultural values and priceless human qualities which it can offer to humanity as a whole (Ecclesia in Africa 1995, n. 14).

a. **Communion and brotherhood:** African people highly respect life in the community. For Africans the human person is not an isolated, wandering atom with no constitutive links with other persons or institutions. A person is defined by membership of such and such a lineage or extended family. He/she lives and is related in solidarity and fraternity to those who are conscious of the same ancestry. Far from being dissolved in the community and from being absorbed by it, the human person, precisely as a member and respected as such, is the basis of community and the element which makes community possible (Oborji 2005, 120). Such an understanding dominates all the different events in the life of a person. Events such as birth, weddings, sacrifices, suffering, sickness, and death are taken as personal and community events.

In Africa brotherhood is real and concretely based on family-hood, that is, it is situated in the family where the welfare of each individual becomes the direct concern of the members of the 'clan vital.' An extended family relationship in concept and in reality goes beyond the

tribe, a particular community, and even beyond a nation. Appling an Africans sense of community, as projected into his socialism Nyerere tells us that, no true African socialist can look at a line on a map and say, 'The people on this side of that line are my brothers, but those who happen to live on the other side have no claim on me': every individual on this continent is his brother (Oliver 1999, 14).

The African emphasis on personal relationships is closely connected to family values. Personal relationships and person-centred values in the family and close circle of friends can be seen in many African proverbs and sayings. It is through people that we are people (Swazi, Swaziland). A person is a person because of neighbours (Tumbuka, Malawi): mountains never meet but people do (Gusii and Kamba, Kenya;Sukuma Tanzania)" (Joseph & Donald 1995, 107). Members of extended family, community or tribe are regarded as brothers whose lives must be preserved and protected. In this case, the notion of human value is intrinsically linked with a wide range of brotherhood, which may not be biologically based. The concept of brotherhood in Africa goes beyond that of the Western understanding (Benson 2011, 4).

b. **Solidarity:** The most fundamental characteristic of the African family is solidarity. It protects everyone against the dangers of isolation. The family solidarity manifests itself in joy as in misfortune. It considers as sacred the duty of supporting parents and organises the care for the poor, the old and the orphans. Individualism has no place in the family in Africa. As in the body when one member suffers, all the other members share its pain; so healthy members come to the assistance of the ailing ones. African people enjoy being together and doing things together. African culture has an acute sense of solidarity and community life, it is unthinkable to celebrate a feast without the participation of the whole village. Indeed, community life in African societies expresses the extended family. Interpersonal bonds go beyond biological affinity in expressing the values of communality, Africans are interdependent and solidarize. The "I" is not the point of departure, but the "you," and the "we." The individual cannot organize or fulfill himself outside the community (Martin 1999, 171).

Each member feels responsible for the welfare of the other and for the family as a whole. Concretely, solidarity is seen in work. People work together in community projects and help each other in building houses, in clearing the land, in planting, in harvesting, in the education of children, in celebrations, in sufferings and funerals. Good leadership in the spirit of family-hood begins with and in the family. There is the training ground for community leadership. Leadership in the family is based on love, trust, and solid character formation. It is in this regard that family structures are considered as structures of holiness (Oliver 1999, 97).

c. **Hospitality:** The clan community, brotherhood and solidarity spirit brings forth the sense of hospitality. Within the African family, hospitality comes naturally. The African takes it as a point of honour to practice with joy and pride, hospitality towards a guest. This is a consequence and a manifestation of the voluntary-kinship and openness beyond the family circle. It is a custom in the African societies that, when they prepare food, an amount is added in case a guest arrives unexpectedly. To have an unexpected visitor is a common occurrence.

The proof that hospitality is a cultural and social value in Africa can be seen from

the way that the Africans consider a guest. The presence of a guest is almost a divine blessing for the community that welcomes him. The arrival of a guest is a joy to the family because there is rest from the ordinary work and time is dedicated to the guest. Generally, when a visitor comes to someone's home, family quarrels stop, the sick cheer up, peace is restored and the home is restored to new strength, that means visitors are social healers, they are family doctors in a sense (Joseph 1998, 18).

"A visitor is a guest for two days. On the third day give the person a hoe. This is more than just a clever, humorous saying. Welcoming a visitor is an important African value. The host or hostess drops everything to welcome the guest and makes the person feel at home. Greetings, hospitality, food, drink and rest are the first priority. To be given a hoe on the third day is to be accepted into the family and to be invited to participate in the community responsibilities, not just to be put to work on the family farm." (Joseph & Donald 1995, 173). Excluding people is seen as very bad. Every visitor to a home is always invited to share a meal with the family. Not to be invited is a sign of enmity; not to accept the invitation is an insult or an act of hostility. Even if the visitor has previously eaten he or she must try to participate in the meal. In the African tradition personal relationships are deepened by eating a meal together which is a symbol of unity and sharing (Joseph & Donald 1995, 180-183). Many times Africans will not eat alone. They would rather go hungry. Food is to be shared in common. There is an African saying: Only a witch eats alone. There is also an Amharic and Swahili proverb which says: The person who eats alone dies alone (Joseph & Donald 1995, 184).

1.4 The African Cultural Counter Values

Some of the counter values as presented by African Episcopal Conference are as follows (Symposium of Episcopal Conferences of Africa and Madagascar 1998, 71-90):

a. **Exclusiveness:** Familial solidarity creates strong social, economic and religious bonds. Because of this strong family ties the outsiders receive no justice and no compassion. Those who do not belong to the family are not treated with the same respect as those who belong. While providing for the welfare of close relatives and friends, one refuses to see beyond the family and to work sufficiently for the good of the wider community. Tribalism with all its ambiguities is an example of this.

b. **Exaggerated Love for Children:** Africans love the children because life must continue and must be transmitted, each member of the family must be part of this life transmission duty that results in the continuity of the clan. Nevertheless, if this desire to transmit life and to have children is so imperative that the man or woman who cannot have children is held in disgrace and accounted as accursed, as indeed is the case, then it has gone too far. Often the love of children results in polygamous practices since in many instances the more children one has, the greater the honour one is held in.

c. **Injustice and Violence:** Family arrogance breeds, everywhere in Africa, sheer ostentation, corruption, nepotism and favouritism. One feels obliged to help one's own relatives by all means no matter what the consequences for others may be, people from the same family, or on a wider plane, tribe, are known to regard others as enemies, sometimes as not being worthy to live. Most of the civil wars and hostilities that have become so common in Africa are due

to this tragic mentality. Basically, too, the flagrant violations of human rights, which are found everywhere in Africa, can be traced to sheer ethnic arrogance.

d. **Discrimination against women:** In many societies in Africa, cultural imperatives result in insensitivity, especially in human rights. In most of the families, the women are not always treated on equal terms with the men.

By looking at these counter values we cannot have a doubt that the African family if operated well it can facilitate the creation of unity and peace among its members.

1.5 Modernity and African Cultural Values

When we are talking about modernity, we are not looking at the development of the continent, but how this modernity affected the African family. Even though modernity has brought some positive aspects, some negative effects have been experienced in Africa and other continents. Economic modernization tends to have negative consequences to the extended kinship systems and leads to extensive family disorganization accompanying the breakdown of traditional patterns and the incomplete establishment of new institutions. For modernization theorists, although families remain significant as consumption units, the decline of the family is, at minimum, a metaphor for its consignment to a peripheral societal role. The analogue of the notion of linear secularisation of religion is the idea of the loss of family functions. In general, according to modernization theories, family and religion are relegated to the private sphere, set apart from the broader social processes and, thus, less significant than those broader processes.

Modern society is secularised at all levels at the cultural and at the psychological. Such a society requires its own type of personality structure, one capable of self-guidance and decision making, with some capacity to confront change. The older, traditional type found it difficult to confront change or unexpected situations without experiencing disorientation and anxiety. Because modernity brought new values from somewhere else, and it forces the traditional values to change. This is a challenge to modern man as well, arising from the stresses of modern society, with its high rate of change and the conflicting demands upon the individual.

These African Cultural values and priceless human qualities can offer to humanity as a whole. But instead of offering these values and qualities, we are on the way of losing it. Therefore, we cannot blame the modernity and we cannot say that it is not good for Africans. But the important question is how is the modernity introduced in Africa? How is this culture affected? To answer these questions it is important to mention the two important epoch that created problems on the African culture.

The first epoch is colonialism. This experience is an external influence. Colonialism was sometimes a sinister cancer that attempted to destroy slowly but surely the African family values and structure because the colonizers were not considering that Africans could offer something good for the rest of the world. The second epoch is during the coming of the missionaries. Their method of evangelisation did not bring real deep conversion of the African people. The traditional set up was disrupted in the sense that the missionaries set up mission centres where converts from different families lived together. The converts were cut away from the other members of their families and were no longer able to participate in the family rituals and other activities. In the mission centres the converts identified more with each other than they did with their actual families (Getui 1997, 44-47).

The colonialism and the first missionaries in Africa to a certain extent have divided the converts between their traditional cultures and Western culture. It created many problems, with regard to membership in Africa. Today the family is inclining more towards the nuclear setup.

There are loose ties of the extended family where people come together in times of need such as funerals, but the trend is also more towards individualism mainly because of economic constraints; the elderly people, especially those who are based in the rural areas are experiencing loneliness and even neglect since the extended family is no longer holding (Getui 1997, 41-44).

As online social networks without national boundaries, many Western electronic games, movies literature and bad models promote immorality, profanity, and violence. Some of them (games) glorify occult practices and features gang wars, drug abuse, explicit sexual content, foul language and intense violence. When the youths witnessed violent display in these movies, they tend to conclude that violence is a way of life (Noah 2013,27). It is doubtless that colonialism stimulated positive and negative changes in Africa. More importantly, colonial rule was an imposition that unleashed deadly blow on African culture with the immediate consequence of the introduction of such values as rugged individualism, corruption, capitalism and oppression. Colonial rule disrupted the traditional machinery of moral homogeneity and practice. The method of moral inculcation was vitiated, which resulted in the abandonment of traditional norms and values through a systematic depersonalization of the African and paganisation of its values (Benson 2011, 101).

The colonialism expressed the ethnocentric belief that the morals and values of the colonizer were superior to those of the colonized. This belief was programmatically achieved through the establishment of schools, in which the curricula were tailored to achieve the goals of the colonizer rather than train the colonized to be independent. This scenario naturally created two classes, one being the superior and the other the subordinate. One consequence of this was the erosion of the values, culture and religion of the subordinate (Benson 2011, 101). The education system that they planted and accepted by Africans is continuing to have serious negative effects on African cultural values. The purpose of colonial education was subordination of Africans; it served to perpetuate colonial domination and economic exploitation caused a number of undesirable effects like cultural and intellectual servitude, devaluation of traditional culture, and curricula that were irrelevant to the real needs of society. The big problem is the educated African is a misfit in his own village, his/her parents did not expect him/her to continue living with them. Unfortunately, even today in many African countries the education system submerged by the political mandate that schools must function as the "servant of government policy." It is the same as during the colonial period. Very few educated Africans are even aware that they are also in cultural bondage. Many educated Africans are still cultural captives of the West (David 2001, 29-30).

1.6 Critical Analysis and Conclusion

We Africans say that we have communion/brotherhood, solidarity and hospitality. Also we say our forefathers had a great sense of communion/brotherhood, solidarity and hospitality. Now the question is: is it realistic today? Looking the practical situation, it is not realistic. (some examples of countries which have a tribal conflict. Republic Democratic of Congo, South Sudan, Burundi, Ethiopia etcetera) The brothers and sisters are killing one another. The political leaders can't site and openly discuss with their opposition. Corruption is considered as a nature of human being which means something normal. Tribalism, nationalism and localism are growing very fast. We African have to ask a question: while we have a good cultural values what is wrong with African race not to live in communion? The African cultural values like communion/brotherhood, solidarity and hospitality is being looked down as primitive. The extreme sense of individualism is transmitted across Africa as the sign of development. In the west development mostly conceived

exclusively from material or technological perspectives, with little or no consideration for the human persons. This is what is transmitted for Africans.

Looking at the current situation in Africa it is clear that the media succeeded in spreading exotic values into the interior of Africans bedroom. We Africans couldn't resist losing our cultural values, because the western values have been sold cheaply to Africans. This happened because we Africans are bombarded by the Western media and by our education system to think of the African cultural values as uncivilized and those of the West as modernized. Our education system and the western media systematically eroded our traditional values. Communion/Brotherhood, solidarity and hospitality have been put in the dustbin. We are cheated with the theory rather than practical things.

We read in the Bible that a certain man asked his two sons to go and work in his vineyard. The first one said I will not go. But after he repents and he went to work. But the second son said I go, but practical he didn't go. According to the Bible the one who did good is the first one (Matthew 21:28-41). But today it seems that we are on the way to support the second one which is a theory not a practical situation. It indicates that the decline of moral values is catastrophic. The dignity of work a cherished value has been infested with corrupt virus of quick and lewd way of success. The success highway code does not include hard-work anymore for most people. Academic laurels among students have gone to stock exchange. The students pay exorbitantly to people who help them to write their examination or pay to get their good result without sitting for exam or to change their result from lower result to higher grade. This system is eroding the value of study. Result and certificate forgery and racketeering is no more viewed with serious disapproval because it is almost becoming a part of acceptable norm. All the teachers/lectures and government too are not free from the agent of erosion of our values. Insincerity, dishonesty, unfaithfulness, cheat, corruption, bribery, favouritism, irresponsibility, irresponsiveness, pen-robbery, embezzlement, harassment, organized crime and gambling, deceit, lies, exploitation etc have characterized the activities of many African teacher/lecturers and governments. If I say it happen "cultural genocide" I am not wrong. For many, 21st century Africans especially for the youth, development means having smart mobile telephones, iPad, punk hair styles, Western's designers wears from clothing to shoes to hand-bags, having cars, perfumes, going night-club, skyscraper, eat and drink on the expenses of others etc.

To save our cultural values neither the isolationist nor the archaeological attitudes are adequate. Being afraid of the western media is not a solution. As we are living in the 21st century the interaction with different culture, religion, nation is unavoidable thing, today the human family is striving towards a more united globe. With interaction and contact with different culture, globalization, books, films, songs etc. changes necessarily become an inevitable result whether positive or negative. The solution is not isolation, but to know and give a universal value to our cultural values. We are losing because we couldn't develop our indigenous scientific knowledge. But uncritically exhortations to preserve our indigenous culture are not particularly useful. Indeed, they can be counter-productive (Maurice 2007, 32-36).

We need urgently to develop our local indigenous knowledge that can save our cultural values. Our education system has to help us to transmit and if it is necessary to change some of our culture. African traditional education is informal and occurs in the contest of family, community, clan and culture group. It is a life-long process involving progression through age groupings that are correlated with the acquisition of experience, seniority and wisdom. It sought to produce men and women who were not self- centered, who put the interest of the group above personal interest. Cultivation of the individual's communal responsibility was the dominant objective of traditional

education. The individual had to be trained to remain sensitive to the needs of the community as a whole and others as individuals (David 2001, 30-32).

The 21st century African dilemma is how to valorize our good cultural values which is hospitality, fraternity and solidarity without isolating us from the rest of the world. How to make our good cultural values a universal value.

The following are my recommendation:

- Government, curriculum designers and educationists should implement a comprehensive cultural values education curriculum at primary, secondary and university levels. This will go along way to inculcate African cultural values, as well as discourage African counter values and western cultural values that are not respect the dignity of the human being. Our system of education has to de-colonize the minds of people, has to be multicultural education which can give us a guaranty for social stability in the context of multi ethnic society. It has to help us to solve current problems and crises.

- Teachers/Lecturers be a parent not to work for the salary only. First of all work for the change of the society, to change the society in the sense of creating a society that respects the dignity of the human being. The society that think globally and act local. The society that is clear from tribalism and nepotism. The society that is not a slave of religion and political part.

- Parents, counselor, social workers, policy makers and religious leaders should provide the young ones with adequate relevant information regarding African cultural values, African cultural counter values and the hazardous effect of western media.

- The African Media has to keep enlightening the parents on the importance of home discipline on the life of their children. The media has to give a chance to the critical people to present their critical ideas. Criticism is not necessarily a sign of enmity, but on the contrary it is a sign of sincerity. Constructive and creative criticism has to accepted and encouraged (Negussie, 2010, 240).

Bibilography

Abanyam, Noah Lumun, "The Effects of Western Technology on African Cultural Values" in *Journal of Humanities and Social Science*, Vol. 8, No. 4, 2013, pp. 26-28.

Bolaff, Guido (ed.), "Family", in *Dictionary of Race, Ethnicity and Culture*, London: Sage Publications, 2003, pp. 114-116.

Claude, Riviere (1998), *Introduzioneall'antropologia*, Bologna: Il Mulino.

Domnic, Negussie Andre (2010), *The Fetha Nagast and its Ecclesiology: implications in Ethiopian Catholic Church today*, Bern: Peter Lang.

Ember, Carol R. & Ember, Melvin (1998), *Antropologia Culturale*, Bologna: il Mulino.

Getui, Mary, "The Evolution of the Family in Africa", in *Theology of the Church as Family of God*, (Tangaza Occasional Papers), Nairobi: Paulines Publications Africa, n°. 31 (1997), pp. 39-47.

Getui, Mary, "The Family, the Church and the Development of Youth", in *The Church in African Christianity; Innovative Essays in Ecclesiology,* Nairobi: Acton Publishers, 1998, pp. 71-87.

Healey, Joseph, Mm - Donald Sybertz, MM (1995), *Towards an African Narrative Theology*,

Nairobi: Paulines publications Africa.

Hearne Brian, "The Church in Africa", in *New Missionary Era*, Maryknoll: Orbis Books, 1979, pp. 46-50.

Igboin, Benson O., "Colonialism and African Cultural values", in *African Journal of History and Culture*, Vol. 3(6) July 2011, 96-103.

Israel, Joseph (1998), *The Church as Family; a theological pastoral study with reference to the African Synod*, Roma: Salette community.

John Paul II, "Ecclesia in Africa" (Post-synodal Apostolic Exhortation), 14 September 1995, in *AAS* 88 (1996), pp. 5-82.

Makumba, Maurice M. (2007), *Introduction to African Philosophy*, Nairobi: Paulines.

Message of 11th SECAM plenary assembly, "Church as family of God and Hope for Africa", in *AMECEA Documentation service*, n°. 480 (1997), pp.1-4.

Nkemnkia, Martin Nkafu (1999), *African Vitalogy a step forward in African thinking*, Nairobi: Paulines.

Oborji, Francis Anekwe (2005), *Towards a Christian Tehology of African Religion: Issues of Interpretation and Mission*, Eldoret, AMECEA Gaba Publications.

Onwubiko, Oliver A (1999), *The Church as the family of God (UJAMAA), Enugu:* SNAAP Press.

Shorter, Aylward (1973), *African Culture and the Christian Church; an Introduction to Social and Pastoral Anthropology*, London: Geoffrey Chapman Publishers.

Shorter, Aylward (1998), *African Culture an overview*, Nairobi: Paulines publications Africa.

Symposium of Episcopal Conferences of Africa and Madagascar (1998), *The Church as Family of God* (Instrumentum Laboris), Accra: Publication SECAM.

Woolman, David C., "Educational reconstruction and post-colonial curriculum development: A comparative study of four African countries," in *Internationl Education Journal*, Vol. 2, No. 5, 2001, 27-46.

Zani, Agnes P. (1999), *The Family in its African Socio-Cultural Context, in The Model of Church-as-Family*: Meeting the African Challenge, C.U.E.A., Nairobi.