FERTILITY MYTH OF OLDONYO LENGAI AND ITS IMPACTS TO MAASAI COMMUNITY OF NORTHERN TANZANIA

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ABSTRACT
The paper aims at exploring the myth of fertility associated with Oldoinyo Lengai and its impacts to Maasai community in Gregorian rift valley system in northern Tanzania. It assumes that in African spirituality, myths are used to guide the knowledge, values and practices in the community and Mother Nature. Fertility is among major transformation event in human life circles that can be reflected through community myth. Through in-depth interviews and observation techniques primary data relating to culture, customs and traditions were obtained. Documentary search was employed to supplement field data. The study found out that Maasai community depended on the Oldoinyo Lengai (Mountain of God) for fertility of human and animals. The fertility myth among the Maasai provided pressure to both to prefer many children. The myth encouraged the dominance of promiscuous behaviour. Maasai experienced deterioration of health, due to bearing many children with limited maternal health care as well as spread of sexually transmitted diseases. It is concluded here that the myth of Oldoinyo Lengai in relation to the fertility has caused incredible adverse impact to Maasai community in particular and Tanzania in general. Human dignity has been lowered, health and physical capacity has declined. The study recommended that health education and services should be extended to the villages in the vicinity of Oldoinyo Lengai. The education and service providers should be well trained to integrated nature of the myth and their side effects to the community in relation to the changing nature of socio-economic landscape. Moreover, it is imperative to empower the community members economically and socially so that they can decide their fate and exercised their consent.

Keywords: Fertility, myth, Maasai, Oldoinyo Lengai, Tanzania

1. INTRODUCTION
In African perspective and in particular African spirituality and Mother Nature, myths are used to explain the origin of people, their traditional customs and beliefs as practiced by various African communities. It is also learned that anthropologists and scholars no longer regard myths as naive views of nature that retreat from consciousness as science advances. Rather, myths are about explanations that hold powerful sway, not because they are factual, but because they represent people’s core beliefs and play a greater role than previously thought in all societies, even highly scientific ones (Dvorak, 2007). Myth, therefore, can be defined as conceptualization of people’s world view that embraces taboo, totem, magic, legend, initiation ceremonies, death chants, worship of gods and goddesses (Gumo et al, 2012). It describes the making of the world and universe that underpins the truth about people whose myth is theirs. Furthermore, myth unveils people’s origin, explains the ways of the gods and the rules by which the gods and goddesses expect people to live, explain natural occurrences and how they handle major disasters, as well as how they cope with
what they must and how everything will end. African myths, therefore, provide a religious context for both the existence of life and social organization. One way in which myths are understood is through reflection on the most important transformation events in the people’s life circle, like fertility and death. In every society, however, there is a number of myths that concern with human and agricultural fertility. One of the agricultural myth of fertility is this tale presented by Heringa (1997) about the Javanese rice myth and the goddess of rice. Heringa describes:

[T]he young woman is the goddess of rice, an outsider from the cosmic realm, who voluntarily allows herself to be “eaten” thereby initiating a pact with her aggressors and transforming the violence into a relationship that offers the responsibility of procreation or regeneration... the yearly communal enactment of the offering take place on the grave of the ancestors in the period preceding life-cycle rituals and – incidentally- the start of a new agriculture cycle (1997: 370).

According to Heringa (1997), this kind of myth and ritual is connected to agricultural cycle and makes villagers of East Javanese to take care for the rice and their field. As a results it is believed that they are awarded an abundant harvest. Other examples of myth and fertility can be found among the people who live in some islands in the Philippines, Nicaragua and in Hawaii (Dvorak, 2007). On those islands it is believed that the eruption of volcanic ash greatly enriches the soil, giving better crops. Dvorak (2007) explains that when volcano erupts, the hot fluid material leaves a smooth skin-like texture along the eruptive cracks whose ‘structure is reminiscent of a huge vagina’. Thus native Hawaiians regarded an eruption as the menstruation of the goddess pele. In this regard Hawaiian oppose any attempt to control an eruption because doing so would be as unnatural and is trying to force a woman to end menstruation which will cause disaster that will probably result into soil and human infertility (Dvorak, 2007).

Sibanda, (1997) describes that there are also myths about mountains, hills and other high standing earth formations which are thought to be God; they give a concrete manifestation of his being and his presence. They are points of contact, between community members, spiritual beings and God. No wonder that among many societies, mountains and hills are associated with spirits or divinities.

For example, the Meru in Kenya talk about the forbidden tree whose fruit God forbade the early men to eat. When men broke that law and ate the forbidden fruit, death came into the world and God withdrew Himself from men (Gumo et al, 2012). Another myth is this Ibibio an ethnic group from Akwa Ibom State of Nigeria. Ibibio belief in the Supreme self-begotten called Abasi-Ibom who created two offsprings namely: Abasi Enyong (male) with dominion over the sky (Enyong) and whose offspring include the sun, thunder and lightning; and Abasi Isong (female), with control over the earth (Isong) and whose offspring include Nedem in charge of the waters and Ekpo in charge of the bushes. Jaja (2014) describes this myth in details:

The Ibibio believe that this high God (Abasi-Ibom) created all things including Ndema to whom he also gives charge of the different aspects of human affairs. Thus, there is Ndem Isong (fertility deity) to look after land fertility; Ndem Udua (market deity) to protect the interest of traders; Ndem Ikot (farmland deity) who is supposed to dwell in the farmland to look after the growth of the crops. Abasi Ibom having created Himself, caused the sky (Enyong) Isong (earth) and Inyang Ibom (the waters) by mere verbal command. At the time of creation the earth and the sky were separated entities that got struck together to satisfy their natural sexual desire. However, conflict later resulted between them and the sky moved away. It is reported that separation must have been caused by the earthy kids who normally rub their dirty
Accordingly outstanding mountains and hills are generally regarded as sacred and are given religious meaning. The Luo consider Got Ramogi and Got Alila to be the place of God’s special manifestation and as such are sacred and viewed as the dwelling places of God when he visits the earth (Gumo et al., 2012). Thus people should live in harmony with nature, any violation of these sacred places may lead to disaster because it will anger the gods. Another example is that of Oldoinyo Lengai crater which is known and venerated by the Maasai as the Mountain of God and the giver of all good things (Salazar, 2006). The angered gods can only be pleased or appeased by rituals performances and in so doing reestablishment of good relationships between the members of the community and the ancestors, gods, or spirits will be granted (Njewele, 2007). It is, therefore, believed that myth and ritual help community members of these areas to cope with disaster, albeit in a very different way.

For traditional Africa societies a high fertility and large surviving families is potentially rewarding economically and socially. Caldwell (1992:214) elaborates that:

The importance of ancestors, both living and in spirit, meant that the younger generations assisted the older generations to such an extent that ... high fertility ultimately brought substantial economic returns. The emphasis on descent meant that high fertility was morally correct and that childlessness or rearing few children was evil, whether it was the result of barrenness or the death of all or most children”.

This is very true for African world view that Africans are united with the gods, ancestors, the dead and the super natural world, this unity is affected in ritualistic events (Lihamba, 1983). While fertility is considered to be blessing of the ancestors, infertility of the land, animals, and humans is believed as the work of the angered ancestors, gods, or spirits. The gods are angered when men broke that law and indulge in mischief behavior, eat forbidden fruit, or abuse the sacred lands and figures.

This paper assets that people does not just passively live in the world and accept the world as it is, rather they actives interprets and constantly tries to make sense of their world. This is to reverberate with what Lane (1973) describes:

In almost all societies a man does not interpret the world on his own authority. Rather, he appeals to the past for the ultimate authority to give form and sense to his world and purpose to his actions. Hence, out of the past emerge the symbolic systems of each tradition that serve as paradigms or models for meaningful life.

By this virtue therefore the paper uses Maasai to describe Maasai fertility myth in interpreting the world view.

2. METHODOLOGY

The study was carried out in the vicinity of Oldoinyo Lengai Mountain which is geographically found 35º55′E 02º45′S (URT, 1957; Haulle, 2014). Administratively, the Mountain is located in Engaresero village, Pininyi ward, Ngorongoro district in Arusha region which is in Northern Tanzania, East Africa (URT, 2008). Oldoinyo Lengai rises from about 2000 metres above the Rift Valley floor to a height of 5000 metres above the sea level. The study was carried out in the locality of Oldoinyo Lengai Mountain, Arusha region, using a qualitative methodological approach.

1 Swantz’s (1986) study of the mwambao Zaramo society of Tanzania has grouped rituals into three groups namely “ritual connected with the spiritual beliefs, ritual connected with life cycle such as death, fertility, rite of passage etc., and those connected with medicine” (Swantz 1986: 170).
approximately 2886 metres (URT, 1957; Haulle, 2014). Oldoinyo Lengai was selected because it is the only active volcano in Tanzania. It is also found within the Maasai land. The Maasai is one of the ethnic group that is still considered to be enhancing traditions and beliefs in Tanzania in particular and Africa in general (Haulle, 2014a).

The study was mainly qualitative in design. The study employed documentary search in order to find different cultures practiced elsewhere, fertility and population trend in the study area and Tanzania in general. The study employed in depth interviews and observation techniques to obtain primary data. The study observed and recorded the women roles in praying. In-depth interviews were administered to laigwanans, laibons and selected aged age-set members from Nderito, Meshuki, Seuri and Makaa. These age set were selected because to Maasai these are considered to be leaders of the society where we can obtain the truth of the matter.

![Map of Tanzania](image1.jpg)

**Figure 1.1** Location of Oldoinyo Lengai and its vicinity; Adopted from Haulle, 2014a)

### 3. RESEARCH FINDINGS AND DISCUSSION

#### 3.1 Fertility myth

The study found that Oldoinyo Lengai is said to be the source of life for both human and animals. The volcanic eruption may be for the purpose of cleansing the land by killing ticks and other pests that harm livestock and increase nutrients on soil that in turn cause health pasture hence nourishes livestock which are the base for their social-economic identity. Eruption may also mean punishment especially what the Olaibon has communicated with God and considered that the people have wronged Engai (God).
“Oldoinyo Lengai is a mountain of Cattle and People. He [the mountain] was adored and we adore him. The mountain is not idle; it develops people and cattle very well. Oldoinyo Lengai will never get out of pastures. Every leader or any person who needs leadership may come to Oldoinyo Lengai and proceed with his desires. Those who are barren get children, those who are sick are healed, there are things you may ask and God gives but some depend on God’s will. Women may travel from very far even from Kenya for fertility prayers”.

As discussed early in the introduction part of this paper, fertility is regarded by African people to be one of the greatest blessings of God (Gumo et al, 2012). It is not a simple biological matter but rather it represent a complex set of contested concepts and practices through which women strive to achieve an ideal reproductive status (Fadlalla, 2000). In this regard, dolls dealing with fertility are widespread in Africa and it is believed that dolls ensure fertility to women. This is to say a pressure to become a mother is enormous and in many Africa societies a woman is taught from childhood that she must bear children. This study found out that in Maasai community likewise many other communities in Africa, one of the major role of enditoo, a maasai woman, is to bear children. Bearing children is a duty of a woman. It was also noted that God created both men and women perfectly, without any defect. In this outlook, any cause of infertility is described as manifestation of wrong doing in the society especially a women. Similarly among the Hadendowa of Eastern Sudan, for example, women are differentiated in respect to their reproductive well-being and ability or inability to bear and raise children.

Maasai have a tendency of early marriage. However they reached a time to bear children. It was noted that when it appears it has taken so long to have children, it meant that the woman is unclean. In this case a woman under the leadership of Old woman chosen from the society will be required to clean herself.

Several women with similar problem will be identified and an upright, acceptable woman form the senior age set will be chosen to lead the process of cleansing the woman to get children. The woman leader will talk with women privately and decide on the date to go to Oldoinyo Lengai.

The women will prepare food and four female lambs. The lambs should be black and pregnant. Closer to the Oldoinyo Lengai, there is enkang, a Maasai Boma (a collection of several Maasai houses, manyatta). It is in this place where the food will be prepared for them to eat. The village elders will also choose four men who will go to the mountain with women. It is said these women will sing and pray on sacred place in the mountain in the evening time and by night every woman will go back and sleep in the enkang. This will be their routine for the week.

“Although people may use Oldoinyo Lengai for rain, it is mainly used for children. Kerimasi is for rain. The women will remain speechless for the whole time on Oldoinyo Lengai. Even if she is touched, she is not required to speak or shout. The animals will be left free on the mountain because God descend by night to take animals, clean them and give them children”.

The community has experienced that most of the time when these women come back from the mountain they bear children. It is clear that those four chosen men have a duty to penetrate all women on the mountain for the whole period of their stay. Everything that was done in the mountain was kept secret. In the return women who got children were happy so did their husbands. The ritual of cleaning a woman for a baby may be repeated twice. It was noted when the woman has undergone the cleansing rituals for three time yet she has no baby, the woman will be terminated from the society, it was said the woman has done very big sin and God has cursed her. The woman was considered unacceptable in the society.
The study noted that the woman in Maasai community would not acquire a reasonable social space in a community without being married. It was also noted that when ndito, a girl is married assumes the age set of her husband regardless of their age. This seems to be good though what is the woman is unmarried? Definitely her rights are limited. When she bears children she assures herself with more access to community rights and vice versa is quite true. According to Cameron (1997) in many places in Africa, for example among the Nigerian Edo, among the Lunda and Luvale of Zambia, Baule of Cote d’Ivoire, Asante peoples of Ghana, Mossi of Burkina Faso, and Namchi of Cameroon, women are controlled with threats against their fertility: if they stray from social norms, it is said that they will not bear children.

Moreover, the study noted not only bearing of child, proving that you are not barren and GOD has not cursed you make you highly respected in the community. It was noted that the number of children is highly respected than those who have given birth to fewer. There is also categorical analysis of children to be born. For instance a woman will be considered to be elderly, mature and wise if she has more than four children. In this situation, therefore, many women are struggling to get more children. It was also noted for those women who have not given birth the next child for so long will go through the same purification rituals, as seen in the Maasai case. It is anticipated here that under normal circumstances the fertility rate in this community cannot be less than 4. This is justification that we found the family size in the studied people was 8 people. Further we found two women having 13 children each and they were comfortable. The study further revealed that the tradition is still dominant to date although its firm is declining with the intermarriage, migration and introduction of education, health and other intervention measures in the community.

3.2 Indirect Myth

It is said Engai is becoming furious and caused disasters to Maasai by introducing volcanic eruption, landslides and earthquake. On the other hand Engai cleans land sins by causing such disasters. The occurrence of these geodisasters causes the burning of all gases and pests that harm livestock. After a while new generation of grasses will come up. The grasses will flourish due to supply of nutrient provided by Oldoinyo Lengai. The diseases that affect livestock are cleared off, livestock will be healthier and provide more milk. Indirectly the community that will take healthy stuffs will be healthier too hence reproduction will be active. It is anticipated within a community that those who made Engai furious may be cleaned by small eruption that do not harm human and livestock. IF the women cannot bear a child during this mercy of God, Special prayer is required.

3.3 Population Trend

Fertility rates are higher in sub Saharan Africa than any other region of the world (Cohen, 1993). Although there is also decline of mortality, yet the index is still high. In comparison of fertility with mortality, fertility is still stable and above a required level to replace the population. UN considers all population growth rates above 3% per annum are very high rates of population growth.

Hinde and Mturi (2010) observed there is clear decline in fertility in Tanzania following the trend of Kenya and Zimbabwe. How over this decline is much observed in urban setting while rural in constant high. For instance findings from Tanzania Demographic and household survey of 2007 showed that the average number of children per woman is 6.1 in rural Tanzania. The rich and educated woman had an average of 3 children. Unlike this the poor and uneducated woman had 7 children. Looking at the general trend in Tanzania (URT, 2010), North Tanzania experienced 4.6 fertility rate while western region was the highest marking 7.1 unlike the national average was 5.4 children.
Although in 2002, its population density was less than the national average by 4, its population was growing very fast that the general population. It was observed that when population of Tanzania doubled after 25 years by 1987 the population of Arusha doubled after 20 years. By 1997 when the national population doubled after 22 years, Arusha marked it after 19 years. It should be noted there that these are internal differences which however both of the settings show the population growth is still high.

Table 1 Population distribution by Districts

<table>
<thead>
<tr>
<th>District</th>
<th>1988</th>
<th>2002</th>
<th>2012</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monduli</td>
<td>68,549</td>
<td>110,442</td>
<td>158,929</td>
</tr>
<tr>
<td>Ngorongoro</td>
<td>68,775</td>
<td>129,362</td>
<td>174,278</td>
</tr>
<tr>
<td>Longido</td>
<td>40,457</td>
<td>74,074</td>
<td>123,153</td>
</tr>
</tbody>
</table>

Source: URT, 1990; 2004; 2013

Similarly the intercensal annual population growth is seen to be big in the study area. Although their growth rate were progressively declining, they all were higher than the general; national trend. However, their increase were showed to be lower compared to regional trend, this was caused by the influence of urban Arusha and the general trend of Arusha district to be a Net recipient of population. The population increase of Arusha Urban has influenced the change of demographic trend of the region. This leads to Longido, Monduli and Ngorongoro contribution to regional trend to be around 25% while their spatial coverage is more than that.

Table 2: Inter censuses Annual population growth rate 1967 – 2012

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Monduli</td>
<td>4.6</td>
<td>4.1</td>
<td>3.8</td>
<td>3.8</td>
</tr>
<tr>
<td>Ngorongoro</td>
<td>N/A</td>
<td>3.9</td>
<td>45.</td>
<td>5.1</td>
</tr>
<tr>
<td>Longido</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>3.8</td>
</tr>
<tr>
<td>Arusha region</td>
<td>3.6</td>
<td>3.6</td>
<td>4.0</td>
<td>4.0</td>
</tr>
<tr>
<td>Country (Tanzania)</td>
<td>3.3</td>
<td>2.8</td>
<td>2.9</td>
<td>2.7</td>
</tr>
</tbody>
</table>

Source: URT, 1982; 1990; 2004; 2013

These three districts contribute about 73% of the regional population growth. Although the trend shows to decline in Monduli district, over years, may be due to the split of the district to form new ones because both of the districts were detached from Monduli District at different time as the figures in the table show.

Household size is another indicator of the population of the study area. With reference to 2002 population census the average family size for the country was 4.9 while Arusha was 4.5 which is somehow lower to national figure. It was also noted that in relation the district closer to Oldoinyo Lengai, all districts had a household size which is equal or higher than regional average. Longido marked the highest in the region and was similar to national value 4.9. The population trend in the surveyed wards was higher with higher family size. This is also attributed by the ethnic groups found in specific districts. Besides Monduli, the other two districts are dominated by Maasai ethnic groups who are the base for these myth in fertility. This is also a reason why the population grows steady in the study area.
Table 3: District population growth and their contribution to the region population growth:

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Monduli</td>
<td></td>
<td>5.3</td>
<td>4</td>
<td>4.7</td>
<td></td>
</tr>
<tr>
<td>Ngorongoro</td>
<td>N/A</td>
<td>N/A</td>
<td>5.4</td>
<td>5</td>
<td>4.8</td>
</tr>
<tr>
<td>Longido</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>5.0</td>
<td>5.0</td>
</tr>
<tr>
<td>Arusha region</td>
<td>4.8</td>
<td>5.3</td>
<td>5.4</td>
<td>4.5</td>
<td>4.5</td>
</tr>
<tr>
<td>Tanzania</td>
<td>4.4</td>
<td>4.9</td>
<td>5.2</td>
<td>4.9</td>
<td>4.8</td>
</tr>
</tbody>
</table>

Source: URT, 1982; 1900; 2004

It is evident that high fertility and subsequent high population increase in the area any other areas are not caused by a single factor. However cultural set up have a lot to do with community outlook to demography and how to manage demographic characteristics.

3.4 Impacts of myth to the population

The study revealed that the myth encouraged women to bear many children in order to attain actualization within the community. The real women were identified by being more fertile among many other identities. This led to existence of large families among the Maasai households. The study found out that the number the number of the children per woman was up to 12.

“My friend, the Maasai have no tradition of counting people. We just mention the names of people available or involve in the event although with modernity some do. .... Generally we give birth to many children.”

The study found that such beliefs continued to make women not even sexual tools or tools for leisure; they twined up to be children incubators or children manufacturing industries. This is because it was revealed that in any case the male spouse was not considered important instead a woman was. When a male spouse was not able to fertilize a woman all insults were directed to woman.

“We belief infertility to any woman in the misfortune and curse from GOD. It is believed that at a certain point in time the woman did wrong to GOD and did not obey the rules of the land. When the elders’ prayer to God bounces it means that the sin was big, God is still furious and the woman has not been pardoned her sin. Ultimately the woman is excommunicated from the society”.

The strength of identities among Maasai and other communities propels the women to accept to be raped by any man in order to get a child in the name of acceptance of prayers by Oldoinyo Lengai.

Venereal diseases were easily transmitted around myth of fertility. Gonorrhea, Syphilis and HIV/AIDS are among (URT, 2011). It is evident that HIV/AIDS is rampant in Africa. Its spread is also accelerated by polygamy and having many sex partner. Raping is also among the cause of HIV/AIDS spread. Such practices of having many wives raping of women in the name of attaining fertility from God and accepting elders penetration made both men and women to be active agents of spread of such venereal diseases.

It is important to note that previously it was relatively sage because the Maasai considered themselves chosen people of God. Any person outside the Maasai was considered uncivilized, and
an accepted almang’at/Olmek (Haulle, 2014). With the high movement of people, Maasai migrating to urban centres as watchman and hair braiders.

On the other hand, the myth did not affect women only, at affected the whole society. There were male spouse who were not willing to allow their wives to be penetrated by anybody decided to migrate from their areas to urban and seek alternative occupation besides livestock keeping.

“One of my neighbor migrated to town escaping God of Fertility of Oldoinyo Lengai, after some years they got a child. I do not know whether they got medicine form Swahili people or otherwise”.

Besides adverse impact of population pressure, the myth assures high supply of labour that will be able to keep large heard of livestock all the times especially during the harsh seasons where water and pastures are scarce hence forced to move. The seasonal movement of Maasai in search for pastures and water is related to Transhumance.

At the given nature of the community that intends to maintain its traditional outline of livestock keeping as a symbol of wealth, the nature of the population wellbeing is set to be questionable. The success in development among Maasai is anchored on size of livestock one household possesses and number of children you have. The number of children for many cases have not been ties up with Maasai culture, this study weathered this observation that number of children matters. For instance it was noted that although woman take the husband rika as her social status, (Haulle, 2014) to be strongly accepted as elder she is required to have at least four health children. On top of that the man with many wives will imply hurl respect in the community. He will have big boma, many wives, many children and large size of herd. At this juncture it is very difficult for the Maasai to send their children to schools because formal education is not part of their culture, initiation ceremony is enough for their survival, the additional knowledge of the environment and how to overcome new challenges will be obtained through doing and practice. With large families, without passion of schooling, the transformation is limited thus even the wellbeing is also limited.

This in turn causes them to be one of the tourist attractions in Ngorongoro Conservation Area in particular and Tanzania Northern Tourism critic in general. It is so because they are less transformed their lives are set closer to the nature. To date even government intervention to improve the wellbeing of the Maasai in limited they only Squeeze them to the areas and prohibit to undertake other activities that would transform their times.

4. CONCLUSIONS AND RECOMMENDATIONS

It is evident that the culture plays important role is all aspects of development in general and demographic characteristics in particular. The Maasai culture that embraces polygamy is a key for high population increase in the area. Regardless of high rural urban migration of the Maasai, the population growth rate is very high. The myth that govern demographic trend globally act in Maasai community as well. High fertility rate of the Maasai Woman that is inclined under the myth of Oldoinyo Lengai Provide pressure to both women and men to prefer and bear many children. Furthermore, with the presence of natural checks of the population, yet population growth is very high. Without the checks the community could experience population explosion. The myths have advantage as they add labour force to the community which is using labour intensive system of production. On the other hand deterioration of health, due to bearing many children with limited maternal health care is experienced. Spread of HIV and AIDS and other STD is made easy to many of the people in the community. The myth of Oldoinyo Lengai fertility declines human dignity by turning women incubators or children factories. Nevertheless, at the given nature of the economy
the human wellbeing cannot be attained due to high fertility which is not proportional to economic growth rate.

There is need to evaluate the nature of the myth and their side effects to the community in relation to the changing nature socio-economic landscape. It is further recommended there that health services should be extended to these villages with well trained staff who can offer reproductive health services that will reduce the level of the problems. It is also recommended that there is need to extent education facilities and make sure all abled people go to school and learn how better to undertake reproductive health and combat the risks involved. Moreover, it is imperative to empower the community member economically and socially so as the member should have a power to decide their fate freely with their consent.

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