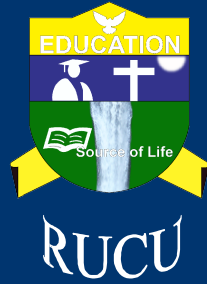
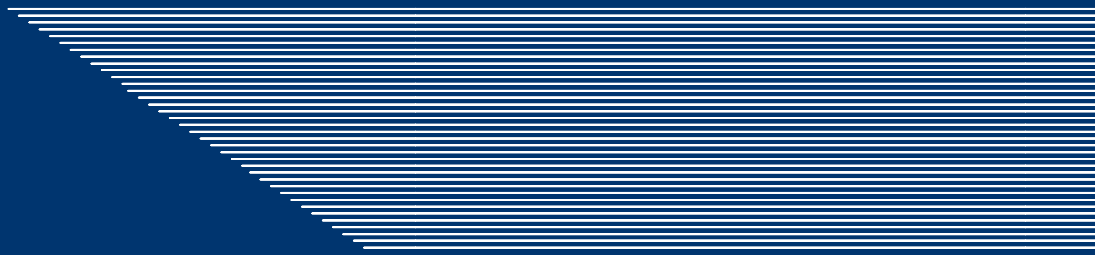


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Editorial Note

The “Ruaha Journal of Arts and Social Sciences” (RUJASS) is a Journal that publishes research papers of academic interest, targeting on academic issues from a multidisciplinary approach and therefore hospitable to scholarly writing on a variety of academic disciplines. RUJASS is an indispensable resource for Arts and Social Sciences researchers.

The aim of RUJASS is to publish research articles, original research reports, reviews, short communications and scientific commentaries in the fields of arts and social sciences such as, anthropology, education, linguistics, political science, sociology, geography, history, psychology, development studies, information and library science.

The journal is dedicated to the advancement of arts and social sciences knowledge and provides a forum for the publication of high quality manuscripts. The journal is published bi-annual and accepts original research, book reviews and short communication.

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. Moreover, manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal. Research theoretical papers should be between 5000 and 7,000 words in length. Reviews and short communication should not exceed 2000 words. The word count of the manuscript should include, abstract, references, tables and figures. Manuscripts should be in English or Kiswahili.

Editors-in-Chief

**Educational Stakeholders' Perceptions on Moral Education
for Effectiveness of Students' Discipline in Mbeya
Rural District Secondary Schools, Tanzania**

Kristofa Zulu Nyoni

Department of Education - Ruaha Catholic University

Email: *mazulukris@gmail.com*

Abstracts

This paper presents the qualitative study which explores stakeholders' perception on how teaching of moral education affect students' discipline in secondary schools in Tanzania. Specifically, the study was based on three research objectives; To identify the major indicators of moral decay in secondary schools, to identify the roles of stakeholders on teaching moral education, to explain how moral education effect positively students' discipline. The study administered the case study design specifically exploratory research study where qualitative approach was used to inform the study. The sample of the study constituted fifty informants including: teachers, parents and students. Probability sampling specifically simple random technique was used to select the sample. Methods of data collection involved unstructured interviews, literature review and observation. Qualitative techniques of data analysis were employed and the findings revealed that stakeholders were aware about moral education. However, the study revealed that, schools experience moral decay among students, as informants mentioned indicators such as love affairs, disrespect, misuse of technology and their causes like irresponsible teachers and parents, lack of self awareness, and environmental influence. Furthermore; findings indicates that, parents and teachers understand well their role of teaching moral education to effect students' discipline, though most of parents and teachers neglect this role and leave few individuals to deal with the issue. Moreover findings revealed that, teaching moral education to students is of great importance to influence students discipline toward acceptable moral values. The study concluded that teaching moral education in secondary schools is crucial, if we want to have students who observe discipline. The study recommends that, moral education has to be included in secondary school curriculum, so that, school can form learners who appreciate national unit, moral value and respect for human right.

Keywords: *Mbalizi Road Town, Moral education, Students discipline, Stakeholders perception, Tanzania*

Introduction

Moral education is whatever schools do to influence how student think, feel, and act regarding issues of right and wrong. Teaching moral education is not a new phenomenon in the world. It started since the time of great philosophers in the world such as Socrates, Plato, Aristotle, and Immanuel Kant who were the founder of teaching moral education and ethics in the society. Moral education helps to set standards of act among individuals. Riots in different parts of the world are caused by disregarding of moral teaching whether at home or at school. Every society is concerned about fostering moral character in children and forming responsible citizens. Controversy often accompanies these interests because adults do not always agree about what moral character is or how to cultivate it (Halter & Narvaez, 2011). Disregarding teaching moral character by adults leads to prevailing of moral decay in the community. This study regards a person to be a child, aged between 7-18 years. According to UNICEF (2004), a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier. In Tanzanian secondary schools students are aged between 12-18 years, so are going to be regarded as children.

Moral education begins early but proceeds at different speeds according to domestic circumstances of the small child. It gathers momentum when the sphere is enlarged, or divides, and as this process is repeated throughout life. It involves for each new sphere of society (family, education, and religion) and the circumstances encountered there. The inhabitants of these spheres play a very important role in the moral education of the child, whether they intend to or not. This does not change throughout a person's life. Everybody come into contact with influence, or are influenced by, that contact. In connection to this idea, Day and Tappan (1996) asserted that, moral behaviour is how people behave within the limits, rules, and conventions of the society in which they live.

In Africa, countries like Kenya and Botswana are among countries where moral education is found within the curriculum of

education. In Kenya moral education is taught in primary and secondary schools, this is evidenced by Social Education and Ethics Syllabus for Kenya Certificate of Secondary Education". In Botswana moral education is also taught in schools as Dinama (2012) asserts that, in Botswana moral education was firstly introduced in the education system as a subject in the years 1999 in junior secondary school and in 2010 senior secondary schools.

In Tanzanian context we find that, moral education is not taught to learners in primary and secondary schools like in Kenya and Botswana, even to students who pursue certificates, diploma or degree in education are not taking or study moral education in colleges and universities, but in a shallow way, you find that, in primary schools moral education is taught as a topic in the subject known *ashaiba na michezo* the topic called *maadili na utu* (Swahili words which means moral and humanity), and in secondary schools moral education is taught partially in civics subject in form one in the topic called; *Proper Behaviour and Responsible Decision Making*. Insofar the ministry of education seems to rely on civics subject as if moral is taught in schools. During a lesson no emphasis is put on moral issues, because teachers are not competent to deliver, this is caused by lack of prior knowledge on moral education during their studies. Moral education is vital subject to be taught in academic system from lower level (elementary schools) to high level of education. Relying on civics teachings and applying school rules upon students, we will never make students aware of moral values, hence; pave the way to several occurrences of students' misconducts within and out of school compounds.

Statement of the Problem

Moral education is becoming an increasingly popular topic in the fields of psychology and education. Media reports of increased violent juvenile crime, teen pregnancy, and suicide have caused many to declare a moral crisis in our nation. Extreme occurrences of indiscipline cases such as bullying, vandalism, truancy, teens pregnancies, cheating, drug abuse, boycotting and wearing

slovenly among students in Tanzanian secondary schools have brought a lot of problems in schools and home. For example, according to the Ministry of Education and Vocational Training, during the period of five-years, between 2004 and 2008, a total of 28,590 schoolgirls in the country dropped out of school as a result of unwanted pregnancy, 11,599 being secondary school students and 16,991 primary schools. Schoolgirl pregnancies is one of most critical and rapidly growing social challenges painting gloomy picture to the realization of the girl child right to education in the country (TAMWA, 2011). Not all of these social concerns are moral in nature, and most have complex origins, there is a growing trend towards linking the solutions to these and related social problems to the teaching of moral and social values in our schools. Although schools have rules and regulations, yet misdemeanours in schools continue. However, since teaching of moral education in schools can affect students' discipline, it is necessary to explore stakeholders perception on how teaching of moral education effect students' discipline in secondary schools.

Purpose of the Study

The purpose of the study was to explore stakeholders' perceptions on how teaching of moral education affect students' discipline in secondary schools. Specifically the study sought to identify the major indicators of moral decay in secondary schools; to identify the roles of stakeholder on teaching moral education, and to explain how moral education affect positively students' discipline

Literature Review

School has been identified as a vehicle of direct instruction and it is a social institution in which is imbedded a rich norms, customs, and way of thinking of which teacher is a conveyer (Oladipo, 2009). School is a place where norms and customs of different students are exposed out whether bad or good, but teachers have responsibilities to accommodate all these norms and customs diversities into single acceptable norms and customs. This implies that, school is a place where children can be accommodated and taught how to behave in acceptable manner, though the society at

large has undergone moral decay. On other hand Herrick (2003) contented that, scholars especially educational psychologists acknowledge that, although, children are born with certain innate endowment they are not born with ethics or morals. Instead children are taught moral qualities which develop as they grow up, parents and other close relatives are responsible for this early moral education, such moral education calls for appropriate nurturing; and exemplar conduct in terms of moral awareness on the part of parents and others. These words put emphasis on teaching moral education at home and in schools in order to affect students' discipline.

So far there is little doubt that moral education is an integral part of school or college. These educational institutions are agencies with an obligation to provide ethics education to students and raise the necessary awareness on the importance of ethics, where as the contribution of educational institutions to moral education development is self-evident, scholarship in Tanzania appear to have neglected this phenomenon (Anangisye, 2010).

Wambari, (1998) argue that, without social education and ethics the education of children is rightly considered incomplete. The statement means that, students are not objects can change in behaviour according to the curriculum set for them. Teaching moral education in secondary schools will not only benefit students to change in discipline, but also the society, because children behave accordingly.

Teaching moral education to children is the role of both parents and teachers. Parents are the first persons to teach moral values to their children or child. It is obligatory to do so, because a child or children learns a lot to the nature of environments they are exposed at first. Anangisye (2010) asserted that in principle, parents are the first engineers of children's moral education and development. This obligation, however, is not only limited to the family setting since the teaching of morals or ethical values also extends to school and college settings. Parents have to play a great role in shaping children's discipline at home. As parent teaches moral at

home enables a child to gain some of moral values which affect their discipline, hence, form a good student.

Oladipo, (2009), argue that, apart from parents who have been referred to as the moral teachers, school teachers are also very influential and significant adults in the lives of children starting from pre-school years. Teachers help children to understand character traits and values, they also model desirable character traits of the students both within the school setting and in the larger society. Furthermore, Nakpodia (2011), asserted that, the power of teachers to discipline students in the school stems from the doctrine of teachers acting in in-loco parents had been based on the assumption that by sending their children to school parents agree to delegate to school officials the power or parental authority to control their children's conduct in a manner that will be of best interest to the child. Also teachers have role of transferring knowledge, shaping and reshaping discipline of students, either by warn, punish or advice students on some matters, so as to let them behave morally. Apart from imparting knowledge and facilitating student learning, teachers are expected to maintain security and order in their classrooms (Bogdan, & Biklen, 2004).

Teaching moral education in schools and at home affects positively on students' discipline. This may manifest itself on students' good performance, absence of riots in schools, good respect shown by students either at school or at home and rational decision being made by students when facing problems. Zamor, Claud, and Laninkas, (2006) contented that individual morality is indeed crucial for dealing with ethical issues because ethics functions when the individual makes personal choices and selects one course of action or another, not when decisions are imposed on the individual.

Teaching moral education helps to foster student self-authorship and self-regulation. Individuals can be coached not only in skills and expertise but in domain-specific self-efficacy and self-regulation (Zimmerman, Bonner, & Kovach, 2002). The most

successful students learn to monitor the effectiveness of the strategies they use to solve problems, and when necessary, alter their strategies for success. Students can learn the meta-cognitive skills that moral experts have, for example, self-monitoring of attention away from temptations, self-cheerleading when energy flags, and selecting or designing the environment to maximize goal completion.

Moral education helps to establish a climate supportive of achievement and ethical character. Pro-social behavior is nurtured in climates that foster flourishing and the “developmental assets” that support resiliency (Benson, Leffert, Scales, & Blyth, 1998). A caring classroom (and school) climate with high expectations is related both to high achievement and to moral behavior (Zins, Weisberg, & Wang, 2004). In a caring classroom, discipline is not punishment but is coached character development. This is acquired through moral teaching in schools as well as at home, so teaching moral education is inevitable.

Cognitive Development Theory

This study was guided by cognitive development theory by Jean Piaget (1896-1980) that tries to describe how teaching of moral education affects students’ discipline in secondary schools. Piaget focuses that, cognitive development results from an interaction of the brain’s biological maturation and personal experience. Piaget viewed children as natural born scientists who seek to understand their world. To achieve this understanding, the brain builds schemas, which are organized patterns of thought and action. Think of schemas as a mental framework that guides our interaction with the world. Cognitive development occurs as we acquire new schemas and as our existing schemas become more complex. According to Piaget the two processes are involved: assimilation is the process by which new experiences are incorporated into a new schema and accommodation is the process by which new experiences cause existing schemas to change (Smith, 2011).

The study therefore attempted to find out to what extent the cognitive development theory was applicable in indicating how teaching moral education effect students' discipline. The findings reviled that; because secondary school students are in adolescent stage, when you assimilate them early with moral values to their schema, definitely, their schema changes. Teachers and parents have to play their role of teaching moral education effectively to develop students' schema to observe discipline in school and at home, hence, reduction of number of students who implicate in misbehavior.

Research Methodology

This study was conducted in Mbeya Rural District particularly in Mbalizi Road town, in Mbeya Region. Mbeya Rural District is one of the six districts of the Mbeya Region of Tanzania. It is bordered to the north by Mbarali District and Chunya District, to the south by the Mbeya Urban District and Rungwe District, to the east by the Njombe Region and to the west by Songwe Region. Mbalizi Road Town, the area of the study, is located 10kms west part of Mbeya City on the high way to Tunduma, the border of Tanzania and Zambia. The justification of the choice of the area of the study comes under the fact that, Mbalizi Road is a small town with more than 15 secondary schools followed by a lot of moral challenges facing secondary schools' students.

The study employed qualitative research approach using exploratory research design. Qualitative research approach is concerned with subjective assessment of attitudes, opinions and behaviour (Kothari, 2004). The approach enabled the researcher to obtain the required information pertaining to the study which focused on exploring stakeholders' perceptions on how teaching of moral education affect students' discipline in secondary schools. Thus, selection of Mbalizi Road town enabled the researcher to solicit data from stakeholders' lived experience to give out their perceptions pertaining to the study. Interviews, Literature review and observation methods of data collection were used.

The key informants of this study were teachers, parents and students who gave their views pertaining to this study. Probability sample specifically simple random technique was a procedure used to obtain the sample size of the study. Simple random sampling was applied in selecting the informants whereby every informant had an equal chance to be selected. According to Creswell (2007) qualitative researchers tends to collect data in the field at the site where participants experience the issue or problem under study. The target population for this study was educational stakeholders from 5 secondary schools in Mbalizi Road town. The researcher sought to understand stakeholders' perception with regard of how teaching of moral education affect students' discipline in secondary schools. So Mbeya Rural district specifically Mbalizi Road town was the most appropriate place to conduct this study, since stakeholders experience moral decay problems in schools and at home as compared to other areas in the Mbeya Rural District.

Research Findings

In order to obtain information about teaching moral education to affect students' discipline in secondary schools, the stakeholders were asked to respond to the following research questions: What are the indicators of moral decay among students in secondary schools? What are the roles of stakeholders on teaching moral education? How moral education effect students' discipline?

Findings from the first research question revealed that, stakeholders understand well the meaning of the term moral education. All the definitions given out by informants seemed to convey the same message of study that enables someone to acquire moral values regarding norms and customs of a particular community. finding revealed that; informants testified on the presence of moral decay in schools and home as well, teachers managed to give indicators which show that misconducts caused by moral decay exist in schools.

Findings revealed that, stakeholders are experiencing moral decay in schools and at home. Informants mentioned out some of extreme indicators of moral decay such as: love affair, respect, and misuse of modern technology.

The findings indicated that love affair among students is very high. They don't feel shy even to their teachers, and some of them are seducing their teachers, and others have an affair with teachers and university students. Some students owns mobile phone, they hide and enter with them in classroom, sometime they chat with their lovers during class hours.

One of the informants said;

One day we caught a girl with a mobile phone, and in her phone we found love messages and one of the messages reads "am in class but am going to come soon after this period because this teacher is too harsh, love you baby" (interview, teacher 1, school A, 28th August 2015).

In the same vein findings revealed that, teachers do not get information at right time, because students conceal information, one of the informants added the following;

Here at school most of students do involve themselves in love affair issues, but teachers don't have any information. They normally catch students who are exposing themselves in streets; but here at school there are many students who are involving in love affair, and they have never been caught by teachers in love affair cases (interview, student, school A, 28th August 2015).

Another finding revealed that, respect was a big problem to students in schools and at home. Findings indicated that, nowadays, secondary school students are not respecting elders, they feel that, they have grown up. Parents and teachers are blaming on this bad behaviour being shown by students of regarding themselves to be grown up. One informant said the following;

Currently, students are not respecting elders whether at home or at school. Students are not greeting, even helping elders luggage's' either in street or at school, if they don't know you, for sure you will never be helped or greeted (interview, parent 1, street N, 2nd September 2015).

The above findings indicate that, respect among students either in street or at school is poor. Most of parents and teachers who participated in the study were reprimanding on this issue of disrespect among students.

Misuse of technology; findings revealed out that, devices especially mobile phones and computers are misused in the sense that, students normally use these devices to access internet, where they watch different events through face book, twitter, and what sap. They use most of their time chatting with their fellow students and even other people who are not students. Sometimes they watch pornography videos using those devices as what one of the informants said;

Here at our school we have computer library where students normally go to access material, unfortunately enough students are not doing what they are supposed to do, our technician normally catch students watching pornography videos and others are chatting through face book and what sap (interview, teacher 2, school A, 28th August 2015).

It means that, students are not using technology as expected by teachers and parents, instead they are using them improperly to access issues which are not profitable for their future life, hence, moral decay.

With regard to moral decay, findings indicated that, moral decay in secondary schools is mainly caused by several factors including: environmental influence, lack of self-awareness, miscommunication between parents and teachers, and irresponsible parents and teachers.

Findings indicated that, the environment does not favor the growth of moral behaviour, since, everyone is afraid of shaping or reshaping ones children, even if he or she finds a student misbehaving by smoking cigarette, wearing slovenly or escaping from school no one report at school or to a particular parent or guardian who is responsible to that student who is misbehaving. One of the informants said the following;

Formally in 1960-1980's everyone was responsible to shape children whenever you find him or her misbehaving, but nowadays if you decide to do so, you can be jailed or injured by a parent or guardian of that child or student, so everyone is responsible to his or her child (interview, parent, street K, 2nd September 2015).

The above findings give a picture of what transpires in the society at large where students comes from. The community has left everyone to be responsible to his or her family members. Teachers are left alone by the society to be moral deliverer.

Findings indicated thatlack of self awareness among students is another cause of moral decay; most of the students are doing things without knowing their limits. To about eighty five percent (85%) of the informants said that, our students are not aware of themselves, they are doing or involving themselves in bad behaviour unknowingly; for example involving in love affair, the use of drugs especially smoking cigarette and marijuana, the use of improper language like insulting elders or one another, truancy, imitating unethical behaviour (wearing style) like folding shirts to both boys and girls, large skirt belt, short skirt for girls, and wearing half buttocks for boys.

One of the informants said the following to verify the situation;

Our students are not aware of what they are supposed to do and why are they at school. Because some of them are not attending some periods in classes, others are escaping away from school especially boys and some girls, all these situation shows that they don't know who they are (interview, teacher 1, school B, 3rd September 2015).

The findings above reveals out that, students really are unaware of their responsibility. Parents think that their children know what they are supposed to do, that is why duties like inspecting student on general assessment of academics at school, parents seem to leave the work to teachers rather than working in collaborative way.

Another cause of moral decay is irresponsible parents; the findings revealed that, most of parents in the study area were not responsible. They did not have time to sit and talk with their children in terms of advising them on daily behaviour like wearing style, for example, girls are wearing short skirt and boy are wearing half buttocks. This is because parents have left the work to teachers, to teach students how to dress and behave. Some parents allowed their children to go in bar serving beer, and in local club selling local brew. Some parents used their children for income gain, as one of the informants said;

Most of parents in this area are not taking care of their children because some of our students here after school hours, you find them selling beer in bar and others are selling local brew in street market to the place where they dwell (interview, teacher 1, school C, 27th September 2015).

The findings above show that parents cannot prohibit bad behaviour to their children, because are the ones who let them expose in business that accelerates immoral behaviour. These places expose students to unethical wearing style so as to cope with the environment, for example; wearing of short dress among girls, wearing half buttocks among boys and the use of cosmetics. Places of such kind influence students to misbehave at school, because they live in such life at home, and no limitation or prohibition from parent on a particular behaviour shown by a child. On other hand findings indicated that, parents are so busy to the extent that, their children are raised up by grandparents. One informant commented that;

What do you expect from a child who is living with his or her grandparent? Do you think this child will have good behaviour? I say so because most of these students who are coming from such family here at school are stubborn (interview, teacher 2, school B, 30th September 2015).

The findings above indicates that; moral decay seems to be so extreme to students who are raised from single or grandparents family, since, they lack care of both parents, and most of grandparents are not so strictly to shape behaviour of their grandchildren.

The second research question sought to explore if stakeholders fulfill their role of teaching moral education to affect students' discipline or not. Data obtained through unstructured interview exposed several views concerning this category. Findings revealed that, teachers and parents know their responsibility of teaching moral education to affect students' discipline in schools as they managed to mention and explain their role of teaching moral education to students. On other hand; the findings revealed that, most teachers and parents were not fulfilling their role as expected, since, they involved themselves in immoral issues like have an affair with students, and neglect their role by left the job to discipline teachers to deal with the issue of moral teaching to students. Furthermore; findings revealed that, most parents were not fulfilling their role of teaching moral education to their children, even to have time to sit and talk with children on moral issues. Interview question under this category, was asked to teachers, parents and students to explore if they know their role of teaching moral education to students. All participants seemed to know their role of teaching moral education whether formally or informally.

Findings revealed that, parents understood well their role of teaching moral education at home to affect students' discipline. Most of parents role mentioned by informants were to inform children on how to dress, to respect one self and others, love affair issues, drugs abuse and other social crime like theft, fighting and riots. One of the informants argued that;

If you have children, you have to teach them how to behave morally, especially on how to behave before elders, to dress well, to help others when they are in trouble and avoiding using drugs. The world undergoes changes every day, parents have to address on these issues, so as to have generation of good people (interview, parent 2, street N, 19th September 2015).

The above words show that parents knew what they were supposed to do. In doing so moral values would be observed, hence, effect students' discipline.

With regard to teachers the findings revealed that; teachers were aware of their role of teaching moral education. They play the following roles to affect students' discipline at school: teaching how to dress well, to respect one another including elders, avoiding using drugs, avoiding involving in social crimes like vandalism, boycott, and theft. Findings indicated that, not all teachers were fulfilling this role, majority seemed to neglect. One of the informants revealed the following;

Not all teachers are teaching moral to effect students' discipline; the work has been left to discipline teachers that are why, moral decay in schools continues (Interview, Teacher 2, School C, 27th September 2015).

The finding above show that, though teachers were aware of their role of teaching moral education to effect students' discipline, but most of them were not serious and they neglected this role, hence, prevalence of moral decay in school.

On the part of students, the findings revealed out that, students understand the contribution of moral education to their discipline either at school or at home. Some of them were able to give parents and teachers role on teaching moral education. One of the informants said the following;

Teachers and parents have the same role of teaching moral education, since; they have experienced a lot of immoral issues. But not all teachers and parents emphasize on this; for example, here at school only discipline master is the one who normally emphasizes on moral and when a student has committed a mistake (interview, Student, School B, 30th September 2015).

The example given above by the informant expose out that, students are aware of usefulness of moral education but they lack emphasis from teachers that lead to continuation of moral decay in schools. On the other hand one of the informants added by saying the following about parents;

My parents normally teach us how to behave morally, they insists on how to dress properly, respect one another in and out of the family, avoiding love affair issues, and using drugs (interview, Student, School C, 27th September 2015).

The findings above show that, students expect something from teachers and parents. Failure to fulfill their role as expected by students, moral decay continues because students lack directives on how to go about.

The third research question sought to explore on how moral education effect students' discipline in schools. Findings obtained through interview indicated that, moral education effect students' discipline in schools in several ways. The following ways were given out by informants on how moral education effect students' discipline in schools. Teaching moral education in schools and at home enables students to improve academically, because students respect their teachers, hence, they listen attentively and practice what is being instructed by teachers. One of the informants argued that;

If students are well disciplined by any means, definitely, they will improve academically, since they are respecting and follow what is being instructed by their teachers (interview, Parent, Street G, 16th September2015).

Furthermore; findings revealed that, teaching moral education helps to reduce number of street children by informing students about teen pregnancy, through informing about teen pregnancy, students will worry to involve themselves in love affair at early age, hence, reduction of number of street children (teen pregnancy) and spread of disease.

Moreover; findings suggested that, teaching moral education informs students on social evils like the use of drugs, prostitution, bullying, boycotting, vandalism and truancy. Making them aware of all these social crimes by causes and effects enables students avoiding to involve in such bad habit. One informant said;

All these social crimes happening nowadays in our society are the result of lacking prior knowledge on moral education among people. Once children are well informed or taught about bad acts by their causes and effects to the life of an individual and the whole society, they will avoid involving themselves in social crimes (interview, Teacher 3, School A, 28th August 2015).

Lack of education on these social crimes brings a lot of problems to a particular society, so children have to be informed in early age in the sense that, as you inform or educate children in early time normally last longer in their brain.

To conclude, the findings in the third research question indicated that, teaching moral education to students whether at school or at home effect students' discipline. Students discipline will be changed positively towards the expected behaviour. By being aware on different immoral behaviour like involving in love affair at early age, boycott, and vandalism makes them to have rational decision and choice without being forced or made by others for them on a particular issue. Therefore, it is inevitable to teach moral education to students, since are prepared to be parents and teachers in the future.

Major Findings of the Study

The study identified the following major findings: presence of moral decay, role of parents and teachers on teaching moral education, and ways how moral education effect positively students' discipline.

In brief; the findings revealed that, moral decay exists in secondary schools which resulted to occurrences of different disciplinary cases. The disciplinary cases mentioned by informants as indicators of moral decay in schools and at home included; violence, vandalism, love affair issues, teenage pregnancies and truancy. On other hand, the findings revealed out the major causes of moral decay in schools and at home as a call for teaching moral education includes: irresponsible teachers and parents, environmental influence, misuse of technology, and lack of self-awareness. Concerted efforts have to be taken so as to inform students on effects of involving in such misconducts to their life. Findings suggested that, teaching moral education can help to curb this problem, hence, form students who observe their limits of doing things either at school or at home.

With regard to the role of teaching moral education, the findings in this category indicated that, though parents and teachers were aware of their roles of teaching moral education to effect students' discipline yet the work was left to some individuals, for example in schools, discipline teachers were regarded to be responsible on the issue of teaching moral education. The majority of teachers and parents seemed to neglect this role. The government should take action by making sure that parents and teachers fulfills their role of teaching moral education to let children understand their limitation of doing things, because the target is to form responsible young boys and girls who will be parents and teachers in the future.

On the effect of moral education, the findings revealed several ways on how moral education affects students' discipline. Informants suggested that, teaching moral education effect students' discipline by making them aware on causes and effects of immoral issues and how to avoid them, by so doing, they

will follow and practice what is delivered by teachers, hence, improve in academics. Furthermore, findings show that students will be informed on different immoral behaviour, hence, avoid implicating in love affair, the use of drugs, boycott and vandalism. Failure to teach moral education, schools and society will continue experiencing moral decay because students lack moral directives that lead ones to choose course of action rationally.

Conclusions

The evidence from this study in light to the findings brings to the following conclusions:

Firstly, educational stakeholders were having a common understanding on the meaning of moral education; also informants revealed out indicators of moral decay with their causes resulted from most of parents and teachers neglecting their role of teaching moral education to students. This marked a point which made informants to acknowledge its worthiness in effecting positively student's discipline, thus, call for immediate decisions to be made by educational officials to include moral education in secondary school curriculum.

Secondly, findings indicated that, parents and teachers were aware on their role of teaching moral education to affect students' discipline, though majority seemed to neglect this role. This is caused by lack of prior knowledge and emphasis on moral education during their childhood, if moral education will be included in the curriculum and taught by emphasis in schools, definitely these young boys and girls will be good teachers of moral education to the future generation.

Thirdly, findings suggested that, moral education effect students' discipline by making them aware on immoral issues and influence students to observe discipline whether they are at school or at home. When students observe discipline, helps them to improve in academics, making rational decision to one course of action and

avoid involving in immoral issue like the use of drugs, love affair and boycotting.

Recommendations

Referring to the bases of study findings, the following measures are recommended;

Firstly, Findings revealed that, schools experience moral decay among students, therefore, the study recommends that, policy makers should propose by formulating clear and appropriate stance of moral education to be included in the curriculum of secondary school. By so doing, students will be informed on different immoral issues, and worn them if they implicate in them would affect their life.

Secondly, teachers and parents have to make sure that, they fulfill their role of teaching moral education to students, work in collaborative way so as to emphasize students to observe discipline. So the study suggests the following ways to be used in teaching moral education in schools: group discussion, audiovisual material, question and answers, inviting guest speaker, study tour and rewarding whereby at home parents should have a friendly talk with students on acceptable moral values and how to avoid immoral ones. By doing so, students will observe discipline, and because they respect and follow what is being instructed by their teachers and parents will lead them to improve academically. Not only improve academically but they will also have self-authorship and rational decision to one course of action.

Thirdly, the government through the ministry of education and vocation training should include moral education in the curriculum of secondary school education. By so doing, students will be informed on acceptable moral issues, hence, rescue them from involving in immoral issues like drugs abuse, vandalism, boycotting, love affair and wearing slovenly. The government should assign heads of schools to conduct internal meetings with staff members and external meetings with parents to emphasize on teaching moral education at school and at home so as to affect students' discipline. The study revealed that; as parents and teachers neglecting their role of teaching moral education to

students has led to existence of moral decay in schools and at home, so parents and teachers have to be reminded.

Lastly, this study used case study design and employed a small sample purposefully selected. Hence qualitative study is required in primary schools using the same dimensions because pupils in lower levels have to be taught moral values.

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Differentials in Use between Modern and Traditional Contraceptives in Tanzania: A case study of Makete District.

Faraja Sanga

Department of Humanities, Ruaha Catholic University

Email:sangafaraja@gmail.com

Abstract

This paper investigates factors influencing disparities in use between modern and traditional contraceptives despite the fact that both methods are used with the same purpose (preventing conception). Data were collected at Makete District; this area was selected for study as it is located in periphery of the country and in a normal situation the use of traditional contraceptives is expected to be higher than modern ones. The study involved 286 respondents; both men and women respondents aged 20-65 were considered viable for this study. The respondents were selected by using systematic sampling; also a cross section design was applied in which both primary and secondary data were collected. Findings from the collected data indicated that the use of modern family planning methods is higher than traditional ones. The main reason for this disparity is that modern methods of fertility control are more effective in preventing conception than traditional birth control methods. As per study findings, it is recommended that education should be provided to the people on how to use traditional methods of fertility control properly. This can decrease the failure rate of such methods and hence majorities will opt to use them as they are safe to the health of the user.

Key words: contraceptive, modern family planning methods and traditional contraceptives

Introduction

Contraceptives are commonly used to control fertility; they are grouped into two categories namely modern and traditional contraceptives. These methods enable couples or an individual to meet the intended fertility, if at all they are used effectively. Basing on these two groups of family planning methods, an individual is in position of choosing the methods of her/his interest. In general, contraceptive use helps couples and individuals to realize their basic right to decide freely and responsibly on when and how many children to have. The use of contraceptive methods results not only on improvements in health-related outcomes such as reduced maternal mortality and infant

mortality (Ahmed et al., 2012; Bhutta et al., 2014; Rutstein and Winter, 2015), but also improvements in schooling and economic outcomes, especially for girls and women (Canning and Schultz, 2012; Schultz and Joshi, 2013).

Apart from improvement in schooling and economic outcomes especially for girls and women also contraceptive use has contributed to decline in fertility. Grant et al (2016) argued that fertility decline has become a widespread phenomenon in developed countries, common reasons behind such decline are, among others, rise in contraceptive use, urbanization and socioeconomic changes, such as rise in age at marriage and increase in women's education and women's employment outside home. In a nut shell contraceptives are mentioned being the reason behind the decline in fertility, since they enable individuals to limit the number of children.

Since the mid 1960s several national surveys have been conducted in different countries, data from such surveys indicate that contraceptive use has risen remarkably. On average, use has grown at about one percentage point a year, or 10 percentage points in ten years (for example from 30% to 40% of married/in union women of reproductive age using contraception). For the developing world as a whole, contraceptive use has grown to exceed 60% of married/in union women of reproductive age (UN Population Division, 2011).

In 2015, sixty per cent of married or in-union women of reproductive age worldwide were using some form of contraception. However, contraceptive use was much lower in the least developed countries (40 per cent) and was particularly low in Africa (33 per cent). When users of traditional methods are counted as having an unmet need for family planning, 18 per cent of married or in-union women worldwide are estimated to have had an unmet need for modern methods in 2015 (UN, Population Division, 2015).

In Africa the prevalence of birth control methods in 2015 was high in Northern Africa and Southern Africa (53 per cent and 64 per cent, respectively) as in Middle Africa (23 per cent) and Western Africa (17 per cent). In Eastern Africa contraceptive use has been increasing and now stands at 40 per cent. The leading countries in contraceptive prevalence in Eastern Africa are Mauritius which has 75.7% of contraceptive use followed by Réunion 72.4percent, Zimbabwe 66 per cent, Malawi 57.7 percent and Kenya 57.4 percent (UN, Population Division, 2015). South Sudan is the only country with low prevalence rate of contraceptives which is 6.8 percent.

In Tanzania contraceptive prevalence rate increased significantly, from 26 percent of married women in 2004-05 to 34 percent in 2010. The use of modern methods increased from 20 percent to 27 percent of married women in the same time of period. By specific method, the use of Injectables increased remarkably (URT, 2010). In 2015 the prevalence rate of contraceptives were 40.6 percent with Injectables being the most used method which comprised 13 per cent, followed by pills 8.6 percent, female sterilization 4.5 percent, Implant 3 percent, male condoms 3 percent and IUD 0.8 percent, rhythm 2.6 per cent and withdrawal 2.5 percent (UN, Population Division, 2015). Basing on these data, traditional methods of fertility control are having low prevalence rate compared to modern methods. Also only few traditional methods have been reported to be used as if they are only two methods in traditional category of family planning methods.

The prevalence rate is in line with the knowledge concerning modern family planning methods. Majorities in Tanzania have great knowledge concerning modern methods of family planning consequently the use of such methods is high. According to TDHS (2010), ninety-six percent of young women and 99% of young men aged 15-24 know a modern method of contraception. The most commonly known modern methods of contraception among currently married young women aged 15-24 are the pill (97%), injectables (96%), and male condoms (95%).

Among sexually active unmarried young women aged 15-24 the mostly commonly known modern methods are male condoms (96%), the pill (96%), and injectables (92%). Currently married young men aged 15-24 are most likely to know about male condoms (99%), the pill (94%), and injectables (85%). All sexually active unmarried young men aged 15-24 know about male condoms (100%), but their knowledge of other methods is lower; 83% of sexually active unmarried men know about the pill and 82% know about injectables (URT, 2010). Basing on these statistics, it is evident that only few modern contraceptives are known to users, this influences the use such contraceptives

Knowledge and use of traditional methods of family planning is much lower among youths in Tanzania. Just over half of all young women (57%) and young men (52%) aged 15-24 know at least one traditional method of contraception. Sexually active unmarried youth are more likely to know about traditional methods than currently married youths, this is because unmarried youths are eager to protect themselves from conceiving than their counter part. Young women (both currently married and unmarried) are more likely to know about the rhythm method than withdrawal. In contrast, young men (both currently married and unmarried) are more likely to know about withdrawal than the rhythm method since such method is simple to use and has no complications. Knowledge on the fertile period is low among young women and men in Tanzania especially in country side.

The current prevalence worldwide and national wise has not reached the bar of its increase. In actual fact, the growth in contraceptive prevalence until 2030 is expected mainly in the regions of Sub-Saharan Africa and Oceania. Between 2015 and 2030, contraceptive use is projected to grow particularly in regions where less than half of married or in-union women of reproductive age currently use contraception. Contraceptive prevalence is projected to increase from 17 to 27 per cent in Western Africa, from 23 to 34 per cent in Middle Africa, from 40 to 55 per cent in Eastern Africa, and from 39 to 45 per cent in Melanesia,

Micronesia and Polynesia. Yet unmet need for family planning is still projected to remain high in 2030, above 20 per cent in all these regions, except in Eastern Africa, where it is projected to decrease from 24 per cent to 18 per cent between 2015 and 2030 (UN, Population Division, 2015). This is due to the fact that, in Eastern Africa family planning services are easily accessed in different health centers.

Contraceptive use is partly determined by the age at first marriage, education (being educated), number of living children, exposure to mass media, employment (being employed), having educated partners, having been informed about contraceptive use at health facilities, types and variety of methods available to large population (Aryeetey et al., 2010; Kidayi et al., 2015). Based on types and variety of methods available to large population, before the mid-1960s, there were few methods of family planning to offer. Since then, the contraceptive landscape has been transformed with the appearance of the IUD, the Pills, simpler sterilization, improved condoms, and later, the injectable was introduced (Ross and Hardee, 2013). All these contraceptives are modern; this reveals that the focus of several scholars has been on modern family planning methods or there are more users of modern contraceptives than traditional ones.

The use of birth control methods especially modern family planning method increases regardless their side effects on the health of the users. Darroch et al (2011) revealed that the users of modern family planning methods continued to suffer from side effects caused by such methods and from the necessity for partner compliance and medical services even after the improvement made to these methods. Some individuals opt not to use modern contraceptives due to side effects they have on the health of the users. Most of the users of modern method of fertility control do not want to shift to traditional methods of fertility control even though such methods affect them. There for better contraceptive technology is needed both to improve current methods and to

develop new ones which will have no side effects to the health of the users.

Historically, before the emergence and spread of modern contraceptives, people depended on traditional methods of contraception such as virginity, Coitus interruptus/withdrawal method, abstinence, Calendar methods, Polygamy, medicinal plants, contraceptive rites, Lactation amenorrhoea methods and abortion; to some extent they assisted majorities to meet fertility of their preference. Following the emergence and spread of modern method of family planning, majorities abandoned traditional methods of birth control in fever of modern contraceptives. The situations in terms of knowledge and use of family planning has changed now days, instead of majorities knowing traditional methods which existed before the emergence of modern methods of family planning rather they have high knowledge on modern methods of fertility control. The 2010 Tanzania Demographic health Survey revealed that modern methods are more widely known than traditional methods. The reason behind is that, health practitioners put emphasis on modern methods and also these methods are easily accessible to the health centers.

The desire for birth control is neither time nor space bound. It is a universal characteristic of social life. Delano (1988) defined traditional methods of birth control as the practice, beliefs or customs handed down from one generation to another aimed at preventing pregnancy. Ethnographers at different times studied various primitive tribes in the first stage of development (Stone age, iron age) and discovered that among these peoples, various taboos, different socio-cultural and mystical practices guided the relationship between women and men. At this period in the history of mankind, the connection between the birth of a child and intercourse was not even suspected and the arrival of the child was attributed to the will of gods. Africans as other parts of the world have been using traditional birth control methods and they are still using but its use has declined remarkably. For example, the Massai tribe of Kenya adopted coitus interruptus while the South

AfricanThonga tribe practiced Coitus interruptus and coitus reservatus (i.e. suppression of male orgasm). Coitus interruptus was documented to be the most effective of early methods and is still practiced today. The women of Nandi tribe in Kenya abstained from sexual intercourse for several days after menstruation. In the Island of Madagascar, the murder of infants was the custom, while in the Mountains of North Africa unwanted babies were secretly sold at a market.

The traditional methods of family planning follow into two categories namely; the appliance methods and the Non-appliance methods. The appliance methods involve specific preparations by herbalists or traditional healers and dispensed to individuals. This is often administered in the form of specially prepared stew, herbal tea, or chewing stick. Non-Appliance Methods are traditional methods of birth control that do not need the attention of herbalists and are self-administered.

Generally, in Tanzania traditional family planning methods are used by few individuals. The users of modern family planning method argue that modern birth control methods are harmful to their health but they still use such contraceptives which they claim that they affect their health. In a simple language, modern contraceptives have side effects to the health of the users. But they still opt to use them at the same time they abandon traditional contraceptives despite the fact that they have no side effect to the health of the users. Something is wrong here; this is what triggered a need to write this paper in order to reveal the reason behind this disparity.

Methodology

This study used a cross– sectional design. Such design was chosen to be used since it allows data collection at a single point in one time. Also the design is useful for description purposes as well as the determination of relationships between variables. Normally it is applied when there is shortage of time and limited financial resources. In this study both primary and secondary data were

collected by using several methods of data collection. Primary data were collected by using semi-structured questionnaire and interview. Secondary data were collected by reading books and journals on the information related to this study. Secondary data were used to supplement primary data. This enabled the collection of data for both literate and illiterate respondents. The study is a typical qualitative in nature.

The data was collected to 286 both male and female respondents. For men the qualified respondents were those with age ranging from 20-65 who were married or cohabiting; for women age limit for respondents of concern were 15-49 that is those of reproductive age and who were married or cohabiting. Normally age limit matters in issues of fertility that was why such categories of age were chosen for study. But the issues of contraceptive use are not there to married couples or to those who are cohabiting; for the sake of this study data were corrected only to married or cohabiting individuals as are more likely to be the most users of contraceptives. The conclusion has been drawn basing on data collected on the area of study in which majorities are farmers and few business men and women.

This study was conducted at Makete District which is one of the then 7 Districts of Iringa Region. The District is now in the new region of Njombe. It is located 350kms from the regional headquarter, also adjacent to the Northern shore of lake Nyasa from which is separated by a steep escarpment and after which stretches slowly to the lower and flatter lands of Njombe Districts in eastern side. Northern part of the District is bordered by Mbalali District. In southern side is bordered Ludewa District. Rungwe District borders it in the west side. It is divided into six divisions and 17wards, Bulongwa, Ikuwo, Iniho, Ipelele, Ipepo, Iwawa, Kigulu, Kipagalo, Kitulo, Lupalilo, Lupila, Mang'oto, Matamba, Mbalatse, Mfumbi, Mwondwe, and Ukwama. This District is dominated by *Kinga* and *Wawanji* as main tribes of the area (NBS, 2010).

Furthermore, the study applied systematic sampling technique; through this technique households were selected from which respondents to be interviewed were obtained.

Findings and Discussion

The findings which are being presented in this study are from 286 respondents, both married women and men. For men the qualified respondents were those with age ranging from 20-65 who were married or cohabiting; for women age limit for respondents of concern were 15-49 that is those of reproductive age and who were married or cohabiting.

The question on use of modern and traditional contraceptives was directed to both males and females since in this study the researcher wanted to know the involvement of men as well. Thus, for those methods that apply to women only, men were asked whether their partners use them. The difference in use of modern contraceptives and traditional contraceptives is one of the specific objectives which the researcher wanted to examine. Generally, contraceptives are divided into two categories which are modern and traditional contraceptives. Both of these contraceptives are being used to limit fertility. Furthermore, they vary in use since each individual is free to opt for the contraceptive which she or he prefers. The differences in use are normally caused by several factors such as easiness in using, accessibility, effectiveness of the method and side effects of the method.

Findings from the field showed significant difference in the use between these two categories of contraceptives. It was noticed that there is no single method of contraception being used to prevent conception; rather people opt for the type of contraceptive which they want. Evidences from the field show that, there is a shift in use of contraceptives from traditional to modern contraceptives in the sense that more people nowadays are using modern contraceptives than traditional contraceptives. This is in line with data from TDHS (2010) which show that the majority are shifting from using traditional methods such as withdrawal, abstinence,

calendar and breast-feeding to modern methods such as condoms, pills and implants. The reasons behind the shift from traditional to modern contraceptives are: High failure rate, Level of education of the users, religious beliefs and change in life style.

High failure rate: Most of the traditional contraceptives have high failure rate in limiting fertility except abstinence. Abstinence is used by many respondents who are using traditional contraceptives due to its effectiveness in limiting fertility and having no side effects on the health of the user. This also applies to calendar method which also has no side effects on the health of the user. The problem with calendar like other traditional methods of fertility control is high failure rate. The failure rate of calendar is attributed by ignorance of most of people on how it works. Also sometimes the women's menstrual cycle do change in each month causing changes even in the critical days for conception. Such incidence is what causes individuals to opt not using calendar instead they shift to modern methods of contraception. The majority who used traditional contraceptives reported to have conceived out of their will. To support this one of respondent asserted that:

I have been using calendar method to control fertility; but I failed to have fertility preference of my choice. This is because it happened that I conceived out of my will, that is why currently I am using IUD as it is said to have high possibility of controlling fertility and low failure rate than all traditional contraceptives except abstinence. My opinion to my fellow women is that, they should stop using traditional contraceptives if at all they want to maintain fertility of their preference.

Level of education of the user: This is another factor which caused disparities in use between modern and traditional contraceptives. Data from the field indicate that majorities who conceived following the use of traditional contraceptives is due to low education which limited knowledge on proper use of the methods they opted to use (under traditional category). This is supported by a study done by Bulatao (1985) which suggests that

the relationship between higher education and higher levels of traditional contraceptive use is a result of better information about or greater sensitivity to side-effects of modern methods among more educated women. Traditional methods may be used with greater confidence by more educated women, who may have more contraceptive competence than less educated women. These relationships could result in different method choices (Palmore and Bulatao, 1989).

Religious belief: This is associated with the religion of the users; for example Christians are against witch craft hence any medicine or method of fertility control which has some elements of witch craft is highly forbidden to be used by the followers of a given religion. For example Traditional forms of contraceptive use (such as tying a string around woman's waist) is highly used in Malawi (Kalipeni and Zulu 1993; Cohen 2000). This kind of traditional method of fertility control has some elements of witch craft; tying a string around the waist of a women it shows no differences with someone who has tied a charm around her or his waist that is why this method is not used by women having strong religious faith. The other traditional method which is not used due to religious belief is contraceptive rites on this method it was said that if a woman did not want any more children, she could heat her menstrual blood in a pan and then pour into the bush swearing never to have another child.

Change in life style: This has contributed immensely in shift from using traditional contraceptives to modern contraceptives. Historically, the early societies in Tanzania and Makete in particular migrated from one area to another in search of employment. For example majorities of men in Makete used to migrate to Tanga to work in Sisal plantation, to Mufindi to work in Tea plantations and Mtera to fish. This made possible to apply some traditional methods of fertility control such as abstinence since they stood to such areas to the periods ranging from two to five years. Now days become impossible to use abstinence to control fertility due to fact that the nature of life favors both

husband and wife to stay together. To support this argument, one respondent stressed that:

I ever used traditional method such as abstinence when my husband used to travel to Mtera to fish where he stayed up to three years without coming back. Things changed when he decided to establish a shop and farms around our settlement; this is the situation which forced me to abandon traditional methods of fertility control such as abstinence which I trusted it very much than all other method in the same category. By staying together with my husband become impossible to abstain; also I cannot use calendar and withdrawal as both has high failure rate.

The weaknesses of traditional fertility control methods are what favor high use of modern methods of family planning. Data collected from the field revealed that modern methods of fertility control have high percent of preventing conceptions. In the study where this paper is derived there were question which demanded respondents to state how they managed to maintain fertility of their preference. All reported that they were using modern contraceptives, this prove the effectiveness of these methods. This is in line with study conducted by Trussel and Kost, (1987); they reported that modern contraceptives are generally more effective in preventing pregnancy than traditional methods, although effectiveness varies with the quality of practice.

Modern family planning methods are highly used compared to the traditional methods; this trend also persists to field where this study was conducted. Among the modern family planning methods there are few of them which are being used much more than others. Results from the collected field data indicate that pills constitute 37 % of ever users, male condoms comprise 34.3 % of ever users and injection constitute 29 % of ever users. Male condoms, pills and injection are only modern contraceptives which are used much among the modern methods of contraception. This is supported by TDHS (2010) which state that the most commonly used modern methods are injection (9%), the pills (5%) and male condom (4%). Other modern methods of family planning are

having few ever users. This is probably caused by difficulties in use whereby others require a physician to provide a service, like IUD and Implants.

The other reason for high use of modern methods of fertility control is simplicity in use. This is for some of methods not all of them, example IUD, Implant and Sterilization are simple methods of fertility control. IUD and Implant when fixed in women's body, such women become free to have sex at any time without any worry on conception. The methods favor even ignorant, drunkard women since they do not need user's awareness during their use. Quite different from method like calendar, withdraw which demand a user to be very careful and highly knowledgeable on how to use the method. Generally, some people use traditional contraceptives despite the high failure rate of such methods due to fact that they are afraid of using modern methods due to their side effects.

Conclusions and Recommendations

This paper investigated differentials in use between modern and traditional contraceptives; in a nutshell both categories of family planning methods are used to assist a user to have fertility of his/her preference. The study revealed that majorities prefer to use modern family planning methods than traditional methods despite the fact that, modern methods of fertility control are having some negative impacts on the health of the user. The main reasons behind this is that, traditional birth control methods are having high failure rate in controlling fertility compared to modern methods of birth control, also the users of modern methods of birth control assert that such methods (modern contraceptives) are very simple to use and they make a user to be stress free in terms of unintended pregnancy. Modern fertility control methods are effective in preventing conception if at all they are used effectively. There are incidences in which the user of modern methods of birth control conceives unwillingly, this is due to improper use of such methods.

Basing on the findings of this study, it is recommended that there should be an investigation about the side effects related to use of modern contraceptives especially hormonal ones such as Pills IUD, Implants Depo-Provera and others alike. This can lead into improvement of these methods so as to solve their associated problems (health associated problems to the users) as are interested by majorities. Or else, scientists should introduce modern methods with no side effects on the health of the user. It terms low use of traditional family planning; it is recommended that education should be provided to users on how to use the method properly. This can reduce the failure rate of such methods consequently high usage of the said methods.

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Utandawazi wa Kiswahili: Mitazamo ya Ukubalifu na Mkwamo kama Lugha Rasmi ya Afrika

Gerephace Mwangosi

Idara ya Lugha, Chuo Kikuu cha Kikatoliki Ruaha

Email: *mwangosigerephace@yahoo.com*

Ikisiri

Matilaba ya makala haya ni kueleza mambo yaletayo mielekeo tofauti ya watu kuhusu upokezi na matumizi ya lugha ya Kiswahili kama lugha rasmi ya Afrika ili kushurutisha ukubalifu wake. Aidha, yanabainisha baadhi ya masuala yanayotiliwa shaka kuhusu uwezo wa lugha ya Kiswahili kumudu harakati na mahitaji ya utandawazi, kama vile, katika kupitisha teknolojia mpya inayoinukia katika nyanja za sayansi na teknolojia. Kwa jumla, makala haya yanauia kufafanua ukubalifu, pamoja na msingi wa mielekeo ya Waafrika kutoipa kipaumbele lugha ya Kiswahili kama lugha rasmi ya bara lao.

Maneno ya Msingi: Kiswahili, utandawazi, ukubalifu, mkwamo na sera.

Utangulizi

Lugha ya Kiswahili, kama zilivyo lugha nyingine za dunia, kama vile; Kiingereza, Kijerumani na Kiarabu, imepiga hatua kubwa, na kuwa moja ya lugha za mataifa kwa minajiri ya kupanua na kuimarisha mahusiano ya kimataifa katika nyanja zote za kijamii. Hatua za kuendelea kukua na kupanuka kwa lugha ya Kiswahili kimatumizi na kijiografia, ni mojawapo ya jitihada za kutozitenga nchi za Kiafrika katika jamii za kimataifa. Aidha, kwa kuwa utandawazi unahusika na uunganishaji wa mataifa mbalimbali, basi Afrika nayo inahitaji lugha moja yenye asili ya Kiafrika kama lugha ya kuusambaza na kuukabili utandawazi. Kwa sasa, lugha ya Kiswahili ni mfano mzuri wa lugha kwa kuwa ina historia ndefu kama lugha kubwa barani Afrika.

Utandawazi wa Kiswahili, Historia na Maendeleo yake

Kulingana na Sullivan (1994) pamoja na Little (1996), utandawazi ni dhana inayolenga katika kupunguza na hata kuondoa mamlaka ya dola katika nchi kwa kuzidisha mamlaka ya mashirika ya kimataifa ili kudhibiti uwezo wa mashirika ya kitaifa. Utandawazi

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una dhamira ya kuondoa vikwazo vyote vya kijiografia na kisiasa ili kuruhusu mtiririko huru wa nguvu kazi baina ya mataifa. Maelezo haya yatumika kama msingi wa kupima nguvu na mtiririko wa lugha ya Kiswahili kama lugha ya utandawazi ndani na nje ya bara la Afrika.

Aidha, utandawazi ni dhana inayotumiwa kuelezea mikabala ya kiutamaduni, kielimu na hata kisiasa inayosisitiza maungano na mahusiano yanayokiuka mipaka ya taifa moja na jingine, pamoja na kuenea na kusambaza tamaduni kutoka sehemu moja hadi nyingine. Utandawazi husambazwa kupitia itikadi, teknolojia na lugha (Amatubi, 2002). Kwa hiyo, lugha ndicho chombo muhimu zaidi katika usambazaji wa utamaduni. Hapa Afrika, kama ilivyokwisha fafanuliwa, Kiswahili ndiyo lugha muafaka ya kuijenga kijiografia na kimatumizi ili kuukabili utandawazi.

Kwa namna hali ilivyo sasa, hapana shaka kuwa utandawazi umeenea katika bara la Afrika kupitia lugha za kigeni, mfano, Kiingereza na Kifaransa. Hali hii yafaa kutupiliwa mbali iwapo bara la Afrika linatarajiwa kunufaika kikamilifu kutokana na utandawazi (Njihia, 2005). Aidha, kwa vile utandawazi unahusika na uunganishaji wa mataifa mbalimbali, basi Afrika yahitaji lugha moja yenye asili ya Kiafrika, kama lugha ya kuusambaza utandawazi. Kwa sasa, lugha ya Kiswahili ina historia ndefu, na ni wakati muafaka wa kuijenga, kuikuza na kuikomaza kimatumizi ili kuukabili utandawazi. Kwa jumla, lugha ya Kiswahili ilianza kuwa lugha ya kimataifa na kuwekwa katika ramani ya utandawazi kupitia biasharaya watumwa, baina ya Afrika Mashariki, mataifa ya Uarabuni pamoja na yale ya Ulaya.

Utandawazi wa Kiswahili ulianza kabla na baada ya kuteuliwa mwaka 1925 kuwa lugha rasmi ya Afrika Mashariki, ambapo uteuzi huo uliambatana na zoezi la usanifishwaji wake (Mbaabu, 2007). Kwa upande mwingine, utandawazi wa Kiswahili unajipambanua katika historia na asili yake iliyofungamana na nadharia za kiisimu na kihistoria ambazo zinathibitisha kupitia ubantu wake, na mwingiliano wa muda mrefu baina ya jamii za ndani na nje ya Afrika Mashariki (Guthrie, 1948). Matokeo yake, lugha ya Kiswahili ilianza kuvunja mipaka ya kijiografia, kimatumizi na kimsamiati hata kabla ya ujio wa Wakoloni kutoka bara la Ulaya.

Ujio wa Wamisionari katika Afrika Mashariki ulisaidia sana kutandawazisha Kiswahili. Wamisionariwalianza kuifundisha lugha ya Kiswahili katika mataifa ya Magharibi, na ndio waasisi wa somo la Kiswahili katika vyuo vikuu katika nchi za Magharibi, kwa mfano, Leiden nchini Ujerumani (Sapir,1958). Aidha, shughuli za vyombo vya habari zimechangia sana kuisambaza lugha ya Kiswahili ulimwenguni kote kutokana na kuwepo kwa idhaa maarufu za utangazaji duniani, baadhi yake ni BBC (London) na VOA (Marekani). Pia, zipo redio, magazeti na majarida yanayochapishwa kwa lugha ya Kiswahili katika mataifa ya Magharibi na Mashariki.

Jambo lingine linaloithibisha utandawazi wa lugha hii, ni namna inavyowianishwa na lugha nyingine barani Afrika. Kwa mfano, hapa ulimwenguni Afrika ndilo bara linalofikiriwa kuwa na lugha nyingi kuliko mabara mengine, ambapo linakadiliwa kuwa na lugha kati ya 800 na 1140 (Bourhis, 1982). Katika lugha hizo, Kiswahili, Kihansa na Kiarabu, ndizo lugha zenye wasemaji wengi kuzidi hata baadhi ya lugha za kigeni, kama vile; Kijerumani, Kireno na Kifaransa. Lugha ya Kiswahili imeweza kuvuka mipaka ya utafu wa mataifa ya Afrika Mashariki, kiasi cha kuteuliwa kuwa lugha rasmi ya umoja wa Afrika tangu mwaka 1986, na mwaka 2004 ilianza kutumika rasmi. Kuchelewa kwa utekelezaji wa azimio hilo pengine kumetokana na kukosekana kwa sera makini zinazolenga kuikuza na kuiendeleza (Mekacha, 2000). Kwa jumla, lugha ndicho chombo mahususi cha kuwaunganisha watu katika kutekeleza majukumu yao katika nyanja zote za kijamii. Afrika, haina budi kukuza na kuzitumia lugha zake.

Mitazamo ya Wasomi Kuhusu Utandawazi wa Kiswahili

Ryan na wenzake (1982) wanafafanua kuwa mitazamo ya lugha, kwa upana wake, ni ukadiriaji wowote wa kihisia, kiufahamu na kitabia kuhusu mwitikio wa wazungumzaji wa lugha inayohusika. Jambo linalosisitizwa katika ufafanuzi wa mitazamo, ni ile hali ya kuwa tayari kiakili na kuitumia lugha katika nyanja zote za kijamii. Kwa hiyo, mitazamo huonesha hisia za kupenda au kutopenda kitu fulani. Kwa jumla, suala la mitazamo kuhusu lugha ya Kiswahili linahitaji kuwekwa dhahiri zaidi.

Kwa upande mwingine, mitazamo ya lugha hujumuisha umuhimu wa kijamii unaoambatanishwa na lugha, pamoja na namna mbalimbali za matumizi ya lugha katika jamii. Umuhimu wa lugha ni miongoni mwa mambo yanayochangia mitazamo ya lugha. Aidha, lugha yenye watu wengi katika shughuli nyingi na muhimu, watu huipa umuhimu wa kujenga mitazamo chanya kwake. Edwards (1982) anasisitiza kuwa kwa kawaida lugha iliyo na hadhi, na ambayo imepata maenezi mapana, itakuwa na mtazamo chanya inapolinganishwa na lugha nyingine ndogo kimatumizi. Kwa mfano, lugha ya Kinyakyusa ina hadhi ndogo ikilinganishwa na Kiswahili, na lugha ya Kiswahili ina hadhi ndogo kikilinganishwa na ile ya Kiingereza. Hoja hii ndiyo inayoibua mitazamo chanya na hasi kuhusu uwezo wa lugha ya Kiswahili kutumika kama lugha ya bara Afrika.

Licha ya hadhi, umuhimu wa lugha huchangiwa pia na wazungumzaji wa asasi zinazoiunga mkono. Hadhi ya lugha hujumuisha nguvu za kiuchumi, kisiasa na kijamii, pamoja na matumizi katika viwango vya elimu, idara za serikali kitaifa, kimaeneo, kibiashara, uchapishaji na matumizi mapana katika vyombo vya habari (Triands, 1971). Kwa hiyo, ipo mielekeo ya ukubalifu wa lugha ya Kiswahili barani Afrika katika kipindi hiki cha utandawazi.

Ukubalifu wa Utandawazi wa Kiswahili

Kiswahili ndiyo lugha ambayo inaukubalifu wa kimataifa kuliko nyingine barani Afrika kwa sababu ina usilimisho unaorahisisha kujifunza na kuitumia, na ni lugha inayoweza kuzimudu teknolojia mpya zinazoibuka kupitia uundaji wa maneno (Ryanga, 2002). Suala hili la utandawazishwaji wa lugha katika nchi changa na zinazoinuka kiuchumi, tayari nchi nyingi zimeanza kwa dhati kutandawazisha lugha zao za kiasiliili zinufaike kikamilifu katika mfumo wa utandawazi. Baadhi ya mataifa hayo ni Israel, China, Japan na Korea. Kwa hiyo, bara la Afrika linapaswa kuiga mataifa haya na kuanzakutandawazisha kwa vitendo lugha zake za kiasili ili kuukabili utandawazi, kama inavyofafanuliwa na Chachage (2003):

Bara la Afrika litaingia katika utandawazi kupitia juhudi pana za kujitegemea na kuondoa umelea wa kutegemea lugha za kigeni kimsamiati na katika nyanja zote za kijamii.

Kwa hiyo, ipo hoja ya kubadilisha mitazamohasi kuhusu lugha za Kiafrika, hasa lugha ya Kiswahili ambayo iliteuliwa kuwa lugha rasmi ya Afrika tangu mwaka 1986, na kuanza kutumika mwaka 2004. Hakuna taifa lililopiga hatua katika nyanja za kiteknolojia na kiuchumi kwa kutumia lugha za kuazima. Mataifa ya Afrika yana wajibu wa kuikuza, kuikomaza na kuipanua kijiografia na kimatumizi lugha ya Kiswahili. Hata hivyo, Pono (2001) anatoa angalizo kuwa, siyo lazima tuyaue matumizi ya lugha za kigeni ili tukuze kiswahili kama lugha ya Afrika.

Kukwama Kwa Utandawazi WA Kiswahili

- **Kasumba ya Kutawaliwa**

Kasumba za kikoloni pamoja na sababu za kihistoria zimesababisha kwa kiasi fulani kuwepo kwa mielekeo tofauti tofauti kuhusu lugha ya Kiswahili. Tangu tupate uhuru kuna mivutano katika jamii za Kiafrika zilizotawaliwa na Wazungu. Kwa mfano, kuna wale wanaodai kuwa lugha za Kikoloni ni vigezo muhimu vya kupimia hadhi ya mtu kijamii, kiuchumi na kitaifa. Mtazamo huu unaangukia katika kuzienzi lugha za Kikoloni na unaambatana na jitihada kubwa za kuzipuuza lugha za kiasili za Kiafrika, na kuiona katika uchanga usioweza kumudu mahitaji ya utandawazi barani Afrika, ikiwemo lugha ya Kiswahili (Bourhis, 1982). Pamoja na jitihada zao za kibinafsi, lugha hizo zimesalia kuwa za watu wachache sana.

Aidha, kasumba za kikoloni zimeambatana pamoja na baadhi ya wasomi wanaoamini kuwa Kiingereza ni lugha ya sayansi na teknolojia, na ni alama ya usomi (Qorro, 2002). Mwelekeo huu ndio unaozifanya lugha za Kiafrika kuonekana kama lugha ambazo haziwezi kumudu mahitaji katika elimu ya juu, sayansi na teknolojia za kigeni. Kwa hakika, teknolojia hizo zinaendelea kubaki nje ya utamaduni wa jamii za Kiafrika kwa sababu lugha zinazotumika kufundishia hazieleweki kwa walimu, wanafunzi na wananchi walio wengi. Tathmini sahihi ya kushuka kwa lugha, lazima Kiingereza kiangaliwe kama pingamizi la uelewa wa

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maarifa. Kwa hiyo, bara la Afrika halina budi kutumia lugha zake za asili ili kuepuka utegemezi wa lugha za kigeni, ambao, kwa hakika, hauna tija kwa maendeleo na ustawi wa watu wake.

Kwa mujibu wa Ansre (1977), wasomi wa bara la Afrika wameathirika kisaikolojia kutokana na kukomaa kwa kasumba za kigeni. Athari kubwa ya tatizo la kisaikolojia ni kutojiamini. Suala la kutojiamini ndilo linalosababisha baadhi ya wasomi kufikiri kuwa lugha zetu hazina maana wala mchango wowote katika ulimwengu wa kisasa, na kuziendeleza ni kama hatua ya kurudi nyuma. Pia, wanaona kama utamaduni wetu una hitilafu na kuwa maendeleo ya sayansi na teknolojia ni mambo ya Wazungu. Hivyo, hatuna budi kuiga yote ili kupata teknolojia ya haraka kwa kutumia lugha zilizoendelea kisayansi na kiteknolojia. Crystal (1992) anaukosoa mtazamo huo kuwa waneni wa lugha ya kwanza au lugha ya mama hujihisi kuwa salama na hujivunia lugha zao. Afrika haina budi kutumia lugha zake kwa manufaa ya maendeleo yake.

Kwa jumla, hali ya kutojiamini ndiyo inayowafanya wasomi na wanasisia kuwa na mijadala isiyoisha na inayopuuza harakati za Kiswahili kutumika kufundishia elimu ya juu. Kuhusiana na hili, Birgit Brock-Utne (2000) anasema kuwa lipo tatizo la kuziona lugha za Kiafrika kama zenye upungufu badala ya kuziona kama rasilimali. Jambo hili ni kinyume na matakwa ya maisha ya ulimwengu wa sasa. Matokeo ya hali hiyo ni kudumaa kwa utamaduni wa Kiafrika. Hapa ikumbukwe kwamba hata mataifa ya Ulaya yalipokea sayansi na teknolojia kutoka katika utamaduni wa Wayunani, Wamisri na Wagiriki, na kuumiliki kikamilifu kwa kutumia lugha zao. Haya yanawezekana kwa kutumia lugha ya Kiswahili kama lugha ya Afrika.

- **Ukosefu wa Sera ya Lugha**

Kukosekana kwa sera ya lugha ndio msingi mkuu wa kusuasua kwa hadhi ya Kiswahili kama lugha rasmi barani Afrika. Licha ya Kiswahili rasmishwa tangu mwaka 1986, mpaka sasa hakuna sera zinazolenga kuijenga, kuikuza na kuiendeleza (Msanjila na wenzake, 2009). Kwa hiyo, jambo la msingi hapa ni kwamba, sera kama mwongozo wa mpango na utekelezaji, ni muhimu kuandaliwa, kuidhinishwa na kutumika. Kiswahili kama lugha

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rasmi ya Afrika haiwezi kustawi na kuhimili harakati za utandawazi kama itakosekana sera ya lugha inayolihusisha bara zima.

Katika muktadha wa Afrika, Kiswahili ndiyo lugha rasmi. Kwa hiyo, uundaji upya wa sera za lugha katika nchi za Kiafrika unafaa kujumuisha lugha za Kiafrika kutokana na mahitaji ya kimataifa (Msanjila, 1997). Msimamo wa pamoja kuhusu chaguo la lugha kimaeneo, utachochea mtazamo endelevu katika kila nchi, na hivyo kufikia malengo ya Kiswahili kutekeleza shughuli za umoja wa Afrika na kuukabili na utandawazi.

- **Udhaifu wa Asasi za Kutandawazisha Kiswahili**

Ukuzaji wa lugha katika uwanja wa maarifa mapana na ya kina unahitaji vitendea kazi vinavyokidhi mahitaji ya kimatumizi kwa kuzingatia mawanda yake kijiografia. Barani Afrika, upatikanaji wa vitendea kazi ni tatizo kubwa linalotokana na utegemezi kutoka nje, ambavyo, kwa hakika, vimeandaliwa kwa ajili ya mazingira yao. Aidha, hakuna chombo madhubuti kilichoundwa ili kusimamia ukuzaji wa Kiswahili barani Afrika. Kwa mfano, Katiba ya Jumuiya ya Afrika Mashariki (2000: kifungu 137) inaeleza kwamba, Kiingereza ndiyo itakayokuwa lugha rasmi ya Jumuiya, na lugha ya Kiswahili itakuzwa kama lugha ya mawasiliano mapana. Hali hii, inaviza na kuvunja nguvu za msukumo wa kukazania matumizi ya Kiswahili kama lugha rasmi ya Afrika.

Pia, kukosekana kwa vyombo imara vya kukuza lugha ya Kiswahili, ambavyo, kimsingi vipo kijiografia na kinadharia zaidi, kwa mfano, BAKITA, BAKIZA, CHAKA, TATAKI na TAKILUKI. Uzoefu unaonesha kuwa havijafanikiwa kutekeleza wajibu wao kikamilifu kwa sababu ya ukosefu wa fedha pamoja na kutazamwa kama vyombo vya kitaifa na kikanda. Kwa upande mwingine, ipo mikakati na hatua za makusudi zinazofanywa na mashirika ya kimataifa, kama vile, Benki ya Dunia na Shirika la Fedha la kimataifa kutotoa huduma iwapo lugha ya Kiswahili itatumika. Nchini Tanzania na Uganda, shirika la misaada la Uingereza lilitoa msaada wa ukuzaji na uimarishaji wa Kiingereza kwa masharti, ambapo nchini Uganda yalitishia misaada yao iwapo nchi hiyo ingeamua kufundisha Kiswahili (IMF, 1997).

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Matatizo haya, yanatokana na mwelekeo wa kisiasa na kasumba ya kutawaliwa. Mitazamo chanya ya mabadiliko kama hayo ikitokea, lugha za asili za Kiafrika zitapewa nafasi zinazostahili (Mhina,1977). Haya ndiyo matarajio ya wengi.

Mapendekezo

Bara la Afrika halina budi kutambua kuwa kila jamii ina maarifa yake ambayo ina wajibu wa kuyaendeleza na kuyaboresha kwa mawanda mapana ili yaendelee kubuniwa na kupanuliwa kwa kutumia lugha zake. Utambuzi huu ukiwepo utaweka msingi mahususi wa kukuza maarifa ya jamii yake, pamoja na kuvipa fursa vigezo vya upangaji lugha itakayotumika kuukabili utandawazi barani Afrika. Huu ni wakati muafaka kwa mataifa ya Afrika kuunda sera ya lugha inayohusisha mataifa yote na kuzitekeleza kwa vitendo. Uzoefu uliokwishaonekana barani Afrika kuwa Kiswahili ndio lugha muafaka yenye asili ya Afrika inayoweza kuzimudu harakati za utandawazi. Mataifa ya Afrika yana wajibu wa kuikuzi na kuipanua kijiografia na kimatumizi.

Hitimisho

Mataifa ya Kiafrika yanatumia lugha za kigeni na yanatofautiana kisiasa kutegemea watawala waliozitawala nchi hizi. Kwahiyo, utamaduni wa mataifa ya Afrika hauna uwiano wa kufikia kuwa na sera ya lugha moja. Aidha, mapinduzi ya kiuchumi, kisayansi na kiteknolojia katika mataifa yanayoendelea na yaliyoendelea, kwa mfano; Urusi, Marekani, Uingereza, Ufaransa na Ujerumani yanahusishwa moja kwa moja na matumizi ya lugha zao za asili, na si za kuazima kama ilivyo barani Afrika. Kwa hiyo, ni wakati muafaka kwa mataifa ya Afrika kuunda sera ya lugha inayohusisha mataifa yote na kuzitekeleza kwa vitendo. Kwa kufanya hivyo, lugha ya Kiswahili itakuwa alama ya Uafrika katika kuukabili utandawazi.

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Open Access and University Researchers: Challenge and Ways to Promote open Access Scholarly Publishing Model in High Learning Institutions in Tanzania.

Mkanibwa Ngoboka

Department of Humanities, Ruaha Catholic University

Email: *mkanibwangoboka@yahoo.com*

Abstract

The study sought to analyze the challenges facing University researchers in the use and implementation of Open Access model and the ways that could help to promote the use of Open Access scholarly publications in higher learning institutions in Tanzania. The study used cross sectional descriptive survey which was done in two Universities, that is Mkwawa College of Education (A Constituent College of University of Dar es Salaam) and Ruaha Catholic University in Tanzania. A stratified random sampling was used to ensure representativeness of the respondents from each university, followed by simple random sampling which was used to get 275 respondents from each stratum based on their university. Data were analyzed using mean in descriptive statistics to rank the magnitude of each challenge which is hindering the use and implementation of open access and to rank the magnitude of the impacts and each way of promoting Open Access model. Findings related to the challenges that are facing researchers on the use and implementation of Open Access scholarly publications revealed that high publishing cost, lack of awareness, lack of proper technology infrastructure, lack of enough funds, lack of specialized personnel and low quality of Open Access are the main challenges facing researchers in Africa more particularly in Tanzania in their order of impacting researchers. On the other hand findings based on the ways for promoting open access revealed that, there is a need of funding more open access projects, there should be a policy to recognize open access publishing, Improve network backbone and telecommunication network services, self –archive of research output on open access, Support open access movement, Academic reward system and enabling infrastructure are the most methods that can be used to promote the use of open access in their order.

Key words; Open access, scholarly model, higher learning Institutions, University researchers

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Introduction

It is widely recognized that scholarly publications and communication are in crisis; it is resting on an academic publishing model that is not effective and unsustainable. As argued by Dulle (2008), the current model of scholarly communication has been noted to restrict dissemination of scholarly content such that it is increasingly becoming difficult for researchers from developing countries to access scholarly content of their choice. One response to this crisis has been the emergence of open access publishing, bringing scholarly literature out from behind a pay wall and making it freely available to anyone online. The ability to digitize information to a common standard has allowed scholarly research to be made available to anyone even in remote locations so long as they have access to a computer linked to the World Wide Web (Obuh, 2013).

According to Dulle (2008), open access is liberating the scholarly communication process from the current crisis of restricted dissemination of scholarly content. This has been also advocated by Gbaje (2010) that open access has been identified as an initiative that can improve access and provide global visibility for research work conducted by researchers and scholars. This is explained by Dulle (2008) that, open access offers a means of free availability of scholarly content on the Internet, permitting any user to read, download, copy, distribute, print or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the Internet itself.

Despite its potential, scholars have argued that, this mode of scholarly communication is not widely utilized in developing countries. Notably for example a study done by Dulle, et al.(2010) among Tanzanian university researchers has indicated that most of the researchers accessed free online content more (62%) than they disseminated their scholarly content (20%) through open access. This means that the use of open access model for dissemination of information is low. On the other hand Obuh (2013) in his study of attitude towards the use of open access scholarly publications in Nigeria, found that the level of usage of open access publications

by both senior and junior lecturers accounts for only 20.20% of their tendency to use open access publications. This means that, approximate by 70% is left without the actual tendency of using open access model. In the same perspective Dulle and Minishi-Majanja (2015) argued that most of researchers would support open access publishing more if issues of recognition, quality and ownership were resolved. Technology is considered successfully if it is fully used to its intended objective to save the needs of a particular group of users. As argued by Dulle (2008), it is evident that researchers in high learning institutions, more particularly in Africa are not fully in a position to take advantage of the potentials offered by open access scholarly model.

Given this situation, this study intended to assess the challenges that are currently facing the use of Open Access in high learning and the way of promoting Open Access in Tanzanian high learning institutions.

Challenges Facing Researchers in High Learning Institutions in the Use and Implementation of Open Access Scholarly Model

Empirical evidence has revealed a number of challenges facing high learning communities in the use and implementation of open access. Notably for example, Tarragó and Molina (2008) in their study of knowledge and attitudes toward open access journals among Cuban health researchers, indicated that Little knowledge of Open Access journals and other Open Access Movement terms and initiatives, and little use of Open Access journals as a publication means, were observed as challenges facing researchers in Cuban health institution. On the other hand Marques (2011) in his study of challenges and strategies of Open Access and Repository implementation in Seventh-day Adventist University Libraries, reported the following challenges facing researchers: technological infrastructure; lack of budget or funds; lack of specialized personnel, and lack of implementation and maintenance quality control system of Open Access and Repository model.

In the same perspective, Okendo and Mligite (2014) investigated the awareness and use of Open Access within Tanzanian

universities, findings indicated that Incompatibility of Open Access with the scholarly communications, unguaranteed availability of Open Access publications, low quality of Open Access and lack of skills and knowledge to publish in Open Access outlets are the major challenges facing scholars in the sampled universities. Similarly, Dulle, et al.(2010) in their study of factors influencing the adoption of Open Access scholarly communication in Tanzanian public universities, revealed that, the current poor research conditions and researchers' low Internet self-efficacy such as, inadequate information search skills, were cited as the main hindrances for researchers to use Open Access outlets to access scholarly content. Additionally, inadequate online publishing skills, and the slow Internet connectivity are the main issues that discourage researchers to disseminate their research findings through Open Access outlets.

Gbaje (2010) advocated that, lack of awareness of the potentials of Open Access journals, and concern over copyright issues are some of the challenges hindering the adoption of, and transition from closed journals to Open Access journals by publishers of scholarly journals in Ahmadu Bello University in Zaria, Nigeria. Matheka, et al. (2014) in their study on academic publishing and its implications for knowledge equity in Kenya, revealed that high publishing cost that is placed on authors is the main barriers for the researchers to use Open Access. Ivwighreghweta and Onoriode (2015) also found that unavailability of Internet facilities is a major constraint to the use of Open Access scholarly publications.

Moreover, Anupama, et al. (2012) advocate that given the growing number of Open Access sources already out there the most challenging issue facing those who develop and manage library collections is how they will keep track of Open Access sources. In addition, lack of adequate funding for building and upgrading ICT infrastructure and lack of total awareness regarding exploiting maximum benefit from them has been hindering the implementation of Open Access model.

Ways to Promote the Use of Open Access Scholarly Model in Higher Learning Institutions

In the body of literature, empirical findings have indicated several ways which could help to promote the use of Open Access. For instance, Obuh (2013) in his study of attitude towards the use of open access scholarly publications, recommended that management should equip schools with the enabling infrastructure and that academic reward systems should be designed to encourage Open Access publications. On the other hand, Matheka, et al.(2014) in their study of academic publishing and its implications for knowledge equity in Kenya, recommended that in order to overcome the challenges of implementing Open Access in Africa, there is a need of an urgent action by African governments to follow the suit of high-income countries like the UK and Australia, in mandating Open Access for publicly-funded research in their region and in supporting future research on how Open Access might bring social and economic benefits to Africa.

Salager-Meyer (2012) advocate that university students and junior researchers can help improve the Open Access situation even further. They can indeed require that their universities adopt the Open Access model, and they can exert pressure upon their governments so that the national research centers that fund research require the products of that research to be of Open Access status (Green road/self-archive). They can also convince their professors to support the Open Access movement, to publish in Gold Open Access journals or in journals whose publishers back up the Green road to Open Access and to self-archive their research output in their institutional repository or in their personal homepage. In a related perspective, Ivwighreghweta and Onoriode (2015) in their study, revealed that, majority of the respondents agreed that a strategy to enhance open access publications is to improve Internet connectivity. On the other angle, Jain (2012) in his study of promoting Open Access to researchers in academic libraries advocated that academic Librarians have a critical role in the comprehensive promotion and publicity of the benefits of Open Access to the Faculty and all other stakeholders. Governments in developing countries should fund more research projects in order to enable researchers to participate actively in the Open Access

movement by contributing through their research work; Governments in developing countries should reduce the cost of ICTs to make Open Access more approachable; Governments should improve internet connectivity, the backbone of the Open Access and the telecommunication infrastructure to realize the real purpose of open access.

Organizations in developed countries should sponsor more research projects in developing countries to encourage more scholarly research and make a positive impact on Open Access publishing. Academic institutions in developing countries should consider assisting in payment of author's fees to publish in Open Access journals. All academic institutions should use both top-down and bottom-up approaches to advocate Open Access and eliminate the misconceptions associated with Open Access. There should be a policy to recognize Open Access publications in the promotion and tenure evaluation. There should be a provision of clear policies on ownership, IR contents, quality standards, copyright issues and related matters.

Methodology

Descriptive cross sectional was used in this study as it provided picture of the characteristics of the phenomena (Gray, 2009). Cross sectional descriptive was used in this study to profile and rank the challenges and ways to promote the use and implementation of Open Access model.

Targeted Population

According to Goretti (2008), target population is the entire set of units for which the survey data are to be used to make inferences. In this study the targeted population was researchers from two Universities, namely Ruaha Catholic University and Mkwawa College of Education (A Constituent College of University of Dar es Salaam) in Tanzania. These universities were selected because they comprise students and academic members of staff who are researchers in different disciplines requiring the use of Open Access and other models for publishing of their work.

Sampling technique and procedure

The sampling technique for this study was stratified random sampling technique followed by simple random sampling. Stratified Sampling technique is commonly used to provide a sample which is more representative, easy to administer and leading to more reliable results (Goretti, 2008). Since this study was conducted in two Universities, stratified sampling was good to ensure representativeness of the sample among researchers in those two universities. Simple random sampling was used to draw a sample from each stratum for survey.

Data analysis

In analyzing data, Mean was used to rank the impact of each challenge facing the use and implementation of Open Access publishing model and ways to promote the use of open access scholarly model in higher learning institution.

Findings: Challenges Facing High Learning in the Use and Implementation of Open Access Model

The results of this specific objective is presented in Table 1.

Table 1: Descriptive Statistics on Challenges Facing High Learning in the Use and Implementation of Open Access Model.

Challenges on the use and implementation of Open Access Model	Rank	Number	Minimu	Maximu	Mean
High publishing cost	1	275	1	5	4.5
Lack of awareness	2	275	1	5	4.4
Lack of proper technology infrastructure	3	275	1	5	4.3
Lack of enough funds	4	275	1	5	4.2
Lack of specialized personnel	5	275	1	5	4.2
Low quality of open access	6	275	1	5	4.0
Valid N (listwise)		275			

The results of the analysis as shown in Table 1 above depict the challenges facing researchers in High learning institution in the use and implementation of open access model. The results show that, low quality of open access was found to be the least challenge in impacting researchers. High of the seven items listed, High publishing cost was found to have high challenge in their ascending order, it (publishing cost) was also found to have high impact during interview, [<Internals\Respondent code 01>](#) said that,

“accessing Open Access published work is not a challenge since it is free...however publishing and dissemination of information require the author to a pay fee for hosting the article in the web...this brings more challenge due to lack of enough budget”. This idea was supported in the work of Dulle, et al, (2010) who argued that in Open Access mode of scholarly communication in developing countries, more particularly in Tanzania, researchers accessed free online content more (62%) than they disseminated their scholarly content (20%) through open access (Dulle, et. al, 2010).On the other hand, Lack of awareness in the use of Open Access was ranked the second the to have high impact. The explanation of this was found in the interview, [<Internals\Respondent code 03>](#)who said that “In Tanzania following the mushrooming of universities, most scholars have concentrated on teaching rather than researching...this has now been building the culture of few publications which affect the awareness of model of publishing like open access since only few people are in the industry of publishing”.Empirical evidence by Salager-Meyer (2012) have a similar finding, that lack of cooperation from the researchers themselves and lack of knowledge about open access challenge the use of Open Access model.

Ways to Promote the Use of Open Access in Higher Learning Institutions

The results of this specific objective is presented in Table 2.

Ways to promote the use of Open Access in higher learning institution	Number	Minimum	Maximum	Mean
Fund more open access project	275	1	5	4
Academic reward system	275	1	5	3.9
Enabling infrastructure	275	1	5	3.8
There should be a policy to recognize open access publishing	275	1	5	3.7
Improve network backbone and telecommunication network services	275	1	5	3.6
Support open access movement	275	1	5	3.5
Self–archive of research output on open access	275	1	5	3.4
Valid N (listwise)	275			

The results of the analysis shown in Table 2 depict the ways to promote the use of Open Access model in High learning institution in Tanzania. The results shows that among the 7 items listed, funding more Open Access was found to have high impact in promoting the use of open access model followed by academic

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reward system, policy to recognize open access, Improve network backbone, Support Open Access movement and self –archive of research output on open access was found to be least in promoting the use of open access model in high learning institutions.

Conclusions

This study has given a comprehensive analysis of the challenges currently hindering the use of Open Access and the ways that can be used to promote open access usage among researchers in higher learning Institutions in least developing countries where Tanzania is included .The findings are viable for stimulating the use of Open Access and in understanding the barriers that hinder the implementation of Open Access initiatives. Hopefully, planners and policy makers will find it usefully in Tanzania and other countries with similar conditions.

Recommendations

While cost of publishing was found to have high impact in challenging the use and implementation of Open Access model, this study recommends the followings:

- The government should provide more fund to support open access publication and infrastructure development in high learning institutions.
- High learning Institutions should prepare a special budget for publishing in open access and in the improvement of university infrastructures.
- High learning institutions should prepare a policy and recognize it to support all form of Open Access publishing.
- Culture should gradually be developed from the internal and external environment of each institution to boost the use and implementation of Open Access.

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Uanadini wa Marijani Rajabu na Athari katika Sanaa Yake

Abel Nyamahanga

Idara ya Lugha, Chuo Kikuu cha Kikatoliki Ruaha

Email: Nyamahanga@yahoo.com

Ikisiri

Makala hii ililenga kuonesha athari ya dini ya msanii katika sanaa yake anayoifanya. Ili kufanikiwa kuliweka bayana wazo hili, ilibidi kuangalia kwa ufupi maisha ya Marijani Rajabu katika dini na sanaa yake. Nyimbo kama vile, *Rufaa ya Kifo, Alinacha, Mama Watoto, Ndoa ya Mateso, Ukewenza, Mwanameka, Ukatili ni Unyama*, na *Nyota Njema* zimetumika ili kubaini maudhui ya kidini yaliyomo. Makala hii ilibaini kuwa sanaa ya Marijani Rajabu iliathiriwa sana na dini yake.

Utangulizi

Andiko hili limegawanyika katika sehemu nne ambazo ni utangulizi, maelezo kuhusu msanii, maana ya dini na sifa ya sanaa iliyoathiriwa na mtazamo wa kidini, mwelekeo wa kazi yenyewe kuhusu athari ya dini ya mwandishi katika sanaa na hitimisho.

Maana ya Dini

Dini ni mfumo wa imani ya mtu au jamii kuhusu kile wanachokiamini. Imani ya mtu kuhusu dini huunganisha amali za tamaduni mbalimbali zinazohusisha shughuli za utambikaji. Dini ni kiunzi muhimu katika maisha ya mwanadamu ambacho humtambulisha mtu, jamii ya watu kutokana na kile wanachokiamini (www.amazon.com/Religion.context). Kwa maelezo hayo, dini ni imani ya mtu juu ya kile anachokiamini katika maisha yake. Kupitia dini, ndipo mtu anaweza kuishi maisha ya aina fulani. Dini nyingi tulizozioea ni zile zinazomwongoza mtu akaonekana anatenda mema ya mfano katika jamii. Dini inachukuliwa kuwa ni asasi ya maongozi mema. Msanii mkongwe kama vile Shaban Robert kupitia vitabu mbalimbali vya ushairi na riwaya anaonesha kuwa dini ni sifa anayotakiwa mtu kuwa nayo, kwani ndiyo hasa huongoza maisha yake mema. Kazi zake zinatoa mwelekeo kuwa mtu asiye na dini ni kama hayawani, anakosa [Ruaha Journal of Arts and Social Sciences Vol 2, 2016](#)

utashi wa kibinadamu.

Imani ya dini humwingia mtu kutokana na malezi anayoyapata kutoka kwa wazazi au walezi. Halikadhalika, mtu anaweza akafahamikiwa na dini kutokana na watu wanaomzunguka katika maeneo anayoishi. Kwa mfano, mtoto anayezaliwa atafuata na kuamini kile wanachoamini wazazi wake mpaka katika utu uzima wake atakapoamua kuachana na imani hiyo kwa matakwa yake. Dini hiyo, huweza kuathiri shughuli zake za kila siku.

Kuhusu Msanii

Msanii anayeshughulikiwa katika makala hii ni Marijani Rajabu. Alizaliwa mwaka 1954 mkoani Dar es Salaam katika viunga vya Kariakoo. Kwa mujibu wa taarifa ya utafiti uliofanywa na Nyamahanga (2015), anasema kuwa Marijani Rajabu alilelewa katika misingi ya dini ya Kiislamu. Jambo ambalo liliathiri maisha yake na sanaa yake. Katika Maisha yake Marijani Rajabu alikuwa ni mtu wa heshima na mwenye kuheshimu watu wote, wakubwa kwa wadogo.

Maisha yake Kielimu na Kisanaa

Marijani Rajabu alisoma shule ya msingi ya Kisarawe hadi mwaka 1970 na baadaye akajiunga na shule yasekondari ya Tambaza mnamo mwaka 1971. Alianza kuimba mwaka 1972 akiwa kidato cha tatu akiwa na umri wa mika 18. Tangu alipoanza kuimba hakuwahi kuupa kisogo muziki hadi kufariki kwake. Alifikia hatua ya kuitwa *Jabali la Muziki*, jina ambalo ameendelea kuitwa hata baada ya kifo chake kilichotokea miaka ishirini na mbili iliyopita. Nyamahanga (2015) katika utafiti wake anasema kuwa jina hilo lilitokana na uimbaji wa nyimbo zilizokuwa na maudhui yanayogusa jamii karibu katika kila kipengele cha maisha ya mwanadamu. Nyimbo hizo zilihusu masuala kama vile, kazi, utu wema, malezi kwa watoto, ukombozi wa kifkra na ule wa Makaburu na suala la kifo kama kikwazo cha kwanza cha mipango ya mwanadamu. Vilevile, jina hilo lilitokana na maudhui yake yaliyobebwa na sauti ya aina yake na uteuzi wa lugha katika nyimbo zake. Nyimbo zake zilijaa methali, nahau na misemo mbalimbali ilifanya nyimbo zake zionenekane ni kivutio. Kutokana na hayo, zilitokea kupendwa na watu wengi na nyingine kutumika katika mitihani ya Kidato cha Nne, kama vile wimbo wa

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Mwanameka. Wimbo huu ulitumika katika mtihani wa taifa wa Kidato cha Nne wa mwaka 1990, jambo ambalo linadhihirisha utaalamu wa Marijani Rajabu katika utungaji wa nyimbo zenye maudhui yanayojitosheleza.

Aidha, Marijani Rajabu alianza kujiunga na *STC Jazz*, bendi ambayo ilikuwa chini ya mpiga gitaa maarufu aliyejulikana kwa jina la Raphael Sabuni. Kabla ya hapo, bendi hii ilikuwa inajulikana kama *The Jets*. Mwaka huo huo wa 1972, Marijani alihamia bendi ya *Safari Trippers*. Bendi hii ilikuwa chini ya David Musa ambaye alikuwa mtaalamu wa kupiga gitaa na saksafoni. Waliweza kutoa nyimbo za kuvutia kwa mfululizo bila kupitwa na wakati. Nyimbo kama vile, *Rosa Nenda Shule*, *Georgina*, *Mkuki moyoni*, *Josephina* na mtindo wao wa *sokomoko*. Miezi michache baadaye, Marijani Rajabu na wenziwe walihamia bendi ya *Dar International*. Walipiga nyimbo kama vile, *Zuena* na *Mwanameka* huku mtindo wao wa *supper bomboka* ukitamba. Kwa miezi michache baadaye, Marijani Rajabu alishiriki katika kundi kubwa la wanamuziki 57 waliotengeneza *Tanzania All Stars*, kundi ambalo lilirekodi nyimbo nne ambazo haikuwa rahisi kwa bendi zilizokuwepo kufikia ubora wake kimuziki. Miongoni mwa nyimbo hizo ni *Rambirambi*, *Fagio la chuma* na *Kifo cha Samora*.

Baada ya safari hiyo ndefu ya kimuziki, Marijani Rajabu aliingia *Mwenge Jazz* kwa muda mfupi, kisha akaimbia *Kurugenzi Jazz* ya Arusha kwa muda wa mwaka mmoja. Baadaye akajaribu kuanzisha kundi lake la *Africulture* na mtindo wa *Mahepe*, lakini kwa ukosefu wa vyombo kundi hili nalo lilikufa. Baadaye Marijani Rajabu akabaki kutembeza CD zake kwenye baiskeli ya miguu mitatu na kuimba kwenye kumbi za starehe. Mpaka anafariki dunia mwaka 1994 alikuwa tayari amekwisha kuandika kwa kalamu ya chuma historia yake kisanaa.

Sifa ya Sanaa Iliyoathiriwa na Dini

Kwa mujibu wa Mulokozi (1993), anataja sifa za kazi ya Fasihi ambayo huwa imeathiriwa na imani ya kidini ya mwandishi, sifa hizo ni kama ifuatavyo:

- (i) Kazi hizo humtaja Mungu kwa sehemu fulani.

(ii) Huhimiza watu kutenda mema huku zikionesha kwamba mtenda mema atalipwa na Mungu.

(iii) Maudhui yake huonesha kuwa kuna kuishi na kuna kifo pia, na baada ya kifo kuna maisha tena.

(iv) Maudhui yake huhamasisha uvumilivu.

(v) Dhana hii ya uvumilivu inahimizwa sanjari na imani kuwa Mungu hujibu kwa wakati na majira yake.

(vi) Maudhui hugusa hisi za moyoni kwa namna ya pekee.

(vii) Maudhui yake hutawaliwa na mawaidha kwa jamii kuhusu masuala mbalimbali ya namna ya kuishi na jamii.

Dini na Sanaa ya Marijani Rajabu

Wapenzi na wachunguzi wa masuala ya muziki wanaamini kuwa athari ya dini yake katika sanaa inaonekana kwenye vipengele vyote viwili yaani, kifani na kimaudhui. Inasemekana kuwa hata sauti yake ilisikika kama vile mtu ambaye alikuwa akiimba Kaswida. Kwa kuanza mjadala kwa kuziangalia sifa hapo juu, tuanze kwa kuangalia sifa moja moja ili kuthibitisha dai la msingi.

Kutajwa kwa Jina la “Mungu” katika sanaa

Miongoni mwa nyimbo kadhaa alizoimba Marijani Rajabu zipo nyimbo alizoimba kwa kumtaja mungu. Ingawa Mungu ametajwa kwa namna tatu kama vile Mola, Allah na Mungu lakini, ni yule yule Mungu wa mbinguni. Katika wimbo wa *Rufaa ya Kifowenye* maudhui ya kwa nini kifo kipo. Kifo ni mpango wa Mungu baada ya mwanadamu kumkosea pale bustanini. Licha ya msanii kulaumu kifo, anajijibu kwa kuonesha kuwa kifo ni mpango wa Maulana. Msanii anasema:

Kama ingalikuwaa, binadamu anakata *rufaa ya*
kifooo,ohhh,
inapotokeaaaa, mbele ya Mungu na mimi
ningekataa rufaaa,
nirudishiwe wanguuuu niliyempendaaaa
hapaduniani lakini ninashindwa sijui nifanyeje

Lakini Mola yeyeyeeee,
Kazi yake haina makosaaa, (kweli haina makosa)
Wala hairkebishwi na binadamu yeyote
Yeye ndiye muumbaaaaaee, yeye ndiye muwezaaaa
Analotaka amuaaaee, eeh huwa eee
Lakini Mola yeeyee

Katika wimbo huu msanii anaonesha kuwa Mungu ananguvu na hupanga lolote likafanyika na kwamba pasipo yeye hakuna linalowezezana.

Vilevile, katika wimbo wa *Mama Watoto*, wimbo huo una maudhui ya matendo mema kwa yatima, ikiwemo kuwapa malezi na huduma mbalimbali kwao. Katika kusesitiza maudhui hayo, msanii anamtaja Mungu katika sehemu ya wimbo kwa kusema:

Mama watoto muogope Mungu wako,
Kwa huyo mwana asiye na mama,
Yeye hakuomba ila ni kazi yake Mungu
Kazi ya Mungu haina makosa
Uhai, uhai umeumbwa
Na kifo vilevile kimeumbwa,

Dhana inayosisitizwa na msanii ni mwanadamu kumwogopa Mungu katika matendo yanayomwumiza mwingine. Hali yauyatima inatokana na kufiwa na wazazi wote wawili kutokana kifo ambacho kimekuja na mpango wa Mungu. Na hivyo, kwa kuzingatia hilo, msanii anaiasa jamii iwalee yatima kwa kuwapa huduma mbalimbali sawa na watoto wao bila kuwatenga.

Katika nyimbo za *Nyota Njema na Alinacha* Mungu ametajwa mara kadhaa ili kusesitiza maudhui yaliyomo. Maudhui yaliyomo katika nyimbo hizi ni ya kufanana. Maudhui yenyeweyanahusu kutokukata tamaa katika kujitafutia kipato halali. Katika kujitafutia riziki kwa mtu binafsi, kuna watakaodhihaki juhudi za mtu na wengine hawatakubaliana na mafanikio aliyofikia mtu. Msanii katika wimbo wa *Nyota Njema* anasema:

*Baada ya dhiki Mungu kanikumbuka, sasa
mbona jirani wanisakama buree
ooooo jirani oooooooooooooo jirani oooooooooo
jirani mbona wanionea bureeee unanisakama
bure jirani.*

Katika wimbo wa *Alinacha* msanii anasema:

*Sisi sote tumeumbwa kuhangaika eeh,
Hangaika usikate tamaa Mungu anakuona,
Iko siku utafanikiwa kama wenzio eeh*

Katika wimbo wa *Nyota Njema*, msanii anaonesha kuwa Mungu humbariki yule anayejihangaisha. Kauli ambayo inalandana kabisa na kauli isemayo ‘tunda huwa halidondoki mbali na mti wake’. Katika wimbo wa *Alinacha*, msanii anaonesha kuwa kukata tamaa ni dhambi, maneno ambayo yamo katika vitabu vitakatifu. Vitabu hivyo pamoja na masuala mengine vinahimiza umuhimu wa kufanya kazi.

Katika wimbo wa *Ukatili ni Unyama*, una maudhui yanayohusu ukatili wa Makaburu wa Afrika ya Kusini dhidi ya wananchi. Msanii anaonesha kuwa unyama uliofanywa na Makaburu ulikuwa ni unyama uliovuka mipaka ya ukatili kwa binadamu. Akizungumza na kusesitiza maudhui hayo anasema:

*Kuzitoa roho za watu bila sababu ee
Hata watoto wadogo wamekosa nini ee?
Mtakwenda sema nini mbele ya Mungu ee
Makatili tunawapiga lana ee....laana kuubwa..
Kila mtenda e atakumbukwa kwa wema.*

Msanii anajiuliza swali kuwa Makaburu hawa kwa ukatili wao watakwenda kusema nini mbela ya mungu. Ukatili unapingwa na Mungu kupitia vitabu vitukufu. Mawazo hayo, yanatuelekeza kwenye imani ya kidini kuwa ukatili wa mtu una mwisho. Na mwisho wa ukatili ni laana ya milele.

Halikadhalika, katika wimbo wa *Sababu ya Mapendo*. Maudhui ya wimbo huu ni kuhusu wazazi kumchagulia mume binti yao ilihali hakuna mapendo kati yao. Katika kuyaeleza na kuyasisitiza maudhui hayo huku akimtaja Mungu msanii anasema kuwa:

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*O jama niacheni e.....mwenzenu nimeshapenda
jama
Walimwengu walikwisha sema kipendacho roho
hakina dawa eeee
O jama niacheni e.....mwenzenu nimeshapenda
jama
Asiyejua kupenda Mungu amsaidie yasimkute
eee*

Msanii anasisitiza maudhui haya kwa kutaja jina la Mungu kwa lengo la kutaka kuonesha thamani ya mapendo kwa waliopendana. Anaona kuwa kitendo cha kuchaguliwa mpenzi na kumwacha yule aliyependa na kupendana kwa mapenzi ya kweli ni ukatili. Na ndiyo maana ili kuonesha kuwa anapinga kabisa mpango wa wazazi wake anatamka maneno hayo ya “asiyejua kupenda Mungu amsaidie yasimkute”

Hatimaye, wimbo wa *Namsaka mbaya wangu*. Maudhui ya wimbo huu yanahusu umbeya au uchonganishi. Uchonganishi ni kufanya watu wahitilafiane. Hapa anasema:

*Nikamuelezaa ah mama Maria mama Maria
Watu fitina walivyo mambo yao mama Maria
Nikaapa kwa jina la Mungu mama Maria
Kwamba mumewe sina habari nae hakukubali*

Jina la Mungu hapa limetumika kama kiapo ili kuthibitisha kuwa anayoyasema ni ya kweli. Kwa hiyo, hapa kuna dhana ya ukweli inasisitizwa. Ukweli unasisitizwa katika vitabu vitukufu vya Mungu lakini kuna msemu wa wahenga usemao kuwa ukweli hujitenga na uwongo ni kama mafuta na maji.

Hizo ni baaadhi ya nyimbo ambazo zinataja Mungu. Hata hivyo, ukiachilia mbali kumtaja Mungu lakini bado hata maudhui yake ni elekezi kwa jamii.

Kuhamasisha jamii Kutenda Mema

Sifa ya pili ni kuwa na maudhui ya kuhamasisha jamii kutenda mema na kulaani maovu. Kwa mfano, wimbo wa *Mama Watoto* unaomtahadhalisha mama wa kambo aache kumtesa mtoto yatima. Msanii anasema:

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*Mama watoto
Acha roho mbaya,
Nakusih mama, nakuomba,
Au kwa sababu wazazi wake, wametoweka,
Si kosa lake mwana hiyo ni kazi ya Molaana,
Huyu ni mtoto sawa na watoto wako,
Hebu fanya huruma ,usimtese mwana
Oh mama watoto, usimtese mwana,*

Kumtesa mtoto yeyote ni jambo baya lakini kumtesa mtoto yatima linaonekana ni jambo baya zaidi kwa sababu yatima anaonekana anapaswa kuhurumiwa zaidi kuliko wengine kutokana na adha ya kufiwa wazazi. Msanii anaiasa jamii kuwaonea huruma watoto yatima kwa kuwapa mahitaji na si kuwabagua.

Wimbo mwingine unaohimiza watu kutenda mema na kulaani maovu ni wimbo wa *Mwanameka*. Wimbo huu umebebwa na jina la mhusika ‘Mwanameka’ aliyeparaganyisha ndoa ya Musa. Kitendo hiki cha Mwanameka kimelaaniwa na ulimwengu mzima. Kitendo alichokifanya Mwanameka kinaonekanana ni cha kinyama na cha hujuma kwenye ndoa ya Musa. Unyama huu unadhirika kwa Mwanameka kwa sababu alipogundua kuwa amesababisha madhara kwenye ndoa ya Musa, hakuwa na hamu ya kumwona tena Musa. Jambo hili linauaminisha ulimwengu kuwa lilipangwa. Hapa msanii anasema:

*Kweli Mwanameka umefanya madhambi
makubwa
Mambo ulomfanyia Musa yanasikitisha
Eee Mwanameka mkasa uliofanya ni wa mwaka
Ooo bwana Musa hatokushau mpaka kufa
Tena amekwisha apa mambo ya upuuzi hataki
tena
Keshaumwa na nyoka akiona unyasi anashituka
Eee Mwanameka hebu punguza matata*

Msanii analiona hili si jambo la wema, ni kinyume cha ubinadamu na mazoea ya ubinadamu. Kupitia wimbo huu, jamii inaaswa kuwa na matendo mema hususani kuwa na heshima kwenye ndoa za watu wengine. Miongozo ya dini inahimiza watu kuzijali ndoa zao na kuheshimu ndoa za watu wengine pia.

Wimbo mwingine unahamasisha kutenda mema ni wimbo wa *Ndoa ya Mateso* wenye maudhui yanayohusu mwanamke aliyetelekekezwa na watoto huku mwanaume akila starehe kwenye majumba ya starehe. Mke na watoto ameachwa bila chakula akibaki kuwa ombaomba ili aweze kuwatunza watoto wake. Wanaume wanakumbushwa kuwa wawe wenye kutenda matendo mema kuanzia kwenye familia zao na baadaye nje ya familia zao. Hapa msanii anasisitiza haya kwa kusema:

*Hapa unapotuona hatuna chochote nyumbani
Mume wangu haonekani sijui yuko wapi
Anababaishwa na anasa za mjini
Bibi kanitupa na watoto hawajali
Pesa zake zote zinaishia nje
Kwa makuku ya kukaanga
Mimi na mkate mkavu
Nimechoka mimi na Mwanaume mlevi
Heri anipe talaka mimi nirudi kwetu
Sikuzaliwa juu ya miti
Ninako kwetu(x2) kwa Baba na Mama*

Katika kueleza dhana hii ya kutenda mema, anawatumia wahusika kadhaa ambao wanaonekana kumhurumia sana kwa matendo anayotendewa na mumewe. Katika kutatua mgogoro huo, wanamshauri mwanamke asichukue uamuzi wa kuondoka. Msanii anasema:

*Naona vibaya mmeshazaa watoto
Mkitengana mtawapa tabu watoto wenu Mama
Mateso, mateso, mateso yamezidi nachokaa*

Upo ushauri wa aina mbili, wapo wanaoshauri kuwa achukue hatua ya kuachana na mumewe ili aupumzishe moyo wake kutokana na maumivu anayoyapata. Pia, kwa upande wa pili wapo wanaoshauri asiondoke nyumbani kwa mumewe kwamba huenda mahangaiko ya mama huyo na watoto yakaongezeka. Ili watoto wasihangaikie kutokana na kukosa matunzo ya wazazi wote wawili. Kwa pamoja wanamwonea huruma mama huyo.

Uhai baada ya Kifo

Nyimbo za Marijani Rajabu zimeonekana kuwa na maudhui yanayoonesha kuwa kuna kifo na kuna maisha baada ya kifo. Imani hii ipo katika vitabu vya dini. Vitabu hivi vinawahimiza waumini watende mema ili kuishi maisha ya furaha peponi. Msanii kaonesha imani hiyo katika nyimbo zake za *Ukatili ni Unyama* na wimbo wa *Mama Watoto*.

Katika wimbo wa *Ukatili ni Unyama*, msanii anasema kuwa *Mtakwendasema nini mbela ya Mungu*. Kauli hii inaonesha kuwa maisha ya mwanadamu hayaishii duniani. Duniani ni mahali ambapo mwanadamu anatakiwa kuishi maisha yanayompendeza Mungu na wanadamu.

Katika wimbo wa *Mama Watoto*, msanii anaonesha imani juu ya kifo na uhai kuwa vyote vimeumbwa na Mungu. Mtunzi wa wimbo anatamka hayo katika kusesitiza kutenda mema kwa ajili ya furaha ya maisha yajayo.

Katika suala la kifo, msanii anaonesha kuwa kama binadamu angeambiwa kuwa kesho ataiaga dunia binadamu asingekutwa amekaa, angekutwa mbali akiwa anakimbia. Lakini kifo hakikimbiwi, kifo ni siri isiyotanzuka. Ndiyo maana, msanii anasema kama kungekuwa na nafasi ya kukata rufaa, basi kila mtu angekata rufaa kwa gharama yoyote na kwa kila namna. Msanii anasema kuwa kama kungekuwa na nafasi ya kukutana na Mungu wangeomba watoto na ndugu zao warudishwe. Kama asemavyo hapa:

*Kama ingalikuwaaa, binadamu anakata rufaa ya
kifooo,ohhh,
inapotokeaaaa, mbele ya Mungu na mimi ningekataa
rufaaa,
nirudishiwe wanguuuu niliyempendaaaaa
hapa duniani lakini ninashindwa sijui nifanyeje*

Msanii anakiri wazi kuwa hakuna namna yoyote ya kuweza kukikwepa kifo, vinginevyo Mungu aamue kubadili adhabu hii, jambo ambalo si rahisi. Zaidi ya hayo, binadamu hana namna zaidi ya kukipokea kifo ambacho ni kinyume cha uhai wetu. Msanii haoni sababu ya kumlaumu Mungu, ndiyo maana anasema:

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Lakini Mola yeyeyeeee,
Kazi yake haina makosaaa, (kweli
haina makosaaa
Wala hairekebishwi na binadamu
yeyote.
Yeye ndiye Muumbaaaeeee, yeye
ndiye Mwezaaaa
Analotaka amuaaaee, eeeh huwa
eee.

Hali hii ya kufikia hatua ya kubali na kukipokea kifo inatokana na imani yake kuhusu maisha ya peponi baada ya kifo. Ni rahisi kukipokea kifo kuwa na kije kwa mtu anayeamini kuwa kuna kuishi tena. Kwa mtu asiyeamini hayo, ni vigumu kukipokea kifo. Imani hii tunajengewa kupitia kwenye nyumba za ibada na vitabu vitukufu.

Kuhimiza Uvumilivu

Uvumilivu ni suala linalohimizwa kwa namna katika vitabu vitakatifu. Uvumilivu ni kuwa na subira, hali ya kutokukata tamaa katika kusubiri jambo au katika kufanya kazi. Katika vitabu vya dini dhana hii ya uvumilivu ina upana wake mkubwa, kwa mfano, kumwomba Mungu na kubaki kusubiri majibu ya Mungu, kutenda mema bila kukata tamaa kwa ahadi ya maisha ya peponi. Huu ni uvumilivu. Kwa hiyo, ni dhahiri kuwa uvumilivu anaouzungumzia msanii katika nyimbo zake umeota mizizi kutoka kwenye vitabu vitakatifu vya Mungu. Aidha dhana hii ya uvumilivu inaonekana kupitia nyimbo za *Ndoa ya Mateso, Ukewenza na Alinacha*.

Maudhui ya wimbo wa *Alinacha* yanasisitiza umuhimu wa kazi, na kwamba watu hawatakiwi kujichagulia njia zisizo njema au za mkato za kujitafutia kipato Zipo njia ambazo ni sahihi katika kumletea mtu kipato lakini uvumilivu unahitajika. Akihamasisha uvumilivu katika kazi msanii anasema:

*Sisi sote tumeumbwa kuhangaika eeeh,
Hangaika usikate tamaa Mungu anakuona,
Iko siku utafanikiwa kama wenzio eeh
Fanya kazi.*

Vievile katika wimbo wa *Ndoa ya Mateso*, unasisitiza uvumilivu kwa binadamu. Msanii anasema:

*Ni mateso, mateso mateso yamezidi nachoka
Pole Mama kwa tabu unazopata
Lakini kwanza usichukue hatua hiyo mama*

Hali ya kuteswa na ndoa yake inaonekana ilianza tangu kitambo. Uthibitisho wa maelezo ya msanii hapo juu yanaonesha namna mwanamke alivyoishi kwa kuvumilia ndoa hiyo licha ya kuwa na mateso makali. Pamoja na mwanamke huyu kuwa ameamua kuachana na mateso, uamuzi wake unapingana na mawazo ya mjumbe anayemwambia kuwa asichukue uamuzi wa kuondoka. Wazo hilo nalo bado linajenga dhana ya uvumilivu.

Maudhui yake Huwa na mguso mkubwa kwa wasikilizaji

Kazi za ya Fasihi ambayo maudhui yake yana mizizi ya kidini huwa na mguso wa moyo kwa namna ya pekee. Hii inaweza ikawa ni kutokana na visa ambavyo husukwa kiasi cha wasikilizaji kuwaonea huruma wahusika. Vile vile, visa hivi hubeba ujumbe mzito kwa jamii. Nyimbo za Marijani Rajabu zina visa ambavyo vinasimuliwa katika hali ambayo huwafanya wasikilizaji waambae na msimuliaji. Nyimbo za Marijani Rajabu pia, maudhui yake yana mguso ambao msikilizaji anaupata kutokana na jumbe zilizomo. Kwa mfano, wimbo wa *Ukewenza, Ndoa ya Mateso, Mwanameka, Ukatili ni Unyama, Mama Watoto* nk. Ni nyimbo ambazo ukizisikiliza zina msisitizo wa maudhui ya maadili, maonyo na miongozo mbalimbali ya maisha ya kila siku ya mtu. Mgoso huo kwa wasikilizaji unataokana na visa vilivyomo katika nyimbo hizo kusawiri uhalisi. Msikilizaji anaguswa kiasi cha kuona kuwa visa vinavyowahusu mama, dada, kaka na majirani zetu katika mazingira haya na yale.

Maudhui ya Nyimbo huwa ni Mithili ya Mawaidha

Maudhui ya nyimbo za Marijani Rajabu zilizo nyingi ni za kimawaidha. Mawaidha ni mafundisho kuhusu masuala mbalimbali. Mawaidha haya yanaweza kuhusu umuhimu wa kuheshimu wazazi, umuhimu wa dini kwa jamii, kuheshimu ndoa, maadili, kazi nk. Ni maudhui yenye mwelekeo wa mahubiri ya nyumba za ibada. Msanii ameyazungumzia masuala muhimu yanayoihusu jamii kwa mapana na kwa mkazo, huku akionesha matokeo ya kuyashika mafundisho hayo na athari za

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kutokuyashika. Msanii anaonesha kuwa matokeo ya kushindwa kuzingatia mafundisho mema ni hukumu ya duniani na ya Mwenyezi Mungu huko ahela. Haya yameonekana katika nyimbo za *Ukatili ni Unyama*, Mama *Watoton*.k. Mafundisho anayoyazungumzia msanii na kuyasisitiza yanaonekana kuwa na msingi katika vitabu vya imani ya dini.

Nafasi ya Dini katika Jamii

Dini iliyochorwa na msanii katika nyimbo zake ni ile iletayohusiano kati ya mwanadamu na nguvu za asili zilizo mbinguni ambazo ndizo chanzo cha uhai wake. Msanii anaamini kuwa katika uumbaji wa dunia na vitu vingine, Mungu aliumba uhai na kifo kama ilivyoandikwa katika vitabu vitakatifu.

Msanii anaamini kuwa kama binadamu wote tutakubali kuishika dini, amani itakuwa kila kona ya dunia. Kwa sababu kila mtu ataogopa kutenda maovu kwa kuogopa kukosana na Muumba wake. Mtu anayemwogopa Mungu hataiba, hataavunja ndoa ya mwingine, hataua namatokeo yake itakuwa ni amani tele. Kwa hiyo, msanii anaiasa jamii ishike dini ili, si tu waishi vema hapa duniani, bali kupokelewa na Mungu peponi. Kwa kufuatilia tu mistari inayotaja Mungu katika nyimbo zake kama vile, *utasema nini kwa Mungu, mwogope Mungu, kazi ya Mola haina makosa, Malipo kwa Mungu, Mungu anaona kuhangaika kwako, kifo na uhai vimeumbwa*, utagundua kuwa msanii anatoa mwongozo kwa jamii. Kwa hiyo, Marijani Rajabu anaona kuwa dini ni kiunganishi cha mtu na mtu, na vile vile ni kiunganishi cha mwanadamu na Mwumba wake. Na kwamba matendo mabaya ndiyo yanayochafua dunia na kumtenga binadamu na Mungu wake. Sanaa yake inaonesha kuwa mtu asiye na dini ni kama hayawani, ni mtu asiyeogopa chochote, na ni mtu anayeweza kuwatendea wenziwe mabaya na hata mauaji. Katika wimbo wa “Ukatili ni Unyama” anawalaumu Makaburu kwa mauaji ya watu na watoto wa Afrika Kusini, kwa kuwauliza kuwa hawamwogopi hata Mungu. Maana kama wangekuwa na hofu ya Mungu mioyoni mwao wasingewaua wala kuwatesa watu.

Marijani Rajabu kupitia sanaa yake anaonekana kuamini kuwa maisha ni majaliwa ya Mwenyezi Mungu kama ilivyo kwa kifo. Kwa hiyo, kukosa au kupata ni kudra za Mwenyezi Mungu. Imani

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yake inaonesha kuwa wanaojaliwa kupata ni wale wanao mcha *Allah*, na wale wa kukosa pia, hutokana na kutomtiii Muumba wao.

Hitimisho

Makala hii ilikuwa inaangalia imani ya msanii katika dini na athari yake katika kazi ya sanaa. Imeonekana kuwa katika nyimbo nyingi za Marijani Rajabu zimeonekana kuathiriwa na imani yake. Marijani Rajabu katika nyimbo nyingi anaonesha kuwa Mungu anachukia uovu wa mwanadamu. Uovu ambaohata vitabu vitukufu hususani, Quranikitabu ambacho yeye alikiamini kinakataza maovu. Baaadhi ya surati ambazo zinashikamna na maudhui ya nyimbo zake nisurati ya 3:36 inakataza roho mbaya ya maovu na 3:145 inasema kuwa zawadi ya mtenda mema ipo hapa duniani na mbinguni pia. Halikadhalika, adhabu ya mtu mwovu ni duniani na mbinguni. Kwa hiyo, Uislamu wa Marijani Rajabu umedhihirika kwenye sanaa yake. Hivyo, niseme kuwa si rahisi sanaa ikawa huru dhidi ya imani ya dini ya mtunzi. Hii ina maana kuwa kile anachokiamini mtu katika dini yake ndicho ambacho mara nyingi hukitamka. Kwa Marijani Rajabu ni kuwa imani yake ya dini ilimwathiri kwa kiasi kikubwa.

Marejeleo

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Kufungamana kwa Vitendawili vya Wanyakyusa na Matukio ya Kijamii

Gerephace Mwangosi

Idara ya Lugha, Chuo Kikuu cha Kikatoliki Ruaha

Email: mwangosigerephace@yahoo.com

Ikisiri

Makala haya yanahusu jinsi vitendawili vya Wanyakyusa vinavyosawiri na kufungamana na mabadiliko yanayotokea katika muktadha halisi wa jamii hiyo. Data ya makala haya ilikusanywa makaazini kwa mbinu ya mahojiano na hojaji ambapo utafiti ulifanyika katika wilaya ya Rungwe. Nadharia iliyotumika ni ile ya Uhistoria Mpya. Kanuni ya msingi katika nadharia hii ni kuitalii fasihi, na kuikita katika muktadha wa kihistoria na kuuelewa utamaduni na historia yake kupitia kazi za kifasihi. Historia ya jamii ni zao la utamaduni mahususi kwa kuyachukua matukio ya kihistoria na kuyafanya sehemu ya kazi ya fasihi (Abrams, 1999; Wamitila, 2002; Selden na wenzake, 2005). Kwa jumla makala haya, yanalenga kuchambua vitendawili vya Wanyakyusa vinavyofungamana na matukio ya kijamii.

Utangulizi

Lugha ya Kinyakyusa ni miongoni mwa lugha zinazozungumzwa nchini Tanzania, hasa eneo la Nyanda za Juu Kusini, mkoani Mbeya. Kinyakyusa, kwa mujibu wa Bleek (1862) na Guthrie (1948), ni lugha ya Kibantu. Pia, wanaeleza kuwa lugha ya Kinyakyusa ina lahaja mbili ambazo ni Kingonde inayozungumzwa na wakazi wa tambarare za ziwa Nyasa (wilaya ya Kyela), na lahaja ya pili ni Kimwamba inayozungumzwa na wakazi wa milimani (wilaya za Rungwe). Lahaja ya Kimwamba ndiyo ambayo tumeifanyia utafiti katika makala haya.

Meyer (1993) anaeleza kuwa, Wanyakyusa wanakisiwa kuwa walianza kuingia Unyakyusa ya leo mwaka 1600 BK wakitokea Mahenge, Morogoro. Katika Mradi wa Lugha Tanzania (2009) imeelezwa kuwa jumla ya Wanyakyusa ni 682,539.

Hawa wanaishi mkoani Mbeya katika wilaya ya Rungwe. Kama ilivyo kwa jamii nyinginezo barani Afrika, jamii ya Wanyakyusa ina utamaduni wake ambao umejikita zaidi katika fasihi simulizi tangu zama za maisha ya mwanadamu (Meyer, 1993).

Kwa mujibu wa Nkwera (2002) vitendawili ni kipera kimojawapo cha fasihi simulizi. Vitendawili vya jamii ya Wanyakyusa hujulikana kama *Ubupingamu* kwa maana ya kitu, jambo au suala ambalo linaelezwa kwa namna isiyo wazi. Maana hii haina tofauti na zile zinazoelezwa na wataalamu wengine kama vile; Wamitila (2002), Nkwera (2002), Mulokozi (1996) na Senkoro (1985) ambao wanaeleza kuwa, vitendawili ni maneno yanayoficha maana ya kitu kisijulikane kwa urahisi. Kwa jumla, utegaji na uteguaji wake unategemea sana ubunifu, na muktadha unaozingatia mabadiliko ya jamii na wakati. Kwa kuwa jamii ya Wanyakyusa inakua, inabadilika na hata kuingiza fikra mpya, hapana shaka kuwa maudhui ya vitendawili yanabadilika kulingana na ujuzi wa fikra, mwamko na changamoto za jamii hiyo.

Mwansoko (1988) na Khatibu (1990) wanaeleza kuwa, vitendawili sio kitu kilichosimama tu bila kuathiriwa na mabadiliko ya kijamii kwa kuzingatia wakati, historia, jiografia, utamaduni, siasa na uchumi. Kwa maoni yetu, siyo rahisi kwa jamii ya Wanyakyusa kuukwepa mkondo wa mabadiliko yatokeayo ndani na nje ya nchi. Aidha, hapana shaka kuwa, mabadiliko yanayotokea katika jamii yanaweza kuleta changamoto mbalimbali katika utanzu wa vitendawili kwa kuwa ni zao la jamii (Kirumbi, 1977).

Kwa jumla, maelezo yaliyotolewa na Kirumbi, Mwansoko na Khatibu hapo juu, ndiyo yanayojenga msingi wa lengo la makala haya yanayochunguza uhusiano kati ya vitendawili na mabadiliko yanayotokea katika jamii ambayo yanachangia kuibua vitendawili vinavyosadifu muktadha wa jamii ya Wanyakyusa.

Vitendawili na Maudhui Yake

Senkoro (1982) anaeleza kuwa, maudhui ya kazi za fasihi hujumuisha mawazo, pamoja na mafunzo ambayo

yamemsukuma mtunzi au msanii hadi akatunga, na kusana kazi ya sanaa. Ndani ya maudhui kuna vipengele kama vile; migogoro, ujumbe, falsafa na mtazamo. Katika makala haya, tumechambua namna dhamira za vitendawili vya jamii ya Wanyakyusa vinavyofungamana na matukio ya kijamii inayohusika. Sehemu ifuatayo inahusu uchambuzi wa dhamira za vitendawili vya Wanyakyusa vitokanavyo na matukio ya kijamii.

Uchambuzi wa Dhamira za Vitendawili vya Wanyakyusa

Tanzania imekumbwa na mabadiliko makubwa ya kiuchumi, kisiasa na kiutamaduni tangu miaka ya 1980. Mabadiliko hayo yametokana na msukumo unaotokea katika mataifa mengine (Taasisi ya Elimu, 2004). Utandawazi ni moja kati ya mambo yanayochangia mabadiliko hayo, hasa katika nchi za ulimwengu wa tatu, ikiwemo Tanzania. Kwa kuwa utandawazi hauna mipaka, ni dhahiri kwamba, hata dhamira za vitendawili zinahusiano mkubwa na mabadiliko yanayojitokeza katika jamii kama ilivyo katika nyanja nyingine. Kwa hiyo, katika sehemu inayofuata, tumeeleza baadhi ya dhamira zinazojitokeza katika vitendawili vya Wanyakyusa vitokanavyo na matukio ya kijamii.

Vitendawili Vinavyosawiri Mauaji ya Albino

Kwa mujibu wa maelezo ya watafitiwa, kabla ya miaka ya 1980 wakazi wa Rungwe walikumbwa na tatizo la kuvamiwa na wanyama wakali, hususani chui kutokana na eneo hilo kuzungukwa na vichaka na misitu iliyoko katika safu za milima Rungwe, Uporato, Kyejo na Ukinga (Livingstone). Mara kwa mara mifugo, na watu walivamiwa na hata kuuawa. Jamii iliishi kwa wasiwasi kwa kuwa uvamizi ulikuwa hautabiriki. Tatizo hili linalinganishwa na hali ya mauaji ya Albino, uchunaji wa ngozi za binadamu, hasa watoto ulioshamiri sehemu mbalimbali za nchi, likiwemo eneo la Wanyakyusa. Wauaji wa watoto na Albino wanalinganishwa na harakati za chui waliowasakama mara kwa mara katika kaya zao, na hata wakiwa katika shughuli zao za uzalishaji mali.

Makala haya yalibaini vitendawili vinavyosawiri na kuonesha hatua mbaya aliyofikia binadamu kwa kumuua binadamu

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mwenzake hasa ukizingatia mauaji ya watoto na Albino katika jamii ya Wanyakyusa. Baadhi ya vitendawili hivyo ni kama hivi vifuatavyo: *“Imibhole ghikhelilwe mumbingilo”* (Abhabwuta abhasakalijha na abhanini). [Chui wametapakaa katika jamii - Wauaji wa Albino na watoto]. *“Kyajepo gwaghanile nikinyamana”* pamoja *“Iminyamana gikhuponjolana”* (Abhabhuti). [Afadhali ukutane na chui - Wauaji wa watu]. Sababu kubwa ya mauaji hayo, kwa mujibu wa watafitiwa ni kuwepo kwa imani za kishirikina zinazohusiana na masuala ya kibiashara. Vitendawili hivi vinaitikia harakati za taifa za kukomesha mauaji ya wazee, watoto na Albino, kutokana na kushamiri imani potofu katika kipindi hiki cha utandawazi katika jamii.

Pia, makala haya yalibaini namna suala la kuuawa kwa Albino lilivyofumbiwa macho kabla ya miaka ya 1980, kwani watoto hasa vijana, walijengewa imani na dhana ambayo kimsingi ilipotosha ukweli kuwa Albino hawafi ila wanapotea, na kwamba wanakwenda kuishi mahali pengine pasipojulikana, kama kitendawili hiki kisemacho; *“Ijholo bhatighi bhatikufwa loli bhikhujhonge nkambofi”* (Abhasakhalijha). [Zamani tuliambiwa hawafi ila wanapotea na kwenda kuishi mahali pasipojulikana – Albino]. Hali hii ililenga kuficha aibu ya unyama huu ili usijulikane kwa jamii, jamii za mataifa mengineyo duniani. Kwa namna nyingine, hali hii ilikuwa inahalalisha mauaji ya Albino kuwa endelevu, pamoja na kukosekana kwa hatua madhubuti za kukomesha mauaji hayo.

Vitendawili Vinavyosawiri Maradhi Katika Jamii

UKIMWI kwa sasa ni janga la taifa, kama Pastore (1993) anavyoeleza kuwa, UKIMWI unaiangamiza Jamii, kwani hauchagui mkubwa wala mdogo. UKIMWI ni miongoni mwa masuala yaliyoitikisa jamii ya Wanyakyusa kutoka na maafa yanayotokana na tatizo hilo. Baadhi ya vitendawili vinavyosawiri hali hii, ni hiki kisemacho; *“Ukulya amasisa”* (Unkota ugwakongelapoubhumi). [Anakula mashudu - Dawa za kupunguza makali ya ugonjwa wa UKIMWI]. Mashudu ni machicha yanayopatikana baada ya kukamua mafuta ya alizeti na pamba. Mashudu yanatumika kulishia wanyama na kuwafanya wanenepe sana. Mashudu yanalinganishwa na

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dawa anazopata muathirika wa UKIMWI ili kupunguza makali ya UKIMWI, pamoja na magonjwa nyemelezi. Baadhi ya watafitiwa walieleza kwamba, hali ya kuendelea kutumia dawa za kupunguza makali ya UKIMWI kumechangia maambukizi kuwa endelevu zaidi. Kitendawili hiki kinaonesha matumaini kwa mtu aliyeathirika kwa UKIMWI

Baadhi ya vitendawili vinavyosawiri suala la mapambano dhidi ya UKIMWI, na kuonesha jinsi maambukizi yalivyoshika kasi kutokana na kukosekana kwa elimu mahususi inaeleza, na kufafanua kwa kina chanzo, kuenea na athari zake hapa nchini. Kwa mfano: “*Unkota gwa lughano gwutwabwile*” (*Inyambi*). [Dawa ya penzi imetunusuru – Kondomu] na “*Ingwegho jibhateghelile abhatubwa*” (*Ubhuhesya*). [Mkuki unawanyemelea vijana – UKIMWI]. Kondomu inatumika kama kinga dhidi ya maambukizi ya UKIMWI. Mkuki unalinganishwa na nguvu za urijali. Nguvu hizo ndizo zinawatumbukiza vijana walio wengi katika maambukizi kutokana ngono zembe au kufanya mapenzi bila kinga, ama tahadhari. Mkuki ni miongoni mwa silaha za jadi zilizotegemewa katika harakati za kupambana na maadui. Silaha hii inalinganishwa na namna UKIMWI unavyoangamiza jamii hasa vijana. UKIMWI kwa sasa ni hatari kwa ustawi wa maisha ya watu, taifa na maendeleo yake .

Mutembei (2005 na 2009) anasawiri hali ya maafa kama anavyoeleza kuwa, janga la UKIMWI limeleta changamoto mbalimbali duniani kote, na jinsi watu wanavyohusisha UKIMWI na imani za kishirikina na ushetani. Kwa mfano: “*Ubhubhine ubhu bhatwele abhalosi abhakhunguluka*” (*Ubhuhesya*). [Ugonjwa ulioletwa na wachawi – UKIMWI]. Mpaka sasa katika miaka hii ya 2000, wapo wanaoamini kuwa UKIMWI ni ugonjwa unaoletwa na wachawi ili kuwaangamiza vijana waliokuwa wanaishi mjini. Kushamiri kwa imani za kishirikana kumechangia jamii kupuuza harakati za kupambana na UKIMWI kikamilifu, mathalini, kutumia kondomu.

Tehenan (2003) anaeleza kuwa Shirika la Afya la Dunia linaeleza kwamba, kuchanganyikiwa ni tatizo linaloshika nafasi ya pili kusababisha vifo, na kuathiri uwezo wa watu kuwajibika katika nchi zinazoendelea kufikia mwaka 2020.

Baadhi ya vitendawili vyenye kusawiri hali hii ni: “*Abhalosi bheghile amahala ghosa*” (*Ukusobha amahala*). [Wachawi wamechukua akili zote–Kuchanganyikiwa]“*Ulupapike lujhughanike*”(*Ukhusobha amahala*). [Ungo umetikisika – kuchanganyikiwa]. Ungo au dishi ni dhana inayolinganishwa na chombo kinachodhibiti mfumo wa mawasiliano katika televisheni. Hali inasababishwa na vijana kupenda kutumia madawa ya kulevya yaliyo katika mfumo wa unga, vidonge na kuchoma sindano. Aidha, inatokana na kufiwa, kupoteza kazi, kufilisika na ulevi wa kupindukia wa matumizi ya pombe za kisasa, na kijadi. Haya ni baadhi ya mambo yanayosababisha kuchanganyikiwa. Baadhi ya watafitiwa walitoa maoni yao kuwa katika karne hii ya 21, haipendezi kuamini kwamba, nguvu yoyote tusiojua ina maana ya uchawi.

Vitendawili Vinavyosawiri Uwekezaji wa Kigeni hapa Nchini

Makala haya yanaonesha baadhi ya vitendawili vya Kinyakyusa vinavyohusiana na masuala ya uwekezaji hapa nchini. Kwa mfano: “*Abhakangali bikhunelaiifwefwe ubwalwa nkapuulwe*” (*Abhakilusi abhajanga*). [Wazee wanakunywa pombe kwenye kibuyu kwa kutumia mirija - Wawekezaji wa kigeni], “*Bhikhututula kuno bhikhutonga ilopa*” (*Abhakilusi abhahesya*). [Wanatusaidia huku wanatunyonya damu - Wawekezaji wa kigeni]. Mirija inamaanisha mianya inayotumiwa na wawekezaji wa kigeni kunyonya na kupora rasilimali za umma hapa nchini. Madhara ya uwekezaji hasa kwa jamii ya Wanyakyusa yamejidhirisha katika ubinafsishaji wa mashamba ya chai na viwanda vya chai vya Mwakaleli, Chivanje na Katumba; na kiwanda cha gesi cha Kyejo Mwakaleli, vyote vipo wilayani Rungwe. Uwekezaji katika maeneo hayo, kwa mujibu wa watatiwa, hauna tija kwa wazawa. Aidha, ubinafsishaji umeonesha nguvu ya kuwateka viongozi wa nchi hii, na kuwafanya wakose kauli ya kukemea ama kukabiliana na harakati hasi za wawekezaji wa kigeni, mathalani, kupora rasilimali za umma na kupitia miradi isiyo na tija kwa wazawa.

Vitendawili Vinavyosawiri Suala la Siasa Hapa Nchini

Kwa mujibu wa Taasisi ya Elimu (2004), harakati za mageuzi ya mfumo wa siasa kutoka chama kimoja hadi vyama vingi vya siasa hapa nchini, zilifuata katiba ambapo Chama Cha Mapinduzi (CCM) kupitia vikao vyake, kilipitisha sera ya mageuzi mwaka 1990 ya kuanzisha mfumo wa vyama vingi vya siasa hapa nchini. Katika makala haya, vipo vitendawili vinavyosawiri hali ya mfumo wa mageuzi ya kisiasa yaliyotokana na hali ya mabadiliko duniani. Kwa mfano: *“Imipiki gyangughilinyani limolimo, palema ghamo ghalinipendi sikindile jimo” (Ibhendela)*. [Miti yangu ina jani moja moja, baadhi ya majani yana rangi zaidi ya moja – Bendera] na *“Alijekhile, lino potukhete amatingo ghake linga ghikhuntula” (Ikyibhughutula ikyalusyetulo)*. [Alizoea, sasa tuone kama kiburi kitamsaidia - Chama Cha Mapinduzi]. Majani yametumika kisanaa kumaanisha bendera za vyama vya kisiasa vilivyoshamiri hapa nchini, kama vile; CHADEMA, CCM, TADEA, NCCR-MAGEUZI na CUF. Kuwepo kwa mfumo wa vyama vingi vya kisiasa hapa nchini, kumesaidia kukua kwa demokrasia ndani ya vyama vinavyohusika, pamoja na uwajibikaji ndani ya serikali. Wananchi wanapata fursa ya uhuru wa kutoa maoni, na kuhoji masuala ya msingi yahasuyo taifa lao kupitia uwakilishi, ingawa zipo changamoto kadha wa kadha zinazotokana na kuwepo kwa mfumo wa vyama vingi vya kisiasa.

Aidha, vipo vitendawili vinavyorejea uchaguzi mkuu wa taifa uliofanyika mwaka 1985 hapa nchini, chini ya chama kimoja (CCM) kuwa ulionesha udhaifu wa kukosekana kwa demokrasia, ambapo nafasi ya kiti cha Rais wa Jamhuri ya Muungano aligombea mtu mmoja dhidi ya kivuli, upande wa pili. Kwa mfano: *“Imomma lilwilile ikhikota ningita” (Umundu ukhulwila ubhulongosi nunsyunguli)*. [Jiwe limepambana na ng’ombe dume - Mtu kugombea nafasi ya uongozi na kivuli]. Jiwe limepewa nafasi ya kupambana na dume (mtu) ili kukejeli utaratibu wa kuwa na mgombea pekee, ambao unawanyima demokrasia ya kumpata kiongozi wa nchi kwa njia sahihi na wazi. Kitendawili hiki kinasisitiza kuwepo kwa fursa sawa katika kuwania nafasi

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mbalimbali za vyama, na serikali kwa kuzingatia katiba na sheria zilizopo, haki na demokrasia.

Vitendawili Vinavyosawiri Hali ya Umaskini katika Jamii

TUKI (2004) wanaeleza kwamba, umaskini ni hali ya kukosa mali, ufukara na ukata. Umaskini ni majowapo ya matatizo yanaozikabili jamii mbalimbali hapa nchini. Katika jamii ya Wanyakyusa, vipo vitendawili vinavyohakiki tatizo hili. Kwa mfano: “*Bhutolwe bwa bhakangali kangi khaliti khasumo khabhenekhisu ukhufumalijolo*” (Ubhulondo). [Janga la wazee tangu kale - Ufukara] “*Kighune kya Kyala*” (Ubhufweje). [Laana ya Mungu – Ufukara] na “*Imbembe jangu jiswile imbondanya*” (*Ubwalwa mumbembe*). [Chupa yangu imejaa sumu - Chupa yenye pombe]. Ufukara ni miongoni mwa matatizo ambayo ni endelevu katika jamii tangu kale, na unatazamwa kama laana kutoka kwa Mungu, hasa kwa familia maskini. Ulevi katika jamii ya Wanyakyusa unaangaliwa kama mojawapo ya vyanzo vya umaskini kwa kuwa unapewa kipaumbele kuliko shughuli za uzalishaji mali.

Kilimo ni miongoni mwa mambo yaliyopewa kipaumbele katika serikali ya awamu ya nne ya serikali ya Jamhuri ya Muungano wa Tanzania ili kupambana na umaskini hapa nchini. Katika jamii ya Wanyakyusa vipo vitendawili vinavyosawiri hali hii, kwa mfano: “*Umundu ikhukhuta kukyalo*” (*Ikipapatila*). [Mtu analia shambani – Pawatila]. Pawatila ni trekta dogo litumikalo kulimia ambalo linalinganishwa na harakati za mkulima akiwa katika mbalimbali za kilimo. . Matumizi ya zana za kisasa kama matrekta (*power tiller*) ni jitihada mojawapo ya kuondokana na jembe la mkono ili kupambana na umaskini hapa nchini. Suala la umoja na ushirikiano katika jamii ya Wanyakyusa linatazamwa kama nyenzo ya msingi katika kupambana na umaskini. Jambo hili linajidhihirisha katika kitendawili kisemacho: “*Ndinabhanangu bhatatu linga asokhilepo jumo bhosyonangike syosa*” (*Amagurutumu agha kitukutu*). [Nina wanangu watatu akiondoka mmoja mambo yameharibika - Magurudumu ya Bajaji]. Kukosekana kwa gurudumu moja katikapikipiki aina ya bajaji, haiwezi kufanya kazi. Matumizi ya bajaji kama chombo cha kusafiria ni ya hivi

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karibuni katika maendeleo ya Wanyakyusa, na kujitokeza kwake katika vitendawili, kunasisitiza umuhimu wa ushirikiano hasa katika shughuli za uzalishaji mali na uchumi, pamoja na mambo mengineyo ya kijamii.

Vitendawili Vinavyosawiri Utamaduni na Changamoto za Kigeni

Utamaduni ni mila, asili, jadi na desturi za kundi la jamii fulani (TUKI, 2004). Utamaduni ni jumla ya mambo yote yanayobuniwa na jamii ili kukidhi utashi na maendeleo yake, pamoja na mwenendo wa maisha ya jamii, mtazamo wao wa mambo, na taratibu zao za kuendesha maisha zinazowatofautisha wao na jamii nyingine.

Taasisi ya Elimu (1977) wanasisitiza kuwa, taifa lenye uwezo wa kulinda utamaduni wake ni taifa kamili. Jamii ya Wanyakyusa inavyo vitendawili ambavyo vinabainisha madhara ya matumizi makubwa ya vitu vya kigeni kuliko vya ndani, kama vile; kujichubua kwa kutumia mafuta makali, yakiwemo madawa ya kuongeza ukubwa wa matiti, na makalio. Hali hii inaonesha uwezo wa taifa wa kulinda utamaduni wake wa asili, kuwa umeanza kupotea. Kwa mfano; *“Alile ikhisyesye ikhikhifumile khunja / mbhulajha”* (*Imikhota igyakhongela amabhele ne fyima*). [Ameshiba mikate ya Ulaya - Madawa ya kunenepesha matiti na makalio]. Mikate imetumika kisanaa kuonesha baadhi ya madawa yanayotoka katika nchi za kigeni hasa Ulaya na Asia (nchini China) ambayo yanatumika kuongeza ukubwa wa viungo vya mwili wa binadamu, kama matiti na makalio. Wanawake katika jamii ya Wanyakyusa, ndio watumiaji wakubwa, kwa kuwa wanaamini kuwa ni sehemu ya urembo.

Ngoma za jadi ni miongoni mwa utamaduni unaokabaliwa na changamoto mbalimbali kutokana na kushamiri kwa tamaduni za kigeni, ambazo zinaonekana kuwa na nguvu katika matumizi ya magitaa, televisheni, redio, pamoja na dini ya Kikristo inayohusisha ngoma na dhambi. Mabadiliko na changamoto zinajitokeza katika jamii zinasawiriwa katika vitendawili. Kwa mfano: *“Atutwele nakhuno tukhamanyako”* (*Ighalasi lyabhasungu*). [Ametufikisha hata ambako hatukukujua - Televisheni]. Matumizi ya televisheni ni ya hivi karibuni katika jamii ya Wanyakyusa kuanzia miaka ya 2000

hasa baada ya kupata nishati ya umeme. Licha ya hatua hii kuwa ya kimaendeleo, imechangia kufifiza utamaduni wa jadi, kama vile; ngoma, vitendawili na nyimbo,. Kitendawili hiki kinaonesha changamoto za utamaduni wa kigeni unavyoitikiwa kwa nguvu, na kuonekana wenye tija kuliko utamaduni wa jadi.

Vitendawili Vinavyosawiri Suala la Elimu Hapa Nchini

Elimu ni taaluma pekee katika jamii inayogusa nyanja zote za maisha ya binadamu. Elimu ni msingi wa maendeleo ya jamii. Hili limesisitizwa hata katika Ahadi ya Sita ya TANU ya mwaka 1962: “Nitajielimisha kwa kadri ya uwezo wangu, na kutumia elimu yangu kwa faida ya wote.” Kwa mfano: “*Abhopile indungwa*”. (*Umundu ujhualekhile, khangi akhanile ukhumanyila isukhulu*), na “*Kholelela ubhutwa bwabhasungu*” (*Imanyisyo*) [Shikilia ufalme wa Wazungu – Elimu] na “*Ungete ngubhule*” (*Ikhalata*). [Niambie nikuambie - Gazeti / Kitabu]. Lema na wenzake (2004) wanaeleza kuwa, elimu haina budi kuwaongezea watu uhuru wao wa kimwili na kifikra, na kuweza kujiongoza wenyewe katika maisha, na mazingira wanamoishi. Maendeleo ya sayansi na teknolojia katika nchi za viwanda, kama vile; Ulaya na Marekani, yametokana na elimu kupewa kipaumbele. Elimu ndicho kiini pekee cha kukabiliana na mageuzi makubwa ya siasa na uchumi wa nchi.

Hitimisho

Makala haya, yamedhihirisha na kuonesha uhusiano mkubwa kati ya vitendawili na matukio yatokeayo katika jamii ya Wanyakyusa. Kwa jumla, vitendawili vinasawiri mabadiliko yatokeayo, na kufungamana na muktadha halisi wa jamii inayohusika. Usawiri huu, hukifanya kipera cha kitendawili kukidhi na kuonesha uhai wa kumudu changamoto za kijamii kwa kadri jamii inavyokua na kubadilika, kutokana na mifumo halisi ya muktadha wa jamii iliyochunguzwa.

Kwa jumla, fasihi simulizi, na kwa hapa vitendawili, vimetupatia picha kuwa, dhamira zake, zinakidhi matakwa ya jamii, na kuwa ni kiungo muhimu katika kujenga misingi ya kuelimisha na kuburudisha, kuifahamu jamii fulani, kujua historia ya jamii, na mabadiliko yaliyojitokeza katika mikondo ya uchumi na siasa na kiutamaduni. Pia, makala haya yameonesha kuwa mabadiliko ya kisiasa na kiuchumi, mwingiliano wa jamii na maendeleo ya sayansi

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na teknolojia ni nyenzo muhimu katika kusanifu dhamira za vitendawili vinavyohakiki matukio ya kijamii.

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Error Analysis: Examination of Grammatical Errors from Students' Written Examinations: The Case Study of Ruaha Catholic University and University of Iringa

Kifyasi Fredy

Department of Languages, Ruaha Catholic University

Email: fredkifyasi@gmail.com

Abstract

This paper analyse errors in students' written examinations. The study was conducted at Ruaha Catholic University and University of Iringa, involving 82 samples of written University examinations scripts. 41 sample scripts from Ruaha Catholic University as well 41 sample scripts from University of Iringa. This paper deals with a very important aspect that may improve second language teaching and learning as it reveals the most common mistake/errors made by University prospective teachers specifically those studying English courses. This means if the findings are interpreted into policy and action, this study would yield a significant role in students' performance rate. The findings revealed that six types of errors are committed by students, these errors include; verb tenses, subject verb agreement, capitalization, punctuation, prepositions and articles. Most errors originate from native language popularly known as mother tongue (L1), thus errors originate from L1 interference. The duty of psycholinguistics especially those trained in non-native language learning is systematic descriptions of learning errors.

Key words: Errors, morph syntax, student teacher, prospective, target language, second language.

Introduction

With the growing interest in analysis of linguistics aspects analysis of errors to second language learners is inevitable. Many educators put under consideration the analysis of errors made by language learners in either speech or in writing. Error Analysis emerged in 1960s as a reaction to the view that language transfer is the central process involved in foreign or second language learning (Corder 1974). Despite that with the introduction of Contrastive Analysis Hypothesis prediction a great majority of errors was not achieved. In second language learning, a more prominent attitude developed towards learner's errors compared to what was prevalent in the Contrastive Analysis Hypothesis. Errors were no longer

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considered as evil signs of failure in teaching and learning process rather were seen as a necessary part of language learning process.

Error Analysis became a common method of getting information about learners' language during early 1970s as an alternative method to contrastive analysis which was based on behaviorist theories. Therefore behaviorists claimed that the difficulties in mastering certain structures in a second language were only based on the differences between learners' mother tongue and the second language. Error analysis has become less used mainly because it has some limitations. First, it focuses on learners' errors and not on what learners can do right. According to Brown (2000), another limitation of Error Analysis (EA) is the fact that it overemphasizes on data production. Despite these drawbacks, error analysis is still considered a useful tool to gather information about learners in which errors were classified into typologies depending on their formations. Firstly, there are linguistics-based classifications placed into four major categories as identified by (Keshavars 2012). The categories are Orthographic Errors, Phonological errors Lexical- semantic errors and Morphosyntactic errors,

Secondly, there are process-based classifications of errors classification of errors which means the processes through which language learners make errors. Brown (2000) has identified four main processes such as:-Omission, Addition, Substitution, replacement and Permutation. Further observation Browns identified types of errors often occurs at a sentence level.

Furthermore, in the field of applied linguistics usually scholars distinguish between two types of errors: performance errors and competence errors (Touchie, 1986). Performance errors are those errors made by learners when they are tired or hurried. Mostly this type of error is not serious and can be solved with little effort by the learner therefore they cannot be termed as error rather than mistakes. Competence errors, on the other hand, are more serious than performance errors since competence errors reflect inadequate learning. Richards (1974), following Corder's classification done in 1967, distinguishes three types of errors with respect to their sources: these types are interlingua errors, intralingua and development errors

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and errors caused by faulty teaching techniques or transfer of training errors.

However, Stenson (1974) states that there are three main reasons for errors, namely incomplete acquisition of the target grammar, exigencies of the learning/teaching situation and errors due to normal problems of language performance. Contrary to Stenson argument on the main reason of especially on his argument on errors due to normal problems of language performance I ascertain that performance of linguistics forms enables us only to identify language errors from the speaker lather than it being the reason for error.

In addition to that, Richards (1974) points out that errors are not only caused by the interference from the mother tongue, but also what he calls overgeneralizations, ignore of the rules restriction, incomplete application of rules and false concepts hypothesized and they are often viewed as developmental errors. Moreover, Brown (2000) asserted that, there are two main sources of errors; interlingual error and intralingual errors. Interlingual (interference) errors are those errors which are found to first language interference. These errors are attributable to negative inter language transfer. The term interlingual was first introduced by Selinker (1972) referring to the systematic knowledge of L2 which is independent to both the learner's L1 and the target language.

Sources of Errors

There are mainly two major sources of errors in second language learning. The first source is interference from the native language while the second source can be attributed to intralingual and developmental factors. The native language of learners plays a significant role in learning in learning a second language. Errors due to the influence of the native language are called interlingual errors. Interlingual errors are also called transfer or interference errors. Brown (2000) assert that Intralingual and developmental errors are due to the difficulty of the second or target language resulting into Simplification as learners choose simple forms and constructions instead of more complex ones. An example of simplification involves the use of simple present instead of the present perfect continuous.

Overgeneralization: this is the use of one form or expression in one context and extending its applications to other context where it should not apply. Examples of overgeneralization include the use of comed and goed as the past tense form of come and go and the omission of the third person singular ‘s’ under the heavy pressure of all other endless form as in I go. It should be noted that simplifications and overgeneralization are used by learners in order to reduce their linguistic burden. Hypercorrection: sometimes the zealous efforts of teachers in correcting their students’ errors induce the students to make errors in otherwise correct forms. Faculty teaching: it is obvious that, learners’ errors are teacher-induced. This factor is close related to hypercorrection explained above.

It is interesting to note that, some teachers are even influenced by their pupil’s errors in the course of long teaching. Avoidance: some systematic structure is difficulty to produce by some learners. Consequently, these learners avoid these structures and use instead simpler structures. Arab ESL learners avoid the passive voice while Japanese learners avoid relativization in English. Improper language learning resulting into failure in learners’ acquisition of linguistics rules and grammar restrictions. Learners’ errors can also be attributed to wrong hypotheses formed by these learners about the target language. For example, some learners think that “is” is the marker of present tense in sentence *he is talk to the father. Similarly, they think that “was” is the past tense marker in sentence like *it was happened last night.(Touchie 1986).

Methodology

The study employed observation method in collecting required information. The information was collected basing on the objective of the study on analyzing errors on the application Articles,Punctuations, Capitalization, Verb TensesSubject, verb Agreementand Preposition. Data collected are presented on tables and discussed. The data on prior errors were collected from the students’ examination scripts from Ruaha Catholic University and University of Iringa. It involved analysis of 82 University Examination scripts of third year teacher student’s majoring in English language as their teaching subject. The selection of these English teachers is due to the fact that third year students pursuing

English language as one of their teaching subject are the prospective experts of English language. It is factive that the problem of English proficiency in schools is growing year after the other. The problem of language of instruction is what triggered the researcher to choose the prospective English teachers from Ruaha Catholic University and University of Iringa as a sample of this study. The population, in which the study drew conclusions, falls largely to third year students studying English as their major teaching subject.

Data presentation and Discussion

As introduced in previous page, that data collected are presented in tables whereas table number 1 illustrates the number of error in each item. Table 2, to Table 7 Presents detail description on how errors were committed. An analysis of third year students' examination scripts indicated several grammatical errors. As far as grammatical errors are concerned, six types of grammatical errors identified from students' examination scripts in academic year 2015/2016 which are errors from the application of verb tenses, subject-verb agreement, verb forms, capitalizations, punctuations, prepositions and articles. Table .1 illustrates and presents the number of occurrences of each type of error.

Table1: Number of Error in Application of Grammatical Forms

University	Articles	Punctuations	Capitalization	Verb Tenses	Subject Verb Agreement	Preposition
Ruaha Catholic University	18	7	3	7	12	8
University of Iringa	15	19	9	13	14	8
Total	33	26	12	20	26	16

Table 1 above illustrate six types of grammatical forms applied with errors from two Universities, identified based on students' writing examination scripts which are related to verb tenses, subject-verb agreement, verb forms, capitalizations, punctuations, prepositions and articles.

Discussion

All 82 students' scripts were analyzed in order to find out errors committed by students' learners. The results of the study revealed that the graduate students had grammatical errors in English language exam. These errors were caused by misuse and omission of prepositions, articles, auxiliaries, lack of subject-verb agreement. The observation from the scripts analysis native language interference is surely the most immediately noticeable source of error from the application of native language to the target one.

i). Subject- Verb Agreement Error

Subject- verb agreement error was revealed in students scripts as mostly of subject did not agree with the verb in person or number. Subject and verbs must agree with one another in number (singular

or plural). Therefore if a person or thing perform an action in singular, its verb must also be in singular form; if the subject is plural, its verb must be also be plural. However, the existence of linguistics behavior of the two languages that the syntactic elements to both Kiswahili and English language adhere to subject verb agreement, therefore it is an ideal that second language learners do not have the ability to create a well formed syntactic structure resulting from improper second language acquisition. Table 2 below gives some errors on subject-verb agreement.

Table 2

Error Classification	Error Identification	Explanation and correction of errors
a) Disagreement of subject and verb in personit determine the means of the problem.....it <u>determines</u> the means of the problem....
b) Disagreement of subject and verb in personthey is coming from Europe to Africa.....they <u>are</u> coming from Europe to Africa.....
c) Disagreement of subject and verb in person	Since technology change with time.....	Since technology changes with time.....
d) Disagreement of subject and verb in person	Look- it rains.....	Look-it <u>is</u> raining
e) Disagreement of subject and verb in person	My sister has 15 years	My sister <u>is</u> 15 years

Table 2 above identifies some of the errors committed by students' in the disagreement of subject and verbs in person and number. The data shows that, the disagreement of subject and verb in person appears to form the largest category than in number. In data (b) above, the student committed an error of using wrong verb to be "is" which does not collocate with the subject 'they' in number. The subject is in 3rd person plural.

The student was to use 'are' which agree with the plural subject 'they'. Subject verb errors usually occur due to the fact that students have not mastered the use of personal pronouns with their concord or agreements. Mostly I realized that this type of error result from the way teachers teaches in lower lever. The reason behind this linguistic is the reoccurrences of the error in which student across the collected data have repeated the same mistake. Therefore this reflects to what Steinson (1974) referred to as Induced Errors the errors are caused mostly by the teaching and learning process.

ii) Capitalization Errors

This means writing a word with its first letter as a capital letter (upper case letter) and the remaining letters in small letter (lower case letters). Basing on the finding of this paper, two categories of error in capitalization was committed by third year students in both Universities. These are wrong use of upper case and lower case. As shown in table in table 3 below.

Table 3

Error Classification	Error Identification	Explanations and Corrections
Wrong use of lower case letter	there.....	‘there’ is a deictic expression or an adverb which can be used to express point of reference, therefore lower case letter ‘t’ is used in lieu of upper case letter T to signify capital letter at the beginning of a sentence, phrase or clause.
Wrong use of upper case letterdespite the fact that, Schools.....	Schools is a common noun which should be in lower case letter especially the initial letter ‘s’, therefore upper case letter ‘S’ is wrongly used.
Wrong use of lower-case letter	The lecturer was from america....	All proper nouns are to be in upper case letters whether in the beginning of a sentence or at the middle of it. America is a proper noun, it shouldn’t be in lower-case.

The data in table 3 above identify that, students committed errors on the use of lower-case letter than upper-case letter. They use upper-case letters and lower-case letters out of rules as explain in the table3 above. It must be borne into the mind that these errors are committed by English teacher students who are expected to be teaching English courses in future. This means that, it is obvious these errors will be transmitted to students who will be taught by these teacher students. Therefore these errors are likely to exist among learners of English as their second language from one generation to another.

iii) Punctuation

This is the practice or system of inserting various marks in writing in order to facilitate interpretation. In the scripts observed, most students from both Universities commit punctuations errors in writing examinations Table 4 below shows punctuations errors.

Table 4

Error Classification	Error Identification	Explanations and Corrections
Commas	...a lovely long cool refreshing drink....	Before nouns, we normally use commas between adjectives especially in longer sequences which give similar kinds of information. Therefore the sentence was to be.....a lovely, long, cool, refreshing drink...
Spelling of another	...he has bought an other car....	Another is one word, therefore it shouldn't be separated....he has bought another car....
Altogether and all together	My new house isn't all together finished...	Altogether means 'completely' or 'considering everything', therefore the sentence was to read...my new house isn't altogether finished...

iv). Prepositions

The error on the application of preposition resulted into the lack of connection in a noun or pronoun in number of syntactic node, hence lack of relationship between them. Despite of answer the questions of where or when. It links nouns, pronouns, and phrases to other words in a sentence in English language contrary to

Kiswahili where their existence is limited to the verb. As it functions to indicate the temporal, spatial or logical relationship of its object to the rest of the sentence the student lost it and then

leads to the illogical sentences. As indicated on table 5.

Table 5

Error Classification	Error Identification	Explanations and Corrections
Wrong substitution: wrong use of at, on, and in	*...it is very hot <i>on</i> the centre of the Earth. * hurry up-supper is <i>at</i> the table. * I don't think he is <i>at</i> his room	At is used to talk about position at a point...it is very hot <i>at</i> the centre of the Earth...On is used for position on a surface.... hurry up-supper is <i>on</i> the table....In is used for position inside large areas and in three-dimensional spaces.... I don't think he is <i>in</i> his room
Wrong substitution: wrong use of " from " instead of " of"	...but teachers are used to make assessment from what has been done in classroom.	Wrong use of the preposition "from" instead of "of". Therefore the preposition 'from' should be substituted with 'of' to indicate relating to. ...but teachers are used to make assessment 'of' what has been done in classroom.
Wrong substitution: wrong use of "in " instead of " into"	...can enter <u>in</u> our country...	Wrong use of "in " instead of " into" ...can enter <u>into</u> our country...

Following Corder's identifications of error types, preposition errors found in the students' work are classified into the following categories; Omission, Unnecessary Insertion and Wrong substitution. It was revealed that, most students committed wrong

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use of prepositions in the category of wrong substitution not as the result of first language interference, that the realization of preposition in learner's language was attributed to the way they were trained. Table 6 above illustrates.

vi). **Articles**

An article is a word that is used with a noun to indicate the type of reference being made by the noun. English has two articles: 'the' and 'a/an'. 'the' is used to refer to specific or particular nouns; 'a/an' is used to modify non-specific or non-particular nouns. We call 'the' definite article and 'a/an' the indefinite article. Errors regarding to articles are shown in table 6 below

Table 6

Error Classification	Error Identification	Explanations and Corrections
Omission of articles	solar eclipse is... similar phenomenon	solar eclipse is... similar phenomenon
Omission of articlesdoctor who was killed last week...	<u>The</u> doctor who was killed last week...

As it was indicated by Corder (1974), omission of articles is one of the four main categories of error. This study also indicates similar findings of omission of articles in third year students in writing examination. As the concern is on written language, Articles have been identified as error resulting language transfer or the fusion of patterns from the native language into the target language. Therefore the absence of articles first language attributed errors to among learners of a second language.

Conclusions

It is concluded from the findings that, as the trend follow suit; University students commit grammatical errors in the use of verb tenses, subject verb agreement, punctuation, capitalization, article and preposition. Moreover the problem is critical in the use of punctuations, articles and subject verb agreement. It is shown that not only language transfer attributes to grammatical errors but also improper language acquisition has an impact to second language learners. The problem remain critical since it impact is shown up to university lever as to what the study centered. Point to not is; on the way university time table are fixed it is difficult for Ruaha and Iringa Universities to electrify language learning. However, the emphasis of language structure and communication skills should now be seen as a turning point to language learning hence they provide great foundation to second language application.

Furthermore, as there is almost a balance on the errors to both students revealing that student have language problems that resemble resulting from language transfer and it near fossil. However that, there is great problem which need revisit of the mode of teaching and analysis of teachers competences based before attending students. Moreover the study revealed that error caused due to the application of articles, punctuations and verb subject agreement can be termed as “tools” for achieving grammatical competency and proficiency. With the problems on the use of comma, we realize that this is greatest problem that reflects on the lack of academic writing to number of graduate. Writing does not only give students ability to use proper language but only helps student develop the proper use of grammatical forms and marks. Moreover students have build-up unsatisfactory development in the use of preposition and capitalization. Basic English should be introduced and be taught as a compulsory course in Universities to equip students with grammar of the language. However, a communication skill which is a typical application of Basic English language should be undertaken soon after the completion of Basic English Course.

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