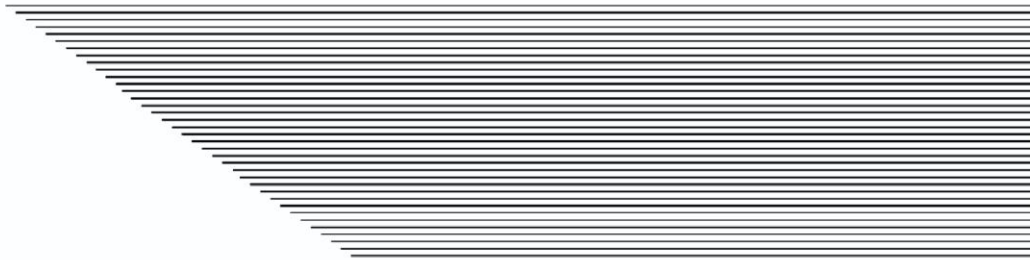# RUAHA JOURNAL OF ARTS AND SOCIAL SCIENCES (RUJASS)

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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.

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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 hould 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

Gender Disparities in Leadership Styles and the Distribution of Positions in Education: A Case of Primary Schools in Kasulu District
By

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Abstract[1]
This paper presents a quantitative study aiming at comparing leadership styles and distribution of positions between male and female heads of primary schools in Kasulu District. The study used a descriptive survey research design with a total number of one hundred and ninety participants. Findings revealed that participative/democratic, team management, and authoritative are leadership styles used by heads of schools. It was found that, female heads of schools used more participative/democratic leadership style than male heads of schools who used team management leadership style in running their schools. It was also found that, male heads of schools were more effective than female heads of schools in the seriousness and quickness of solving critical issues arising in their schools. Therefore, because of the long persistence of social beliefs that males are more able than females in performing different activities, the effectiveness of female leadership style cannot be appreciated like that of male leaders despite their being able to do better than male leaders. Due to cultural stereotypes and beliefs which underestimated abilities of women, the government and other stakeholders in Tanzania should take different measure to educate the entire society to realize the potentialities and abilities of women, especially in leadership positions.
Keywords: Effectiveness, Gender, Leadership, School, Styles.

Introduction
Gender balance in providing services to society was a context of this study with much concentration on male and female leadership styles and its effectiveness

in educational context in Tanzania. Historically, leadership has carried the notion of masculinity; and the belief that men make better leadership than women is still common today. Although the number of female leaders has increased, they are often named as an afterthought (Kiamba, 2008).

According to Hojgaard (2002), the societal conventions regarding gender and leadership traditionally exclude women; and top leadership is viewed as a masculine domain. The same author further argues that the cultural construction of leadership in itself instigates difference; and this is only now being transformed or contested as women gain access to leadership positions. From what has been argued by Hojgaard (2002), it is true that nowadays women are holding some leadership positions in various contexts in various places of the world, including those relating to education.

In African societies, it is believed that men lead and women follow (Grant, 2005). It is not uncommon in rural villages in Africa to find the man literally walking ahead of the woman. Different reasons may be advanced for this but ultimately it illustrates the deeply held notion of leadership as masculine. It is true that, in different parts of the world the masculinity dominance has prevailed for so many years. However, the feminist movements started around the world have contributed much on the minimization of the masculine dominance in different parts of the world. Hence, some women started competing with men in various top leadership positions including educational leadership positions.

Despite the efforts made to ensure that female representation is achieved at all levels of governance, women are still underrepresented in many government and Non-government organizations, particularly in positions of power and leadership (De la Rey, 2005). The researcher concurs with what has been said above, that in many countries of the world there has been an agenda of achieving fifty to fifty representation in different sectors; unfortunately, the equal representation between male and female is still unachieved in most of the countries in the world, and in fact, the male dominance is still testified in different sectors.

Throughout history there have been embedded beliefs that characterize leadership as a traditionally masculine activity (Gedney, 1999). However, the

rise in feminist ideologies in recent years has weakened such strongholds. Paternalistic ideologies on gender roles, particularly among traditionalist and conservative communities, such as in Tanzania, have produced prejudice toward female leaders. Women are considered as having less leadership abilities than men and their leadership thus being perceived as less favorable (Eagly & Karau, 2002). Though evidence suggests that the proportion of women in management is increasing in most parts of the world, doubts about women's leadership skills still exist and some organizations still define and perceive management in masculine terms (Brenner et al., 1989; Schein & Mueller, 1992).

It might be true that due to various cultural stereotypes and beliefs in societies of the world, women leadership is still under doubts even if they can be found trying to perform well in the leadership. Within the wider Tanzanian culture and Africa in general, people tend to perceive men as being competent, skilful, aggressive and able to get things done; and thus, they ascribe leadership to men, while women are observed as warm, expressive, quiet, gentle and lacking confidence (UNICEF, 1990; Tanye, 2008). This perception that men are more competent and skillful than women persists due to the long cultural beliefs that everything good is done by men. In reality, this perception cannot be accepted as truth because some women in society are more competent and assertive in giving arguments than men, especially in schools and in other arenas.

In the Tanzanian context, most females are largely considered as befitting the role of housemothers, recognized as in-charge of the domestic duties, and hence given less opportunities to exercise leadership skills in the work places. Though the initiatives for gender equality developed have helped women to gain work experience and the education necessary to qualify them for leadership positions, this study posits a need for comparing the leadership and the distribution of positions between male and female heads of primary schools in Tanzania. This study is very important because the findings reveal how both male and female leaders in line to the provided leadership styles fit in the leadership positions accordingly.

Statement of the Problem
The development of any country in the world is largely influenced by the contribution of both men and women. If there is gender discrimination in the

country then the development of such country is questionable (URT, 2005). The discussion of gender inequality in different countries in the world was followed by several measures to address the challenge. The Tanzanian government, Non-Governmental Organizations (NGO's) and citizens, like other countries in the world, have been debating critically on the issue of equal participation of men and women in leadership for many years.

In the early 1980s, Tanzania's professional women gathered to form a special organ called Women Education and Development (WED), whose main goal was to enhance gender equity in education (Tanzania Gender Networking Programme TGNP, 1993). It was noted that girls often entered school burdened by disadvantages linked to poverty and gender inequality leading to low educational achievement for women, thus condemning them to an inferior cultural status. Since then, the levels of girl-child enrolment across most mainstream sectors of education have reflected improvement in terms of equity and access (Tshabangu & Msafiri, 2013).

However, despite the several measures which have been taken by the Tanzanian government to ensure equal participation of men and women in leadership, the issue of equal participation of men and women in educational leadership context is still a debatable matter considering the global and local awareness on gender issues. Following this debate on gender issues, the problem which this study dealt with is the ongoing gender disparities in leadership positions especially in primary schools in Tanzania, with a focus on Kasulu District.

Purpose of the Study
The purpose of this study was to make a comparison on the leadership styles and the distribution of positions between male and female heads of primary schools in Tanzania. The study specifically sought to identify and compare leadership styles of male and female heads of primary schools, and explore perceptions of the research participants on the effectiveness of leadership styles of male and female heads of primary schools in Tanzania.

Literature Review
Various studies have been done in various fields of study to show the leadership styles of male and female leaders and its effectiveness. One of the gender

comparative studies on leadership style was conducted by Wakshum (2014) with a title "Females Participation in Educational Leadership in secondary schools of Ilu Aba Bora Zone zone:" The study was done in Ethiopia. The study aimed at identifying the major challenges that result in females' underrepresentation in educational leadership in Ilu Aba Bora Zone. Descriptive survey method was employed. It involved 171participants, out of which 147 were teachers. The 8 school principals and 8 Woreda education officials were also involved.

The data were collected by using questionnaire, interview and document reviews. Both quantitative and qualitative methods of data analysis were employed in order to reach at the findings. In this study it was found that; the involvement of female teachers in educational leadership seems to show an insignificant increment each year in the last five years. Different factors that have narrowed females' partaking in educational leadership were observed as being individual and socio-structural. Females were found to have lack of confidence because of the social background in the culture of the community in general, and that females were not leaders; rather, they were followers. As a result of lack of confidence, they were not aspired to become leaders. In addition, it was found that females did not have opportunities to gain bottom experiences in educational leadership that would help them for further advancement because the school leadership was men dominated in tradition. Then the study concluded that, it could be said that socio- structural factors were the sources of individual factors that caused females' underrepresentation in general. Thereafter, the study recommended that, the gender balance in the secondary school teaching staff should be increased and maintained.

This means that, the increase in number for female teachers in the staff, it creates more confidence among them to compete for educational leadership positions. In addition, different stakeholders were asked to collaborate in order to bring attitudinal changes in communities to evade the stereotypic misconception about women. However this study showed the areas in which women and men differ in leadership context, it did not concentrate specifically on male and female leadership in educational context, especially for female and male heads of schools, primary school in particular. Meanwhile, this study was

not done in the Tanzanian context; hence, it cannot be taken as a conclusion of the subject matter of my study
.

Nosike and Oguzor (2011) did a study which aimed at Understanding School Leadership and Management in Contemporary Nigeria. Their study sought to understand the extent to which male and female heads of schools differ in their adoption of leadership styles in schools in River state in Nigeria. Another objective of their study was to understand the extent to which male and female head teachers differ in the involvement of their staff in decision making in their schools. Lastly, they sought to understand the extent of differences between male and female head teacher's ability to use the right styles of leadership to manage crisis in schools.

The findings showed that female head teachers drew more on democratic leadership style than the male head teachers. Also, female head teachers highly involved their staff in decision making more than male head teachers did. On the other hand, male head teachers who adopted the democratic and the autocratic leadership styles were quicker at the management of crises at their schools than female head teachers. The leadership style that was democratic as applied by female head teachers seemed to be very important to the development of school organization. This study relates with the context of my study to some extent as it has shown the areas in which females and males were very strong as leaders accordingly; however, it cannot be used for concluding my study because it was done specifically among secondary schools in a Nigerian context, which is not the context of my study.

Abu- Tineh (2012) in his study which involved a total of 500 school teachers and 200 principals from public and private, and basic and high school on leadership effectiveness in Jordanian education institutions aimed at investigating the differences between Jordanian men and women in the effectiveness of their leadership styles. It was found that leadership styles of female leaders were more underrated by respondents than the leadership styles of male leaders. The study by Abu-Tineh involved many entities; basic and high schools both public and private, which means it was not specific just like this study which concentrated on male and female heads of primary school. Also, a study by Abu-Tineh cannot conclude the subject matter of this study because

the education context of Jordan cannot represent the education context of Tanzania.

However, though male leaders seem to be acknowledged in their performance by the majority in different societies, it was different to the study done by Kingman (1999) titled as "A Gender Study on Leadership: The Female and Male Principals of Hong Kong secondary schools as perceived by teachers and the principals themselves in Hong Kong secondary schools" which aimed at examining the stereotypes and attitudes of 82 female middle leaders towards higher leaders which found the perceptions favoring leadership styles of female leaders in working organizations. Findings showed that, on the whole, attitudes about women in the workforce were quite positive and was no evidence of sexual difference in achievement, ability, performance or other related skills. Results did not support the view that women lack drive and motivation for leadership, and the majority of respondents agreed with the statement that men and women should be given equal opportunity for participation in leadership training programmes. Women have the capability to acquire the necessary skills to be successful leaders; it is acceptable for women to compete with men for top executive positions; and women possess the self-confidence required of a good leader.

From this study, it can be suggested that, leadership performance depends on the person's intellectual abilities and talents and not on sex variations as it is commonly believed by most people in society. However, this study shows that gender parity in leadership can be achieved by looking only on ones intellectual abilities and talents, and not on the long persisted beliefs that men are more superior to women in their performance. It cannot provide the concrete answers to the questions of the subject matter of my study because it based on secondary school principals' leadership in Hong Kong and not primary school heads' leadership in Tanzania.

Knowledge Gap
The kind of studies that have been reviewed indicated gender disparity in different contexts of leadership including education in the globe. However, different studies involved teachers and principals in different countries of the world, these studies did not concentrate on primary schools as it is in the focus

of my study. Moreover, these studies mostly did not take place in the Tanzanian context where my study was carried out, with considerable variations of population in terms of gender. For instance, the study area had only 26 female heads of primary schools to 198 male heads of primary schools during the study time while the population of women in the study area was 51.5% more than 48.5% of men of the total population of the District (URT, 2012). Therefore, there is no any study done considering the highest population of women in the study area with lowest representation in leadership position in primary schools.

Research Methodology
This study was conducted in Kasulu District. The justification of the choice of the area of the study based on the fact that historically Kasulu has been the leading District in terms of numbers of primary schools as compared to other districts in Kigoma Region (Dady and Bali, 2014); also, during the study the District had a reasonable number of both male and female head teachers which makes it possible to carry out a comparative analysis of their leadership styles and its effectiveness. The study employed a quantitative research approach whereby descriptive survey research design was used. The selection of this approach was due to the fact that the sample of the individuals and organizations selected ensured that the results to be found could be representative to the population studied.

In this study, data were collected through administering questionnaires to respondents with a reason that a large amount of information could be collected from a large number of people as a targeted population in a short period of time and in a relatively cost effective way. The key informants of this study were twelve male and ten female heads of primary schools, one twenty four primary school teachers and forty four pupils. Both Purposive and random sampling were drawn in this study. Purposive sampling was done to male and female heads of primary school with a reason that they were under the target as the subject matter of the study is concern and due to the virtue of their positions. Random sampling was used to primary school teachers and pupils since their representation was thought to be universal to the population they represent. Since the study was a purely quantitative approach, the analysis of data involved the reduction of data by descriptive statistics, coding and processing with the use of Excel programme aided analysis where by tables, bar charts, pie

charts and percentages were applied in this study. Therefore, research methodology as applied in this study shows the organization of the data collected and its manipulation; hence, the defined results which suggest the conclusion and recommendations of the study.

Research Findings

In order to get the detailed information about the comparison of leadership of male and female head teachers in primary schools, respondents were asked the following research questions: What types of leadership styles are used by male and female heads of primary schools? What are the perceptions of participants on the effectiveness of leadership styles of male and female heads of primary schools?

Figure 4.1: General Responses of Heads of Schools on their Leadership Styles
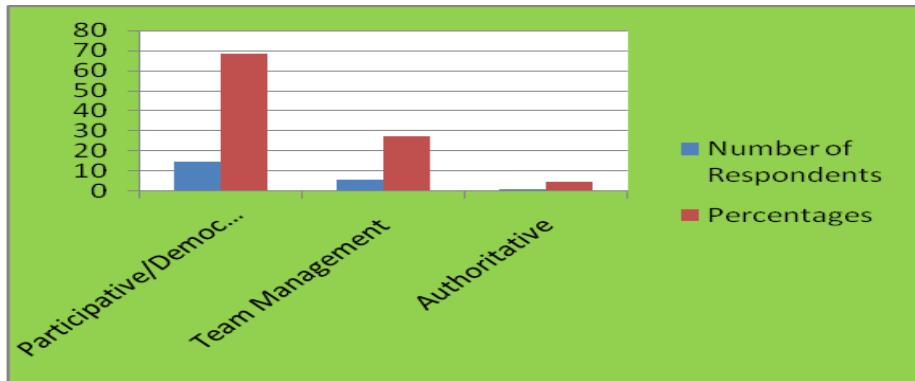
Source: Field Data, 2015

From the first research question as it has been shown in the table above, findings revealed in a general remark that participative/democratic leadership style was mostly used by most heads of schools as compared to any other leadership styles at 68.2%. It was followed by team management leadership style which was used by 27.3% of all heads of schools. However, authoritative leadership style was used by 4.5% of all heads of schools confirming that in the study area this kind of leadership style was much less adopted in the supervision of schools.

Figure 4.2 Responses of Heads of Schools Basing on Gender Disparities
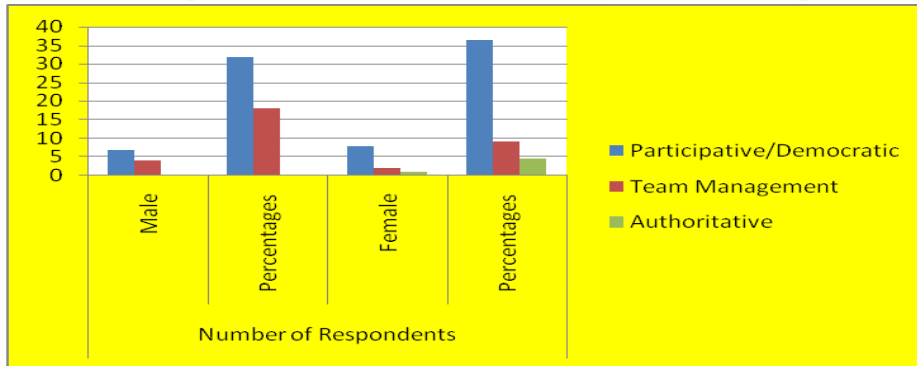
Source: Field Data, 2015

Basing on gender disparities as it has been shown in the table above, participative/democratic leadership style was more often used by female heads of schools by 36.4% as compared to male heads of schools who exercised their power participative/democratically by 31.8%. These results can be due to the social conception which is stereotypical in nature that whenever it appears that a female has done a mistake in leadership, she becomes more accused than a male when he does a similar mistake.

Hence, female heads of schools prefer to use participative/democratic leadership style in their schools to avoid self/individual leadership which can lead them into blaming especially when it becomes vivid that they have misled their subordinates/followers (teachers), either with intention or unintentionally. To them, this kind of leadership style seems to be more productive. These findings are in line with the study done by Nzimande and Sikhosana (1996) in South Africa which reported that women leadership style was more caring, collaborative, communicative, and consensus oriented. Therefore, from these findings, it can be confirmed that participative/democratic leadership style is a friendly leadership style of females; and that is why it was more applied by female heads of schools in the study area.

Under the team management style of leadership, it was reported that male heads of schools used this kind of leadership style by 18.2% while female heads of schools used it by 9.1% in their schools. Though this style was applied by both of them, their differences assumes something that team working involves

exposing what one knows different or the same thing to his/her fellow co-worker which needs confidence, which is more a character of males to a large extent than females. Always females are not good at debating against males; hence, it might be the reason behind the disparities which occurred in the study area. This is in line with Wakshum (2014) that, the individual and social structural factors resulted from each other and impede females' participation in educational leadership.

For example, the reason why females are not confident is because of the social background they have. In the culture of the community in general, females are not leaders; rather, they are followers. Hence, the females' confidence in leadership is built on both individual and socio-cultural factors. For example, a research reported by Shakeshaft (1999) supports the perception that females tend to receive less constructive criticisms than males in carrying out their work. As a result, it is suggested that they are less able to deal with negative comments, in effect taking them too personally and allowing their confidence to be unnecessarily damaged.

On the other hand, authoritative leadership style was reported to be used only by female heads of school by 4.5%. This might be due to the reason that male teachers avoided to show that they were more dictators as compared to females, as the truth is known that most of the societies of the world are patriarchal meaning that men decide whatever over women. Either, for the females to respond that they sometimes use authoritative style might be due to the reason of struggling to be recognized like males; that they have a voice in leading the organization. This argument is supported by Dady and Bali (2014) that, sometimes when subordinates misbehave and become irresponsible in their duties under the leadership of a female, a bit of coercion is needed so as to put them in a right track of her power. However, this finding challenged the masculine and feminine stereotypes whereby women have been perceived to have softer leadership styles while male leaders have been perceived to have harder leadership styles.

Table 4.1: Responses From the Teachers on Leadership Styles of their Heads of Schools

Respondents	Leadership Style	Number of Respondents	Percentages
Teachers under female heads of schools	Female heads of schools used their own efforts in solving/handling critical issues in their schools	18	14.7
	Female heads of school involved others in solving/handling critical issues in their schools	42	34.4
	Female heads of school paid little attention in solving/handling critical issues in their schools	2	1.6
Teachers under male heads of schools	Male heads of schools used their own efforts in solving/handling critical issues in their schools	19	15.6
	Male heads of schools involved others in solving/handling critical issues in their schools	40	32.8
	Male heads of school paid little attention in solving/handling critical issues in their schools	1	0.9
Total		122	100

Source: Field Data, 2015

As shown in the table above, teachers revealed that, female heads of schools used their own efforts in solving and handling critical issues at 14.7%. On the

side of male heads of schools, teachers revealed that, they use their own efforts at 15.6% in solving and handling various critical issues arise in their schools. It is naturally known that females are not fast in reacting to the critical issues because always fast reacting is risk taking. Females are not much risk taking like males hence, to some extent, they are slow in making decisions, especially when solving critical issues. It was supported by Nosike and Oguzor (2011) in their study on understanding school leadership and management in contemporary Nigeria where they found that female heads of schools were slower at the management of emergencies which happened at their schools than male heads of schools. This assumption might be the reason why these results were found in the study area.

On the other hand, it was reported by teachers against their heads of schools that, female heads of schools used to involve others in solving and handling critical issues which arise at their schools at 34.4%, while male heads of schools reported to involve others in solving and handling critical issues which arise at their schools by 32.8%.From this finding it proves that participative/democratic leadership style still a friend of female leaders in their leadership than male leaders who mostly believes on their efforts. This finding is supported by the study done by Apfelbaum and Hadley (1986) which found that women did not use similar leadership styles with men. It was observed in this study that women used more participatory/democratic leadership style and that they were aware of personal values of their subordinates and were good listeners. In line to various literatures, it can be confirmed that the findings as revealed in the study area seems to be genuine.

Also it was found that female heads of schools used to pay little attention to solving/handling critical issues arising in their schools at 1.6% more than male heads of schools who used to pay little attention in solving and handling critical issues arising in their schools at 0.9%. From these findings, it shows that females are not serious and strong in attacking burning issues arising in their schools with a quick response as compared to males. This was in line with Nosike and Oguzor (2011) in their study on understanding school leadership and management in contemporary Nigeria, where they found in their study that female heads of schools were slower in the management of emergencies which happened at their schools than male heads of schools.

Table 4.2: Responses from Pupils on the Leadership Styles of their Heads of Schools

Respondents	Leadership Style	Number of Respondents	Percentage
Pupils under female heads of schools	Female heads of school use frequent meetings and advises to their pupils	18	41
	Female heads of school work together with parents/guardians	4	9
	Female heads of school use Corporal punishment	0	0
	Female heads of school having no specific leadership style	0	0
Pupils under male heads of schools	Male heads of school use frequent meetings and advises to their pupils	12	27.2
	Male heads of school work together with parents/guardians	10	22.8
	Male heads of school use Corporal punishment	0	0
	Male heads of school having no specific leadership style	0	0
Total		44	100

Source: Field Data, 2015

Also, as it has been shown in the table above, findings revealed that female heads of schools reported by their pupils to frequently use meetings and advising and supervising them at 41%, while male heads of schools frequently used meetings and advises their pupils in supervising them at 27.2%. Regarding this findings, it is clear that always the sympathy of females on children is more than that which can be shown by males. From this perspective, female teachers

show sympathy to their pupils especially when they find the circumstances that can cause their pupils to be in wrong way. This makes them to be close to their pupils working as their counselors and guardians. Hence, I am of the opinion that in the hands of a female a child is safer than in the hands of a man.

From the findings, it was also reported by the pupils that both female and male heads of schools did not use corporal punishment as well as not supervising their pupils without having certain leadership styles. From the findings, the essence of having no corporal punishment to both male and female heads of schools proves that this kind of leadership is no longer a business in supervising pupils in schools. Also, responding nothing that there was no specific leadership style in supervising pupils to both male and female heads of schools signifies that there is no any leader who leads without having any kind of leadership style whether it is good or bad.

Table 4.3: Responses from Teachers on the Effectiveness of Leadership Styles of Their Heads of Schools

Respondents	Effectiveness of leadership	Number of Respondents	Percentage
Teachers under female heads of schools	Effective Leadership styles of male heads of schools	35	28.2
	Effective Leadership styles of female heads of schools	27	21.8
Teachers under male heads of schools	Effective Leadership styles of male heads of schools	34	27.4
	Effective Leadership styles of female heads of schools	28	22.6
Total		124	100

Source: Field Data, 2015

Findings from the teachers who were under the leadership of female heads of schools showed that leadership styles of male heads of schools were more effective at 28.2% than that of female heads of schools which reported to be effective at 21.8%. On the other hand, teachers who were under the leadership of male heads of schools reported at 27.4% on the leadership styles of their heads of schools (males) that were more effective than that of female heads of schools which reported to be 22.6%. From this findings, it shows that teachers who were under the leadership of female heads of schools appreciated the leadership styles of male heads of schools who were not their heads; but teachers who were under their leadership did not appreciate leadership styles of their heads of schools (females) who used to lead them.

On the other hand, teachers who were under the leadership of male heads of schools appreciated much the leadership styles of their heads (males) of schools. However, these teachers, to some extent, seemed to appreciate the leadership of female heads of schools as compared to those teachers who were under their leadership, though was not in as much as they appreciated their heads (males) of schools. This signifies the conception experienced by many people that male leadership is better than that of females. The same result were reported by Abu-Tineh (2012) who did a comparative study on effectiveness of leadership styles of male and female leaders in Jordanian education institutions. His study result show that leadership styles of male leaders in Jordanian institutions were perceived to be effective than the leadership styles of female leaders in Jordanian education institutions.

In my study some reasons were given behind the effectiveness of both female and male heads of schools. Male heads of schools appreciated on their tendency of making vital decisions with confidence which played a critical role in the development of their schools. On the side of those who appreciated the leadership of female heads of schools based on their tendency of caring and showing concerns to their followers/subordinates. Also those who appreciated female heads of schools added that, they are more faithful in controlling and preserving financial resources in their schools than how it can be observed in male heads' schools.

Therefore, statistically as it was responded by the respondents, it can confirmed that female heads of schools in running their schools, they were not more effective than male heads of schools, but realistically, when we can rely on the reasons given behind by some teachers on why they appreciated the leadership of female heads of schools, it can concluded that female leadership styles in other circumstances are also more effective compare to that of male heads of schools as it was observed in the study area. The above truth is supported by study by Gold (1993); and Hall (1996 in Magalula 1999) on investigating whether there are differences on leadership styles of male and female leaders, whereby they found that there were no differences hence reported that male and female leaders have the same leadership styles.

Table 4.4: Pupils' Responses on Effectiveness of Leadership of Their Heads of Schools

Respondents	Responses on the effectiveness of leadership	Number of Respondents	Percentage
Pupils under female heads of schools	Yes	20	45.4
	No	2	4.6
Pupils under male heads of schools	Yes	21	47.8
	No	1	2.2
Total		44	100

Source: Field Data, 2015

Moreover, in respect to the response of the pupils as it has been presented in the table above, findings show that pupils who were under the female heads of schools agreed that their heads of schools were effective at 45.4% in running their schools, while those pupils who were under male heads of schools appreciated the effectiveness of their heads at 47.8% in running their schools. From these findings it is revealed that the responses on the effectiveness of male heads of schools' were higher than those favoring the female heads of schools. The reasons behind those who defended positively in light of the male heads of

schools leadership effectiveness based on the seriousness and quickness in taking actions to address the critical issues arising instantaneously at their schools.

Table 4.5: Pupils' Responses on the Effectiveness of Leadership Styles of Heads of Schools in Supervising School Activities

Heads of schools	Activities supervised by heads of schools	Number of Respondents (pupils)	Percentage
Female	Academic	8	18.1
	Discipline	9	20.5
	Cleanliness	5	11.4
Male	Academic	10	22.8
	Discipline	8	18.1
	Cleanliness	4	9.1
Total		44	100

Source: Field Data, 2015

Further, as it has been presented in the table above, findings revealed at 22.8% that pupils appreciated male heads of schools in supervising academic activities effectively than female heads of schools were appreciated to supervise academic activities at 18.1% in their schools. However, findings revealed that female heads of schools were more effective than male heads of schools in supervising discipline and cleanliness activities in their schools. Female heads of schools supervised discipline activities at 20.5% as compared to male heads of schools who supervised discipline at 18.1%. Meanwhile, heads of schools supervised cleanliness at 11.4% as compared to male heads of schools who supervised cleanliness at 9.1%. In line to these findings, it can be confirmed that female heads of schools were more effective in supervising discipline and cleanliness than academic activities compare to male heads of schools who were found to be more effective in supervising academic activities.

But, critically, a researcher paused an argument against the responses made towards male and female heads of schools that there is no good academic performance can be attained in any means if there is no good discipline

maintenance as well as good hygiene. Since good discipline entails many things, like punctuality, time table observance, school rules and regulations observance, respecting one another, and others, it is true that, where there is good academic performance, also, there is good discipline behind and the vice versa is true.

Therefore, from the above point of view, as it was supported by the study done by Gold (1993) and Hall (1996 in Magalula 1999) on investigating whether there are differences in leadership styles of male and female leaders, whereby they found that there were no differences hence reported that male and female leaders have the same leadership styles, It can be concluded that there should be no anyone to be blamed both male and female heads of schools in their supervisions on various school activities as mentioned as each one plays his/her role which affects the other ones roles positively.

Conclusion and Recommendations

It was observed that mostly female heads of schools in the study area used participative/democratic leadership style as compared to male heads of primary schools. This characteristic of using participative/democratic leadership style for female heads of primary schools in the study area was in line to different empirical studies as done in different areas out of the study area to show that it is genuine. Either, male heads of primary schools were found to use team management in running their schools as compared to how it was to female heads of primary schools in the study area though it was applied by the female heads of schools to a small extent compared to them. It is not true that in the study area authoritative style was not applied, but it was not agreed by the majority because it was just like a dictatorship kind of leadership which was not appreciated by the people, hence no one likes to be called a dictator.

Furthermore, it was found that the leadership of female heads of primary schools was not effective compare to that of male heads of primary schools as it was reported by teachers and pupils both who were under female and male heads of primary schools in the study area. However, female heads of primary schools in the study area were found to be more effective than male heads of primary schools in some areas like controlling and handling financial resources, closeness with their pupils advising them as well as supervising discipline and cleanliness activities.

Therefore, basing on the key findings of the study, it can be generally concluded that because of the long persistence of the social beliefs that males are more able than females in performing different activities, the effectiveness of female leadership style cannot be appreciated like that of male leaders even if they are able to do better than male leaders. The truth remains that, in one way, the leadership style of male heads of primary schools was more effective than that of female heads of primary schools and in the other way the leadership style of female heads of primary schools was also more effective than that of male heads of primary schools in the study area. Hence the vice versa was the truth of the subject matter of the study.

From the findings, it is recommended that, since female heads of schools were very few compare to male heads of schools, their voice could not be heard because their visions were not yet fully recognized. So, the government should carefully address the situation of gender imbalance among heads of schools so that talents and abilities of women can be recognized and utilized as it is for men. Also, due to various cultural stereotypes and beliefs which underestimated abilities of women, the government, Non-Governmental Organizations, Social organizations and other stakeholders in Tanzania should take different measure to educate the entire society to realize the potentialities and abilities of women.

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A Comparative Review of ICT in Education Implementation Efforts for Rwanda and Tanzania

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Abstract
This review compares the ICT in education implementation efforts for Rwanda and Tanzania. There are several initiatives that are being carried out by countries to implement ICT in education sector. However, this review focuses on four initiatives which are ICT for education policies, ICT infrastructure, ICT capacity building for teachers, as well as curriculum and content. The reviewed literatures show that both countries have made efforts to integrate ICT in education sector although Rwanda seems to be taking a lead in ICT in education in terms of ICT infrastructure, ICT capacity building to teachers and in integrating ICT in the teaching and learning of subjects other than ICT. Despite such efforts, there are still some challenges that are common in both countries that slow down the efforts to implement ICT in education initiatives. Such challenges include unreliable electricity supply and inadequate ICT facilities especially in rural areas.Thus it is recommended that countries put more efforts to address these challenges.
Key Terms: ICT, initiatives, implementation, Tanzania, Rwanda.

Introduction
There has been significant international attention given to the role that ICT can play in economic, social, and educational changes (Kozma, 2008). The impact that ICT has to date in the developed world, and its potentials for further dramatic changes, are reflected in a range of multinational policy documents such as the leaders of the world's eight major industrialized countries (G8 Heads of State) who noted that ICT has become an engine of growth for the

global economy and has the potential to contribute significantly to sustainable economic development, to enhance public welfare, to strengthen democracy, to increase transparency in governance, to nourish cultural diversity, and to foster international peace and stability (Kozma, 2008).

However, it is not only the developed countries that stress the importance of ICT but also the developing countries support the role that ICT can play in the developing world. For example, a World Bank report cites the potentials that ICT has to improve efficient delivery of resources to the poor, to bring markets within reach of rural communities, to improve government services, and to transfer knowledge needed to meet the Millennium Development Goals (World Bank, 2003). Also, the African Heads of States are in the same line of thinking as they cite the potential for ICT to promote trade, improve health care, enhance good governance, and make education more available(African Union, 2004). Further, the United Nations notes the potential of ICT to expand access to quality education, to boost literacy, and to provide universal primary education in developing countries (United Nations, 2005).

It is due to these promises that various countries in the developing world are undertaking several initiatives to implement ICT in education. These initiatives are regarded as important tools for realizing the ICT potentials to their citizens. This review is therefore carried out with the aim of comparing the ICT in education implementation efforts for Tanzania and Rwanda. However, the review is done with respect to four ICT in education initiatives namely ICT policies for education, ICT in education infrastructure, ICT training and capacity building as well as curriculum and content.

An Overview of ICT Policies for Education in Tanzania and Rwanda
ICT in education policies are government issued documents which set out the principles, guidelines and strategies for ICT in education (Wallet, 2015). These are usually regarded as the important tools for realization of ICT promises in education (Kozma, 2008). Thus, having acknowledged the importance of ICT in education, most East African countries including Rwanda andTanzania have embarked on the development of ICT policies for education to guide the integration of ICT in educational sector.

Rwanda

Rwanda is a landlocked country with a painful history of conflict in the world (Hennessy, Onguko, Harrison, Ang'ondi, Namalefe, Naseem & Wamakote, 2010). However, the country views ICT as a critical tool to achieving the Vision 2020 targets to transform the country from agricultural-based economy to the middle income knowledge-based society by the year 2020. Through the Ministry of Education (MINEDUC), Rwanda launched her ICT in education policy in April, 2016 the vision being:

> "Harnessing the innovative and cost-effective potential of world-class educational technology tools and resources, for knowledge creation and deepening, to push out the boundaries of education: improve quality, increase access, enhance diversity of learning methods and materials, include new categories of learners, foster both communication and collaboration skills, and build capacity of all those involved in providing education" (Ministry of Education, 2016, p. 4).

Moreover, the policy seeks to contribute to achieving the Ministry of Education mission stating as:

> "To transform the Rwandan citizens into skilled human capital for the socio-economic development of the country by ensuring equitable access to quality education focusing on combating illiteracy, promotion of science and technology, critical thinking, and positive values" (ESSP, 2013 cited by Ministry of Education, 2016, p. 4).

According to Kozma (2008), some strategic policies promote the use of educational ICT to either support economic growth or promote social development. Some focus more specifically on the impact of ICT on the education system either to advance education reforms or support education management. However, "some strategic policies embrace multiple rationales since the four policy rationales are not mutually exclusive" (Kozma, 2008, p. 1089). In the light of the statement above, the Rwandan ICT in education policy seems to be embracing the multiple rationales as the policy seeks to

create a knowledge-based society which will transform the country into the middle income economy.

Tanzania

The government of Tanzania believes that the use of ICT in education is the foundation of a knowledge society and will enable the country to contribute in achieving both Education for All (EFA) goals and reducing the digital divide in order to be able to participate effectively in the knowledge economy (Ministry of Education and Vocational Training, 2007). Thus, through the then Ministry of Education and Vocational Training (MoEVT) currently known as the Ministry of Education Science and Technology (MoEST), Tanzania launched the ICT policy for basic education in 2007 to guide the integration of ICT in basic education.The vision of the policy is to create"A well educated and learning knowledge society" (Ministry of Education and Vocational Training, 2007, p. 3).

The mission of the policy is:

> "To integrate ICT to enhance access, equity, quality and relevance of basic education, while stimulating and improving teaching and lifelong learning." (Ministry of Education and Vocational Training, 2007).

Like the Rwandan ICT in education policy, the Tanzanian policy also embraces the multiple rationales as it seeks to create a well educated and learning knowledge society to participate effectively in economic development. However, it is about ten years since the launching of the ICT policy for basic education but still researchers reveal that the policy is not effectively implemented in educational institutions.   This is evidenced by studies conducted by Kayombo and Mlyakado (2015) who found that several gaps still exist between the ICT policy objectives and the real practice in education such as limited teachers'awareness and training in ICT integration, and electricity and ICT facilities supply in mosts chools.

Also, a study by Ngonyani (2014) revealed that implementation of Information and Computer Studies pedagogy curriculum for diploma in teacher education in Southern Highlands Zone was not effective since it was faced with lack of basic ICT inputs such as computers; internet connectivity; e-libraries; and ICT

laboratories that could accommodate large numbers of students. This implies that ICT policy is not effectively implemented in teachers' colleges as well.

ICT Facilities and Supporting Infrastructure

ICT in education facilities include computers, digital equipments such as projectors, telecommunications, and Internet access, radio and TV, as well as supportive infrastructure such as electricity. While Tanzania aims for the national wide coverage by 2025 (Ministry of Education and Vocational Training, 2007) Rwanda aims for the national coverage by 2020 (Ministry of Education, 2016).

Rwanda

In implementing ICT in education, the government of Rwanda received significant support from private donors willing to invest in ICT programs. For example the government of Germany granted Geographic Information System (GIS) software to every secondary school, including the sponsorship of well trained professionals who help train students and teachers on the use of GIS. In addition, in order to reach its MDGs, the government of Rwanda implemented the One Laptop Per Child (OLPC) program to work with primary schools in the integration of ICT in the learning process. This program had principles geared towards allowing children to have ownership of their own education and build ICT skills(Yang, Thies, Supelano, Rahman, & Gutterman, 2009). In the year 2012, more than100,000 devices were distributed to primary schools across the country and teachers thought to be trained on how to work with students using the laptop (Ampofo, Bizimana, Mbuthi, Ndayambaje, Ogeta, & Orodho, 2014). Additionally, there are other ICT in education projects which came in to support the Ministry of Education and specific educational institutions to fulfill their ICT goals by providing ICT facilities and infrastructure. Some of these are School Net project which intended to be the means for school connectivity, Microsoft which committed to enable the use of its softwares in Rwandan schools at a significantly reduced annual fee, the Rwanda Education and Research Network (Rwednet) which was expected to enable the broadband access for all higher education institutions and research centres (Farrell, 2007).

Furthermore, the MINEDUC released her education statistics report in February 2016 on supporting infrastructure and ICT facilities which shows that by

January 2016, out of 2757 pre-primary schools, only 475 had access to electricity while only 13.1% of those schools had been connected to the national grid. Out of 2842 primary schools, 1689 had access to electricity among which 31.60% had access through the national grid and out of 1575 secondary schools, 1537 had access to electricity among which 46% are connected to the national grid (Ministry of Education, 2016). On ICT facilities, the report shows that in primary schools, the available number of computers is 197311 where as students' computers are 189090 and the students computer ratio stands at 13:1. In secondary schools, the number of available computers were 25215 where as students' computers were 20276 and the student computer ratio stands at 27:1(Ministry of Education, 2016). According to Yang, *et al,* (2009), the reduced students to computer ratio in primary schools could be the result of the OLPC program.

Despite such efforts, shortage of ICT facilities is still being mentioned by several researchers as the major barrier to ICT in education in Rwanda. Ndayambaje and Orodho (2014) are of the oppinion that there is insufficient ICT equipments in relation to the growing number of students in Rwandan schools. Also, despite the efforts made to grant GIS software in secondary schools, Akinyemi (2015) is of the oppinion that still there is unavailability of GIS software in schools and also some schools had few computers or none at all and there were no computer labs to teach students in some schools.

Tanzania

ICT facilities provision initiatives in Tanzania begun with the launching of a nationwide project for teachers'colleges which represents the first step in ICT integration in education(Hare, 2007).In August 2005, the Government of the United Republic of Tanzania in collaboration with the Swedish Government through the Swedish International Development Agency (SIDA) initiated a project for introducing ICT in all 32 government teachers' colleges. The project's main goal is to improve the quality of pre-service and in-service teacher education by using ICT (Ndibalema, 2014). By the year 2007, all 32 teachers' colleges were equipped with a total of 1,250 networked thin client computers in laboratories, using open source software and access to internet through VSAT (Ministry of Education and Vocational Training, 2007). Furthermore, there are some ICT facilities for teachers and learners with

disabilities, at the Open University of Tanzania (OUT) and University of Dar es Salaam (UDSM).

Moreover, in the year 2005, the eSchool Forum submitted a programme proposal to MoEST recommending the introduction of ICT in secondary education. The program was to be carried out in phases starting with 200 schools in phase 1 (2006 to 2008), a large scale rollout covering 2,000 schools in phase 2(within five years), and nationwide coverage by 2015.The proposal covered a wide range of activities that were to be undertaken within the programme including ICT infrastructure development in the schools (Hare, 2007). Additionally, the Tanzania government through the Ministry of Transport and a telecommunication company Tigo Tanzania entered a partnership in 2016 to establish the e-school project in secondary schools in Tanzania (Daily News, 2017). The aim is to facilitate the roll out of internet access in the country's secondary schools so as to complete the e-school project for a period of two years. Tigo is responsible for the sponsorship of infrastructural development in schools across the country that will include wiring classrooms and installation of wireless Local Area Network (LAN) with internet access points. Currently, Tigo has managed to connect more than 30 secondary schools and there are other 50 schools in which the project is going on (Daily News, 2017).

The recent report released by MoEST in August 2016 on ICT facilities and supporting infrastructure shows that by July 2016, out of 17014 pre-primary schools, only 7670 had access to electricity among which only 3670 (21.6%) were connected to the national grid. Out of 17174 primary schools, 14783 schools had access to electricity while 3818 (22.2%) had been connected to the national grid. Further, out of 5066 secondary schools, 4546 had access to electricity among which 2246 (46.4%) were connected to the national grid. The other schools that had not been connected to the national grid had access to electricity from various sources such as biogas and solar power (Ministry of Education Science and Technology, 2016).

On ICT facilities available in schools by July 2016, the MoEST report shows that in 17014 pre-primary schools there were 5579 desktop computers, 1421 laptop computers, 717 photocopier machines, 279 projectors, 963 radios, 634

tablets and 762 televisions. In primary schools, there were 2717 desktop computers, 3562 laptop computers, 227 photocopier machines, 788 projectors, 4221 radios, 2055 tablets and 2055 televisions. Further in secondary schools, the data shows that there were 2983 deck/DVDs, 60451 desktop computers, 13319 laptop computers, 6080 photocopier machines, 8871 printers, 3510 projectors, 1711 radios, 6845 tablets and 5952 televisions(Ministry of Education Science and Technology, 2016). According to this report, the student computer ratio at primary schools stands at 1375:1 while in secondary schools the ratio stands at 29:1.

Despite such efforts, resent studies reveal that there are still shortage of ICT facilities in most of the schools as compared to the number of teachers and students available (Kazoka & William, 2016). Also, Ngeze (2017) is of the opinion that most schools in Tanzania still do not have ICT facilities and the supporting infrastructure in place. However, in schools where ICT facilities are present, students to computer ratio is still very high. Moreover, findings by Ngonyani (2014) revealed that ICS in teachers' colleges was taught theoretically with little practice due to shortage of ICT facilities hence diverging from its intended objectives.

ICT Training and Capacity Building
There is growing awareness that providing ICT facilities only is insufficient to promote educational changes (Hennessy, et al., 2010). Thus, governments are emphasizing the development of teacher's ICT skills as the key to effectively implement the curriculum and use ICT to enhance teaching and learning.

Rwanda
In implementing ICT in education, Rwandan government came up with several strategies mentioned in two ways: that of pre-service training and capacity building on ICT for primary and secondary school teachers; and the in-service professional development on ICT in education (Hennessy, et al., 2010). These trainings are said to be fully operational aimed at ensuring that primary and secondary school teachers are competent enough in the use of ICT to be able to teach their students and enhance their teaching strategies. The Republic of Rwanda (2015) report states that over 9000 teachers have been trained in the use of ICT as a teaching and learning tool. Moreover, teacher training

workshops are provided by the Rwandan Regional ICT Training Centre (RITC) based at Kigali Institute of Science and Technology (KIST) (Yang, Thies, Supelano, Rahman, & Gutterman, 2009). These aim at helping to build confidence in order for teachers to incorporate ICT in the classroom.

Furthermore, the government of Rwanda in collaboration with the United Kingdom government in 2008 launched the e-teacher training program at TTCs aimed at increasing the integration of ICT into the pedagogical practices of teacher trainers at the TTCs (Hennessy, et al., 2010). In the longer term, it was envisaged that the program would lead to: higher capacity for e-teacher trainings in Rwanda; increased ICT skills among TTCs tutors; changes in the teaching and learning practices in the TTCs; and more student-active learning. The final evaluation of the program showed that the use of technology in classrooms increased significantly in all the TTCs that participated in the program. (Hennessy, et al., 2010). Additionally, the Rwanda Education Board (REB) in collaboration with the MINEDUC in 2016 conducted training to 23 ICT teacher trainers. The intention of the training was to build on pre-existing skills and knowledge; to expose trainers to Microsoft tools and courses which they can also share with teachers; and to provide examples of a range of instructional design techniques which can also be deployed when training teachers (Megan, 2016).

Tanzania
In Tanzania on the other hand, teacher training and capacity building on ICT begun in 2005 when the MoEST in collaboration with the Swedish Government through the Swedish International Development Agency (SIDA) launched a nationwide project for ICT implementation in all public teachers' colleges with the main goal of improving the quality of pre-service and in-service teacher education by using ICT (Ndibalema, 2014). In the first stage of the deployment of ICT in teachers' colleges, all 34 governmental colleges received 30 thin client computers and a server including peripherals and accessories, and tutors were trained on the use of ICT for teaching and learning (Swarts & Wachira, 2010).
Further, there are also other initiatives for teacher trainings on ICT such as the ongoing ICT-based in-service teacher education project for secondary school teachers established in 2010 with the aim of equipping science and mathematics

teachers with the requisite knowledge and skills of integrating ICT in the teaching and learning of those subjects (Ministry of Education Science and Technology, 2016). The project was developed by the Mid Sweden University (MiUn) in collaboration with the MoEST (Swarts & Wachira, 2010). This project is also supported by the Open University of Tanzania (OUT) and the University of Dar es salaam (UDSM). The overall purpose of the project is to enhance the performance of the secondary teachers by providing training on pedagogy and subject specialized education (Swarts & Wachira, 2010).

ICT Curriculum and Content
In curriculum, the policies realize that the successful integration of ICT in education requires continuous reviews of the curriculum, to accommodate training in ICT as well as ICT-enabled teaching and learning both as a subject and a pedagogical tool for teaching and learning in the other subject area

Rwanda
Efforts to integrate ICT in curriculum and content in Rwanda begun in 2007 when the Center for GIS and Remote Sensing of the National University of Rwanda (CGIS-NUR) in collaboration with the Ministry of Education of Rwanda initiated the introduction of GIS in Rwandan secondary schools. In the first phase of the pilot project, 30 teachers from 10 schools were trained for teaching with GIS tools in the classroom to about 500 students (Foster & Mutsindashyaka, 2008). To ensure the efforts are being taken at the school level, a step towards institutionalization was launched with the national curriculum development center in 2008 where a framework for GIS curricula was developed which takes GIS as a new teaching method on one hand and as own subject on the other hand .(Foster & Mutsindashyaka, 2008).

Additionally, the Rwandan government through the Ministry of Education has succeeded in developing the ICT competence based syllabus for lower secondary education (Rwanda Education Board, 2015) and upper secondary education (Ministry of Education, 2011) which are designed to develop learners' competences on ICT rather than just their knowledge. The syllabuses focuses on what learners can do and they are characterized by approaches that are largely learner-centered, criterion-referenced, constructivist, focused upon learning outcomes (rather than content definition) and have an emphasis on

formative assessment. These aim for ICT to be taught to schools as a subject for learners to acquire the technological skills for the 21st century.

On examining the extent of GIS use in lessons in Rwandan secondary schools with focus on GIS use among teachers, its use in lessons, and the time spent weekly, Akinyemi (2015) found out that all teachers believed that GIS is beneficial for teaching other subjects. Further, the findings revealed that teachers used maps (Google maps and other types of maps) in teaching subjects such as Geography, English, and History. Also, spatial data were used for class exercises, some teachers taught with the Rwandan GIS textbooks, and some GIS projects were conducted with students that enabled them to work on problems that are of relevance to their communities (Akinyemi, 2015). However, various challenges that affected the teaching and the use of GIS in schools were found to be the lack of GIS software, poor ICT facilities, and the fact that some teachers that were trained in GIS left their schools to take up non-teaching jobs.

Tanzania
In Tanzania, ICT is being taught as a subject, as well as integrated as a pedagogical tool for teaching and learning in other subject areas. As the strategy to implement ICT in secondary education, the MoEST felt the need to include Information and Computer studies (ICS) subject in secondary education where the Tanzania Institute of Education developed the ICS curriculums for both ordinary and advanced levels and syllabuses were developed (Swarts & Wachira, 2010) with respect to the shifting of paradigm from content based to competence-based. These aimed at equipping students with the technological knowledge and skills. In primary school level, the ICT curriculum was introduced by adding the new subject of Teknolojia ya Habari na Mawasiliano (TEHAMA) which is already in place (Ministry of Education and Vocational Training, 2008). However, there is information that, ICT as a subject based on this curriculum is taught in only a few primary schools which are located near district headquarters and urban centers where infrastructural facilities are available (Swarts & Wachira, 2010; Kayombo & Mlyakado, 2015). However, there is evidence that ICT is inadequately integrated as a teaching and learning tool due to various challenges such as lack of ICT infrastructure, inadequate

knowledge and skills, large classrooms and unreliable electricity supply (Kafyulilo, Fisser, & Voogt, 2015).

For diploma in teacher education, TIE developed two ICT syllabuses. The Information and Communication Technology (ICT) Academic syllabus for diploma in secondary education (Tanzania Institute of Education, 2007) which is being taught as a compulsory subject to all student teachers so as to equip them with basic ICT skills to use in teaching and learning processes. The other syllabus developed is that of Information and Computer Studies (ICS) pedagogy syllabus for diploma in secondary education (Tanzania Institute of Education, 2007). This is taught to student teachers who are expected to implement the ICS syllabus in secondary schools.

However, in the issue of implementation of ICT both as a content and a pedagogical tool, studies show that it has not succeeded as it was intended. A study conducted by Ndibalema (2014) revealed that teachers have positive attitudes towards the use of ICT as a pedagogical tool but they did not integrate it in their teaching effectively because of low familiarity with ICT use as a pedagogical tool.Similarly, the other study in TTCs revealed that the implementation of ICS pedagogy curriculum for Diploma in Teacher Education in Southern Highlands Zone was not effective since it was faced with many challenges deriving from lack and insufficiency of basic inputs. The basic inputs that lacked were: computers; internet connectivity; e-libraries; and ICT laboratories that could accommodate large numbers of students(Ngonyani, 2014).

Discussion of Reviewed Literature
The reviewed literature on ICT in education in both Rwanda and Tanzania reveals that the two governments are putting efforts to ensure that the quality of education is raised to meet the demands of the 21st century technological era. Both countries have realized the importance of developing strategic ICT policies for education as important tools for the realization of ICT promises in education. However, the ICT policies for education in Rwanda and Tanzania seem to be embracing the multiple rationales as they both seek to create a knowledge-based society which will be able to participate effectively in the

knowledge economy with citizens having skills needed in the digital era for economic growth.

Further, the two governments are struggling to ensure the availability of ICT facilities and supporting infrastructures in educational institutions. despite the efforts made, literatures reveal that there are still shortage of ICT facilities and inadequate power supply in both countries as several researchers have revealed that in most schools, ICT facilities are not satisfactory and in institutions where there are ICT facilities, still the students' to computer ratio are still very high in all education levels. Moreover, electricity also is still a problem in both countries as there are many schools that still have no electricity access and those that have access to electricity experience excessive power cutoff.However, despite such challenges which are seen to be common in both countries, Rwanda is seen to have improved more than Tanzania as Ampofo, *et al* (2014) narrate that Rwanda has grown very fast in the ICT sector and that is the reason why it is among the African leading countries in ICT areas as it is recognized as being the role model in ICT in Sub-Saharan Africa and it has been named East Africa's number one ICT nation by the United Nations Conference on Trade and Development (UNCTAD).

However, on the issue of training in Tanzania, studies reveal that trainings are still inadequate to teachers as researchers revealed that teachersarenot given ICT in-service courses despite the fact that the ICT policy for basic education insists on teacher trainings and capacity building. Thus most teachersstill lack ICT skills and as a result, computers and internet are not effectively used as tools for teaching and learning. However, there are no reports showing how many teachers in Tanzania have received ICT trainings although literatures reveal that there are in-service ICT trainings being offered to teachers. In Rwanda on the other hand, literatures show that over 9000 teachers have received trainings on the use of ICT in teaching and learning.However, according to Yang *et. al* (2009), the government of Rwanda still has a long way to go in regards to the retaining and recruiting of teachers. The authors suggest that one way to do that may be the introduction of distance learning through ICT as well as increasing accessibility.

Furthermore, it is evident that both countries have seen the importance of incorporating ICT into school curriculum both as the content and a pedagogical tool, and they have succeeded in developing ICT syllabuses for various levels of education. Rwandan government have succeeded to develop syllabuses for upper and lower secondary schools which are currently being implemented while Tanzania on the other hand has succeeded in developing ICT syllabuses for all levels from primary through teacher education. Studies reveal that Rwanda has gone far incorporating GIS into classroom teaching and learning although there still are various challenges that prevent its full integration in teaching and learning. In Tanzania on the other hand, studies reveal that the developed curriculums for pre-primary, primary and secondary education are being implemented only in few schools near urban centers where there are access to ICT infrastructures.Furthermore, the use of ICT as a pedagogical tool in both countries seems to be a critical situation among teachers as still they lack appropriate knowledge and skills to effectively integrate ICT in teaching and learning.

Summary of Findings

This comparative review focused on ICT implementation efforts for Rwanda and Tanzania focusing on ICT policies for education, ICT facilities and supporting infrastructure, ICT capacity building as well as curriculum and content. Findings reveal that both countries are not far behind on ICT in education implementation efforts although Rwanda seems to be taking a lead. However, on ICT in education policies, their implementation seems not to be effective as there are many gaps that still exist between the objectives of the policies and the real practices in educational institutions.

On the issue of infrastructure, there are programs and projects in both countries to provide schools with computers, computer software as well as internet connectivity although studies reveal that these are not fully integrated in schools. However, Rwanda seems to have moved ahead of Tanzania in terms of infrastructure availability particularly in primary and secondary schools since the ratio of students to computers is low compared to that of Tanzania. For example the ratio at primary schools stands at 13:1 while in Tanzania the ratio stands at 1375:1. In secondary level the ratio stands at 27:1 in Rwanda while in Tanzania the ratio is 29:1. On ICT training and capacity building for teachers,

both countries have training programs for pre-service and in-service teachers on the use of ICT in education although the available literature reveal that the programs have not succeeded to a greater extent as most of the teachers in both countries still lack ICT competences to integrate it in teaching and learning.

Further, Tanzania has succeeded in the development of ICT curriculum for the pre-primary, primary, secondary and teacher education unlike Rwanda who has the ICT curriculum for only upper and lower secondary schools although there are ongoing efforts to develop ICT curriculums for primary education. However, Rwanda has made efforts to integrate GIS program both as a teaching and learning tool as well as a subject for secondary school students although the program still faces some challenges such as inadequate GIS software for schools and inadequate computers and internet access.

Conclusion

To effectively and efficiently implement ICT in the education sector is not just a single step but a long process that require government and stakeholders' commitments.Rwanda and Tanzania are among most African countries that have attempted to demonstrate political desires to embrace ICT as a critical tool for social and economic developments in order to realize the visions 2020 and 2025 respectively. However, the gaps do exist as Rwanda seems to be taking the lead in ICT in education development despite challenges faced such as the big gap of ICT availability between rural and urban schools, insufficient ICT facilities in relation to the increasing number of students, limited trained local manpower and insufficient electric power.

Recommendations

As reviewed from literatures, Rwanda seems to be taking a lead in ICT development than Tanzania in terms of ICT infrastructure and trainings. That being the case, the government of Tanzania has a lot to learn from the government of Rwanda's efforts to integrate ICT particularly in the education sector.Such issues include political willingness as Rwandan effortsreveal that the country is politically willing and committed to make ICT a tool for social-economic and educational development. However,despite being a successful country in ICT, Rwanda has not yet succeeded in developing ICT curriculum for primary and teacher education as literatures reveal that there are ICT

syllabuses for lower and upper secondary schools only. Therefore, Rwanda should learn from Tanzania on how the country succeeded to develop ICT syllabuses for all levels from primary to teacher education. Moreover, the two countries should take it into consideration that ICT be taught not only in lower levels of education but also in higher levels such as universities.

Education sectors in both countries should strive to work hand in hand with othersectors, institutions and organizations for effective implementation of ICT in education policies.This is very crucial as various projects and programs have proven success when the governments work together with other committed education stakeholders.

Also, ICT capacity building to teachers (both in-service and pre-service) should be given much consideration by the ministries of education in both countries as researchers report that most teachers still lack basic knowledge and skills on the use of ICT in teaching ICT subjects and subjects other than ICT.

On ICT facilities and supporting infrastructure such as electricity, much effort should be made to ensure their availability mostly in rural areas since studies reveal that in both countries, these resources are available in urban areas while rural areas experience inadequate supply of these resources.

However, the available researches on the implementation of ICT in education in both countries are not as current as the governments reports reviewed. Thus, there is a need for scholars to conduct ongoing studies so as to determine the extent of ICT in education implementation efforts in both countries.

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Challenges Facing Orphans in Acquisition of Secondary Schools Education in Makete District

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Abstract

This paper investigated the challenges orphans face in acquiring secondary education in Makete district, Tanzania mainland. This study employed a qualitative research approach using an exploratory design. Six secondary schools, both public and private secondary schools were selected for the study. A total of 198 respondents of different categories were involved in the study so as to generate both extensive and complementary information about the problem being investigated. Purposive sampling technique was used to select the respondents. Data collection was made possible by the use of indepth interviews, questionnaires, documentary review and focus group discussions. The main findings indicated that problems face orphans in acquiring secondary education were lack of basics needs such as food, cloths, uniforms, medications and school fees and other contributions, parental role, high cost of education and psychological trauma. Findings further revealed the orphans' enrolment, retention and completion of secondary school were negatively affected by problems they face. Based on the study findings, it is recommended that, addressing the challenges orphans face in acquiring secondary education .there is a need for the District Government Authority to establish the Education Trust Fund (ETF) through which contributions from education stakeholders could be channeled for the purpose of funding their education. Communities surrounding these orphaned students need to work as guardians thus provide the needed support to them.

General Introduction

Orphanism and orphans are two concepts associated with children who have lost their parents. The Ministry of Labour, Youth, Development and Sports

(1995), perceives orphanism as a continuum from having both parents through to those who have lost both parents whereas, an orphan is any child below 18 years old whose one or both parents have died of any cause. Loss of one's parent through death is a traumatic event. Experience of loss is a risk factor that may threaten the basic security and stability of the child's world (Steinberg, 1997). The consequences of losing a parent vary amongst children. While some live in families with a surviving parent only, others live with grand parents or relatives and the rest with no support at all (Subbarao, Mattimore, and Plangemann, 2001). Some orphans are forced to sell their labour force in order to earn their living while others become street children (UNICEF, 2013). Children confronting such situations become emotionally susceptible and economically distressed, ending up being forced into exploitative situation and even lose sight of their future as schooling for them might become uncertain.

The United Nations Education Science and Cultural Organisation (UNESCO, 2003) maintains that, in the Third World Countries including the Sub-Saharan Africa the prevalence of HIV/AIDS not only increases the number of orphans but also stretches the capacity of families and societies at large. In many cases the extended family finds it extremely difficult to cope economically and psychologically with the numbers that they are required to absorb. Furthermore, Juma (2008) upholds that most of the extended families lack adequate resources to provide for the orphans and other children in their households.

According to an Irish Aid study that was undertaken in Mexico and Indonesia, (Irish Aid Review, 2007) the analysis reviewed that it was largely expected orphans to drop out of school and they were less likely to commence school. This could be due to lack of resources or guidance from their parents/ guardians. Acording to the DFID (2002) the cost of education for orphaned in developing countries, both monetary and non monetary continues to be a burden on households and a barrier to education. They argue that the barriers of uniforms as well as indirect costs in accessing education makes households opt not to send their children to school, and they state that "orphans are the most unlikely to be schooled"(DFID, 2002, p.7). It has been analysed further that orphaned children find it hard to attend school due to the extra costs of school uniforms, books and stationery, and because they are often left responsible for earning money or caring for younger siblings in some instances.

Forexample, Taton, Nabongo, Chiejine, and Kamuragiye (2007) maintain that, in Rwanda the orphans who are at highest risk include the poorest who have lost both parents. They formed the largest number of children out of school because of the households' inability to meet the costs of schooling, with the worst off being children living in child headed households. In Zimbabwe for instance, most orphans are at risk of getting their basic needs because most of their fostering families are economically worse off (Howard, Phillips, Matinhure, Goodman, McCurdy, and Johnson, 2006). Likewise, Tanzania is experiencing varied categories of orphans such as the double orphans (who have lost all parents), paternal orphans (who have lost their fathers) and maternal orphans (who have lost their mothers) who were approximately to be 3,849,885(ESAURP, 2012).

It is important to stress the fact that, at the age below 18, most of the children in Tanzania are still dependent; the majority of them being in the schooling process either in primary or secondary education cycle and thus, deserve the right to child education. The Basic Education Statistics in Tanzania (BEST, 2013) indicates that, there were 112,034 orphans in primary schools while those in secondary schools were 284,146.

As other successful candidates of Standard VII, orphans are entitled to the right to secondary education by virtue of their academic qualifications enshrined in the 1995 Education and Training Policy (ETP) hence join Secondary Schools (SSs). Having the right to education is one thing but having the means to obtain that right is another thing. Principally, academic qualification as highlighted before is the foremost criterion for a child to access public secondary education in Tanzania. However, a shift in policy from free secondary education to cost sharing between the government and consumers of education services has compelled beneficiaries to pay for some of the costs of secondary education such as; school fees, school contributions, school uniforms, health services, accommodation, and school supplies like textbooks, pens, pencils, and exercise books.

By stipulating that, the financing of education and training shall be shared between the government, communities, parents and end-users. For that matter,

purchasing power becomes the second criterion for obtaining secondary education services. A survey study of over 400 households with orphans in Mwanza region Tanzania found that, almost 40 percent could not cover even basic expenses for their schooling such as school fees, uniforms, and materials related to it, because it was hard for them to rely on support from the extended family, friends or neighbours (UNICEF, 2003). As Zombwe (2008) argue that the existence of such a phenomenon in most African countries including Tanzania emanates from lack of education systems which have not yet managed to set equal grounds for education to all. UNICEF (2003) argued that it is not inevitable that these children should be left to suffer twice, denied their rights because they are orphaned. It is therefore a challenge to educational stakeholders to address the situation such that, orphans are not marginalised in secondary education.

Having lost their parents who provided some basic needs for their lives, orphans become puzzled of their future. Most of them lack support in different aspects of their upbringing such as parental care, emotional, and academic support in particular something which in turn takes them astray the schooling system. Although Longo (2006) points out that traditionally in some African societies, Tanzania in particular, when parents die close relatives of the deceased adopt the orphan children, yet such kind of adoption does not equally substitute parents' love, care and support for the orphans' well being. In some instances adopters who are expected to provide orphans with basic needs including the payment for costs of education services fail to fulfill that responsibility because of poverty. This justified, the current need of this paper to explore problems facing orphaned in acquiring secondary education in Makete district, Tanzania.

Statement of the Problem
UNICEF (2004) contends that, there is compelling evidence that, families are increasingly struggling under the strain, and failing to provide fully for orphaned education. However, researcher found very little literatures on problems face orphaned in acquiring secondary school education in Tanzania. Many, studies conducted in this area are concerning with academic performance and negative attitudes toward orphaned. Moreover, among other things studies by Longo (2006) on the community responses to provision of education to orphans:

The case of primary schools in Njombe District; Salia (2006) orphans and vulnerable children access to primary education: The case of the impact of various types of support on school attendance and academic performance in Temeke district; and Matete (2007) on the impact of HIV/AIDS on primary school pupils' education in Tanzania: The case of AIDS orphans in Mbeya City disclosed the difficulties which adopters and orphans face in accessing secondary education. This suggests that very little detailed work has been done on problems facing orphan children. Yet by 2013, there were 284,146 orphans enrolled in public ordinary level secondary schools (BEST, 2013). This paper therefore investigated problems facing orphaned in acquisition of secondary education in Makete district.

Study Area and Methodology
The study was conducted in Makete district council. Makete district is one of the six districts of the Njombe region. Makete district was selected as the area of study due to the fact that is leading district in Tanzania interms of HIV/AIDS infections. Thus it was easy for the researcher to obtain relevant data on problems facing orphaned in acquisition of secondary education. This is an exploratory study and was not guided by any pre-assumptions such as hypotheses but rather used research question i.e challenges faced orphans in pursuing secondary education. A qualitative approach was applied by the researcher to facilitate this study. The method provides the best opportunity to address specific sub facets of the research queston.

Findings and Discussion
Findings focused on research objective of the study which was to assess challenges orphaned face in acquiring secondary education in Makete district.

Demographic Characteristics of the Respondents
The socio-demographic characteristics of the respondents involved in this study included gender, education,' occupation and age. The total numbers of respondents were 198 opharns. The study had mainly 115 (58%) females and 83 (41.9%) males. The level of education of respondents ranged from primary education to post secondary education. The majority 120 (60.6%) were orphans who were taking secondary education, 30 (15.5%) had primary education, 46 (23.2%) had post secondary education and only 2 (1%) masters degree in secondary education. This

implied that the majority of the research participants were orphans who were taking secondary education.

On occupation, about 132 (66.6%) had no job, 18(9%) engaged in petty trade (mama lishe), and 48(24.2%) teaching profession. The majority of respondents, 120 (60.6%) had 10-25 years, 48 (24.2%) had age beween 30-45 and 30 (15.5%) had age above 46. The information is summarised in Table 1 below.

Table 1: Demographic Characteristics of the Respondents (N=189)

Characteristics	N	%
Gender		
Male	115	58
Female	83	41.9
Education		
Primary education	30	15.5
Secondary education	120	60.6
Post secondary education	46	23.2
Masters in education	2	1
Occupation		
Jobless	132	66.6
Petty trade	18	9
Teaching	48	24.2
Age		
10-30	120	60.6
31-51	48	24.2
52 and above	30	15.5

Challenges Orphaned Face in Acquiring Secondary Education in Makete District

The research objective sought to assess challenges orphaned face in pursuing secondary education. The study findings were obtained through interview, focused group discussion and documentary review.

Lack of Basic Needs

Indepth-interview with social welfaire officer revealed that lack of basics needs such as food, clothes, health services, school uniforms, shoes, exercises books

and shelter was the most problem orphans encountered. This in turn affected orphaned ability to acquire secondary education. Interviews with 30 guardians/single parents who participated in this study revealed that 24 (80%) said most of orphaned students eat only once by day. During the interview, one guardian reported that;

> *Availability of adequate and quality food is the big problem to orphaned students. This is because they are living with relatives or grandmothers who are relatively economic poor...most of them eat once per day something which affects their health and also they can't perform well in their school activities due to poor health condition... Interviews with guardian (interview with guardian, 15. 04. 2015).*

Likewise commenting on the same issue, another guardian noted,

> *I am taking care of three orphaned students, and I have also my own children in this house...it is very hard for me to provide everything they want...hence sometime they go to school in morning drinking nothing...no bread, tea no anything else...and they will then eat once at the evening... (Interview with guardia, 28.04.2015).*

Interviews with six schools heads supported guardians/single parent's findings. The study findings revealed that all 6 (100%) school heads lack of basics needs both direct and indirectly affected orphaned schooling. The heads of schools revealed that most of the orphaned came to school without necessary school facilities such as exercise books, pens, school uniforms and shoes. Likewise, out of 120 orphaned students involved in this study, 26 (86.6%) supported on lack of basic needs to be among most challenges that affected their ability to pursue secondary education. During focused group discussion, most of the orphaned students complained on the number of meals per day they took, type of meal they had and person responsible for food preparation within the family.

The data from the orphans indicated that sometimes they may sleep empty stomach and went to school without breakfast on the following day. The orphans students said this resulted as the single parent remained with or a relative living with is unable to provide enough food for the whole family. One orphaned students who was also head of the family taking care of two young

siblings recalls that the greatest challenge that the family faced is making food available to them. The problem became more serious after their parent's death because family friend who used to occasionally support the family dropped their assistance. A young orphan girl shows her suffering as she was contributing during the FGD:

> *I have many problems….but food accessibility is the big problem to me as it affect me a lot…I don't have money to buy food and many times I pass a night without having enough food…this is what make me weak as you can see sir…even yesterday I did not eat enough food (*FGD with Orphan student from Mwakabuta primary school, 18.04.2015).

This finding suggests that lack of basics needs affected orphaned students ability to learn and hence poor academic performance. It was also established that lack of basic needs tempted girls to engage into commercial sexual behaviours as a means of earning income for their survival. The practices led to unwanted pregnancies that inhibited their enrolment for secondary education. Clarifying about the situation the WEC from Kitulo ward said:

> *There were two orphans who lived in economically poor households. Unfortunately they engaged in unsafe sexual practices that resulted into being impregnated (interview with WEC from Kitulo ward, 09.06.2015).*

The above narration indicated that needy orphan girls were subjected into vulnerable living condition. Unprotected sexual practices that resulted into impregnating them created high possibilities of HIV/AIDS transmission to the orphans that could shorten their lives. Also, the costs of schooling impinged the orphans' transition to secondary education. Such orphans were denied their right to secondary education because of households' poverty. The prevalence of such grounds was stifling efforts towards inclusive education for the marginalised groups especially the poor orphans.

The above findings concur with Taton *et al.,* (2007) who found that in Rwanda, the poverty factor was significant in deterring vulnerable children from accessing secondary education but had the highest impact on households with orphans. Thus concerted efforts by the government and other education stakeholders were to be directed towards addressing the situation in a

partnership fashion. This would help to make secondary education more inclusive in the country.

High Schooling Cost

Interviews conducted to 120 orphaned students 79 (65.8%) revealed that school cost was high and only few orphaned students managed to cover all the needed cost. The study revealed that most of the schools visited had numerous school contributions which make difficult for orphaned students to pay something which make them to abound the school. Most of orphaned students claimed that they were unable to pay even school fees. The researcher sought to identify the direct costs which were required by schools for the orphans' schooling. Joining instructions from sampled secondary schools; A, B, C, D and E were reviewed in order to identify school fees and other costs charged by those schools. These are presented in Table 2 below.

Table 2: Direct Costs of Schooling in Six Sampled Secondary Schools from Makete District (TSH.)

Education Costs	Public schools			Private schools		
	A	B	C	D	E	F
School Fees	20,000	20,000	20,000	900,000	850,000	730,000
Academics Contribution	10,000	10,000	10,000	250,000	150,000	170,000
Caution Money	5,000/	10,000	10,000	50,000	10,000	30,000
Table and Chair	15,000	15,000	15,000	50,000	30,000	25,000
Health Contribution	2,000	2,000	2,000	20,000	10,000	30,000
Identity Card	2,500	5000	5000	10,000	5,000	5,000
Examination	10,000	15,000	15,000	50,000	30,000	50,000
Computer contributions	20,000	-	-	10,000	10,000	20,000
Construction/ aintenance	20,000	50,000	20,000	100,000	50,000	70,000
Security Contribution	5,000	5000	5000	30,000	20,000	50,000
Graduations	5000	-	-	20,000	50,000	30,000
Uniforms	43,000	43,000	43,000	50,000	50,000	70,000
Total	**152,500**	**175000**	**145,000**	**1,540,000**	**1,265,000**	**1,280,000**

Data from Table 4.2 above show variations in costs of schooling between public secondary schools in the district. The total costs (Tsh.175, 500/=) charged by

school B was relatively higher compared to Tsh. 152,000/= which was charged by school A, but varied considerably to that charged by school C (Tsh. 145,000/=). For the private schools the school cost was high.

The variation in total costs of schooling was caused by differences in setting the costs for the required school necessities. This was done in an attempt to overcome budget deficits of respective schools caused by low school fees (which did not suffice school expenditure) and delayed remittance of subsidies to top up deficits caused by the low school fees.

Variations in total costs of schooling as indicated in the findings implied that orphans' sponsors for costs of schooling had to incur different amounts of expenses depending on where an orphan student attended his/her secondary education. This variation was due to the fact that the government only paid much attention on school fees and thus set a ceiling on it that does not reflect the actual needs for school expenditure. For instance through the Education Circular No. 9 of 1998 the government of Tanzania set school fees for day public secondary schools at Tsh. 40,000/=. In 2004 the government issued the Education Circular No. 11 that reduced school fees from Tsh. 40,000/= to Tsh. 20,000/=. However, the ceiling set by those circulars did not consider other costs rather than fees and therefore schools had been charging other direct costs of schooling at different rates. For example the costs for maintenance on students' tables and chairs varied across the sampled schools in the district as indicated in Table 2.

Nevertheless, the variations in costs of schooling *per se* had implications on the orphans' schooling in Makete district particularly on the ability to pay by most of the donors. This was because not all donors had reliable sources of income to meet the costs documented in the secondary schools' joining instructions. The assertion made by one NGO representative hereunder substantiated the situation:

> *Schools are charging different amount of funds for schooling. Some of the schools demand higher amounts than others. Unfortunately our sources of income are not reliable. We depend on membership fee, contribution from charitable people and donors from outside the country who do not*

> *always provide the fund on time* (interview with NGOs representative station I, 08. 06. 2015).

The explanations above suggest that higher costs of schooling coupled with unreliable sources of support caused problems in meeting effectively the costs for the orphans' schooling. Such situations constrained both sponsors and the needy orphans to meet the costs and to attend school respectively. The findings concur with UNICEF's study of 2006 on Child Domestic Workers and

Access to Education in Makete district Tanzania, which found that, some pupils who were supposed to join secondary education could not do so because it was very expensive for the parents to afford.

With such grounds addressing orphans' marginalisation from secondary education as stipulated in the ETP (1995) that the government shall promote and facilitate access to education to disadvantaged social and cultural groups is still a challenge for education stakeholders to work on. It is therefore important for the government to set a ceiling on other direct costs of schooling in public secondary schools so as to reduce disparities in the total costs that limit orphans from economically poor households to access secondary education.

Parental Role

The study revealed that of 120 orphaned students 78 (65%) agreed that some of the orphaned students were head of the family. In this study, of 120 orphaned students who participated in this study, 31 (25.8%) were taking care of their young siblings. Focused group discussions with orphaned students revealed that orphaned students who were head of the family were forced to perform a considerable amount of housework, including fetching water, sweeping the compound, mopping the house, cooking and washing utensils and clothes everyday. For example, a 15 year old girl described how she and her sister divided the housework between them;

> *We are leaving with my sister and brother....sometimes my sister do cook, or I cook. Or I will sweep the floor or I will wash the plates, and we change and we do the work, and we do it together. This is our normal day routine...* (FGD with orphan student from Ipelele secondary school, 24. 04. 2015).

Another orphaned student noted that during focused group discussion:

> *At home there is a lot of activities....soon after going home from school...I started washing all utensils and my younger sister clothes...I also have to prepare food for the young one....at a time I finished I find myself very tired and I just go to bed and sleep...I don't even open my exercise books and internalize what I learned at school.....* (FGD with orphan students from Lupalilo secondary school, 16. 04. 2015).

Interviews with two NGO officials revealed that orphaned students who were heads of the family assuming parental role early something which affected their education. They were mostly occupied with a lot of works after schools including fetching some water, looking after cattle, cooking, selling small items in the streets, going into the streets to beg money. One NGOs official noted;

> *In this area we have some of the orphans who are leaving with their siblings...they did not want to live with relatives after their parent death and hence they stay alone in the family...hence, they are playing parental role of taking care of their young brothers and sisters...something which make their life difficult because they don't have income source and also they are still in the school...* (Interview with NGO representative station II, 11. 06. 2015).

Indepth interviews findings from 6 heads of schools concurred with above findings; it was revealed that some of the orphaned students assumed the parenting role as they were left with their young siblings to take care. They said that, orphaned students are also parents,they are taking care of other children at home this parenting role is too much to them since they are still young and above all they don't have any income even their school performance and attendance are all affected.

Furthermore, findings from 36 teachers also revealed that orphaned students who are the head of the family faced problems. They said that as the head of the family orphaned students faced unfriendly home learning environment caused by economic activities orphaned students engaged in after school hours something which prohibited them in doing school assignment or self study. Ultimately, access to education that could serve as a means for their better life

in future was denied. Needy orphans who were already vulnerable due to loss of their parents were therefore at risk of losing sight of their better future.

The finding is in line with Evans and Miguel (2005) on Orphans and Schooling in Africa found that, parents' deaths reduce households' disposable income and results into changes in the quality of parent or other caregivers, emotional support, psychological trauma and disruptions caused by fostering. Such circumstances make orphans' welfare uncertain. Some of them are heading the households, others are forced to engage into early marriages, prostitutions, child labour, and even become street children.

In Tanzania, ESAURP (2002) reported that, the majority of the orphans depend on themselves or on their grandparents. About 45 percent of orphans were reported to live alone without a parent, parents or guardian, though there are many other caregivers, as well, including close relatives and foster families.

Psychological Problems
Interviews findings conducted to 120 orphaned students revealed that 89 orphaned students had experienced loss or separation from at least one parent, they lived in a threatening environment, and they suffered economic hardship and food insecurity. Thirty five (35) of them had experienced living with and taking care of a mother who had AIDS. In one case, the mother had died two years previously, and in the other, the mother was still alive but very sick. In these families life was described as unpredictable. All these students described the problems of planning ahead and they also portrayed the helplessness of their parents.

Most of the time during discussion orphaned students mentioned sadness as another stress facing them. Most orphaned students confessed that had no friends and had virtually lost the desire to enjoy themselves. The traumatic past and their miserable lives, worsened by the awesome burden of taking care of themselves since the death of their parents, have dulled their childhood sense of pleasure. One boy student said that "*our sense of joy has died and is buried with our parents*".
Interview finding from guardians showed that most of the orphans had emotional disorder and some had psychological difficulties. Most of the

guardians said they had limited resources and time to provide all basic needs of orphans. Despite most of them acknowledged the importance of psychological needs but were unable to fulfil them. One of these guardians stated

> *I wish could be like a mother to him or even father...but true is i cannot do that...dont have enough time and resources also to provide to him all he needs and even to ensure that everyday he get what he wants.* (Interview with guardians, 22. 04. 2015).

The same guardian continued, describing how the child has to take care of himself for much of the time:

> *In this family we are only three and every one left early in the morning...hence there is no one around to takecare of him or look after him...he has to prepare everything himself inclusing breakfast and even school uniforms...* (Interview with guardian, 22. 04. 2015).

Most of interviewed guardians reported that the children seemed sad. All the children in the child-headed households were described as being sad. Although the children were advised to 'forget the past', it seemed clear that some of them were still struggling with grief. An 18-year-old girl who takes care of her cousin said that the child had problems accepting the fact that his parents were dead and she told the interviewer: ''*When he's at school, normally he feels sad, and he normally cries at school, that's what they told me''*.

The majority of orphaned students suffer feelings of loneliness, trauma, desperation and sadness because of the combined effects of bereavement and stress associated with shouldering an adult role at a young age, low self-esteem, fear and a sense of alienation. It found that it was difficult to find caregivers helping orphaned children with these problems as most of them pretended to be busy and were overwhelmed with their daily routine. This was seriously affecting orphaned academic achievement.

Absenteeism

Indepth interview findings with 36 teachers revealed that 30 (83.3%) agreed that most of orphaned students had irregular school attendance. Class teachers said that most of the orphaned students missed classes and hence, they did not perform well in their academic subjects. The findings above was also supported

by orphaned students questionnaire findings, of 120 orphaned students who asked whether they attended school regularly, 68 (56.6%) said were not and only 52 (43.3%) said they sometime attended school regularly. This implies that majority of orphaned students did not attend school regularly.

Information from focus group discussions with orphaned students revealed that most of them had irregular school attendance. All 48 orphaned students participated in focused group discussion said they had missed school 10 to 20 days per mouth due to several reasons including lack of basic needs, school uniform, engaged in child labour and forced by their relatives to remain at home and taking care of young. Others missed the school due to illness and pregenancy. The following sentence represent scenario of many orphaned students who participated in this study as one quoted;

> *I am not doing well like my fellow students because I miss some of the period due to illness....Sometime I may even stay home for one week or even two weeks due to illness....and sometime I have to attend hospital...* (FGD with orphan student from Ipepo secondary school, 14.04.2015).

Another orphaned said that;

> *It is not easy to come to school regularly...sometimes I may not come to school for the whole week or month because of hunger...I have to go to the street to beg for money so that I can take care my 4 young sisters and my grandmother. Because I can not leave them home and go to school while they have nothing to eat in day and even at night..* (FGD with orphan student from Iwawa secondary school, 27.04.2015).

All 6 interviewed head of schools revealed that orphaned students did not come to school regularly and others dropout of school completely. The finding concurs with The United Republic of Tanzania (2008b) pointed out that, MVC orphans being inclusive face additional problems that prohibit them from attending school regularly and remaining in the formal education system. This includes care-taking responsibilities especially those in child-headed households and those in households with elderly and critically ill parents or caregivers. Also they often have difficulties affording the required educational materials and school uniforms. While this is attributed to poverty of the orphans' adopters and

caregivers, Ainsworth et al quoted in Howard (2006) posed that, high costs of schooling (fees, cost of uniforms, text books and others) and high opportunity cost of schooling for a child coming from economically poor and ill family hinder attendance to school.

Conclusion

The research objective aimed at assessing challenges face orphans in acquiring secondary education. The findings revealed that problems face orphans in acquiring secondary education were lack of basics needs such as food, cloths, uniforms, medications and school fees and other contributions, household head, high cost of education and psychological problems. Dropping out and non enrolment were experienced when there was presence of school fees and other contributions shortage or problems.

In light of the research findings, the following conclusions were put forward. The number of orphans' students pursuing secondary education in the district was high and was at increasing. And most of the orphans' students face several problems such as lack of basics needs, school fees, and other school constribrutions which had negatively affected their enrolment, retention and completion rate. Despite the many problems orphaned face community members support towards orphaned students education were limited to stationnaries and hence orphans face significant problem in paying school fees and other school contributions.

Recommendations

The study recommends that the challenges orphans face in acquiring secondary education. Orphans should be identified by education stakeholders and orphans should be provided with free basic needs. This is because many problems orphans face were due to lack of basic needs and other contributions. The District government authority and stakeholders has to establish the Education Trust Fund (ETF) through which contributions from education stakeholders could be channeled for the purpose of funding education. Through ETF, the provision of financial support to meet the needy orphans' costs of schooling should be given priority when delivering its services. Community surrounding these orphaned students also needed to be ready to be guardians of them and provide the needed suport to them. Teachers should play their roles to

encourage the orphaned students to learn and provide necessary academic support when appropriate. Orphaned students should be involved in class activities, in sports and game thus they may not feel isolated from the society. This will enable to raise their self esteem through their achievement of some tasks.

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Youth Employment Creation Initiatives in Rural Iringa, Tanzania: An Examination of the Role Played by Family, Community and Local Government Institutions

By

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Abstract

This article examines the role of the family, community and local government institutions in rural Iringa, Tanzania, to enable youth create viable self-employment opportunities. The study was carried out area in Iringa region where three rural district councils were involved. To obtain the data, interviews and FGDs instruments were employed. Qualitative approach was applied in data analysis. The study revealed that the institutions played a significant role to nurture youth positive socio-economic traits such as spirit of hard work and self-efficacy, trustworthiness, and resilience. For instance, through mobilising voluntary works and formulation of strict bylaws which force all village residents to engage in Income Generation Activities (IGAs), the institutions provided significant impetus towards youth adapting hardworking spirit in various self employment activities. Moreover,, the study established that lack of designed youth programmes to install multiple socio-economic skills had a direct negative impact in terms of hindering youth to create sustainable IGAs. Despite the availability of abundant resources in the region, youth lacked training forums and reliable credit facilities that would empower them to initiate and manage sustainable IGAs. The article concludes that persistence youth unemployment in the region which is endowed with potential resources is somewhat manifestation of poor parental guidance and lack of benevolent

leadership style. These would mentor youngsters on identifying multiple socio-economic capabilities to strengthen youth knowledge and skills relevant to discover and utilise their individual talents. The study recommends that youth development actors in Iringa to cooperatively work hard to create potential forums and provide multiple forms of resources to create self employment opportunities using available abundant natural resources found in the region.

Key words: family, community, local government, youth, self employment, rural Iringa, *Tanzania.*

Introduction

Several studies on youth empowerment and earlier prevention programs have documented evidence on individuals and institutions significant role to guide an individual, into a relative better state of affair to control their future life (Giddens, 1984; Frey et al., 2008; Hughett, Kohler, & Raschke, 2013; Legray, Dufrene, Mercer, Olmi, & Sterling, 2013). However, despite the recognition of individual and institutional roles to address multiple forms of problems and ensure better individuals' lives, unemployment is worldwide and crosscutting problem to various segments of population, youth in particular.

According to ILO (2015), the most affected age group with unemployment in the world is youth cohort. In spite of the existence of several programmes which were formulated in Tanzania to empower youth in various aspects, the country has inadequately addressed youth unemployment problem as it is estimated at about 10.7 percent (URT, 2013a). Likewise, despite of the fact that potential natural resources in the country are abundant, particularly in Iringa region to support the creation of various IGAs, youth in Iringa region are also faced with unemployment problem (URT, 2013b). It is reasonable to assume that the presence of resources in the region would push development actors such as parents, state and non-state institutions to take active role to prepare youth to better future life. Hence, the need to examine their role of these actors towards youth employment creation is crucial.

As pointed out, both individuals and institutions have a stake in preparing positive future of a human being. Individuals' role to guide and predict positive future life is based on the premise that one's self-belief to achieve positive

outcomes that stems from the fact that individual ability to control one's life is crucial to self-success (Bandura, 1987). As Giddens (1984) posits, empowerment begin within an individual will to obtain resources and means to develop ability to achieve something in their life.

On the other hand, the role of external agents such as parents, community members, government practitioners, and non-government institutions is premised on the ground that it provides momentum support. This is done through nurturing and empowering of an individual's initial traits effort to achieve the desired positive goals of their members. In this regard, individuals are also influenced by various institutions around them in creating or carrying out their duties (Thomason & Kuperminc, 2013; Hindman & Morrison, 2012). For instance, appropriate upbringing through parenting and socialization processes by parents and community members empowers youth by setting a foundation for their future socio-economic development, as it is unveiled by a number of worldwide studies, cannot be overemphasised to empowering children and youth (Browne & Jenkins, 2012; Huntsinger & Jose, 2009; Putnick *et al.,* 2008; Coleman, 1998).

According to Gumusluoglu & Ilsev (2009), institutions require benevolent leadership style to control and manage such development processes to realise better future of their subordinates. In this case, the role of benevolent leaders to motivate and guide youth towards exploring potentials within themselves and surrounding them is critical. Indeed, when benevolent leaders are close to their subordinates it becomes easy for citizens to feel more valuable agents of positive change and it increases interpersonal trust to facilitate accomplishment of difficult tasks. This creates a cooperative atmosphere as well as inducing collaborations among the individuals in an organisation (Mumford & Gustafson, 1988; Farh & Cheng 2000; Wang & Cheng, 2010).

In view of the above background, this paper is focused on examining the role which is ought to be played by the external agents, as pointed out above, to shape and mould youth traits that are potential to support the access and effective utilisation of the available resources to address unemployed problem in the study area, Iringa region, Tanzania. The argument that underpins the current article is linked to what has been pointed out from the outset. A key

aspect here is the fact that external agents' role, that is installing potential socio-economic traits among the youth, start with earlier appropriate parenting and socialisation processes as well as initiatives like youth prevention programmes.

The programmes that can be formulated through running regular entrepreneurship training in order to develop essential skills and nurture traits include but not limited to positive self-concept, self-esteem and self-efficacy. Such traits are critical to facilitate individual achievement in some aspects like academic success, improved health status and various socio-economic empowerments (Shayo, 2011; Sekiwanga and Whyte, 2009; Bandura, 1986). It should be pointed out that parenting, being a life time occupation of a parent, aims at transforming dependent infant into an independent individuals, parents and guardians. The truth that the parents basic role is to transform and shape a better future of an individual cannot be taken for granted (Shemdoe, 2005; Giodoro, 1995; Kochanska, 2002). Hence, such a process plays a significant role to prepare a positive future of individuals through stimulating children capabilities (Azhar, *et al*., 2013; White and Gagger, 2007, Bandura, 2001). Likewise, socialisation process which is controlled and regulated by leaders at various levels in society provides an opportunity in which specific norms, beliefs, practices and values are transmitted from one generation to the next in order to enable the coming generations to participate in the prevailing social structure (Vermeer, *et al*., 2011).

In light of the above fact, in order for youth to address their socio-economic problems such as unemployment, parenting and socialization done by actors, are critical factors for youths' better future. These attributes are essential to equip youth cohort with knowledge and skills for self-efficacy. They will be able to manage for themselves and various activities, control their environment for their survival and effective and efficient undertakings of IGAs. As such effective performance of IGAs requires acquisition of various skills on the part of youths such as, resilience, hard working, and trust.

Despite several initiatives that were undertaken at international, regional and national levels to provide trainings which is essential for youth to manage IGAs undertakings and provision of credits, ILO (2015) report shows that youth unemployment is a global phenomenon that was expected to stay at 13.1 per

cent in 2016, and remain at that level through to 2017. Young people are three times more likely to be unemployed than adults. Tanzania is one of the Sub-Saharan African (SSA) countries that show similar trend of unemployment due to higher population growth rate in the region. Likewise, various national level studies (Manyerere, 2008; Mcha, 2012; URT, 2013a; 2013b; LHRC, 2014) have shown that one of the major problems facing youth in Tanzania, in both rural and urban areas, is unemployment.

For instance, according to the most recent 2012 National Population and Housing Census (NPHC), youth who are aged 15-35 years constitute more than 70 per cent of the population and more than 35 percent of the labour force (URT, 2013a). NPHC also shows that the overall unemployment rate in the country is 10.7 percent and that the majority of the labour force consists of youth cohorts who are severely affected by unemployment than other age groups. Similarly, in rural Iringa youth face severe unemployment problems (Manyerere, 2016; URT, 2013; URT, 2011; URT, 2007). Anecdotal evidence further reveals that youth failure to create or find viable employment in their respective district councils lead them to migrate into urban areas, only a few of them succeed in gaining decent employment that would have helped them to cater for their basic human needs.

The reviewed literature on empowerment and earlier prevention programs' studies has precisely demonstrated that individual and external agents provide a significant contribution to hinder or strengthen the key and positive individual traits for their future success. However, at the present time little is known about specific initiatives which is undertaken by parents, community and government institutions to prepare and instil in youth relevant knowledge and skills, character and resources aiming at addressing youth unemployment and underemployment problem in rural Tanzania. More specifically in a country which is endowed with abundant potential resources in order to facilitate self-employment opportunities. It seems that none would expect high degree of unemployment rate among active population like youth. In the quest for filling in this knowledge gap, the main objective of this paper is to examine the role played by family members, community and local government institutions to enable youth create viable self-employment opportunities in rural Iringa, Tanzania. The article is guided by three research objectives and their responding

questions. The first objective is to examine the role played by parents and youth guardians to install positive socio-economic traits among youth in rural Iringa potential to create viable employment opportunities. Second, to assess available support from community institution provided to the youth found in the rural Iringa to facilitate creation of viable employment opportunities. Third, is to examine the role played by local government authorities to support youth in rural Iringa to create self-employment opportunities.

Several definitions can be used to explain the concept of unemployment. But this study adopted ILO international definition of unemployment. According to ILO (1982) the concept of unemployment refers to the state in which a person is without work, is available for work, and is currently seeking work. The term without work means either paid work or self-employment work, while 'available for work' refers to individuals who are available for any employed or self-employed work during the reference period. 'Seeking work' refers to the steps taken by those who are unemployed to seek paid employment or self-employment.

However, this paper focuses on self-employment which refers to self-owned economic activities created and managed by youth themselves dwelling in rural areas such as farming, poultry, beekeeping, fish farming, and carpentry works to mention but a few. Respondents were selected through the assistance of community residents and government officials who lived and worked in the respective villages for a relatively longer period. They were found to be relevant informant to identify unemployed youth.

Methodology
Study Site
The selected study area is Iringa region, Tanzania. The region was purposively selected based on important characteristics such as presence of abundant natural resources potential to support employment opportunities (URT, 2011 and 2007). According to National Bureau of Statistics (NBS) (2014), Iringa region ranked second in terms of Per Capital income due to its economic potentials in terms of resources (URT, 2013; Tanzania Human Development Report, 2014). These resources include forests useful to produce products like timber, poles, and charcoal non-wood products such as honey and bees wax.

The region has tea and tobacco plantations and processing industries and endowed with a good climate, such as favourable rainfall, good soil texture, arable land and many rivers as the source of water to support agriculture. For instance, the region has more than sixty seven (67) irrigation schemes across all rural district councils, making it rank third in terms of the number of households using irrigation in the country, the first being Kilimanjaro followed by the Mbeya region (URT, 2013b). This in turn supports small scale, traditional valley bottom cultivation usually called '*vinyungu*' normally practiced during dry season which significantly reduce income poverty among farmers compared to cash income from upland farming (Kyando, 2007; Mkavidanda & Kaswamila, 2001). It supports fish farming as well as medium and large scale production of cash and food products. Endowment of such natural resources has made the region to be among the three top producers of several agricultural products, such as maize, sunflowers and tea (URT: 2007). As such, the region covers an estimated total area of 54,446 ha suitable for irrigation. However, it is estimated that outside that area, only 25,575ha (47%) have been utilized under irrigation and the remaining 28,871ha (53%) of potential area for irrigation activities are unutilized (URT, 2013).

Further, Ruaha National Parks in Tanzania, that covers a total area of about 22,226sq, is found in the Iringa Region. It has a game reserve and historical sites to attract eco-tourism. On top of that the availability of abundant natural forests such as miombo woodlands provides the potential for beekeeping activities. This has also made it the country's largest producer of soft wood and soft wood products. Recognizing the potentials found in the region to offer self employment opportunities to the unemployed, the government and non-state actors have established twenty one vocational training centres to equip youth with practical skills to be able to undertake various IGAs (URT, 2013b). Despite some achievements, low number of available centres limits number of youth to access vocational training. Low income among parents to pay fees for their children is yet another challenge that limits more youth to get training.

Study Methods
This study involved self-employed and unemployed youth, and government officers including: Village Executive Officers (VEOs), Community

Development Officers (CDOs), and Youth Development Officers (YDOs). Others were Village Residents (VR) who are parents, guardians and other community members. A total of sixty (60) respondents were involved. A case study design was applied in order to capture relevant information in a natural setting to become familiar with respondents opinions regarding the phenomenon under investigation (Yin 2009; Denscombe (2007).

Qualitative approach was selected given its relevance to gather and analyse data relying on the way people understand things and give meanings based on the premise that knowledge is socially constructed. Respondents were selected through non-probability sampling design which is useful when deliberate targeting units for a purpose such as when using case studies (Omari, 2011). Purposive sampling was chosen to obtain reliable respondents from all categories with rich information. From a list of unemployed youth obtained at village offices, selection of first priority selection of respondents was based on longevity of been staying unemployed. Likewise, village residents involved in the study were selected based on the longevity of stay in their respective villages. Those who have lived in the respective areas for a relatively longer period were considered as well informed about the phenomenon understudy. Officials in the selected villages were involved in the study by virtue of their duties as the key responsible government officials in their respective areas.

Focus Group Discussion (FGD) and face-to-face, one to one semi-structured interviews were the main sources of primary data. Secondary data were obtained from sources such districts and regional socio-economic profiles, journals and documents at the district, ward and village level. Data were analysed through the thematic approach and coded using computer analysis software (Nvivo, Version 7). The use of Nvivo software was due to its advantage of being relatively simple to use and quick. Before data collection was done ethical approval from the University of Dar es Salaam was sought. Further, permission to undertake the study was obtained from Iringa region and three districts councils, wards and villages authorities involved in the study. Both verbal and written consent was obtained from all the participants involved in the study and confidentiality in handling information provided was assured. Respondent's right to withdraw from the study was also guaranteed.

Major Findings and Discussion
Parents Nurturing Positive Socio-Economic Traits Among Youth
There were multifaceted evidence to explain the way and extent to which parents played their part in developing and nurturing positive socio-economic traits that, in turn, supported their children to create and actively engage in a number of viable self-employment activities. It should be noted that parenting is very wide concept that involve multiple tasks. The focus of this article on parents' role was on nurturing aspects like self-esteem, self-control, confidence, self-efficacy, hardworking spirit, and respectful behaviours to their fellow community members, elders in particular. This is the most important aspect that facilitates economic undertakings. The collected data unveiled that parents and guardians in rural Iringa groomed youth to acquire positive socio-economic development traits which empowered them to address unemployment and other poverty-related problems. The evidence of parents taking responsibilities to prepare their youth was unveiled from the statements of the key informants:

> *The parents and guardians in this place have, to a large extent, helped their children by giving them good advice; for instance, on marriage, and to avoid engaging in sexual behaviour at their tender age. Parents advise their children to attend school. In most cases, you find that the residents of this area who find a student roaming around report the children to the school or village authorities for disciplinary action (KDC KII CDO MT P07).*

> *Parents and guardians usually help youth by advising them about how to live with other people, and what they need to do in order to start their own independent life by undertaking different economic activities for their survival (MDC KII VEO NY P09).*

The above statements portray how youth gained positive values from parents' active roles of supervising and guiding their children. The prominent roles include helping them to be educated by sending them to schools. Others include preventing them from engaging into health risk behaviours, mobilising and motivating them to participate in various economic activities. This is in line

with Browne & Jenkins (2012) and Putnick *et al.*, 2008 who advocated that appropriate upbringing through parenting and socialization processes by parents empower youth by setting a foundation for their future socio-economic development. During the FGDs, that involved youth who were self-employed, participants' views corroborated with those which was aired by the key informants (government officials and village residents) regarding the commitment shown by their parents to raise them. They, also commended family and friends' role as they stated:

> *I can say that our parents have one hundred percent contributed to the stage we are at now since they raised us in a religious environment, so you may also agree with me that knowing God is an important thing that every human being should take into account. So if you are a God-fearing person, automatically it helps to shape your behaviour and you grow up in a better environment. Our parents have raised us to feel that we have reached a relatively better stage now (KDC FGD LG P02).*

From the above quote it implies that when parents take their responsibilities keenly of introducing and actively engaging children into norms and values, that have positive impact on shaping children's behaviours such as religious beliefs, it significantly install in them basic life principles. This was evident from youth who were able to create self-employment opportunities which are influenced by religious upbringing from their parents. Therefore, the current study results confirms that religious institutions emphasize positive values, such as solidarity, peace, resilience, frugality, thrift and trustworthiness. These are essential to facilitate undertakings of socio-economic activities such as self-employment (Brammer et al., 2007; Dana & Dana, 2007).

This is further cemented by Woodrum (1985) who found out that participation in religious activities to be a predictor of entrepreneurial success among Americans who are Japanese origin. In this regard it is indisputable that an individual who lacks these important attributes is doomed to fail in any task ahead such as creating, entering or sustaining in any employment opportunity. Hence, religiosity of parents dwelling in rural Iringa has influenced children to

embrace beliefs. It is these beliefs which have positive values to facilitate youth to actively engage themselves in various economic undertakings. In this regard the contributions of the religious teachings which embody important values and principles that prepare youth into independent adulthood life are paramount important. In addition, to the above findings, the importance of parents taking up their responsibilities and impart youth with basic life principles and values enshrined in religious teachings is further cemented by youth themselves in focus group discussions as one of the informant commented:

> For some of us who believe in the word of God, we consider that the community around us, such as our family, relatives and friends are important people. We believe that a parent or guardian is a person who is older and more experienced than you, who can give you good advice. (IDC FGD MT P08).

The statement above demonstrates and emphasises from how family members, parents in particular, have positive and critical contribution to prepare youths' future. The statement is cemented in Christian teachings as noted in Christian scripture (Ephesians 6:4) which states:

> "Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction".

The quotation above demonstrates the role of religious teachings in ensuring effective parenting. This implies that religious values the values The results of the current study is somewhat similar to the findings of a study in South Africa that showed parents and extended family members like older siblings in the rural areas of South Africa contribute a lot in the upbringing of youth. It posits that the family members like maternal uncles and grandparents help to bring up the young through offering advice and moral values hence act as a role model to impart positive values (Niehaus, 1994). Niehaus pointed out that given the rural setting in some parts of the country, parents and other family members were considered to be geographically accessible to act as the role models for their children. The lesson learnt from the success of responsible extended family members in South Africa was manifested by the success of youth in terms of displaying a sense of self-concept and discipline. It facilitates youth to take

personal initiatives to excel in various economic activities by virtue of instructions from their parents and guardians. Youth in rural Iringa engaged themselves actively in economic activities such as farming, carpentry work, fish farming, beekeeping, and livestock keeping. These economic activities involved youth in Iringa as the main areas to create self employment opportunities.

In addition to the above, several other studies support our findings by stressing the importance of parents in preparing a better future of youth in various dimensions including creating employment opportunities. According to Järvinen & Østergaard (2009), parental directives and guidelines that discouraged children's alcohol use has an important influence on their children's alcohol use in Denmark. The more lenient the parents' attitudes and rules in restricting their children is, the more the children tended to be excessive drinkers. Veenstra et al. (2006) stressed this in the Netherlands, on the aspect of the role of parenting and the future of a child.

The study established that parenting is a significant factor to cause beneficial or harmful behaviour among youth. In relation to the above, Selenko & Pils (2016) posit that parents play the most significant role in supporting their children to develop and achieve life goals as well as developing alternative coping strategies to be able to address faced challenges. Indeed, as pointed out from the outset, unemployment among youth is one of the major perennial challenges at the national and global level facing youth. Hence, the parents' role in preparing youth who can withstand such hardships in the course of creating, undertaking and sustaining self employment opportunities cannot be over emphasised.

Community Role to Support Youth in Employment Creation
An understanding of how community institution works to support youth to create self employment opportunities requires an awareness of respective community's structures, rules, and regulations which ensure social order is maintained by guiding individual behaviours. Several issues were unveiled regarding how values and norms are embedded within communities that are found in rural Iringa. In particular, the norms and values which nurtured positive and potential characters among the youth such as respect, trust, hard working spirit and solidarity to a greater extent helped youth to prosper in various economic activities. Through creating self-employment activities village

residents, guardians and elders inculcated these values at an earlier growth stage. This evident by one of respondents who uttered:

> *There is an important traditional norm of the Hehe tribe (the dominant indigenous tribe found in the Iringa). Youth are supposed to follow the values taught by their parents. If a parent finds that a child is too stubborn, the case is presented to the elders, and the individual is forced to agree to the elders' decision, what elders are saying. Therefore youth have to agree not only with their parents, but even with those who are older than them. (MDC KN VEO KII P02).*

It is evident from the statement above that traditional norm and values particularly respect and attentiveness to elders rooted within Hehe tribe facilitate socialisation process among the youth from the family level to become an active member of the society. Among the most important of this is to speed up infusing positive characters such as hardworking and solidarity among the youth. These are essential elements for youth to actively engage in various economic activities.

According to Dillon (1992) and Downie & Telfer (1969), paying attention is a central aspect of respect. It is through paying attention to the person we can consider that we take the person's advice or directives seriously. In a study that provided insights as to how younger adults in American culture exhibit elders respect, Silverman and Maxwell's (1978) presents a dozen forms of behavioral elder respects such as care respect, consulting respect, and linguistic respect. In line with the current study, a research by Silverman and Maxwell's, shows that care respect to be the most frequently cited form (53 percent of all the respondents, college students in America). The findings suggest that obeying elders is one of the significant norms that is embraced within and outside African traditions as it is crucial to ensure positive behaviour among youth for their better future in various fronts.

As stated above, this view is supported by another study conducted in the United States by Blurton & Copus (2003) on the importance of community

norms and values in shaping an individual better future in other aspects of live. Blurton & Copus established a positive relationship between inmates and the crimes they committed as adults. Hence, children upbringing through socialisation process at family and community levels is a strong predictor of their future behaviour as youth and adults. The study reported that improper upbringing of native Alaskan inmates contributed to their high crime rate compared to other places due to the exposure of a relatively high degree of anomie and social disorganisations. These support our findings in the aspect of traditional and cultural practices which are embedded within rural communities in Iringa. They provided a relatively better environment to monitor youth behaviour for their future success. Hence, in connection with the previous research works, the current study suggests that imparting positive values and norms to young generation prepares future youth to become independent and daring to undertake several IGAs such as creation of employment opportunities.

On top of that, active community members in rural Iringa played a significant role in mobilising their fellow members, youth in particular, to take part in both compulsory and voluntary community works. Participation in voluntary works had a positive significant impact upon youth who are engaging themselves in Income Generation Economic Activities (IGEAs). Both key informants and youth who participated in FGDs illustrated how the voluntary works imbued youth with hard working and solidarity spirit. Youth volunteered in both emergency and non-emergency activities wholeheartedly after understanding the values of solidarity in accomplishing the tasks. A good practice that manifested solidarity among youth was attending funerals and helping neighbours and those in need of support in their respective localities as following statement from one of the FGDs narrates:

> ....When it comes to the death of a family member, it is expected that you will get voluntary support from your fellow community members...Today, there is a funeral in a nearby village (Isakalilo); the female whose mother has died lives in this village (Kalenga) and is involved in groups. So you won't believe it – by 1pm, you won't see any one here, as the whole village will attend the funeral, so these are issues that people take into consideration. (IDC FGD KL P08).

The above quotations depict that rural dwellers in Iringa region support each other on a number of issues; one on these is participation in funerals which all residents take part voluntarily. During FGDs with self-help groups, members stated that volunteerism in various community issues infused in them a sense of readiness to work together amicably in their IGG and pursue IGEAs both effectively and efficiently. Similarly, Nicoladis Grootaert (2002) found that the presence of conflict in a group, village or community indicates lack of trust. Trust is crucial factor to make people work together and be able to resolve conflicts when they arise. Hence, taking part in voluntary activities significantly imparted youth with values of trust, solidarity, as well as practical socio-economic skills for them to create self-employment opportunities.

In addition, the present study unveiled that village meetings provided youth with numerous opportunities and forums of socialisation where they received advice on good conducts. The village residents stated that through such meetings community members accessed timely information about the opportunities such as training and where and how to get credits. On top of that youth learnt how to mix up with others and insisted to respect their elders and their fellow village members. Certainly, all these are critical aspects that helped youth to manage their day to day IGAs. During village meetings, elders and experienced residents together with their leaders advised youth cohorts to learn from their experiences and assist their future development.

Crowell & Madhavan (2014) showed how black youth dwelling in rural areas of South Africa accessed similar opportunities to meet with adults to learn from them. The adults became their role models and significantly influenced the achievement of their life goals. In contrast, youth who missed such opportunities were negatively affected in the achievements of their life aspirations due to poor guidance. This led to poor achievement related outcomes (Lubben et al., 2010). Therefore, the community members can act as a barrier or accelerator of youth development in future through developing youth socio-economic traits

which, in turn, facilitate the IGAs among youth to create self-employment opportunities.

Local Government Role in Supporting of Self-Employment among the Youth

The role of local government in dealing with people's interests such as social, political or economic, fronts among residents living in the particular locality and ensure their welfare and happiness cannot be overstated (Sikander, 2015). The respondents were asked about their perceptions of the government's role to support the creation of self-employment opportunities among the youth who reside in rural Iringa. Among the major issues mentioned by the government officials who are working in the course of supporting youth development initiatives were protections of residents. The protections was assured in terms of maintenance of peace, order, and security as well as searching for various resources to ensure youth undertake economic activities such as farming areas. Resources range areas to undertake farming areas to financial resources like credits to initiate and strengthen their business activities. The village authorities set by laws to fight corruption in the society and enable effective and fairness in distribution of economic resources such as land and credits to the youth which are provided by village authorities and financial institutions as narrated:

> *There are regulations in villages. One that guides the norms and values to fight corruption in local government is the creation of committees which deal with corruption cases. Because if there are no correct rules and procedures to guide the provision of loans to the youth, you may find that the loans are provided through corrupt means and, in that way, you are not doing justice to others (KDC ND CDO KII P07).*

The above statement by the government official reveals that special governing bodies that were established to monitor equal loans' disbursement to youth was important to empower youth cohort to create self employment through initiating and undertaking existing IGAs. Furthermore, the village's bylaws and regulations helped the supervision and monitoring of youth to work in compulsory economic activities which, in turn, influenced youth to work even in their private economic undertakings.

For instance, bylaws were set by the village authorities to ensure that all the able-bodied people were supposed to work and the society needed to know what was done by every individual. Respondents firmly confirmed that this facilitated the hardworking spirit among youth and discouraged laziness and theft among those who initially did not want to work. Both the village leaders and community residents stated that it prevented lazy people who used to roam around or remain idle, without working to seek various legal alternative sources of income as it was illustrated during an in depth interview:

> *There are bylaws in this village. No one must be seen roaming around; everyone must have work. Likewise you can even find that in other villages there are bylaws which state that every youth should have at least two acres of land to prove that she/he works. (MDC NS KII P 03).*

The statement above shows that the available bylaws in rural Iringa forced residents to be responsible and active on important issues and avoid laziness and hence take responsibilities. Hence, this helped youth to work hard. Regardless of the challenges they were facing in the course of reaching opportunities. It motivated and compelled them to undertake various IGAs. Likewise, youth were also compelled to adhere to these by-laws and initiate IGAs. Through these youth were encouraged to create or join Income Generation Groups (IGGs) as one of the ways to access loans from financial institutions such as banks in order to facilitate IGAs for their survival. As argued by Barker (1997), the presence of microfinance institutions in Sub-Saharan African countries is one of the viable options that directly address unemployment problem. Therefore, the findings suggest that mobilising youth to take part in IGAs help to improve credits access. Further, establishing by-laws help to force residents to engage in economic activities for their survival. All these help to create self-employment opportunities among the unemployed youth.

Related to these findings, Giodoro (1995) argued that unsupervised wandering associated with spending time carelessly without guidance or supervision, or influential adults, increased the likelihood of involvement in anti-social behaviour. Although the study by Giodoro focuses on the impact of a lack of

supervision of children on the development of anti-social behaviour, its findings can be useful to this study's context regarding how the government authorities at various levels can provide vital guidance in monitoring and force youth to engage in economic empowerment projects for self-employment.

Indeed, as it was pointed out in the previous research environment in which individuals are raised can create barriers or opportunities regarding a child's future development (Thomason & Kuperminc, 2013). As pointed out earlier Local government leaders in this play significant role to create conducive environment through training and provision of reliable information such as where and how to get affordable credits as well as land for them to create and sustain self-employment opportunities.

Conclusion and Recommendation

From the foregoing discussion, the article established that parents, community and government institutions are significant actors in terms of preparing good environment potential to create self-employment opportunities. In this regard, the actors need to provide conducive environment in terms of inculcating positive traits through socialising youth in order to infuse in them positive community values. Effective adherence to established laws and regulations ensures youth access to resources such as credits and land.

Above all, mobilising and forcing residents to take part in voluntary and compulsory community works was found critical to nurture hardworking and solidarity spirit which influenced youth to further engage in various economic activities. Such laws and regulations proved to help preparing youth for better future in various dimensions. These include but not limited to developing the spirit of self-efficacy hard work spirit, solidarity, respect and trusting each other. The paper recommends collaborative efforts among parents, community members, local government as well as non-state actors like CBOs, FBOs, to support initiatives to help youth create self-employment opportunities and strengthen achievements attained. Joint efforts among the stakeholders are crucial to create additional beneficial socio-economic opportunities to youth and hence, speed up their chances create and sustain self-employment opportunities. Based on the study findings the following recommendations are made:

Firstly, youth have to be mobilised on searching and effective utilization of available resources to initiate new as well as sustain and strengthen ongoing economic activities. In particular, they should capitalise on the available irrigation schemes to undertaking activities such as, farming, livestock rearing and fish farming. To attain greater results, local government should to take a leading role to ensure that extension services reach majority of people who resides in the rural areas. Secondly, adequate and affordable credits to be provided by state and non-state actors such as Non-Governmental Organisations (NGOs), Community Based Organisations (CBOs) and Faith Based Organisation (FBOs). These are relevant to support individuals who work privately or in groups to initiate IGEAs.

Third, local government with the support of non-state actors should organise and put in place regular training sessions at the village which respond to the needs of rural dwellers. Actors such as Vocational Education and Training Authority (VETA), FBO, NGOs should take active role to establish and teach short courses covering all major sectors of the economy. All these measures are relevant to uplift knowledge and skills of rural dwellers that in most cases do not have access to compare to their urban counterparts.

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THE ANALYSIS OF THE OF NOUN PHRASE PATTERNS IN HEHE BANTU LANGUAGE

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ABSTRACT

All Bantu Languages have Noun Phrases (Rugemalira, 2007). "Rarely have scholars paid attention to the syntax of the noun and its dependants than on the morphology of the noun, the noun class systems and the underlying semantic strands (Cinque 2000;2005 in Rugemalira (*ibid*). There has been a claim that, Bantu noun phrases have a definite order of the head nouns in the noun phrases

This paper presents the analysis of noun phrase pattern in Hehe Bantu language. This paper aims at; examining the characteristic features of the Hehe noun phrases, analysing the components of noun phrases and the co-occurrences of those components, describing the roles/functions of such components

The study employed descriptive methods under a qualitative approach in order to gain insights and an in-depth of understanding of the elements that constitute Hehe noun phrases and their occurrence possibilities in them. The paper avails that, the patterns of Hehe noun phrases are made up of a Head noun with other patterning components. The study indicates that there are theoretically about eight (8) componental patterns in Hehe language noun phrase. However the patterning is very selective in a sense that, the Num., Dem., Poss., and Adj., happen to follow after the head nouns whereas, the Intensifier and quantitative never follow the head noun. On the other hand, Distributives do not occur together with the quantifiers in normal conversations. Therefore, the dispositions of the patterns of Hehe NP components are sensitive to the conversational or to the communicative purpose of the particular construction.

In addition to that, the study reveals that, unlike many Bantu languages such as Kibembe, Bena, Runyambo, Swahili and Lobala, in Hehe there are two possible patterns of noun phrases as N+Poss+Num+Dem+Adj and N+Adj+Dem+Poss whereas the second patterns is only possible if the construction does not have NUM element in the noun phrase otherwise the pattern of noun phrase will be ungrammatical. This

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generalizes that, the patterns of noun phrases in Hehe language are not haphazardly laid out but rather accustomed by both semantic and syntactic conditions.

Key words

Noun phrase, Components, Patterns, Hehe language.

1.0 BACKGROUND INFORMATION

According to Cognitive Grammar or Montague Grammar theories, Willson and Wozna (2005, p.11) comment that... "a noun phrase is a word or group of words of no objection containing a noun and function a sentence as subject, object or prepositional object".Further more, a noun phrase is a group of words built up round a single noun, which is called a head word of the phrase. This means that notwithstanding its nature and type, every language has a certain pattern or structure of its own noun phrase whose role is necessary in linguistic constructions.

It should be noted that, noun phrases always function as verb subjects and objects, as predicative expressions, and as the complements of prepositions (Song, 2011). Noun phrases can be embedded inside each other.

In some modern theories of Grammar, noun phrase with determiners are analysed as having the determiner rather than the noun as their head; they are therefore referred to as determiner. Keizer (2012) and Shlonsky (2003). They also argued that, these elements could be merged either as heads governing their complement and assigning genitive case to their sister or to specifiers of projections containing a phonetically null head. In should be noted in this case that functional characteristics and positioning of the noun phrases were determined and controlled by the nature of the language itself but not as a universal phenomenon.

Derratrice, Sorrace, Fallaci and BBaldo (2010) noted that, regarding the roles or positions in which noun phrase can be placed, there was a hypothesis, formalized in the Nominal Mapping Parameter (NMP) that, noun phrase of natural languages can be divided into three types according to different ways in which they refer to kinds of roles played in the construction. This signifies that, noun and noun phrase can be positioned and hence have different roles to play in different occasions as

arguments or subject or predicative nouns for instance our parents remained rich people.

"Noun phrases have some basic components such as demonstratives, possessives, numerals, and arguments which are always found in a certain order" Nguyen (2012, p.1-5). He also adds that, "constituents within the nominal domain have some freedom of word order, though there are general rules in the way they are to be arranged". The weakness of this argument is that Nguyen, only stressed on the Bor dialect of Dinka, the western Nilotic branch of Nilo-Saharan language and thus, he did not clearly state whether all the other languages, including Bantu languages like Hehe language in particular, would have the same patterns and the constituent layering he commended.

As a matter of fact, any noun phrase usually contain and is characterized by three major components. These include a Head word (noun), determiner and modifiers as Lusekelo (2013a) commented.

Moreover, Rijkhoff (2004) commented on the noun phrase layering saying that, some Bantu languages have either the modifiers(adjectives) always next to the head noun and demonstratives always in the margin or the modifiers before the Head noun and the demonstratives in the finge that is, before the modifiers (adjectives). In Kikuyu language for example, Rijkhoff (ibid) says, the organization of noun phrase is [N$_+$ DEM +NUM+A meaning (Noun+Demonstrative+Numeral+Adjective). The point to make here is if this is the general rule to all Natural-Bantu languages.

Furthermore, Hilda (2003) made a research on Maasai noun phrase and commented that, " an NP is constituted by a determiner phrase and the determiner phrase has to be in agreement with numerals, Adjectives, possessives, constructions and the relative clauses". Here the dependents on the right of the Head nouns always fully agree in case, gender, and number. Thus, heads of noun phrases only need for the agreement with the features that are locally available at that particular point in the construction. In this view, the stress was only on Maasai language.

As noted by Zerbian and Krifka, (2012), the size of the Bantu language family(around 500 languages spoken by approximately 240 million people, " Bantu languages have few genuine quantifiers" this makes sense for both D-quantifiers, that is quantificational determiner in the nominal domains. Rather, Bantu languages display the standard range of nominal modification with quantitative interpretation.

This article then, is important as it aims at analysing, documenting and publicizing vernacular languages relating on the patterns of noun phrases in Hehe language[4].

Most renown scholars like Rijkhoff (2004), Vadas (2009), Hilda (2010), Nguyen (2012), Zerbia and Krifka (2012), and Lusekelo (2013a) as discussed above found that, noun class systems in Batu languages are universal and almost are always marked by prefixes. Iorio (2011 p.47) contended that, "determiners and modifiers, which usually follow a certain order, constitute Bantu noun phrases". He also argue that, each noun class is associated with a class-specific prefix which is traditionally said to encode the grammatical features of number and gender. All these being the case, the question is what about the patterns of hehe noun phrase? This is because the greatest concern for all the mentioned scholars have been about the Bantu languages with some specifications to their languages of interests leaving out all what might be there in Hehe language. Considering that, some scholars as; Oden & oden (1985), Kifyasi (2012),Madumulla (1995), Walsh (2004), Msigwa (2004, p.104), Mtavangu (2008) did not do anything regarding the Hehe patterns of noun phrase.

2.0 METHODOLOGY

The study employed descriptive methods under a qualitative approach in order to gain insights and an in-depth of understanding of the elements that constitute Hehe noun phrases and their occurrence possibilities in them. This study aimed at examining the characteristic features of the Hehe noun phrases, analysing the components of noun phrases in Hehe language, and describing the roles/functions of such components.

According to Muzale and Rugemalila (2008, p.79), "the total population of Hehe people is 740,113". Moreover, it is revealed that; Dodoma had 50973, Mbeya had 16962, Mororgoro had 69861 and Tanga had 168 mounting to 68859 Hehe people across the country. From this view therefore, it is obvious that the total population of Hehe people is still diverse. However, the reliable source is found only in language documentation and conservation of languages (LOT), this source has shown that by 2008 there were about 552899 people who speak Hehe as their first language.

The sample included seven (7) native speakers with clear Hehe Language command for actual and valid information. That is, 4 respondents ranged from 45 to 65 years in age, 2 from ranged from 35 to 55, and 1 ranging from 20 to 45 years in age. All these were meant for questionnaires, elicitation and introspection. The major reason for sampling classification was to variably collect data for characteristic features, components and the functions or roles of the components that constitute Hehe noun phrases. Questionnaires, elicitation and introspection schedules were used as the major data collection instruments". All these were variable data collection.

Data analysis procedures for this article were mainly the fragmentation method following the guide of X-Bar theory. First of all, noun phrases were broken down into fragments to separate the noun root characteristics affixes. Secondly, by the guide of the mentioned theory, the tree diagram presentation was helpful in determining and analyzing the components constituted in Hehe noun phrases.

Findings and Discussion

The data presented were successfully analysed by the use of X-Bar theory. Basing on X-Bar theory as propounded by Chomsky (1970), Jackendoff (1977) added that, grammatical constituents try to identify syntactic features of all natural languages. Thus in this article, only patterns of Hehe noun phrase was discussed.

Therefore, through the use of X-Bar theorem, the determination of the patterns of Hehe noun phrase was done by the help of the tree diagramming and fragmentation procedures simultaneously.

The data analysis and discussion indicate that, there is a prevalence of NPs across Hehe language as it is to all the Bantu languages and that, the presence of nouns and or phrases in the language (Hehe) have been a necessary condition for the analysis of the patterns of noun phrase. Therefore, the Hehe noun phrase pattern was important to analyse.

As it is to all Bantu noun phrases, Hehe noun phrase can have a Head word which have roots with prefixes and or with suffixes to either indicate singular or plural of a particular NP. Unlike the Indo-European language and basing on the headedness principal, Hehe language is amongst the head-first languages.

The patterns of Hehe noun phrases

unlike other Bantu Languages, Hehe language, has specific noun phrase ordering of its components which are contextually sensitive (Mpalanzi, 2012). These patterns are described below;

One component order of an NP

This is the type of noun phrase which consists a single noun in it. This is alternatively known as bare noun phrase as described below;

(1)

Munuakudza

NP

NP-munu "person", **VP-**akudza **"**is coming**"**

"a person is coming"   N   V

                                                            Munu   akudza

Mwaana akuvemba

NP- mwana "child", **VP-ivemba** "is crying"

"The child is crying"

From the data (1) and (2) above, nouns Munu-"a person" and Mwana-"child" stand as single components which form one component pattern of a noun phrase.

Two components order of an NP

Two components of an NP exists in Hehe Bantu language; these are described below

(3) ilivaha lihavii

NP

N   AP

A

Ilivaha   **lihavii**
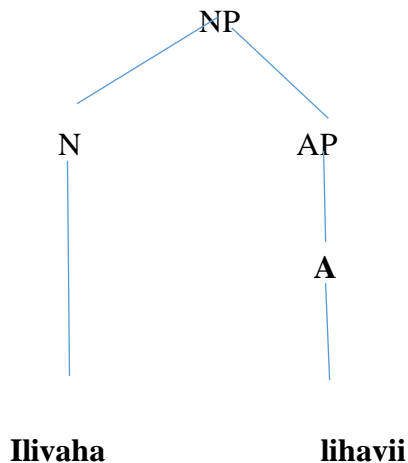
" A witch elder"

(4) mavoko gala

NP

N   AP

<div align="center">
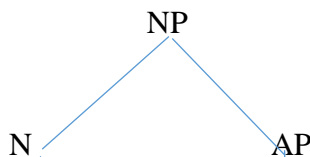
Mawoko   gala

"Those hands"

</div>

As it was noted earlier that Hehe language is head first language then it is proven that Hehe uses two components in its noun phrase orderings where the first components considered in the data above as noun itself followed by an adjective phrase, though it is not a general rule that in two component ordering a noun is always followed by an adjectives, it can also be collocated by other word categories depending on the role and function of the construction.

Three components of an NP patterns

It was seen that, in Hehe language, there is existence of three components in an NP. The components involved come from different word categories depending on the function of the construction as seen in data below;

(5) inyumba yila yetu

N	DEM	POSS
Inyumba	yila	yetuu
House	that	ours
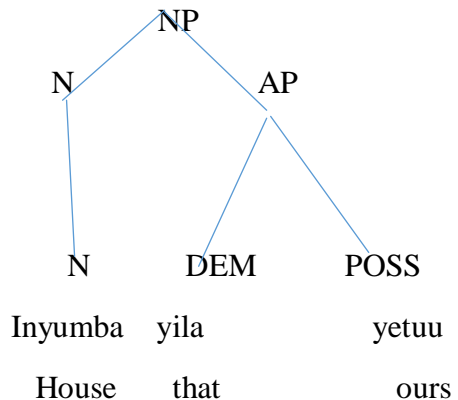
"That house is ours"

(6) Inyumba yako nofu

```
                              NP
                             /  \
                            N    AP
                            |    / \
                            N  POSS ADJ
                        Inyumba  yako  nofu
                         House   your  good
```

Your good house
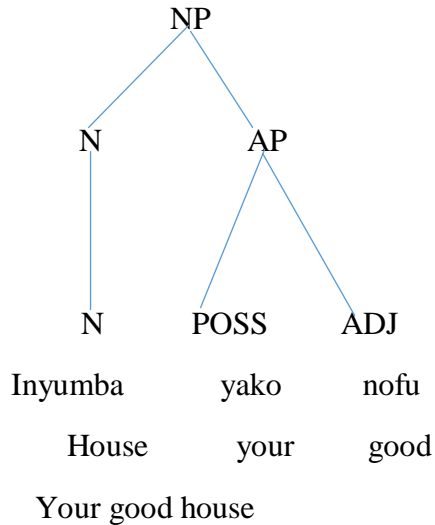
In the data (5) and (6) above, it was evident that, there are three components existing in Hehe language such that, with exception of the head noun itself, the other two components alternatively co-occur o form a noun phrase. This signifies that any among the two components can be the next from the head noun as already discussed above

Four components of an NP patterns

This kind of component ordering is apparently found in multiplicity of components up to four occurring to accomplish an NP in Hehe language as shown below

(7) **uwugimbi   uwu   vagudza   galinga (NP A INTENS)**

   Alcohol   this   sold   how much

      "How much is this alcohol"

(8) **imibiki   givili   mitalii   gilaa (NP A Quant Dem)**

   The trees   two   tall   those

"Those two tall trees"

The findings in data (7) and (8) above indicate that all the components come after the head noun. Moreover, it was found that in no way could the intensifier come immediately after the head noun as it would produce an ungrammatical Hehe noun phrase. This proves that, though there is a full freedom of the orderings in Hehe noun phrases, the semantic and syntactic conditions are the basis. On the contrary, the data in (8) shows that, the demonstrative which appeared in the last position of that particular NP, could have the possibility of appearing next after the head noun without ruining the semantic nor the syntactic conditions.

Five components of an NP

  It was found in this study that, Hehe language can take five components in an NP. This is evidenced in the data described below.

(9) umwana mkwamisi umutitu hiloo yula

  A baby   boy   black very that

"a baby boy who is very black"

From the data (9) above, Hehe noun can take up to four attributives making the total of five components of an NP.

More than five components of an NP patterns.

It was noted that, Hehe language occasionally uses more than five components in its NP. All of which help to classify or specify a given head noun. Generally, in Hehe noun phrase there are some significant ideas to consider. These includes; Firstly, Hehe language as it is to most Bantu languages, has more than one componential orderings in its NPs. Those components are controlled by the syntactic and semantic conditions, they are not occurring havasadly. Secondly, if Hehe NPs happen to have more than five components or patterns, there is a possibility of some of such patterns or components repeating or re-occurring in the same NPs. The re-occurring patterns of the Hehe NP are

mainly observed to be those in ADJECTIVE word category whose major role is to add some more information about the head noun.

Concordial word class of Hehe noun phrase

As it has been discussed by other researchers of Bantu noun analysis, NPs are formed by head Nouns OR Pronouns (personal pronouns, possessive pronouns, reflexive pronouns, and interrogative pronouns), adjectives, prepositions, demonstratives, and quantifiers. The researcher in here, tries to analyze the patterns to mean components, elements, or constituents forming Hehe noun phrases. As noted earlier, Hehe is amongst the head first languages in Africa. The study found that, with exceptions of the distributives like *kila "every/each",* the head nouns are usually and grammatically placed at the initial position of the overall noun phrase followed by other constituent right from it.

Noun phrase with possessives

Hehe possessives

(10) Mene **yakwe**

   "His/her goat"

(11) mgunda **gwangu**

   "My farm"

(12) umtuka **gwenye**

   "your car"

(13) mtuka **gwawo**

  "their car"

In Hehe language the data indicate that the resulting possessive pronouns are morphologically marked by number and persons, possessives are marked by the roots like –ako, -enu, -enyu, -angu,-ao for ana effective noun phrase.

Noun phrases wit demonstratives

In Hehe language, it was realized that, there are fixed demonstratives to indicate the close and distal objects. They are formed by combining the appropriate concord marker with one of the two available demonstrative roots –uyu/-iyi and -iva for objects/persons close to the speaker (this/these). Van de Velde (2005).p.4) had once commented that "languages in which demonstrative always follows the noun can be found throughout the Bantu are.this is shown in hehe language below;

(14)Umubiki **gula**

Tree   that

"that tree"

(15) Ikigoda **iki**

Chair   this

"this chair"

-kila/fila are demonstratives used to demonstrate objects distal to the speaker and addressee

(that/those)

Noun phrase with modifiers

Noun phrase in Hehe language consists of a noun and any accompanying modifier. When a noun was found mainly following modifier, that modifier could be marked by an urgment is followed by an adjective, the adjective is as well marked by an ugment as shown below;

(16) imiguunda imidodo mbegili gila jaangu

        The farm   big   all   those   mine

        " all those big farms are mine"

This study found that, Hehe language is subjected to different categories of noun phrase modifiers. Hehe noun phrases occur in two major options

or patterns. These include those modifies which appear immediately after the head noun, which are known as pre- modifies, and those appearing after the pre-modifier which are known as post modifiers as shown below.

Noun phrase with quantifiers

Hehe language has the following lexicological quantifiers which are used as pre-modifiers. Quantifiers follow the head noun which they modify. Quantifiers in Hehe language exhibit three different morphological patterns. Numerals one through five and the quantifier *mbefili, mbeuli,mbekili,mbevali and mbeyili* "all" are formed with a stem and the agreement class prefix.as in

(17) uwulime **mbeuli**

      Cultivate all

  "all the cultivated area"

(18) Avalimi **vakeefu**

     Farmers **few**

  " the farmers are few"

The quantifiers mbeuli and keefu have been used in the data above to show infiniteness of the noun before them. Generally, all the quantifiers in Hehe language are used to show vagueness in terms of number. In this case, Hehe noun prefix is imitated by the quantifiers and thus the prefix used is the one which regulates the quantifier's prefix as the above data indicate. Generally pre-modifiers in Hehe language happen in immediate position just after the head nouns.

Noun phrase with numerals

There are two major numerals that are used together with head nouns to form Hehe NPs.ordinal numerals are formed using the associative construction followed by a numeral. This study found that,Hehe numerals have a base-ten system. Numerals one through ten are prefixed with the

agreement class prefix; all the other numerals are uninflected nouns. The Hehe cardinal numerals are summarized below.

1. -yimwi-one
2. –vili- two
3. –datu- three
4. –tayi- four
5. –haanu- five
6. -Mutanda-six
7. -Mfung'ati- seven
8. -Mnaana-eight
9. –nyigonza-nine
10. –nyichumi-ten

10s –machumi –tens

100-ligana-hundred

100s-magana-hundreds

1000- m;bilima-thousand

1000s- mam'bilima

It was indicated by this study that, for the stems *manyichumi* "tens" m'mbilima "thousands" both singular and plural forms were set. These numerals do not agree with the head noun in class; instead, the plural form is used for multiples often or one hundred.

It was found also that, the cardinal numerals appear immediately after the head noun position or next to the other modifier depending on the intention of speaker for given construction in Hehe language as shown in the data below;

(19**) isenga ngafu dzidatu dzifwee**

     Cows thin   three died

   "Three thin cows have died"

(20**) avagosi va-datu va-dzile**

Men   three   came

   "Three men came"

Noun phrase with ordinal numerals

Hehe noun phrases are formed by using the associative construction followed by the numeral. This study shows that ordinals in Hehe language are mainly formed by prefixing the cardinals displayed as *wu-or dzi*. This leads to the production of ordinals like *wumwi,wuwili,dzivili, wudatu/dzidatu,wuhanu/dzihanu* and so on. The data below indicates;

(21) **Ing'uku ya wuwili**

       Hen   of second

   "The second hen"

(22**) ligimilo lya wuhanu**

         Hoe   of   five

  "The fifth hoe"

Noun phrase with distributives

Hehe language uses only one word as distributive word *kila* which all implies *every/each* in English language. In reference to the positions, the distributive word seem obligatorily preceding the head noun as shown below;

(23) **Kila kinu kinofu**

     Every thing good

"every thing is ok"

(24) **kila   pono pana nyalafu**

     Every place have   aunts

"every place is covered by aunts(insects)

There is only one distributive word in Hehe language, if stood alone the word *kila* could easily be confused with singular demonstrative as in; kigoda *kila*-meaning *that chair* in English. The same word preceding a head noun is what is regarded as the distributive determine in Hehe noun phrase.

Noun phrase with intensifiers

It was found in this study that, Hehe language use intensifiers as well. Most of intensifying words appear after adjectives. Hehe language was found to be using intensifiers with the adjectives that qualified the head nouns in that particular NP as seen below.

(25) mubiki mutalii **hiilo**

     Tree   tall   very

      "The very tall tree"

In Hehe language, some intensifiers must co-occur with adjectives and should be preceded by them. When Hehe noun phrases are constructed with an intensifier before its adjectives, the NP become ungrammatical.

Noun phrase with relative clause

It was noted that Hehe language uses relatives which are embedded in the clauses. The basic morphological markings in Hehe language included the following; **dze, ve, gwe, che, ye, and fye** as seen in the data below;

(26) **umubiki   gwe   gukaagwe**

     Tree   which   have fallen

   "The tree which have fallen"

(27) **imene   dze dzikudza**

     Goats   that/which are coming

"The goats which/that are coming"

Relative clauses markers always take the agreement of the Head word under which it refers to. Moreover, relative clause markers could appear both after the adjectives which qualified the nouns and immediately after the head nouns preceding the very relative clause.

Noun phrase with genitive/associative

Hehe language uses possessives or genitives. Those possessives or genitives includes but not limited to; ga, ja, cha, fya, twa, kwa, pa, va, lwa,lya wa, mu which are used with Head nouns to express possessiveness or belongingness, for example;

(28) **ligimilo lya nene**

    Hoe   of mine

  "My hoe"

(29)**masebele ga ng'ina**

    Maize of mother

"Mother's maize"

In the data above, it was identified that possessives take a shape basing on the number of the associated head noun. They are referred to as associative/genitives because they just associate between the first head noun and the second noun next to it. These follow next after the head noun.

Noun phrase with interrogatives

Interrogatives in Hehe use noun interrogatives to form content questions in its daily applications. Those interrogatives are mainly used to qualify an NP or a nouns. Hehe interrogatives include; *kiki linga* and *naani* as shown below;

(30) **Vakwamisi valinga**

   Boys   how many

    "How many boys"

(31) **silingi dzilinga**

   Tsh   how many

    "How many Tsh?

Interrogatives in Hehe language take the nature of the Head noun, if the Head noun is plural and so is the interrogative and the vice versa. However, if the head noun is displaced from its position result into grammatical noun phrase construction, the exchange does not distort the meaning of a noun phrase for example'

(32) **kila kiki**

   That what

"What is that?"

(33) **kiki kila**

   What that

"That is what?"

From the data (32) and (33) above, the study indicates that, the displacement of the interrogatives led to grammatical construction, hence , the exchange of their position agree and accept without distorting the entire meaning of the constructions. This is brought up by the stress and emphasis the speaker intents to focus on.

The general patterns of Hehe Noun phrase

In Hehe language, as it is to all Bantu languages, the patters ordering of components in its NP is evidently subjected to both semantic and syntactic constraints. Meaning that, the components involved are not haphazardly put, but it is by considering the need of the

constructions. However, the components have freedom of appearing in different positions basing on semantic and syntactic conditions. In this view, it is shown by this study that, theoretically the patterning of Hehe noun phrases are as follows:

(34) (DITRA) N (POSS) (DEM) 9NUM/ORD) (QUANT ADJ INT REL)

It is shown by this study that, there are theoretically about eight (8) componential patterns in Hehe language as shown above. However the patterning is very selective in a sense that, the Num., Dem., Poss., and Adj., happen to follow after the head nouns whereas, the Intensifier and quantitative never follow the head noun. On the other hand, Distributives do not occur together with the quantifiers in normal conversations. Therefore, the dispositions of the patterns of Hehe NP components is sensitive to the conversational or to the communicative purpose of the particular constructions.

From the findings it was evidenced that, all the adjective prefixes found in Hehe NPs are greatly influenced by the nature of the head noun as they are describing the quality of nouns as Maho (1999) and Morrison (2011) commented. It was also found that Hehe language uses interrogatives in a noun phrase to form content question in its daily usage as Morrison (2011) contends.

Moreover, Hehe language is evident to have patterning components of its noun phrase which amongst them are; *the head noun, articles, possessives, demonstratives, numerals and adjectives.* However, the patterns of noun must follow the noun class agreement systems. This is because a lot of the grammar of Hehe language generally is expressed in a system of agreement concords (Mugane, 1977).

In (34) above, is the summary of the general patterns of an NP in Hehe language. However the distributive is generally found to be used in few occasions. The acknowledged patterns of Hehe NPs, could mainly be deducedinto as many sub patterns or sets of co-occurances as in the example below;

(35)

(A) N A DEM

   ululenga lwelu lula

   Water   clean   that

"That claen water"

   (b) N DEM A

Inyengo ng'angafu yila

  Slasher strong   that

"That strong slasher"

(c) N A INTENS

Ulwifii lugogolo hiilo

Chameleon old very

"The very old chameleon"

One of the frequently used noun phrase has three patterns, where by one of them could be determiner and the other a modifier as in N+{(POSS) (DEM)+{(NUM)(QUANT) (A)+ {(INTENS)(REL)}

It was evident that, numbers and possessives were able to co-occur with the head noun but immediately after the head noun modified whereas the relative clauses and intensifiers appeared in the final positions. The patterning of components in Hehe noun phrase, as once said is determined by both semantics and syntactic criteria, Lusekelo (2009),p.323 had commented that," frequency and pragmatics play a virtual role in the establishment of the orders in world languages"

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Abstract

The purpose of this reviews/opinion paper is to describe and analyze factors triggering morph ordering systems in Bantu polymorphic verbs. The motivation behind the study is due to incomplete knowledge to Bantu scholars on the factors triggering ordering structures in Bantu verbal extensions. Likewise, Rice, (2009) reports that various factors can be involved in ordering affixes; they may be semantic, phonological and morphological/templatic. Hyman (2002, 2003) argues that Bantu suffix ordering is driven by a Pan Bantu default template namely; causative applicative reciprocal and passive hence forth (CARP). To him the different realizations of language-specific suffix ordering systems is as a result of different Bantu languages using different strategies to resolve the tension between adhering to the templatic order or the compositionality order e.g Chichewa language resolves by using both compositionality and templatic principles with the templatic one overriding compositionality. In the same line of thinking (Manda, 2016) in Citumbuka, argues that affix ordering in Bantu may adhere to either and morphological or templatic (CARP) or compositionality factors. Under the level of analysis, I offer a different way of thinking on the factors triggering affix ordering in Bantu since, the shape CARP is not a factor or principle but an abbreviation only of which any one can decide and design. To the best of my knowledge morph ordering is systematically triggered by morphs themselves. We reach this conclusion through literature review and coming up with a satisfactory frame of treating factors for triggering morph ordering in Bantu languages taking emphasis in Kisukuma language of Tanzania.

Keywords: Morph, polymorphic verbs, factor.

Introduction

Most Bantu languages have a set of highly productive verbal suffixes which alter the valence and semantics of verb roots (Good, 2002:1). This paper presents and describes factors triggering morph ordering in Bantu languages and Kisukuma in particular. Scholars have described factors for affix ordering in Bantu languages of which their conclusion has initiated another journey of the same topic of research and discussion.

The Previous Literatures on Affix Ordering

Hyman (2002) argues that affix ordering in Bantu is determined by neither semantic scope (nor "compositionality") nor the syntactic Mirror Principle (MP) (Rice, 2000) can account for the full range of suffix ordering facts in any Bantu language Instead, each suffix system represents a language specific resolution of a basic tension between two competing pressures: the pressure for affix ordering to be compositional vs. the pressure for affix ordering to be fixed (invariant). Therefore, he proposed that affix ordering is determined by the Pan-Bantu default suffix ordering template: - causative- applicative-reciprocal-passive hence forth CARP.

1. CAUS   APP   REC   PASS
   -ic-   -id-   -an-   -u-   Proto-Bantu
   -is-   -il-   -an-   -iw-   Shona
   -ih-   -il-   -an-   -iw-   Makua
   -its-   -il-   -an-   -idw-   Chichewa   (Hyman, 2002:6)

Moreover, the second, distinct factor determining affix ordering apart from the template above is that, Bantu languages sometimes show a tendency for specific suffixes to be ordered according to semantic compositionality, or scope. Therefore, we appreciate Hyman's analysis in pertinent to affix ordering determinants in Bantu ever since most of Bantu languages adhere to CARP and other do not adhere as he said due to their specificity as in Causative, Applicative, Reciprocal, Transitive, Passive hence forth (CARTP) (Good 2005, 2007:212; Hyman, 2003:262).

Chavula, (2016) adapted the same phenomena as Hyman when investigating verbal derivational and valency in Citumbuka language spoken in the Northern Region of Malawi and also in the Lundazi district of Zambia. Four affixes were investigated namely: Causative, applicative, reciprocal and passive consider the following data in 2 below:

2. (a) wuk-isk-il-a
       rise-CAUS-APPL-FV
       'cause to wake up on/for'

   (b) gon-el-esk-a
        sleep-APPL-CAUS-FV
        'cause to sleep'`

   (c) timb-**an**-il-**an**-a
       hit -REC-APPL-REC-FV
       hit each other at the farm

   (d) timb-an-isk-il-an-a
       hit -REC CAUS -APPL -REC -FV
       caused children of each other to hit each other

   (c) cek-ek-el-a
       cut-PASS-APPL-FV
       be cut with   (Chavula, 2016:205-218).

As we observe from Chitumbuka data, it is evident that the study follows on the foot of Hyman's determinant factors for affix ordering. Chavula concludes that Citumbuka shows both templatic principles and compositionality are used with compositionality overriding the templatic ordering as like what was observed in Chichewa by Hyman. McPherson & Paster (2007) observed the order of affix in Luganda language is determined by both Mirror Principle and morphological templatic/Pan-Bantu default. Their analysis follows Hyman's framework of CARP with some sorts of differences because of language specific.

Muhdhar (2006:114) on the other hand has examined five verbal extensions in Kisukuma namely: applicative morphemes {-il-/-l-}, causative morphemes {-ij-/-j-/-ish-}, [reciprocal morpheme {-an-/-ann-}, passive morphemes {-w-/-nv-} and reduplication. She concludes that only three (maximum number) morphemes co-occur respectively which are reciprocal , applicative and causative but he fails to give out examples for their co-occurrences and the factors triggering their appearance.
Caroline (2011) investigates morph ordering of verbal extensions in Runyankole language spoken in south eastern Uganda under the framework of

Mirror Principle. She describes five verb morphs namely applicative morph like {-ir-, -er-}, causative morph, {-is-,-es-,-sy-}, reciprocal morph which are {-an-, angan-}, stative morphs which are {-ek-, -ik-} and passive morph {-w-, ebw-, ibw-}. What we see in her study is the possibility of co-occurrences of verb suffixes in a certain order, she argues that applicative morph cannot be ordered together with causative morph and causative morph cannot be ordered together with stative morph. Consider the following as in 3 below:

3   (a) ter-a
        beat-FV   'beat'

        (b) ter -er -a
        beat-APPL-FV
        'beat for'
        (c)   ter -er -is -a
        beat-APPL-CAUS-FV   'beat
        for cause'   (Caroline, 2011:58).

In 3 we see that the verb *tera* which means "beat" is formed with applicative morph {-er-} and becomes *terera* which means "beat for". In 3 (c), the applicative morpheme {-er-} is ordered together with causative morph {-is-} as in [*tererisa] which means "beat for cause", these morphemes cannot co-occur in Runyankole language. Surprisingly, the author did not describe the factors that trigger such kind of ordering with which is the purpose of the current analysis.

Ngonyani (2016) conducted a study on Swahili pairwise combinations of applicative and other verbal extensions like stative, causative, reciprocal, passive and reversive. Ngonyani concluded that the findings are consistent with the semantic scope hypothesis as they show that a variable affix order that corresponds to different meaning and scopes, also the reversive and stative have narrow exhibit narrower scope than applicative and that the passive with its wider scope always appears the applicative. Therefore, such findings of Ngonyani are helpful to the current paper ever since it deals with factors for pairwise ordering of verbal morphs in Bantu and Kisukuma in specific, though the current papers stands differently in the sense that semantic scope is natural and contextual, and it comes after post lexical rules has preserved its structure.

Therefore, this contributes to the understanding of what triggers such post lexical structure in Bantu languages.

The Statement of the Problem

Following the reviewed previous studies above, it is clearly observed that, the issue of either CARP or CARTP (cf, Hyman, 2002, 2003, Chavula, 2016) ordering cannot be the factor for morph ordering in polymorphic verbs, this is just the shape that a linguist can create or design after observing the often behaviors that many languages do and the way they do. Specifically no literatures on the factors triggering morph lining up in Kisukuma, a Bantu language F21.

Standing in opposition to both templatic or compositionality being determinant factors for affix ordering, I offer a new analysis that we think may house reality if and only if morph ordering is nothing but the possibility of lining up of affixes in succession or not. That is to say morph X is ordered together with morph Y and that X is ordered first then Y follows ▬ the exchanging position results to impermissible or permissible structure depending on social constructed semantics. Let us see one among English data "*care-less-ly*', *care-ful-ly, electr-ic-ity, atom-less-ness* and as it is shown in 1 table below;

Table 1: Determinant Morph Ordering Factor

M-ordering	+Canonical condition (+cc)	-Canonical condition (-cc)	Hypothesis /assumption
X Y	X^1 Y^2 √	Y^2 X^1 χ	-X^1 is a trigger morph
-less -ly	$less^1$ ly^2 √	ly^2 - $less^1$ χ	-less is a trigger morph
-ful -ly	ful^1 ly^2 √	ly^2 - ful^1 χ	-ful is a trigger morph
-ic - ity	ic^1 ity^2 √	-ity^2 -ic^1 χ	-ic is a trigger morph

Source: Author's data, (2017)

The data above shows that, the determinant factor for affix ordering is nothing but allomorph themselves. From this base, X Y structure is triggered by X morph and not otherwise. This means that the whole shape XY cannot be a

determinant factor for morph ordering as alleged by Hyman, 2002, 2003; Chavula, 2016 and Rice, 2000 other than morphs themselves plus phonotactics of the language. It must be noted that the ordering of the above strata should not be confused with morphs of Bantu languages, following the fact that Bantu morphs can be repeated in their lining up and other than English morphs.

Methodology

The researcher used library study to see how far the topic under discussion has been approached so far. Here, 30 literatures were reviewed in details in pertinent to the factors triggering morph ordering structures in Bantu languages. Some literatures which showered similar results were not documented for space and economy. Therefore, most of the literatures have shown less attention on the factors for morph ordering in Bantu languages and those which have pin pointed the matter have other ways of discussion apart from the current study as it has been said elsewhere.

Discussion of the Findings
Factors Triggering Morph Ordering in Kisukuma Polymorphic Verbs

None of the existing descriptions of Kisukuma morph ordering is complete, though some data do appear in various sources in the Bantu literature and documents (Batibo, 1985; Matondo, 2003; Maganga & Scherberg, 1992, Good, 2002; Goodman, 1960, Richardson, 1959; Sukuma grammar, n.d). The article offers descriptive facts in pertinent to affix ordering and the factors triggering them.

Before, we start discussing factors triggering morph ordering, it is better to remind ourselves to some morphs found in the language under the study. Thus, Kisukuma language is rich in verbal morphs compared to other Bantu languages like Kiswahili, Luganda, Chichewa to mention just but a few. - applicative :-{-el-},{-il-},{-ij-},{-ej-}, {-ɪg-},{-gɪ-,{-ge-} or {-eg-}; causative:- {-sh-}, {-ish-}, {-y-}, {-j-}, {, {-ny-} and {-ch-}; reciprocal:- {-i-} and {-iy-}; stative:- {-k-}, {-ek-} and {-ik-}; repetitive:-{-agul-}, {-an-} and {-agan-}, passive:- {-v-}, {-w-}, {-iw-},{-ng'w-} and simultaneous morph {-anij-}. As they are schematized in table 2 below:

Table 2: Kisukuma Verbal Morphs[5]

ɑpplicative	Passive	Repetitive	Reciprocal	Simultaneous	stative	causative	inversive
-el- -il- ɪg-gɪ-ej- ij-eg-	-v-w- iw- ew- ŋw-	-an- agan- agul-	-i- iy-	-anij-	-k- ik- ek-	-sh- ish-y-j- ny-	-ol-ul-

Adapted from (Chípanda, 2017)

The table above shows Kisukuma verbal morphs and their allomorphs. These morphs are able to be ordered either in succession or in different position in a single verb and such kind of ordering might have been triggered by the nature of morphs themselves. This makes us to start discussing factors triggering morph ordering in the next subsection below:

Applicative Morph ▬ the Trigger
Applicative allomorphs as listed above are {-el-}, {-il-}, {-eg-}, {-ɪg)-}, {-{gɪ-}, {-ge-} and {-ej-,} {-ij-}}. These morphs can be ordered together with passive morph {-w-/-iw-}, simultaneous morph{-anij-} and causative morph {-j-} Let us see verbs like [ng'wa]'drink', [gema] 'test' and [tula]'beat in 4-6 below:

4   (a) ng'w-el-a
         drink-APPL-FV
         'drink for'

    (b) ng'w-el-w-a
         drink-APPL-PASS-FV
         'be drunk for'

    (c) ng'w-**w**-el-a
         (*drink-PASS-APPL-FV)
         for be drunk'

---

[5]Abbreviations adapted from Leipzig abbreviations rules: APPL= applicative, PASS= passive), REC=(reciprocal, SIMT=simultaneous), STAT= stative, CAUS= causative, INVERS= inversive and REP Ŧ =repetitive morph, OM= object maker, FV= final vowel

(d) ng'w-el-anij-a
    drink-APPL-SIMT-FV
    'drink for simultaneously'

(e) ng'w-el-anij-iw-a
    drink-APPL-SIMT-PASS-FV
    'be drunk for simultaneously'

(f) ng'w-el-w-anij-iw-a
    drink-APPL-PASS-SIMT-PASS-FV
    'be drunk for simultaneously'

5   (a) pe-j-a
    run-CAUS-FV
    'make to run'

(b) pe-ge-j-a
    run-APPL-CAAUS-FC
    'make to run for'

(c) pe-ge-j-iw-a
    run-APPL-CAUS-PASS-FV
    'be made to run for'

(d) pe-j-eg-iw-FV
    run-CAUS-APPL-PASS-FV
    'be made to run for'

6   (a) gem-ej-a
    test-APPL-FV
    'test for'

(b) gem-el-ej-a
    test-APPL-APPL-FV
    'be tested for'

(c) gem-ej-iw-a
    test-APPL-PASS-FV
    'be tested for'

(d) gem-eg-ej-a
     test-APPL-APPL-FV
     'test with something for'

In 4 (a) data, we see an applicative {-el-} morph is attached to the root [ng'w-] 'drink' which forms [ng'w-el-a]'drink for'. Then the applicative morph is followed by passive morph in E$_{4.830}$ (b) which forms [ng'w-el-w-a] 'be drunk for'. The presence of applicative has triggered also the ordering of simultaneous {-anij-} morph [ng'w-el-anij-a] 'drink simultaneously for' in 5 (d).

Therefore, the discussed above allomorphs which trigger the ordering of other allomorphs show that the most powerful morph which allows many allomorphs to line up is causative morph {-ish-}, {-y-} and {-j-}. Additionally, the repetitive {-aguɫ-} also triggers a lot of allomorphs to be ordered as we have shown above.

Therefore, it can be said that applicative {-el-} morph has triggered the ordering of, passive, simultaneous morphs and not the vice versa. Additionally, it can be said that the applicative morph {-el-} has created environment for other morphs to line up, though does not mean that the absence of applicative morph (in some contexts) other morphs like passive cannot line up. They can line up in the form of *gemiwa* 'be tested' instead of *gemejiwa* 'be tested for'.
In 5 (e) applicative {-el-}and passive {-w-/iw-} morphs have been attached to the root [ng'w-]'drink' which forms [ng'w-el-wa-] 'be drunk for' e.g some water is drunk for Juma. In 5 (f) shows that there are two passive morphs ordered together with appl and simultaneous morphs which forms [ng′w-el-w-anij-iw-a] structure. This form is current but rarely used. In 5 data we see that applicative {-ge-} has not triggered the ordering of causative {-j-} morph but it is the causative {-j-] morph which has triggered the ordering of applicative morph.
In 6 data we see that applicative {-ge-} has not triggered the ordering of causative {-j-} morph but it is the causative {-j-] morph which has triggered the ordering of applicative morph. In 6 (c) we can note the three morphs ordered together as in [stem (pel-)-applicative (-ge-), causative (-j-) and final vowel (a). This gives *pegejiwa* 'be made to run with'. In this structure, the trigger for

morph ordering succession is the *phonotactic order* in which they are arranged. In other words, the preceding morph creates an environment for the proceeding morph to be ordered and not the vice versa. In 6 (d) the data show that changing position of applicative {-ge-} and causative {-j-} is impossible in Kisukuma because it houses non-activated structure and meaning.

In 7 (a) data it can be seen that an applicative {-ej-} triggers the ordering of passive {-iw-} in *gem-ej-iw-a* and also allows the ordering of applicative {-eg-} morph in 7 (d) data which forms *gem-a-a* structure but not an applicative {-el-} like in *gem-el-ej-a of which seems not being activated by the native Sukuma speakers pertaining to verbal morphology.

Repetitive Morph — the Trigger

This is the way in which repetitive morph acts as the vehicle for ordering other morphs Repetitive morph creates environments for feeding other morphs to be ordered together in a verb. As we noted in table 4.8 above, Kisukuma has three forms of simultaneous viz {-agul}, {-agan-} and {-an-}. However, the ordering of one of these morphs to the verbal root triggers the appearance of other morphs to be ordered together. Hence, they act as ordering factor for morph arrangement. This can be shown in 8-10 below;

8   (a)   lim-agul-a
                 dig-REPŦ-FV
                 'dig many times'

     (b)   lim-aguł-j-a
                 dig REPŦ-CAUS-FV
                 'make to dig many times'

       (c)   lim agul-w-a
                 dig- REPŦ-PASS-FV
                 'be dug many times'

         (d)   lim agul-il-a
                 dig-REPŦ-APPL-FV
                 'dig for many times'

           (e)   lim-aguł-j-iw-a
                 dig- REPŦ-CAUS-PASS-F
                 'be made to dig many times'

(f) puul-aguɬ-gɪ-j-a
   grind- REPƬ-APPL-CAUS-FV
   'make to grind may times for'

(g) puul-aguɬ-gɪ-j-iw-a
   grind-REPƬ-APPL-CAUS-PASS-FV
   'be made to grind for many times'

10   (a) yomb-agan-a
   talk-REPƬ-FV
   'talk frequently'

(b) yomb-agan-il-a
   talk-REPƬ-APPL-FV
   'talk repeatedly on behalf of sb

(c) yomb-agan-ij-a
   talk-REPƬ-APPL-FV
   'talk repeatedly for'

(d) yomb-agan-ij-iw-a
   talk-REPƬ-APPL-PASS-FV
   'be talked about frequently'

11 (a) duk-an-a
   abuse-REPƬ-FV
   'abuse frequently'

(b) duk-an-il-a
   abuse- REPƬ-APPL-FV
   'abuse many times for/on sb'

(c) duk-an-il-w-a
   abuse-REPƬ-APPL-PASS-FV
   'be abused many times for/on sb'

(d) *duk-an-w-il-a
   abuse- REPƬ-PASS-APPL-FV
   (*'be abused many times for/on sb')

In 8 data, we see the repetitive morph {-agul-} which is attached to the root [lim-] 'dig', has triggered either passive morph, {-w-,-iw-}in [lim-ɨ-p], causative {-j-}in [lim-ɨ-c], applicative {-l-}morph in [lim-ɨ-α]. However, it is important to note that, the applicative {-gɪ-} morph in 8 (f) [puul-agu-gɪ-j-a] 'make to grind repeatedly for' and forms [puul-ɨ-α-c] structure, is triggered by the proceeding causative {-j-}, as we noted in 8 above.

In 9 data we can see the morph ordering in [yomb-a] 'talk' in which repetitive {-agan-}, [yomb-ɨ (repetitive), applicative {-il-}, [yomb-ɨ (repetitive)-α (applicative)], causative {-ij-}, [yomb-ɨ- (repetitive), -c-(causative) and passive {-iw, -w-} [yomb-ɨ (repetitive)-α(applicative)-p (passive)] morphs appear. This shows that the ordering of applicative, causative, and passive form in succession is triggered by repetitive morph and not otherwise. Example 10 shows that the ordering of repetitive {-an-}, applicative {-il-}and passive {-w-} is attributed each morph in succession and not the vice versa. In other words, the structure like [duk-ɨ-α] in [duk-an-il-a] 'abuse frequently for' and [duk-ɨ-α-p] in [duk-an-il-w-a]'be abused frequently for' shows that such ordering is triggered by environment it is found.

Passive Morph — the Trigger

A passive morph triggers other morphs in a verb to be ordered with it in a given order. Kisukuma has three forms of passive morphs: {-(ɪ) w-}, {-v-} and {-ng'w-}. It must be noted that, most of these morphs occur in free variations as in *lemba* 'cheat' to either *lembiwa* 'be cheated' or *lemva* 'be cheated'. Here the passive {-v-} and {-iw-} are distribution complementary. However, in the system of morph ordering, not all morphs can rigger others to be ordered despite the fact that they can be ordered interchangeably. Consider the following ordering to see how passive morphs may trigger the ordering of simultaneous morphs and not the vice versa in 11-13 below:

> 11 (a) li-ng'w-a
>   dig-PASS-FV
>   'be dug'
>
>   (b)   li-ng'w-anij- a
>   dig-PASS-SIMT-FV
>   'be dug simultaneously'

(c)   *li- anij- ng'w-a
      dig-SIMT-PASS-FV
      'Simultaneously be dug'

12 (a)   tul-w-a
      beat-PASS-FV
      be beaten'

(b)   tul-anij-iw-a
    beat-PASS-SIMT-PASS-FV
    'be beaten simultaneously'

(c)   tul-w-anij-a
    beat-PASS-SIMT-FV
    'be beaten simultaneously'

(d)   tul-w-anij-iw-a
    beat-PASS-SIMT-PASS-FV
    'be beaten simultaneously'

13 (a) ham-v-a
    plant-PASS-FV
    'be planted'

(b) ham-v-anij-a
    plant-PASS-SIMT-FV
    'be planted simultaneously'

(c) ham-v-anij-iw-a
    plant-PASS-SIMT-PASS-FV
    'be planted simultaneously'

In 11 (a) data, we see the passive {-ng′w-} morph is attached to the root [lim-] 'dig' which forms [li-ng′w-a]'be dug'. This form of passive has triggered the ordering of simultaneous {-anij-} as in 11 (b) which forms [li-ng′w-anij-a] 'be dug simultaneously' and not the vice versa as in $E_{4.86}$ (c) structure which is ungrammatical. This means that simultaneous morph cannot allow passive {-ng'w-} to line up together.

In 12 (a) we see the passive {-w-} which is attached to the verb *tula* 'beat' which forms [tul-w-a] 'be beaten'. In 12 (b-c) shows that simultaneous morph {-anij-} has allowed the passive morph {-iw-} to line up and the passive morph allows the simultaneous morph {-anij-} to line up. In 12 (d) we see that the passive morph has occurred twice though does not affects the meaning of the derived verb. Generally, it can be said that, passive morph can influence each other with simultaneous morph in this language.

The same phenomenon is shown in 13 (a) where the passive {-v-} is attached to the verb [hamba]'plant' which forms [ham-v-a] which means 'be planted'. This has triggered also the ordering of simultaneous morph in [ham-v-anij-a] 'be planted simultaneously' and not the vice versa as in *[ham- anij -v-a]. In 13 (c) we observe the ordering of passive {-v-}, simultaneous {-anij-} and passive {-iw-} morphs, their ordering is ordered in succession, this means that the passive {-v-} is ordered, then followed by {-anij-} morph and the second passive {-ɪw-} respectively. It is important to note that such structure is permissible in Kisukuma and it is used by the native speakers of the language.

Causative Morph ▬ the Trigger

The term 'influence' here is used to mean 'cause' or 'trigger'. Therefore, the influence of causative is the way causative morphs cause or trigger the ordering of other morphs. As we have identified elsewhere in this work, causative morph in Kisukuma includes {-ish-}, {-j-}, {-y-}, {-ch-} and {-ny-}. These causative allomorphs co-occur with other verbal morphs of which the causative create environment for their ordering as in it is shown in 14-15 below:

14. (a)   l-ish-a
         eat-CAUS-FV
         'make to eat'

   (b)   l-ish-iw-a
         eat-CAUS-PASS-FV
         'be made to eat'

   (c) l-ish-ij-a
       eat-CAUS-PASS-FV
       'make to eat for'

(d) l-ish-ij-iw-a
   eat-CAUS-APPL-PASS-FV
   'be made to eat for

(e) l-ish-ɪg-ij-a
   eat-CAUS-APPL-APPL-FV
   'make to eat for by using something'

(f) l-ish-ɪg-ij-iw-a
   eat-CAUS-APPL-APPL-PASS-FV
   'be made to eat for by using something'

15 (a) se-ch-a
   laugh-CAUS-FV
   'cause to laugh'

(b) se-ch-iw-a
   laugh-CAUS-PASS-FV
   'be made to laugh'

(c) *se-sh-a
   laugh-CAUS-FV
   (*'make to laugh')

(d) *se-ch-ij-iw-a
   laugh-CAUS-APPL-PASS-FV
   (*'be made to laugh for')

(e) *se-ch-ɪg-ij-a
   laugh-CAUS-APPL-APPL-FV
   'make to laugh for because of something'

In 14 data, we see four morph ordering   in the verb *lya* 'eat' of which are ordered after causative morph {-ish-}. Here it can be seen that the causative {-ish-} morph is attached to the root [l-] of which forms *l-ish-a* 'make to eat', then is ordered either with passive [li-sh-iw-a] 'be made to eat' or applicative *l-ish-ij-a* 'make to eat for or with'. Thereafter, the bimorphs (two morphs) (applicative and passive) are ordered together which forms *lishijiwa* 'be made to eat for or

with' and not the vice versa. The causative in this environment has made the two morphs to line up, that is with ought causative morph the two morphs cannot line up and if they do, the structure can either change totally its meaning or become ill formed structure. Moreover, the causative morph has made an applicative morph {-ɪg-} to line up, without causative, such morph cannot line up as in: [*l-ish-ɪg-a] or [l-ish-ij-gɪ-a] respectively in which does not bring sense.

In 15 data we see the causative {-ch-} is attached to the root [se-]'laugh' which forms *secha* 'make to laugh'. Then, the causative {-ch-} has the power which triggers the ordering of passive {-iw-} morph in 15 (b) as in [se-ch-iw-a] 'be made to laugh'. This is due to the phonotactic of the language on how it is and it does.

According to our data, the causative {-sh-} in Kisukuma has a power on other morphs like applicative and passive morphs to line up together. Verbs like *shoka* 'turn back/trurnable can be attached to causative morph {-sh-} and this morph influences the attachment of other morphs. It must be noted that the verb shoka has {-k-} as a stative morph, though it appears with no trigger morph. This can be justified using the data in 16 below:

16 (a) sho-sh-a
      back-CAUS-FV
      'make to turn back'

  (b) sho-sh-ek-a
      back-CAUS-STAT-FV
      'turn able '

  (c) sho-sh-iw-a
      back-CAUS-PASS-FV
      'be made to turn back'

  (d) sho-k-ej-a
      back-STAT-APPL-FV
      'return (back) for'

  (e) sho-sh-ej-a
      back-CAUS-APPL-FV
      'make to turn back for'

(f) sho-sh-ej-iw-a
     back-CAUS-APPL-PASS-FV
     'be made to turn back (for) with something'.

In 16 data we observe that the causative {-sh-} is attached to the root [shok-] 'turn back/trurnable' which forms *shosha* 'cause to turn back'. It is very interesting to note that the verb shoka probably has lost its root, since it cannot be *sho-*; also, the verb *shoka* is made up of (sho-, root, and {-k-}, stative. In 16, (b) shows that, the causative morph {-sh-} creates an environment for the stative morph {-ek-} to line up and not the vice versa. This gives the structure of: sho-(root), {-sh-}, (causative), {-ek-} (stative), -a (final vowel) hence *shosheka* which means 'turn able'. It is shown that the meaning which is housed from *shosheka* breaks the power of causative sense/meaning though morphologically the causative has the power in which stative should be made to line up.

The causative {-sh-} has the power which triggers the ordering of passive {-iw-} morph in $E_{4.78}$ (c) which makes the structure of sho-(root), {-sh-}(causative), {-iw-}(passive), -a final vowel) as in *shoshiwa* 'be made to turn back'. In 16 (d) shows that the stative {-k-} has made applicative {-ej-} to be ordered together as in *shokeja* 'return back for'. This shows that without stative morph {-k-}, applicative morph {-ej-} cannot line up. In 16 (e), we see that the causative {-sh-} has made applicative {-ej-} to be ordered together as in *shosheja* 'make to turn back for'. Also, in 16 (f), the causative {-sh-} proceeds applicative morph {-ej-} and passive morph {-iw-} as in *shoshejiwa* 'be made to turn back (for) with something'.

Moreover, the causative {-y-}, {-ny-} and {-j-} have different environments that trigger the ordering of other morphs in Kisukuma language. Consider the following ordering structure in verbs like [lil-a] 'cry', [bhit-a] 'pass', [bhut-a] 'cut' and [fum-a] 'get out' as in 17-19 below:

17 (a) li -j-a
       cry-CAUS-FV
       'make to cry'

   (b) li-j-iw-a
        cry-CAUS-PASS-FV
        'be made to cry'

(c) li-gɪ-j-iw-a
cry-APPL-CAUS-PASS-FV
'be made to cry for/with'

(d) *li-j-ɪg-iw-a
cry-CAUS-APPL-PASS-FV
'cause to cry by for'

18 (a) bhit-y-a
pass-CAUS-FV
'make to pass'

(b) bhit-y-iw-a
pass-CAUS-PASS-FV
'be made to pass'

(c) *bhit-y-ij-a
pass-CAUS-APPL-FV
'make to pass for'

(d) *bhit-y-ig-ij-a
pass-CAUS-APPL-APPL-FV
'make to pass for by using something

19	(a)	bhut-a	>	bhut-y-agu-j-a
		cut-FV		cut-CAUA-REPŦ-CAUS-FV
		'cut'		'make to cut repeatedly'
	(b)	tul-a	>	tu -j-agul-j-a
		beat-FV		beat-cut-CAUA-REPŦ-CAUS-FV
		'beat'		'make to beat many times'
	(c)	fum-a	>	fu-ny-iw-a
		get out-FV		get-CAUS-PASS-FV
		'get out'		'be made to get out'

From 17 data we can see the morph ordering in *lila* 'cry' and [bhita] 'pass' in which the causative {-j-} and {-y-} are concerned. In 18 (a), the causative {-j-}

morph is attached to the root which forms [li-j-a]'cause to cry'. It is also followered by passive {-iw-} in 18 (b) which forms *l-ij-iw-a'* be made to cry'. In 18 (c) we see the causative and passive proceeds applicative {-gi-} as in *li-gi-j-iw-a* 'be made to cry for' this is different from 17, thus the structure in 18 (d) [li-j-ig-iw-a] seems not in use currently. In 18 (a) ,the causative {-y-} allows only passive morph to be ordered with as in *bhityiwa* 'be made to pass'. But all other morph ordering forms as we observe in 18 (c-d) are not activated, thus are ungrammatical in the current use.

In 19 (a) we see the three morphs viz causative {-y-}, {-ny-}, repetitive {-agul-} and causative {-j-} and passive {-iw-} are being ordered together. The causative morph {-y-} is ordered first followed by repetitive {-agu̶l-} then followed by causative morph {-j-} this form [bhut-y-agu̶-j-a] 'make to cut repeatedly'.

When repetitive {-agul-} follows causative {-j-}, in which the final [l] consonant of the repetitive {-agu**l**} is dropped and causative {-j-} is ordered in that position. In 19 (b) we see that the causative {-j-} is attached to the root of the verb [tula] 'beat' and forms [tuja] 'make to beat' and then followed by repetitive {-agul-}, then followed by causative {-ij-}, this form *tujaguja* 'make to beat many times'. In this ordering, the causative {-j-} in the form {-aguj-} is repetitivized causative because its ordering depends on repetitive morph. In 19 (c) it is seen that the causative {-ny-} morphs triggers the ordering of passive in *funyiwa* 'be made to get out' and not the vice versa. The same morph triggers the ordering of repetitive and causative respectively.

Reciprocal Morph ▬ the Neutral

We noted in table 1 above that, Kisukuma have two forms of reciprocal allomorphs viz {-i-} and {-iy-}. These morphs influence other morphs like causative, applicative and others to be ordered when they precede them. It must be noted that such influences are morphological/templatic in the form of reciprocal-causative-applicative or reciprocal-causative-applicative- applicative. This means that such ordering is not influenced by either syntactic or phonological factor but morphological parcel. Consider the following data as in 20-21 below:

20 (a)   gw-ish-a
             fall-CAUS-FV
             'cause to fall'

    (b)   i-gw-ish-i
          REC-fall-CAUS-FV
          'make to fall each other'

    (c)   i-gw-ish-ij-i
          REC-fall-APPL-CAUS-FV
          'make to fall for each other'

    (d)   i-gw-ish-ig-ij-i
          REC-fall-CAUS-APPL-APPL-OM
          'make to fall for each other using sth'

21 (a) ibh-y-a
         steal-CAUS-FV
         'cause to steal'

    (b)   iy-ibh-y-e
          REC-steal-CAUS-FV
          'cause to steal oneself'

    (c)   iy-ibh-y-i
             REC-steal-CAUS-OM
             'make to steal each other'

    (d)   iy-ibh-ij-i
             REC-steal-APPL-OM
             'make to steal for each other'

    (e)   iy-ibh-ɪg-ij-i
          REC-steal-APPL-APPL-OM
          'make to steal for each other by using sth'.

In 20 (a) data, we see the reciprocal prefix {-i-} co-occurs together with causative {-ish-} morph, [i-gw-ish-i] 'make to fall each other' in 20 (b) and applicative {-ij-} morph *i-gw-ish-ij-i* 'make to fall for each other'. In 20 (d) data it is seen that an applicative {-gɪ-} morph has been ordered together with three

morphs as in *i-gw-ish-ɪg-ij-i* 'make to fall each other for (with something)'. It must be noted that the reciprocal {-i-} has not triggered the ordering of causative {-ish-} and the two applicative {-ɪg-} or {-ij-}. This is because even if it could not be the presence of reciprocal {-i-} (cf 20) or {-iy-} 21), the causative and two applicative morphs can be ordered together as in *kwigwishigija* 'to make something to fall for each other by using something'. This is because of normal derivational rules in Kisukuma. The ordering of reciprocal-root-applicative-applicative-fv happens because of each morph triggers the next morph to be ordered and not the vice verbs.

Conclusions

The paper has described new approach in pertinent to factors triggering morph ordering in Bantu languages and Kisukuma in particular. It must be noted that what triggers morph lining up is nothing but the nature of morph themselves. As a matter of facts, such morph/ stratum has a power over either proceeding or preceding morph. Let us evidence data from Kiswahili language as it is shown in 22 below:

22.   (a)   I-ta-ku-tosh-el-ez-a
             9SM- FT-INF-you be enough -APPL-CAUS-FV
             This will be sufficient for you
               (Ngonyani, 2016:61)

      (b)   U-na- ni -pote-z-e-a mda w-angu
             You-PR-me- be.lost-CAUS-APPL-3.time 3-my
             'you have wasted my time'
             (Ngonyani, 2016:63)

The data in 22 (a) shows that applicative must be ordered before causative morph and not the vice versa. In 22 (b) it is shown that the causative morph has made applicative morph to be ordered. That is to say the factor that has made either applicative-causative or causative-applicative structure is not the shape of the whole structure (APPL-CAUS/CAUS-APPL) as it is alleged by (Hyman 2002, 2003) following pan-Bantu default principle (CARP). Therefore, in 22 (a) applicative is the factor while in 22 (b) causative is the factor. Hence a morph is a factor for affix ordering in Bantu verbal ordering and other languages in general.

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Riwaya ya *Babu Alipofufuka* na Utandawazi Nchini Tanzania

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Ikisiri

Kwa kawaida, wanafasihi wanatumia mbinu za kisanii kuelezea masuala tofauti tofauti yanayosawiri hali halisi katika jamii zao. Baadhi ya masuala yanayoelezwa ni pamoja na athari za utandawazi katika nchi za dunia ya tatu. Makala hii inajaribu kuelezea mchango wa fasihi ya Kiswahili katika kujadili athari za utandawazi nchini Tanzania katika kipindi cha takribani miongo mitatu ya uwekezaji na mfumo wa soko huria. Kwa kurejelea riwaya ya *Babu Alipofufuka* ya Said, A. Mohamed (2001), makala inatalii hali halisi ya nchi za Afrika Mashariki na kwingineko barani Afrika katika kipindi hiki ambapo hali ya uchumi, siasa na utamaduni, kwa kiasi kikubwa, inadhibitiwa na ubepari na mataifa yaliyoendelea. Aidha, makala hii inadokeza hali halisi ya utandawazi, mwelekeo na matokeo ya Tanzania ya sasa na ijayo. Data za makala hii zimepatikana katika riwaya ya *Babu Alipofufuka* kwa mbinu ya upitiaji nyaraka. Nadharia ya Uhalisia imetumika katika uchambuzi na mjadala wa data. Makala inahitimisha kwamba, kadri mataifa ya kibepari yanavyozidi kuuimarisha utandawazi, ndivyo uchumi katika nchi za ulimwengu tatu unavyozidi kudhoofika ili kutimiza maslahi yao.

Utangulizi

Said Ahmed Mohamed alizaliwa (1947) Unguja huko Zanzibar. Mohamed alisoma shahada yake ya kwanza na uzamili katika Chuo Kikuu cha Dar er Salaam, na baadaye masomo ya uzamivu katika Chuo Kikuu cha Leipzing nchini Ujerumani. Aidha, amewahi kufundisha shule za upili na vyuo mbalimbali nchini Tanzania. Baadaye alihamia Ujerumani akitokea Chuo cha Osaka nchini Japani alikokuwa akifundisha masomo ya kigeni. Katika miaka ya 1960 alishinda shindano la Idhaa ya Kiswahili ya BBC ya uandishi wa hadithi fupi za Kiswahili. Miaka ya 1960 aliandika vitabu vya misemo kama vile *Vito vya Hekima*, *Methali na Misemo ya Mshangao* na *Misemo, Milio na Tashibiha*. Pia, aliandika riwaya ya *Asali Chungu*, *Dunia Mti Mkavu*, *Utengano* na diwani ya *Sikate Tamaa*. Mwaka 1980 aliandika mkusanyiko wa mashairi unaoitwa *Kina cha Mashairi* na hadithi fupi iliyoitwa *Si Shetani si Wazimu*. Miaka ya 1990 alichapisha riwaya za *Kiza Katika Nuru* na *Tata za Asumini,* pamoja na tamthiliya za *Pungwa, Amezidi na Kivuli Kinaishi.* Pia, ameandika tahakiki na nadharia kama vile *Mwongozo wa Kilio cha Haki,* kisha, kitabu cha *Mbinu za Nathari ya Kiswahili.* Miaka ya 2000 ameandika tamthilia ya *Kitumbua Kimeingia Mchanga,* pamoja na makala mbalimbali kuhusu ya lugha ya Kiswahili, isimu, fasihi na utamaduni wake katika majarida tofauti tofauti hapa duniani.

Riwaya ya *Babu Alipofufuka* imeandikwa mwaka 2001 kipindi ambacho jamii za Kiafrika na dunia kwa ujumla, imeshuhudia maendeleo makubwa ya sayansi na teknelojia katika mawasiliano, sera za uchumi huria na mwingiliano mkubwa wa tamaduni, harakati zinazoongozwa na mataifa ya kibepali ya nchi za Magharibi na Marekani. Kwa kiasi kikubwa, maendeleo hayo yamebadili mkondo wa uandishi wa kazi za kifasihi kutokana na matatizo yanayozikumba nchi za ulimwengu wa tatu. Riwaya hii inaangalia nyuma nyakati za historia zilizopita za nchi zinazoendelea barani Afrika, na kuweka wazi matatizo yanayozikabiri baada ya Ukoloni, ambayo yameshuhudiwa katika nyanja zote za kijamii.

Mohamed ametumia sanaa ya aina yake katika kuijenga riwaya ya *Babu Alipofufuka* kifani na kimaudhui. Kupitia mhusika K, kiongozi wa serikali aliyerithi madaraka baada ya kuondoka wengine, alilaumiwa kwa kuiga mambo ya kigeni yasiyo na tija, kwa kuendesha nchi kwa kufuata mfumo uliojaa usaliti, ufisadi, ubadhilifu wa mali ya umma, ubinafsi na kutojali rasilimali na maslahi

ya umma. Kimsingi, riwaya hii inaweka wazi athari za utandawazi katika uchumi na utamaduni wa Mwafrika, pamoja na mipango ya nchi za kibeberu inavyoziathiri nchi za dunia ya tatu.

Utandawazi Katika Fasihi ya Kiswahili

Utandawazi ni dhana inayolenga kupunguza na hata kuondoa mamlaka ya dola katika nchi kwa kuzidisha mamlaka ya mashirika ya kimataifa ili kudhibiti uwezo wa mashirika ya kitaifa (Sullivan, 1994 na Chachage, 2003). Pia, utandawazi una dhamira ya kuondoa vikwazo vya kijiografia na kisiasa ili kuruhusu mtiririko huru wa nguvu kazi baina ya mataifa. Kwa upande mwingine, utandawazi ni dhana inayotumiwa kuelezea mikabala ya kiutamaduni, kiuchumi, kielimu na kisiasa inayosisitiza mahusiano yanayokiuka na kuvuka mipaka ya taifa moja na jingine; na husambazwa kupitia itikadi, teknolojia na lugha (Mwaro, 2002 na Bhalla, 2006). Kwa msingi huo, utandawazi unaweza kuchunguzwa kupitia kazi za kifasihi.

Kulingana na Khayesi (1989), lugha ndicho chombo muhimu zaidi katika usambazaji wa utamaduni na kupimia maendeleo na mabadiliko yanayojitokeza katika jamii. Aidha, hutumiwa kusambaza utamaduni kutoka sehemu moja hadi nyingine kwa kutumia lugha. Hapa ikumbukwe kwamba, jamii za Kiafrika zina utamaduni wake, pamoja na masuala mbalimbali yanayoendelea katika maisha kila siku ya jamii. Katika makala hii, masuala yote yanayoendelea katika maisha kila siku ya jamii yametumiwa kama msingi wa kupima nguvu na mtiririko wa harakati za jamii za Kiafrika jinsi zilivyosawiriwa katika riwaya ya *Babu Alipofufuka* katika kipindi hiki cha utandawazi.

Uchambuzi na mjadala wa data katika makala hii umeongozwa na nadharia ya Uhalisia. Uhalisia hutumiwa kuelezea tapo la kifasihi ambalo huzichukuliwa kazi za kifasihi kama zinaakisi sifa za kimsingi zinazohusishwa na uhalisi (Abrams, 1999 na Selden, 2005). Kwa kiasi kikubwa, kazi zinaangaliwa kama za kihalisia, zinatarajiwa kuwa kama akisiko la hali halisi ya maisha katika jamii inayohusika. Uhalisia husisitiza uwasilishaji wa maisha ya jamii kwa uaminifu na usahihi mkubwa (Wamitila, 2002). Nadharia hii imedhihirisha hali halisi kuhusu hali ya utandawazi na madhara yake katika nchi za ulimwengu wa tatu. Kwa kufanya hivyo, msisitizo mkubwa uliwekwa kwenye ukweli uliopo katika jamii za Afrika, hasa ukichunguza athari zake katika dhamira zilizobainishwa katika makala hii.

Hali ya Utandawazi Nchini

Utawandazi ni miongoni mwa mbinu mpya zinazotumiwa na mataifa ya kibepari kuendelea kuzitawala nchi za dunia ya tatu katika nyanja zote za kijamii. Mbinu hii inayawezesha mataifa ya ulimwengu wa kwanza kuendelea kujipatia kwa urahisi mahitaji ya viwanda vyao kama vile malighafi, masoko kwa ajili ya bidhaa zao, maeneo ya uwekezaji na nguvu-kazi rahisi ya uzalishaji (Amatubi, 2002). Wataalamu wa masuala ya kimaendeleo wanadai kwamba, utandawazi ni mfumo wa kuifanya dunia kuwa kijiji kimoja. Njia hii huikaribisha na kuihalalisha mifumo ya kiuchumi, kiutamaduni, kijamii na kiteknolojia ya nchi za kibepari kuendelea kutamalaki katika nchi zinazoendelea (Ryanga, 2002). Utandawazi ni njia mojawapo ya kuimarisha mfumo wa kibepari duniani. Mohamed ameyachambua mambo hayo kwa kutalii athari za mifumo ya kiulimwengu inavyodidimiza maendeleo ya katika nchi zinazoendelea, kama anavyoeleza:

> *Utamaduni mpya aliufuatia huko. Utamaduni ulioambatana na ufunguzi wa milango katika kila kitu. Hata heshima na utu wake au ile heshima ya nafsi yake isiyo nafsi tena. Na hayo si mafanikio madogo kwake (Mohamed, 2001: 10).*

Nukuu hii inaonesha namna jamii ilivyoupokea utandawazi wa pupa bila kuchuja ili kupata maslahi yenye tija kwa manufaa ya taifa. Mataifa ya kibepari hutumia mbinu mbalimbali kwa manufaa ya kufanikisha lengo la kunyonya uchumi wa nchi zinazoendelea kwa mbinu mbalimbali, ikiwa ni pamoja na kutoa misaada ya kijeshi, kiteknolojia, taasisi za kifedha, likiwamo shirika la Fedha la Dunia na Benki ya Dunia. Mataifa hayo hulazimika kutoka nje ya mipaka yao ili kujiimarisha kimasoko na kimalighafi (Little, 1996). Pia, hutumia mbinu za utengenezaji wa viongozi vibaraka wanaosimamia utekelezaji wa sera zao kwa maslahi ya nchi za kibepari.

Mohamed ameonesha jinsi mataifa ya kipebari yanavyotumia mbinu za hali ya juu kuhakikisha maslahi yao yanatimizwa, ukiwamo Ukoloni Mamboleo ambao una uwezo wa kuwa katika sura mbalimbali ambazo zinaweza kuonekana kama msaada kwa Waafrika. Mabepari hujifanya wema kwa kutoa misaada na hata

kuchangia shughuli za maendeleo huku wakitoa masharti magumu ya utekelezaji wa mikopo watoayo (Njihia, 2005). Hali hii huyafanya mataifa ya kibepari kunyakua kila sekta ya kiuchumi katika nchi za dunia ya tatu.

Hali ya Uwekezaji Nchini

Uwekezaji ni mojawapo ya matokeo ya ubeberu ambao ni ubepari uliokomaa na kuvuka mipaka ya nchi yake. Uwekezaji ni hali ya kutumia fedha au mali zaidi katika biashara kwa lengo la kuzalisha zaidi (TUKI, 2004). Uwekezaji katika nchi za Kiafrika unafanywa bila kuzingatia maslahi ya wananchi na taifa. Hakuna faida yoyote ya wazi inayopatikana katika uwekezaji kulingana na udhaifu wa mikataba inayosiniwa na viongozi wasio waadilifu katika wa mataifa ya dunia ya tatu. Mara nyingi nchi hizo zimeishia kupata faida ndogo na wananchi wake kunyanyaswa na kudhalilishwa katika mataifa yao.

Kuhusu soko huria na misaada ya mikopo kutoka katika nchi za kibepari, mwandishi amejadili jinsi unavyozidi kuathiri nchi za ulimwengu wa tatu. Pia, anaonesha kwamba, lengo lao si kuzinufaisha nchi zinazoendelea, bali kuzifanya nchi hizo kuwa jalala la bidhaa hafifu ambazo kwao hazifai. Kwa bahati mbaya, bidhaa mbovu ndio chanzo cha kuzorota kwa viwanda vya ndani; na viongozi wamekosa ujasiri na nguvu ya kupambana na kukemea jitihada na hujuma za kibepari (Bhalla, 2006). Mwandishi ameonesha jinsi uwekezaji katika uchimbaji wa madini usivyoyanufaisha mataifa yanayoendelea kutokana na uwiano mbovu wa mgawanyo wa mapato yanayotokana na rasilimali hiyo, kama anavyoeleza:

> *Unachimba nini? Na yeye hujibu dhahabu, almasi na*
> *..... wenyeji bila shaka hucheka na kuridhika na*
> *upumbavu wake (Mohamed, 2001: 14).*

Hali hii imeonekana wazi kwamba, nchi za Kiafrika hususani Tanzania ambako kuna makampuni makubwa ya uchimbaji wa madini kama vile Geita Gold Main Company na North Mara Main Company, serikali hupata asilimia ndogo sana ya mapato yanayotokana na uchimbaji huo, ingawa athari zake ni kubwa kwa upande wa mazingira, hasa uchafuzi wa vyanzo vya maji na hewa, uharibifu wa uoto wa asili, pamoja na kuwapo kwa mlipuko wa magonjwa. Kadhalika, katika maeneo hayo ya uwekezaji imeshuhudiwa migogoro mikubwa kati ya wachimbaji wadogo na wakubwa, ama kati ya wananchi na vyombo vya dola.

Jambo hilo husababisha vifo vya raia kutokana na ukiukwaji mkubwa wa haki za binadamu.

Kwa upande mwingine, wananchi wamashuhudia uwekezaji usio na tija, kwani baadhi ya wawekezaji huwekeza katika masuala ambayo ni chanzo cha kumomonyoa maadili ya taifa na utamaduni wa Mwafrika kwa ujumla. Mohamed anaeleza kwamba, upo uwekezaji usio na tija kwa wananchi na mataifa yanayoendelea. Kwa mfano, uwekezaji wa makasino huharibu utamaduni na kuchangia kumomonyoa maadili ya jamii na taifa, kama mwandishi anavyoeleza mradi wa FKK:

> *FKK ni mradi kama miradi mingine ambako watu*
> *huenda kustarehe, kula, kunywa, kuogelea, kucheza*
> *disko, kujianika juani, na kadhalika. Lakini katika*
> *mradi huu wa FKK watu watakaokuwa wanaingia*
> *watakuwa wamevua nguo (Mohamed, 2001: 44).*

Nukuu hii inakejeli uwekezaji usio na manufa kwa taifa ya Kiafrika na kwingineko katika mataifa yanayoendelea. Kwa mfano, badala kuwekeza katika elimu, afya ya jamii, viwanda na kilimo cha kisasa huwekeza katika makasino ambayo ni chanzo cha kummomonyoka kwa maadili na utamaduni wa Kiafrika kwa ujumla. Huu ni udhaifu unaojidhihirisha katika baadhi ya mataifa kutokana na kuwapo kwa sera mbovu zinazoruhusu uwekezaji usio na tija katika mataifa yanayoendelea. Aidha, uwekezaji katika mfumo wa uchumi huria haulengi kuzisaidia nchi changa, isipokuwa kuzinyonya rasilimali zao na kuendelea kuneemesha mataifa ya ulimwengu wa kwanza (Sullivan, 1994). Wananchi katika mataifa ya dunia ya tatu wamekuwa walaji wa bidhaa ambazo hawazizalishi, badala yake wanazalisha kile ambacho hawakitumii, kama Mohamed anavyoeleza:

> *Huu ndio utamaduni wetu waliokurithisheni,*
> *matumizi ya vitu si utengenezaji wake.*
> *Mmekulia kuona anasa, fahari na utumikizi*
> *wao (Mohamed, 2001: 113).*

Nukuu hii inaonesha namna jamii za Kiafrika zinavyoyapokea kwa mikono miwili mambo ya kigeni na kuyatumia bila kuyatathmini kwa kina. Matokeo yake, utambulisho na miiko ya kijamii imepotea na kudhoofika kabisa katika

baadhi ya jamii hapa nchini. Vijana hawana uzalendo wa kitaifa, hasa wa kutunza rasilimali zao, utamaduni, kuzienzi tunu na amali zilizomo kwa manufaa ya jamii na mataifa lao.

Makucha ya ubepari kupitia utandawazi hayaiishii tu katika uporaji wa madini, huenda mbali mpaka kwenye uporaji wa ardhi ya wenyeji. Kwa sasa suala la uporaji wa rasilimali ardhi limekuwa kama donda ndugu, kwani kila kukicha kunasikika malalamiko ya wananchi takribani katika sehemu mbalimbali za nchi na Afrika kwa ujumla. Wenyeji huondolewa kwa nguvu katika maeneo yao ya kuishi kwa kisingizio cha kupisha uwekezaji. Kwa bahati mbaya, wazawa hufukuzwa katika ardhi na makazi yao kwa kutumia nguvu ya vyombo vya dora vya mataifa yao. Katika baadhi ya maeneo huondolewa kwa nguvu kubwa bila fidia ama kuandaa sehemu mbadala ya kuishi, kama Mohamed anavyoeleza:

> Inasemekana Delpiero karibuni amemeza eneo
> zima la ardhi la pahala fulani tumboni mwake.
> Wavuvi waliposimama kidete kupuliza cheche zao
> za uchungu, K alikuja juu kuwaambia wastarehe
> neema zao (Mohamed, 2001: 13).

Hapa, mwandishi anaonesha jinsi wawekezaji wanavyomiliki ardhi katika nchi za Kiafrika, ingawa sheria haziwarusu kumiliki katika baadhi ya mataifa, Tanzania ikiwamo. Pia, anaonesha namna jitihada zinazofanywa na wazawa za kutetea rasilimali zilizopo zinavyopuuzwa na wawekezaji. Kama mwandishi alivyokwishaeleza kwamba, hata wavuvi waliposimama kidete kutetea rasilimali za taifa lao, hawakupata msaada wowote kutoka serikalini. Hivyo, ndivyo wawekezaji wa kigeni walivyo na nguvu zaidi kuliko wazawa na serikali zao. Sheria za nchi zipo, lakini zimenyamazishwa kabisa, hazina nguvu.

Kwa hiyo, mabepari na makampuni yao ya kibiashara hujipatia faida kwa kuwanyonya wafanyakazi kupitia mishahara midogo isiyolinganana na nguvu kazi wanayoitumia katika uzalishaji. Pia, wawekezaji hukwepa kulipa zilizowekwa na mamlaka za kiserikali. Kwa kufanya hivi, hupata mwanya wa kujitengenezea faida kubwa katika vitega uchumi vyao, huku serikali husika zikiendelea kupata hasara kwa kutonufaika kikamilifu kupitia rasilimali zilizopo katika jamii zinazohusika.

Hali ya Uongozi Nchini

Mohamed amejadili kwa kirefu masuala mbalimbali yanayohusu viongozi wa nchi za Kiafrika. Viongozi wamechorwa katika sura tofauti tofauti zinazohalisika kulingana na namna wanavyojipambanua, kwani wengi wao wamejaa usaliti, rushwa, ubinafsi, uchoyo, uchu wa madaraka na kutaka kutawala daima. Viongozi hawafanyi tathmini ubora na udhaifu wao katika kusimamia utekelezaji wa mipango ya maendeleo ya mataifa wanayoyaongoza. Viongozi wengi hupenda anasa, kuabudiwa, wamejaa majivuno, dharau, hawajiamaini na baadhi yao ni vibaraka wanaotumiwa na mbepari kunyonya uchumi wa nchi zao, kama Mohamed anavyoeleza:

> *Ni rahisi kudanganywa na kulaghaiwa na kuchotwa akili na mabepari kwa sababu ya vijisenti vidogo. Ni rahisi kukubali na kupanda juu ya mabega na kuchotwa akili …. hili kosa la dunia mliyonayo (Mohamed, 2001: 79).*

Dondoo hii inaonesha jinsi viongozi katika mataifa ya ulimwengu wa tatu wanavyorubuniwa kwa kupewa visenti vinavyowafanya wawe vibaraka wa mabepari. Kwa mfano, mhusika K, aliingia kwenye mikataba ya ulaghai na kuwadharau wananchi wake. Wageni walikuwa muhimu kuliko wananchi kwani walikuwa hazina ya uzoefu wa kufungua milango. Viongozi wa Kiafrika wapo mstari wa mbele kuhujumu uchumi wa mataifa yao. Matokeo yake hujitumbukiza katika mikataba isiyo na tija kwa wananchi na taifa ambayo ni hatari kwa maendeleo na uchumi wa nchi inayohusika.

Pia, viongozi wa Kiafrika wamesahau lengo la kuimarisha uchumi na misingi ya maendeleo ya nchi zao kwa kufuata katiba, utawala wa haki na sheria. Viongozi wengi wamekuwa vinara wa kusababisha migogoro katika nchi wanazoziongoza, na wakati wote wamekuwa katika wingu zito la fungate ya uhuru, huku wakipuuzia matatizo ya wananchi na harakati zao za kupigania maendeleo ya nchi (Mayega, 2006: 12). Jambo hili linapewa mkazo zaidi na Mohamed anavyoeleza:

> *Sahau…sahau…sahau…sahau ni ugonjwa mkubwa unaowapata faida wao kuendelea kukwea miti na kutaka kuruka juu kugusa mbingu bila ya mabawa. Sahau ya watu ambao hawakumbuki tena fedheha wala aibu na unyonge wa ufukara. Hawakumbuki*

hata kama wao ni watu tena. Na hivyo, wakati
wowote huo, tokea zamani, wao ni watu wakorofi.

Kwa upande mwingine, suala la rushwa limeoneshwa kuwa kikwazo kikubwa cha maendeleo. Taifa lolote likiathirika na kadhia hii, ni vigumu kujijengea uwezo wa kutoa huduma nzuri kwa wananchi wake. Mohamed amejadili suala hili kwa mawanda mapana, hasa namna viongozi wa umma wanavyokula na kuhalalisha rushwa. Kwa ujumla, mwandishi anabainisha namna viongozi wote, wakubwa na wadogo walioko serikalini na katika taasisi za umma na za watu binafsi wanavyopokea rushwa, kama Mohamed anavyoeleza:

> *Miyazawa aliyetoka kwao juzi juzi na kuwa mwenyeji*
> *kuliko wenyeji. Haonekani Na mtu yeyote kuwa Na*
> *kazi ya maana, ila ana sifa ya mkono wazi kugawa*
> *magari mabovu kwa maafisa wa forodha. Aidha,*
> *Askari hao walisimamisha daladala zilizokuwa*
> *zikivunja sheria ili wao wapate kuvunja sheria*
> *nyingine wakitumia lugha za kisasa (Mohamed,*
> *2001: 26).*

Nukuu hii inaonesha namna rushwa ilivyotamalaki katika jamii za Kiafrika. Hali hiyo inasababisha huduma za jamii na mipango ya maendeleo kuzorota. Kimsingi, rushwa huhalalisha mkondo wa haki na kuwa batili. Rushwa ni adui jamii na taofa kwa ujumla. Hapana shaka kuwa, rushwa hujenga chuki, dhuluma, matabaka na kuhalalisha ubatili kuwa halali.

Hali ya Utamaduni Nchini
Katika kuenzi asili, hakuna ustaarabu wowote duniani ambao kufikia sasa umejengwa juu ya misingi ya kuiga ustarabu wa watu wengine (Mihanjo, 2010). Kwa kawaida, desturi huanza kama tabia ya mtu au ya kundi na baadaye ikizoeleka huwa ndiyo namna halali ya mtu au watu kutenda. Kadri muda unavyopita, ndivyo mazingira ya jamii hubadilika huku baadhi ya mila na desturi zikionekana kupitwa na wakati (Mgogo, 2012). Mabadiliko hayo huifanya jamii kubuni mila na desturi zinazokwenda na wakati kulingana na mahitaji ya jamii.
Utamaduni ni jumla ya mambo yote yanayobuniwa na jamii ili kukidhi utashi wa maendeleo yake; na ni mwenendo wa maisha ya jamii, mtazamo wa mambo

na taratibu zao za kuendesha maisha zinazowatofautisha wao na jamii nyingine. Nguzo za utamaduni ni mila, desturi, lugha, michezo na historia yake. Utamaduni ndicho kitambulisho kikuu cha taifa lolote, na ni kielelezo cha utashi na uhai wa watu wake (Sengo, 1993). Mila na desturi ndizo huhalalisha matendo ya jamii. Jamii za Kiafrika hazina budi kujenga uzalendo wa dhati unaolenga kuuimarisha utamaduni wa taifa kwa kuwa ndiyo msingi wa ustaarabu wa raia wake.

Kwa muda mrefu Afrika ilikuwa na utamaduni wake wa kujivunia na inasemekana kuwa ndio kitovu cha ustaarabu, utu, heshima, ubinadamu tangu kale, lakini kutokana na mwingiliano unaosababishwa na ufunguzi wa milango na kiuchumi; utamaduni wa Mwafrika unaendelea kudhoofika kwa kasi katika baadhi ya sehemu. Leo hii, Waafrika wanadharau kabisa utu wao, heshima yao, miili yao, chakula chao, mila na desturi zao, kama Mohamed anavyoeleza kwamba:

> Ah! Tunafikia hadi kuona rangi zetu sio bora, nywele
> zetu hazifai tena kamwe! Kwenye sherehe wahudumu
> wakiruka hapa na pale miili yao ya kukoboa na
> kukwabua na nywele za maiti za singa na blondi
> (Mohamed, 2001: 34).

Dondoo hii inaonesha namna maadili ya jamii yanavyoendelea kumomonyoka kutokana na kuwapo kwa nguvu ya utamaduni wa jamii za Magharibi ya dunia. Kwa bahati mbaya, utamaduni wa jamii hizo unatazamwa katika ubora wa kiwakati. Kwa mfano, Mohamed anaonesha michezo ya kunajisiana na kulawitiana ilivyotamalaki katika jamii za Kiafrika. Kwa hakika michezo hiyo, si sehemu ya utamaduni wa Kiafrika. Di Livio hata alipofumaniwa akifanya mapenzi na mbwa wake, haikuwa chochote, hakujali. Huu ni utamaduni mbovu ambao hauvumiliki na haukubaliki hapa nchini na kwingineko barani Afrika.

Pia, suala la malezi ya watoto yanayofuata mkondo wa malezi ya Kimagharibi limezungumziwa kwa upana. Mfano mhusika K, hakuwa na muda wa kuwaangalia na kuwapatia malezi bora ya kifamilia watoto wake, Kidawa na Bamkubwa. Hali hiyo ilitokana na kutingwa na mchangayiko wa shughuli wa kujitafutia fedha. Kutokana na kuiga mitindo ya malezi ya Kimagharibi, Waafrika wengi barani Afrika hawapati muda wa kutosha wa kukaa na familia zao na kuwalea kwa kufuata misingi imara ya utamaduni wao unaozingatia heshima, utu, ushirikiano, upendo, adabu na utii katika jamii zao. Baadhi ya

wazazi huwatupa watoto wao katika shule za bweni kabla ya umri sahihi. Matokeo yake watoto wanachagua mitindo isiyo rafiki ya namna ya kuishi katika jamii zao.

Aidha, Waafrika wamefikia mahali kuona kila kitu kinachotoka katika mataifa ya Magharibi ni bora kuliko vya hapa Afrika. Kasumba hii imeonekana katika lugha, elimu, dini, vyakula na mavazi. Utamaduni wa Mwafrika unatazamwa katika udhaifu jambo ambalo si sahihi hata kidogo. Kwa mfano, lugha za kigeni kama ile ya Kiingereza, inatazamwa katika ubora kuliko lugha za asili zilizopo barani Afrika (Mwaro, 2002). Hali ya kuendelea kudharau utamaduni wa Kiafrika kama vile lugha, vyakula, mitindo ya mavazi, chakula na namna ya kuishi, huua jadi. Jambo hili ni hatari kwa ustawi na uendelevu wa jamii za Kiafrika. Kupuuza mila na desturi za asili kumesababisha kuongezeka kwa kasi ya kumomonyoka maadili ya kitaifa na Afrika kwa ujumla, kiasi kwamba, jamii imetumbukia katika magonjwa yanayotokana na kuendekeza anasa, ambazo ni zao la utamaduni wa kigeni, kama Mjengwa (2012: 3) anavyoeleza:

> *Sababu za kuvunjika kwa utamaduni wa kiasili zimechangia zaidi kuenea kwa kasi ya magonjwa ya kuambukizwa kwa kuwa ilikuwa vigumu kwa vijana waliofundwa kikamilifu katika jando na unyayo kujiingiza kwenye uasherati kirahisi.*

Suala la kuiga mila na desturi za kigeni linatazamwa kama ni mojawapo ya sababu zinazochangia kumong'onyoka kwa maadili katika jamii, kwa kuwa, tangu kipindi cha nyuma, Afrika ilivamiwa na taasisi nyingi za Kizungu zilizofifisha kwa kiasi kikubwa utamaduni wa asili. Katika mazingira ya namna hiyo, utamaduni wa kigeni ulitukuza na ule wa kiasili uliendelea kumyamazishwa katika sekta mbalimba za jamii. Waafrika wamekuwa watumwa kwa kufuata mila na desturi za kigeni kana kwamba hawana za kwao, kama Nkufya (2004: 7) anavyoeleza kwamba:

> *Waafrika sasa wamekuwa watumwa wa mila Na tamaduni za kigeni, kuanzia imani, uchumi na siasa. Mwafrika amezoea kutofanya jambo lolote, sharti kwanza ajipime kwa Mzungu na Mwarabu.*

Dondoo hii inathibitisha kwamba, kuigwa kwa utamaduni wa kigeni barani Afrika kumechangia kwa kiasi kikubwa kuvunjika kwa maadili ya jadi ambayo

yalizingatia utu wa Mwafrika, heshima, utii na adabu. Utu ndio ulikuwa utambulisho na upekee wa Mwafrika dhidi ya jamii nyinginezo dunia.

Aidha, baada ya kuisha kwa biashara ya utumwa duniani, nyakati mpya za kurudi kwa utumwa kwa njia mpya kumeanza kuonekana wazi kupitia milengo kwa utandawazi. Jamii za Kiafrika hazina tena jadi zao na utamaduni wao madhubuti. Leo hii, Waafrika wanaaminishwa kwamba, vitu vyao havina nafasi katika ulimwengu wa utandawazi, kwa kuwa vya kigeni ndio bora kuliko vya Kiafrika. Mawazo hayo yanapata baraka kutoka kwa viongozi wa nchi za Kiafrika ambao huruhusu baadhi ya bidhaa hatarishi kama zile zinazobadilisha rangi ya mwili na nywele. Mohamed aeleza hivi:

> Na isitoshe kujibalisha mwili ni mfano mmoja tu, hata kuiga desturi zisizotokana na majilio yetu. Pia, kuna kuiga bila kuzingatia. Mkiendeshwa uchi haya! Mkivalishwa majukwaa miguuni ndio! Mkipachikwa magauni ohoo! Mkitogwa na kutiwa waya wa ndoya, sana mnarejeshwa nyuma kwenye ule uliokuwa ukiitwa ushenzi wa kile kinachoitwa sasa ni fasheni (Mohamed, 2001: 51).

Nukuu hii inaonesha namna jamii za Magharibi zilivyoviza akili za watu wa dunia ya tatu. Waafrika wanajiona hawawezi kufanya jambo lolote lenye masilahi kwa nchi zao na hutegemea zaidi mawazo na misaada kutoka nchi za nje. Aidha, kila kilichobora kinaonekana kinatoka nje ya mipaka ya nchi zao. Kila mara viongozi wa nchi za dunia ya tatu hutegemea misaada kwa kila jambo. Kadhalika, watu wake hawawezi kujifikiri na kudadisi tena, kama Mohamed anavyodokeza:

> Imekuwa mirathi, kizazi ingia kizazi toka. Na kila kizazi kinaona hivyo ndivyo hasa. Sawa kabisa. Kuthubutu kumesagwasagwa. Kipawa cha kufikiri kimeuliwa. Udadisi haupo, umefifizwa, hatukuzaliwa nao kabisa, hatukukuwa nao tumejikuta tu tumezaliwa na kukua katika dunia isio na dira yoyote. Dunia ya kuburuzwa na kufuata tu (Mohamed, 2001: 53).

Hali ya kupuuza mila na desturi zetu za Kiafrika, matokeo yake ni kupata taifa la watu wasiojitambua, udadisi haupo na hawawezi kuthubutu, jambo ambalo ni hatari kwa taifa kwa kuwa ni mojawapo ya utumwa wa kiutamaduni. Suala la

kuhifadhi utamaduni wa taifa linapaswa kuchukuliwa hatua mahsusi zitakazohakikisha unahifadhiwa na kuendelezwa kwa manufaa ya vizazi vilivyopo na vijavyo, kama Ngadala (2003: 21) anavyosisitiza suala la kujenga misingi bora na imara ya utamaduni wa taifa:

> *Taifa lililo hai ni lile lenye kujenga misingi bora ya utamaduni wa jamii yake. Fani za utamaduni ni nguzo kuu ya kujengea utamaduni wa jamii na taifa lolote. Utamaduni hujengwa na mila na desturi za jamii kama vile jando, tambiko, unyago na nyimbo za kijamii. Fasihi ina uwezo wa kujenga utamaduni wa taifa. Kwa hiyo, ipo haja ya kujenga misingi bora na imara ya utamaduni wa taifa.*

Nao, Mazibuko na Wenzake (2001) wanaeleza kwamba, utamaduni barani Afrika umekuwa ukipungua siku hadi siku kutokana na umri wao, magonjwa au kusahau baadhi ya mambo kabla ya kuenezwa vyema katika jamii zao. kwa mfano, jamii za Tanzania zina historia ya muda mrefu ya kukabiliwa na tatizo la kupotelewa na mambo yao ya jadi. Hali hii inatokana na kutokuwa makini katika matumizi ya njia bora za kuhifadhi na kuyaendeleza masuala ya kiutamaduni hapa nchini.

Suala la utamaduni linajipambanua kwa uwazi katika kazi za kifasihi ambazo zinahakiki hali halisi ya maisha ya jamii katika nyanja za mila na desturi za jamii inayochunguzwa na nyinginezo barani Afrika. Aidha, fasihi ni kielelezo kizuri cha masuala chanya na hasi yanayojitokeza katika jamii kwa madhumuni ya kuyalinda na kuyaendeleza yafaayo kwa manufaa ya taifa.

Hitimisho
Kwa ujumla, kutamalaki kwa utandawazi katika mataifa yanayoendelea barani Afrika na kwingineko ulimwenguni, kumesababisha matatizo makubwa yanayoyagharimu mataifa yanayoendelea hapa ulimwenguni. Mohamed kupitia riwaya ya *Babu Alipofufuka*, kwa kiasi kikubwa, amefaulu kueleza hali halisi iliyoakisiwa katika jamii nyingi barani Afrika, zikiwamo za Afrika Mashariki. Baadhi ya mambo hayo yanahusu athari za utandawazi kama yalivyoelezwa katika makala hii. Makala hii huyataka mataifa ya yanayoendelea yaweze kujikosoa na kujisahihisha, pamoja na kuzifanyia marekebisho sera za

uwekezaji ili ziwe na tija kwa mataifa, vinginevyo, matatizo yaliyodokezwa yanaathiri kila fani ya maendeleo ya mataifa hayo. Kwa hiyo, wajibu wa jamii za Kiafrika ni kujenga misingi imara itakayowawezesha wananchi na taifa kujitegemea kiuchumi, pamoja na kulinda tunu na amali za taifa kwa manufaa ya taifa.

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Mtenguo wa Maudhui ya Nyimbo za Tondozi za Wanyakyusa
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Ikisiri

Makala haya yanahusu mtenguo wa maudhui ya tondozi katika jamii ya Wanyakyusa. Data ya makala haya yalikusanywa maskanini katika jamii ya Wanyakyusa waishio katika wilaya ya Rungwe na Kyela mkoani Mbeya. Mbinu za mahojiano na ushuhudiaji zilitumika wakati wa kukusanya data.Uchambuzi uliongozwa na nadharia ya ubadilikaji mpya. Kanuni ya msingi ya nadharia hiyo imejikita katika ubadilikaji taratibu, kwani binadamu hupitia katika mabadiliko ya kijamii. Hivyo binadamu hukumbwa na mabadiliko ya mara kwa mara kama ilivyo kwa viumbe hai katika hatua ya ukuaji. Mabadiliko ya fasihi huongozwa na kazi zilizotangulia kimapisi. Kwa hiyo, makala haya yameangazia kwa undani jinsi maudhui ya tondozi za Wanyakyusa yalivyokuwa yanapokea mabadiliko kimaudhui.

Dhana ya Tondozi

Tondozi ni tungo za kusifu watu, wanyama au vitu. Mtunzi anaweza kukisifu kitu chochote alichochagua ambacho kwa maoni yake, kinastahiki sifa hizo. Neno tondozi limetokana na kitenzi, "Tondoa," tondoa kwa Kiswahili ni kuokota, ni neno linalopewa maana ya "kusifu" kwa urefu na kusema maneno mengi (Wamitila 2004). Tondozi, ambayo ni mashairi/ nyimbo katika fasihi zina sifa ya kiistiara. Inasemekana kuwa majina ya kusifu, ndiyo msingi mkuu wa tungo za kusifu. Majina hayo, watu hupewa wakirejelea mambo mazuri na matukufu waliyowahi kuyafanya, ingawa wakati mwingine huwa ni kinyume, kwani wakati mwingine mtu huweza kupewa jina kutokana na hila.

Tondozi huelezea mambo ya mtu mwingine hasa mkuu wa jamii fulani kama vile mtemi au mkuu wa ukoo au hata vitu vingine kama Mungu, wanyama, miji, jiwe, mlima, kijiji, nchi, ng`ombe, mbuzi, mnyama pori, samaki, motokaa,

baiskeli, eropleni (Mulokozi, 1996 na Peek & Kwesi, 2004). Tondozi ni tungo zilizoenea sana Afrika na ndizo zinazotumia ishara nyingi zaidi kuliko tungo zote za kishairi (Finnegan, 1979). Vitu vinavyoweza kutondozwa sana ni mifugo, ingawa sifa hizo huwa za kiistiara na zinatumia lugha ya mafumbo. Kimsingi, sifa hizo zinakuwa zimemkusudia binadamu.

Historia ya Tondozi

Tondozi ni mojawapo ya kipera cha fasihi simulizi katika utanzu wa ushairi simulizi. Ushairi simulizi umegawanyika katika sehemu mbili, kwa mujibu wa Mulokozi (1996), maghani na nyimbo. Kipera cha maghani kimegawanyika sehemu nne ambazo ni ghani nafsi, ghani simulizi, ghani tumbuizi na sifo. Aidha, kundi la sifo ndilo lenye kijitanzu cha tondozi au pembezi (Samwel, 2011). Pembezi ni aina ya tondozi ambazo zimetungwa kwa ajili ya watu fulani tu, aghalabu huwa watu mashuhuri, wanaosifika kutokana na matendo yao au nafasi walizonazo katika jamii (Wamitila, 2004).

Kulingana na Mulokozi (1996), sifo kuwa ni masimulizi ya kishairi na yanahusu matukio muhimu ya kihistoria au jamii. Pia, huelezea habari za ushujaa na mashujaa, na huwasilishwa kwa kughanwa na ala ya muziki. Hutungwa papo kwa hapo na huambatana na wahusika. Katika jamii nyingi za Kiafrika, shujaa alinenwa kiishara akilinganishwa na mnyama au vitu vya asili, kama mwamba, mawimbi na upinde wa mvua. Rubanza (1994) na Hodza & Fortune (1979) wanaeleza kwamba, ingawa kinachosifiwa ni wanyama kama tembo, chui, simba na wengineo; huwa ni kiwakilisho cha tabia za binadamu. Wanyama hao huchukuliwa kama ishara.

Tondozi au tungo za kusifu, hughanwa au huimbwa katika matukio maalumu. Kwa mfano, tondozi huweza kufanywa wakati mtu au kundi la watu wanapotoka katika hatua moja au hadhi fulani kwenda nyingine kulingana na jamii hiyo. Nyimbo hizo hutungwa na mhusika au mhusika anatungiwa na kuimbiwa. Wakati huo nyimbo zinaweza kusifu hatua mpya au ile ya awali au zote mbili kwa wakati mmoja.

Tondozi huweza kuimbwa na familia, marafiki au mtu /watu wa kundi fulani. Finnegan (1970) anasema kuwa, tondozi huweza kutondozwa katika shughuli maalumu za kijamii, na huendana na maadili ya jamii hiyo; na zinaambatana na ngoma na marimba. Tondozi huweza kutondozwa kwenye sherehe za jando na

unyago, harusi na wakati mwingine kwenye muktadha wa mazishi, ingawa si nyingi.

Mtenguo wa Maudhui ya Tondozi Katika Mifumo Mbalimbali ya Kijamii

Mtenguo ni dhana ya kifasihi inayoelezea mpishano huru wa awamu za kihistoria na mifumo ya kijamii. Kwa mfano, mfumo wa kimajumui ulitenguliwa na mfumo wa kitumwa, awamu ya wakati wa kabla ya Ukoloni ilitenguliwa na awamu iliyofuata, yaani wakati wa Ukoloni.

Tondozi Katika Mfumo wa Kimajumui

Fasihi ya mwanzo kabisa katika jamii ya kijima ilikuwa ni fasihi ya kiuzalishaji mali. Fasihi ya kipindi hicho ilikuwa ile inayolea amali za kijamii katika misingi ya kazi na usawa (John, 1979: Juhan, 1988 na Hegel, 1996). Tondozi za kipindi hicho zilikuwa na maudhui mbalimbali kama vile ya uwindaji, ushujaa, kazi na vita. Haya yote yalisaidia kuhamasisha jamii kutia bidii katika eneo lao la uzalishaji.

Kulingana na Finnegan (1977), tondozi za awali zilisababishwa na hisi za mwanadamu zilizofungamana na mazingira. Nyimbo na ghani za namna hii ziliimbwa katika mikusanyiko mbalimbali ya kijamii. Kila shughuli ilitungiwa nyimbo zilizoelezea hisi, mawazo na mielekeo ya kijamii. Maudhui ya tondozi hizi yalijitokeza katika nyanja mbalimbali kama vile uchumi, ambapo tondozi nyingi zilikuwa kwa ajili ya kusifia ili watu waendelee kufanya kazi kwa bidii; na nyingine ziliwasifu watu walioweza kufanikiwa katika kilimo na ufugaji.

Katika nyanja ya siasa kulikuwa na tungo zenye sifa zilizowalenga mashujaa na viongozi, ambazo zilijikita katika maadili, ushujaa na hata nguvu za kiutawala alizonazo kiongozi. Kwa mfano tondozi hii ilikuwa inawasifu machifu.

1.	Kukajha Mmasukulu	Nyumbani Masukulu
2.	Keta jhaliko ingalamu bhatighi Mwakanyamale Mbubhi, MKopa mlila pi bhasa	Kulikuwa na simba aliyeitwa Mwakanyamale Mbubi, Mkopa, Mlila pi basa
3.	Ijha linga jinghurwime kwa talalilaga	Ikiunguruma mji ulikuwa unatulia
4.	Akalipo ugwa kusya amino	Hakuwepo wa kufanya vurugu (kusaga meno)

5.	Ikisu kya mpilikagha amatingo ghakalipo nkajha nkhibumbe	Watu wote walimheshimu hakuwepo wa kufanya kiburi
6.	Kukajha Museghela	Nyumbani Segela
7.	Keta jhaliko ingambako, bhatighi Mwang`onda, Ilemelo, kasemile Mwang`onda	Kulikuwa na ng`ombe dume aliyejulikana kama Mwang`onda, Ilemelo, Kasemile Mwang`onda
8.	Linga jhitamile akalipo ugwa kukosomola	Ng`ombe huyo akilia hakuwepo mtu wa kukohoa
9.	Linga papo jitamile ikisu kya talalilagha	Inapolia mji ulikuwa unatulia
10.	Une ngajha nnino, une ne mpina, une tata nu jhubha bhafwile	Mimi siyo mwenzio, mimi yatima, baba na mama walifariki
11.	Siku ukuti twamanyene ndi mbibhi fijho kumaso une, une ne Mwakisisya	Hatuwezi kuelewana , mimi mbaya sana wa sura, mimi Mwakisisya
12.	Kukajha Mmatwebhe	Nyumbani Matwebe
13.	Kuno gikufuma amajhabhu nkisu kya mboto	Ardhi yenye rutuba , inakotoka mihogo
14.	Kuno bhukumela nu bhogha	Eneo ambalo unastawi hata uyoga
15.	Jhalipo isota inywamu, bhatighi Anyosisye Mwasulama	Alikuwepo chatu mkubwa, aliyeitwa Anyosisye Mwasulama
16.	Ijhi linga jhikalele akalipo ugwa kusokela panja	Alipokuwa amechukia hakuna aliyetoka nje
17.	Akalipo ugwa kukubha indingala, kukajha Nkibhumba	Hakuwapo wa kupiga ngoma katika mji wa Kibumba
18.	Ikisu kya talalilagha abhifyusi	Mji ulikuwa unatulia na unakuwa msafi
19.	Ifinyamana fila ifinyamana fila fyalindililagha ikisu	Wanyama wale, wanyama wale, walikuwa walinzi wa mji
20.	Akalipo umang`anyi ugwa	Mhalifu yeyote aliyeingia katika

kwingila nkisu bho akabhoneka	mji alijulikana
21. Ifinyamana fila x4	Wanyama wale x 4
22. Fyatwele ulutengano, ulughano nkisu	Walileta mshikamano na upendo katika mji
23. Kangi fyo ifi fyabhakaghile abhelu nkisu	Tena wanayama hao ndiyo waliowafukuza watu weupe (Wazungu) kwenye ardhi yetu
24. Abha bhalondagha ukupoka ikisu	Waliotaka kunyang`anya ardhi
25. Ifinyamana fila fyafikile mpaka mwikoloti	Wanyama wale walifika mpaka mahakamani
26. Kuno bhikuti sensi khalabhu kalandinga	Wanakosema sensi kalabu kalandinga
27. Kokuti amusokepo nkisu kyitu, mubhujeghe kumyinu nganile une	Maana yake ondokeni mutuachie ardhi yetu, murudi kwenu nimekataa mimi
28. Nakimanyagha kughu ne ilimbugho une tata alinkali, akalondagha twimbe isukulu	Ningeijulia wapi lugha hiyo mimi kaka yako, baba alikuwa mkali alikuwa hataki tusome shule
29. Atighi tutimeghe si ng`ombe	Alisema tuwe tunachunga ng`ombe tu
30. Nakimanyagha kughu ne nnino	Ningeijua wapi lugha hiyo mwenzio
31. Une ne mbubhi, ne mkopa ne Mlila pi bhasa	Mimi ni Mbubi, mimi Mkopa, mimi Mlila pi bhasa.

Kijamii, tondozi zilisifu mambo mbalimbali yaliyojitokeza katika jamii. Tondozi nyingi zilikuwa na maudhui mchanganyiko, ambapo kwa jumla zilihusisha falsafa ya jamii kama vile mapenzi, magonjwa, ndoa za mitala, masuala ya uhakimu, mazingira na maisha kama yalivyoeleweka enzi hizo. Wasanii walijihusisha na yale ambayo yapo katika jamii yao kwa kuwa fasihi ni zao lenye amali za wakati fulani kihistoria (Msokile, 1993:4). Kwa mfano tondozi hii;

1. Ingambili ingambili	Nyani nyani nyani

ingambili	
2. Ingambili jabhukile kwa kyameni	Nyani alikwenda kwa balozi
3. Jatile gwe kyameni ulingata imbikipiki njemo mu kyameni	Ikamwambia balozi naomba unikate mkia niwemo kwenye ubalozi
4. Nsyaghege isyana bo ulu mukusyaga numwe	Niwe nawapata watoto wa kike kama mnavyopata nyie
5. Abahlindwana bha museveni bhikunyokya mwe munda	Wasichana wa darasa la saba wananichoma moyoni
6. Kyameni ajhibhulile atile	Balozi aliiambia akasema
7. Kukwanda gwaghunigwe gwendelagha amalundi mana	Toka mwanzo ulilaaniwa ulikuwa unatembea kwa miguu mine
8. Go mana ngambiliii ijhoooo	Minne nyani ijooo
9. Gwe Mwasakalenge	We Mwasakalenge
10. Akajha ka kipindupindu ijha ijha aa	Mji wa kipindupindu ija ija aaa
11. Akajoka aka pindipindi	Kanyoka ka kijani
12. Kingile nyumba jhangu, ngomile untu	Kameingia ndani mwangu, nikapiga kichwani
13. Ngimba ngukoma lyo lya kighane	Kumbe nampiga mpenzi wangu
14. Ngajhobhe ngati fiki ku bhenye mwana kubhene mwana	Nitasema nini kwa wenye mtoto kwa wenye
15. Kubhene mwana kubhene mwana ejhoo twe bha nkaja	Kwa wenye mtoto kwa wenye mto sisi wa kijijini
16. Ijhuu ijhuu syope inyobhe syope inyobhe	Ijuuu ijuu navyo vidole vya miguuni vina majina
17. Syope inyobhe sya mmabhoko sili ni ngamu, ni ngamuu oooh ooh	Navyo vidole vya mikononi, vina majina, majina oooooh, majina ohooo
18. Ulwa kwanda jho Bhaita	Cha kwanza kinaitwa Bhaita
19. Ulwa kibhili jho Ketina	Cha pili ketina

20. Ulwa kitatu jho mama Mzonge	Cha tatu ni mama Mzonge
21. Ulwa kina jho bhiti Kijona	Cha nne ni binti Kijona
22. Ulwa Kihano jho tubhuke mama, tubhuke ee, tubhuke mama twendeghe	Cha tano, ni twende, twende ee, twende twende tuwe tunatembea
23. Jhililile ikengele bhati kukajha inyangwe aaahija eeee	Kengele imelia nyumbani jamani
24. Bhaleke abhanyambala tuli bha bhuno bhuno	Waache wanaume sisi ni wa hivi hivi
25. Ijhoo ijhooo oooh oooh	Ijooo ijooo oooh oooh
26. Gwajekulonga inongwa jha mwalimu	Ulihukumu kesi ya mwalimu
27. Gwajekulongaaaaaaaaaaaah	Ulinihukumu uuuuuuuuuuuh
28. Gwajelulonga ilumbu lyangu	Uliihukumu mpenzi wangu
29. Sinangwamwali ndagaa ndagaa gwajekulonga	Pole sina singamali asante ulihukumu
30. Jwani syalintobhile	Nani alishindwa kesi
31. Mma syalindobhile jhujhune	Hapana nilishindwa mwenyewe
32. Ogho ndagha popapo ngimba kuli ni fitina nkajha	Haya asante hamna shida kumbe kijijini kuna fitina
33. Lileke likabhe ilifinye amino ngati ikinga lya pa Bhulogwa	Mwache atajirike meno yamebanana kama mkinga wa Bulongwa
34. Likenyile ngati mbhughani sya mbusango (mbusangooooo)	Limeona aibu kama mbuga za Usangu
35. Jhooo jhooo ne gwa nkaja	Jooo jooo mimi wa kijijini
36. Mwasakalenge twatengene twatengene	Mwasakalenge tuliishi kwa amani
37. Kuno twaliko twatetengene tukatengene	Tulikokuwa tulistarehe hatukustarehe

38. Tulile utubhulunge utumanyani twa filombe	Tumekula tumbegu twa mviringo tunatolingana na mahindi
39. Utu twalingoghile Adamson	Tule ambato tulimuua Adamson
40. Ugwa mino gwatile moko, gwatile kita	Mwenye meno aliyokata kaa yakaanguka chini
41. Gwatile ijhoo nfwile ne gwa nkajha	Ukasema ijoo nakufa mimi wa kijijini

Kitamaduni, tondozi zilihusu imani, tondozi za jadi zihusuzo imani zilikuwa na nyimbo zinazowasifu waganga na tiba za asilia, imani za miungu, imani katika sihiri, imani katika mizimu ya ukoo, makaburi na tondozi za chakula, ambapo kila jamii ina vyakula vyao ambavyo ni vya asili.

Tondozi Wakati Mfumo wa Utumwa

Mfumo wa utumwa ni ule ambao unaunda utabaka wa hali ya juu, kati ya kundi la watwana na mabwana. Senkoro (1987), anaeleza kuwa, shughuli za kisanaa pia ziliegemea kuwaburudisha mabwana. Watwana walilazimishwa kuimba nyimbo kufuatana na matakwa ya mabwana zao. Pia, kipindi hiki kilikuwa na nyimbo zenye kuwasifu mabwana hao, ingawa zingine zilikuwa zinawakashfu mabwana hao; na zililenga kuhimizana kujikomboa ili wawe na chuki dhidi ya mabwana.

Kulingana na Senkoro (1987), watumwa waliokuwa wakizalisha mali walitunga visa, hadithi na mashairi yaliyopinga mfumo wa kitumwa. Kwa mfano, tondozi hii inawakashifu watawala waliowatumikisha katika jamii yao, ambapo Mnyakyusa mweupe alikuwa akiitwa Mzungu, ingawa utawala huu ulikuwa ni wa Kiarabu.

1. Mwe imisungu imisungu imisungu	Jamani hii mizungu mizungu mizungu
2. Imisungu gya Amerika imisungu	Mizungu ya Amerika mizungu
3. Bhati imisungu imisungu	Mizungu ya Amerika mizungu
4. Imisungu gha Amerika imisungu	Mizungu ya Amerika mizungu
5. Gimike amasoja pakati pa nyambi	Imesimamisha manyoya katikati ya chupi
6. Imisungu gya Amerika	Mizungu ya Amerika

7.	Ahaa imisungu imisungu imisungu, imisungu gya Amerika	Ahaa mizungu, mizungu, mizungu , mizungu ya Amerika
8.	Bhati imisungu imisungu gya Amerika	Eti jamani mizungu mizungu ya Amerika
9.	Gimike amasojha pakati pa nyambi imisungu imisungu gya Amerika	Imesimamisha manyoya katikati ya chupi mizungu ya Amerika
10.	Imisungu gya Amerika imisungu	Mizungu ya Amerika mizungu

Tondozi Katika Kipindi cha Uhuru

Tondozi zilibadilika maudhui yake zikawa zinasifia hatua mbalimbali za upatikanaji wa uhuru. Kisiasa, masuala ya uongozi na utawala ni mmojawapo ya maudhui yaliyobebwa na tondozi za kipindi hiki. Tondozi za kipindi hiki zilisifia viongozi waliosaidia katika upatikanaji wa uhuru. Wasanii wengi kama ilivyo kwa wananchi wengi walishangilia uhuru. Kiuchumi, tondozi nyingine zilizokuwa na maudhui ya kiuchumi ni tondozi zilizohusu kazi, biashara, na kadhalika. Kwa mfano, tondozi hii ilimsifu baba wa taifa, mwalimu Julius Kambarage Nyerere, aliyekuwa rais wa awamu ya kwanza wa serikali ya Jamhuri wa Muungano wa Tanzania.

1.	Ahaa hodi bwana Nyerere x 2	Ahaa hodi bwana Nyerere x 2
2.	Hodi bwana Nyerere	Hodi bwana Nyerere
3.	Tukubhingilile tuta Nyerere	Tuna shida na wewe Nyerere
4.	Uketeghe kana Nyerere eee	Unaona mtoto wa Nyerere
5.	Ubhakete abhakoloni nkisu	Unawaona wakoloni nchini
6.	bhakafu kumaso ngati ngungwe ingafu ulwa nyundo	Sura zao ngumu kama bunzi lililokauka mithili ya nyundo
7.	waziri wetu Nyerere, kumbe Tanzania ni mali yetu, ni ukweli tupu jama nkufuma mbwandilo	Waziri wetu Nyerere, kumbe Tanzania ni mali yetu, ni kweli tupu jamani, tokea awali.
8.	Ulwakwanda Nyerere bho ikwimba isukulu na bhingeresa	Mara ya kwanza Nyerere alipokuwa anasoma shule na waingereza

9. Alinkuti mufumile kughu mwe twelu	Aliwauliza kuwa mumetokea wapi nyinyi vijitu vyeupe
10. Bhalinkuti twisile kukubhamanyisya	Wakasema tumekuja kuwafundisha
11. Mwe mukamenye ukubhala amagaseti	Nyinyi mlikuwa hamjui kusoma magazeti
12. Mwe myolo ngati finyamana fya ndisu	Nyie mivivu kama wanyama wa porini
13. Po apa alinkukalala fijo Nyerere	Ndiyo hapo akachukia sana Nyerere
14. Alinkuti nkapango aka nabhuligwe nemwininu na bhisukulu bhangu na bhanyenya bhangu	Akasema kwenye hadithi nilizowahi kusimuliwa na wazee wangu hata nyanya zangu
15. Bhatile abhelu bhakalimo nkisu iki, ufumile kughu gwe mwelu	Walisema watu weupe hawakuwepo kwenye ardhi yetu umetokea wapi wewe mtu mweupe
16. Kumyinu mwatwele ifiki mwe myelu umwe	Kwenu mlileta nini nyie mijitu myeupe nyinyi
17. Bhatile twatwele ikitabhu iki bhikuti bhi, bhi, bhibhilia	Wakasema tulileta kitabu wanachokiita, bi, bi, bibilia
18. Nyerere alinkuti kangi gumanyisye jujugwe ukuti	Nyerere akasema mbona mumenifundisha wenyewe kuwa
19. Ngimba bhi, ikitabu iki kikukana ukwibha, kikukana ukughogha, kikukana ukubhonela, kikukana ukunyanyasa abhinako	Kumbe bi, kitabu hiki kinakataza kuiba, kinakataza kuua, kinakataza uonevu, kinakataza kunyanyasa wengine
20. Umwelu syalimwalangenye alinkwagha soni	Mzungu alichanganyikiwa, akaona aibu
21. Alintaghile ikitabu mmalundi Nyerere	Alimtupia kitabu Nyerere miguuni
22. Alifunga vilago bila kutuaga sisi Waafrika na kurudi kwao. Nongwa jha mahala agha Nsanaki ejhooo	Alifunga vilago bila kutuaga sisi Waafrika na kurudi kwao. Sababu ya akili ya Mzanaki

	ejooo

Tondozi Wakati wa Utandawazi

Tondozi nyingi katika mfumo huu ni za kiudhibiti na nyingi ziko kimaslahi zaidi. Mfumo wa kipindi hiki unamtaka msanii afanye kile ambacho anaamriwa na tabaka husika, si kile ambacho dhamira yake inamsukuma afanye. Kiuchumi, mfumo wa soko huria unawafanya wasanii wengi kuimba kile ambacho ulimwengu mzima utakuwa unakihitaji na utakikubali, ingawa hakuna utamaduni wa jumla wa kiulimwengu, ili kuleta kitu kinachoitwa kijiji ulimwengu.

Kijamii, kutokana na mwingiliano wa tamaduni, msanii anakuwa amebanwa na mfumo wa kifedha kuliko kudumisha utamaduni ili aweze kuwa na ushindani katika sanaa kwa sababu kwa sasa sanaa ni ajira. Kisiasa, tondozi za kipindi hiki ziko kwa ajili maslahi ya vyama. Wasanii wengi huimba nyimbo za kusifia sera za vyama vyao hata kama sera hizo hazitekelezeki. Wasanii wamekuwa wakiangalia upepo wa kiuchumi unakovuma, ndiko wanajiunga ili wapate chochote waweze kujikimu kimaisha.

Hitimisho

Kwa ujumla, upya wa tondozi kisanaa na kimadhui huzingatia mahitaji ya jamii kwa wakati huo katika kila kipindi husika. Kinachosalia ni mahadhi, mdundo, uitikiaji, matumizi ya ala za muziki, viitikio ambavyo hushirikisha jamii. Maudhui mengi yanategemea sana mambo yaliyopo katika jamii kwa wakati huo. Maudhui yaliyokuwa yanajitokeza katika vipindi husika yalikuwa yanalenga sana mahitaji ya jamii ya wakati huo kwa sababu fasihi inatokana na jamii. Kila kipindi kilikuwa na maudhui yake ambayo kwa namna moja na nyingine huwa yamejiegemeza katika maudhui ya wakati uliotangulia.

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