

Cultural Education on Household Stability in Kibaha District Local Communities: Provision and Management Perspectives

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ABSTRACT

Household is one of the vital sectors that without it no society can function. It is the basic unit of society where individuals cooperate and compete for resources and a primary place where individuals reproduce societal norms, values and beliefs. Generally, the study explored the role of education culture in influencing household stability in local community. Specifically, the identified cultural activities conducted with household organization, determined factors that influence members of household to engage in cultural activities, and investigated strategies that may help in ensuring household stability. Purposive and random sampling methods as well as case study design were employed. Data collection methods used were interviews, observations and documentary analysis. Cultural activities conducted by people were revealed to be initiative rites/ceremony; arts, tradition and night dances and these were impacts on activities in household and community. Findings revealed that, most of people in Kibaha local communities engage in cultural activities due to their belief and economic reasons and culture create more family stability than the family problem which is associated with. The conclusion is that cultural education in important for community development and stability. It is also recommended that local government and private institutions should make efforts to ensure that cultural aspects are there to stabilize the household and not to destroy it.

Keywords: Culture, Education, Household and Stability.

INTRODUCTION:

The origin of human social organization has been associated with the formation of the simplest unity of society known as band, in which members of society are held together by sentiments of common membership, expressed and reinforced by informal institutions of sharing, gift giving, ritual, and participation in dangerous collective exploits. Early human society had the sort of socio-cultural intergration which anthropologists categorised as the 'band' a flexible association without permanent membership. Generally band are recognized as a simplest form of social organization among human and they are presumed to predate other forms. (Bogucki, 1999)

As hunter and gatherers, the structure of human societies was simple, consisting of nuclear families of parents and their offspring organized in small bands that moved about territory in search of food. If there was more complex structure it consisted of the common culture among bands within a territory and possibly weak ties among members of different bands (Turner, 2003). Human societies are a response to variety of pressure generated by the forces of population, production, reproductions, distribution and regulation, the structure of the society varies depending upon the values/morals for these forces. When human social environmental change, that is to say when population increases, production increases, reproduction and regulations increase, the nature of societies and conventional morality also changes, these changes lead to the change of attitude and behaviors of societal members through learning by experience...

According to Turner and Marynski (2008), one part of changes was biological but another part was social culture as layers of symbols system were formulated to enhance the expanded emotion and cognitive capacity of the society and this was influenced through informal education. In this case, due to changes on human social environment, is where new form of relations among male, female and offspring in the form of nuclear family was established, with these changes came an economy built around division of labor in family and religion community build upon the neurological and culture base of the band and the community of bands occupying a home range.

Hajnal (1982) contends that, household formation was characterized by rules of normal household formation behaviors such as late marriage for both sex, after marriage a couple are in charge of their household (the husband is head of household) and before marriage young people often circulate between households as servant. Other rule of joint household are early marriage, young married couple start life in a household where an old couple is and remain in charge of the household (such as widow or widower) and inheritance after the death of the head of the household.

Households as fundamentally care institutions that differ across cultures and change over time, contribute to the basic economic survival of household members, something that lead the structure of household frequently adapts to the economy, and cultural ideologies. When societies grow and become more complex and stratified the nature and quality of life among household changes basing on changeable economies and the particular position of the household within the economic system. In Tanzania, the main challenge that faces households is poverty, unplanned settlement, early marriage, malnutrition, drought, flood, corruption, HIV/AIDS, street children and inadequate infrastructure: all of these are underpinned by difficulties with regard to provision of cultural education (UNICEF, 2009).

STATEMENT OF THE PROBLEM AND RESEARCH OBJECTIVES:

Household instability in Tanzania was noticed since independency where poverty, ignorance and diseases were a great problem. However, several effort has been done to deal with the situation, the implementation of National Strategy for Growth and Reduction of Poverty (NSGRP) of 2005/06-2009/10 whereby its second cluster aims at improved quality of life and social well being through education, health, water and sanitation, human right, decent shelter and human settlement, culture and development, social protection and wellbeing of the vulnerable groups (URT, 2010). Tanzania Social Action Fund (TASAF) initiated in 2000 as a poverty reduction strategy by improving social service delivery, capacity enhancement, address income poverty for poor able bodies but food insecure household. (URT, 2011)

Despite these efforts still household instability is at hand, as according to the Household Budget Survey report of 2013, the household survey conducted on 2011/12 shows that, there is problems like lack of intensive and extensive education, inadequate basic needs within household members, this is associated with the increasing of household size. However, the role of culture on household stability and the extent the government has been providing them education for continuous survival is hardly analyzed.

Since, household is one of the vital sectors that without it no society can function and culture is the centre of the social order and development of each society it is necessary to find out the role of cultural education on household stability. If the role of cultural on household stability is not recognized the social-economic development opportunities that would otherwise be available for household will become foreclosed and affect the well being of household and nation at large. Therefore, the general objective of the study was to explore the way culture influence household stability in Tanzania local community. Specific objectives were to: Identify culture activities conducted with household organization, determine factors that influence members of household to engage in cultural activities and to investigate strategies that will help in ensuring household stability.

THEORETICAL AND EMPIRICAL LITERATURE:

Theoretical Literature:

Culture in Broad Context:

Nowadays culture is largely measured as the attitude, beliefs, values, and practices accepted by members of group or community. Culture includes everything that is manmade; technological artifacts, skills, attitudes and values. It is integrated sum total of learned behavior traits which are manifested and shared by the members of society. The nature of culture is that complex which includes knowledge belief, arts, morals law, custom and any other capabilities and habits acquired by man as members of society. (Lawton, 1975)

The uniqueness of culture are; Culture is learned not inherited it derives from one's socio environment not from

one's genes (Spences, 2012), it is passed from generation to generation through language gaining and socialization in a process called enculturation. Culture is also taught by the explanations people receive for the natural and human events around them. It is a collective adaptation to specific set of environmental conditions and cultural behavior pattern are reinforced when a group is isolated by geography or segregated by socioeconomic status. Culture also change overtime, from place to place and respond to social dynamic. (Kittler, Sucher and Nelms, 2012)

Culture is shared by at least two or more people within society, for an idea, a thing, or a behavior to be considered cultural; it must be shared by some type of social group or society. (Spencer, 2012)

For example, values, traditions, customs and beliefs are all shared by man in a social situation. Culture is integrated in such a way that all aspects of culture are interconnected with each other, the development of culture is the integrations of its various parts, example values systems is interlinked with morality, custom, belief and religions. It also vary from one society to another and each society have its own culture and ways of behaving. As it is stipulated in the constitution of UNESCO (1945) that Since wars begin in the mind of men, it is in the minds of men that the defenses of peace must be constructed'. Thus, the mind of men are controlled by culture values that are made up with standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable in a community or society, these values control the altitude and perception of individual.

Tanzania like other colonized country her culture was much disorted by the colonial rule which imposed new culture informs of new foreign languages, beliefs, values, lifestyles and traditions. Colonialism suppressed local elements of culture and separated people from many of their cultural practices by imposing different legislations and institutions with the objective of protecting their own cultural. (Arowolo, 2010)

An over views of Household:

According to Blanton (1994), household refers to a group of people co residing in a dwelling or residential compound and who to some degree share house holding activities and decision making. It may consist of two or families with largely separated budgets, so long as they are co resident and continue to share some house holding activities. White and Masset (2003) contend that household is a centre for measuring income poverty and construction of income poverty profile by comparing household with a poverty line for the particular country, all these are done through the analysis of household budgets.

According to Hajnal (1982), household varies with economic condition in particular that the rich can maintain large households than the poor. The essential characteristics of household are that, members take their meal together or sharing meals deriving from a common stock of food. (Corbett, 2004).

In this regard, is a basic unit of society where individuals both cooperate and compete for resources and a primary place where individuals confront and reproduce societal norms, values, belief, power, and privilege the household influences the way society is structured and organized.

Household as a social institution is those population-wide structures and associated cultural (symbolic) systems that human create and use to adjust to the exigencies of their environment. Without institutions, human do not survive and societies do not exist, institutions are thus fundamental to the viability of humans as a species. (Turner, 2003) Blanton, (1994), household is a major arena in which social reproductive strategies are played out as is true in many societies. In his study based on how social and cultural factors influence the way household make decisions about houses they live in, he come to found out that house form is not simply the outcome of a cognitive model found in each local cultural system, but rather reflects the interaction of both cultural norms and decisions of members of households.

Issues Influencing Family/Household:

Household like any other social institutions faces different challenges like divorce, where marriage conflict emerge among couples which lead them to end their relationships and being separated due to different social-economic factors, as it is explained by Turner (2003) that even when there is clear and powerful kingship rules, marriage in all societies may become unstable.

National Policies, Regulatory and Institutional Framework Relevant for Household Stability :

In Tanzania there are many policies and regulatory authorities who are relevant for maintaining household stability, among of these are:

National Health Policy:

The Health Policy is aimed at improving the health status of all people wherever they are, in urban and rural areas, by reducing morbidity and mortality and raising life expectancy. Good health, i.e. physical mental and social well being, is a major resource and economic development (URT, 1990). This is done for the betterment of members of family and household so as to ensure that they are physical and mentally fit, by doing this the National health policy help in maintaining household stability because no household can be stable while their members are sick. (URT, 1990)

National Educational Policy:

Whereby among of its objectives are to guide and promote the development and improvement of the responsibilities of the citizens of Tanzania, their human resources and effective utilization of those resources in bringing about individual and national development, to promote the acquisition and appreciation of culture, custom and traditions of the peoples of Tanzania and to develop and promote self confidence and an inquiring mind, an understanding and respect for human dignity and human rights and readiness to work hard for personal self-advancement and national improvement. (URT, 2014) all these objectives help in improving household stability in one way or another.

The Nation Community Development Policy:

As it is recognized in the Tanzania nation community development policy that the major objective of the policy is to enable Tanzanian as individuals or in their families and/or groups/associations to contribute more to the government objectives of self reliance and therefore bring about development at all levels and final the nation as a whole. (URT, 1996) Also other policy objectives is to make families responsible for making decision on how to use their resources in implementing their development plan and to help the community to participate more effective in economic activities by producing, exchanging or using products or services. (URT, 1996)

All these objectives aims at promoting socio economic household stability simple because no community could be stable while household within that community are not stable.

EMPIRICAL LITERATURE:

The research conducted by the European research network on the relationship between culture and sustainable development between the periods of 2011-2015, its main objective was to highlight European research across its members' countries in order to provide policy makers with instruments for integrating culture as a key element of the sustainable development. Action's network was composed of around 100 researchers from 25 countries within the EU, with participants as well from Israel, New Zealand and Australia. It held a wide variety of disciplines and fields of research, ranging from cultural, humanistic and social sciences, through political and natural sciences to planning. The analysis reveals that culture is not just the subject or object of cultural policy; it should also inform and be integrated with all other policies, for the economic, the social and the environmental, and for the global and the local.

All the best and most successful policies are (although not necessarily consciously) culturally informed. Policies dealing with education, tourism, research, cultural diplomacy, social policies, and city and regional planning, as well as other areas, can integrate culture in the core of their policy-making to various degrees.

Another research was conducted by Livia Sz Oláh in Sweden and Hungary between the mid-1960s and the early 1990s on gender influences at the familial and societal level and the results shows that as the male-breadwinner model has increasingly been challenged (or even replaced) by a dual-earner family model in industrialized countries in the last decades of the 20th century, male-female relationships within the family operate in a new terrain. While women's economic dependence on their spouses was undoubtedly an important reason of family stability in previous times, the new conditions under which families function nowadays have changed the nature of the relationship between women and men (Oppenheimer, 1994).

Research conducted by Omaryn (2011), on the Impact of Culture on Girls' Access to Science and Technology Education in different countries in Africa such as Ghana and Southern Sudan has shown that there is a strong correlation between career choices and future financial success. Careers in the Science, Technology, Engineering, and Math (STEM) fields pay substantially more than traditional careers, yet females are under-represented in these fields due to different reasons such as household and community factors, parental concern, gender and socialization, and school based factors.

Study conducted in Morogoro Region Tanzania by Malmberg and Sumra (2001) investigated how school students' experiences varied according to school performance in subjects such as mathematics and Kiswahili

and several socio-cultural factors like parental educational level, gender, age, religion, and home language. The findings showed that high achieving students experienced the classroom atmosphere more positively and felt less social anxiety than low achievers. Use of Kiswahili at home was related with positive school experience in the urban sample and related with less use of native tongue in the rural group. Educational level of the parents was not correlated with their children's' achievements. Unlike the lowly educated parents, more highly educated parents had placed their children in higher performing schools. The other study was conducted by Haroun (20101) in Kisarawe Coast Region on the effect of socio-cultural norms on girls students performance in primary schools, the researcher found that initiative rites, traditional dances, early marriages, parents' negative attitudes and expectations towards girls education and negligence of male parents in caring for their daughters were the main socio-culture norms practiced in Kisarawe district.

METHODOLOGY OF THE STUDY:

The study was done in Kibaha district communities and the population entailed all Kibaha people aged 14 years and above. It was from this population 84 respondents were obtained through random and purposive sampling techniques. Case study research design was employed. Data was collected through the interviews, observations and documentary reviews methods.

Instruments used to collect data were interview questions, observation schedule and documentary review schedule as well as questionnaires. Qualitative and quantities data was analyzed based on research objectives. For the case of qualitative data contents analysis was employed during analysis while for quantitative data, analysis involved summarizing the frequencies of variables, differences between variables, means and percentage through statistical tests designed.

FINDINGS, ANALYSIS AND DISCUSSION:

The following are explanations on the findings, analysis and discussion of data based on specific objectives

Cultural Activities Conducted by Household Organizations in Kibaha Communities:

A number of cultural activities were revealed (Figure 1) during the study.

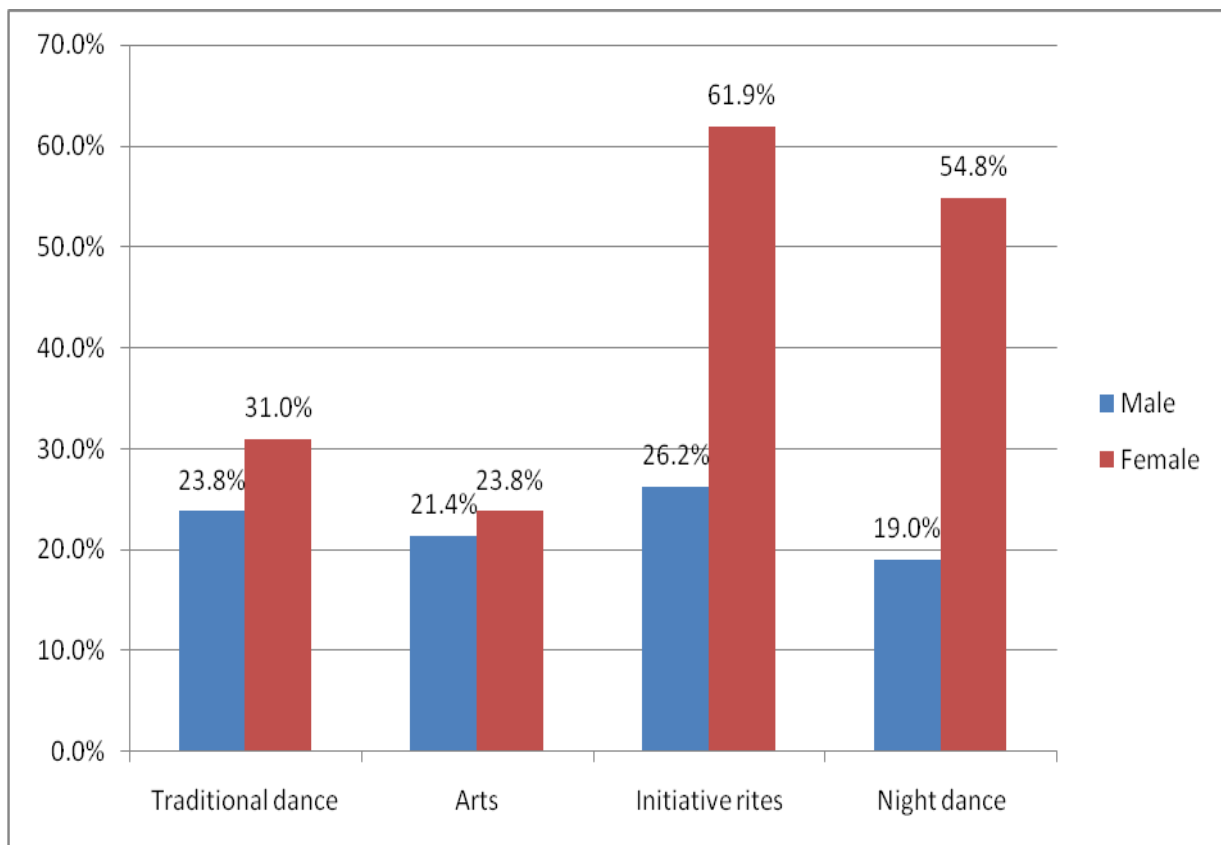


Figure 1: Cultural Activities Conducted by Household Organizations in Kibaha Communities

Source: Field data, 2016

Based on Figure 1 above responses on traditional dance, male 20(23.8%) and female 26(31%) only provided responses. They generally narrated that traditional dance was important part of cultural education to youth. Two respondents (2.2.4%) from a group of male and 10 respondents (11.9%) explained that the dances were accompanied with different songs which contained information about their families, communities, clan and tribes. One respondent (1.1%) from a group of male highlighted that *'..... Songs contains the history of the clans or tribe This makes youths to learn their culture in the informal settings'*. Another respondent (1.1%) from a group of female elaborated further that *'..... young girls learns much from dancing styles and messages embodied in different songs'*.

These findings are in line with Kaborage (2015) who explains that Luo cultural dances in Kenya provide intensive training for men to be active participants in defending their tribes' values ethics and territories. This is also in line with some warrior dances in Haya tribe in Kagera and Masai tribe in Arusha regions all in Tanzania which provides fighting techniques'. Researchers contend that in formal education context, traditional dances have been a source of literature and for development of curriculum at different levels of education.

For the case of arts male 18(21.4%) and female 20(23.8%) only provided responses on this issues. They explained that arts included weaving, drawing, and performance arts. The researchers of observed decorated marts, clothes all of which weaved for the purposes of men and women use. Findings revealed that drawings were on pictures of important communities and national leaders, traditional houses, instruments and equipments which were used by their ancestors as well as those which are modern. One respondent (1.1%) narrated that *'..... many women are doing waving activities and are provided as gifts during ceremonies Many are good in cultural drawings and decorations'*. Researchers positively conceived findings due to the fact that cultural weaving and drawings have been major components of education and development in different African countries such as Egypt and Mali whereby people within and outside these countries are making visits for the purpose of learning and tourism. In light of this, for example, the curriculum for the degree of Bachelor of Arts and Cultural Performance in many Universities in Africa contains a number of elements from African communities. On initiative rites both male 22(26.2%) and female 52 (61.9%) explained that where important cultural education for cultural inheritance and transmission from one generation to another and for right and good marriage preparation and maintenance Eight respondents (9.5%) explained that initiative rites aimed further at nurturing young girls during marriage preparation. One respondent (1.1%) from a group of women narrated further that *'..... girls at the pubic time are kept inside without allowing them to go out, at that time there were being taught on how to be smart, to handle husband and children and how to take care of the house and family in general'*. This is clearly perceived as informal education although separation of young girls from the community for the purpose of providing them marriage education is not different from what is in practice today whereby by in formal education learners are separated from their parents/relatives (at a certain period) and put into buildings (classes/workshops) to learn knowledge and skills for social economic development (Malagha, 2014).

According to respondents 15(12.6%) boys were also kept away from family and get circumcised and taught on how to be hero and to protect their family. It was revealed from 9 respondents (10.7%) that circumcision was done without using medicine for paralysis for the purposes of making those circumcised to be brave and hence to to be able to fight for their communities and the nation. Another cultural activities mostly conducted were night dance (Figure 1) which was mentioned by male 20(19%) and female 46(54.8%). It was revealed from the study that many night dances were conducted during the initiative ceremony soon after the release of boys and girls from initiative rites known as *jando* and *unyago* respectively. On this response, one respondent from female group (1.1%) commented that *'..... this was somehow associated with initiative rites'*. It was further revealed from the study that night dances attracted communities people of different ages and provides ranges of learning to them.

The influence of such activities (Figure 1) was probed and Figure 2 indicates findings.

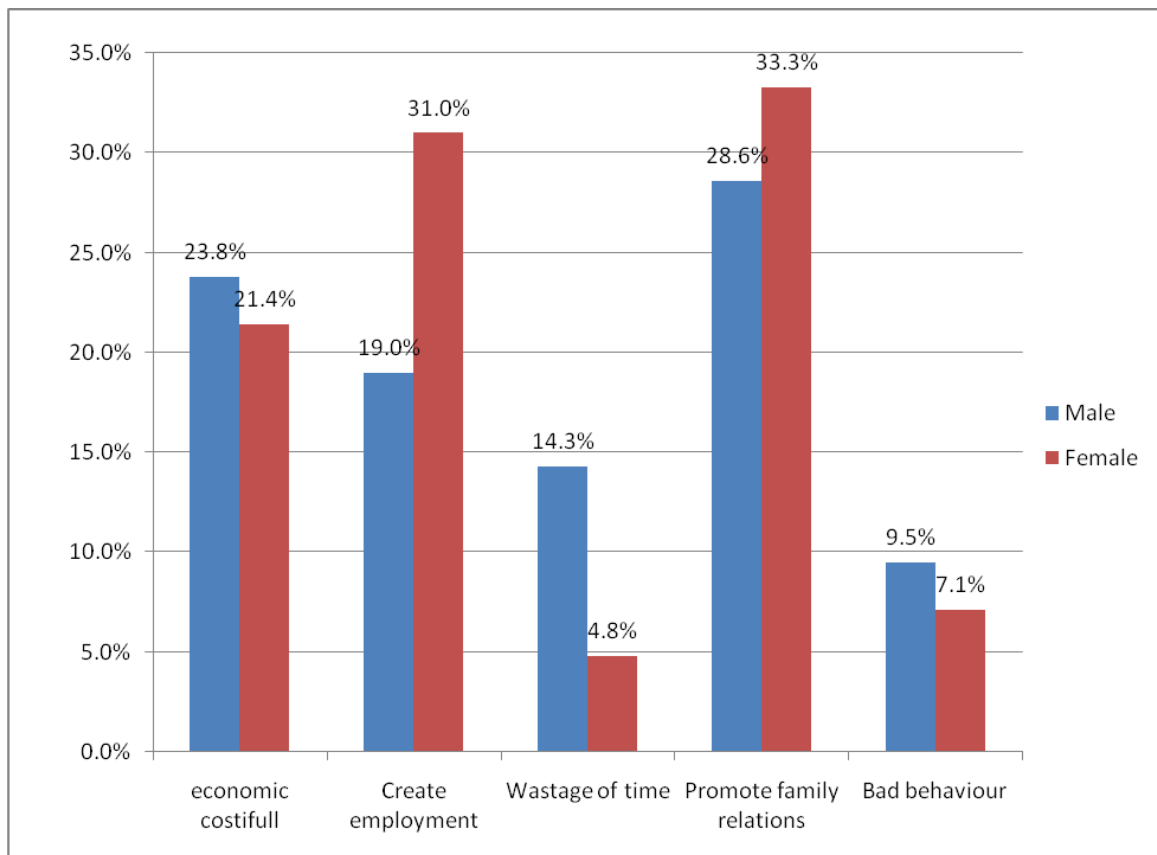


Figure 2: The influence of such Activities to family/Household

Source: Field data 2016

Analysis of data in Figure 2 indicates both positive and negative influences. With regard to positive influence, male (21.4%) and female (21.4%) explained that such activities had economic cost-full. Findings revealed that those who engage into such activities gain different competencies which have values in economic gaining. Two respondents (2.4%) highlighted that those who engage in circumcising people are paid money which raise their economies. This was validated from one respondent (0.1%) who narrated that ‘..... I built 2 modern houses from doing different from participating in different cultural dances in this district’. This was further supported by 5 respondents (5.9%) who confirmed that from conducting circumcisions, they have managed to buy different facilities and instruments which are used in different business. The findings also in line with male respondents (19%) and female respondents (31%), who mentioned that cultural activities created employments. Findings revealed that there were about 15 groups of dancers with cultural instruments who were hired in different occasions. According to 10 respondents (11.9%), each group consisted not less than 20 dancers who earned living from dancing activities. It was also revealed from the study that those who undertook circumcision called ‘ngariba’ earned a lot of money from such employment.

Data in Figure 2 also indicates that female (33.3%) and Male (28.6%) said that cultural activities conducted at Kibaha local community promote family relationship whereby during activities, different families gather and dance together and exchange views. One respondent (1.1%) highlighted that ‘..... this is a time conflict resolution among families’. It was revealed from the study that such activities have resulted into stable peace among Kibaha communities and paved away inter-clan cattle theft and war. According to 55 respondents (46.2%), stable peace resulted into increase in agricultural activities and commence and hence the development of Kibaha communities.

It was further revealed from the study that Increased household income through employment and skills education obtained during initiative rite enable girls and boys to take good care of their family hence develop good relations and family stability at large. Creation of employment through different informal employment opportunities such as, *nyakanga* and *ngariba* (elders who taught girls and boys during initiative rite) are being paid some money by the parents. Respondents 5(4.2%) from a group of female and respondents 9(10.7%) revealed that people who engage in tradition dance get some money to run their life. It was also revealed from the study that Arts also enable people to run their life through performance arts such as film production and

drawings.

With regard to negative influence, female (7.1%) explained that few male who pretended to be good dancers where thieves and a lot of them have been convicted in the court of law and jailed. In light of this, male (14.3%) narrated that during night dances (*vigodoro*) which is conducted during night people engage in some bad behavior like prostitution and theft. The findings were conceived by the researcher to result into and spread of deadly diseases such as HIV/AIDS and early pregnancies among younger girls. On light of this, Tanzania local governments have been enacting by laws to harmonize and managed cultural activities including banning of night dances in order to combat the spread of HIV/AIDS. (Ministry of Local Government, 2010). Respondents 14.4% of men and 4.8% of women who said that conducting cultural activities is wastage of time provided very weak arguments and researchers discarded them.

Factors that Influence Members of Household to Engage in Cultural Activities:

People engaging in cultural activities were investigated and the results are presented in Figure 3.

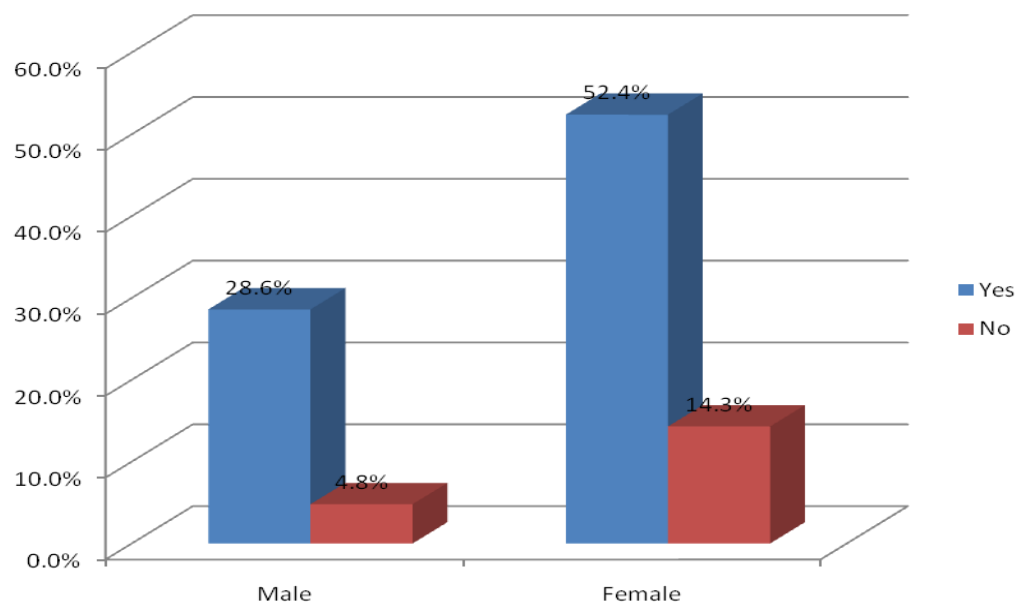


Figure 3: People Engaging in Cultural Activities

Source: Field Data, 2016

Data in Figure 3 shows that about 81% of respondents engaged in cultural activities, whereby 52.4% were women and 28.6% are men, this showed that, in Kibaha local community women engaged more in cultural activities compared to men. Then reasons why people engage in cultural activities were sought. Table 1 indicates findings engaging in cultural activities.

Table 1: Reasons for Engaging in Cultural Activities

Reason	Number of Responses	Percentage
Personal beliefs and rituals	50	59.5
For socialization	20	23.8
Economic	5	5.9
Employment	9	10.7
Total	84	100

Source: Field Data, 2016.

Data in Table 1 indicates personal beliefs to be among reasons for those respondents 50(59.5%) mentioned personal believes was among reasons for engaging in cultural activities. Ten respondents (11.9%) from this group explained further that they believed that only circumcised people (male and female) produce offspring after marriage. One respondent (1.1%) highlighted that ‘..... It is a taboo to may un-circumcised person or to play sex with non circumcised people’.

It was further revealed from the study that only circumcised male can go to war and win as well as being error to fight the lion. Researchers contend that such finding is in line with Mwankenja's (2000) findings in Masai tribe whereby before marriage, a male is essentially needed to go in the bush and fight the lion, kill it and bring to the community leader lion's skin which is further taken to female further as a gift.

It was also revealed from the study that male believe that marrying a women who have been engaging in cultural activities could result into having strong and stable marriage. Based on this belief thirty respondents(35.7%) from female group confirmed that they have been actively engaging in cultural activities for the purpose of getting married (for those not married) and for making their marriage stable and strong (for those married).

Socialization was among reasons mentioned by 20 respondents 923.5%). Analysis of respondents in this group revealed that their ages ranged from 18 years to 35 years which is a range of youths with different ambitions and expectations. They explained that they attended dances to refresh their minds and to get friends. One respondent (1.1%) narrated that '*..... During dancing we meet different people from different destinations and families We exchange views and learn from each other different dancing styles.* It was revealed from the study that socialization resulted kibaha communities to adopt different values and practices.

Data in Table 1 indicates that 5 respondents (5.9%) mentioned economic to be among reasons for participating in cultural activities. They just explained that they participated in order to get money to raise their economies. Employment was another reason mentioned by respondents 9(10.7%). They explained that since employment in the formal sector is saturated, they decided to find employment in the informal sector.

It was revealed from the study that they have registered their groups to the Ministry of Internal Affairs to make their activities formal and legal. Ten respondents (11.9%) explained that they have been earning good money from performing in different cultural activities in Kibaha communities. It was revealed from documents that the number of registered cultural groups have been increasing in Kibaha district as indicated in Table 2 below.

Table 2: Registered Cultural Education Groups in Kibaha District

Year	2010	2011	2012	2013	2014	2015
Number of Registered cultural groups	8	19	22	40	68	83
Percentage	-	42	45.2	55	58.8	80.9

Source: Kibaha District Council, 2017.

Data in Table 2 indicates linear increase in number of registered groups in Kibaha district. In the year 2010 there were only 8 registered cultural groups responsible for participating in cultural and providing cultural education in Kibaha district. The groups were 22(45.2%) in the year 2012 and this marked the increase of 3(3.3%). For the year 2013, the number of registered groups was 40(55%) which marked the increase of 18(19.8%) groups.

In the year and year 2014 registered groups were 68(58.8%) which marked the increased of 28(3.8%). In the year 2015 the registered number of cultural groups was 83(80.9%) and that marked the increase of 12(22.1%). The significance of these findings is that there is an increase in importance and awareness of people in Kibaha communities on cultural activities.

People's Experiences and Views of Household Members on the Practise and Activities of Cultural Education in Kibaha Communities

Cultural Education (activities and practices) with regard to peoples' experiences were probed. Figure 4 indicates responses on whether cultural Education (activities and practice) result into family stability or instability.

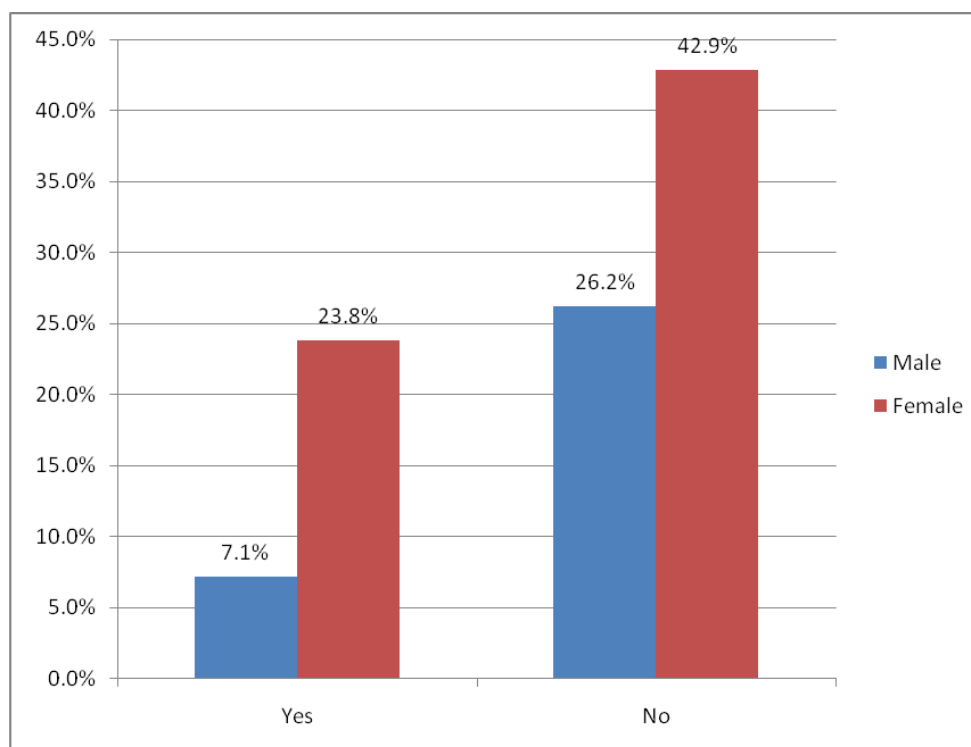


Figure 4: Responses on the Status of Cultural Education (Activities and Practice)

Source: Field data, 2016

Findings revealed that about 23.8% of women and 7.1% of men had experienced family problem associated with cultural Education (activities and practice) while 42.9% of women and 26.2% of men did not face family problem which was associated with cultural education practice and activities.

This confirmed previous findings that cultural education with regard to activities and practice created more family stability than the family problem which was associated with it. It was revealed from the study that the practice of knowledge and skills women got from attending cultural education have resulted into behaving as disciplined female and that have reduced the number of divorces in Kibaha communities (Table 3)

Table 3: Number of Divorces and Marriage in Kibaha Communities

Year	Number of Divorces	Number of decrease/Percent	Number of marriage	Number of Decrease/Percent
2010	1320		38	
2011	1209	111(8.4%)	189	151(79.9%)
2012	1650	441(26.7%)	326	137(42%)
2013	807	843(51.1%)	345	19(5.5%)
2014	325	482(59.7%)	438	93(21.2%)
2015	142	183(56.3%)	499	61(12.2%)

Source: Kibaha Wards, 2016.

Data in Table 3 indicates that the number of divorces in Kibaha communities have been decreasing since the year 2011. It was revealed from the study that in the year 2010, the number of divorces was 1320 but in the year 2011, the number of divorces were 1209 marking the 111(8.1%) decrease in divorces. According to the data in Table 2, in the year 2012 the number of divorces was 1650 and that marked the decrease of 441(26.7%) and in the year 2013, the number of divorces was 807 which marked the decrease of 843(51.1%). In the year 2014, the divorces were 325 which marked the difference with regard to decrease of 482(59.7%) and for the year 2015, the divorces were 142 which marked the difference of 183(56.3%) divorces.

The interpretation of this data is that cultural education in Kibaha communities has provided enough knowledge

and skills to couples and that have resulted into stable households which are essential for socio-economic development. This was further confirmed by the respondent (1.1%) who concurred that ‘..... dances and arts are providing enough education to maintain our family the more I attend these activities the more I gain competence and the more my family stabilizes’.

Table 3 also indicates that the number of marriage in Kibaha have been in increasing due to the practise and activities resulting from gaining cultural education. According to Table 2, in the year 2010, number of marriage was 38 but increase up to 189 in the year 2011 and that marked the increase in number of marriage by 151(79.9%). In the year 2012, number of marriage was 326 which marked the increase of marriage by 137(42%) and for the year 2013, number of marriage was 345 and that marked the increase of marriage by 19(5.5%) and for the year 2014, number of marriage was 438 and that marked the increase of 92(21.2%) compared to the previous year.

In the year 2015, the number of marriage was 499 which marked the increase of 61(12.2%) marriage compared to the previous year. It was revealed from the study that the practise of cultural activities which results from provision of cultural education depended on the number of occasions in the communities and that was validated from documents as indicated in Table 3 below.

Table 4: Cultural Education – Activities in Kibaha Communities for years 2010-2015

Year	2010	2011	2012	2013	2014	2015
Number of Cultural Activities	895	2113	3421	650	267	3789
Percent		42%	61.7%	-19%	-41%	7.05%

Source: Kibaha Community Wards, 2016

Data in table 4 correlates with data in Table 3 due to the fact that the many the number of marriages, the many the number of cultural educational activates in Kibaha communities. Similarly, the many the number of cultural education activities in Kibaha region, the less the number of divorces.

CONCLUSION AND RECOMMENDATIONS:

It is highly from the study that cultural education in Kibaha communities has succeeded to bring about household stability. This study has found out that the cultural education aspects conducted at any society has a big role to serve and to ensure the stability of that community through family and household. Researchers contend that proper management and provision of cultural education despite the fact that cultural education so far has made a great contribution on household stability and still has many things to do to ensure household stability through different way such as; To act as a source of employment opportunity like arts, tradition dances and films, create necessary conditions for maintaining family relationship through nsorm and values associated within household and all of these are effected through informal education and frequently through ‘*aha learning*’ among participants.

It is also concluded that cultural aspects if are not well used cannot bring about household stability but can cause a lot of family problems and hence instability within household. For-instance, night dances and videos shows disturb household nearby, lead to lots of property, and spread of diseases like HIV/AIDS. Furthermore if not properly organized results into children truancies at schools. It is recommended that for proper practice of cultural education there is a need to educate people that culture is their totality way of life. It is further recommended that the government, Community Based Organizations and individuals should take actions to correct the shortfalls among the culture aspects through extensive provision of cultural education, local government authorities should manage/control all culture activities conducted around their communities and the government should strive to encourage and promote public awareness on culture and all matters concerning it.

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