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## Reflection of Tradition African Religion in the 21<sup>st</sup> Century of Science and Technology: A Critical Analysis in Kagera-Tanzania

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### Abstract

The objective of this narrative inquiry was to examine the African indigenous spirituality in the 21st century, practiced by the Bahaya in the Southern of Tanzania with a view to uncover how those faith impact their spirituality and worldviews concerning religion. Conceivably, African religions are fixed in the ancient life of Africans, hence, there is a lot of trouble on grasping it outside of the unremarkable activities of the native-born populace; the logic why is straightforward, as long as religion get involved for all intents and purposes of individual African's lives. African Tradition Religion (ATR) man can do nothing outside of consulting the spirits endorsement. In instance such as illness, wedding ceremony, childbearing, duties, study, tour, failed harvest, misfortune, domestic disharmony, and battle, spirits are consulted. The study apart from the survey with interview, the phenomenological strategy to religion, were applied as the strategy of investigating the Hayas' beliefs and practices in connection to Supreme Being. Based on the finding, the study confirms that, religion is so intensely ingrained in daily occurrence of indigenous people that's it, in view of this worth considering to distinct it from other sides of the culture. In this regards, the findings offer deeper insight for Africans, that religion is the powerful influence on individual's attitudes, reactions, and lives.

**Keywords:** *Religious tradition, Basic beliefs, traditional life, Ancestors, Supreme god, Offerings*

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### 1. Introduction

Religion is something that provides a framework in the life of a person and acts as a light to guide people through universal principles and guidelines. For centuries Africans have worshiped without being preoccupied with finding names of their religions. It is the outsider, the observer, the analyst, the curious, the critics, who principal specified labels. African Traditional Religion (ATR) is based on seeking to answers the mysteries of life, man for centuries asked philosophical mystery as well searched for answers for those questions. He asked and still asking such questions: Where did we come from? Why are we here? Who am I? Why is there so much suffering? How do we live well? Why do we die? Why are we here and how should we live? Where are we going after death? How did our Universe begin and how will it end? What came before the Universe? Will the Universe ever end? Such questions provoked man and started to search his original. These questions reveals the way the African (sage) think about the universe as well the attitude towards life itself. Amazingly, these questions remains relevant even today and still seem to be a paradox in man

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existence. Then the African sage after deep reflection on these questions, concluded that this puzzle must be a transcendental power to whom characterize both visible as well invisible. Each ethnic in Africa have responded independently to the experiences of the immediate environment. ATR is traditional simply because it is based on the religion that raised from the peoples' habitat.

### ***1.1. Background***

ATR is referred as a congenital as well ancestral spirituality of Africans by the predecessor of the current people of Africans handed down through the generations and still experienced up to date by the current descendants of Africa (Awolalu, 1991). It has developed out of the African environment. It is not conducted from outward. It is a result of reflection along with experience of African ancestor of departed generations. This belief is found on the whole people of Africa. Africans who live in line with their ancient ways are immensely religious. The practice starts at infancy until the eleventh hour at death. In the 21<sup>st</sup> century, there has been many perception about ATR, but the notion of ATR can be traced since 1954, when Geoffrey Parrinder coined the term (Geoffrey, 2000).

ATR includes the religious beliefs together with adhere of the people that has become survived once-in-a-while long past, and continued practiced nowadays by most people through orally until recently attempts at documentation. The religion is mostly oral together with its beliefs including practices are conserved in the mind of living person creed bureaucrat, elders, and thinking leaders including custodians of cultural with spiritual traditions and handed verbally across generations. These are word of mouth, song have a miraculous effects. They are normally directed to the Deities, and in many instances, are engaged through rituals mainly at the pouring of liberation and the feeding of the deities (Tosie, 2013).

It is the African religion which has been transmitted by the forbears. In fact, it is not a remnant religion, other than a spirituality that people currently make them on living it as well run through it. In the other hand, it is outcome of the thinking as well contact with of the ancestors of former generations. They established religious thoughts, they mapped up religious rituals, they remarked religious ceremonies, they apprised proverbs with myths which carried spirituality message, and they connected laws as well customs which guarded the life of the people and community in general. Through ATR the Supreme Being has been communicating with Africans. The ancient references of African history indicates that the ancient Egypt were very spiritual and up to date Africans who abide to their traditional style are also very pious. Over the ages, religion has been for people of African as the common means of looking at the universe with experiencing way of the world. It is so linked into various field of existence that almost all native tongue desist from possession of a word for ancestral spirituality. They hardly have words for religious views, experience with either items or places (Diaz, 2018).

On the other hand, ATR is considered as a revealed religion, but has no historical founder like Islam, Confucianism, Buddhism and Christianity. The religion is divulged in the way that it developed as with other religion, as outcome of individual experience of the mystical universe (Ngong, 2023). ATR is neither preached nor imported. Africans aren't influenced into it. Everyone is born into it, lives it, rehearsal it as well is happy to make his own. It is neither written literature nor creedal forms. It is basically an oral tradition. All what is known on ATR pass through on oral traditions; that is to say myths as well fables, traditional stories and folktales, proverbs and pithy sayings songs and festival, ceremonies and rites, precepts and puzzles. These folk tales are protected in arts including crafts, signs and figures, name of person with places, temples and holy places. Art works are not only for either recreation or for visually pleasing. However they normally impart spiritual feelings, attitudes, thoughts or truth. Through oral traditions Africans are capable of transient ATR inter-generational about spiritualistic world, and what they believe about the connection between the two (Waweru, 2018).

ATR is not entity an individual chooses to follow or is influenced to. She/he encounters it in the society, an individual is born into. It is their own, therefore, it also becomes theirs. Those not raised into the society can't follow it, so it isn't sermonized to those outside the community. It is part and parcel of the community identity including legacy passed from their forefather and mother. Its jurisdiction comes from the early history, thus it shouldn't be tempered with (Fuller, 2014).

Indeed, a vivid evidence indicates that Africans are naturally incurably religious. Throughout one's life, it is religion which controls everything. Spirituality is the fundamental of the life of Africans; it structures the bases with all guiding principle of life for community. From the beginning God has installed His law in man's heart, and endowed human being with the sense of inner voice. Man's right and wrong has always versed him on this.

## 2. Methodology

In line with African indigenous spirituality world view, apart from the survey with utilization of archival sources, the phenomenological strategy to religion, were applied as the strategy of investigating the Hayas' beliefs and practices in connection to Supreme Being. This is solely technique which demonstrated to be impartial as it controls the features of spirituality in general. The scopes of religions as used by Smart (1983) are applied as a model of a phenomenological strategy. This approach was based on the events of the community's experience in general. It examined people's perceptions, understanding as well perspectives of tradition worship. The strategy applied for examining the data was textual analysis. Content analysis consistently performed on distinct shapes of interpersonal relationships, including surveys as well open-ended interviews, compatible academic literatures, articles from scholarly journals for instance the Journal of African History including the Journal of Modern African Studies were consulted. Moreover, some archive record from lending library was consulted. A selection of earlier scholarship on Tradition African Religion which were published in the 1970s-2020s were consulted. The deeper critical analysis attempted to illuminate ways in which traditional convictions with practices raise descriptions of reality that directs African spirituality as well exposed the ideological presupposition concealed in traditional techniques.

## 3. Findings

### 3.1. Sacrifices and Offering Among the Bahaya

One remarkable feature of ancestral spirituality is the routine act of appreciation including intercessions to Absolute Being by way of their forefathers and mothers, other nominated deity. As maintained by Mircea Eliade's rationale, the prayer to Supreme Being by means of forefather and mother based to trust absolute being, alongside authoring the universe, turned in heaven entrusted to pay attention the human species including world under aegis of disciple gods in other respects termed forefathers (Ukpong, 1983). Spiritual medium hypothesis of Evans-Pritchard hold up the entire Deus Otiosus hypothesis at the side of asserting that the forefathers including gods perform owing to the fact that mediators in the middle that people and Superior being. Hence, offerings including intercessions they accept are eventually accepted by Supreme Being (Ndemanu, 2018). A sacrifice offered to God or to a superhuman being is a recognition of their supremacy over mankind. Absolutely acts of adoration to the Deity, sacrifices including offerings are reinforced nearly all in African religion. Offerings might imply restoring fellowship with Supreme Being, gods, forefathers and mothers including the environment. In accordance with Ikenga-Metuh, there exists two categorizations of the goal of offerings in ATR. In the first place, there are offerings with positive goal of substantiating in nature with middle of humanity, the irrevocable together with self-sufficient eternal life. Secondary, offerings with detrimental impact, apologetic rituals cause sickness with the intention of cease (Oguejiofor, 1996).

Sacrifices and offering are major acts of worship among the Bahaya people. For the Bahaya, the term sacrifices refer to ritual slaughtering or alcohol to Absolute Being. Giving's does not include killing of animals, but it is an act of being chiefly to present the food stuffs together with other items according to the situation and personal wills. The intention of these sacrifices and offering is to maintain a good relationship between God and human being, the deceased as well the living. So long as this relationship is not maintained, people may experience misfortune, and suffering. Nkemnkia argues, that the participation of life alongside forefathers of course not identical as participating life journey with human being. This needs a consensus in the middle of sacred as well normal lives. In other ways, someone skips the danger of living a normal lifestyle meaningless, or an eternal life without goals. In the other hand the all process is an act with instance of forming including resuming relationship in the middle of supernatural being (Good) and human being, the inner being including humankind. When these acts of sacrifices and offering are directed towards our ancestors (living-dead), it is just a sign of companionship, identification that the ancestors continue to be component of collective humanity, respect with remembrance regarding the living-dead.

Through Centuries, Bahaya believes that the Supernatural Beings is only one of which all holy rituals are obliged. They own a special ceremonial opening when they make an offering directed toward God. This include birthday, giving a name and wedding, burial as well apple picking season. The Bahaya consent Absolute Being when they heave offering, for instances at the burial, the intercessions are deliberated to restore restfulness for the soulless corpse, during yielding seasons period the prayer indicates full of exhilaration including appreciation to God. Bahaya's harvest prayer, "O might God, Father of our ancestors, we thank you for these harvest we have received from you".

The Bahaya own sacrificial stone (endalo) in the sanctuaries thereupon offer sacrifices such as, meat including alcohol. Those are offered to Absolute Being, accompanied by special prayer on account of welfare of the society in general. Also, for the elders when they are smoking, his pipe in the morning are directed to the sky as sign of offering

certain number of smoke directed toward the Supernatural Being through blustering it together with expressing gratitude to Him for raising them safely from the sleep, and asking Him to sanctify the day and human activity. These are only some of examples that illustrate how Bahaya people responding to their spiritual world through sacrifices and offerings. The items used for offering includes some foodstuffs for instance; millet, maize, nuts, honey, vegetables, milk, water, clothes, money, agricultural implements, ornaments and tobacco. Always sacrifices are accompanied with prayer intended for certain purpose.

### **3.2. Supreme Being (God)**

God is superior as well enormous inclusively visible including invisible beings that we admit to exist. One of the admirable Bahaya's name of God is "Katonda" which means the Creator of all things as well who see all things in all sides. The name 'Creator' is greatly linked with the 'Unions' of Supreme Being. God as an originator seems to be so visible through His actions over the community of believers. Good created the Universe as well supplied materials for its maintenance too.

God is referred as a spirit. He is beyond humankind. He is invisible, for anyone has ever perceived Him. Nobody can definitely narrate Him. He is uncreated. He survive on his own. He has no either father or mother, even child. God is the author of all thing. He is the prime mover, the primary source. He sustains. He is omniscient as well none is concealed from Him. He shares human apparition. He observe, hears, feel, smells, He flavor, eats, rest, and entertain, stretch, celebrates, become furious, thinks, as well recalls. He is omnipresent as air. In the meanwhile, He is pretty far away from the outer space with His living being. God is mysterious. He can't be determined. It seem many African consult to Supreme Being when in worry including seeking peace, pleasure as well security. Worship is to keep contact with man who is the center. Man ignore Him and wait for require to arise. Worship is to keep in touch with unobstructed world in order that there is peace. In this manner prayers including offering are done with rituals carried out. No individual can either come near to God or communicate with Him. He is the creator the two of them good and devil. He is worried as a judge as well extreme anger. An ART believer nothing else he/she can do without consulting the spirits for either consent or approval. In instance such sickness, wedding, childbirth, duties, learning, trip, bad harvest, misfortune, family dispute, and war, spirits are involved. Interrelation among the spirits with physical is going on and requires human effect. Human struggle is needed to certify the harmony of the spirits as well to certify that they are not either insulted or ignored. Spirits wish to be obeyed with as such hold an individual in fear.

### **3.3. Future State**

Death can be referred as a moment at which essence depart from individual-body to turn into a soul. Most people in Africa believe death as an innate part of the life process they normally feel that person's death usually has a source connected with transcendental powers. These incorporates supernatural powers such sorcery, necromancy, wizardry as well devilry. Grasping death brings realization that an individual's body and soul are not anymore one. In eternal rest, the person join the nether world. This reality normally arouse sorrow for people left behind. Last sleep appeals for a ritual retention of the body of the departed. In Africa, people are very sensitive to nurturing the departed an appropriate funeral. It is significantly that the inner being of the living dead be content in an invisible earthly concerns as well not come back as a discontented ghost to afflict those left behind (Lugira, 2009).

Native population of the Southern Tanzania-Bahaya have an idea of immortality. They think human death absolutely not end of individual's existence, not at all an elimination, and preferably is to cope with altering life circumstance. Can we confidently conclude that there is the idea of apocalyptic in African spirituality? African wise man and woman admits in the presence of duo worlds, specifically visual as well in-visual world. The visual earthly circumstance is inhabited into and out of humanity with more components, whereas the in-visual universe is inhabited through transcendental soul, significantly divinity, and celestial-beings together with antecedents.

Eternal rest, as often viewed in the mid of the Haya, portrays detaching of individual matters along with inner self where individual-body stuff segment a modern shape of decaying whereas the inner self anticipate everlastingness proceeds to sustain oneself inner essence. In focusing at the death with an African view, someone can slightly object except concur with the famous African Sage who argues that death is highly generic reality; the most sensible being of all beings. It is an inescapable counteraction which challenges every human being, human race as well nation; that highly inconsistent and unintelligible truth of all truths. In setting deadline to an individual existence, dying leaves its feelings on people identity. Prior to such unavoidable prerequisite, a person can't assist other than perceive that survive, so zealously wanted, is other than a breakable as well elusive better. Usually, no such things either observance or incident that needs remarkably ritual, luminosity with utmost grandeur and solemnity.

According to the Bahaya, there is constant and everlasting communication with affinity among the living as well the living dead visible and invisible ontologies. Spiritually the departed is considered to be residing in the cosmology untouchable creatures, strongly interesting in developing state of living in the world of the vivacious being. Human being absolutely do not die for survive at one time in its original corporeally ceased, alternatively, handful surpass to internal life to dwell in the residents of deceased (Mbiti, 1990; Bujo, 1998). The trust here is based in the real existence with impact attributed to departed, the ancestors in the existence of the people in the community. Inferred in this is considered as an incorporeal inclination. Sanctity with regards to indigenous people by means of manifestation an essential component of heavenly transcendental coalition. The essential being of the soulless corpse crop up incorporated in conjunction with extraterrestrial transcendental integration. The inner being is then a part and parcel vital spirit that institute the fullness of the celestial unification. Living as an entirety involve the wholeness of each one of the beings, alive and living dead. Deemed in this context, indigenous people do not remain visualize dying along with life as two divided part, as an alternative, one can find a pleasant sounding and reciprocal coincidence in the middle of the two divine sparks (Ramose, 2002). In fact, death seem to be a drawbridge between the worlds of animate beings as well spiritual world with the ontological divergence of an individual demands rituals that are aimed at joining the two worlds. Those rituals performed just conform the alteration of the departed to another situation of life. This indicates that Africans have faith in immortality, on this account Africans struggle to maintain good relationships with their forefathers and mother. The Africans strongly believe that dead are candidate of turning into ancestors who will proceed to guide the lives of their remaining relatives.

People in Africa suggest that, eternal rest marks a next stage makes no attempt to divide way of life evolutionary operation with platform. Also, death is a transformation directed toward divergent stage of entity. Usually deceased outclass to form joint everlasting life as well lives in the middle of community of inner beings (Nobles, 2006; Ugwu, 2009). This indicates that existence is a pilgrimage. It is the final rite human being has to go through on earth. Dying marks a phase of detachment in individual level of living into another which is divergent in nature from the first one position on earth. Then, it stands on both the world of animate and soulless entity. The only immediate changes here is decompose of the material body but the spirit moves to another stage of life as a means of alteration from one situation of entity to some other. In African context, death is one of the final transition phase of life demanding passage rite (Nwokoha, 2020).

Dreams are means of conveying which nurture those indestructible link. On account of Africans, the deceased are indivisible as well important part of their being. In this way Africans carry out rituals on the edge of grave for instance, that they don't consider to linking with the ceased individual's spirit (Mekoa, 2019). People interact with the deceased as a person conveying to his/her relatives, not the body of their deceased relative. This is an ample evidence that living deceased are considered as sincerely as well legitimately living among the living with having an impact on the family members.

### **3.4. Africans' Spirituality**

For Centuries Africans have well known for their spiritual views about visible and invisible universe. In fact, the spiritual view of Africans is profound, inclusive as well more universal idea which regard all living things including visible nature as importantly connected to the invisible spiritual world. In this respect Africans are deeply spiritual people. The Haya, in paying attention during burial as we saw, demonstrate nothing apart from acknowledging that the living can't take no action without aid from the spiritual world. It is a demonstration of humility and a means of displaying honor to the deceased by consigning everything into their hands. In the divine sight of the Haya, an individual is never regarded as composed just matter, restricted to life of this world but in reverse the existence and power of a spiritual attribute in righteousness of which living beings is usual interconnected to the eternal life is powerfully considered as well acknowledged.

Accepting the significant of the concept about Supreme Being and his existence in the invisible world perspective of African lifestyle, subsequently Pope Paul VI put in writing that this concept:

“Recognized rather than scrutinized, lived rather than contemplated on, is conveyed in every distinctive ways from different lifestyle. However, the reality remains that the existence of God penetrate African life, as the existence of a divine being, human as well mysterious”. While, Africa religion was not considered as a real religion by missionaries, in this way, it was named heathenism, a religious belief of the uncivilized.

### **3.5. Rituals**

The phrase ritual stem from Latin word denoting the rite. Technically can be referred as a considerably symbolic functions that confabulate transcendental substance with meaning on determined life circumstances or experiences. Rituals are strong tool of meaning of life's circumstances as well they provide the chance to accommodate and convey emotion. Analogously transcendental importance of rituals is normally communicated within a community, thus a group

is permitted to join together, observe as well clarify circumstances for their own survival. A ritual impose a specific collaborative (Mwandayi, 2011). The reality is that just prior to history's written testimony; ritual shaped the core of unsophisticated societies.

Religiously rituals are significant that people act in suitable events, normally following strictly stipulated models. Rituals are the real demonstration of belief. African adherents, as well as a matter of fact followers of entirely faith, identify that people are obliged to manifest their trust in certain aspect. They always perform through adoring the giant deity, alongside doing worshipping to deity, as well appropriate consideration to other fellowmen.

Devotion, music including dancing increase the efficiency of ritual procedures. Sacrificial lamb as well offerings assist to authenticate the connection between the Superhuman Being, super humanity including humanity. Rituals occur through community celebrations with festivals for the aim of divine sanction, refinement together with communion. Their act assists to connect humanity with Divine Being. People together with deity are continuously interconnecting through ritual, offering and prayer, but mainly by way of professional life. In association with Africa, individuals in the community, culture, together with religion are tightly tied together.

### **3.6. Prayer, Invocation, and Blessing and Solution**

In Africa religion there are countless prayers. These are very common since it has fixed form. Prayers are mainly addressed to God Himself. It usually accompanies the ceremonies and rites. Normally, it is expressed typically in symbolic action, dance as well ritual (Fuller, 2014). People in seek of spiritual help for different human core requirements address their prayers to the Supreme Being. Someone pray for profitable work. They pray to be released from troubles. People normal handle supplications of anyone but not both of explicitly and implicitly on account of intercessors in favor of fully transcendental help at the deepest achievable level. They supplicate in praise, they pray in triumph, as well they pray in thankfulness.

In this invocation is requests made to God for one's immediate demands or needs. For prayer it is not necessary to go along with sacrifices with subscription. It is one of the popular act of worship and most Bahaya's prayers and invocation are normal addressed to God while few to our fore fathers or other spiritual beings which serves as intermediaries. Intermediaries includes priests, prophets, oracles, seers, medicine-man as well diviners. These are considered to be very near to Supreme Being. Praying is reported to all Bahaya people even though the actual prayers have not been recorded in our daily activities.

When Haya old men or women rise up in the morning, usual they kneel facing south and pray to their ancestors, spitting and ask them to let the day begin as well end safely. An elder pray "Ho God of our ancestors have mercy on us. Guide us to good things as we begin a new day. Thank you, our God". This is a common prayer among the Bahaya people. Similarly, Galla like Bahaya, make their prayers and invocation to God. Usually pray in the morning and evening, by asking Him to guide and sanctify the day, to protect their livestock's, crops and their family member in general. Among of the common prayer include, "Ho, God, thou host offer us a safety day." Also, the Bahaya pray when there is a serious issues such as sickness, before start a journey as well hunting, usual ask God to heal the sick, to protect them in journey and gave them success in hunting. A person may pray "ho God of ancestors, great Father let all we are going to do be well though your power, since we are going to fulfil our duty.

The elders are usually referred as the guardian of wisdom, which is the fruit of experience of life and his constant relationship with God (Katonda means creator). In case of an occasion of feasting such as a marriage, initiation and funeral prayers are invoked and the deceased or the absent family members are remembered. It is believed among the Bahaya that the ancestors pray and participate actively in moment of worship together with the living. During the special occasion such as ceremonies, items like food and drinks are set aside also for them. Always prayer seem to be in the first person plural, for instance we come to you or we have come to your original area or you who has spoken to our ancestors before us.

For the Bahaya, before starting sowing every year in the beginning of September, under the guardian of old man or women who choose a special area for prayer. A bowl or dish is always placed before the altar into which every member of family puts some seeds, hoes, axes and other instruments so as to be blessed by supernatural beings. An elder kneels before the altar, facing south, holding his or her hands together, bows down and pray to God as well inventing ancestors to bless the seeds and instruments. After this ritual, then the procedures of planting the seeds may start at any time, since there are sure with blessing from supernatural power.

Sometimes the prayer are conducted to request for general well-being for instance, physical fitness, to keep secure from danger, success as well richness. Other intercessions convey thanks giving Absolute Being as well ancestors,

including in rare instances individuals convey their belonging or occupations to the divine. In other hand people surrender to God what they are and what they have. While, other intercessions are contacted directly to Supreme Being, while in few cases are addressed via the interceder of the inner being with ancestors. An individual may pray to God, but always the elder in family or community leads a prayer on behalf of the family or the community. When praying, some instructions must be followed, those who are assembled must show great respect to God or supernatural being by kneeling or standing in humility manner by facing altar prepared by elder and at the end to clap their hands as a sign of respect, agreement to be committed and to be faithful to their prayer.

During prayer the Bahaya believe God to be omnipresent means to be ever closer to them, so in this context He is ready to respond to their need within a short time. Also formal blessing are another category of prayer, but as a formality, the one who pronounces the blessing to someone should be older or of a higher hierarch than the one who receives it. The younger person may ask blessing from his father or grandfather before or she starts a serious activity for instance, before going hunting, starts a journey as well sitting for examination when someone is schooling. The prayer can be presented in the form of “may our ancestors go with you, may God assist you in your journey, God protect you and keep you safe until you your children’s children, may God give you enough fruits wherever you go, and may our ancestors bless you”.

### ***3.7. Miscellaneous Acts and Expression of Worship***

ART are found in names of people as well places. In Africa, each ethnicity has a name for the Divine Being. For the Bahaya people it is customary to give God’s name into children’s name. God is invisible, and then God’s name is given to a son or daughter, to remind His permanence among the people. Boys are given names such as Bylugaba, Byakatonda and Byamungu. While girls are given names such as Mukaruhanga and Mukamungu. All these names are showing the presence of God among His people. In this context, God remains a super being of whom everything acquire meaning. These names are sign as well symbol of worship, in some cases signify that the child has been an answer to a certain prayer, so that parents want to give thanks to God or ancestors for the new creature, and on the other hand signifies a particular situations to God which may take place during the child’s birth. Also, such practice of giving God’s name to children is very common to people from Rwanda as well Burundi. For these tribes name their children Ntawuyankira-meaning that no one can refuse or ignore God His way, Bizimana-meaning God knows everything (Emefie, 1981). Burundian and Rwandese when wants to express gratitude they name their children like Ndibokubgayo which means I am living because of God, Ntirandekula which means God has let me drop yet. Also, name can still express parents’ confidence in God, names like Byengozi and Niyibizi meaning God know all about in our life. All these proves that how African societies especial Bahaya in Tanzania use names to worship. In this context, there is only one such being and He is accountable to no one. His essence is to give life, since He is life in itself.

Proverbs is another way used by Bahaya to express their ideas and feeling about God. Also, through proverbs we find some remains of the oldest forms of Bahaya tradition religion as well philosophical wisdom. The Bahaya can warn a proud person, saying, the harmer is not old than stone or they may say the instrument is not greater than its designer. When they want to encourage a person, they say that God knows the things of tomorrow (Tradition proverb-Bahaya). When a person is in crisis, the Bahaya comfort a person by saying that the enemy prepares you a way to escape.

God is also worshipped through special songs intended to give thanks and praise to Him. In a number of instances tradition worship assembling including offerings are always along with intonation with the property that there is also assist to pass ancestral spirituality message arising out of one generation to the next, but also helps to strengthen confidence and solidarity among the assembled. Some songs are used in ceremonies such as marking the birth, initiation, marriage, burial, pacifying babies. For the Bahaya music, singing and dancing are among elements which reach deep into their inner most parts of their religious beliefs, and sometimes an extraordinary things reach the assembled trough musical inspiration which otherwise may not be readily. This part is very interested, since there are some songs when they sang them, an extraordinary things beyond human capacity happen, it is very powerful. Children are not allowed to singing such kind of song. This is another way used by Bahaya to worship God.

### ***3.8. Religious Intermediaries and Specialist Among the Bahaya***

There is a category of beings that are usually unseen. They are contrived by God, less authoritative than God as well more authoritative than common people, hence in power, they are in the midst of God and people (Fuller, 2014). It is quite clear to the Bahaya that man should not, or can’t, approach ancestors or God alone or directly, but through the reconciliation of remarkable person or other essences. For the Bahaya, it is the traditions for the young one to speak to their fathers by means of their mothers or senior brother and sister; such technique is applied to God when someone wants to communicate with Him. Before as well during colonialism, African chiefs were having a dual play in community,

for instance, Chief or King acted as intermediaries, while currently the community are using respected elders or household at the family level. The duties of intermediaries are connected in giving sacrifices, offering, prayers, conducting rites and ceremonies, giving advice to the younger, and above all fulfilling their duties as religious intermediaries between man and God or ancestors. Sometimes, these intermediaries receive special messages from divinities, spirits or ancestors through possession or dream and to pass that information to their community. These have both explicitly and implicitly access to unseen block of the world.

### 3.8.1. *The Ancestors*

As in indigenous patron holy person do not result in actual sanctified; those people preferably honored as a result of the due people engage in conjunction with Haya ancestry. Those individuals are Haya's descendant being survived into adulthood prior to pass away. It is acknowledged that not each person who dies turns an ancestor. He/she has to have had a role of power. He/she had to have adult children relying on the tribe (Okeke, 2012). The spirits of ones who ceased and return to life are the ancestors. Forebears considered to be member of community in that pertained at that moment were living. At present are deprived of the shape by way of dying, in order that they may rescuer with increased energetic for assisting community members. It is considered that they continue to participate in activities of daily living of community (Mbiti, 1990). Antecedent are mostly accepted over five descendants, whenever the recall of these ancestors disappear and they are acknowledged to be precisely dead (Beyers, 2010). The spirit of living-dead then turns an impersonal spirit living in the inner life. These ancestors receive honor as well worship on condition that the community continue remembers them. Exclusively individuals who are recalled are worshipped. The names of the ancestors are sometimes unremembered and for fear of them, when adoring either the priest or head of household would state the word even you someone we don't know. Forefathers continue to interact contact with offspring's for considerable time.

On the other hand, the ancestors acts as the conciliator between the Diviner Being and human being. The place of residence of the ancestors is not well known. Some suggest that in the caves, in the trees, tomb, underneath, in the elevated places. The successful means to consult the ancestors is through offerings done either by the head of household or chief priest. The materials used are usually meat, blood and self-brewed beer among others. People are not aware either the ancestor will do them evil or good. Hence, it is significant to satisfy them or be in touch at all costs. In addition, living-dead can lead either to sickness or troubles in the community that would need the Supreme Being or mediator to deal with it. Normally, wherever Supreme Being are consulted, the forefathers would say the people have committed something wrong in the community. Africans adore the ancestors taking into account the response the deepest desires of their relationship with their relatives.

### 3.8.2. *The Spirits and Divinities*

Spirits and divinities also, play a big role as intermediaries among the Bahaya. These spirits are known as "Abachwezi", each clan has its own spirit. The spirit for "Abasinde" clan is known as "Kaigi". The main task of spirits is to perform as intermediaries between Supreme Being and human being. Sometimes, the Bahaya use animals such as serpents as their intermediaries between God and His people, but this kind of intermediaries is very rare when you compare with other intermediaries. Not all serpents are used as intermediaries, but there is special one which has status of being intermediaries, they are very unique and are protected once they are seen in society. Also, there is other societies consider animals to be the intermediaries between God and man. Also, Mbiti (1990) says that the Turus consider the python to be an intermediary position between God and the departed, and the Igbira believes that animal spirits, together with human spirits, serve as intercessors in the middle of Supreme Being and people.

The deities are created by Divinity. Within Buhaya community in Tanzania, rainmakers are considered as deities and are closest successor Supreme Being, yet originated by Supreme Being, who handled the world in their possession for reworking. All of these deities are agents as well work as intervenor in the middle of Diviner with lie-in heavens, inclusive of people. As they do not have authority by themselves, besides whichever the Diviner authorizes them to perform. So far they possess an important significant with regard to the orderly purpose of the world is concerned (Adamo, 2011). Specialists like such as rainmakers are found in Bahaya tribe. They perform their work in consultation with God or ancestors, through prayer, sacrifices and trust. It is believed among the Bahaya that the specialists like rainmakers get their knowledge and power from God, and people still believe that God appear to tradition chief priest in dreams.

Moreover, elders have status of intermediary between man and God. They perform religious activities like rituals for their homesteads, sometimes may be asked to partake in tribe level, either officiating or helping the chiefs in giving sacrifices, offerings and prayers. Not only in Bahaya tribe were elders act as intermediary, but also in other tribe like Akamba and Gikuyu in Kenya. Mbiti argues that older person have extensive sasa, whose sasa extends stretch to the



inside of zamani phase including people transcendental near to Supreme Being than normal people, in consequence to young generation (Mbiti, 1975).

The living-dead also occupy a unique position as intermediaries in Bahaya tribe. The concept is based in the transcendental stand in the middle of the inner being with man, as well Absolute Being including man. Due to this better placed the ancestors compose broad set of intercessors compared with other intermediaries in Bahaya tribe. The ancestors and the deceased perform human bespeak, requirements, prayers including offering to Absolute Being. Also, even other tribe in Africa consider the living-dead as their intermediaries such as Ngoni-Mozambique. Also, Mbiti argues that they approach Him, therefore, through their living-dead and departed. This they do by reciting the names of those whom they knew, who in turn are expected to intercede with their more remote forefathers, and these do the same until the message finally reaches God (Mbiti, 1978). Moreover, the Shona and Bavenda in Zimbabwe consider the living-dead of the certain royal families as intermediaries between God and man, also the Luo in Kenya that when the deceased have been well buried, they pray to Supreme Being to bless their families whom left on earth. The position and function of the intermediaries are respected in Bahaya tradition religious life, in that context they strive to create conducive environment for worship as well good conduct between man and God. Human being communicate with his creator by virtue of act of adoring either direct or through intervenors such as elders or spirits.

### **3.9. Occasion and Place of Worship for the Bahaya**

ATR are instituted in rituals, rites including festivities of the people, in temples, sanctuary and spiritual items, in art including symbols, in music and dance, in idioms, perforates and insightful words. The Bahaya give sacrifices and prayer at one or more by depending the situation such as the rites of birth initiation, marriage, burial ceremony and harvest festivals. Also, time of difficulties such as drought, distress, people turn to God in prayers, sacrifices, offerings or even invocations. Sometimes people before begin a serious journey may conduct prayer or sacrifices for the safe journey. Other tribes in Africa offer their sacrifices in different occasion compared with Bahaya. For instance, the Banyoro and Bushmen mark the new moon with religious ceremonies in which call for infinite's spirit affluence. Before the Lou construct modern houses, they make subscriptions to God with ask Him to sanctify the new homeland; the Ashant consider Thursday as a sacred day, and they do no work on that day (Mbiti, 1978).

For the level of individuals among the Bahaya there is no limit for an act of worship. A person can pray before meal, during illness, waking up in the morning, and when a person searching for lost properties in that case a person may appeal for assistance from Supernatural Power. This may be in the form of prayer or invocation. Time for worship as mathematical time is concern; there is no specific time for worship. Bahaya turn to God or ancestors at any time and wherever there is need. Those who acts as intermediaries like; rainmakers, elders and chief, turn to God at many more occasions compared with common people in society. Places like shrines, temples, altars, and groves are used for public sacrifices and players. "Trees are found at the centre of Akamba and Gikuyu shrines, also in Burundi shrines are allocated under special trees, and these trees and then kneel to, shrines are found all over the land of the Yoruba, and some divinities and spirits have additional shrines as the face of the divinity concerned.

Altar found in Bahaya community are considered as a sacred place where sacrifices and offering are celebrated. It may be found either inside the shrines or elected place for sacrifice and offering. For the Bahaya's are always selected on the right side of the door outside made with small sticks and other tradition ornaments. Similarly, other tribes construct altars for offering these tribes are Based, Shona and Butakas, also used caves as place of worship, many, like the Gikuyu and Shona, have sacred mountains, some like the Idem and Ila use crossroads or threat holds of their houses as sacred places where they make their offerings and players.

Sacrifice and offering are essential element for worship for Bahaya. The thank offering, in term of animal, is communally consumed by all people who are participating in the occasion. Each person who in engage in ritual slaughter, play a part actively with deity as well existence of Supreme Being. By way of involvement acquitted with offering, everybody involved acknowledge Absolute Being, owned by them as shepherd and authentic source of intelligence. Prayers, invocations, blessing solutions form other elements of worship among the Bahaya. These forms usually accompany the ceremonies and rites. Miscellaneous other acts and expression of worship, these are just expressed in terms of God's name given to a son or daughter, to remains His presence among His people. Religious intermediaries and specialist in Bahaya tribe, the duties of the group act as a bridge between man and God. Occasion and place of worship depends with the intention and circumstance of person or group of people.

It seems that man is both a corporal and a spiritual being contemporaneously. Undoubtedly, the Bahaya's surviving earth which includes the living and soulless corpse, that other pair are correspondingly real. Also every event seems to have clarification, particularly in relation to deals with immoral, a catastrophe if not eternal rest, on various occasions with root ascribed through divine realms.

#### 4. Conclusion

The evidence confirm that the greatest desire of the Bahaya and Africans in general is to reach eternal life and to know God in His totality. And the aim of African's culture lies for union with God and for the eternal life. ATR enter into every aspect of life of the Africans and it can't be reviewed in separation. Its analysis should go jointly with the investigation of the community who exercise the religion. The person is engaged in a religions association which commences before birth and everlasting after his death. For him, as a result the substantial inhabitants of which she/he is member and parcel to be trained in sacramental play.

The study revealed divine unity, dominance, omnipotence, infinite wisdom, and paramount deity are at the heart of the classical Africa's society. African conventional religious adherent and their frames of references perhaps is a type of yardstick for most of the faith based adherents. Remarkable idea of polytheism is inborn in reference to African's zealot believers as well conceivably referred as an acceptable yardsticks congregant operators as they act in accordance with this idea accordingly. One can find numerous as well confines of connection with various monotheistic adherents on the universe yet the congregant believers of the African's community are absolute fully considerable with influence for multiple adherents desiring to have a strong worship in the divine unity. On the other hand the study rises some controversial questions: Should Africans continue adoring foreign religion? If yes, are they not betraying their ancestor when are converted to foreign religion? Scholars with high caliber such as Akinwande Oluwole Babatunde Soyinka and Okot p'Bitek argues that to be converted into foreign religion seems to be betrayal of the ancestors since Christianity or Islamic is not an African indigenous spirituality.

Also, the study reveals that, religion is so deeply ingrained in the daily life of traditional African that it is concerned with unattainable to separate it from another dimensions of the culture. In African society religion is the powerful influence on people's ideas, deeds, together with lives. Tradition faith of course not the merely faith instituted in Africa at present. Yet, their solely creed that can declare experience stemmed in Africa. While the rest religions found in Africa have their sources in other parts of the world. Something very interested is that, all people of African heritage are confined to ecclesiastical tradition by the plights of culture. Their surroundings shapes their spiritual feelings with ideas. In spite of they may turn to other religious, people cannot give up their African-ness is tradition religion. Even though they are either Catholic or Protestant, or Orthodox Christians or Muslims, as multiple Africans are, they have established their awareness about spirituality as a whole on the grounds of their African ancestry. Having grasped what is ATR, our fundamental question is: Why does God hide Himself and still wants to be known by man?

#### Abbreviation

ATR: African Tradition Religion

#### Author Contributions

Peter Mwemezi is the sole author. The author read and approved the final manuscript.

#### Conflicts of Interest

The author declares no conflict of interest.

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