



## Madagascar : Traditional Educational Practices as Individual And Social Construction in Primary Schools

*Ramananarivo Lavo*

UNIVERSITE D'ANTANANARIVO Ecole Doctorale Sciences Humaines et Sociales (ED- SHS) EAD-Rouages des Sociétés et Développement (EAD-ROSODEV) DOMAINE DES SCIENCES DE LA SOCIETE (DSS) MENTION SOCIOLOGIE (FACULTE DE DROIT, D'ECONOMIE, DE GESTION ET DE SOCIOLOGIE) Madagascar  
Correspondence: E-mail: [mananaramananarivo@gmail.com](mailto:mananaramananarivo@gmail.com)

### ABSTRACT

This article discusses the science of social education with the primary education system that has been the subject of social construction in Madagascar. Madagascar, starting from education based on traditional education, is also opting for the evolution of modern education as in the whole world. The article analyzes the evolution of the life of the society which adopts this traditional education to those of the new education. The students are heirs of the culture but the stakes are related to the socio-political vagaries, the new methods, and the traditional method remains predominant in teaching practices and favors this traditional educational practice.

© 2020 Fakultas Pendidikan Ilmu Sosial

### ARTICLE INFO

**Article History:**

*Submitted/Received 27 May 2020*

*First Revised 27 Des 2020*

*Accepted 28 Des 2020*

*First Available online 29 Des 2020*

*Publication Date 30 Des 2020*

**Keyword:**

*Adaptation*

*Innovation,*

*Pedagogy,*

*Traditional Method.*

## 1. INTRODUCTION

When we talk about educational system, we attach the subject of social reproduction in terms of qualification in the professional field. We also talk about the power relations between individuals in the sense of work or the tasks that we have to do, as in the domination of the Great Powers over the southern countries. Only the countries with an effective and quality educational base which are the most developed and which have success in terms of professional competence and a promising career (Shuman, et al., 2005). Therefore, as and when an individual has a high level of schooling with a good education from his home and his society (know-how, social skills, good manners), it will be more efficient and able to exercise a separate job. This is why, the school intervenes largely in the development and the improvement of the productive forces, namely qualifications and training. Education has often been the subject of competition in the international chain and also a means of foreign domination. The reason for all this is simple, on one hand, development is a good education, which, both manages to ensure academic success but also to treat the status and function of an individual in the society where he lives. On the one hand, the bases of education are often traditional practices and a study based on traditional life. Thus, the school does not separate from the Malagasy reality which is the Malagasy tradition to lead to learning in school, which is especially noted in public primary schools. In addition, the responsibility of education for forming the basis of perception of what the meaning of being 'individual' and 'society' is appears as a problematic case (Arslantas, 2016).

From its history and the conception of the word "education", the latter largely reflects on the existence and belonging of being in its environment, and from this definition to some educationists the word education is derived from Latin word educate meaning to teach, or to train (Ferary, 2021). Some others find that education comes from Latin word educare, which means to lead out, to draw out, to take care etc. A few specialists think that the word education is originated from Latin word educare meaning to bring up, to train, to mould, to lead by giving instruction, to develop the inner capacity or dormant talents, to change from within, to teach according to need and necessity (Bhuiyan and Ahmed, 2011). We have as a base thus being in its environment, which is the social environment. The education which comes from the Latin word "education" signifies an implementation of the means suitable to ensure the formation and the development of a human being; these means themselves. This is supported by this saying that: ours believes and feelings, what we find pleasing beautiful or ugly right or wrong, are all products of social relationship. This, in a nutshell, is a guiding principle of social construction (Korthagen, 2004). This implies that education refers to the concept of the socialization of the individual. Furthermore, this term has a double meaning, namely on the one hand the omission of education through the term of primary socialization, such as the family and on the other hand that of secondary socialization agents, to know the school (Kelly and Donohew, 1999). To this perception that traditional Malagasy life adds to us with regard to school acquisition, the school has always largely contributed on the subject of the integration of individuals while ensuring their individual as well as social development.

In addition, the school programs revolve around traditional life and the practice of traditional life (Locust, 1988). Researchers have researched a new memorization technique, such as a study of practice by the same ancestor teaching technique, which, inspired by tradition, is the discovery of recent years. The research was directed by Haja Rafalimanana, artist-researcher. He announces that the elders learned to count thanks to "a traditional song" which necessitates to sing while referring to all the various nature, the famous "isa namontana", and he specifies that the generations can also do the same as in traditional

practice. Building lessons in songs, stories and poems is an idea that could improve memorization in a world increasingly overwhelmed with images.

## 2. RESEARCH GAP

The main gap in the practices and implementation of this current education lies in the orientation of learners to the current world with this globalization and globalized. And even particularly the program designers stupidly follow this change without wanting to refer to the life of the Malagasy country. Expectations are therefore not met despite goals that are not linked to Malagasy life. Research, often accessed on change, does not live the reality in the social life of these children. and unfortunately, the existing curriculum is too much oriented towards material or technical values and aspects of education where the moral or spiritual aspects are consciously or unconsciously ignored.

## 3. METHODS

First of all, we take into account the following various points in order to lead to the result, while obtaining concrete and exact results with the problems which arise, especially in terms of weakening of the Malagasy educational system vis-a-vis the various school developments present in the whole world. Followed by an inductive method which consists in drawing up a response in relation to the present facts. After observing the existing facts in the face of the problems which arise, it is useful to start an analysis and reasoning of these facts then to make an inductive derivation going from a generalization and to verify it. This means that this method proposes an observation and an analysis of the facts, then formulate the hypotheses or even draw conclusions in order to solve the problem and to identify laws or theories which correspond to it.

## 4. RESULTS AND DISCUSSION

Throughout the world with the evolution of all educational paths, we observe an unceasing development in order to bring a mutual lucrative and developmental aspect of oneself. In fact, from birth, the process of integration is an educational form that the child himself learns and learns without being learned or committed to a fact. We can see the point following the openness and curiosity of children, the will to act alone, curiosity ... Because of this, education is already born in us, perfected according to consciousness and skill. In the case of Madagascar, long before colonization, education was already the daily priority of society. At the base were placed the moral and artistic teachings which revolve above all around culture, tradition and respect for ancestors and elders. The Malagasy people are then brought to live for themselves and for others while being subject to common regulations in order to improve their interpersonal relationship but also their way of life (Yum, 1988). In terms of education, illiteracy and illiteracy most affected society at the time. It was around the middle of the 19th century, more precisely in 1820 that the first schools were established on the Island where they were intended only for aristocratic families. Later, Christian and Islamic missionaries spread throughout the country, behind the establishment of evangelical and Koranic schools. Following this break with RAZANISM as Professor Rajaoson formulated it, many Madagascans have become Christians or Muslims, devoting themselves to a change in lifestyle and habit. Furthermore, even if the education of the time was based only on vocational training, the school has always fulfilled its role in terms of social integration and means of socialization. but for some time the personality of the Malagasy have changed over time and this, even led

to oblivion and ignorance of their value. Ignorance leads to inhumanity. In other words, man does not act as a human or acts as an animal because of ignorance. Because of this ignorance, a man disqualifies himself from being a complete man even if he / she has a virile physical appearance. Therefore, the man after his birth as a human being must be a complete man through education or it is education which in effect makes a human being a real man. Education gives him characteristics that differentiate him from other creations as well as uneducated beings (Ahmed, 2015).

Away from the major areas of western and eastern civilization, Madagascar has been able to preserve its own civilization, the customs and traditions of its ancestors for a long time (Beaujard, 2007). However, with the colonial advent or where modernism finds it difficult to settle down and develop, everyone has benefited from what education has in it by providing foreign values: clothing, culinary art, linguistics, morality and action. Researchers even pose the problem on this perception, on this assumption that the problem is the persistence of this tradition. But on the other hand we are talking about INNOVATION which does not mean that we are going to abandon the traditional life, in practice, this education is very useful in the field of the world of education as well as LEARNING (Huda, et al., 2017).

On this point, this phenomenon is not only a solution to literacy or illiteracy, but it is also the result of this on the individual, on his actions, on his thoughts and on their perception. things. All this thus leads to the loss of traditional life and the loss of traditional education which promotes the loss of identity and the loss of Malagasy civilization. In this study, as a teacher and social actor, the current goal is to conduct and conduct a more credible study with reality without jeopardizing traditional life. While, there are many excellent graduated program ,...The program not only train student in these core areas of study, but it situated these fields in relationship to the history and future of higher education (Teichler, 2003).

On the other hand, even with this innovation, with the case in Madagascar and the setting of the curriculum and the change today of the conflicts, manifests itself as: the identity of the child in the schools is based on unreal life and modern life. Children come from a completely different generation and adopt unusual behavior, sometimes causing conflict and loss of a child's personality. A radical change and a sudden change which is not adapted to the life of the Madagascans then manifests itself. Since 1991, "the democratic transition", openness to multilingualism and the very recently affirmed choice in favor of ultra- liberalism seem to animate a dynamic supposed to allow the establishment of a more modern, more equitable and more efficient education. As an example, the application of sustainable development which is a mode of development (which meets the needs of generations) and the application of Law No. 2004-04 of July 26, 2004 on the general orientation of the education system.

It thus kept a slow but balanced cultural development, smooth and deep disorder. Foreign culture was tolerated, but it was only accepted and Malagasy when the need arose.

Since the restitution of the Madagascar Action Plan in 2007, the educational sector was one of the major objectives of the State, namely education in rural areas, standardization of the education system and promotion of education for quality. But starting from this change, the contributions are not adaptive with the real reality. We can continue an analysis with the evaluation of the level of intelligence in public primary schools and private primary schools or that of schools in rural with downtown.

However, what intrigues us the most in this research is the life of Malagasy students with the same basic education which favors civilized children but with a behavior and citizen and compatriot. Children are based on Malagasy life, all school subjects are based on Malagasy stories and Malagasy history. Alone from the 7th year, students begin to study with the French language. In addition, various laws and conventions also support this educational

improvement, especially concerning the policy to be adopted in order to improve the living conditions of the population but also to facilitate access to educational establishments.

#### 4.1. EDUCATION IN ALL ITS FORM

The strong influence of education in everyday life is one of the objectives of education (Danielsen, et al., 2013). Nowadays, forms of violence, child abuse, insecurities and evils are multiplying, and children no longer know the benefits of traditional life. As in Madagascar, all traditional life is more alive and real in Malagasy life (Keller, 2008). But in the absence of globalization, a form of mass destruction of this value dominates and captures the intention of many people. The behavior of individuals living in a community circle is thus transformed. On the one hand, we perceive the faults of the Malagasy education system through these schools (Reibelt, et al., 2014). Thus, Madagascar has kept a slow but balanced cultural development, smooth and deep disorder. Foreign culture was tolerated, but it was accepted and Malagasy only when the need arose.

Since the restitution of the Madagascar Action Plan in 2007, the educational sector was one of the major objectives of the State, namely education in rural areas, standardization of the education system and promotion of education for quality. But starting from this change, the contributions are not adaptive with the real reality. Different analysis follows with this perception, an analysis with the evaluation of the level of intelligence in public primary schools and private primary schools or that of schools in rural with downtown. Therefore, a vision and an analysis of studies should be put as an adaptation and training of students who can at the same time refer to the tradition (Mirata, 2020).

However, what intrigues us the most in this research is the life of the Malagasy students with the same basic education which favors civilized children but with a behavior and citizen and compatriot. Children are based on Malagasy life, all school subjects are based on Malagasy stories and Malagasy history.

In this case, the students will benefit from a Malagasy life story (Ramboarison, et al., 2012). A form of study on citizenship and life based on culture will thus be priority. Alone from the 7th year, the students begin to study with the French language for example so as not to forget the Malagasy language, a gradual change will thus be prioritized. In addition, various laws and conventions also support this educational improvement, especially concerning the policy to be adopted in order to improve the living conditions of the population but also to facilitate access to educational establishments. Education in all its forms influences daily life which is one of the objectives of education (Pimta, et al., 2009). Nowadays, forms of violence, child abuse, insecurities and evils are multiplying, and children no longer know the benefits of traditional life. before long before globalization the educators based the study with the traditional life and the history of Madagascar. As in Madagascar, all traditional life is more alive and real in the life of Malagasy (Albrecht, et al., 1990). And the political of education reminder: There is no lack of traditional and historical patterns of governance in Africa, though colonialism provoked a severe rupture with the past and produced lasting influences on political culture. But in the absence of globalization, a form of mass destruction of this value dominates and captures the intention of many people. The behavior of individuals living in a community circle is thus transformed as precise Carrie Antal. On the one hand, we perceive the faults of the Malagasy education system through these schools (Antal and Easton, 2009).

#### 5. CONCLUSION

As a result of the analysis, the reality of modern educational practices in Madagascar can produce many negative effects even if the aim is to promote the quality of education, especially in primary school. The attitude, the notions of culture and value of the person deteriorate little by little, we can say that well before the age, the objectives of education before the new curricula had good consequences on the personality of the man. The moral values and the values of the personality were based on good citizenship, on the traditional practice, which are recognized nowadays as values although people tend to forget. Educational institutions have reformed themselves by covering fundamental aspects of education such as ethical and spiritual values based on social customs, norms, beliefs of values and the demand of the people of this country. The values of the Madagascar people are transmitted from generation to generation, which is essential to put into practice and highlight in the curriculum these habits and customs even related to religion. Furthermore, on the other hand, it is never possible to ignore the ideas and demands of the current trend in science and technology education, but it would be a partial and inadequate approach if we ignored moral and fundamental spirituals of education in the name of the emphasis on science and technology in the education system. In addition, all of the current poverty still persists, even if the education rate increases. And so, as an observation, in order not to raise the current problems, we can foresee the drawbacks of modern education practices while doing a practice and sharing of traditional education in the country to put and put back to the revalorization of life.

## **6. RECOMMENDATION**

There are many points to be remedied in relation to the objective concerning education. As a first thing to do: valorization of the Malagasy tradition and the Malagasy civilization while taking into account the main ideas allowing to guide the Malagasy education towards change and development. On the other hand, in terms of education and learning processes, finding the right methods and practices are essential, which here a return while developing in the traditional world and afterwards, adopt to carry out the education of children at home and at school. In addition, the important roles of education will then be to adapt the children to make a credibility with the current life. Following this, the problems encountered will be clearly visible in this study in order to observe its impacts while carrying out a comparative study between public and private schools.

The most important is the training of teachers and their supervision, renovating or adapting a new form of education contributes to the development of education, the teaching of social sciences can and can be adapted to the benefits of traditional education; It should be noted that the necessary measures can be taken taking into account the following specific recommendations: such as revising the programs of educational establishments, in particular those of higher level. The study should be viewed and agreed according to the Malagasy philosophy, the principles and characteristics of the universal concept of education, and based on the real values, conditions, norms and religious and social beliefs of the popular masses of this country. Changes in the philosophy of curriculum design are essential. Curriculum designers should be chosen with care from educators who are well introduced to the universal purpose and functions of education. No political influence should work when selecting program designers, and only education expertise should be considered the requirement. to be selected as curriculum designer. Teachers should be trained in accordance with the spirit of the reformed curriculum and should be responsible for applying the reformed principles accordingly. Finally, their practices for reforming educational values should also be rigorously and regularly monitored through teacher evaluation reports, etc.

## 7. REFERENCES

- Ahmed, S. (2015). Education: Traditional Vs. Modern Perspective. *American Research Journal of English and Literature*, 1(2), 1-4.
- Albrecht, G. H., Jenkins, P. D., and Godfrey, L. R. (1990). Ecogeographic size variation among the living and subfossil prosimians of Madagascar. *American Journal of Primatology*, 22(1), 1-50.
- Antal, C., and Easton, P. (2009). Indigenizing civic education in Africa: Experience in Madagascar and the Sahel. *International Journal of Educational Development*, 29(6), 599-611.
- Arslantas, H. A. (2016). Individual and social function of education in view of the changing face of human nature and society. *Journal of Education and Training Studies*, 4(1), 49-54.
- Beaujard, P. (2007). East Africa, the Comoros Islands and Madagascar before the sixteenth century: on a neglected part of the world system. *AZANIA: Journal of the British Institute in Eastern Africa*, 42(1), 15-35.
- Bhuiyan, B. A., and Ahmed, S. (2011). The strategic priority for the primary education development in Bangladesh: From divergence to the convergence of multidimensional institutions as option. *Teaching Journal of the ooi Junior Academy*, 11(1), 33-44.
- Danielsen, A. K., Soerensen, E. E., Burcharth, K., and Rosenberg, J. (2013). Learning to live with a permanent intestinal ostomy: impact on everyday life and educational needs. *Journal of Wound Ostomy and Continence Nursing*, 40(4), 407-412.
- Ferary, D. (2021). On Ki Hadjar Dewantara's philosophy of education. *Nordic Journal of Comparative and International Education (NJCIE)*, 5(2), 65-78.
- Huda, M., Haron, Z., Ripin, M. N., Hehsan, A., and Yaacob, A. B. C. (2017). Exploring innovative learning environment (ILE): big data era. *International Journal of Applied Engineering Research*, 12(17), 6678-6685.
- Keller, E. (2008). The banana plant and the moon: Conservation and the Malagasy ethos of life in Masoala, Madagascar. *American Ethnologist*, 35(4), 650-664.
- Kelly, K., and Donohew, L. (1999). Media and primary socialization theory. *Substance use and misuse*, 34(7), 1033-1045.
- Korthagen, F. A. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and teacher education*, 20(1), 77-97.
- Locust, C. (1988). Wounding the spirit: Discrimination and traditional American Indian belief systems. *Harvard Educational Review*, 58(3), 315-331.
- Mirata, V., Hirt, F., Bergamin, P., and van der Westhuizen, C. (2020). Challenges and contexts in establishing adaptive learning in higher education: findings from a Delphi study. *International Journal of Educational Technology in Higher Education*, 17(32) 1-25.

- Pimta, S., Tayraukham, S., and Nuangchalem, P. (2009). Factors Influencing Mathematic Problem-Solving Ability of Sixth Grade Students. *Online Submission*, 5(4), 381-385.
- Ramboarison-Lalao, L., Al Ariss, A., and Barth, I. (2012). Careers of skilled migrants: Understanding the experiences of Malagasy physicians in France. *Journal of Management Development*, 31(2), 116-129.
- Reibelt, L. M., Richter, T., Waeber, P. O., Rakotoarimanana, S. H. N. H., and Mantilla-Contreras, J. (2014). Environmental education in its infancy at Lake Alaotra, Madagascar. *Madagascar Conservation and Development*, 9(2), 71-82.
- Shuman, L. J., Besterfield-Sacre, M., and McGourty, J. (2005). The ABET “professional skills” — Can they be taught? Can they be assessed? *Journal of engineering education*, 94(1), 41-55.
- Teichler, U. (2003). The future of higher education and the future of higher education research. *Tertiary Education and Management*, 9(3), 171-185.
- Yum, J. O. (1988). The impact of Confucianism on interpersonal relationships and communication patterns in East Asia. *Communications Monographs*, 55(4), 374-388.