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Editors-in-Chief

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The Analysis of applicative allomorphs in Kisukuma Verb Extensions

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Abstract

The purpose of this article is to analyze applicative allomorphs and their maximum numbers of ordering found in Kemunasukuma dialect of Kisukuma language of Tanzania. The previous data found in Kisukuma technical literature in pertinent to verbal extensions. For instance, the claim that Kisukuma has only applicative morph -il/el- is unconvincing. The native speakers themselves alter other than these allomorphs for applicative implications. Thus desires re-analysis. The researcher used constructivism paradigm of getting reality qualitatively, the study was a case study design in which kemunasukuma was a case as a standard dialect of Kisukuma. Documentary review (Sukuma bibles, articles and dissertations) and focus group discussion of five informants were used for data collection, following the facts that were Sukuma native speakers. The data were analyzed qualitatively using content analysis using Leipzig glossing rules under the scope of Lexical mapping theory and Cognitive Grammar's apparatus. The findings show that Kisukuma has seven applicative allomorphs viz. -il-, -el-, -ij-, -ge-,gi -eg-, and -ig- and the maximum number of ordering are three allomorphs e. The ordering of these morphs are triggered by themselves, as each morph may trigger or be triggered by the either proceeding or preceding morph. The paper concludes that, linguists should house data endlessly from the natural

*language setting of which the truth and inculcation is free from generalization.*¹

Key words: Verbs, allomorphs, Lexical Mapping Theory, Cognitive Grammar

1.0 Introduction

The major purpose of this article is to identify applicative allomorphs in Kisukuma language of Tanzania and their maximum number of applicative allomorphic ordering in the predicate structure. Like other Bantu languages, Kisukuma has been investigated and –il/el–applicative allomorph² has been identified though when listening to speakers they use other forms other than the identified. One among these forms is –ij– applicative allomorph. This triggers investigation to see whether there are other allomorphs which have not been identified in this language.

¹*The following are abbreviations used in this paper:*

FV = Final Vowel

PASS= Passive

CAUS= Causative

Cf = cross reference

APPL- Applicativee

SP =Subject Prefix agreement

SM = Subject maker

OM = Object marker

PST = Past tense

PERT = Perfective Perfect Tense

CG= Cognitive Grammar

² *The different morphs representing the same morpheme are called allomorphs, and the phenomenon that different morphs realize one and the same morpheme is known as allomorphy (Plag, 2002:34.*

Many scholars have investigated on applicative morphs in Bantu languages and their findings can be summarized in the table below:

Table 1: Applicative allomorphs in 11 Bantu languages

| Allomorphs | The country | The language | The author(s) | Year+page |
|---------------------------|-------------|--------------|----------------|-------------|
| -ir- | Uganda | Luganda | Paster & Laura | 2007:57 |
| -il- | Malawi | Chichewa | Hyman | 2002:5 |
| -er- | Tanzania | Emakhuwa | Kathupa | 1991:307 |
| -ir- | Burundi | Kinyarwanda | Kimenyi | 2008:79-109 |
| -el- | Malawi | Chichewa | Mchombo | 2007:205 |
| -il- -el- | Malawi | Citumbuka | Chavula | 2016:204-5 |
| -ir- -er- | Zimbabwe | Shona | Wechsler | n.d:10-11 |
| -ir- -er- | Kenya | Gikuyu | Waweru | 2011:51-76 |
| -il- -el- -in- -en- | Congo | Tshiluba | Cocch | 2008:76 |
| -il- -el- | Zimbabwe | Nambya | Chabata | 2007:84-86 |
| -el- | Mozambique | Changana | David | 2007:2-3 |

Source: Library study (2017)

The table above shows applicative morphs in Bantu languages. It is observed that only Tshiluba language spoken in the Democratic Republic of Congo (DRC) has two different forms of applicative as in –il– and –in–. The rest have only one morph and their variants. Therefore, this is the experience of applicative in Bantu languages. The mentioned scholars also have not documented on the maximum number of applicative morph ordering in the predicate structure in which is also the second focus of the current analysis.

Moreover, the previous literatures in Kisukuma (cf, Batibo, 1976, 1985, Muhdhar, 2006, Richardson, 1959 and Mganga & Scherberg, 1992) did

not provide a list of satisfactory identification of all applicative allomorphs in Kisukuma language of Tanzania. Only –il– and its allomorph –el– is documented as applicative morph. In this impression, the native speakers speak other than the documented in these literatures e.g –gi–.

Muhdhar, (2006) for example argues that the ordering of double applicative is impossible in Kisukuma, something which is questionable, the same spirit if believed by (Rugemalira, 1993) that double applicative is impossible in Runyambo language in which such argument is impossible to native speakers of Runyambo in Karagwe district of Kagera region of Tanzania. However, since language typologies differ, research is possible as (Cocch, 2008:75) said: the number, the types and forms of verbal extensions vary among languages. From this base we analyze Kisukuma applicative morph following its variations, number and forms it possesses

Batibo, (1976)'s study documented on Phonology and Morphology of Kemunasukuma dialect of Kesukuma language using the base of *questionnaires* adapted from Guthrie. In the case morphology, he mentioned in passing verbal extension paying attention on phonological process (verbal tones) that affect the extensions. Along with other morphs; he found that -el-/-el- are applicative allomorphs in the language under discussion. Therefore, Batibo's study left much to be desired in respect to verbal extension e.g his discussion did not provide full gloss for the data, did not concentrate on purely morphology since tone was his marking point to extended verbs and nothing was done on the maximum number of allomorph ordering. Therefore, the current study fulfills this gape.

Maganga and Schadeberg (1992:147-59) outlined verbal suffixes ordering of Jidakama dialect of Kisukuma language. They presented six verbal extensions including productive and non-productive verbal morphs. Since our focus is on applicative morph, we shall not

concentrate to other morphs. Thus, these scholars found that, -el-/il- is only applicative morph in this language. It must be noted that, most of these scholars at hand used prescriptive idea in studying Bantu languages following their findings and discussion. Therefore, the current study has used descriptive rules recast are not mechanical based rules (prescriptive) but are elastic oriented pragmatically

The summary below summarizes previous studies in the language under discuss

Table 2: Empirical literatures in Kisukuma applicative allomorphs

| <i>Allomorphs</i> | <i>The dialects</i> | <i>The area spoken</i> | <i>The author (a)</i> |
|-------------------|----------------------|------------------------|-------------------------------|
| -il- -el- | <i>Kimuna Sukuma</i> | <i>Mwanza</i> | <i>Batibo</i> |
| -il- -el- | <i>Kimuna Dakama</i> | <i>Parts of Tabora</i> | <i>Maganga & Scherber</i> |
| -il- -el- | <i>Gimuna Kiiya</i> | <i>Shinyanga</i> | <i>Muhdhar</i> |
| -il- -el- | <i>Gimuna Kiiya</i> | <i>Shinyanga</i> | <i>Matondo</i> |
| -il- -el- | <i>Kimuna Dakama</i> | <i>Parts of Tabora</i> | <i>Kanijo</i> |
| -il- -el- | <i>Kimuna Dakama</i> | <i>Parts of Tabora</i> | <i>Lothi</i> |

Source: Library study (2017)

The data above shows that most of almost each dialect has the same applicative morph. Therefore, the current study tries to analyze if Kemunasukuma language has only such applicative morph other than the other spoken by the native speakers in their daily conversation. Therefore, as Williams *et al* (2003:59) put incomplete knowledge in literatures is one among the sources of problem. This incomprehensiveness motivated for the current study's in press for manifestations.

2.0 Methodology

The paper adopted interpretivism paradigm of research of which it was qualitative in nature. The reason behind for using such paradigm is due to the fact that reality, meaning and facts come from social interaction

pragmatically. The researcher used a case study design in which Sukuma language was a case study among Bantu languages.

Methodologically³, the researcher used two methods in collecting Sukuma allomorphs namely: focused group discussion and documentary review. Patton (1990) observes that a combination of different methods provide cross-data validity checks and therefore reduce errors that can be experienced when one particular method is used.

Focus group discussion was used where by the discussion was done to five people who were selected using snowball and their selected followed the reason that they were native speakers of the language under the study. Thus, researcher prepared verbs in Kiswahili and the informants were asked to translate into Kisukuma language. Those verbs which have no equivalents to Kiswahili were written in Kisukuma and informants were asked to interpret their semantic scope. Also informants were asked to construct sentences using verbs they have interpreted. Also documentary review was used, thus some Kisukuma documents were used such as Sukuma Bible e.g Sukuma bible (Goodman, 1960) and Mhola nsoga (Mihayo, 1966) to crosscheck the forms of applicative allomorphs in the predicate structure other than those which have been documented. The content analysis technique was used to describe data from these documents. It must be noted that the glossing style in line with Leipzig Glossing Rule which is the Standard in linguistics glossing will be adapted (cf (<https://www.eva.mpg.de/lingua/pdf/Glossing-Rules.pdf>)).

3. Data analysis

The analysis of the data was guided by *Leipzig Glossing Rule* adapted from (Christian, 1982) which constitutes three levels of string

³ Research methods refer to “techniques and procedures used in the process data gathering” (Cohen *et al* 2000:44).

representations. We exemplify this phenomenon below using Luganda language spoken in Uganda:

- | | | |
|----------------------|-------------|-----------------|
| 1. <i>Na</i> | <i>-som</i> | <i>-es-bw-a</i> |
| 1S-PST-read | | -CAUS-PASS-FV |
| ‘I was made to read’ | | |

The data in 1 show three levels of glossing: one is word order, second is literal translation and the third is free translation level of glossing: This approach is the one that handles the paper in discussion.

4.0 Findings and discussion

The paper identified different applicative allomorphs and their semantic scopes. Semantically, applicative morph is a suffix which denotes different roles when it is attached to the verb: it can denote locative role: *wazugila mo* ‘he has cooked in the house’; instrumental role, *temela igembe*, ‘cut with a hoe’; benefactive role, *wangulila ishadi* ‘she has bought him a shirt’. The applicative allomorphs which were found are: *-il-*, *-el-*, *-ij-*, *-ge-*, *-g-*, and *-gt-*. It is also important to note that applicative or applied suffix increases the number of valences when attached to the verbal root. Applicative morph and its allomorphs in Kisukuma verbs are as shown in table 3 below:

Table 3: applicative allomorphs

| <i>Allomorphs</i> | <i>Verb</i> | <i>English gloss</i> | <i>Verbalizers</i> | <i>English gloss</i> |
|-------------------|--------------|----------------------|--------------------|----------------------|
| <i>-il-</i> | <i>Ly-a</i> | <i>Eat</i> | <i>L-il-a</i> | <i>Eat for/with</i> |
| <i>-el-</i> | <i>Lol-a</i> | <i>See</i> | <i>Lo-el-a</i> | <i>See for/with</i> |
| <i>-ij-</i> | <i>It-a</i> | <i>Pour</i> | <i>Lt-ij-a</i> | <i>Pour for/with</i> |
| <i>-ej-</i> | <i>Gem-a</i> | <i>Try</i> | <i>Gem-ej-a</i> | <i>Try for/with</i> |

| | | | | |
|------|--------------|--------------|------------------|-----------------------------|
| -g- | <i>Pil-a</i> | <i>Heal</i> | <i>Pi-gI-j-a</i> | <i>Make to heal for</i> |
| -ig- | <i>Tuj-a</i> | <i>Cross</i> | <i>Tu-gI-j-a</i> | <i>Cross to</i> |
| -ge- | <i>Loj-a</i> | <i>Taste</i> | <i>Lo-ge-j-a</i> | <i>Taste for/with</i> |

Source: Field study 2016

Table 3 shows that applicative morph in this language are three, each with its allomorphs: -el- whose allomorphs are -el- and -il-, -j- and the allomorphs -j-, -ij- and -ej-. The morph -gI- has allomorphs -gI- and -ge-. Moreover, each of these allomorphs⁴ appears depending on the nature of the root of the verb, e.g. monosyllabic verbs, disyllabic verbs, trisyllabic verbs, verbs whose root starts with vowel or consonant.

4.1 Occurrences of applicative allomorphs

A morph occurrence is simply the appearance of a certain affix in a word. An occurrence of applicative morph is the way applicative allomorphs appear in the verbs. For instance, they can appear in the verbs as:--el-, -il-, -j-, -ij-, -ej-, -ig-, -gI-, -ge- or -eg-, such appearances occur following the conditions we have mentioned above.

4.1.1 Occurrences of -el- and -il- allomorphs

The appearance of applicative -el- and -il- allomorphs is mostly influenced by what is known as vowel assimilation e.g the change in a sound which is brought about by the influence of an adjacent sound. This means that the vowel of the verb with single syllable may become more like the vowel of the verb in another syllable. Consider the following structure in 1 below:

⁴I thank Dr. Hokororo for his contribution and suggestions for improving this paper at the 1st International Conference at ST. Augustine University of Tanzania. The venue of Mwanjonde Hall, fourth floor., when I was presenting this paper on 24.10.2017.

- 2 (a) *Wá-ng'w-a biya* > *Wá-ni- ng'w-el-a i biya*
 1SM-drink-FV-5beer 1SM- OM-drink -APPL-FV-SP-
 5beer
 'He has drunk' 'He has drunk beer for me'
- (b) *Wá-tung-a* > *Wá-n- tung-il-a*
 1SM-fasten-FV 1SM-OM-fasten -APPL-FV
 He has fastened' 'He has fastened for him/her'
- (c) *Wá-ni-tem-a* > *wá-ni-tem-el-a*
 1SM-OM-cut-FV 1SM-OM-cut-APPL-FV
 'He has cut me' 'He has cut for me'

In 2 (a-c) shows that the applicative morph is sometimes manifested as -il- and sometimes as -el-. , the morph-il- occurs only when the vowel immediately preceding it is either -i-, -u- or -a-; while this is true, -el- only occurs when the vowel immediately preceding it is either -e- or o-.

4.1.2 Occurrences of -ij- and -ej- allomorphs

The applicative allomorphs -ij- and -ej- in the verbs appear when the root mostly starts with vowels as in E_{4.2} below and in few cases some applicative -ij- and -ej- appear in words other than those start with vowel sounds. Consider the following as it is shown in 3 below:

- 3 (a) *Og-a* > *Óg-ej-a sabhuni*
 Wash-FV 1SM-wash-APPL-FV-soup
 'Wash' 'Wash by using a soap'
- (b) *Och-a* > *Ok-ej-a*
 Burn-FV Burn-APPL-FV
 'Burn' 'Burn for or with'

(c) *Andy-a* > *And-ij-a bhana*
 Start-FV Start-APPL-FV-2child
 'Start' 'Start for/with children'

(d) *Onh-a* > *Onh-ej-a*
 Sack-FV Sack-APPL-FV
 'Sack' 'Suck for/with'

In 3 (a-d) above, the post radical applicative -ej-, -ij- morph is attached to the verbal roots that start with vowels. Moreover, in few cases the occurrences of -ej-, -ij-allomorphs sometimes appear when the root ends with a consonant /ch/ as well as /k/ as it is exemplified in 4 below:

4 (a) *A-ka-bhuch-a* > *A -ka- bhuk-ij-a linti*
 1SM-PT-take -FV 1SM-PT-take -APPL -FV
 'He/she took' He/she took sth with a tree'

(b) *Wá loch-a* > *Wá lok-ej-a bhule*
 1SM.Spend- FV 1.SM/PRT-spend-APPL-FV-
 nothing
 'He/she has spent all the time' 'He/she has spent full time with
 nothing'

(c) *A lá lek-a* > *A lá -ne-k-ej-a*
 1SM-FT-leave-FV 1SM-FT-1OM-leave-APPL-FV
 'He/she will leave' 'He/she will ignore/leave for sb'

| | | |
|-----------------------|---|----------------------------|
| (d) <i>A ku luk-a</i> | > | <i>A -ku - luk-ij-a</i> |
| 1SM.FT-vomit-FV | | 1.SM.FT-vomit-APPL-FV |
| ‘He/she will vomit’ | | He/she will vomit for/with |

In 4 (a-d), sometimes when the root of the verb ends with an affricate /ch/ consonant, its applicative forms are -ej-, -ij-. However, it must be noted that, the final consonant of the root changes to /k/ consonant in applicative formation plus either -ij- or -ej- applicative allomorphs. Muhdhar, (2006) presented the morph-ej-, -ij- be causative morph something which was wrong morphologically, syntactically and semantically. This is following the way the meaning is operated by the language native users in their daily communications.

Moreover, according to Lexical Mapping Theory and *Function-Argument Bi-uniqueness* in particular, claims that a thematic role must be associated with one (and not more than one) grammatical function, and that one grammatical function cannot be associated with more than one role, (Lørdrup 2004: 8). That is to say the addition of applicative morph adds one grammatical and thematic role as in below:

| | | | | |
|---|-------------------|-------------|-----------|----------|
| 5 | (a) <i>βuch-a</i> | <agent | theme> | argument |
| | structure | | | ‘Take-FV |
| | | Subject | object | |
| | | grammatical | structure | |

| | | | | |
|---------------------|-------------|-------------|--------|-------------|
| (b) <i>βuk-ij-a</i> | <agent | ben | theme> | [oi] |
| argument | | α | | structure |
| Take-APPL-FV’ | | | | |
| ‘Take for’ | <u>[-o]</u> | <u>[-r]</u> | | <u>[-r]</u> |

Intrinsic classification

Subject object
grammatical structure

In 5 (a) we observe that, <agent and theme>represent two argument structure with which also corresponds to two grammatical function or function structure or surface structure (Baker, ,1988). In 4(b) there are three participants, thus the first one is an agent symbolized by LMT sign [-o], the second one is theme who is the direct theme symbolized LMT sign [-r] and the third one is the indirect object being introduced by applicative θ -role and it is the beneficiary of the action being done. This is indicated with syntactic symbol known as indirect object [oi]. It must be noted that [-r] in LMT is unrestricted feature which can associated with any semantic role, while [+] is restricted which can only function to a limited set of semantic roles. Therefore, the subject is unrestricted because it can be linked to any role semantically from the agent at the top of the hierarchy, to the locative at the bottom (cf, Khumalo, 2014; Bresnan & Moshi, 1990, Rugemalira, 1993).

4.1.3 Occurrence of -gr- and -ge-allomorphs

The appearance of -ig-, -gr- and -ge-allomorphs take place when the verbs are either disyllabic, trisyllabic or quadrasyllabic and can be either transitive or intransitive. In other words, the allomorphs -gr- and -ge- appear mostly in the environments when the verb ends with a consonant /j/of which the allomorph -gr- or -ge follows the final /j/ consonant of the root. This means that the allomorph -gr- or -ge- are inserted within the root as in *tuja* ‘cross’ and *tugija* ‘cross to’ or in the stem. Furthermore, the allomorph -gr- or -ge-’s appearance can be summarized in table 4 below:

Table4: The occurrence of {-gr-} and {-ge-} allomorphs

| <i>Kisukuma</i> | <i>English gloss</i> | <i>Verbalizers</i> | <i>English gloss</i> |
|---|----------------------|--------------------|----------------------|
| <hr/> <i>Ruaha Journal of Arts and Social Sciences, Volume 5, Issue 1, 2019</i> | | | |
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verbs

| | | | |
|----------------|---------------|--------------------|-------------------------------|
| <i>Mij-a</i> | <i>Blow</i> | <i>Mi-gi-j-a</i> | <i>Blow for/with</i> |
| <i>Kij-a</i> | <i>Denist</i> | <i>Ki- gi-j-a</i> | <i>Recant/denist for/with</i> |
| <i>Tuj-a</i> | <i>Cross</i> | <i>Tu- gi-j-a</i> | <i>Cross to</i> |
| <i>Fuu-j-a</i> | <i>Miss</i> | <i>Fuu- gi-j-a</i> | <i>Miss for/with</i> |
| <i>Loj-a</i> | <i>Taste</i> | <i>Lo- ge-j-a</i> | <i>Taste for/with</i> |

Source: Field study (2016)

In table 4 above, we can see that that the applicative allomorph *-gi-* is attached to verbs which end with consonant *-j-*. However, we cannot make a claim that this is the only context in which these allomorphs appear because sometimes it appears in consonant with other morphs such as a causative morph *-j-*⁵.

6. (a) *Su:l-a* > *su:-j-a* > *su-gi-ja*
 See-FV see-CAUS-FV see-APPL-CAUS-FV
 ‘see/look’ ‘cause to see’ ‘cause to see something for/with’
- (b) *Sul-a* > *su-j-a* > *su-gi-j-a*
 Cast -FV cast-CAUS-FV’ cast-APPL-CAUS-FV
 ‘Cast’ ‘cause to cast’ cause to cast something with’

⁵The *|-gi-|* morph above is affixed in the verbal root in Kisukuma language. Therefore, it is non Concatinative affix in which is infixed inside the root of the verb. In other words *| gi |* is an infix in this language.

In 6 (a) shows that the root consonant /l/ and /g/ are dropped and causative -j- is attached to, then applicative morph -gi- is ordered before the causative morph -j-. In other words, this form of applicative can be called causativized applicative because its occurrences depend on the presence of causative allomorph -j-, and such causative morph has been formed by *affrication* process, thus the verb root changes the consonant /l/ to affricate /j/ consonant sound. The data in 6 (a-b) have different semantic scope while have the same spelling and pronunciation, this situation in which the lexeme have more than one sense is captured in CG theory (Taylor, 1990) which accounts that words are conceptual, thus they have metaphorical implications. That is literal and non literal sense.

However, other data can be drawn from Goodman (1960) from the stem *tungilija* ‘say the truth’ to derivation: *tungiligijiwa* ‘be straightened/be directed the truth for’, thus the applicative allomorph -gi- is observed as in 7 below:

7 *Tungil<-ig->ij<-iw>-a* ‘be straightened/be directed the truth for’
(Goodman, 1960:8, 14)

The data in 6 above shows that -ig- is applicative allomorph showing augmentative meaning. It must be noted that the meaning/translation and morphological demarcation is mine. Therefore, the data tells us that Kisukuma have more than -il/el- applicative elements. The identified applicative above should not proceed -j- particle; such particle is part of the stem which must be extended after the insertion of applicative morph as in is also evidenced in 8 below:

8 *Tuj-a* > *tu<-gi->j-a*
knell-FV <Act->knee>‘knell’ ‘respect to/knell for’ (Goodman, 1960:20)

The data shows that -gi is an applicative and -j- particle is part of the stem although in other verbs the particle represents causative morph in Kisukuma language (Chípanda, 2017: 176).

4.2 The maximum number of applicative ordering

The findings show that applicative allomorphs can be ordered up to three maximally in this language and each morph has distinctive meaning.

4.2.1 The ordering of -gi- & -ij- allomorphs

This is the ordering of two applicative morphs of different forms of which each has a distinctive sense. The first has instrumental sense and the second has augmentative sense as 9 in below:

- 9 *Wá-pi-g-ij-a nji-a*
1SM-heal-APPL-APPL-FV
'She has cured for with a root'

The data shows that the two applicative are ordered to a single verbal root. Therefore, in the example above, the first applicative is instrumental while the second is augmentative, though it must be noted that if there is one applicative morph, may play either instrumental or augmentative role depending on the context under work.

4.2.2 The ordering of -gi- & -gi- allomorphs

This is the ordering of applicative allomorphs of the same form. When are ordered simultaneously, their roles may exchange depending on the context and the cognitive manifestations of the native speaker of this language. Consider the following data in 10 below:

- 10 *Puj-a* > *Pu<-gi->j-a*
Rob-FV <act->rob>
'Rob' 'rob for by using something' (Goodman, 1960:20)

The data in 10 shows two applicative infix allomorphs ordered to the stem *puja*. It must be noted that if one morph is attached to the verbal root, the meaning may depend on the context and the target of the speaker to the hearers as either it can be augmentative or direction, that is why (Rosch, 1978) argued for the lexeme having two semantic scope as

in core meaning (literal) and peripheral sense (contextual) in pertinent to Cognitive Grammar (Taylor, 2000). This is quite different English language affixes whose ordering does not allow the lining up morphs of the same category (See in Katamba, 1993, Plag, 2002) refer to parsimony principle and not otherwise.

4.3.3 Ordering of -gi- -gi- & -ij-allomorphs

Kisukuma is able to combine Tripple applicative allomorphs (for this matter) in which two of them are of the same form and one is of different form though of the same semantic category. This is different from **Parsimony Principle** hence forth (PP) which states affixes of the same semantic category cannot co-occur (McCarthy, 2002). Therefore, the Tripple applicative allomorphs can be shown in 11 below:

11. Gw-ish -ig-ig -ij-a

Drink-CAUS-APPLAPPL-APPL-FV

‘Make somebody to drink something for someone by using sth e.g a cup’

The data in 11` shows three applicative allomorphs are ordered together in which each morphs has its distinctive semantic role to play. However, it may be difficult to hiring the meaning of the derived verb by applying the Lexical Mapping Theory in this ordering system that is why we adopted CG which provides alternatives of conceptions not until the sum of each morph being ordered in the predicate structure. According to CG, augments are option to be housed by each attached morph, a native speaker has option of both literal and non literal sense, and therefore *gwishigigija* may imply ‘make somebody to drink intensively’. That is why CG is adopted which is a theoretical framework for representing linguistic structure and cultural semantics. Thus, cognitive grammarians agree that meaning is analyzed in both configuration of the context from mental entity, base and domain (Taylor, 2002:196) and (Kövecses, 2002:4).

4.3.4 Tripple -il- allomorphs

This is the arrangement of three morphs of the same type namely: applicative-applicative-applicative morphs. The form of applicative morph which can be arranged up to three is -il-. It must be noted that despite being triple applicative each one has its own semantic scope in a sentence or utterance as in 12 below:

12

Lind-il-il-il-a

Wait-APPL-APPL-APPL-FV

‘Keep on waiting for something on behalf of another person in certain period of time’

In 12 , (a) we see that the verb *linda* which means ‘wait’ is attached with applicative morph -il-in 11, (b) which forms *lindila* which means ‘wait for’. In 12 , (c) we observe that the derived verb in 12 , (b) *lindila* ‘wait for’ is again attached together with another applicative morph which forms *lindilila* which means ‘wait for by using or because of something’. In 12 , (d) we observe that, the structure in 12 , (c) which is *lindilila* has been derived by another applicative morph which forms *lindililila* which means ‘keep on waiting for somebody because of something in a certain period of time’. However, triple applicative of the same type is acceptable in Kisukuma language and the native speakers are using them in their daily speech. It must be noted that the ordering of triple applicative morph take place in both disyllabic and monosyllabic transitive verbs in this language. Moreover, according to Cognitive Grammar (Taylor, 2002), speakers have core and periphery sense (Rosch, 1978), therefore, the verb *linda* may mean supervise or guard. Therefore, even its derivations may still reflect the meaning of the root.

5. Conclusion

The paper has explored other applicative allomorphs (cf-gr- -ij- -ej- & -ge-) in Kisukuma apart from the general known by other scholars (cf -

il- –el-). Moreover, the paper has found that the maximum number of applicative allomorphic ordering is three allomorphs; this is contrary to other scholars like (Muhdhar, 2016:114) who is of the opinion that the ordain even the ordering of two applicative allomorphs e.g APPL-APPL is impossible in this language. Therefore, research is endless process, it is the work of (we) linguists to paradigmzing languages both diachronically and synchronically other than claiming complete study of a given phenomena

6. Recommendations

The paper has explored applicative morphs *-gi-* and *-ge-* being they infixes in the language under the study. This rejects the colonial scholars like Johnson (1950) who was of the opinion that, since Bantu languages are agglutinative, infixation process is impossible. From this discovery, doing research from the natural setting houses argumentative data other than claiming through words combined with letter. As it may, an interested researcher can search for the direction or position of infixes in Kisukuma or other Bantu languages and their semantic scopes they represent.

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**Mwanamke, Uchumba, Uzazi na Malezi katika Misemo ya Jamii ya
Wanyakyusa
Na**

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Ikisiri

Kwa kawaida, wanajamii wanatumia mbinu tofauti tofauti kueleza masuala yanayosawiri hali halisi katika jamii zao. Makala haya yanahusu namna mwanamke anavyotazamwa katika masuala ya uchumba, uzazi na malezi katika misemo ya jamii ya Wanyakyusa. Aidha, yanadokeza hali halisi inayoendelea kuhusu mifumo ya kijadi ya kijamii inavyomchukulia mwanamke katika maisha yake ya kila siku, hasa katika maeneo yaliyodokezwa. Data za msingi za makala haya zilikusanywa mkoani Mbeya, halmashauri ya Busokelo katika kata za Kandete, Luteba na

Mpombo. Data za upili zilipatikana kwa mbinu ya kinyaraka. Nadharia ya Usosholojia imetumika katika uchambuzi, uwasilishaji na mjadala wa data. **JB** Makala haya yanahitimisha kwamba, mwanamke ni mhimili imara katika mfumo wa uzazi na malezi unaojenga misingi imara na inayolenga kuendeleza kizazi katika ngazi ya familia, jamii na taifa kwa ujumla.

Utangulizi

Suala la utafiti katika fasihi simulizi, pamoja na vipera vyake, ikiwamo misemo ya kijamii, limeshughulikiwa kwa namna tofauti tofauti na wanazuoni wengi. Baadhi yao (Finnegan, 1970 na Liyong, 1972) wanaodokeza kuwapo kwa utajiri mkubwa uliomo katika utanzu wa fasihi simulizi za jamii mbalimbali barani Afrika. Makala haya yamechunguza namna mwanamke anavyotazamwa katika masuala yanayohusu uzazi na malezi katika misemo ya jamii ya Wanyakyusa.

Kijiografia, Wanyakyusa wanaishi mkoani Mbeya - Kusini Magharibi mwa Tanzania na Kaskazini ya ziwa Nyasa (wenyeji huliita Sumbi), hasa katika wilaya za Kyela, Rungwe na halmashauri ya Busokelo iliyokuwa sehemu ya wilaya ya Rungwe (Tanzania Institute of Education, 2006). Kihistoria, inasemekana Wanyakyusa walitoka katika visiwa vya Re-Union vilivyopo katika bahari ya Hindi. Kwa mara ya kwanza waliweka makazi yao maeneo ya Pwani (Lindi na Mtwara) kabla hawajahamia mkoani Morogoro katika safu za milima ya Uluguru. Katikati ya mwaka 1600 K. K., waliondoka Upogolo na kuhamia sehemu za Mahenge Morogoro wakiwa wanafahamika kama Waporogo (Mwambusye, 2013). Kundi hilo ndilo lililoelekea mkoani Mbeya na kuweka makazi yao katika Unyakyusa ya leo katika wilaya za Kyela na Rungwe.

Kisanaa, namna pekee ya kujieleza na kudokeza yale ambayo mtu huyafikiria katika jamii ya Wanyakyusa hujidhihirisha kwa namna mbalimbali katika tanzu za fasihi simulizi. Misemo ya kijadi ni mojawapo ya vyombo vinavyopewa uwanja mpana wa kutekeleza, kuongoza na kutoa mafunzo kuhusu tabia, malezi, mila na desturi za jamii (Mwambusye, 2006). Hali hiyo husaidia kujenga na kuimarisha misingi imara ya malezi, falsafa na utamaduni wa jamii inayohusika. Misemo inaambatana na utendaji thabiti na hubadilika kulingana na muktadha na wakati ili kusawiri hali halisi iliyopo katika jamii (Steven, 2011). Huu ndio msingi wa makala haya kuchunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakyusa.

Kwa hiyo, misemo ina nafasi pana ya kueleza hali na hadhi mbalimbali za mwanamke katika jamii mbalimbali hapa nchini. Hali hiyo inachochea kufanyika kwa tafiti za kijamii, kisayansi na kifasihi. Hii ni kwa sababu misemo ya jamii hujumuisha mila, desturi na hali fulani za kimwili na kiroho, pamoja na uhusiano wa jamii ambao huhitaji uangalifu mkubwa katika kutenda mambo yaliyopo katika jamii inayohusika (Meyer, 1993). Kukiuka baadhi ya mambo hayo kunahukumiwa kwa sababu ni kinyume cha desturi. Kwa msingi huo, makala haya yamechunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakyusa.

Mada Iliyochunguzwa

Suala la uchunguzi kuhusu nafasi ya mwanamke limeshughulikiwa na watalaamu wengi (Rosaldo, 19774; Siranchi, 1992; Wandera, 1996; Momanyi, 1998 & Kajeza, 2016), lakini bado halijapewa uzito linaostahiki katika taalimu ya fasihi. Misemo ya jamii ya Wanyakyusa ni miongoni mwa utanzu wa fasihi simulizi uliopewa msisitizo mdogo

katika uchunguzi na uhakiki wa misemo yake. Hali hiyo ilimshawishi mtafiti kutaka kujua namna nafasi ya mwanamke inavyojadiliwa katika misemo ya jamii hiyo. Kwa hiyo, pengo hilo limeshughulikiwa kwa kuchunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakyusa.

Mbinu na Mipaka ya Uchunguzi

Makala imechunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakyusa. Uchunguzi ulifanyika mkoani Mbeya katika halmashauri ya Busokelo. Data za msingi zilipatikana maskanini kwa mbinu ya mahojiano katika kata za Kandete, Luteba na Mpombo. Maeneo hayo yaliteuliwa kwa kuwa yalikuwa na data zilizokidhi malengo ya makala haya. Data za upili zilikusanywa kwa mbinu ya kinyaraka katika maktaba ya chuo kikuu cha Kikatoloki cha Ruaha, kilichopo Iringa. Maktaba hiyo iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada iliyochunguzwa.

Nadharia ya Usosholojia katika Muktadha wa Fasihi ya Kiswahili

Nadharia ya Usosholojia iliasisiwa na Hippolyte Taine; na ilianza kujitokeza karne ya 19 na kushamiri karne ya 20 barani Ulaya (Njogu & Chimerah, 1999). Mojawapo ya misingi yake ni kuyatazama mazingira ya asili ya jamii kuwa ndio huamua namna kazi ya kifasihi inavyotakiwa kuwa. Huitazama kazi za kifasihi kuwa ni nakala ya tabia; na ni kiwakilishi halisi cha jamii fulani (Shorter, 1969 & Selden, 1990). Pia, hutumika kuikabili fasihi namna inavyohusiana na mazingira ya jamii.

Fasihi ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii. Fasihi ni usawiri mkamilifu ambao hayasawiri

maisha kwa undani na huyachunguza kwa mtazamo mpana (Narizvi, 1982). Mtafiti alijihusisha na uchunguzi wa nguvu za kijamii zinavyohusiana na nguvu za kisanaa. Uchambuzi ulizingatia kwamba, kwa kawaida, kazi ya fasihi hudhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya kila siku (Cosser, 1963). Misemo ya jamii ya Wanyakyusa ilitazamwa kama zao na kiungo maalum cha mahusiano ya jamii iliyochunguzwa kwa kuzingatia historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao.

Aidha, nadharia hii huitambua nafasi kubwa na muhimu inayochukuliwa na muktadha wa kijamii katika uhakiki wa misemo ya kijadi kwa kuzingatia umithilishaji wa hali fulani za ulimwenguni (Msokile, 1993). Kwa msingi huo, misemo ya jamii ya Wanyakyusa ilitazamwa na kufasiriwa ndani ya muktadha wa jamii iliyochunguzwa na historia yake. Mtafiti alichunguza uhusiano uliopo baina ya jamii na mwenendo wa shughuli zao za kila siku, falsafa zao na mitazamo yao. Pia, alichunguzwa uhusiano wao, historia na maendeleo ya jamii yao katika nyanja zote za kijamii. Hali hii ilimwezesha mtafiti kuichunguza misemo ya jamii ya Wanyakyusa kwa kina ili kubaini yaliyolengwa kulingana na utamaduni, historia, mila na desturi zao.

Misemo iliyoteuliwa ilichunguzwa kulingana na uhusiano wa moja kwa moja uliopo kati ya shughuli za kijamii, mazingira na fasihi. Aidha, ili mtu aielewe fasihi fulani sharti ajue eneo linalohusika na utamaduni wake, mila, lugha na mazingira yao (Booker, 1996). Misemo ya jamii ya Wanyakyusa ilichunguzwa kama sehemu kamili ya utamaduni wa jamii hiyo kwa kuzingatia utamaduni na mazingira yake. Uhusiano uliopo kati ya jamii ya Wanyakyusa na misemo yake ndio unaoyachukua masuala yaliyomo katika jamii na kuyaweka kama yalivyo katika misemo yao.

Kwa ujumla, mtafiti aliiweka jamii ya Wanyakyusa katika ulimwengu wao wa kawaida, kweli na halisi katika uchambuzi wa data. Wanajamii walitazamwa kwa undani jinsi wanavyoyachunguza masuala ya kijamii na kuyaweka kama yalivyo, yanavyoaminika na kukubalika kupitia misemo yao. Misemo yao ilitazamwa moja kwa moja bila chuku ili kufanya uhakiki wa kina. Eneo la utafiti lilipewa uzito ili kuonesha uhusiano uliopo kati ya jamii ya Wanyakyusa na misemo iliyochunguzwa. Kwa ujumla, nadharia ya Usosholojia ilikuwa muafaka katika uchambuzi, uwasilishaji na mjadala wa data zilizolengwa katika makala haya.

Mwanamke, Uzazi na Malezi katika Misemo ya Jamii ya Wanyakyusa

Kwa kuzingatia ontolojia ya Kiafrika suala la uzazi, ndoa na malezi linathaminiwa sana katika jamii hapa nchini. Kwa Mwafrika uzazi ndio uzima wa milele na ugumba ni mwisho wa kuishi milele (Kannedy & Bartlett, 1992 na Mutembei, 2005). Kinga ya kuendelea kuishi milele ni kumpata mwana wako. Aidha, kuoa/kuolewa na kupata watoto ni jambo linalopokelewa kwa mikono miwili katika kila familia ya Mnyakyusa kwa kuwa huendeleza uhai wa kizazi kilichopo. Kwa msingi huo, suala la malezi bora kwa watoto husisitizwa kuanzia ngazi zote za jamii ya Wanyakyusa. Mwanamke ni nguzo muhimu katika kujenga maadili na malezi ya familia (Nassoro, 2004; Chaliga, 2011 & Chamba, 2011). Wanawake hawana budi kuwekewa mikakati imara ya kuwajengea nguvu na misingi inayolenga kuzimudu harakati zao za kimalezi.

Kiutamaduni, mwanamke amechorwa katika hali mbalimbali zinazojidhihirisha katika jamii. Tangu kale, utamaduni ulimtaka mwanamke awe mvumilivu, mnyenyekevu na mtiifu kwa mumewe. Hali hiyo imeendelea kumnyanyasa na kumdhalilisha katika asasi zote za kijamii (Farsy, 1965; Pullen, 2006 & Njewe, 2007). Utamaduni ndio

ulioweka misingi inayoonesha majukumu na nafasi ya mwanaume na mwanamke katika jamii. Mwanamke amechorwa katika mtazamo hasi, na haoni kama kweli kuna ukombozi wa jinsia ya kike kutokana na mfumo wa utawala wa kiutamaduni ambao unamilikiwa na jamii ya wanaume.

Fasihi simulizi inadhihirisha kwamba mwanamke alifundishwa na kujengwa tangu kale kuwa mtiifu na mnyenyekevu kwa mwanaume (Balisidya, 1982; Chodorow, 1991 & Sozigwa, 1993). Baada ya wanawake kuolewa wanatarajiwa kuhudumiwa na kulindwa na waume zao jambo linalosababisha kupoteza mamlaka yao. Utamaduni huo unamfanya mwanamke awe mfungwa ama mtumwa wa mwanaume (Dworkin, 1982; Mwakanjuki, 2011 & Mugane, 2012). Hali hii huwafanya wanawake kuwa wasaidizi wa wanaume katika nyanja zote za kijami, yaani katika utamaduni, dini, sanaa, siasa, sheria na uchumi. Utaratibu huo huwafanya wanawake wengi kuzidiwa katika shughuli za malezi, uzalishaji mali na uchumi kwa kuwa utamaduni unamtaka mwanamke amheshimu mumewe (Felluger, 1998 & Okeke, 1996). Makala haya yamechunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakusa.

Mwanamke katika Misemo Inayohusu Uzazi

Kwa kawaida, suala la uzazi linakadhia mbalimbali zinazomsibu mwanamke. Wakati mwingine, akiwa katika hali ya ujauzito hapati chakula bora na matunzo yanayostahili mpaka anapojifungua. Aidha, hapati huduma muafaka kuhusu afya na elimu ya uzazi (Bader, 1974; Lerman, 1990 & Abdun, 2000). Suala hili linasababisha vifo vya mama na mtoto anayezaliwa. Kulingana na Mtandao wa Jinsia Tanzania (2001), 52% ya wanawake wajawazito hukumbwa na magonjwa yanayoletwa na upungufu wa madini joto, ukosefu wa damu na utapiamlo. Magonjwa hayo husababisha watoto wengi kuzaliwa wakiwa na uzito mdogo na wengine kufia tumboni. Mara nyingine, wajawazito hukumbana na

desturi na miiko inayowataka wasiende kujifungulia katika vituo vya afya, jambo ambalo ni hatari kwa mama mja mzito.

Kwa kawaida, katika jamii ya Wanyakyusa mwanamke mjamzito hujifungulia nyumbani kwa mama mkwe, hasa kama ni uzao wa kwanza. Lakini kama mama mkwe alifariki au masikini kiasi cha kushindwa kumsaidia baada ya kujifungua, basi mwanamke mjamzito anaweza kwenda kwa mama yake mzazi (Konter, 1984 & Sanga, 2013). Mara chache upo mwiko kuzuia asijifungulie kwa wazazi wake. Kama mama wa kutoa msaada hawapo, basi anaweza kujifungulia katika nyumba ya mume wake. Mume atawatafuta wasaidizi wenye ujuzi wa kuzalisha watoto. Msingi wa hatua hizi ni kumweka mjamzito katika malezi na matunzo ya mimba chini ya uangalizi maalum.

Aidha, ikitokea wazalishaji wakashuku mjamzito anapata shida kujifungua kwa sababu ya uzinzi, wanamchagiza wakisema, ‘Ukiri kwamba ulikuwa na mwanaume mwingine’. Ipo imani kwamba, kama kweli alizini na wala haungami, atakufa. Ila kama hana kosa, mume wake huitwa ili kushuhudia matatizo yanayomsibu mkewe. Mke anaweza kujitetea kwa kutumia msemu huu: *‘Ugwe gwe ndume gwangu ntiga, ngilekesyamo nakamo, Kyala asagwile* (Wewe ni mume wangu wa pekee, sina mazoea ya kujitupa, inaonekana Mungu ameniteua). Kimsingi, mwanamke anathibitisha uaminifu wake katika ndoa yao, na kwamba, matatizo anayoyapata hayatokani na kukosekana kwa uaminifu katika ndoa yao, bali ni kudra za Mungu.

Katika tukio kama hilo, kwa kawaida, wazalishaji ni wanawake tu, wanaume hawashughuliki kamwe. Ila mume anapaswa kuwa karibu ili aweze kutumiwa katika shughuli fulani. Wanawake wazalishaji ni wale wazito (abanyago) tu, yaani watu wazima wenye uzoefu wa kutosha (Charsely, 1969 & Millet, 1992). Inawezekana hata mama wa makamo anaombwa kuwapo. Inaposhindikana kuwapata wanaostahili, wanawake wa kawaida wanaweza kusaidia. Kulingana na imani za jamii hiyo, matatizo katika kujifungua yanaweza kujitokeza kwa sababu mbalimbali.

Baadhi yake huamini kuwa ni mapenzi ya Mwenyezi Mungu (*Kyala*). Hayo hayawezi kuondolewa. Mengine yanaaminika kuwa yanaweza kutokana na laana iliyotumwa na mwenye wivu, kulogwa ama kuzini sirini.

Hali ya kujifungua inakabiliwa na matatizo mengi. Baadhi yake yaliyotajwa kama hayana uhusiano na mjamzito, basi mwaguzi akimtaja mtu fulani kuwa amesababisha, mtu huyo anaitwa kujieleza. Pia, anayo nafasi ya kukana madai ya mwaguzi au labda atakumbuka ugomvi uliokuwapo kati yake na yule mwanamke. Itabidi athibitise kwa kutamka kuwa hajamloga mwanamke mjamzito. Uzazi ukiendelea kuwa mgumu, wazalishaji wanamwambia mwanaume kwa msemo usemao: ‘*Umpiki gwabhundu gukututamy*’ (Mti wa ubinadamu unatuhangaisha). Mti wa ubinadamu wakimaanisha kuwa mwanamke bado hajajifungua. Akijifungua, watu humpa mzazi hongera. Wanawake walio na watoto ndio peke yao walio na ruhusa kumtembelea mwanamke aliyejifungua. Kwa kawaida huleta zawadi mbalimbali, vikiwamo vyakula na kuni.

Aidha, kama uzazi ulikuwa mgumu, husema; ‘Tunafurahi pamoja nawe kwa kuwa umepona moto/fimbo ama mawe (mapacha). Pia, husema: ‘*Ndaga Kyala, akwimile*’ (Tumefurahi pamoja nawe kwa kuwa Mungu alikuwapo). Uzazi kama huo ndio unaowafanya na kusababisha wanaufeministi wa kiradikali kuisitiza kuwapo kwa mfumo huru wa uzazi katika jamii (Shante, 1992 & Bond, 2000). Mfumo huu hutaka watoto wazaliwe kwa kutumia mbinu za kisayansi, kwamba, mwanaume aweke mbegu zake katika chupa ili zirutubishwe, hatimaye mtoto aumbike. Pia, wanapendekeza mwanamke ajifungue kwa kufanyiwa upasuaji. Hali hii itawaepusha wanawake katika matatizo na vifo vya uzazi.

Pia, ipo misemo inayolenga kumtakia heri na baraka mtoto aliyezaliwa ili aendelee kukua vizuri kimwili na kiakili. Kulingana na desturi za jamii ya Wanyakyusa, mtoto akizaliwa, wajibu wa baba ni kuwajulisha watu wa ukoo wake, hasa wakwe (Egert, 1970). Kwa kawaida, hutumwa

kijana kuwapelekea kuku (tetea) kama mtoto ni wa kike au jogoo kama ni wa kiume. Kijana akifika (akishika kuku mkononi) anasalimu kwa kusema; ‘Mizimu wamekusaidia’. Ndipo babu wa mtoto aliyezaliwa anaweza kujibu kwa msemu huu: ‘*Ngimba, tata. Isile. Nabilaga abakikulu. Alyege itolo ifilombe fyake*’ (Kumbe, baba. Tayari amefika. Niliogopa kwa ajili ya mwanamke. Sasa aendelee kula mahindi yake). Msemu huo humtakia baraka njema mtoto aliyezaliwa.

Kwa kawaida, mtoto akizaliwa, baba mzazi anatakiwa kupumzika mpaka kitovu cha mtoto kiwe kimeanguka (Mackenzie, 1925). Lakini kama ipo kazi ya muhimu sana anaweza kuomba ruhusa kwa mtoto kupitia kwa mwanamke mzito anayejua mila na desturi za jamii. Kama baba amelazimika kwenda kulima, anashika jembe na kuchimba kidogo nje ya nyumba yake na kurusha udongo juu ya nyumba. Unyago naye anammimonia mtoto mchanga udongo kidogo juu ya kitovu akisema, ‘Baba yako amekwenda kulima.’ Hii ni baadhi ya miiko inayofungamana na mila na desturi za jamii inayohusika. Kufanya hivyo ni kutambua kikamilifu kuwapo kwa mtoto mchanga katika maskani yake anayehitaji uangalizi mahususi katika siku zake za kwanza.

Mama mzazi hawezi kutoka kabla kitovu hakijakatika. Kimila, kitovu kinalindwa kabla ya kukatika. Inasemekana kwamba, kikikatika na kuangukia kati ya miguu ya mama au ya mtoto mwenyewe, jambo hilo linafichwa ili mtoto asije akapata shida wakati wa kuoa au kuolewa, kwa sababu anaweza kuwa tasa (Hamilton, 1912). Aidha, kuna maandalizi mbalimbali kuhusiana na kutoka kwa mama. Maandalizi yakiisha, mume na mke wanakaribishwa wale pamoja, mara nyingi hufanyika kwa mtoto wa kwanza tu. Wanawake wazee wanaweza kumwambia mama mtoto, ‘Pole sana! Uliomba kumpata mgeni mchanga, sasa yupo huyo mchanga ambaye tulikuwa hatujamfahamu bado. Msemu huu ikiwa mtoto mchanga ni msichana: ‘*Isaga, juba! Mbusukulu mommbuhesya fijo*’ (Karibu, mama! Usangu ni ugenini kabisa). Pia, husema: ‘Hujambo, wewe Sangu mdogo? Yaani, karibu! Umekuja ugenini ambako

utamaduni wake ni tofauti kabisa na wa huko ulikotoka. Msemo huo hulenga kumkaribisha mtoto aliyezaliwa. Mama hushukuru kwa kusema, ‘Asante, Mungu amesaidia.’

Aidha, kama mtoto amezaliwa wakati mwezi hauonekani angani, mama anapaswa kumuonesha mtoto mwezi ukionekana tena. Vigelegele hupigwa na kusema; ‘Mwenzio yule’ kwa sababu mwezi nao ni kama umezaliwa upya. Halafu mama anauambia mwezi; ‘Tumepata mchanga mpya.’ Baada ya utambulisho huo, mama humsafisha mtoto pua na kurusha kamasi kuelekeza mwezini akisema, ‘Nimekupa, angalia asipate mafua’. Hii ni kwa sababu wakati wa mwezi mchanga huwa na mafua mengi katika jamii hiyo. Baadhi ya wanawake huurushia mwezi kipande cha mkaa kwa imani hiyo hiyo. Kulingana (1985), magonjwa ya watoto yanatibiwa kwa kufuata ushauri wa waaguzi wa kimila waliopo katika jamii hiyo Kalinga.

Mwanamke katika Misemo Inayohusu Kujifungua

Kulingana na mila na desturi za jamii hii ya Wanyakyusa, suala la kujifungua lina desturi na miiko yake. Kwa mfano, inasemekana kwamba, ikiwa mwanamke mwenye mimba alimpiga mbwa aliyekuwa na mimba au alikanyaga kipande cha ubao wa damu bila kuona matatizo yanatokea wakati wa kujifungua (Aswile, 2007). Kama alimpiga mbwa mwenye mimba, asirudie kufanya hivyo. Kama alikanyaga kipande cha ubao wa damu, mkusanyaji wa vibao huitwa ili kusaidia. Kama amelogwa, anapaswa kulogelewa kwa mganga. Mume wa mwanamke aliye na shida humwomba mganga kwa msemo huu: ‘*Unguma umbepo unkota. Unsanusye unkasi gwangu*’ (Naomba unipe dawa. Umgeuze mke wangu). Msemo huo umebeba maudhui mbalimbali kimila na kiutamaduni. Mojawapo ni kwamba, mwanamke huyo anashindwa kubeba mimba au watoto wanakufa mara tu baada ya kuzaliwa. Dawa inatakiwa ili apate mimba na watoto wasiendelee kufa kabla na baada ya kujifungua.

Mtoto aliyezaliwa kabla ya wakati au aliyezaliwa hali amekufa huzikwa kimya kimya bila kilio. Kimila, huzikwa upenuni kwa kuwa alikuwa hajaingia katika maisha ya hapa duniani, hawezi kuagwa katika maisha hayo. Mwanamke hufarijiwa kwa msemu usemao: ‘*Ndaga fijho, Kyala akwisile*’ (Pole sana, Mungu amekujia). Mwanamke aliyefiwa hujibu: ‘*Ena, Kyala anganile*’ (Asante, Mungu amenipenda). Misemo hiyo humanisha kuwa hayo ni mapenzi ya Mwenyezi Mungu. Misemo hiyo ni ya kawaida iwapo Mwenyezi Mungu hatazamiwi kama aliyesababisha matatizo katika uzazi huo. Kama mwanamke amefariki baada ya kujifungua, kuna kilio cha kawaida. Mtoto ambaye mama yake amekufa wakati wa kujifungua, kwa kawaida, anatumzwa na bibi mzaa mama au ndugu yake wa kike.

Kwa upande mwingine, uzazi wa mapacha ni tukio linaloogopwa sana katika jamii hiyo. Hali ya kuzaliwa kwa watoto wawili ni ya kipekee, na ni mwiko hasa. Uzazi wa mapacha hutazamiwa kama ugonjwa wa kuambukiza katika jamii; na kwamba, unaweza kusababisha magonjwa mengine mabaya kwa wanadamu na wanyama. Hatua kali zilichukuliwa ili kuondoa mkosi huo. Pia, uzazi wa kutangulia miguu au matako ni mwiko. Lakini, amri zake si kali kama za uzazi wa mapacha (Joseph, 1941). Jamii nzima hushtushwa kwa uzazi wa mapacha. Mganga wa asili huombwa achukue hatua ili kuzuia ubovu kuenea (*Ukupyua ipasa*). Mganga anasalimia kwa msemu huu: ‘*Kyala akusulukile*’ (Mungu amekushukia). Maana yake, mapenzi ya Mungu hayawezi kuzuilika. Wazazi wa mapacha na watoto wao waliweza kutengwa kwa kujengewa kibanda kidogo mpaka kipindi cha hatari ya kuambukizwa wengine iishe. Hali hii inachukua mwezi mmoja hata miezi miwili.

Aidha, kama mapacha wamezaliwa kwa chifu (*Malafyale*), ndugu zake wanaarifiwa na mganga kwa msemu huu: ‘*Malafyale alinifibhoko panyuma*’ (Chifu ana mikono mgongoni). Msemu huo unamaanisha, chifu amejaliwa mapacha. Mganga anaendelea kuwaonya ndugu wa chifu kwa msemu usemao; ‘*Munginkindilagha! Mungyoghagha!*’ (Msimpitie!

Msioge!). Msemu huo unamaanisha kwamba, wasimhatarishe chifu wala mapacha waliozaliwa kwa kushirikiana kimwili. Ndugu walitakiwa kungoja mpaka chifu atakapokuwa amefunga na kuimarishwa na mganga. Halafu mganga atakapotekeleza utaratibu, ndipo ndugu zake wote watakapoendelea na maisha yao ya kawaida. Ikiwa pacha mmoja ataugua ugonjwa wa kuhara, hata kufa, basi mmoja kati ya ndugu atakuwa alivunja katazo (Meyer, 1993). Uaguzi hufanyika. Mhusika akijulikana na kukiri kosa, atalipa ng'ombe dume kwa kumpatia baba wa mapacha. Mtuhumiwa akikana, suala linaamuliwa kwa *mwafi* (jembe huchomwa moto na kuwa jekundu) mshukiwa anaamuliwa kulikanyaga. Kama hakuhusika, hataungua (jambo hilo hufanywa kwa mwongozo wa mganga kwa dawa maalumu). Kama mshtakiwa atakanyaga na kutoungua, ugonjwa hutazamwa kuwa ni mapenzi ya Mungu. Kama ni hivyo, hakuna la kufanya.

Mwanamke katika Misemo Inayohusu Ubalehe na Uchumba

Kama msichana anaingia mwezini kwa mara ya kwanza, tukio hilo ni la maana si kwa jamaa yake tu, bali kwa jamii nzima, kwa sababu anaweza kuolewa (Wilson, 1963). Msichana anapaswa kuwaambia wazazi wake kuwa; 'Nimeingia katika utu uzima.' Msemu huo ni wa kawaida katika jamii ya Wanyakyusa ukimaanisha kuwa, msichana ameingia mwezini kwa mara ya kwanza. Ndugu na jamaa wengine wote wanaarifiwa kwa msemu huu: '*Undindwana ilambalike pakitala ikyamani amumu*' (Msichana amejilaza kwenye kitanda cha majani makavu). Taratibu hufanywa mara moja na kufuatwa na sherehe ya hadharani. Msichana anaingizwa kwenye nyumba mojawapo na kujilaza humo. Hapa wanamtembelea wavulana, wasichana na wanawake. Jioni wavulana na wasichana wanakusanyika karibu na nyumba ya mwenye ubalehe wakicheza na kuimba.

Wakati wa kulala ukifika, mwenye ubalehe analala akizingirwa na wasichana wadogo, mmoja kulia kwake na mwingine kushoto kwake (Tew, 1950). Anapewa wasichana hao wadogo wakati wote wa sherehe

yake. Vijana wengine wote wanajipanga karibu nao wakilala wawili wawili; msichana na mvulana. Kwa kawaida, wanaweza kugusana na kuchocheana, lakini wanakataliwa kushirikiana kikamilifu (Mwakasaka, 1977). Kubikiri kunaadhibiwa kwa sababu ni kumharibu msichana kabla ya ndoa. Jambo hilo hupelekwa kwa chifu ili kulishughulikia kwa utaratibu. Mvulana anaonywa na anajibu kwa msemu huu: ‘*Ngomigwe*’ (Nimepigwa). Hapo mshtakiwa anakiri kosa kulingana na miiko na desturi za jamii hiyo. Aidha, kushiriki kwa vijana katika sherehe hiyo kuna msemu usemao: ‘*Ukupanja ubhusungu*’ (Kuatamia ubalehe). Muda wa mchana msichana huwa huru kutembea au kufanya kazi. Jioni anarudi katika nyumba yake. Vijana nao wanakusanyika palepale. Sherehe hiyo inaendelea kwa mwezi mmoja hivi kabla ya kuingia hedhi ya pili. Hata hivyo, jambo hilo linaendelea kupungua kwa kasi kutokana na kuwapo kwa mwingiliano mkubwa wa utamaduni wa jamii za ndani na nje ya nchi.

Ili kumaliza sherehe pombe inahitajika. Kulingana na Hamilton (1912), kama msichana bado hajaingia hedhi ya pili, ananyolewa nywele chache tu juu ya paji la uso karibu na masikio. Lakini hedhi ikiishapita ananyolewa nywele zote. Hata wasichana na wavulana walioshiriki katika sherehe wananyoana nywele. Muda wote huo pombe hunywewa. Ndipo watu wanaondoka kwenda mtoni. Mwanamke (*unyago*) anayezielewa mila na desturi anatangulia, anafuata msichana mwenye sherehe na mwisho wanafuata washiriki wote. Wanaendelea kuimba wimbo mmoja kwa kupokezana:

Unyago: ‘*Ikyene lwe (lwi)*’

Kwaya: ‘*Ikyene lwe*’

Unyago: ‘*Ikyati sanda*’

Kwaya: ‘*Ikyati sanda*’

Kwa mujibu wa waimbaji wimbo huo una maana iliyojengwa kisanaa kwa kuzingatia mila na desturi za jamii inayohusika. Wanahisi kwamba *lwe* au *lwi* ni kifupi cha *lwisi* (mto), na kwamba, *sanda* ni kifupi cha neno ‘*busanda*’ (aina ya chura). *Lwi* humaanisha mlio wa kuku, yaani wazazi hupata kuku binti akiwa mvumilivu mpaka siku ya ndoa. *Ikyati sanda* ni mruko wa chura, humaanisha tendo la kindoa. Aidha, washiriki wanamtakia binti baraka na kujaliwa uzazi mwema katika hatua hiyo ya kuingia katika utu uzima. Wakifika mtoni, msichana anaagizwa kujitupa kwenye maji. Kisha, anasuguliwa mwili mzima kwa uangalifu. Washiriki wanaoga karibu na msichana, lakini bila utaratibu. Baada ya kuoga wanarudi kijijini.

Kihistoria, wasichana waliposwa hata kabla ya kubalehe kwao (Wilson, 1959). Uchache wa wanawake uliwafanya wanaume, vijana na wazee wajipatie wake kwa njia hiyo. Yaelezwao hapo juu, maafikiano ya ndoa yaliweza kufanyika hata kabla ya kuzaliwa kwa mtoto wa kike kwa wazazi kumweka rehani. Mara chache tu msichana alichumbiwa akiishakua. Hii ilitokea pindi baba yake hakutaka binti yake achumbiwe na kufunga ndoa mapema. Wasichana wengi wanaolazimishwa kuolewa na wachumba wasio chaguo lao, hutoroka na wanaume wanaowapenda. Wazazi wa wanaume waliotoroka nao hulazimika kulipa mahari kwa wazazi wa wasichana hao.

Pia, wapo wanaokubaliana kuoana kwa kufuata mila na desturi zao kupitia washenga. Taratibu za mahari zikikamilika, baba mkwe humpelekea mshenga habari ya kwenda kumchukua binti yake ili ampeleke kwa mume aliyemtolea mahari. Baba mkwe hufanya hivyo ili msichana asije akatazamwa na kutoroshwa na wanaume wengine. Mshenga hutumia msemu huu: ‘*Nisile nkwega ifyangu*’ (Nimekuja kuchukua vyangu). Baba hujibu: ‘*Ughwabufi alipo! Ughwe bhopagha nundindwana! Une ndini ngwafi*’ (Adui yupo! We nenda na msichana! Ng’ombe uliniletea!). Pia, hutumia msemu huu: ‘*Ughwabufi lingaisile, kukute mundu ukubhopa nutwake*’ (Adui akifika, kila mtu hukimbia na

vyake). Katika msemu huo, baba wa msichana humshukuru mshenga kwa kuwa alishatoa mahari. Kwa msingi huo, humruhusu mshenga ampeleke binti yake kwa wanaomuoa.

Mwanamke katika Misemo Inayohusu Malezi

Kwa kawaida, katika jamii ya Wanyakyusa watoto huzaliwa kila baada ya miaka miwili au mitatu (Kalinga, 1945). Ili kuhakikisha watoto wanazaliwa kwa mpango zipo dawa za asili zinazotumika kuimarisha uzazi wa mpango kwa kuzuia uzazi wa mapema. Baadhi yake ni *imikungangogholo* ambayo hufungwa kiunoni mwa mwanamke kwa utaratibu maalum, kila tendo la ndoa linapofanyika. Mtoto mwingine anapozaliwa, mkubwa hakai karibu sana na mama, bali huchoza na wenzake. Katika kucheza, watoto wanawaiga wazazi wao. Wasichana hujibebesha mahindi, maua ya migomba (*ingungwe*) kama watoto migongoni. Wavulana huvivuta vitu hivyo kwa kamba kama ng'ombe. Wasichana wanapika kwa kutumia vyungu vliyopasuliwa (*ifijho*); na wavulana wanarusha mabua kama mikuki. Pia, michezo ya ngoma iliyopo katika jamii yao huigwa na kucheza.

Kimsingi, mtoto wa kike hufunzwa na mama yake kuhusu masuala mbalimbali yaliyopo katika jamii yao. Msichana hufunzwa kuhusu wajibu wake, mila na desturi za jamii yao. Polepole wasichana hujifunza kufanya kazi mbalimbali kwa nadharia na vitendo (Mwangosi, 2016). Wasichana humwona mama anavyokoka, anavyotunza moto na anavyopika chakula. Pia, hujifunza mitindo ya kupukuchua mahindi, kuchambua maharage, kuchimba na kusafisha viazi, namna ya kutengeneza pombe za asili za jamii yao, matumizi ya kinu (*ituli*) na jiwe la kusagia (*ulwala*). Aidha, wanajifunza kuchoma na kupika vyakula mbalimbali, kutafuta kuni, pamoja na shughuli za shambani. Pia, wanaelewa namna mafuta ya asili ya kupikia na kupakaa yanavyopatikana.

Kwa kawaida, kadiri watoto wanavyoendelea kukua kimwili na kiakili, huendelea kujifunza kazi mbalimbali zilizopo katika jamii yao. Kwa upande wa mtoto wa kike ni kusiliba kuta na kutengeneza sakafu, kukata nyasi za kuelekea, usafi wa nyumba na kutoa samadi ya mifugo, kazi za shambani kama kumwaga mbegu, kupanda, kupalilia, kulima, kupika chakula, kutunza na kulea watoto, kusuka mika na kufinyanga vyungu (Bernd, 1975). Hivyo, msichana mwenye umri wa kati ya miaka 14 hadi 18 anakuwa ameandaliwa vya kutosha kuweza kutunza nyumba, watoto wadogo na majukumu ya msingi katika familia na jamii kwa ujumla.

Ndoa si mapatano ya kiuchumi tu. Kuna mambo mengi yanayoonesha hali ya kupendana, kuheshimiana na kusaidiana kati ya mume na mke (Isakwisa, 2003). Kwa mfano, vijana wakitoka kufunga ndoa wanaweza kuitana, binamu (*mfyala*), mdogo wangu (*ngwangu*), dada yangu (*ilumbu*). Watu wakiona uhusiano uliopo kati ya mvulana na msichana wanaweza kutoa misemo mbalimbali: ‘*Bali nindumbula jimojene*’ (Wana moyo mmoja), ‘*Bali nilyani limolyene ilyakijinja*’ (Wana jani moja la mgomba) au ‘*Bali nindeko jimojene*’ (Wana chungu kimoja). Misemo hiyo inahalalisha na kuitikia uhusiano thabiti unaojidhihirisha baina ya wachumba wanaohusika. Tazamio kubwa la kuo na kufunga ndoa ni kupata watoto. Kila mtoto anayezaliwa anaongeza heshima ya mama, familia, ukoo na jamii kwa ujumla. Wavulana wanatazamiwa kuwa warithi na wanaweza kuleta uzito katika jamii (Bernd, 1975). Lakini kama wavulana peke yao wanazaliwa, wazazi hawaridhiki. Wasichana wanathaminiwa sana, kwa sababu wakiolewa wanawapatia mahari, hasa ng’ombe.

Pia, kuna msemu unaotumika kama mtoto amewakasirisha wazazi wake. Kwa mfano, watu husema: ‘*Ulubhabhu lwa nyale ulu akanyile, lunnyelile*’ (Ukuni wa moto alioukanyaga, umemrukia). Pia, hutumika kama mdogo amemkasirisha mkubwa au mke amemkasirisha mume wake. Msemu huu humaanisha hatua kali za kinidhamu zilizochukuliwa kwa sababu mbalimbali za kimaadili, kiutamaduni na kisheria. Kwa

mfano, ni sikitiko kubwa kwa wazazi wote ikiwa watoto hawana adabu, wezi, mwenendo mbaya wa wavulana kuhusu wasichana, kuzungukazunguka na wasichana na kutotimiza wajibu, na kadhalika (Aswile, 2007). Mambo kama haya yanaweza kuleta ugomvi kama mojawapo ya hali hizo ikiwa mbaya sana. Wazazi wanaweza hata kumfukuza mtoto. Aidha, msemu huo hutumika iwapo kuna mashaka juu ya uaminifu wa mke au wa mume. Uzinzi ukithibitishwa, ndoa inahesabika kuwa imevunjika au kutozwa faini maalum (*ukuposola*).

Hitimisho na Mapendekezo

Makala haya yamechunguza namna mwanamke anavyotazamwa katika masuala ya uzazi na malezi katika misemo ya jamii ya Wanyakyusa. Mwanamke amebainishwa kama mhimili imara katika mfumo wa malezi bora ya familia. Aidha, ameonekana kama chombo imara cha kujengea maadili ya familia na uendelevu wa kizazi kimoja hadi kingine. Matokeo ya hali hiyo huwafanya wanaufeministi kumtazama mwanamke kwa umuhimu na unyeti wake. Hivyo, amekuwa agenda ya kudumu katika kampeni za kisiasa kwa miaka mingi.

Kwa kuwa makala haya yalichunguza namna mwanamke anavyotazamwa katika masuala ya mimba, uzazi na malezi katika misemo ya jamii ya Wanyakyusa, ni vema kama watafiti wengine watachunguza kuhusu mwanamke, desturi na miiko katika shirikina (semi), methali, nahau na vitendawili vya jamii ya Wanyakyusa. Shirikina ni vielelezo vya mabaki ya imani na itikadi zinazohusishwa na mitazamo jadi ya jamii. Aidha, ni vizuri kuchunguza nafasi ya wanawake katika tanzu zilizodokezwa ili kuchunguza falsafa kuhusu mwanamke, harakati na maendeleo yake katika jamii ya Wanyakyusa na nyinginezo hapa nchini.

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Uainishaji wa Ngeli za Nomino za Lugha ya Kinyakyusa Kimofolojia Mussa E. Msamilah

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Ikisiri

Ngeli za nomino za lugha ya Kinyakyusa zimeorodheshwa na Johnston (1919), Felberg (1996), Samwel (2008) na Lusekelo (2009). Katika machapisho hayo hakuna maelezo ya kina yanayofafanua kuhusu uainishaji wa ngeli za nomino za lugha ya Kinyakyusa. Jitihada pekee

zilizokwisha fanyika ni kuorodhesha kiambishi tangulizi (Kbt) na kiambishi ngeli (KNg) vikiambatanishwa pamoja. Hivyo, makala hii imekusudia kuainisha ngeli za nomino za lugha ya Kinyakyusa kimofolojia. Katika kuainisha ngeli hizo, makala hii inafafanua kwa kina viambishi ngeli vinavyowakilisha kila ngeli pamoja na alomofu zake. Vilevile ufafanuzi wa viambishi ngeli vinavyowakilisha kila ngeli umeambatana na mifano ya nomino ambazo zinaweza kuwakilishwa na kuwekwa katika ngeli hizo. Aidha, katika uainishaji wa ngeli hizo na ufafanuzi wake, Kbt na KNg vimetenganishwa. Wango⁶ uliolengwa katika utafiti huu ulikuwa ni wazungumzaji wa lugha ya Kinyakyusa ambao wanaishi katika halmashauri ya Busokelo, mkoani Mbeya. Data zilikusanywa katika kata za Isange, Luteba na Mpombo. Mbinu iliyotumika kupata sampuli ni nasibu tabakishi. Sampuli iliyotumika ni watafitiwa thelathini (30); kila kata watafitiwa kumi (10) wanaume watano (5) na wanawake watano (5). Data hizo zilikusanywa kwa njia za dodoso, ushiriki na mahojiano. Kwa ujumla, makala hii inahitimisha kwamba kuna ngeli kumi na mbili za nomino katika lugha ya Kinyakyusa zikiainishwa kwa kigezo cha kimofolojia.

Utangulizi

Mfumo wa ngeli ni sifa mojawapo ya kimuundo ya lugha za Kibantu ambapo nomino zinapangwa katika makundi kwa kuzingatia kigezo fulani. Kutokana na nomino za lugha za Kibantu kuwa na sifa ya mfumo wa ngeli, wataalamu kama Ashton (1944), Katamba (2003), Kihore na wenzake (2003), Kahigi (2005), Matei (2008) na Mwendamseke (2011) wamezipanga nomino za lugha za Kibantu katika makundi ambayo kitaaluma yanaitwa ngeli za nomino. Katika uainishaji wao wametumia kigezo cha kimofolojia. Makundi ya nomino yanapewa namba, utaratibu ambao uliasisiwa na Bleek (1869). Utaratibu huo umetuwezesha kujua idadi ya ngeli za nomino katika lugha mbalimbali za Kibantu.

⁶ Watu wote waliolengwa katika utafiti

Aidha, kuna mikabala mikuu miwili ya uainishaji wa ngeli za nomino kwa kutumia kigezo cha kimofolojia. Mkabala wa kwanza ni ule ambao viambishi vya umoja na wingi vinaunda ngeli tofauti. Kwa mfano, kwa kutumia mkabala huu, Polome (1976: 94 - 95) aliainisha ngeli kumi na nane za nomino za lugha ya Kiswahili; na Rugemalira (2005: 23) aliainisha ngeli kumi na nane za nomino za Kirunyambo. Katika makala hii mkabala uliotumika katika kuainisha ngeli za nomino ni ule unaoweka viambishi vya umoja na wingi, pamoja kuwakilisha ngeli moja. Utaratibu wa namba umetumika katika uainishaji wa ngeli za nomino za lugha ya Kinyakyusa ili kujua idadi yake.

Uainishaji wa ngeli za nomino unazingatia miundo ya nomino. Nomino za lugha za Kibantu zina miundo tofautitofauti. Mutaka na Tamanji (2000: 150) wanaeleza kuwa miundo ya nomino katika lugha za Kibantu inaweza kubainishwa kwa namna tatu kama vile kiambishi awali+shina (KA+Sh), kiambishi tangulizi+kiambishi awali+shina (Kbt+KA+Sh) na kiambishi awali fuatishi+kiambishi awali+shina (KAF+KA+Sh). Petzell (2008: 47) anaeleza kuwa muundo wa nomino za lugha za Kibantu kwa ujumla ni irabu tangulizi+kiambishi ngeli+shina (IT+KNg+Sh). Aidha, Mwendamseke (2011: 50) anaeleza kuwa miundo iliyoelezwa na wanaisimu Mutaka na Tamanji sio lazima ijitokeze yote katika kila lugha. Mwendamseke amengeza muundo mwingine wa kiambishi tangulizi+kiambishi awali fuatishi+kiambishi awali+shina (Kbt+KAF+KA+Sh) unaojitokeza katika nomino za Kibena.

Miundo iliyoelezwa na wanataaluma hao ni kweli inapatikana katika nomino za lugha za Kibantu, lakini ikumbukwe kuwa lugha hizo zinatofautiana na kufanana kwa namna fulani. Hivyo, miundo iliyoelezwa inaweza kutokea yote katika lugha fulani au ikatokea michache. Vilevile kuna uwezekano wa kutokea miundo tofauti kabisa na iliyoelezwa na wanataaluma hao kama alivyoeleza Mwendamseke (2011) kuwa lugha ya Kibena ina muundo wa Kbt+KAF+Sh.

Mada Iliyochunguzwa

Ngeli za nomino za lugha ya Kinyakyusa zimeorodheshwa na Johnston (1919), Felberg (1996), Samwel (2008) na Lusekelo (2009). Katika machapisho hayo hakuna maelezo ya kina yanayofafanua kuhusu uainishaji wa ngeli za nomino za lugha ya Kinyakyusa. Jitihada pekee zilizofanyika ni kuorodhesha kiambishi awali tangulizi (Kbt) na kiambishi awali ngeli (KNg). Jambo hili lilimsukuma mtafiti kufanya uchunguzi wa kina kuhusu ngeli za nomino za lugha ya Kinyakyusa. Kwa hiyo, makala hii inahusu uainishaji wa ngeli za lugha ya Kinyakyusa kimofolojia.

Mbinu na Mipaka ya Utafiti

Makala hii yameshughulikia suala la uainishaji ngeli za nomino katika lugha ya Kinyakyusa kimofolojia. Utafiti ulifanyika mkoani Mbeya katika halmashauri ya Busokelo. Data za msingi zilipatikana uwandani kwa mbinu za dodoso, ushiriki na mahojiano katika kata ya Luteba kijiji cha Ipuguso, Mpombo katika kijiji cha Lusanje na Isange katika kijiji cha Isange. Maeneo hayo yaliteuliwa kwa kuwa yalikuwa na mawanda ya kutosha kukidhi mahitaji ya makala hii. Aidha, data za upili zilikusanywa maktabani kwa mbinu ya kinyaraka katika maktaba ya Chuo Kikuu cha Dar es Salaam. Maktaba hii iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada ya makala hii.

Mkabala wa Uainishaji wa Ngeli za Nomino

Katika makala hii tumetumia mkabala wa Jozi ya Viambishi vya Umoja na Wingi (JVUW) uliobuniwa na wanasarufi wa Kiswahili, akiwamo Ashton (1944) kama alivyonukuliwa na Kihore na wenzake (2003: 97). Kwa kuzingatia mkabala wa JVUW, ngeli za nomino huainishwa kwa kuwakilishwa na jozi ya viambishi. Kiambishi kimoja kinakuwa cha umoja na cha pili huwa cha wingi.

Mkabala wa JVUW ulitumika katika uchunguzi wa mada yetu kwa kuitazama nomino kuwa ni moja ikiwa katika umbo la umoja na la wingi. Aidha, mkabala huo unachunguza ngeli kadhaa zinazowakilishwa na kiambishi kimoja cha nomino kwa baadhi ya ngeli (Kihore na wenzake, 2003). Kwa msingi huo, mkabala huo ulitumika kuzichunguza nomino za lugha ya Kinyakyusa zenye viambishi vinavyofanana kwenye umoja na kutofautiana kwenye wingi. Nomino za lugha ya Kinyakyusa zilichunguzwa kwa kina kwa kuwa baadhi yake zina viambishi vya umoja vinavyofanana, lakini viambishi vya wingi hutofautiana; hivyo ilikuwa rahisi nomino hizo kuwekwa katika ngeli zinazohusika.

Kwa ujumla, mkabala huu ulitumika kama msingi wa uainishaji wa ngeli za nomino katika lugha ya Kinyakyusa. Hii ni kwa sababu uainishaji wa ngeli za nomino katika lugha za Kibantu upo katika misingi ya kimofolojia (Kahigi, 2005). Pia, mkabala ulitumika kuweka viambishi vya umoja na wingi katika ngeli moja. Hali hiyo ilipunguza idadi ya viambishi kujirudiarudia kwa kuwa nomino inayoshughulikiwa kwa kiambishi cha umoja ni hiyo hiyo inapokuwa katika wingi.

Uainishaji wa Ngeli za Nomino za Lugha ya Kinyakyusa Kimofolojia

Kwa mujibu wa data zilizokusanywa uwandani, nomino za lugha ya Kinyakyusa zinaonesha kuwapo kwa miundo ya aina tano. Muundo wa kwanza ni ule wa IT+KNg+Sh ambao ndio hujitokeza zaidi katika nomino hizo. Nomino zenye muundo huo zinapotumika kama jibu la swali huwa na muundo wa KNg+Sh. Kwa mfano, nomino *a+ma+fumbi* ‘mayai’ ina muundo wa IT+KNg+Sh, lakini kama ni jibu la swali huwa na muundo wa KNg+Sh. Muundo wa pili ni KNg+Sh, ilihali wa tatu ni Sh pekee, na muundo wa nne ni IT+Sh. Nomino zenye muundo wa IT+Sh ni zile ambazo hazina KNg katika umoja na wingi, bali zina IT na Sh tu. Aidha, muundo wa tano ni KNg+KNg+Sh. Huu ni muundo wa nomino za mahali fuatizi ambazo zimehamishwa kutoka katika ngeli

nyingine kwa kuambikwa KNg cha ngeli ya mahali. Muundo huu hutokea endapo nomino inayohamishwa ina KNg. Kiambishi hicho hakidondoshwi nomino inayohusika inapoambikwa kiambishi cha mahali, hivyo inakuwa na viambishi ngeli viwili. Mifano ya nomino zenye muundo huu ni *pa-ki-bhanja* ‘uwanjani’ (KNg+KNg+Sh) na *ku-ky+alo* ‘shambani’ (KNg+KNg+Sh).

Kwa muhtasari, uainishaji wa nomino za Kinyakyusa unaonesha kuwapo kwa miundo ya aina tano. Uainishaji ulizingatia kigezo cha KNg kinachoonsha nomino ikiwa katika umbo la umoja na wingi. Hivyo, kwa mujibu wa uchanganuzi wa data zilizokusanywa uwandani, zifuatazo ni ngeli za nomino za lugha ya Kinyakyusa kimofolojia.

Ngeli ya 1, mu-/bha-

Ngeli ya 1 katika lugha ya Kinyakyusa inawakilishwa na viambishi //mu-// umoja na //bha-// wingi. Kiambishi //mu-// cha umoja cha ngeli ya 1 kina alomofu sita ambazo zinatokea kutokana na michakato ya kifonolojia kama vile uyeyushaji, urefushaji, udondoshaji, unazalishaji, uchopekaji, usimilishaji na ukakaaishaji. Alomofu hizo ni {mu-}, {m-}, {mw-}, {n-}, {mo-} na {∅}. Kiambishi cha wingi cha ngeli ya 1 ni /bha-/ ambacho kina alomofu mbili ambazo ni {bha-} na {bho-}. Nomino za Kinyakyusa zinazopangwa katika ngeli hii ni kama zilizooneshwa katika mifano ifuatayo;

(i) mu-/bha-

| Na. | Umoja | Wingi |
|-----|--------------------|----------------------|
| | u - mu - ndu ‘mtu’ | a - bha - ndu ‘watu’ |
| | IT KNg Sh | IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Kama inavyooneshwa katika mfano wa (i) katika lugha ya Kinyakyusa ni nomino moja tu inayoanza na {mu-} ya kiambishi //mu-// kinachowakilisha ngeli ya 1 umoja. Nomino nyingi zinaanza na alomofu kama vile {m-}, {mw-}, {n-}, {mo-} na {∅}. Hali hii imetokana na wazungumzaji wa lugha hiyo kurahisisha matamshi kwa sababu umbo la ndani la kiambishi hicho ni //mu-//. Mifano ya nomino hizo ni kama ifuatavyo:

(ii) m-/bha-

| Na. | Umoja | Wingi |
|-----|--|---|
| (a) | u - m - papi 'mzazi' IT KNg Sh | a - bha - papi 'wazazi' IT KNg Sh |
| (b) | u - m - puti 'mchungaji' IT KNg Sh | a - bha - puti 'wachungaji' IT KNg Sh |
| (c) | u - m - piji 'mpishi' IT KNg Sh | a - bha - pishi 'wapishi' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) kwenye umoja zinawakilishwa na {m-} ya kiambishi //mu-// kinachowakilisha ngeli ya 1 katika lugha ya Kinyakyusa. Hali hii inajitokeza pia katika lugha nyingine za Kibantu kama vile Kiswahili.

(iii) mw-/bha-

| Na. | Umoja | Wingi |
|-----|---|--|
| (a) | u - mw - ana 'mtoto' IT KNg Sh | a - bha - ana 'watoto' IT KNg Sh |
| (b) | u - mw - ipwa 'mjomba' IT KNg Sh | a - bha - ipwa 'wajomba' IT KNg Sh |
| (c) | u - mw - anike 'mwanamke' IT KNg Sh | a - bha - anike 'wanawake' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (iii) kwenye umoja zinawakilishwa na {mw-} ya kiambishi //mu// katika lugha ya Kinyakyusa. Hali kama hiyo inajitokeza pia katika lugha ya Kiswahili kutokana na mchakato wa uyeyushaji.

(iv) mo-/bho-

| Na. | Umoja | Wingi |
|-----|--------------------------------------|---|
| (a) | u- mo - lolo 'mpole' IT KNg Sh | a - bho - lolo 'wapole' IT KNg Sh |
| (b) | u - mo - lo 'mvivu' IT KNg Sh | a - bho - lo 'wavivu' IT KNg Sh |
| (c) | u - mo - sighwa | a - bho - sighwa 'waumini' |

| | | |
|--|-----------|-----------|
| | ‘muumini’ | IT KNg Sh |
| | IT KNg Sh | |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (iv) kwenye umoja zinawakilishwa na {mo-} ya kiambishi //mu-// na kwenye wingi zinawakilishwa na {bho-} ya kiambishi //bha-//.

(v) ø-/bha-

| Na. | Umoja | Wingi |
|-----|---------------------------------------|---|
| (a) | ø - ø - tata ‘baba’ IT KNg Sh | a - bha - tata ‘baba’ IT KNg Sh |
| (b) | ø - ø - jhubha ‘mama’ IT KNg Sh | a - bha - jhubha ‘mama’ IT KNg - Sh |
| (c) | ø - ø - sinde ‘doto’ IT KNg Sh | a - bha - sinde ‘doto’ IT KNg - Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (v) kwenye umoja haziwakilishwi na kiambishi ngeli chochote, lakini kwenye wingi zinawakilishwa na kiambishi ngeli //bha-//. Hali kama hiyo inajitokeza pia katika lugha nyingine za Kibantu kama vile Kiswahili na Kibena.

Aidha, muundo wa nomino kuundwa na Sh peke yake hujitokeza nomino inapokuwa katika umoja, lakini ikiwa katika wingi hubadilika na kuwa na muundo wa IT+KNg+Sh kama inavyooneshwa katika (v). Muundo huu, pia huruhusu nomino za baadhi ya wanyama pori kama tumbili, mbwamwitu, nyoka na kobe kuingizwa katika ngeli hii kama inavyooneshwa katika (vi):

(vi) ø-/bha-

| Na. | Umoja | Wingi |
|-----|---|---|
| (a) | ø - ø - kajhamba 'kobe' IT KNg Sh | a - bha - kajhamba 'kobe' IT KNg Sh |
| (b) | ø - ø - kitumbhi 'kifutu' IT KNg Sh | a - bha - kitumbhi 'vifutu' IT KNg Sh |
| (c) | ø - ø - salila 'tumbili' IT KNg Sh | a - bha - salila 'tumbili' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (vi) ni za wanyama pori na zina muundo wa Sh peke yake zikiwa kwenye umoja. Hivyo, kiambishi ngeli ni kapa, lakini kwenye wingi zinabadilika na kuwa na muundo wa IT+KNg+Sh.

(vii) n-/bha-

| Na. | Umoja | Wingi |
|-----|------------------------------|--------------------------------|
| (a) | u - n - kikulu 'mwanamke' | a - bha - kikulu 'wanawake' |

| | | |
|-----|--|---|
| | IT KNg Sh | IT KNg Sh |
| (b) | u - n - kangale 'mzee' IT KNg Sh | a - bha - kangale 'wazee' IT KNg - Sh |
| (c) | u - n - dimi 'mkulima' IT KNg Sh | a - bha - limi 'wakulima' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (vii) kwenye umoja zinawakilishwa na {n-} ya kiambishi ngeli //mu-// na kwenye wingi zinawakilishwa na kiambishi ngeli //bha-//.

Kwa ujumla, ni kwamba, nomino zilizooneshwa katika (i - vii) kiambishi //mu-// hujitokeza kama {mu-} ikiwa shina la nomino linaanza na konsonanti nazali /n/, hujitokeza kama {m-} ikiwa irabu /u/ itadondoshwa na shina la nomino linaanza na konsonanti za midomo. Pia, hujitokeza kama {mw-} kama shina la nomino linaanza na irabu (isipokuwa irabu /o/) ambayo haifanani na irabu ya KNg ambayo huyeyuka na kuwa kiyeyusho. Wakati mwingine, hujitokeza kama {n-} ikiwa irabu /u/ itadondoshwa na shina la nomino linaanza na konsonanti isiyo ya midomo. Pia, kiambishi //mu-// hujitokeza kama {mo-} ikiwa kinafuatiwa na irabu /o/ ambapo irabu /u/ ya kiambishi //mu-// hudondoshwa na nafasi yake kuchukuliwa na irabu /o/. Aidha, kiambishi //mu-// hujitokeza kama {ø-} ikiwa kiambishi //mu-// hakijitokezi kabisa. Kwa upande mwingine, utokeaji wa alomofu {mo-} katika ngeli ya 1 umoja unasababisha kutokea kwa alomofu katika wingi ambapo kiambishi //bha-// wingi hujitokeza kama {bho-} na kufanya kiambishi //bha-// kuwa na alomofu mbili ambazo ni {bha-} na {bho-}.

Ngeli ya 2, m-/mi-

Ngeli ya 2 katika lugha ya Kinyakyusa inawakilishwa na viambishi //m-// umoja na //mi-// wingi. Kiambishi msingi cha ngeli ya 2 umoja katika lugha ya Kinyakyusa ni //mu-//, lakini mabadiliko ya kurahisisha matamshi yametokea ambapo hamna/hazipo nomino zenye kiambishi //mu-// isipokuwa zenye //m-//. Hivyo, kiambishi //m-// umoja kina alomofu tatu ambazo ni {m-}, {mw-} na {n-}. Kiambishi cha wingi katika ngeli ya 2 ni //mi-// na kina alomofu mbili ambazo ni {mi-} na {my-}. Nomino za lugha ya Kinyakyusa zinazoingizwa katika ngeli hii ni kama zinavyooneshwa katika mifano ifuatayo:

(i) m-/mi-

| Na. | Umoja | Wingi |
|-----|---|--|
| (a) | i - m - piki 'mti' IT KNg Sh | i - mi - piki 'miti' IT KNg Sh |
| (b) | u - m - maghe 'kisu' IT KNg Sh | i - mi - maghe 'visu' IT KNg Sh |
| (c) | u - m - fwandilo 'jivu' IT KNg Sh | i - mi - fwandilo 'majivu' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) kwenye umoja zinawakilishwa na {m-} ya kiambishi ngeli //m-// na kwenye wingi zinawakilishwa na kiambishi ngeli //mi-//.

(ii) mw-/mi-

| Na. | Umoja | Wingi |
|-----|--|--|
| (a) | u - mw - ifwa 'mwiba' IT KNg Sh | i - mi - ifwa 'miiba' IT KNg Sh |
| (b) | u - mw - ina kubwa 'shimo kubwa' IT KNg Sh | i - mi - ina makubwa 'mashimo makubwa' IT KNg Sh |
| (c) | u - mw - inuko 'mwinuko' IT KNg Sh | i - mi - inuko 'miinuko' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) kwenye umoja zinawakilishwa na {mw-} ya kiambishi ngeli //m-// na kwenye wingi zinawakilishwa na kiambishi ngeli //mi-//.

(iii) n-/mi-

| Na. | Umoja | Wingi |
|-----|--------------------------------------|---------------------------------------|
| (a) | u - n - tu 'kichwa' IT KNg Sh | i - mi - tu 'vichwa' IT KNg Sh |
| (b) | u - n - sana 'kiuno' IT KNg Sh | i - mi - sana 'viuno' IT KNg Sh |
| (c) | u - n - domo 'mdomo' | i - mi - lomo 'midomo' |

| | | | | | | | |
|--|----|-----|----|--|----|-----|----|
| | IT | KNg | Sh | | IT | KNg | Sh |
|--|----|-----|----|--|----|-----|----|

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (iii) kwenye umoja zinawakilishwa na {n-} ya kiambishi ngeli //m-// na kwenye wingi zinawakilishwa na kiambishi ngeli //mi-//.

(iv) mw-/my-

| Na. | Umoja | Wingi |
|-----|--|---|
| (a) | u mw - elu 'mweupe' IT KNg Sh | i - my - elu 'weupe' IT KNg Sh |
| (b) | u - mw - enda 'nguo' IT KNg Sh | i - my - enda 'nguo' IT KNg Sh |
| (c) | u - mw - esi 'mwezi' IT KNg Sh | i - my - esi 'miezi' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (iv) kwenye umoja zinawakilishwa na {mw-} ya kiambishi ngeli //m-// na kwenye wingi zinawakilishwa na kiambishi ngeli //my-//. Kiambishi ngeli cha wingi kimewakilishwa na {my-} iliyotokea kutokana na mchakato wa uyeyushaji.

Katika nomino zilizooneshwa katika mifano ya (i - iv) kiambishi //m-// ambacho katika umbo la ndani ni //mu-// hujitokeza kama {m-} ikiwa kinafuatiwa na konsonanti zisizo za ufizi. Kiambishi //m-// hujitokeza kama {mw-} ikiwa shina la nomino linaanza na irabu isiyofanana na

irabu ya kiambishi //mu-/. Vilevile, kiambishi //mu-// hujitokeza kama {n-} ikiwa shina linaanza na konsonanti za ufizi.

Aidha, mifano ya nomino za wingi katika ngeli hii inaonesha kuwa kiambishi cha wingi ni //mi-// ambacho kina alomofu mbili. Kiambishi //mi-// hujitokeza kama {mi} ikiwa mchakato wa uyeyushaji katika nomino ya wingi haujatokea, na hujitokeza kama {my-} ikiwa mchakato huo umejitokeza katika nomino ya wingi **Ngeli ya 3, i-/ma-**

Ngeli ya 3 katika lugha ya Kinyakyusa inawakilishwa na viambishi //i-// umoja na //ma-// wingi. Viambishi vyote viwili havina alomofu kwa sababu michakato ya kifonolojia haijaathiri viambishi hivyo. Mifano ya nomino zinazolingia katika ngeli hii ni kama zinavyooneshwa hapa chini.

i-/ma-

| Na. | Umoja | Wingi |
|-----|---|--|
| (a) | ∅ - i - kandi 'banzi' IT KNg Sh | a - ma - kandi 'mabanzi' IT KNg Sh |
| (b) | ∅ - i - ghondolo 'godoro' IT KNg Sh | a - ma - ghondolo 'magodoro' IT KNg Sh |
| (c) | ∅ - i - toki 'ndizi' IT KNg Sh | a - ma - toki 'ndizi' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika jedwali kwenye umoja zinawakilishwa na kiambishi ngeli //i-// na kwenye wingi zinawakilishwa na kiambishi ngeli //ma-//. Nomino za umoja katika ngeli hii zina muundo tofauti na

muundo wa nomino za umoja katika ngeli ya 1 na 2. Muundo wa nomino za umoja katika ngeli hii ni KNg + Sh kama ilivyooneshwa katika jedwali. Muundo ambao ni tofauti na ule wa ngeli ya 1 na 2 ambao ni IT + KNg + Sh.

Ngeli ya 4, ki-/fi-

Ngeli ya 4 katika lugha ya Kinyakyusa inawakilishwa na viambishi //ki-// umoja na //fi-// wingi. Kiambishi //ki-// umoja kina alomofu mbili ambazo ni {ki-} na {ky-}. Kiambishi //fi-// wingi pia kina alomofu mbili ambazo ni {fi-} na {fy-}. Nomino katika ngeli hii zinaoneshwa katika mifano ifuatayo:

(i) ki-/fi-

| Na. | Umoja | Wingi |
|-----|---|---|
| (a) | i - ki - lundi 'mguu' IT KNg Sh | i - fi - lundi 'miguu' IT KNg Sh |
| (b) | i - ki - situ 'msitu' IT KNg Sh | i - fi - situ 'misitu' IT KNg Sh |
| (c) | i - ki - syanjo 'kichaka' IT KNg Sh | i - fi - syanjo 'vichaka' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) kwenye umoja zinawakilishwa na {ki-} ya kiambishi ngeli //ki-// na kwenye wingi zinawakilishwa na {fi-} ya kiambishi ngeli //fi-//.

(ii) ky-/fy-

| Na. | Umoja | Wingi |
|-----|---------------------------------------|--|
| (a) | i - ky - inja 'mwaka' IT KNg Sh | i - fy - inja 'miaka' IT KNg Sh |
| (b) | i - ky - amba 'mlima' IT KNg Sh | i - fy - amba 'milima' IT KNg Sh |
| (c) | i - ky - ala 'ukucha' IT KNg Sh | i - fy - ala 'kucha' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) kwenye umoja zinawakilishwa na {ky-} ya kiambishi ngeli //ki-// na kwenye wingi zinawakilishwa na {fy-} ya kiambishi ngeli //fi-//. Katika nomino zilizooneshwa katika (i - ii) kiambishi //ki-// hujitokeza kama {ki-} ikiwa shina la nomino linaanza na konsonanti, lakini hujitokeza kama {ky-} ikiwa shina la nomino linaanza na irabu. Kiambishi //fi-// wingi hujitokeza kama {fi-} ikiwa shina la nomino linaanza na konsonanti, lakini hujitokeza kama {fy-} ikiwa shina la nomino linaanza na irabu. Mabadiliko hayo husababishwa na mchakato wa kifonolojia wa ukakaishaji.

Ngeli ya 5, \emptyset -/ \emptyset -

Ngeli ya 5 katika lugha ya Kinyakyusa haina viambishi vinavyoiwakilisha katika umoja na wingi. Hivyo, ngeli hii huwakilishwa na // \emptyset -//. Nomino zifuatazo katika lugha ya Kinyakyusa huwekwa katika ngeli hii:

o-/o-

| Na. | Umoja | Wingi |
|-----|---|---|
| (a) | i - \emptyset - nywili 'nywele' IT KNg Sh | i - \emptyset - nywili 'nywele' IT KNg Sh |
| (b) | i - \emptyset - lefani 'kijiko' IT KNg Sh | i - \emptyset - lefani 'vijiko' IT KNg Sh |
| (c) | i - \emptyset - ngwata 'ndama' IT KNg Sh | i - \emptyset - ngwata 'ndama' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika jedwali kwenye umoja na wingi hazina viambishi ngeli vinavyowakilisha ngeli. Muundo wa nomino za ngeli hii ni Sh peke yake hali inayosababisha kutokuwapo kwa viambishi ngeli.

Kulingana na Kihore na wenzake (2003) na Maho (1999), ngeli ya 5 inawakilishwa na kiambishi //n-// katika umoja na wingi. Hii ni kwa sababu nomino nyingi katika lugha hizo huanza na konsonanti /n/. Hali ni tofauti katika lugha ya Kinyakyusa kwa sababu ngeli hii hazianzi na /n/, bali huanza na sauti tofauti tofauti ambazo hazioneshi umoja wala wingi. Hali hii ipo pia katika lugha nyingine za Kibantu kama anavyoeleza

Mwendamseke (2011: 56) kwamba katika lugha ya Kibena maneno mengi katika ngeli hii hayaanzi na /n/.

Ngeli ya 6, lu-/ny-

Ngeli ya 6 katika lugha ya Kinyakyusa inawakilishwa na viambishi //lu-// umoja na //ny-// wingi. Kiambishi //lu-// kina alomofu mbili ambazo ni {lu-} na {lw-}. Kiambishi //ny-// nacho kina alomofu mbili ambazo ni {ny-} na {mb-}. Nomino za lugha ya Kinyakyusa zinazoweza kupangwa katika ngeli hii ni kama zinazooneshwa katika mifano ifuatayo:

(i) lu-/mb-

| Na. | Umoja | Wingi |
|-----|--|--|
| (a) | u - lu - pale 'kibuyu' IT KNg Sh | i - mb - ale 'vibuyu' IT KNg Sh |
| (b) | u - lu - petelo 'ungo' IT KNg Sh | i - mb - petelo 'nyungo' IT KNg - Sh |
| (c) | u - lu - bhafu 'ubavu' IT KNg Sh | i - mb - afu 'mbavu' TI KNg - Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) kwenye umoja zinawakilishwa na {lu-} ya kiambishi ngeli //lu-// na kwenye wingi zinawakilishwa na {mb-} ya kiambishi ngeli //ny-//.

(ii) lu-/ny-

| Na. | Umoja | Wingi |
|-----|---|---|
| (a) | u - lw - isi 'mto' IT KNg Sh | i - ny - isi 'mito' IT KNg Sh |
| (b) | i - lw - ighi 'mlango' IT KNg Sh | i - ny - ighi 'milango' IT KNg Sh |
| (c) | u - lw - imbo 'wimbo' IT KNg - Sh | i - ny - imbo 'nyimbo' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) kwenye umoja zinawakilishwa na {lw-} ya kiambishi ngeli //lu-// na kwenye wingi zinawakilishwa na {ny-} ya kiambishi ngeli //ny-//.

Katika nomino zilizooneshwa katika (i - ii) kiambishi //lu-// umoja hujitokeza kama {lu-} ikiwa mzizi wa nomino unaanza na konsonanti. Hujitokeza kama {lw-} ikiwa mzizi wa nomino unaanza na irabu ambayo ni tofauti na irabu ya kiambishi //lu-//. Hapa hutokea mchakato wa uyeyushaji. Kiambishi //ny-// wingi hujitokeza kama {ny-} ikiwa shina la nomino linaanza na irabu na kama mchakato wa uyeyushaji umetokea kwenye nomino ya umoja. Kiambishi //ny// hujitokeza kama {mb-} ikiwa shina la nomino kwenye umoja linaanza na konsonanti na mchakato wa uyeyushaji haujatokea kwenye nomino ya umoja.

Ngeli ya 7, ka-/tu-

Ngeli ya 7 katika lugha ya Kinyakyusa inawakilishwa na viambishi //ka-// umoja na //tu-// wingi. Kiambishi //ka-// umoja hakina alomofu,

lakini kiambishi //tu-// wingi kina alomofu mbili ambazo ni {tu-} na {tw-}. Kwa mujibu wa Kahigi (2005), kuna aina mbili za nomino za lugha ya Kinyakyusa zinazoweza kuingizwa katika ngeli hii. Aina ya kwanza ni nomino ambazo zinahamishwa kutoka ngeli moja kwenda nyingine kwa shina la nomino kuambikwa KNg //ka-// umoja au //tu-// wingi. Nomino za aina hii zinaitwa nomino fuatizi. Aina ya pili ni nomino ambazo hazijahamishwi kutoka ngeli yoyote, lakini zina viambishi //ka-// umoja na //tu-// wingi. Nomino hizi zinaitwa nomino za msingi (Maho, 1999).

(i) ka-/tu

(a) Nomino za Msingi

| Na. | Umoja | Wingi |
|-----|--|---|
| (a) | a - ka - pombo 'mnyaa' IT KNg Sh | u - tu - pombo 'minyaa' IT KNg Sh |
| (b) | a - ka - kakali 'nyongo' IT KNg Sh | u - tu - kali 'nyongo' IT KNg - Sh |
| (c) | a - ka - pango 'hadithi' IT KNg Sh | u - tu - pango 'hadithi' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) (a) kwenye umoja zinawakilishwa na kiambishi ngeli //ka-// na kwenye wingi zinawakilishwa na {tu-} ya kiambishi ngeli //tu-//. Hizo ni nomino za msingi kwa kuwa hazijahamishwa kutoka ngeli fulani na kuingia katika ngeli nyingine. Viambishi vya nomino hizo vikiondolewa katika nomino hizo hakuna

viambishi vingine vya ngeli vinavyoweza kuchukua nafasi hiyo na nomino zitakazoundwa zikakubalika. Tofauti na nomino fuatizi ambazo viambishi vyake vinavyowakilisha ngeli huweza kuondolewa na vikapachikwa viambishi vingine kuunda nomino inayokubalika. Nomino inayopatikana hupangwa katika ngeli nyingine. Nomino za namna hiyo zinaoneshwa kama ifuatavyo:

(b) Nomino Fuatizi

| Na. | Umoja | Wingi |
|-----|---|---|
| (a) | a - ka - lumyana 'kavulana' IT KNg Sh | u - tu - lumyana 'tuvulana' IT KNg Sh |
| (b) | a - ka - lindwana 'kasichana' IT KNg Sh | u - tu - lindwana 'tusichana' IT KNg Sh |
| (c) | a - ka - kangale 'kazee' IT KNg Sh | u - tu - kangale 'tuzee' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (b) kwenye umoja zinawakilishwa na kiambishi ngeli //ka// na kwenye wingi zinawakilishwa na {tu-} ya kiambishi ngeli //tu//. Nomino zimehamishwa kutoka ngeli nyingine. Kwa mfano, nomino *akalumyana* (kavulana), *akalindwana* (kasichana) na *akakangale* (kazee) zimehamishwa kutoka ngeli ya kwanza ambapo nomino za msingi zilikuwa *undumyana* (mvulana), *undindwana* (msichana) na *unkangale* (mzee).

(ii) ka-/tw-

| Na. | Umoja | Wingi |
|-----|---|--|
| (a) | a - ka - ana 'katoto' IT KNg Sh | u - tw - ana 'tutoto' IT KNg Sh |
| (b) | a - ka - alo 'kashamba' IT KNg Sh | u - tw - alo 'tushamba' IT KNg Sh |
| (c) | a - ka - luki 'kachungwa' IT KNg Sh | u - tw - aluki 'tuchungwa' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) kwenye umoja zinawakilishwa na kiambishi ngeli //ka-// na kwenye wingi zinawakilishwa na {tw-} ya kiambishi ngeli //tu-//. Kiambishi //tu-// wingi hujitokeza kama {tu-}, ikiwa shina linaanza na konsonanti na hujitokeza kama {tw-} ikiwa shina linaaza na irabu.

Ngeli ya 8, bh-/mi-

Katika lugha ya Kinyakyusa ngeli ya 8 inawakilishwa na viambishi //bhu-// umoja na //mi-// wingi. Kiambishi //bhu-// kina alomofu mbili ambazo ni {bhu-} na {bhw-}. Kiambishi //mi-// nacho kina alomofu mbili ambazo ni {mi-} na {my-}. Nomino za lugha ya Kinyakyusa zinazopangwa katika ngeli hii zinaoneshwa kama ifuatavyo:

(i) bh-/mi-

| Na. | Umoja | Wingi |
|-----|------------------|-----------------|
| (a) | i - bhu - lhilhi | i - mi - lhilhi |

| | | |
|-----|--|--|
| | ‘kirago’ IT KNg Sh | ‘virago’ IT KNg Sh |
| (b) | i - bhū - lili ‘mnyoo’ IT KNg Sh | i - mi - lili ‘minyoo’ IT KNg Sh |
| (c) | i - bhū - la ‘utumbo’ IT KNg Sh | i - mi - la ‘utumbo’ IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (i) kwenye umoja zinawakilishwa na {bhū-} ya kiambishi ngeli //bhū-// na kwenye wingi zinawakilishwa na {mi-} ya kiambishi ngeli //mi-//.

(ii) bhū-/my-

| Na. | Umoja | Wingi |
|-----|--|---|
| (a) | u - bhū - alwa ‘pombe’ IT KNg Sh | i - my - alwa ‘pombe’ IT KNg Sh |
| (b) | u - bhū - ato ‘mtumbwi’ IT KNg Sh | i - my - ato ‘mitumbwi’ IT KNg Sh |
| (c) | u - bhū - alo ‘shamba lililolimwa’ IT KNg Sh | i - my - alo ‘mashamba yaliyolimwa’ IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) kwenye umoja zinawakilishwa na {bhw-} ya kiambishi ngeli //bhu-// na kwenye wingi zinawakilishwa na {my-} ya kiambishi ngeli //mi-//.

Kutokana na nomino zilizooneshwa katika (i - ii) kiambishi //bhu-// umoja hujitokeza kama {bhu-}, ikiwa shina la nomino linaanza na konsonanti /l/. Kiambishi hicho hujitokeza kama {bhw-}, ikiwa shina la nomino linaanza na irabu /a/. Utokeaji wa {bhw-} unasababishwa na mchakato wa uyeyushaji. Kiambishi //mi-// wingi hujitokeza kama {mi-} ikiwa shina la nomino linaanza na konsonanti /l/ na hujitokeza kama {my-}, ikiwa shina la nomino linaanza na irabu /a/. Utokeaji huo ni kwa mujibu wa data iliyotumika katika utafiti huu.

Ngeli ya 9, ku-

Ngeli ya 9 katika lugha ya Kinyakyusa inawakilishwa na kiambishi //ku-// na kiambishi hiki hakina alomofu. Nomino zinazoweza kupangwa katika ngeli hii ni vitenzi nomino. Vitenzi nomino ni nomino zinazotokana na vitenzi na huanza na kiambishi //ku-//. Nomino hizo wakati mwingine huweza kutumika kama kitenzi kulingana na muktadha wa kimatumizi. Kwa mfano: Je, katika mfano huu, hatuwezi kuweka katika jedwali kama ilivyofanyika katika sehemu nyingine? Chunguza mifano katika jedwali hili:

| Na. | Kinyakyusa | Kiswahili |
|------------|---|--|
| (a) | Umwana ukukina fijho N T E | Mtoto anacheza sana N T E |
| (b) | Ukukina kwake kukungalasya | Kucheza kwake kunaniudhi |

| | | | | | | | |
|--|---|---|---|--|---|---|---|
| | N | V | T | | N | V | T |
|--|---|---|---|--|---|---|---|

Kutokana na mfano huu, neno *ukukina* (kucheza) katika sentensi ya kwanza limetumika kama kitenzi; na katika sentensi ya pili limetumika kama nomino. Hali hii pia inajitokeza katika lugha nyingine za Kibantu kama vile Kiswahili kama inavyooneshwa katika sentensi ya pili. Nomino zinazopangwa katika ngeli hii ni kama zifuatazo:

ku-

| Na. | Nomino | | | | | |
|-----|--------|---|-----|---|-------|------------|
| (a) | u | - | ku | - | simba | 'kuandika' |
| | IT | | KNg | | Sh | |
| (b) | u | - | ku | - | luka | 'kusuka' |
| | IT | | KNg | | Sh | |
| (c) | u | - | ku | - | funja | 'kuvuna' |
| | IT | | KNg | | Sh | |

Chanzo: Data za Uwandani (2017)

Kama inavyoonekana katika jedwali, nomino katika ngeli ya 9 huwakilishwa na kiambishi //ku-/. Nomino zinazopangwa katika ngeli hii hazina umoja wala wingi kwa sababu kiambishi kinachowakilisha ngeli hii hakioneshi idadi.

Ngeli ya 10, pa-, 11, ku- na 12, mu-

Katika lugha ya Kinyakyusa ngeli za 10, 11 na 12 zinachukua nomino za mahali. Ngeli ya 10 huwakilishwa na kiambishi //pa-/, ngeli ya 11

huwakilishwa na kiambishi //ku-// na ngeli ya 12 huwakilishwa na kiambishi //mu-//. Viambishi vyote vitatu havina alomofu. Nomino zinazopangwa katika ngeli hizo huweza kugawanywa katika makundi mawili ambayo ni nomino za mahali za msingi na nomino za mahali fuatizi. Nomino za lugha ya Kinyakyusa zinazoweza kuingizwa katika ngeli hizo zinaoneshwa katika mfano wa 10 kwa kutenganisha nomino za msingi na nomino za mahali fuatizi.

(i) Nomino za Mahali za Msingi

| Na. | KNg | Nomino |
|-----|-----|---------------------------------|
| 10 | pa- | ∅ - pa - la 'pale' IT KNg Sh |
| 11 | ku- | ∅ - ku - la 'kule' IT KNg Sh |
| 12 | mu- | ∅ - mu - la 'mule' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino za mahali za msingi kama zinavyooneshwa katika (i) ni zile ambazo hazihamishwi kutoka ngeli nyingine. Katika lugha ya Kinyakyusa nomino za mahali za msingi ni: *pala* 'pale', *kula* 'kule' na *mula* 'mule'⁷. Ashton (1944) anaeleza kuwa nomino za mahali katika Mame-Bantu ni *pandu*, *kundu* na *mundu* ambazo viambishi vyake ni //pa-//, //ku-// na //mu-//. Kwa mujibu wa nomino za lugha ya Kinyakyusa zilizokusanywa uwandani, viambishi vya nomino za mahali bado vinajidhihirisha kama ilivyokuwa katika Mame-Bantu.

⁷ Nomino za mahali za msingi katika lugha ya Kinyakyusa na ufafanuzi wake ni kama ifuatavyo: 'pala' huonesha ukaribu, 'kula' huonesha umbali na 'mula' huonesha mahali pa ndani kama ilivyo katika lugha ya Kiswahili.

(ii) Nomino za Mahali Fuatizi

| Na | KNg | Nomino ya msingi | Nomino fuatizi za mahali |
|----|-----|--|---|
| 10 | pa- | i - ki - bhanja 'uwanja' IT KNg Sh | ∅ - pa - ki - bhanja 'uwanjani' IT KNg KNg Sh |
| 11 | ku- | i - ky - alo 'shamba' IT KNg Sh | ∅ - ku - ky - alo 'shambani' IT KNg KNg Sh |
| 12 | mu- | i - ∅ - nyumba 'nyumba' IT KNg Sh | ∅ - mu - nyumba 'ndani ya nyumba' IT KNg Sh |

Chanzo: Data za Uwandani (2017)

Nomino zilizooneshwa katika (ii) zinadhihirisha kuwa nomino za mahali fuatizi huundwa kutokana na nomino ambazo kwa asili sio nomino za mahali, bali zinahamishwa kutoka ngeli nyingine kwa kuambikwa viambishi vinavyowakilisha ngeli za mahali. Kwa mfano, nomino *ikibhanja/ifibhanja* (uwanja/viwanja) na *ikyalo/ifyalo* (shamba/mashamba) zimehamishwa kutoka ngeli ya 4 inayowakilishwa na viambishi //ki-// umoja na //fi-// wingi. *Ikibhanja* imehamishiwa ngeli ya 10 kwa kuambikwa kiambishi //pa-// na *ikyalo* imehamishiwa ngeli ya 11 kwa kuambikwa kiambishi //ku-//. Nomino *inyumba* (nyumba) imehamishwa kutoka ngeli ya 5 inayowakilishwa na //∅-// kwenda ngeli ya 12 inayowakilishwa na kiambishi //mu-//. Aidha, kutokana na nomino hizo tumeona kuwa kama nomino ya ngeli nyingine ikiamishiwa katika ngeli za mahali KNg cha awali hakidondoshwi. Hivyo, nomino hiyo huwa na viambishi ngeli viwili japo kinachotumika kuainisha ngeli ya nomino yenye muundo huo ni kile kinachoashiria mahali na si umoja

wala wingi. Hali hii imejitokeza katika ngeli ya 10 na ya 11 kama inavyooneshwa katika mfano (ii).

Muhtasari wa Uainishaji wa Ngeli za Nomino za Kinyakyusa Kimofolojia

Katika aya zilizotangulia tumeainisha ngeli za Kinyakyusa kwa kigezo cha kimofolojia huku tukizingatia mkabala wa JVUW kwa kina na kwa kupitia ngeli moja baada ya nyingine. Jedwali hapa chini linaonesha kwa muhtasari ngeli za nomino za lugha ya Kinyakyusa kwa ujumla.

Jedwali: Ngeli za Nomino za Lugha ya Kinyakyusa Zilizoaishwa kwa Mkabala wa JVUW

| Na. | Kbt | KNg | Alomofu | Nomino | Fasiri |
|-----|------------|---------------|--|-------------------|---------------|
| 1 | u- / a- | mu- / bha- | mu-,mw-,m- ,n-,mo-,ø- /bha-,bho- | umundu / abhandu | mtu / watu |
| 2 | u- / i- | m- / mi- | m-, mw-, n- / mi-, my, | umpiki / imipiki | mti / miti |
| 3 | ø- /a | i- / ma- | | ibhwe / amabhwe | jiwe / mawe |
| 4 | i- / i- | ki- / fi- | ki-, ky- / fi-, fy- | ikilato / ifilato | kiatu / viatu |
| 5 | i- / i- | ø - /ø- | | isupa / isupa | chupa / chupa |
| 6 | u- / i- | lu- / ny- | lu-, lw- / ny- , mb- | ulwisi / inyisi | mto / mito |

| | | | | | |
|----|------------|--------------|-------------------------|----------------------|---------------|
| 7 | a- / u- | ka- / tu- | ka- / tu-, tw- | akapiki / utupiki | kamti/tumti |
| 8 | u- / i- | bhu-/ mi- | bhu, bhw / mi- , my- | ubhulhilhi/imilhilhi | kirago/virago |
| 9 | u- | ku- | | ukusimba | kuandika |
| 10 | ø- | pa- | | pala | pale |
| 11 | ø- | ku- | | kula | kule |
| 12 | ø- | mu- | | mula | mule |

Chanzo: Data za Uwandani (2017)

Kama inavyooneshwa katika jedwali, mkabala wa JVUW unapotumika, KNg cha umoja na cha wingi vimeunda ngeli moja. Kwa mujibu wa mkabala wa JVUW zimeainisha ngeli za nomino 12 katika lugha ya Kinyakyusa.

Hitimisho na Mapendekezo

Katika uainishaji wa ngeli za nomino za lugha ya Kinyakyusa imebainika kuwa baadhi ya nomino zina maumbo ya umoja na wingi, na nyingine hazina maumbo hayo. Aidha, nomino zinazolingizwa katika ngeli ya 5 hazina maumbo ya umoja na wingi wala hazina kiambishi kinachowakilisha ngeli zinamoingizwa nomino hizo. Nomino hizo zimewakilishwa na umbo kapa ambalo kiisimu huwakilishwa kama //ø-//. Nomino zilizoingizwa katika ngeli za 1, 2, 3, 4, 6, 7 na 8 zina maumbo dhahiri ya umoja na wingi. Nomino ambazo hazina maumbo ya umoja na wingi lakini zina viambishi vinavyowakilisha ngeli zimepangwa kulingana na viambishi vyake katika ngeli za 9, 10, 11 na 12. Ngeli ya 9 huchukua nomino ambazo ni vitenzi nomino. Ngeli ya 10 huchukua nomino za mahali zinazoonesha ukaribu, ilhali ngeli ya 11 huchukua

nomino za mahali zinazoonesha umbali. Ngeli ya 12 huchukua nomino za mahali zinazoonesha mahali pa ndani.

Kutokana na baadhi ya nomino kuwa na viambishi ngeli vya umoja na kukosa vya wingi au kuwa na viambishi ngeli vya wingi na kukosa vya umoja ni vizuri kuainisha ngeli za nomino kwa kutumia vigezo tofauti na mikabala mbalimbali. Hii itasaidia kupunguza changamoto zinazojitokeza ngeli za nomino zinapoainishwa kwa kigezo kimoja. Aidha, utafiti kuhusu uainishaji wa ngeli za nomino katika lugha nyingine za Kibantu ni muhimu sana. Utafiti huo utasaidia sana kuhifadhi taarifa za kiisimu na lugha hizo na kuongezea vyanzo vya maarifa ya kiisimu.

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The Contribution Of Indigenous Knowledge On Sustainable Natural Forest Management In Tanzania

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Abstract

This paper reviews the contribution of Indigenous Knowledge (IK) on Sustainable Forest Management in Tanzania. It highlights forests conservation authorities, indigenous forest knowledge and practices in Tanzania, the contribution of IK on management of forests, threats to indigenous knowledge and the influence of modern knowledge in preservation of indigenous knowledge. This paper is based on the review of existing literature related to Indigenous Knowledge on management of

natural forests. Forest and other resources normally are managed by the government through the establishment of National parks, Game reserves and Forest reserves. However, some forests are managed by indigenous people. In Tanzania traditional practices still exist and are employed to conserve natural resources such as forests. The forests which are conserved by indigenous people are free from human encroachment and depletion compared to forests which are under the jurisdiction of the government. Despite the fact that IK contributes in conservation of natural forest still yet it is in danger of disappearing due to various threats it faces. The spread of centralized monotheistic religions (particularly Christianity and Islam) and the modern idea of “nature” as separate from humans contribute to separating traditional people from their land. The other challenges and threats facing IK include formal education system and employment. Education system interferes the transfer of indigenous knowledge from elders to youths, this happen as young children leave home in favor of pursuing of different levels of education. On other hand, when indigenous persons are educated through the formal system then, they get employment which makes them to leave home and stay in urban areas hence abandoning the acquisition of traditional knowledge. In order to preserve IK from being lost immediate efforts should be taken at the national and international levels and of which should include the documentation of IK for future reference.

Key words: Indigenous Knowledge, Traditional Knowledge and Forest

Introduction

The term Indigenous Knowledge (IK) refers to the knowledge of the original inhabitants of a particular geographical location who have a culture and belief system distinct from the international system of knowledge (Langil, 2001). In a nut shell, traditional knowledge is a broader term referring to the knowledge possessed by any group of

people living in a particular area for a long period of time where as IK refers to the knowledge of the original inhabitants of a particular geographic location. In addition to that, the term forest is defined as land bearing vegetation dominated by trees of any size, exploitable or not, and capable of producing wood or other products of exerting influence on the climate or water regime or providing shelter to livestock and wild life (URT,1998).

Indigenous knowledge is there to ensure that forests are managed sustainably. Sustainable forest management is the protection of the forest to ensure that the available forests benefit the current and future generation. Forest management faces a core challenge on how to meet people's requirements in a sustainable manner and without compromising their quality (Geldenhuys and Ham, 2011).

Indigenous knowledge is unique knowledge confined to a particular culture or society. It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science (Senanayake,2006).This knowledge is generated and transmitted by communities, over time, in an effort to cope with their own agro-ecological and socio-economic environments (Fernandez, 1994). It is generated through a systematic process of observing local conditions, experimenting with solutions and readapting previously identified solutions to modified environmental, socio-economic and technological situations (Brouwers, 1993). IK is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation and conservation, health care, education, and the wide range of other activities that sustain a society and its environment in many parts of the world for many centuries (Senanayake, 2006).

Forests Conservation Authorities

In most cases, forests are protected by establishing Forests reserve areas, Game reserves and National parks. Forest reserves fall under the legal

authority of central government, District council or village government, private and community forest reserves (URT, 1998). These are authorities which are there to make sure that forests are protected. Apart from the mentioned authorities, other forests are being protected traditionally by indigenous people. Most of the forests which are under the government protection face a core problem of being depleted due to low capacity of government institutions to manage forest in order to meet the growing demands of forests resources (URT, 1998; Geldenhuys, and Ham, 2011). In order to ensure that forests are protected, the Tanzania government established a National Forest Policy (NFP) and forest act. The policy which is responsible for management of forests in Tanzania has changed since pre-independence to-date so as to address the problem of deforestation properly. The National Forest Policy of 1998 and Forest Act Cap 323 [R.E. 2002] both promote participatory forest management through which traditional institutions are officially recognized (Njana, Mugasha, and Kajembe, 2012). The national forest policy of 1998 and Forests Act of 2002 deal with the management of local and central government forests resources including natural and industrial forests (URT, 1998).

The core weakness of Tanzania National Forest Policy and Forest Act is that, both have failed to implement the central goal of their establishment hence, forests are being depleted at an alarming rate. In view of this, the Tanzania National forest policy of 1998 admits that forest management face a core problem which is low capability of government institutions to manage forest resources so as to meet the growing demand of forests products and services. In turn the forest cover has been lowered due to prevailing trends of forest destruction and degradation as well as unsustainable conversion of forest to other land use. Consequently, the government forest reserves that are gazette forests are constantly being threatened by encroachment and shifting cultivation due to growing population pressure.

Indigenous Forest Knowledge and Practices in Tanzania

Indigenous knowledge is considered as the social capital of the poor. It is their main asset to invest in the struggle for survival, to produce food, to provide shelter and to achieve control of their own lives (Senanayake, 2006). Most of the societies in Tanzania deal with local socio-economic conditions and natural environments basing on vast experience and old beliefs of the respective society. In that case, the indigenous people have played the central role in managing natural resources such as forests for long time. For instance in Makete District, IK has persisted for many years. Natural forests are being protected intentionally, almost every family maintain plots for wattle trees. The wattle trees are planted for the supply of fuel wood for cooking and warming bodies. In this way, natural forests are not exploited for the sake of protecting water sources, provision of traditional medicines and for other natural uses. For economic uses, exotic tree species such as pines birch and eucalyptus are exploited. In rural Songea and Namtumbo Districts, long bush fallows (modified shifting cultivation) methods of cultivation are practiced. The use of simple tools such as matchete and the hand hoe do not seriously deplete the natural forests. Long bush fallows allow the fast regeneration of a new forest cover.

However, juridically the forests are common land, owned by the state (Oppen, 1992), but according to customary law the sacred forests have their local owners or care takers, and they have the power to decide who is allowed to enter in the forest and to get forest services. Normally, the rules governing the use and protection of the sacred forests vary from one ethnic group to another; this is because within the country (Tanzania) there are different ethnic groups with different historical backgrounds (Beidelman, 1967).

Indigenous people use forests for various activities such as initiation ceremonies and worshipping. However, those who become Christians have been forbidden to engage in ceremonies in sacred forests and the traditionalists' values are not appreciated by the converts. This has made

the communities to develop negative attitudes towards the protection of the sacred forests. For instance, according to Mshana (1992) the younger generations in Pare are no longer entering the forests as their fathers and grandfathers used to do. Despite this challenge, still there are communities within Tanzania which are practicing the traditional beliefs, for example, in Makete and Njombe Districts traditional beliefs and traditions are still operating (Gerden & Mtallo, 1990). This is in line with the study conducted by Njana, Mugasha, and Kajembe in 2012 in Nyumba Nitu Tradition Forest Reserve (NTFR), their findings revealed that traditional institutions are accepted and receive high respect by the community in the vicinity of the forest. This is because traditional institutional frameworks take the care interest of indigenous people.

The practice of traditional matters is hindered by the modernization of ways to communicate to gods. Invasion of the western style of life coupled with rapid change in the way of life driven by fast population growth, rural-urban migration and need for development; all these have resulted in the low application of traditional laws in managing forests (Niamir, 1990; Shepherd, 1991). In ancient times in the North Pare Mountains the person who damaged a *mshitu* (worshipping and training forest) or *mpungi* was fined, customarily with a black bull and a black ram both to apologize to the ancestors, otherwise the person was practically subjected to death (Mshana, 1992).

This practice now days seem to underperform due to influence of drivers of change such as globalization/modernization, formal education system and migration (Appiah-Opoku, 2007). Wonderful enough, as there is low application of customary laws in protection of forests, the government organizations haven't given any support to indigenous people, who are protecting forests traditionally. Education system in Tanzania especially, at primary and secondary school levels is not supportive to sustainable use of forest resources. The schools lack the integration agro forestry

activities in their curriculum. The value of involving schools in agro forestry activities has a double impact. Firstly, school forest plots could increase the acreage of land under forests cover. Secondly, school leavers would form basis of a continued existence of forests in future in Tanzania. The young generation is the future generation which would value the planting and conservation of forests. There is a need to involve the traditionally protected forest interest groups in coming up with proposals for protection and management of these forests.

The Contribution of Indigenous Knowledge in Sustainable Forest Management

Indigenous Knowledge (IK), most often tightly interwoven with traditional religious beliefs, customs, folklore, land-use practices and community level decision making processes. Indigenous Knowledge has sustained the cultures, livelihoods, and agricultural resource management systems of local and indigenous communities throughout Tanzania for centuries (Parrotta,2007). Indigenous Knowledge is a collectively owned property and is integral to the cultural or spiritual identity of the social group in which it operates and is preserved. In traditional societies, sustainable natural resource management is driven by the beliefs and behaviors of human communities, and the local cultures are strengthened by their intimate connections to the nature (Singh, Agnihotri, Pande & Husain, 2011). Traditional knowledge systems in Tanzania, as in the rest of the world, have historically been dynamic, responding and adapting to changing environmental, social, economic and political conditions to ensure that forests and associated agricultural lands continue to provide tangible (foods, medicines, wood and other non-timber forest products, water and fertile soils) and intangible (spiritual, social and psychological health) benefits for present and future generations (Parrotta and Sim, 2008).

The holders of Indigenous knowledge have a strong record of protecting and even enhancing the

Biodiversity of their homelands (Belair *et al.*, 2010). The identification and protection of important species, the protection of important plant communities (as in sacred groves), advice on dealing with catastrophic processes such as fire and flood; these are all important ways to support biodiversity. Sometime sacred areas are important for the delivery of ecosystem services, especially water. In other cases, they serve as vital refuges for a variety of valued plant and animal species, including plants used in traditional (and modern) medicine (Mgumia and Oba, 2003). Indigenous Knowledge has supported and maintained the conservation of forests cover due to the power vested in it. Such power makes local communities in the vicinity of the forest being conserved traditionally to fear the local deity; it also makes them to believe that most of the misfortunes that occur in the society are due to unfriendly behavior with the natural forest and their ancestors (Singh and Priyanka, 2013). It also makes local communities to believe that depleting traditionally protected forests will annoy the deity and hence they will be punished (Singh and Priyanka, 2013). All these make the local communities in the vicinity of the forest stop malpractices to the forest.

Biodiversity and forest cover are two closely related phenomena in an ecosystem. Biodiversity or biological diversity refers to a numbers of, varieties and variability of living organisms and ecosystems. The term includes the terrestrial, marine and other aquatic species (Rajagopalan, 2011). Forests protection and development in the eyes of Indigenous Tanzanians provide the support benefits. Some of such benefits are; forests provide habitats to wild animals, provide watersheds, economically, forests provide timber for construction activities, forests act as a climate control by acting as a carbon sink, source of rainfall, cooling effects. Forests also, play a role in soil formation and photosynthesis, protect soil from erosion, beautify the landscape and

provide room for recreation. Lastly, forests are source of food, medicine and construction materials (Murck, 2005).

Since traditional societies are highly dependent forest resources, they often have developed management practices and local institutions that are able to adapt to environmental and other challenges, whether internal or external (Fox, 2000). Indigenous Knowledge has been very influential in the area of shifting cultivation as it has contributed to the recent advances in the management of fallow periods (between rotations of agricultural crops). Shifting cultivation's poor reputation is due to its being unfairly blamed for forest degradation which had other causes. For instance, evidence compiled in India indicates that the real causes of degradation have been forest harvesting for export and increased intensity of agricultural use of formerly forest lands, rather than shifting cultivation (Indian National Science Academy *et al.*, 2001).

The Influence of Scientific Community in Preservation of Indigenous Knowledge

Indigenous knowledge is in danger of being lost because it has not been documented for future reference. Most of individuals who are interested in Traditional Knowledge are often concerned that once lost, it cannot be recovered (Lake, 2007). For long time scientific community has shown interest in traditional knowledge within social science disciplines such as anthropology, and among biological scientists working in the field of ethnobotany. However, research within the biophysical sciences such as ecology, forestry, and agriculture is relatively recent, mostly dating back in 1970s. Although many scientists over the years have been indifferent to indigenous knowledge, or regarded it as somewhat inferior to the knowledge generated by modern science, some increase in recognition has occurred recently. For example, some publications in ecology, such as the two editions of Berkes's *Sacred Ecology* (2008) and a special issue of the journal *Ecological Applications* in 2000 (Ford and Martinez

2000), show increasing respect for traditional knowledge among a growing number of scientists.

Within the global forest science community, IK has been increasingly addressed by the International Union of Forest Research Organizations (IUFRO). IUFRO World Congresses since 1985 onwards have included Indigenous knowledge-related sessions, particularly those organized by IUFRO units that focus on social and policy science. This is in line with Tanzania National Forest Policy of 1998 which recognizes IK. The problem emanate when scientists claim that modern knowledge is superior to indigenous knowledge. The holders of IK are usually politically weak and the scientists strong. Thus, a scientist can assert that scientific knowledge justifies the scientist speaking “for nature”. This contrasts with local people, who claim that their intimate knowledge of their landscape gives them the justification to speak for it.

The use of IK in decision-making processes should be based on a partnership in which IK owners, scientists and policy makers create and share knowledge (Berkes 2004; Colfer *et al.*, 2005). However, there is considerable potential for misappropriation of such knowledge and its eventual loss by the original holders (ICSU, 2002). The issue may be framed as the scientists’ responsibility, vis-à-vis their acknowledged interests, values and aspirations. Alternatively, it may be seen as a matter of scientists as employees or persons allied with powerful groups which are interested in resources or knowledge controlled by traditional knowledge holders. Collaboration is another way in which IK can be conserved however collaboration is not an easy task when differences in relative power and difference in world views need to be accommodated. If ethical and methodological questions are not addressed in a consistent and systematic manner from the outset of the research, the rights of IK owners may well be infringed, meaning that benefits will not accrue to the owners, and that access to resources may be suddenly curtailed. Thus, all parties must address the challenges raised by the maintenance, use, and protection of IK when there is interaction between the holders and

users of such knowledge. A key point is that careful consideration of the cultural context is of utmost importance when studying IK, and when choosing methods to do so, because insiders and outsiders ask different questions (Bishop, 2005).

Challenges facing Indigenous Knowledge

Indigenous knowledge is in danger of disappearing due to various threats it faces. The spread of centralized monotheistic religions (particularly Christianity and Islam) and the modern idea of “nature” as separate from humans contribute to separating traditional people from their land. Throughout human history, religion has been abused to justify active suppression of alternative ideas and fueling conflict. Traditional communities, and particularly indigenous peoples and their conceptions of their place in the world and their relationships to forests, have long been on the receiving end (Shutkin, 2000). Since colonial era, many Christianity religious leaders have been suppressing spiritual ideas that differ from their own; also local religious perspectives including ideas of sacred in the forest have been frequently suppressed and replaced by those from centralized monotheistic religions (Michon *et al.*, 2007).

As traditional people located sacred in forest landscape for a number of reasons, the monotheistic religion leaders locate it in human constructed dwelling. The other challenges and threats facing IK include formal education system and employment. Education system interferes the transfer of traditional knowledge from elders to youths, this happen as young children leave home in favor of pursuing kindergarten to other levels of education. In other side, when indigenous persons are educated then, they get employment which makes them to leave their home land and stay in urban areas hence abandoning the acquisition of indigenous knowledge (Ronald *et al.*, 2010). Most of the indigenous knowledge also, faces a core problem of disappearing due to the intrusion of foreign technologies and developmental concepts that promise short-term gains or solutions to problems without being capable of sustaining

them(Senanayake, 2006). Applying a narrow definition of sustainability and separating local people from their land also undermine IK. The effectiveness of IK also is reduced through efforts that result in deculturalization. For example, campaigns of major proselytizing religious sects to displace local concepts of spirituality also contributed to undermining the identity of traditional peoples by changing their religion. Overpopulation of people and their livestock also, threaten the existence of natural forests, the trend toward the introduction of exotic trees such as pines and eucalyptus will cause disappearance of natural trees. Exotic forests are in effective in maintaining tropical conditions; hence the danger of desertification is imminent. All the mentioned aspects threaten the sustainability and effectiveness of IK hence poses threat to existence of forests.

Conclusion

Indigenous Knowledge has supported and sustained the livelihood of the rural communities and the existence of natural forests despite of significant political, social and economic obstacles. In view of this, modern societies owe much to indigenous people and local communities for their historical contributions to natural resource management, biodiversity conservation, agriculture, medicine, ecology, and sustainability science. Indigenous knowledge, practices and associated social institutions are an important component of the social capital of traditional societies with important implications for agricultural development, biodiversity conservation, and adaptation to environmental change. Indigenous Knowledge is at risk of being lost, hence measures at national level and international level should be taken to preserve IK for the betterment of communities and resources including forests. In addition, as time goes on the modern knowledge fail to manage the resources, in such circumstances the indigenous Knowledge remain an alternative.

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Dhima Na Utokeaji Wa Motifu Katika Tamthiliya Za Kiswahili

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Ikisiri

Waandishi wengi wa fasihi ya Kiswahili ikiwamo tamthiliya wanatumia mbinu mbalimbali za kisanaa ili kuwasilisha masuala yanayosawiri hali halisi iliyopo katika jamii zao. Baadhi ya masuala yanayoelezwa ni pamoja na utokeaji wa motifu katika fasihi na umuhinu wake kwakuzingatia mahitaji ya jamii na wakati. Makala hii imeeleza dhima na utokeaji wa motifu kwa kurejelea tamthiliya za teule za Emmanuel Mbogo ambazo ni *Sundiata* (2011) na *Fumo Liongo* (2009). Data za msingi katika makala hii zilipatikana maktabani katika tamthiliya teule zilizolengwa. Mapitio ya nyaraka zilizotumika kurejelea na kufafanua data za msingi za mada iliyochunguzwa zilipatikana maktabani. Nadharia ya Usosholojia ilitumika katika uchambuzi na mjadala wa data. Makala hii imejaribu kutoa picha ya motifu mbalimbali katika kuonesha masuala nyeti ya jamii inayohusika. Kwa jumla, makala haya yanaonesha motifu mbalimbali katika tamthiliya teule kwa zinazoangazia masuala ya kijamii kulingana na historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao.

Utangulizi

Tamthiliya ya Kiswahili katika jamii za Kiafrika ni mojawapo ya miongoni mwa vyombo muhimu vinavyotumika kuchambua na kuhakiki harakati mbalimbali za kijamii. Makala hii ni matokeo ya uchunguzi ambao ulifanyiwa kazi za tamthiliya kwa kurejelea vitabu vya *Sundiata* (2011) na *Fumo Liongo* (2009). Kilichochunguzwa hapa ni kuhusu utokeaji wa motifu katika fasihi na umuhinu wake kwa kuzingatia tamthiliya teule, ambapo tamthiliya teule zimetumika kusadifu mada iliyolengwa. Kwa ujumla, makala hii imejaribu kutoa picha ya motifu mbalimbali kwa kuonesha masuala nyeti ya jamii inayohusika kupitia nadharia ya Usosholojia.

Usuli wa Mada

Dhana ya motifu hutazamwa na wataalamu wengi kwa namna tofauti tofauti. Wamitila (2003) anasema kuwa motifu ni dhana inayotumiwa kurejelea wazo kuu na sehemu ya dhamira katika fasihi; na huweza kuelezea elementi fulani ya kimuundo au kimaudhui inayotawala kazi fulani. Akitoa mfano katika riwaya ya *Bina-Adamu* anaeleza kwamba, safari ni motifu muhimu ya kimuundo na kimaudhui. Pia, anaelezea umuhimu wa motifu kwamba kuwako kwa motifu ya safari katika hadithi ndiko kunakobeba muundo na maana ya hadithi, na kwamba, motifu hiyo haiwezi kondolewa kwani huweza kuathiri muundo na maana ya hadithi inayohusika. Hivyo, maelezo hayo yatasaidia kuchunguza utokeaji wa motifu mbalimbali katika tamthiliya teule.

Senkoro (1997) na Ponera (2014) anaelezea dhana ya motifu kuwa ni msukumo au miegamo ambayo watunzi na wa kazi za fasihi hutumia kujengea miundo na maudhui ya kazi zao. Motifu huweza kuchukuliwa kuwa ni wazo la kazi ya kifasihi au kipengele cha kimuundo. Kulingana na Vogler (1998) na Nyamsenda (2015) motifu ni kipengele radidi cha kijadi au kimaudhui kinachotumiwa na wasanii katika kazi zao ili kutoa ujumbe fulani. Mifano ya motifu za kifasihi anayoitoa ni pamoja na motifu ya safari; mama wa kambo, msako, mwanamke mshawishi, Bi kizee, mtoto wa ajabu, mtoto kigego, mnyonge anayemshinda mwenye nguvu, na motifu ya wema na uovu. Pia, Browning & Elmes (2015) wanaeleza kuwa motifu ni kujirudia kwa dhamira katika kazi za fasihi.

Kwa muhtasari tunaweza kusema kwamba motifu ni kipengele radidi cha kijadi kinachojirudiarudia katika fasihi ili kutimiza ujumbe fulani. Kwa mfano, kazi ya kisanaa huweza kuwa na motifu ya ushujaa, msako, safari, kifo, ushindi, ushawishi, wema, kukataliwa, uovu, uchawi, uganga na tiba na kusamehewa. Hivyo, katika makala hii, motifu imetumika kama njia au mbinu ya kukuza ama kuisisitiza jambo ambalo limejitokeza mara nyingi katika tamthiliya teule.

Mada Iliyochunguzwa

Ingawa tamthiliya ya Kiswahili huangazia masuala mengi yanayoithiri jamii, uchunguzi kuhusiana na tamthiliya umekuwa ukijikita zaidi katika uhakiki wa vipengele vya maudhui na fani yake. Ili kupanua mawanda ya kuihakiki tamthiliya, kuna haja ya kutilia mkazo uhusiano uliopo kati ya tamthiliya na mbinu nyingine za kisanaa, zikiwamo za kimotifu. Kwa kufanya hivyo, utanzu huu utakua na kukomaa kupitia uhakiki wake katika mikabala ya fani mbalimbali. Uchunguzi huu ulizingatia nafasi ya tamthiliya teule katika uchunguzi wa utokeaji wa motifu na umuhinu wake. Mkazo ulizingatia kwamba, kwa muda mrefu, tamthiliya ya Kiswahili ni mojawapo ya vyombo imara vinavyohakiki na kusawiri hali halisi inayotoa picha ya motifu mbalimbali kwa kuonesha masuala nyeti yanayoihusu jamii. Hali hii huifanya tamthiliya kuwa chombo muhimu kinachoelewa jamii kwa undani.

Lengo na Upeo wa Utafiti

Lengo la uchunguzi huu lilizingatia nafasi ya tamthiliya teule katika utokeaji wa motifu na umuhinu wake. Uchunguzi ulikusudia kubainisha aina za motifu katika tamthiliya zilizolengwa. Utafiti huu ulikuwa wa maktabani uliohusisha uhakiki tamthiliya teule. Uchunguzi ulitekelezwa katika maktaba za Chuo Kikuu cha RUCU, MUCE na Chuo Kikuu cha Iringa. Watafiti walidurusu kazi tofauti mbalimbali zilizohusiana na mada iliyolengwa, pamoja na misingi ya nadharia ya Usosholojia. Utafiti huu ulihakiki wa nafasi ya tamthiliya teule katika utokeaji wa motifu na umuhinu wake. Utafiti ulijikita katika vitabu vya *Sundiata* (2011) na *Fumo Liongo* (2009).

Nafasi ya Nadharia katika Uchunguzi na Uhakiki wa Kifasihi

Nadharia ya Usosholojia iliasisiwa na Hippolyte Taine; na ilianza kujitokeza karne ya 19 na kushamiri karne ya 20 barani Ulaya (Njogu &

Chimerah, 1999). Mojawapo ya misingi yake ni kuyatazama mazingira ya asili ya jamii kuwa ndio huamua namna kazi ya kifasihi inavyotakiwa kuwa. Aidha, huitazama kazi za kifasihi kuwa ni nakala ya tabia; na ni kiwakilishi halisi cha jamii fulani (Shorter, 1969 & Selden, 1990). Pia, hutumika kuikabili fasihi kwa namna inavyohusiana na mazingira ya jamii.

Kwa upande mwingine, fasihi hutazamwa kama kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii; na ni usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Narizvi, 1982). Mtafiti alijihusisha na uchunguzi wa nguvu za kijamii zinavyohusiana na nguvu za kisanaa. Uchambuzi ulizingatia kwamba, kwa kawaida, kazi ya fasihi hudhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya kila siku (Cosser, 1963). Motifu zilizobainishwa katika vitabu teule zilitazamwa kama zao na kiungo maalum cha mahusiano ya jamii iliyochunguzwa kwa kuzingatia historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao.

Kwa ujumla, nadharia hii huitambua nafasi kubwa na muhimu inayochukuliwa na muktadha wa kijamii katika uhakiki wa motifu za kijadi kwa kuzingatia umithilishaji wa hali fulani za ulimwenguni (Msokile, 1993). Kwa msingi huo, motifu zilizochunguzwa zilitazamwa na kufasiriwa ndani ya muktadha wa jamii ya mwandishi na historia yake. Mtafiti alichunguza uhusiano uliopo baina ya wahusika na mienendo ya shughuli zao za kila siku, falsafa zao na mitazamo yao. Pia, alichunguza uhusiano wao, historia na maendeleo ya jamii yao katika nyanja zote za kijamii. Hali hii ilimwezesha mtafiti kuzichunguza motifu katika vitabu teule kwa kina ili kubaini mambo yaliyolengwa kulingana na utamaduni, historia, mila na desturi zao. Kwa hiyo, nadharia ya Usosholojia ilikuwa muafaka katika uchambuzi, uwasilishaji na mjadala wa data zilizolengwa katika makala haya.

Dhima na Utokeaji wa Motifu katika Tamthiliya Teule za Emmanuel Mbogo

Katika makala hii tumebaini kuwapo kwa motifu mbalimbali zenye dhima tofauti tofauti katika tamthiliya teule za Emmanuel Mbogo za *Sundiata* na *Liongo*. Utokeaji wa motifu kama kipengele radidi cha kimuundo umeshikamana kikamilifu na maudhui yaliyojengwa katika jamii iliyolengwa kwa kuzingatia wakati na muktadha wa uandishi wa mwandishi. Motifu zilizomo zimetumika kama kiungo maalumu cha kimuundo na kimaudhuikatika kufanikisha kusudio la kifasihi. Baadhi ya motifu zilizochunguzwa katika makala hii ni pamoja na ile ya unguli, motifu ya sihiri, matifu ya msako na motifu ya safari. Motifu hizo zimefafanuliwa kama ifuatavyo:

Motifu ya Unguli

Nguli au shujaa ni mtu jasiri mwenye moyo thabiti anayeweza kukabili mambo hata kama ni ya hatari (TUKI, 2004). Hivyo, ushujaa ni ujasiri ambao mtu huwa nao katika kulikabili jambo bila hofu au kwa uhodari. Uchunguzi wetu umegundua kuwa motifu hii inatokana na mambo ya kishujaa ambayo nguli ameweza kuyafanya ili kudhihirisha ujasirii wake. Katika tamthiliya ya *Sundiata*, mwandishi ameonesha namna Sundiata alivyopambana kikamilifu dhidi ya uongozi dharimu wa Sumanguru. Sundiata alipigania haki na demokrasia ya kweli katika jamii yake kama mwandishi anavyoeleza:

Vita hivi havitakuwa na mwisho hadi wafalme wote wa Mali watupe silaha chini, wasalimu amri na kukiri kuwa Mali ni moja chini ya Mansa Sundiata. Tunahitaji kukomesha udhalimu, ufisadi na ufisidi. Tunahitaji kuondoa hofu na utawala wa mabavu miongoni mwa raia wetu,

tunahitaji kuleta maendeleo na ustawi miongoni mwa watu wetu... (Mbogo, 2011: 57).

Katika nukuu hii inaonesha unguli katika kupigana vita ili kukomesha udhalimu, ufisadi na ufisidi uliokuwa umetamalaki katika jamii yao. Sundiata alijitoa mhanga ili kuhakikisha maendeleo na ustawi kwa wanajamii unajengwa na kuimarishwa kwa manufaa ya jamii nzima. Aidha, kupinga suala la kuwajaza hofu na vitisho wanajamii ambako kunaweza kuzuia shughuli za kimaendeleo. Sundiata anaihamasiha vita na kujitoa muhanga ili kuifia nchi kwa manufaa ya jamii nzima kama inavyooneshwa pale Sundiata anaposema:

...Hakuna kurudi nyuma sharti tuwe tayari kuifia nchi na watu wetu. Vita hivi vikiisha na amani kuturudia: Wamandingo wanahitaji maendeleo. Kilimo, uvuvi na ufugaji sharti kiimarishwe...(Mbogo, 2011: 58).

Katika motifu hii, inaonesha ujasiri kwa kupambana na adui kwa kujitoa muhanga kupigania nchi na kurejesha amani na maendeleo kwa wananchi wote. Mwandishi katika kazi teule anajaribu kutuonesha kuwa ili jamii ipate maendeleo lazima kuwepo na wazalendo wanaoipigania nchi kwa hali na mali, hata kuifia, ilimradi tu maendeleo yanapatikana.

Pia, katika tamthiliya ya *Liongo*, motifu hii imejitokeza kutokana na uwezo wa Liongo kukabiliana na maadui zake, kupigania haki na demokrasia ya kweli na maendeleo ya jamii yake. Katika tamthiliya hii, motifu ya unguli hujidhihirisha kwanza, kwa kitendo cha Liongo kupigania haki, kupinga utawala dharimu wa Mringwari, ushujaa wa kutoroka gerezani, kupambana na kuwaua askari wawili miongoni mwa watatu waliotumwa na mfalme wamuue. Pia, alipambana na kupigana na adui Sango Vere na kumshinda. Unguli huo hudhihirika kwa kupambana bila hofu kama inavyojidhihirisha kwa kusema:

...Macho yako yaliwakabili askari wako ukatutangazia: ufalme wa Pate umo katika hatari ya kuanguka. Wabuu wa Sango Vere ... wamekwishaingia Kaskazini na kuiteka ardhi ya Wabajuni!... Kufumba na kufumbua simba...wakawa wamezifunga njuga kukicheza kitali na mabuu. Adui tumemshinda,na mateka tumechukua... (Mbogo, 2009: 9).

Nukuu hii imeonesha wazi hali ya umoja katika mapambano ya kumkabili adui kwani umoja ni nguvu na utengano ni udhaifu. Hivyo, jukumu la kuwa shujaa na ushindi linahitaji dhana ya umoja na mshikamano. Liongo alikuwa jasiri kwa kukemea udhalimu uliokuwa unafanywa na mfalme Mringwari kwa kuwaua watu wanaopenda haki itendeke. Matokeo ya harakati za Liongo zilizaa matunda mabaya ya kidhalimu zaidi, hasa pale mfalme Mringwari anapoamuru kumkamata Liongo, kumtesa na kumfunga jera; na baadaye kufanya jaribio la kumuua kupitia askari wake. Kwa ujumla, hali ya kupigania haki na demokrasia katika jamii linahitaji kujitoa mhanga, umoja na ushirikiano na kujenga uzalendo wa dhati baina ya wapambanaji.

Motifu ya Safari

Vogler (1998) anaeleza kuhusu motifu za safari za shujaa kuwa kwa kawaida huanzia pale shujaa anapoanza kukua binafsi ili kutafuta kushinda mashindano, kuondoa machungu na kutafuta mapenzi na haki. Katika safari hii, Sundiata anatafuta kupata haki yake ya urithi wa ufalme na kuitawala Mali ambayo imechukuliwa kimabavu na Dankarani. Suandiata alianza kujipambanua kama shujaa, hasa aliporejea kutoka msituni na kuingia ikulu ili kupigania kiti cha ufalme. Mwandishi anaeleza kama alivyomnukuu Dankarani akisema:

*Taarifa ni kuwa, Sundiata amerejea toka msituni.
Alifika kwangu alfajiri kutaka aongee name,
lakini moyo wangu ulisita kumpokea...amekuja*

ikulu leo alfajiri, mishipa imemsimama. Akadai eti mimi Dankarani ning'atuke, nimwachie yeye Sundiata kiti hiki cha Ufalme; nilivue eti alivae yeye taji hili la ufalme na mamlaka. Bwana Sundiata alitaka kuingia kwa nguvu (Mbogo: 2011: 16-18).

Katika motifu hii, Sundiata anaanza kushughulikia suala la ukombozi na kutaka haki katika mambo mbalimbali. Kwanza anataka manju wake aliyepotea katika mazingira tatanishi arudishwe mara; na kama hammpati, basi kwa sime damu ya mahasimu hao itamwagika li iwe sadaka kwa miungu na mizungu ya wamandingo. Aidha, Sundiata anakejeli uongozi wa dhalimu wa Dankarani kwa kueleza kuwa wangejua utamaduni na mapisi ya nchi, wasingemvalisha taji sokwe mtu ili kuitawala Mali, nataka kukueleza wewe na balaza lako linaloongozwa na mwanamke kuwa nitaitafuta taa ya ukombozi mpaka niipate. Motifu hii ya safari imeonesha umuhimu wa usawa na haki za binadamu ili kutokomeza tamaa ya madaraka, hila na udhalimu dhidi ya raia wasio na hatia.

Aidha, safari ya Sundiata kwenda Mema ilisababishwa na mfalme Dankarani kutwaa Taji la Ufalme kwa mabavu na kwa mlungula; kisha kumwamuru na kumfukuza Sundiata mrithi wa huo ufalme kwamba atoke katika nchi yake. Hata hivyo, Sundiata alilazimika kwenda ugenini katika mji wa Mema unaoongozwa na mfalme Tunkara, huko anapokelewa na kujiunga na jeshi la nchi hiyo na kujifunza mambo mengi ya kijeshi.

Akifafanua hatua mbalimbali za motifu ya kisafari, Senkoro (1997) anaeleza kuwa safari ya kwanza ya nguli ni ile ya kawaida inayohusu ukuaji wa mhusika kimwili na akili, lakini safari ya pili, huiita safari ya ndani ambayo huambatana na busara, hekima, uamuzi na utambuzi wa

mhusika na yale anayokumbana nayo. Mhusika huwa na kiwango cha ujuzi cha safari kwa kuwa hapo ndipo mhusika hufikia kiwango cha kupata maarifa na uzoefu mpya baada ya kupitia vikwazo vingi, mateso na hata kwenda uhamishoni. Hivyo, maarifa hayo huambatana na hulka ya unyenyekevu, werevu, wepesi wa kufanya maamuzi na suala la uwazi. Hapa tunaoneshwa Sundiata akihutubia majeshi yake huko ugenini Mema akiwa tayari kupambana katika kumkabili adui dhidi ya udhalimu, uovu, hujuma, ukosefu wa haki na demokrasia. Sundiata alisema:

Tupo askari wa kutosha. Jeshi la Mema limo mikononi mwangu. Jeshi la Wagadu lipo chini yangu. Jeshi la Fran Kamara pia liko nyuma yangu. Vita hii haitakuwa na mwisho hadi wafalme wote wa Mali watupe silaha chini na kukiri kuwa, Mali ni moja chini ya Mansa Sundiata. Tunahitaji kuondoa hofu na ufisadi na ufisidi. Tunahitaji kuondoa hofu na utawala wa mabavu miongoni mwa raia wetu. Tunahitaji kuleta maendeleo na ustawi miongoni mwa watu wetu (Mbogo, 2011: 57).

Sundiata katika nukuu hizo anatangaza kutoisha kwa vita mpaka tabaka kandamizi litakapoachana na ukandamizaji kwa raia. Hata hivyo, kupitia nukuu hii utafiti umegundua kuwa safari ya Sundiata ilikuwa na nia ya kutaka kukomesha uongozi wa mabavu, rushwa na kuleta maendeleo na ustawi miongoni mwa raia. Karl Marx anaamini kuwa nyenzo za uzalishaji mali kama ardhi, mitaji, ujasiriamali na nguvu kazi zikiwa zinamilikiwa na mtu mmoja mmoja, kamwe haziwezi kuitoa jamii katika mfumo wa unyonyaji. Hali hii huifanya jamii kuwa na watu wengi ambao ni maskini sana na watu wachache kuwa matajiri sana (Marx & Engels, 1848). Nyenzo za uzalishaji mali zinapomilikiwa na watu wote kupitia serikali yao, upo uwezekano mkubwa wa kupunguza na kuondoa kabisa matabaka ya walionacho na wasionacho katika jamii. Kwa ujumla,

nguli anaweza kuondoka eneo moja na kwenda eneo jingine ili kutafuta uhuru binafsi ama kutafuta suruhu ya changamoto za jamii yake (Mwangoka, 2011).

Motifu ya Msako

Motifu ya msako katika makala hii inaonesha kupitia Sundiata ambaye alipoishi uhamishoni huko Mema kwa mfalme Tunkara, aliweza kujifunza mengi kuhusu masuala ya ulinzi wa kijeshi na maendeleo mengine kwa manufaa ya jamii na umma kwa ujumla. Haja ya kurudi katika jamii yake kusaka cheo na madaraka aliyoporwa inamjia na kuanza kufanya utaratibu sahihi wa namna ya kurudi kuikomboa jamii yake. Hivyo, anaona ni vema sasa arudi aikomboa jamii yake ya Wamandigo kwani ilikuwa imevamiwa na adui Sumanguru. Sundiata aliamua kumuaga Tunkara akisema:

Baba mfalme siku zangu za kuishi nawe na kukutumikia sasa zimekwisha. Utanisamehe baba, lakini wakati wangu wa kuliongoza jeshi ili kuwakomboa Wamandigo sasa umewadia. Shukurani zangu zisizo kifani kwa wema na fadhili nyingi ulizotutendea. Mimi binafsi nimejifunza mengi hususani kunikuza na kunikomaza kijeshi. Lazima nitimize kazi inayonikabili mbele yangu (Mbogo, 2011: 37).

Makala hii imegundua kuwa motifu ya msako ya Sundiata kutaka kurudi Mali umeonesha dhana ya viongozi kutojali mafanikio ya raia kwani anapotaka kurudi kuikomboa Mali anazuiliwa ili tu amnufaishe mfalme Tunkara kwa kupambana na maadui wa nchi yake. Jambo hili linaonesha msimamo wa Sundiata kutaka kuikomboa Mali mikononi mwa Sumanguru kutokana na udhalimu anaoifanyia jamii yake. Sundiata haoni sababu ya kuendelea kukaa uhamishoni wakati jamii yake iko hatarini. Kwa kawaida, shujaa anaweza kurejea kutoka uhamishoni ili

kuikomboa jamii yake Volger (1998). Hii hudhihirisha motifu ya msako ya shujaa kurudi katika nchi yake ili kufanya ukombozi.

Katika tamthiliya ya *Fumo Liongo*, motifu ya safari na msako, kwanza inaanza kwa mbinu ya mrisho nyuma, kwani shujaa Fumo Liongo anaeleza namna walivyoenda kupigana baada ya kurudi kutoka vitani wakiwa na ushindi. Liongo anamkumbusha mfalme jinsi walivyopambana usiku ule wa giza, rewa ya ikulu ilipolia kualika kitali. Wanaume... tulizinduka na bila ya kuwaaga tuwapendao tulizinyakua silaha zetu tukaja mbio ikulu kwa lufufu. Ukatatangazia kuwa ufalme wa pate upo katika hatari kuanguka. Wabuu wa Sango Vere wamekwishaingia Kaskazini na kuiteka ardhi ya Wabajuni. Kufumba na kufumbua simba, chuwi na nyuki wa Pate wakawa wamezifunga njuga kukicheza kitali na mabuu. Adui tulimshinda na mateka ya ngawira tumechukua....(Mbogo, 2009: 9).

Maelezo yanadhihirisha kuwa nguli na jeshi lake waliweza kupambana na adui na kumshinda kutokana na uhodari wa jeshi lake. Aidha, ni motifu ya msako ya Liongo kwenda Ikulu inatokana na mwaliko aliopewa na mfalme Mringwari. Sababu ya safari hii pia ni kupeleka zawadi ya Mringwari toka kwa mfalme wa Gala iliyoletwa na Zahidi mwanae kwa sababu raia wake aliruhusiwa kuzaa na Liongo kama heshima ya urijali wake.

Motifu ya Sihiri

Sihiri ni kitendo cha kufanya uchawi, kuroga (TUKI, 2004). Kulingana na Mutiso (2012) hirizi kama kisawe cha sibirini kitu kinachomkinga mwanadamu kutokana na matatizo. Pia ni kitu kinachoweza kumkinga mhusika dhidi ya uovu au maovu kama kumkinga na shambulio la wezi, uchawi, husuda, mikosi. Aidha, humsaidia mhusika kutekeleza maazimio yake kama vita, ndoa, kazi n.k. Hivyo, tunawza kusema kuwa sihiri ni falsafa yenye dhana ya kitu chenye kuaaminiwa kuwa ni dawa, kitu

chenye nguvu kinachoweza kumkinga mtu na madhara, azima, talasimu, dawa, kago, pagao, amali, au kuleta heri na kutibu. Katika tamthiliya za Kiswahili, motifu hii imeweza kujitokeza katika mazingira mbalimbali kwa kusudi maalumu.

Kwanza, ni sihili iliyohusu kutegua uwete wa Sundiata. Hapa sihiri ilitumika kama dawa ya kutibu uwete wa Sundiata kupitia dada yake Kolonkani. Kolonkani ansema:

Chini ya mbuyu, juu ya madhabahu, tulichinja mnyama, tukatoa sadaka ya damu ya kondoo mweusi. Wahenga wakalipokea tambiko; wakanywa makombe ya damu ya sadaka. Katikati ya ibada, shangwe na masujudio haya, tulifunuliwa siri na kutuonesha opoo la kutegua sihiri ya uwete wa kakangu Sundiata. [Akitoa kibuyu chenye dawa. Sundiata anakunywa. Anamvalisha kidani chenye hirizi. Anatoa majani na kumpiga nayo Sundiata kichwani] Balla, ima faima, leo simba, mfalme wa Mali, mwana wa Sogoloni atakanyaga ardhi kwa miundi yake miwili. Anamchanja chale Sundiata mwili mzima kisha anampaka mavumba. Dawa inawasha hiyo, Sundiata anafurukuta pale chini ... wanaume wamebeba gogo zito na kulitua mbele ya Sundiata.

Sundiata anasota hadi kwenye pande la chuma. Analikagua, anatemea mate katika viganja na kujaribu kulisimamisha... WAPI! Mara ya tatu: linasimama. Sasa analishika sawa sawa... anafumba macho... na kwa mpigo mmoja JUU-! Anainuka na kusimama Sundiata hajasimama

upande ule nalo wima. (Mara tena anarudi akiwa upande na upondo, anaonesha majigambo kisha anaungana na wacheza ngoma) (Mbogo, 2011: 8 - 9).

Kupitia nukuu hii, makala hii imegundua kuwa kiutamaduni kuna falsafa ambazo zinawatesa watu waonekane dhaifu kwa sababu ya uchu wa madaraka kwa kutumia hila za kisihiri. Tamthiliya ya *Sundiata* imeonesha kuteguliwa kwa tigo la uwete alilotegeva *Sundiata*. Tigo hilo limeweza kuteguliwa kwa kafara ya sadaka ya damu ya kondoo mweusi. Hivyo, kupitia nadharia ya usosholojia sihiri imetumika kama uganga na tiba kwa kumvisha *Sundiata* kidani chenye hirizi na kunyweshwa dawa ambayo ndiyo vilichangia kupona kwake. Pia, sihiri kama falsafa yenye dhana ya kitu chenye kuaminiwa kuwa ni dawa, kitu chenye nguvu na kinachoweza kumkinga mtu na madhara (Mulokozi, 2002). BAKIZA (2008) wanaunga mkono hoja hii kwa kusema kuwa, Waswahili wana falsafa ya kupunga pepo kuwa ndiyo dawa ya wagonjwa wao badala ya kuwapeleka hospitali. Hivyo motifu hii inajaribu kuonesha uovu wanaofanyiwa watu kwa hila kutokana na roho ya wivu na chuki, hasa kutokana na sababu za ubinafsi, tamaa na uchu wa mali na madaraka.

Kupitia tamthiliya hii, makala hii imegundua kuwa kutamani madaraka kunawafanya watu watumie uganga au sihiri kuwapoteza watu wanaoonekana kuwa na nyota ya kupata nafasi za uongozi kama Sassuma alivyohofia kuwa *Sundiata* anaweza kupata kiti cha ufalme. Matokeo yake anajaribu kufanya mitego ya kiulozi ya kumuua *Sundiata* ili mwanae Dankarani achukue kiti cha ufalme. Hii inatokana na tamaa ya Dankarani na mama yake Sassuma kuyataka madaraka ambayo kiutamaduni alitakiwa apate *Sundiata*. BAKIZA (khj) wanatoa angalizo kuwa wapo watu wengine huwa na tabia ya kuwaonea kijicho wenzao katika vitu waliyonavyo kisha huviharibu visiendelee kwa imani za kishirikina. Jambo hili hujidhihirisha pale Sassuma anapoandaa mipango

ya kufanya sihiri ili kumkatili Sundiata asipate ufalme, hivyo, kupitia kazi teule, makala hii imegundua kuwa motifu ya sihiri imetumika katika kuangamiza roho za watu kwasababu ya uchu wa madaraka. Kwa upande mwingine, sihiri huweza kutumika kuwa ni mbinu ya kutimiza ukatili kwa kuharibu akili za watu na kuwafanya vizuu ili kupata utajiri (Mbogo, 2008). Kwa kutekeleza uharibifu huo, sihiri na hirizi iliweza kutumika kudhihirisha uovu miongoni mwa jamii kwa kutumia ushirikina kama Sassuma alivyolivyo fanya kuitafuta na kuiondoa roho ya Sundiata kwa njia ya ulozi.

Aidha, Sumanguru ni kiongozi ambaye ni katili na ukatili wake unatiwa nguvu na sihiri alizokuwa nazo. Hivyo, ili kuuondoa ukatili wake kwa raia ilihitajika kuwa na nguvu za sihiri pia. Masuala ya uchawi, ushirikina, uganga na tiba ni vyombo vya kijadi vinavyojishughulisha na masuala ya tiba na kinga katika jamii (Shimweta, 2015 & Mwangosi, 2018). Hapa, Koroma anang'atuka kutoka jeshi la Mringwari na kujiunga na jeshi la Sundiata ili kupambana na udhalimu wa Mringwari na anaeleza namna ya kujikinga na uchawi wa Sumanguru na namna ya kuutegua uchawi wake. Hivyo, Koroma na Nana wanatoa siri za nguvu za sihiri za Sumanguru. Koroma anaeleza:

*Sumanguru ni mtawala katili anayeabudu
ushirikina, anayefuga majini yanayomsaidia
kuitawala Soso. Kila usiku, usiku wa manane,
Sumanguru na magwiji wake hutoa sadaka ya
damu ya fahari. Tena magwiji wake
wametendesa katika falaki ya ulozi wa jua,
mwezi, nyota na sayari nyingine. Naye, Nana
anaeleza kwamba Sumanguru alinifunulia siri.
Alisema: mimi siuliwi kirahisi. Mtu akitaka
kumuua Sumanguru, kwanza atafute jogoo
mweupe pee! Amchinje na damu yake anyunyize
mara tatu kuizunguka ngome yangu. Kisha*

ang'oe karanga gumba achambue na kuyasambaza majani yake kuzunguka ngome ya Soso. Akifanya haya yote ataivunja ngome na kuniua mimi Sumanguru (Mbogo, 2011: 58 - 68).

Nukuu hii inaonesha namna viongozi wanavyotumia nguvu za sihiri, na mabavu katika kuongoza jamii zao. Wakati mwingine, hulindwa na kuamini nguvu za sihiri jambo linalosababisha kuwatia watu hofu, mashaka na kukwama kwa maendeleo ya wanajamii. Hivyo mwandishi anaonesha kuwa wakati mwingine ili kuondoa hofu, udhalimu, ufiisadi na utawala wa mabavu kama wa Sumanguru lazima sihiri ihusike, kwani mabavu hayo yana mizizi ya sihiri. Binadamu huweza kusaidiwa na nguvu nyingine zilizo nje ya uwezo wa kibinadamu pale uwezo wa kibinadamu unapozidiwa (Mgogo, 2017). Hapa ndipo tunamuona Sundiata anakubaliana na ushauri aliopewa, anaamua kutoa kafara kwa miungu ili imsaidie kupambana na Sumanguru.

Katika tamthiliya ya *Liongo*, motifu ya sihiri inayojitokeza ni ile iliyomuhusu Liongo kuonesha kuwa uwezo wa nguvu zake na maarifa ya kukabiliana na maadui ulitokana na uwezo wa sihiri iliyoambatana na kitovu chake. Mutiso (2012), Mohamed (2002) & Mbiti (2011) wanaeleza kuwa hirizi ni kitu kinachoweza kumkinga mhusika dhidi ya uovu au maovu, kama kumkinga na shambulio la wezi, husuda, mikosi. Aidha kumsaidia mhusika kutekeleza maazimio yake kama vita, kazi n.k. katika kujua nguvu ya sihiri ya Liongo iliyokuwa ikimkinga na kifo, uovu, vita n.k., hapa Zahidi anafanikiwa kuidodosa siri ya sihiri hiyo kama ifuatavyo:

Nilimuuliza, Baba mpenzi ni kitu gani kiwezacho kukuua? Akasema "Zahidi mwanangu, mimi ni Fumo Liongo. Mimi ni Simba wa Pate. Hakuna mwingine yeyete ajuaye siri ya uhai na ufu wangu ila mimi na yeye Muumba wangu"

“Mwanangu Zahidi. Mimi mkuki hauniui, shoka haliniui, mimi mshale hauniui, mimi kisu hakiniui. Kitu chochote mimi hakiniui. Ila ukitaka kuniua mimi fanya bidii utafute sindano ya shaba. Uchukuwe sindano ya shaba; kwa sindano ya shaba unichome nayo kitovuni. Ukinichoma nayo kitovuni basi mie Fumo Liongo nitakufa (Mbogo, 2009: 38).

Kwa nukuu hizi sihiri iliyokuwa siri inakuwa wazi kupitia Zahidi mwana wa Liongo ambaye analubuniwa kwa ahadi ya zawadi ya mke, kazi na mali toka kwa mfalme Mringwari ili kumwanganamiza Liongo. Tamaa ya mali na rushwa imekuwa ni chanzo kikubwa cha kuzuia ujenzi wa jamii mpya katika bara la Afrika na kusababisha kudolola kwa maendeleo (Mbogo, 1997).

Motifu ya Kifungo

Kifungo ni adhabu ya kumweka mtu jela. Katika tamthiliya teule wahusika mbalimbali wameonekana kukumbwa na adhabu ya kuwekwa jela kwa sababu ya kutetea haki. Katika tamthiliya ya *Liongo* tunaona kifungo kinachotokea ni kutokana na dhana ya watawala wa bara la Afrika kutopenda kukosolewa (Mbogo, 2015). Liongo anapomkosoa Mfalme Mringwari ndipo anapoamuru akamtwe awekwe ndani na kuteswa. Hii inaoneshwa pindi Liongo akiwa ikulu kwa Mringwari, kama Liongo anavyoeleza:

Mringwari Mtukufu Mfalme. Mimi siamini kuwa mzee Msheki ana maradhi yoyote yaliyomlaza kitandani. Bali maradhi hayo yamemlaza chini ardhini. Msheki kauawa na Mazabania wako wa hapa ikulu. Semeni kama nisemavyo ni uzushi, Mtukufu Mfalme wa Pate? Baada ya maneno hayo, mfalme alitoa amri, mwekeni mahabusu na

chini ya ulinzi mkali. Kila asubuhi na jioni mrambeni mwilini kwa mijeledi ya mkia wa taa mpaka tutakapojua hatima yake (Mbogo, 2009: 22).

Kwa hiyo, kupitia motifu ya kifungo cha Liongo inaonesha wazi kuwa utawala wa Mringwari ulikithiri mabavu, uovu na kuwanyima watu haki ya kutoa maoni, kubadilishana mawazo ya msingi yenye lengo la kuchochea usawa wa binadamu na maendeleo yake. Mfalme hakupenda kuambiwa ukweli na kukosolewa, vinginevyo mkosoaji anajikuta mikononi mwa nguvu ya dola. Hii ndiyo tabia ya baadhi ya viongozi wengi wa vyama na serikali katika jamii nyingi za Kiafrika. Pamoja na mateso yote aliyokuwa akiyapata Liongo akiwa jela tunaona anafanikiwa kutoroka anarudi nyumbani ili kusaka usalama wake japo, hata huko anaona usalama wake utakuwa hatarini, hivyo anaamua kwenda msituni ili kuepuka mateso ya Mringwari.

Motifu ya Kifo

Mwandishi wa tamthiliya ya Sundiata ameonesha anguko linayomkuta mhusika Sundiata kuwa ni kutokana na hulka ya kufurahia ushindi na kufanya uzembe kwa kusahau kuweka ulinzi wa kutosha katika kulinda shughuli nzima ya kusherekea ushindi wake. Hivyo kupitia hila za Sassuma mpinzani wake Sundiata, ndipo Sundiata anakumbwa na kifo. Kama inavyoonekana:

Sassuma alivyovalia, hatambuliki. Anamsogelea Sundiata; anainua taji juu ili amvike. Sundiata anasita, lakini akina mama wawili wanamhimiza asogee, ainame. Sundiata anasogea, anainama. Sassuma anamvika taji kwa mkono wa kushoto na kumchoma kisu mara tatu kwa mkono wa kulia. Wanawake wote wanakimbia kwa mshituko

*na mshangao. Sundiata anayumba kwa uchungu
(anaanguka anakufa) (Mbogo, 2011: 18 - 37).*

Hata hivyo, Aristotle (1958) anatueleza kwamba mhusika hapewi nafasi ya kufurahia ushindi wake kwani anapomaliza mapambano na kupata ushindi mhusika huyo lazima akumbwe na tanzia. Hata hivyo tunaona kuwa nguli Sundiata anapata tanzia kutokana na kusakamwa na mazingira yanayomzidi uwezo ambayo yamegubikwa na uroho wa madaraka na ubinafsi wa Sassuma kupigania kiti cha ufalme kikaliwe na mwanae.

Katika tamthiliya ya *Liongo* inatuonesha Liongo anauawa kupitia mwanae chanzo kikiwa ni uchu wa madaraka wa Mringwari na usaliti na tamaa ya zawadi alizoahidiwa Zaidi na Mfalme Mringwari kuwa akifanikiwa kujua siri ya kifo cha Liongo na kutekeleza mauaji, atapewa zawadi ya mke, madaraka, na mali. Hivyo Zahidi anafanikiwa kuumua Liongo kwa kumchoma na sindano ya shaba kitovuni na kukimbia. Kama inavyojidhihirisha:

Liongo anasikika akikoroma. Zahidi anainuka taratibu, anamtazama Liongo. Anamwita Liongo!) Baba... (kimya. Anatoa sindano... jogoo anawika tena...kisha tena sauti za mbweha na fisi. Zahidi anamnyemelea na kumchoma Liongo sindano ya kitovu na kukimbia...sauti za radi...kunapita muda mfupi... kisha Liongo anainuka, anashika tumbo kwa maumivu... anaichomoa ile sindano na kuikodolea macho... Zahidi mwanangu umeniua... (Mbogo, 2009: 42-46).

Katika tamthiliya hii *Liongo* kama shujaa anakufa kwasababu ya kutoa siri ya nguvu zake kwa Zahidi mwanae, siri ambayo anatueleza kuwa

aliijua yeye tu na Muumba wake hata mama yake hakuijua. Kwa mujibu wa Aristotle (khj) na Semzaba (1997) wanaeleza kuwa tanzia ya nguli huwa inasababishwa kutokana na nguli kuandamwa na jamii yake, uzembe au kuzidiwa nguvu na adui. Lakini Volger (khj) katueleza kuwa motifu ya kifo huweza kumpata nguli pale anapokuwa na woga kutokana na upinzani anaoupata. Utafiti umegundua kuwa katika tamthiliya ya Liongo msanii hatuambii kwamba labda nguli Liongo anatoa siri kuhusu nini kinaweza kumuua kwamba, ni kwa sababu ya woga, bali ni kutokana na kusakamwa na mazingira yanayomzidi uwezo ambayo yamegubikwa na uroho wa madaraka wa Mfalme Mringwari ambayo yanakamilishwa na usaliti wa mwanae Zahidi. Hata hivyo utafiti wetu ulibaini kuwa licha ya kuwepo mabadiliko katika maisha na fikra za binadamu bado huweza kukumbwa na usaliti kwasababu ya kurubuniwa na kusababisha mauti kwa wengine, hata hivyo bado janga limpatalo mhusika katika tanzia halimhusu yeye tu binafsi bali linavuruga hali nzima ya utulivu ya jamii yake. Campbell (1968) ushindi anoupata nguli ni wa jamii nzima na si wake binafsi, pia watu waumie pamoja naye pale inapotokea ameumizwa. Hapa tunaona pindi Liongo anapopata mauti jamii inasikitishwa na kupatwa na hofu.

Hitimisho na Mapendekezo

Makala hii imetazama utokeaji wa motifu katika kazi teule kama kipengele kinachosisitiza maudhui/dhamira. Makala yametupa mwanga wa kusawiri dhamira msisitizo kupitia ule utokeaji wa motifu. Aidha, kupitia utokeaji wa motifu husika tumeweza kusawiri mambo muhimu yanayoibuka kiradidi katika jamii za Kiafrika. Mfano kukosekana kwa haki, utawala wa mabavu, rushwa, kujilimbikizia mali, sihiri, ushujaa na kifo. Hivyo, kipengele hiki ni muhimu sana katika kazi za kisanaa ili kusisitiza dhamira zinazoibuka. Kutokana na matokeo ya kukichunguza kipengele hiki cha utokeaji wa motifu hasa motifu ya unguli, sihiri, kifo, kifungo, safari na msako katika kazi teule, tumegundua kuwa vipengele hivi vinatumiwa sana katika tamthiliya. Hivyo tunapendekeza kuwa

wasanii wajitokeze na kuandika kazi nyingi za kisanaa zenye kukisawiri vema kipengele hiki hasa kupitia kazi za tamthiliya na kutafiti zaidi.

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Professionalizing Non- Formal Education to Uncover the Hidden Talents and Potentialities for the National Development of Tanzania

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Abstract

This paper, intends to discuss the potential of non-formal education programmes to meet the challenges of learning needs, and uncovering of the hidden talents and potentialities for the out-of-school children, adolescents and adults to the National socio-economic development of Tanzania especially in this digital century. This paper examines the context of NFE programmes in Tanzania and its status of implementation. Through reviewing the related literatures, experiential from the context of Tanzania and using the documentary analysis as my study methods, this paper discusses the importance of NFE in developing the talents and potentialities of the out-of-school children, adolescent and adults. Moreover, this paper discussed the necessity of professionalizing NFE programmes and Non-formal educators as well as the challenges facing NFE. Since, NFE can provide relevant knowledge and skills, particularly for out-of-school children and unemployed youth and adults to promote social inclusion and development of the Nation, it is suggested that, there is a need of reformulating Non-formal education strategy to ensure its effective implementation as way of developing the talents and potentialities of this group of out-of-school children, adolescents and adults for the socio-economic developing of the country as formal education system.

Keywords: Formal education, Non-formal education, Out-of-school, Professionalization

Introduction

Living in the digital century needs high level of knowledge and literacy that reflects the advancement of science and technology. In this digital century, schooling is an agenda for one to develop his/her talents and potentialities for his/her survival all over the world. According to UIS (2013), it is increasingly recognized that school alone cannot provide quality basic education for 'all'. The global progress made towards

Education for All (EFA) since the World Education Forum in 2000 has arguably been significant, particularly with regard to enrolment and gender parity at primary level. Yet, there were more than 57 million out-of-school children of primary age worldwide in 2011. To mitigate the digital century's challenges which are in line with EFA goals which according to UNESCO (2002) aims at achieving universal primary education, particularly for girls, ethnic minorities and marginalized children and achieving a 50 per cent reduction in levels of adults illiteracy by 2015", the government of Tanzania has effectively started implementing free education policy by issuing a circular on how it would be executed effective from January 2016.

According to the Right to Education (2016), On November 27, 2015 the Tanzanian government issued Circular 5 which implements the Education and Training Policy 2014 and directs public bodies to ensure that secondary education is free for all children. This includes the removal of all forms of fees and contributions. The government Circular Number 5 of 2015 is part of implementation of the Education and Training Policy 2014 and realization of fifth phase President's pledge to provide free education to Tanzanian children. The directive revokes all other previous circulars that were providing for various parents' and guardians' contributions in public schools. The circular provides that the provision of free education means pupils or students will not pay any fee or other contributions that were being provided by parents or guardians before the release of new circular (Robi, 2016).

However, the government of Tanzania has been striving to ensure free formal education to achieve the sustainable Development Goal 4 as stated to its citizens especially children and youth, currently, there is no any government issued circular concurrently which aim at reforming Non-formal education programmes especially for the out-of-school group as an alternative strategy to ensure the achievement of Tanzania National Development Vision 2025, which according to URT (1999), this vision

2025, envisages Tanzania's transformation from its status as a least developed country to a middle income country whereby its pertinent aims to education include; the creation of a 'well-educated and learning society' and enjoyment of 'high quality livelihood'. This requires, universal primary education, the eradication of illiteracy, quality education, gender equality and the empowerment of women, the improvement of infrastructure with an emphasis on promoting science and technology education. Hence, illiteracy which incorporates those who dropped out of the school and those who never got the formal schooling opportunity with various reasons still not eradicated.

During the 50th International Literacy Day on 8th September, the Adult and Non-Formal Education Director, said, "the country's illiteracy rate has gone up by one per cent to reach 23per cent at the end of last year, figure increased from 77 per cent in 2012 to 78 per cent in 2015" (Tanzania Daily News, 2016). Also the number of children and young boys and girls, who drop schools for different reasons like pregnancies, family problems, fearing severe punishments from teachers and etc, is so high. For example in 2011 about 57085 primary school pupils which were 74.9% dropped out from school (URT, 2011). Dropping out from schools affect their education, and future employment and as well as the opportunity to reach their full potential in life. Therefore, the only way to help those who never went to school and those who missed the formal schooling opportunity as a result of dropping out and other reasons behind, it is to engage them in Non-formal education where they can opt for various programmes, so that they can continue developing their talents and their potentialities to cope with the digital century's life which needs not blinded mind in all spheres.

According to UNESCO (2016), from 2000 to 2015, the Millennium Development Goals tracked the efforts of Governments to achieve universal primary education and gender parity in education, and significant progress was made worldwide. With the adoption of the

Sustainable Development Goals and the Incheon Declaration: Education 2030: Towards inclusive and equitable quality education and lifelong learning for all, Governments expanded the scope of their goal to include universal secondary education and the progressive introduction of lifelong learning opportunities. Nevertheless, significant gaps remain. An estimated 61 million children of primary school age, 60 million children of lower secondary school age and 142 million children of upper secondary school age are out of the formal school system. This deficit is particularly acute in sub-Saharan Africa, where 29.8 million children remain out of school, nearly half all out-of-school children worldwide. Some 775 million adults, two thirds of them women, lack minimum literacy skills. In sub-Saharan Africa, 42 per cent of students drop out before graduating primary school; in South and West Asia, that figure is 33 per cent.

Coombs, Prosser, and Ahmed (1973) explain that, Non-Formal Education also includes non-institutionalized practices, which play an important role in lifelong learning practices, especially in developing countries. Also it was added by Van der Linden and Manuel, (2011) that, What is more, alternative education may integrate indigenous worldviews with the demands of global realities at the local level. Non-Formal Education has, therefore, the potential to meet the diverse educational needs of societies that are impeded or excluded from, or averse to, participating in formal education systems and institutional settings. Hence, it is true that young boys and girls who missed formal schooling in whatever reasons, have the great opportunity to develop and show their talents and potentialities through non-formal education in line to the global demands in their local area, even to excel up to the international level like those who benefited from formal schooling.

Evidence suggests, however, that improving adult literacy and numeracy levels as non-formal education programmes can help promote peace building and reconciliation (Okech, 2004). Hence, there is no doubt that,

failure to find the alternative to help them in developing their talents and their potentialities making them being not jobless people, it cannot only cost them by involving in various deviant behaviors and doing other evil deeds, but it can also cost their families as well as the entire society, because in one way or another they can be threats causing various violations and other dangerous social commitments especially in this digital century where survival depends on oneself creativity.

Therefore, it is in this context that, the thesis of this paper, intends to examine the potential of non-formal education programmes to meet learning needs, and uncovering of the hidden talents and potentialities for the out-of-school children and adolescents, basing on the country and regional reports and other existing literature to the National socio-economic development of Tanzania especially in this digital century.

The contextualization of non-formal education programmes in Tanzania

Understandings of Non-Formal Education by different stakeholders congregate around its juxtaposition against formal education. It is therefore noteworthy that understandings amongst organizations in Tanzania are not as broad as the UNESCO classification that encapsulates social and economic development programmes, (Macpherson 2007). NFE, as stated in the Primary Education Development Plan (GoT, 2001), is ‘education for out-of-school children and youth’ while according to the Adult Education/NFE Strategy (Got 2002a), it is ‘out of school education’.

The Adult and Non Formal Education Strategy (AE/NFES) of 2002, aims to ensure that, In partnership with the civil society, that out-of-school children, youth and adults have access to quality basic learning opportunities, especially girls, women, disadvantaged groups and nomads, with a view to improve the literacy level by 20%, and reducing the backlog of out-of-school children by mainstreaming at least the 11-13

year olds of the targeted groups; thus contributing to the creation of a lifelong learning society, improvement in people's livelihood, and to an increased awareness and prevention of HIV/AIDS (GoT, 2002b).

However, according to the objectives of AE/NFES as introduced in the year 2002, Tanzania has a good plan for the development of Adult and Non-formal education. Nevertheless, this strategy seem not to be practically implemented simply because, there is no any current reformation that has been done under this strategy with regard to the population increase which to a large extent, as long as the population increase, the number of out-of-school group which include children, adolescents and adults increase. It should be expected that, as long as various reformations take place to formal education system, should also take place to non-formal education simultaneously.

Being that a case, it's my opinion that, the AE/NFES is so much interesting as it reads though it is too old, but its implementation is poor because still yet Non-formal education programmes are not professionalized as well as Non-formal educators just as formal education system. Therefore, more desired efforts should be made by the government and other stakeholders to rework on this strategy to ensure its effective implementation for the betterment of this group of out-of-school children, adolescents and adults, as way of uncovering their hidden talents and potentialities especially in this digital century. Hence, in a summary point, I categorize Non-Formal Education programmes, that it should involve the following target populations in line to their characteristics:

Out-of-school children; the main characteristics of this group include the following: they often come from poor homes, they lack care, they lack paternal and maternal affection and they are mostly found in cities and towns whereby some of them run from villages whereby most of them they are living poor life, and they run to town for domestic activities as a way of searching for good life. They are mostly vulnerable

to diseases, and lack opportunity for rapid social mobility. They live insecure lives and are always likely to grow up as adults who are not literate. They also pose threat to security of life and property in the particular society they live and Nation at large. This group includes both those who dropped out from primary school and those who never went to school for formal schooling.

Out-of-school youth; these are adolescents and young adults who are not in school. This group is older than the first group and could have dropped out of primary and secondary schools or the equivalent. They are mostly vulnerable to criminal influences and need rehabilitation to restore them to normal life. They are mostly sexually active and this makes them being more vulnerable to HIV/AIDS, which they could spread within the community which results to deaths and hence the decrease of country's man powers which help in the Nation socio-economic development.

Non-literate adults; these include non-literate male and female adults found in urban slums and rural communities. They are mostly poor, unemployed or lowly employed and without any real prospects for the pursuit of a meaningful life in society. This group mainly involves the largest proportion of persons who need non-formal education programmes to meet varying needs and aspirations.

Non-formal education for Out-of-school people's socio-economic development

It is true that, non-formal education activities especially for those who missed the formal schooling opportunity are very important in the National development of any country in the globe. These formal activities create a lot of private employments which mostly involve private sector if they can be considered and supported by the government and other stakeholders. There is no doubt that, the socio-economic development of any country in the globe is contributed through both public and private sectors. Hence, private sector businesses and non-

formal activities are inseparable. There are various literatures stresses on the relationship between non-formal education activities and the socio-economic development of people and country at large in the globe.

In a UNESCO report as presented by Leonardos (1999), it was found that, so far, the types of impact described have been restricted to the provision of services to the youth population that has obtained minimum school requirements. However, the 'out-of-school' youth population, marginalized both by most employers in the formal sector and by formal educational and training structures, cannot afford to wait for school curriculum reform, training re-orientation and decentralization, let alone for revision of government's macro-economic policy and resource allocation- they have already been rejected by the formal systems and remain semi-literate, unskilled and under- or unemployed. Disadvantaged youth in the developing countries constitute thereby the potential candidates for numerous types of non-formal training programmes devised to provide them with some rudimentary literacy skills, vocational skills and a means of survival. This report as presented by Leonardos reveals that, the out-of-school youth population regarded as inferior group by most employers especially in the formal sector while they are potential candidates with various vocational skills if they could be developed and considered as important just like formal schooling candidates.

Being that a case, I opine that, marginalizing the non-formal education, leads to minimum national socio-economic production. This opinion is due to the fact that, non-formal activities that can lead to maximum national socio-economic production are many and involves many people especially in the developing countries like Tanzania where a number of successful educated people under formal education system is smaller than those who are successful under non-formal education system.

For instance, Datzberger (2017) done a study aimed at examining Non-Formal Education (NFE) initiatives in Karamoja, Uganda, a conflict-

affected region located in the north-east of Uganda. It also displays the highest percentage of Uganda's population with either no schooling or incomplete primary education (79.6 per cent female and 64.8 per cent male). In order to overcome these challenges the Local District Government launched a programme called ABEK (Alternative Basic Education Karamoja) in 1998 as a non-formal approach to provide basic education to children, youth and adults from pastoral communities whose way of life limits their attendance of formal schools. Almost two decades later, external and internal evaluation reports highlight that ABEK contributed to stabilizing peace and security in the region, FHI 360 (2015).

With reference to what has been done in Karamoja, in Uganda, it can be argued that, NFE has a great concern in peace building in the society not only in Karamoja's societies but also it can be done in other regions of the world to include Tanzania. It is obviously that, children and youths who are mostly loitering in the streets and in mugging camps doing evils deeds like drug abusing, hijacking etc, of which can put the peace and security of the society at high risk, most of them are those who didn't get the formal schooling opportunity who need to be integrated into Non-formal education programmes. It is true that, NFE programmes is very important in Tanzania today where there is a big number of children and youths especially those who are out-of-school running from rural areas into big cities searching for survival alternatives which lead them engaging into deviant behaviors. If, NFE programmes can be implemented effectively, can help in eradicating the socio-economic classes exist in Tanzania which mostly, are due to the educational gaps.

For the case of Tanzania, Ishumi (1988) reports that, non-formal education is an alternative system to the existing formal system of education that would provide vocational training for young people unable to find places in secondary or trade schools, which means it provides young people with skills needed to employ themselves or find

employment in their own rural communities. It also cultivates values, attitudes and skills in the youths that would form a positive resource towards their own communities and society in general. Therefore, in line to Ishumi, I become convinced that, besides the development of practical sets of knowledge related to the mastery of useful skills, these non-formal activities aim at developing non-cognitive social values and attitudes, revealing their concern with trainees' multi-sided development. It means that, behind the any success under formal education system, there are non-formal activities, regarding that as long as the population of any nation grow, the socio- economic development cannot only be achieved fully under formal education system without incorporation of non-formal education.

Therefore, the out-of-school group is the most vulnerable and marginalized group and their talents and potentialities are not much of interest like the formal beneficiaries group. But, various studies and reports reveal that, there is more advantage to the individual, society and Nation's socio-economic development if strong and effective measures/strategies can be initiated to recognize and value the non-formal education programmes, which involve the out-of-school group as a forgotten group with their talents and potentialities. So, there is no way that, For Tanzania to achieve the sustainable development goal as the 2025 Nation vision, there is a need to strongly recognize and value non-formal education programmes, which to a large extent includes the forgotten out-of-school group with their talents and potentialities, that can help in building the socio-economic development of the Nation especially in this challenging digital century.

Professionalization of Non-formal education

This paper defines the term professionalization as a process of attaining a certain standard through education or training that can be provided (pre and in-service) to improve the quality of practice and to respond to the needs of the profession. It involves a collection of persons with similar

expertise or knowledge in the field of venture to meet the challenges in the area. Agre (2004) defined professionalization as a process which tends to involve establishing acceptable qualifications, a professional body or association to oversee the conduct of members of the profession and some degree of demarcation of the qualified from unqualified amateurs. This creates “a hierarchical divide between the knowledge-authorities in the professions and a deferential citizenry. This demarcation is often termed “occupational closure”, as it means that the profession then becomes closed to entry from outsiders, amateurs and the unqualified: a stratified occupation “defined by professional demarcation and grade”, (Wedeen, 2001). The origin of this process is said to have been with guilds during the Middle Ages, when they fought for exclusive rights to practice their trades as journeymen, and to engage unpaid apprentices,(Macdonald; 2004).

On the other hand, the professionalization process tends to establish the group norms of conduct and qualification of members of a profession and tends also to insist that members of the profession achieve “conformity to the norm” and abide more or less strictly with the established procedures and any agreed code of conduct, which is policed by professional bodies, for “accreditation assures conformity to general expectations of the profession”, (ACPE, 2015). Thus, from these perspectives, it comes to be true that, Non-formal education programmes can be professionalized as they reflect to formal professionalism and being recognized as formal education programmes for the betterment of out-of-school group and the society at large.

Therefore, in order to professionalize Non-formal education programmes just like formal education programmes, there is a need of professionalizing Non-formal educators, which means the Higher learning institutions under the government’s influences needs to introduce the special programmes of Non-formal education programmes

both short and long ones, whereby standards and goals can be set for non-formal educators.

According to Penh (2002), the government is committed to an ongoing education reform process which, among other priorities, stresses the need to move away from the highly rigid and centralized education structures and content of the past towards a much more practical and flexible, decentralized approach. Non-formal education, in particular, requires a decentralized framework which allows programs to effectively meet the needs of local communities and empower individuals to manage their own learning and development. National authorities will train provincial authorities to plan and then support them in their NFE programs. In a similar manner, provincial authorities will train district, commune and community bodies to plan and then support them. At its apex, are the "community learning centers" established at local village temples or other cultural facilities. Therefore, I believe that, from the grassroots; individual, society and the government is obliged to promote and exercise non-formal education programmes.

Since professionalization of Non-formal education programmes is a process, it needs to have standards with definite goals. As a process, it suggests a systematic procedure that allows entry to the profession of Non-formal education through a variety of capacity building activities/programs and other professional requirements and continuing programs. What comes with the process is the standards set by a professional body to guarantee quality assurance, in terms of delivery of Non-formal education activities and qualifications of the Non-formal educator, such as competence (knowledge, skills, attitude, disposition, professional ethical values and positive work values), expertise in the profession, advocacy and spirit of volunteerism. In line to standards of Non-formal education, another component bases on its component which is its definite goal which is to enhance the competence (knowledge, skills, attitude, values and ethics) to ensure the desired

purposes of Non-formal education in the country which are like; high improvement on the level of literacy and equitable access to basic and continuing education for all out-of-school people; and reducing poverty and improve practitioners' experience, knowledge, skills and attitude as they enter professional development. So, professionalizing Non-formal educators is very important to ensure the effective implementation of Non-formal education programmes for the National socio-economic development.

Challenges facing Non-formal education provision

The provision of Non-formal education programmes in many countries of the world to include Tanzania is facing many challenges basing on their social and cultural environments. In Tanzania, some of the following are the critical challenges identified that affect the provision of non-formal education especially for the out-of-school children, adolescents and adults:

Negative attitudes towards Non-formal education products. In most of the societies, there is a negative attitude towards non-formal education activities compare to formal education activities. The society still believe that, the products that is made by the person out of the formal education system, cannot be more better than the one made by the educated person under the formal education system. Hence, this social belief makes the people under non-formal education feel inferior on their status. For instance, some illiterate adults, according to (MOEST, 2005) also feel shy and are too stigmatized and embarrassed even to reveal their true literacy standards. Bradley and Juliette (1999) observe that in returning to school, adults feel they are relinquishing aspects of their adulthood roles and regressing to a former, and in many ways inferior status. There is therefore, a sense in which they are going backwards in order to move forward. Some had left school under very unpleasant circumstances hence bring with them such emotional baggage such as fears, insecurities, self doubts and so forth. Hence, there is a need of

recognizing and valuing the non-formal education activities and its contribution to the socio-economic development of the Nation just like the contribution that can be made by the formal education.

Insufficient budget for Non-formal education. Though, Tanzania has been trying to increase the budget of education under the ministry of education, science and technology, still in the ministry's budget much fund is allocated to formal education programmes compare to non-formal education programmes. The UNESCO report on the quality of education of 2006 pointed out that there is a noticeable tendency to under-invest in non-formal education programmes across many nations of the world. Hence, a silence declining of non-formal education programmes. But sometimes, this less budget allocation might be due to the reason that, Tanzania like other developing countries faces the problem of unbalancing budget. In many developing countries, provision of public funds to non-formal education programmes is extremely limited (UNESCO, 2008), especially when the education budget itself is not sufficient.

According to Mulama (2011), high levels of poverty in the country have had an adverse effect on the Adult Education Programmes as learners give priority to looking for food and other basic requirements hence, basic requirement of the learners, far much outweigh their intellectual needs. On the other hand, if the student/learner under non-formal education is under economic hardship, he/she cannot participate fully in various programmes as they can be introduced. Therefore, it is very important to look on the issue of budget especially for education sector both formal and non-formal education because Tanzania just like other countries in the globe, needs to invest much in education provision since without high quality level of education there is no survival of the Nation.

Few and Distant location of centres. Non-formal education centres in most places are very few compare to the number of out-of-school children and adolescents. Not only being few, most of these centres are

not nearby the community it serves. These centres are very important to the community it serves because they are community learning centres. According to UNESCO (2007), these Non-formal Education centres are called Community Learning Centres, meaning to local places of learning outside the formal education system. Located in both village and urban areas, they are usually set up and managed by local people for local people. In this way, Community Learning Centres are home-grown institutions that are well positioned to provide education programs that address the specific needs and desires of the populations they serve. The CLCs' focus on lifelong learning often makes them a central component of community development. Centres may offer diverse learning opportunities, but all share a common goal; helping people to improve their quality of life through education and skills development. Therefore, basing on the importance of these centres, they are supposed to be introduced as many as possible nearby the community because in many households there are out-of-school children and adolescents even the adults who are the beneficiaries of these centres.

Lack of political will. For the politicians in most of the developing countries to include Tanzania, the importance of this out-of-school group especially adolescents and adults is seen especially during the election campaigns, where they mobilize them by giving some little amounts of money asking them to vote for them while promising them good life after they win election, but after entering into power they forget them. Lack of political will in supporting this group of out-of-school children and adolescents and adults, create a group of laymen who posses nothing and hence they can engage into various evil actions without fear because they have nothing to lose. World Bank, (2003) points out that decentralization of the Education system, requires strong political commitment and leadership in order to succeed as decentralization can substantially improve efficiency, transparency and accountability and responsiveness of service provision compared with the strong centralized system. Non-formal Education according (Ouane, 2009) is an inalienable human right

thus suggests that it be enshrined constitutionally by all countries to ensure its effectiveness and practicability. Initiatives to restructure Education therefore will only be meaningful if they are endorsed and articulated at political levels. Thus, since all National policies depends on the political manifestation of the ruling political party, there is a need of politicians to put emphasis and implement good policies and circulars that favors out-of-school children, adolescents and adults through Non-formal education programmes.

Lack of committed and competent Non-Formal Education coordinators and facilitators. Because of not professionalizing Non-formal education programmes and Non-formal educators just like formal education system, Non-formal educators like adult educators are volunteers who are not competent because lack of training and not committed because of low motivation from the government. In Tanzania for instance, teachers under the Integrated Community Based Education and Complimentary Basic Education in Tanzania, are mostly those who failed form four/six or any other and retired civil servants like teachers, who are paid as volunteers. According to Kebathi (2008), majority of the teachers currently serving are either self help or part-time who are paid a token for volunteering to teach adults. They are poorly remunerated, lack essential skills and mostly come from the rank of retired teachers or O-level Form four school leavers.

In a survey by UNESCO (2014), it was found that, while quality teachers and facilitators contribute pivotally to effective learning, non-formal educators tend to be under-valued in many national education systems. This reality affects teachers' quality, motivation and performance. Out of 40 national education plans examined, only 11 plans included training in non-formal education. Therefore, regarding the importance of this out-of-school group children, adolescents and adults just as those who are in formal education system, there is a need of locating enough fund just for trainings of NFE educators/facilitators and coordinators as well as for

their financial motivation. Hence, doing this, it will help to improve non-formal education programmes for the socio-economic development of the Nation.

Non-conducive teaching and learning environment. Good teaching and learning environment which include teaching and learning materials have long been established as great facilitators of learning at all levels of education, Non-formal education programmes included. According to (Moulali (2015) , the quality of Education process at all levels is enhanced by the availability of teaching and learning materials such as textbooks, teachers' guides as well as physical facilities. Moja (2000) also points out that poor conditions of buildings due to lack of maintenance and repair may cause brain drain of teaching and administrative personnel out of the Education Sector or even worse, contribute to high Adult learner dropouts from school. It is true that, most of the Non-formal education centers are not with good and enough teaching and learning facilities which favour learners with gender and disability/non disability parity, hence these centers are not attractive to learners. Therefore, it is very important to improve teaching and learning environments for good provision of Non-formal education programmes.

Incompatible curriculum. The presence of incompatible curriculum for Non-formal education programmes is a big problem for the effective provision of Non-formal education especially for the out-of-school children, adolescents and adults. The curriculum for Non-formal education is not clearly defined and not well known to non-formal educators/facilitators, coordinators and learners regarding that this group of out-of-school is a diverse group which involve children, adolescents and adults both disabled and nondisabled with different needs according to their inborn talents and from different backgrounds. For instance, (Ouane (2009)observes that, Adult learning and Education Programs are rarely responsive to indigenous people, rural populations and migrants. The diversity of learners in terms of age, gender, cultural background,

Economic status and unique needs such as disabilities and language are not reflected in the programmes. Hinzen (2007), therefore questions how possible it is to improve employability of the work force without providing good quality education in general and vocational training for the youth and adults continuously. Hence, there is a need for the government to promote Literacy surveys and Curriculum development for Non-formal education programmes involving all stakeholders in order to improve the Non-formal education programmes. This need should be focussed according to the socio-economic demands of the society especially in this digital century whereby knowledge and skills of an individual are so much considerable for ones recognition.

Conclusion and Recommendations

Therefore, for the developing country like Tanzania which its population is growing rapidly while its budget for education provision still unsatisfactory to accommodate the majority for free education, recognizing and valuing Non-formal education programmes for its out-of-school group which includes; children, youth and adults born with talents and potentialities like those in formal education system is inevitable for its socio-economic development. There is a great advantage for the nation like Tanzania to recognize value and professionalize non- formal education programmes which to a large extent involve the out-of-school group. These out-of-school peoples, to a large extent needs capacity building to help them developing their talents and potentialities, since most of them have abilities to perform different activities which can help them to live as self employed. Most of them if they can be empowered they can create employment through their talents even employing those who benefited from formal education and hence the socio-economic development of the country. Non-formal education programmes has a great chance to reduce loiterers whom mostly are the out-of-school group whom to a large extent can cause disharmony and insecurity in the society, because of having nothing that can keep them

busy positively. Therefore, Non-formal education programmes is very important the same with formal education programmes to the socio-economic development of the nation.

It's my recommendation that; One, Professionalization of Non-formal education programmes, this will make all the programmes authentic just like formal education programmes. Two; Professionalization of Non-formal educators, this will make them being confident and competent in the field hence the more recognition of the field. Three; Allocation of enough fund for Non-formal education programmes, this will help in purchasing various teaching and learning materials and other physical facilities at the centers as well as helping in trainings, and Four; Promotion of self awareness in the society on the importance of Non-formal education programmes to the socio-economic development of the Nation, this will make the programmes more effective and productive to the society.

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The Influence of Globalization on Accessibility to Quality Education in Tanzania Since 1980's

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Abstract.

This paper examines the link between globalization and income inequality and how they contribute to access to quality education in Tanzania. It will analyze how Structural Adjustment Program (SAP) imposed around 1980's by the International Monetary Fund (IMF) and World Bank (WB) worsened poverty in Tanzania. It describes the link between Structural adjustment program and income inequality in Tanzania and their influence on education. Tanzania has identified education as essential tool in its attempt to prepare young people for self employment and employment opportunities in all sectors as one of its effort toward poverty reduction. Despite government efforts in supporting educational provision, it seems that, income inequalities in the society threatened the quality of education. It is the intention of this paper to recommend the mechanisms through which Tanzania government and other educational stakeholders can use to improve education that,

Tanzanians can compete with other nations in the International markets of employment.

Keywords: globalization; Income inequality; Quality education; Structural adjustment program; World Bank; International Monetary Fund; Non-Alignment Movement and Gross domestic product.

1.0 Introduction

Human beings have interacted over long distance for many years ago. Philosophy, eating styles, wearing (dressing) styles, language, crafts, arts and other aspects of culture spread and mixed as countries /nations changed ideas and products. If you observe clothes, you can determine that, they were made in the nations other than the one you belong to. This is possible because of integration of people among nations. Robertson (1992) defined globalization as the compression of the World and the intensification of the consciousness of the World as whole. This idea was supported by Mwakajinga (2013) who viewed globalization as the increase of interconnectedness among people in the World that expands and accelerates the movement of people to far distances across borders including the exchange of ideas, culture and commodities over vast distance. The current process of globalization is generating unbalanced outcomes, both between and within countries (Stiglitz, 2006). While the advocates of globalization have claimed that everyone will benefit economically, there is plenty of evidence from both developed and developing nations that there are many losers in both.

Mass poverty, ‘surplus’ populations, state collapse and other features of Africa’s development crises are at the heart of globalization (Harrison, 2010). Since 1980’s, globalization uses the umbrella of structural adjustment program to operate in Tanzania. Structural adjustment program created a huge gap between people in Tanzania through economic (income) inequalities. To justify this, Marquette (2003) argues that during the 1980’s, average incomes in Sub- Saharan Africa had fallen by about 20%, leaving the average African poorer than she was in 1970. This miseries affected access to quality education in Tanzania. The major objective of this paper is to show how globalization has resulted to economic differences and its impacts to access to quality education in Tanzania, also the study have recommended the way forward.

1.1 Origin of Globalization.

The historical origin of globalization is a subject of on-going debate. Some scholars trace it as far back as the beginning of humanity itself, some scholars situate it in modern era. Mwakajinga (2013) explains that, it can be traced far back to 16th century, the period when European traders and sailors intensified overseas trade through mercantilism. However, from 16th century onwards the shape of global migration was transformed by the Europeans and Americans. They operated under the chartered companies. The companies which made such trade possible were mostly chartered trading monopolies organized along lines similar to Hudson’s Bay Company. Many had well organized names such as the British East Indies company and the Dutch East India Company, and

many have left significant marks on history (Rodrik, 2011). Mwakajinga emphasizes that, the integration came to be more pronounced during the Second World War (WW2). The European economies in the 1950's and 1960's drove a renewed epoch of global migration that turned European interests to oversea nations (including Tanzania) where they thought to have cheap source of wealth.

1.2 Globalization and Structural Adjustment Program.

Achievement of independence marked the end of the struggle against colonial rule (Atieno *et. al*, 1977). The East African states gained their political freedom and with it the self respect and dignity that they had so long striven for. Most of these nations opted to join ideology of mono-party system; it was intentionally for nation building and overcoming colonial legacy. Tanzania joined Non-Alignment Movement as mechanism not to side with any major power bloc (Mwakajinga, 2013). Since the period from independence (around 1960's) to the period of 1970's, many factories, schools, settlements and others were introduced. President Nyerere had consistently spoken about preserving the traditional African values of a classless society (Cliffe, 1969). Indeed he rejected the argument for a two party system on the argument that they were appropriate where there were class division in the society. Around 1970's many nations including Tanzania faced severe economic crises. As time went on, the problem became a global concern and the international organs started to find alternative ways to overcome the dawn slow.

Many Sub-Saharan African countries (Tanzania as well) demanded aid and loans from the international financial organs and other donors. In order to be assisted, Sub-Saharan countries were subjected to adopt the set of mechanisms under structural adjustment program to solve their chaos and minimize the debt that seemed to rise rapidly from 1970's and 1980's. Harrison (2010) argued that, structural adjustment program was created around 1980's. The IMF and WB through SAP introduced different mechanisms to prevent the economic dawn slow which originated around 1970's. Conditions under SAP were; the removal of exchange rate control and currency devaluation, the reduction of money supply and relatively reduced public expenditure, increased rates of interests and the removal of price control, privatization, and multiparty operations. These conditions were very harsh to the young countries in Sub-Saharan Africa and other developing countries. Compbell and Stein (1992) postulates that, in Tanzania during the early 1980's the tension between conditionality and the government was most clear in Nyerere's resistance to the devaluation of the Tanzanian Shilling manifested in his broadcast against the International Monetary Fund. Around the mid 1980's Tanzania accepted conditions in order to rescue situations and economic hardship existed. As time went on such conditions became burden to the nation and increased chaos to the government and entire population. Relay and Parfitt (1994) argues that, after devaluation the same time drastic increase in the price of key imports especially staple foods and oil damaged the ability of poor residents to make ends meet leading to social hardship. As a pressure from external influences

increased, the situation in Tanzania in all aspects became very hard. Around 1992 multi-party system was introduced as a response toward the order from International Monetary Fund.

1.3 Structural Adjustment Program and Income Inequality in Tanzania.

Structural adjustment program led to the economic loss, unemployment, poverty and severe miseries especially to countries adopted such set of policies. Governments (including Tanzania) lost economic power. In Tanzania since adoption of SAP policies, the rate of unemployment increased, many industries and government institutions were closed, many people lost jobs and others were under-paid. Stiglitz (2002) argue that the result for many people have been poverty and for many countries social and political chaos. Stiglitz further explains that, IMF has made mistakes in all areas it has been involved in development, crises management, and in countries making transition from communism to capitalism. Stiglitz adds that, structural adjustment program did not bring sustained growth even to those countries like Bolivia that adhered to its structures. Since 1990's to the present, a gap between poor and rich people increased, the gap is now observed even in the provision of education services in Tanzania.

Due to advancement in science and technology, advancement in education, social and political liberalization, economic liberalization, and free movement of people; richer individuals and companies are investing

much on land and kicking-off the poor people to the marginal or periphery areas within the same territory (monopolization). Such a way increases a group of jobless people. Making these explanations clear, Glennie (2008) adds that, while almost all economists believe that economic growth is an important ingredient in poverty reduction, it is by no means all that is required. Grannie added that, it is perfectly possible for a country's economy to grow year to year over a long period with minimal changes in the poverty rate, this happens quite regularly. In Tanzania for example, Gross Domestic Product (GDP) grew by an average of about 4% a year between 1990 and 2000, but the proportion of people living below national poverty line fell only slightly.

The proportion of population below basic needs poverty line, declined only slightly from 35.7% in the year 2,000 up to 33.6% in the year 2007 and the machine of food poverty fall from 18.7% to 16.6% over the same period (United Republic of Tanzania Report, 2012). As far as economies of many people depend on agriculture as a back bone of the economy of Tanzania, there is competition in the world market and products from Africa are seen as of low quality, so, importation exceeds exportation. This also acts as a factor to lower the income. Due to income inequality between rich and poor people, many Tanzanians who belong to the lower income group fail to afford the costs of quality education for their children.

1.4 Income Inequality and its Influence on Access to Quality Education in Tanzania.

The important questions one can ask are, how does income inequality influence quality education? What are the dimensions of quality education? Rasheed (2000) argues that quality education includes: learners who are healthy, well –nourished, ready to participate and learn, and supported in learning by their families and communities; environments that are healthy, safe, minimal class size, protective, gender-sensitive and provide adequate resources and facilities; contents which are relevant; process and outcomes.

How income inequality affects quality education in Tanzania? The fact is that, parent’s economic position can determine the kind of education for their children. Teachers also act as central figure in provision of quality education to students. Parents who earn more are well-off. So, they select good schools, colleges or/and universities for their children. It is without doubt that, most students from well-off families acquire their education outside Tanzania; this is because their parents are able to pay all costs required. Stiglitz (2006) argues that, rich people have ways to stave-off financial ruin that poor people do not. This is called inequality. Schools’ quality differ, there are schools of high quality and of low quality; there are also schools which have good learning environment (good learning infrastructures) like enough human resources (teachers, librarians, cooks), books, libraries, laboratories enough classrooms, hostels, offices, houses for teachers, power supply and water supply. On the other hand

there are schools which experience severe shortage of teachers, books, libraries, laboratories, classrooms, hostels, teachers' houses and even water supply. This kind of schools experience high number of students. Most children who join such schools are from poor families/communities, large number of such schools are located in rural areas.

1.5 Conclusion and Recommendations

1.5.1 Conclusion

In this paper, I have identified different perceptions of globalization, income inequality and structural adjustment program. In discussing their relationship, I have argued that directly they affect the position of quality education in Tanzania. Borrowing ideas from Relay and Parfitt(1994), I have argued that, as pressures from external influence increased, situation in Tanzania (in all aspects) became very worse. Rather than considering globalization as a good thing to improve living standard of people through trade, economic cooperation, International relations, transport and communication, consideration of human rights and the other –like. It should be noted that, at the time being, there is an expanding economic gap between developed countries and developing countries. Developed countries use this chance to indirectly colonize developing countries through: free trade; free movement of people; free transfer of technology, privatization, and foreign direct investment. In this world of globalization, “survival for the fittest” as suggested by Charles Darwin is applicable and the industrialized countries prosper in expense of unindustrialized countries. Sub-Saharan Africa experience market

competition(through trade Liberalization). So, they have automatically become market of products from Europe, America, China and Japan which in turn undermines African local industries. Quality education through such exploitation is affected directly because its prosperity depends on capital.

1.5.2 Recommendations

Tanzania government should impose some mechanisms especially in education to rescue the situation. For instance, conducting seminars and workshops to teachers on how to cope with newly imposed/introduced technologies. Because the most affected students are those from “Shule za kata”, government should fore see and improve these schools’ infrastructures in order to produce good outputs which can compete in the markets.

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