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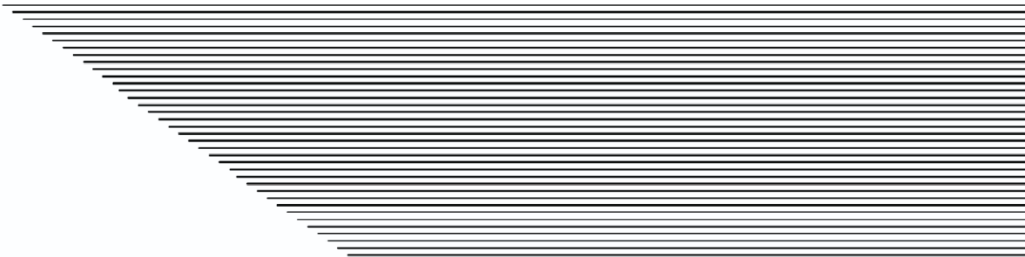
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Editorial Note

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

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

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

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. Moreover, manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal. Research theoretical papers should be between 5000 and 7000 words in length. Reviews and short communication should not exceed 2000 words. The word count of the manuscript should include abstract, references, tables and figures. Manuscripts should be in English or Kiswahili.

Editors–in-Chief

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An Assessment of the Contributions of Fishermen's Socio-Demographic Characteristics to the Livelihoods of Fishermen in Ukerewe District, Tanzania

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Abstract

The objective of the study were to assess the socio-demographic issues and their roles in facilitating improvement of livelihoods among fishermen and making an in-dpth comparison of the income and diversifications among fishermen basing on these characteristics. To meet this objective, a social survey research design was employed based on a sample size of 190 fishermen. This study was carried out from May 2013 to October 2013. Both primary and secondary data were collected through questionnaire, focus group discussions, Interview schedule and review of relevant documents respectively and were analyzed using descriptive and inferential statistics. The results revealed that 76.8% of fishermen were above 21 years, with most of them being married. Up to 65.3% of the fishermen had primary level of education and household size varied widely from 1-5 person per household. Most of the respondents (66.7%) involved in fishing as the major source of livelihood as the majority of the fishermen had an experience in fishing of more than ten years. Fishing experience, education level, age and social network significantly influenced the livelihoods of fishermen. Arising from these results, it is concluded that age, fishing experience education levels and membership to FAs had significant positive influence on the livelihoods of fishermen. Family size had a negative influence on investment. The study recommends that fishermen should be trained on the benefits and sustainable fisheries activities to promote their livelihoods.

Key Words: Livelihood, Diversification, Poverty, Investment and Fishermen.

Introduction
Fishing is a dominant economic activity contributing approximately USD 274 billion to global GDP (World Bank, 2010). Fishing as an activity is also strongly associated with the cultural identity, socio-demographic and economic characteristics and heritage of fishing communities (World Bank, 2010; Tietze *et al.,* 2000). Tanzania is a country with great potential in both freshwater and marine fisheries resources (URT, 1997). Fresh water resources are found in the shared waters of the East African Great Lakes namely, lake Victoria, lake Nyasa and lake Tanganyika. Tanzania government continue to put priority on poverty reduction, sustainable livelihoods and rural development to fishing communities by instituting a variety of measures aimed at fostering individual development among fishermen. Critical to this development has been the contribution made by the socio-demographic patterns they posses.

The ability of fishermen to make a decent living thus depends, more and more, on the effectiveness of the associations to which they belong, and not simply on their own fishing efforts (Boudreau, 2002). One of the main goals of the Tanzania's national policies and strategies is to improve the living conditions of her people including fishing communities by maximizing economic benefits to them; there is little evidence on how fishing communities have achieved such a goal. Despite the fact that, fishermen in Tanzania have been affiliated to fishing, the contribution of the socio-demographic characteristics to the livelihoods of fishermen is not well documented in Ukerewe District. Specifically, the study assessed the socio-demographic characteristics of fishermen and their contribution in facilitating improvement of livelihoods of fishermen and making a correlation analysis on income and diversifications among fishermen basing on the socio-demographic characteristics.

The fishing sector plays an important role in the economy of Tanzania and is an important source of livelihood for many Tanzanians, MNRT (2005). The sector provides food security, employment and income for the people; and is an important source of revenue in the form of export

royalties and foreign exchange Sanga (2006). The majority of Tanzanians are engaging in fishing activities earn income which has been increasing over the years, although distribution is increasingly, becoming more inequitable, with the export-oriented fish processing sector taking the lion's share (Bokea and Ikiara, 2011). Onyango *et al*; (2005) reported that fisheries have continued to be a source of employment to a substantial proportion of the population including fishermen, fish processors and fish traders. In the early 1990s, it was estimated that various activities in the fishing sector employed about 50,000 people on full time basis with another 100,000 working as part time (Sanga, 2006). Movement of fishermen between various places within the basin and outside is a common phenomenon. (Manasi *et al;* 2009) often this causes hardships for families in their social life, as it involves living in temporary settlements.

The distribution of age among fishermen in lake Victoria ranges between 12 to 79 years old (Salehe, 2008). This is evident from several studies undertaken among fishing communities in Lake Victoria. The age structure of fishing communities compares closely with the population structure of the overall country where 53.2 % of the population falls in the age group of 15 - 64 years of age for both men and women (Salehe, 2008). The majority of fishermen in lake Victoria in Tanzania have acquired primary education and some have not attended formal school at all. However, very few fishermen have managed to get college education from Nyegezi Fishery Institute. From baseline surveys conducted in 2005 by fisheries division, it is known that the few fishermen with higher education are primarily boat owners, fish traders or fish processors.

Luomba (2013), a study on the level of education among fishing communities in lake Victoria is that, fishermen who completed primary education indicated a decline from 82% to 70% between 2003-2008, this was significantly lower in comparison compared to the national decline from 97.3% in 2007 to 97.1% in 2008 (URT, 2005). Implying that substantial number of fishers abandon schools to opt for fishing activities. One of the main goals of the Tanzania's national policies and

strategies is to improve the living conditions of its people including fishing communities by maximizing economic benefits to them; there is little evidence on how fishing communities have achieved such a goal. Although fishing is one among the livelihood sources in the fishing communities in Tanzania, the living standard of this community is still poor. Hence, there is a need to study on the relationship between socio-demographic characteristics of fishermen and livelihood improvement.

The study however used a Sustainable Livelihoods Approach (SLA) which is concerned first and foremost with people. It seeks to gain an accurate and realistic understanding of people's strengths (assets or capital endowments) and how they endeavor to convert these into positive livelihood outcomes (Allison and Ellis, 2001). The approach is founded on a belief that people require a range of assets to achieve positive livelihood outcomes; no single category of assets on its own is sufficient to yield all the many and varied livelihood outcomes that people seek. This is particularly true for poor people whose access to any given category of assets tends to be very limited. As a result, they have to seek ways of nurturing and combining what assets they do have in innovative ways to ensure survival.

Therefore, using the Sustainable Livelihood Framework by IFAD (2001) helps to conceptualize variables in this study. The SLF recognizes five main assets in which fishermen own including; physical capital (produced or economic capital like boats, nets etc), natural capital (land, trees, fish stocks etc), human capital (peoples capabilities in terms of their education, health, labour, knowledge and skills), financial capital (savings, credit) and social capital (associations, membership organization, peer-group networks, kinship networks (Allison & Ellis, 2001). Finally, the approach focuses on livelihood outcomes which include; more income, increased well-being, reduced vulnerability, improved food security and more sustainable use of the natural resource base. A livelihood is sustainable if people are able to improve their standard of living including their well-being, income and/or other human development goals, reduce their vulnerability to external shocks and trends and ensure that their activities are

compatible with maintaining the natural resource base, for instance, the fish stocks.

Methodology

The study was carried at Ukerewe district which is one among eight districts of Mwanza region in the western part of Tanzania. Other districts are Magu, Misungwi, Kwimba, Geita, Sengerema, Nyamagana and Ilemela.. Ukerewe Ddistrict is an island in Lake Victoria located between latitudes 1°45′ and 2°15′ S and longitude 32°45′ and 33°45′ E (Zackaria *et al,* 2012). In the North and East, Ukerewe District is bordered by Musoma Rural and Bunda districts in Mara region, while to the South it is bordered by Magu and Ilemela Districts. Sengerema District lies to the West. The headquarter of the district is Nansio which also serves as the main gateway in the district.

The district is made up of 38 islands among which 15 are permanently inhabited by people, and the rest 23 are temporarily inhabited and used as fishing camps. The district occupies a total area of 6,400 square kilometers out of which 640 square kilometers is terrestrial and 5,760 (or 90%) are covered by water. The district was selected due to having potential advantages in fishing compared to other districts in Mwanza region. The study employed a descriptive survey design whereby the duration was five months from May 2013 to October 2013. The sample size used was 190 respondents where by the methodology and procedure for data collection that were employed were based on qualitative and quantitative methodologies. This study employed multi-stage sampling technique whereby Two divisions out of four were selected purposively based on their accessibility (Ilangala and Mumbuga division) while simple random sampling method were applied to select wards, villages and fishermen in their respective villages of Kaseni, Muriti, Nansio, Bukingo and Mulusenyi village.

Information about the socio-demographic characteristics, income, diversification options, and investments were obtained from fishermen using questionnaire and Focus Group Discussion (FGD). Primary data were obtained direct from the field, and were collected using the

following tools; interviews schedule, Focus Group Discussion (FGD) and questionnaires. Secondary data on the other hand, was made up of the information which had already been collected by other researchers and documents from institutions and organizations such as Nyegezi Fisheries Training Institute (NFTI), Tanzania Fisheries Research Institute (TAFIRI), Ministry of Livestock and Fisheries Development (MLFD), Fisheries Division and National Bureau of Statistics-Mwanza.

Findings of the Study Socio-Demographic Characteristics of Fishermen

In determining the fishermen's scio-demographic characteristics for the first objective, the variables identified were: age, marital status, and education, family size, fishing experiences, occupation and social network. The findings indicated that the majority of the fishermen (76.8%) fall within the working age between of 18 - 50 years. The majority of the fishermen (70%) in the study area were married. The average family size was 4 persons, with the maximum family size of 12 persons. The education level among fishermen revealed that most of them had primary education and few of them had college education. Further, it was revealed that the maximum fishing experience among fishermen was 32 years. The majority of them had experienced fishing for more than 10 years.

From the results, it is evident that people aged below 20 years old exhibited lower proportions of participation 9.5% in fishing, this indicating that the younger generations may not have much interest in fishing for a reason or several reasons. During FGDs for instance, it was noted that, the majority of younger generation aged below 20 years are in school and hence, lower proportions as observed in the study. People who are aged between 21 - 51 years and above formed the larger proportion of the fishermen in Ukerewe District. Therefore, from the findings the age distribution in general revealed that, the majority of the fishermen (76.8%) fell within the working ages ranging between 18 - 50 years.

The study concur with the study carried out by Abunyuwah (2011), the mean age of fishermen in the central region of Ghana was 39.95 years. Vahdet (2006) a study carried out in Turkey indicated that 26.8 years was the mean age of fishermen. Asiedu (2011) indicated that, that the average mean age of fishermen in Kpsong River in Ghana was 35.62 years. Therefore, the findings across the countries surveyed indicated that the mean age of fishermen is about 37 years. This is a reason why most of the fishermen had family size ranging between 1 - 5 people confirmed during FDGs with evidence that most of the fishermen had left their families back home to come for fishing in Ukerewe District. This prohibited them from having large family size. This finding is also similar with other studies outside Tanzania. For example studies by Vahdet (2006) and Brian (2004) indicated that the majority of fishermen in Turkey and North Carolina were found to be married with an average family size of 4 people. Acquah and Abunyuwah indicated that the average family size of the fishermen in Central Region of Ghana is 6.26 people.

Marital Status and Family Sizes
Of the fishermen interviewed, (70%) were married while 30% were single (Figure 2). From FGDs, it was revealed that fishermen who were unmarried were mostly young males below 18 years of age. Studies by Luomba (2007) and Luomba and Mhagama (2008), showed that 90% of the fishing communities in Soswa Island, Mwanza region were married and only 10% of the fishermen were unmarried.
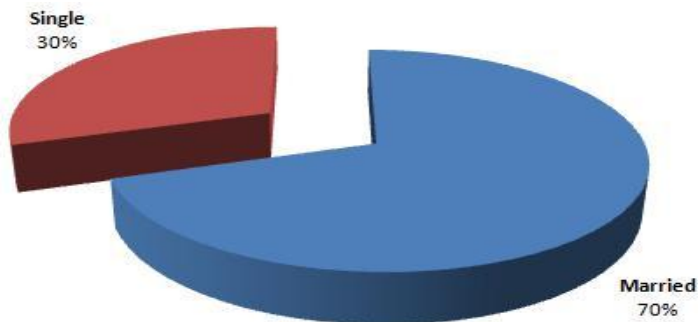
Figure 1: Marital Status of Fishermen

With regard to family size, the data revealed an average of 4 persons with the majority (67.9%) of the respondents reported having a family size of between 1-5 persons; 26.8% had household size between 6-10 persons and 5.3% had family size between 11-15 persons. There was a difference in family size between fishing community and non-fishing communities in the study area. Census conducted in Ukerewe by Ukerewe District Council 2010 showed that, the average family size for the population in Ukerewe District was 6.4 persons as compared to the average family size in Tanzania, which was 8.2 persons (URT, 2010).

The reason why most of the fishermen had family size ranging from 1-5people was confirmed during FDGs with evidence that most of the fishermen had left their families back home to come for fishing in Ukerewe District. This prohibited them from having large family size. This finding was also similar with other studies conducted outside Tanzania. For example, studies by Vahdet (2006) and Brian (2004) indicated that, the majority of fishermen in Turkey and North Carolina were found to be married with an average family size of 4 people respectively. Acquah and Abunyuwah, 2011 reported that the average family size of the fishermen in Central Region of Ghana is 6.26 people
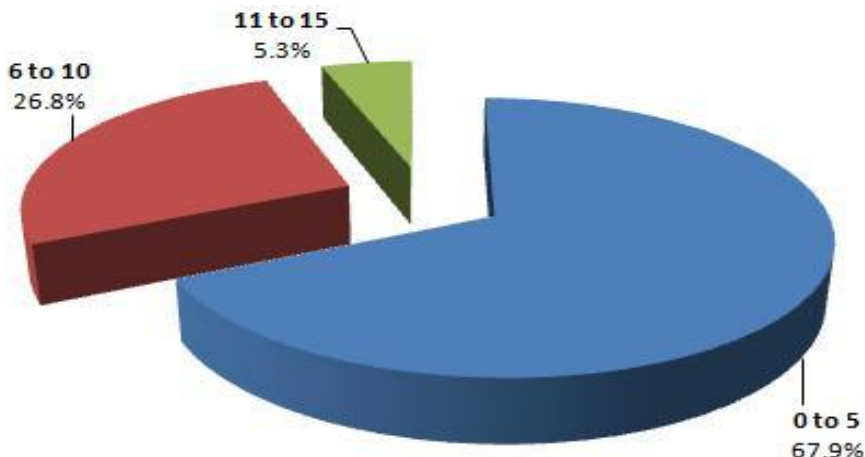
Figure 2: Family Size of the Fishermen

Sources of Livelihoods

The fishermen had different sources of income in the study area. According to the study conducted , 36.8% of the fishermen obtained their source of livelihood from fishing only, 32.6% depended on commercial businesses and fishing, 21.1% derived their livelihood from crop farming and fishing, while 5.8% derived their livelihoods from crop farming, fishing, business and livestock keeping. Only 3.7% of the fishermen embraced livestock and fishing as their source of livelihood. This suggested that fishing was the major source of livelihoods among local communities in the study area. Indeed, Ukerewe District Council (2010) and from the findings confirmed that fishing was the dominant economic activity in Ukerewe district.
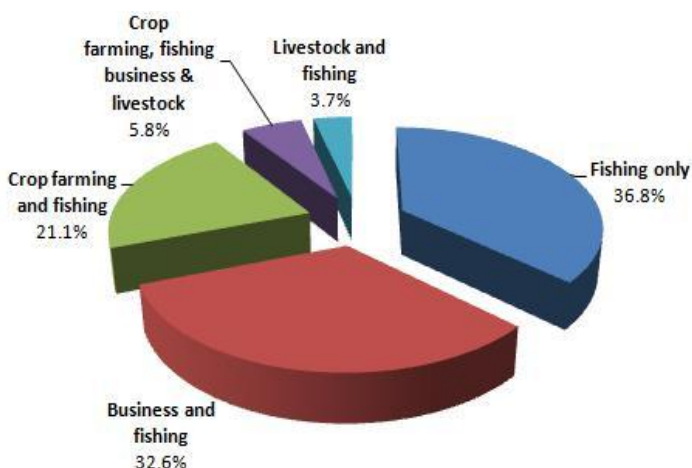
Figure 3: Sources of Livelihood to the Fishermen

This finding was concurred with the evidence from Luomba (2005) and Onyango *et al;* (2006) that fishermen along Lake Victoria were engaged in other income generating activities like farming, livestock keeping, and business. About 58% of the fishing communities have more than one source of livelihoods. In the Niger Delta region of Nigeria Clement (2013) indicated that 87% of the fishermen embraced fishing as a major source of their livelihood. According to this report

only 13% of the fishermen were involved in farming and business as their other sources of livelihoods.

Education Status
The majority of fisherman had education low level of primary education of about 65.3% as observed in figure 5. As for secondary school, only 19.5% had attained this level while 4.2% had attended college and 11.1% of the fishermen had not attended formal school at all. The lower numbers of fishermen with secondary school and college education in the study area implied that as individuals get more educated, the chance of them being involved in fishing activity became minimal. This is probably because such people look out for better paying jobs.
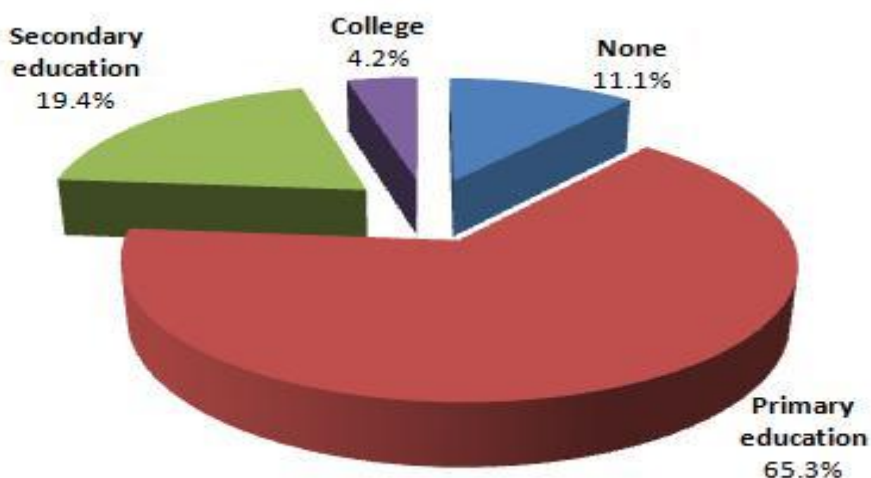
Figure 4: Percentage Distribution of Education level of Fishermen

United Republic of Tanzania (2005) indicated that substantial number of fishermen abandons school to engage in fishing activities. As the result the pass mark from primary to secondary among fishing communities deteriorated due to the fact that children in fishing communities prefer fishing than going to schools (Luomba *et al;* 2013). This concur with findings from central region of Ghana by

Acquah and Abunyuwah (2011) who showed that about 28.7% of the fishermen in central region of Ghana had no formal education due to much involvement in fishing. Scott (2010) indicated that, among the fishermen in North Carolina 80% of them had college education and only 10% had less than high school education. Kabir *et al.,* (2012) reported that most of the fishermen (88%) are illiterate and only 12% of the fishermen had primary education in Old Brahmaputra River, Bangladesh. Brian (2004) fishermen in Carolina who went to high school had more options and alternatives to be involved Compared to those without formal education and this helped in explaining the scenario in the study area.

Experience in Fishing Activities

The fishing experiences among the respondents in the study area the findings showed that 78.9% of the interviewed fishermen had experience in fishing of more than 10 years, 15.8% had 6-10 years of experience, while only 5.3% had experience of between 1-5 years (Figure 7). The average fishing experience of the fishermen was 10.4 years. The maximum length of experience was 32 years and the minimum was 1 year.
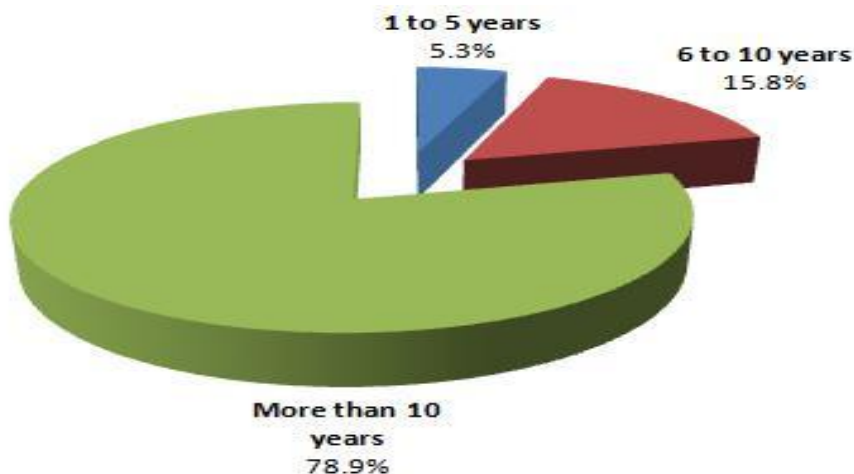
Figure 5: Percentage Distribution of Fishing Experiences among Fishermen

The findings suggested that fishing was not a new activity in the study area; it became a major economic activity since 1990's (Ukerewe District Council, 2010). It was also revealed during the discussion that fishing has been a traditional activity among residents and as a result people have been involved in fishing for long time. Medard (2004) indicated that communities along Lake Victoria (Bukoba, Mwanza and Musoma) have been exposed to fishing since 1980's because fishing activity is not restricted to any particular group and its operated within the communal resources than any other economic activities.

Correlation between Socio-Demographic Characteristics and Income from Fishing

Bivariate correlation analysis was used in this part of the study to find out which socio-demographic variables have strong correlation with the fishermen's incomes. The correlation was done to test the relationship between income and socio-demographic variables (age, marital status, level of education, family size, fishing experiences and associations). Arising from the test, it was observed that education level, fishing experience have significant relationship with income among the fishermen. It was found that the level of education had a significant correlation with income at 0.236 levels. This suggests that fishermen who have higher levels of education stand better chances of earning higher income from fishing. This can be explained as follows; fishermen who had higher levels of education were more likely to appreciate new information on fishing activity. Educations also make fishermen more receptive to extension advice and are thus able to deal with technical recommendations that require a certain level of literacy.

The analysis also showed that, fishing experience significantly correlated with income (0.167 at 0.05 levels). The results imply that the length of exposure to fishing increases the potential to gain experience in conducting fishing as a whole. This may lead to increase in fishing income. Besides the relationships examined above, other demographic variables such as family size, age and marital status did not have any significant correlation with income of the fishermen. Similar findings have been indicated by Idrus and Ho (2008) that age and marital status

have no influence in explaining incomes among fishermen in Johor, Malyasia. The correlation between social network and education on income was observed to be more significant than experience in fishing.

Correlation between Socio-Demographic Characteristics and Investment

The findings indicated that education level significantly correlated with investment decisions at 0.362. This suggested that fishermen with higher levels of education had more knowledge and skills which were useful in making investment decisions. Having more knowledge and skills, this group of fishermen tends to be more confident and thus make wide ranging investment options, than those with lower levels of education. (Onyango *et al;* 2006) showed that, among fishing communities in Lake Victoria, fishermen who had higher levels of education invested more in buying fishing equipment and involved in other businesses than those with lower levels of formal education.

Social network was observed to have a positive correlation with investment decisions (0.167). a fisherman who has high social network had an opportunity to interact more with other fishermen and thus gains ideas on investment options. Besides the findings emerged from the correlation; this study reveals also a low and negative correlation between family size and investment decisions (-.080). The negative value in this correlation suggested that the larger the family size, the lower the amount a fisherman has to invest. This is probably because fishermen with large families usually spend more money on living expenses compared to small families who may be in a better position to make investments. Luomba, (2013) postulated that increase in family size raises the expenditure, thus lowering the amount for investment. Consequently, the values of fishermen with large families' investments tend to be smaller than those of fishermen with smaller family members. This finding was also supported by findings by (Lewellen *et al*; 1977) who concluded that fishermen with bigger family members tend to avoid the risk of losses by investing in less risky assets.

Marital status in this study was observed not to correlate with investment. This suggested that being single or married does not have any relationship with investment decisions made. The study by Barber and Odean (2001) in Bangladesh showed that married fishermen tend to be risk averters. Such fishermen almost always put the interests of their families first when making investment decisions. They usually put their family's needs as first priority, and only then do they use any surplus income for investment purposes.

Conclusion and Recommendations
The objective of the study were to assess the socio-demographic issues and their roles in facilitating improvement of livelihoods among fishermen and making an in-depth comparison of the income and diversifications among fishermen basing on these characteristics. Arising from the key findings presented five variables namely; age, fishing experience education levels and social network had significant positive influence on the livelihoods of fishermen. Family size had a negative influence on investment. The study recommends that fishermen should be trained on the benefits and sustainable fisheries activities to promote their livelihoods.

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Ikisiri

Makala hii imechunguza kipengele cha mtindo katika riwaya za Euphrase Kezilahabi na Mohamed Suleiman. Ili kushughulikia suala hilo, tumefananisha na kutofautisha mtindo katika riwaya teule za Kezilahabi za *Kichwamaji* na *Dunia Uwanja wa Fujo* na zile za *Kiu* na *Nyota ya Rehema* za Suleiman. Utafiti huu ni wa kimaktaba. Data za msingi zilikusanywa kwa mbinu ya usomaji wa riwaya teule. Mbinu ya uteuzi lengwa ilitumika kupata riwaya teule zilizobainishwa. Data za upili kwa ajili ya kufafanua na kuthibitisha data za msingi zilipatikana kwa mbinu ya usomaji wa nyaraka. Mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Mwingilianomatini. Makala hii imebaini kuwa, waandishi wa kazi teule wanatofautiana na kufanana katika kipengele cha mtindo kilichotumika kujenga maudhui ya kazi zao. Kufanana na kutofautiana kwa kipengele cha mtindo kwa waandishi wa vitabu teule kunatokana na sababu za kijiografia, kiutamaduni na kihistoria zinazodhihirisha upekee wa waandishi wanaohusika kama mbinu ya kutajirisha maudhui ya kazi zao.

Utangulizi

Dhana ya mtindo katika kazi ya fasihi imekuwa ikijadiliwa kwa mitazamo tofauti na miongoni mwa wahakiki wa fasihi. Wapo wanaouona mtindo kama ni upekee alionao mtunzi wa kazi ya fasihi. Pia, wapo wanaouona mtindo kuwa ni namna ya kuwasilisha dhamira za mtunzi; na wengine huona kuwa mtindo ni utofauti uliopo kati ya mtunzi mmoja na mtunzi mwingine katika kusanii kazi yake ya fasihi (Senkoro, 1988). Kutokana na uchangamano huo wa mawazo, baadhi

ya wataalamu hufikia hitimisho kuwa mtindo ndio unaomtofautisha mtunzi mmoja na mwingine wa kazi za fasihi. Hata hivyo, wapo wanaoona kuwa matumizi ya lugha ndiyo ambayo humtofautisha mtunzi mmoja wa kazi za fasihi na mwingine.

Mawazo haya changamano yanawafanya wataalamu kuwa na mitazamo tofauti. Enkvist (1973) aliufananisha mtindo na kivazi pale anaposema kuwa mtindo ni kama nguo au vazi ambalo lipo kwa kuwa tu watu wanatakiwa kuliona kama ilivyo mazoea. Hoja ya msingi hapa ni kwamba mtindo ni kitu kinachoweza kuwepo ama kutokuwepo. Hii ina maana kwamba mtindo unakuwepo tu pale unapohitajika. Kwa upande mwingine, Enkvist anaendelea kueleza kwamba mitazamo yote ya kiisimu kuhusu mtindo inaweza kujikita katika moja kati ya mitazamo mikuu mitatu. Kwanza, mtindo ni ukiushi wa kaida zilizowekwa au ziliopo. Kwa mujibu wa mtazamo huu, uchambuzi wa mtindo hufanywa kwa kulinganisha nduni zilizomo katika matini inayoshughulikiwa na zile ambazo zitarejelewa kama kaida.

Pili, mtindo unatazamwa kama nyongeza. Kwa mujibu wa mtazamo huu, katika utunzi wa kazi ya fasihi yoyote kuna vipengele vya msingi ambavyo ndivyo huipa hadhi kazi hiyo. Kwa mfano, uingizaji wa utanzu ndani ya utanzu mwingine kama ushairi kuingizwa ndani ya riwaya, ama hadithi ndani ya tamthiliya. Mtindo huu wa kuingiza utanzu ndani ya utanzu mwingine ni nyongeza katika utunzi na ndio mtindo wa mtunzi fulani. Kwa mfano, matumizi ya mchezo wa kuigiza katika tamthiliya ya *Mashetani* (1971), matumizi ya wimbo (uk. 8) katika *Kuli* yaShafi(1979), matumizi ya wimbo (uk.1) na ngoma (uk. 55) katika *Kivuli Kinaishi* yaMuhammed (1990). Sanaa huutambulisha upekee wa mtindo wa msanii na kumtofautisha na msanii mwingine.

Tatu, mtindo unatazamwa kama kidokezo ambapo nduni mbalimbali za kiisimu kama zilivyotumika katika matini zinahusishwa na mazingira halisi ya jamii. Kwa maana hiyo, uchambuzi wa mtindo kwa kuzingatia mtazamo huu unalenga kuzingatia uhusiano uliopo baina ya vipengele mbalimbali vya kiisimu na mazingira halisi ambamo vipengele hivyo

vinatumika. Mathalani, matumizi ya lugha zisizo rasmi yanaweza kumbainisha mhusika fulani, mahali ama tabaka alilomo.

Wapo wataalamu wanaoona kuwa kila utanzu wa fasihi una mtindo wake. Miongoni mwa wanaoshikilia mtazamo huu ni Kimambo (2015) ambaye anaeleza kwamba riwaya huwa na mtindo maalumu ambao hujiegemeza katika sifa zake. Mawazo ya Muhando na Balisidya yanatupatia fumbo linalohitaji kufumbuliwa ili kujua iwapo mtunzi wa riwaya huwa na upekee wa utunzi wa mtindo ama utanzu wa riwaya ndio humwongoza mtunzi kuchagua mtindo wa kipekee. Jilala (2016) anashadadia kwa kusema kuwa mitazamo hii kuhusu mtindo hutegemeana na kukamilishana. Mtazamo mmoja hauwezi kusimama bila kuwepo na mtazamo mwingine katika mazingira yoyote yale kutegemeana na aina ya matini. Kwa kawaida, upo wakati ambao mtindo huonekana kuwa ni ukiushi, nyongeza ama mdokezo kulingana na mazingira na aina ya matini.

Katika makala hii tunaunga mkono kwamba mtindo katika kazi za fasihi hujibainisha katika sifa anuai kama vile uteuzi wa msamiati wa mtunzi, miundo na mpangilio wa sentensi, uteuzi wa matumizi ya tamathali za usemi na jazanda, usawiri wa wahusika, motifu na dhamira zinazokaririwa katika kazi za watunzi, usimulizi na mbinu za usimulizi wenyewe na sifa ya uakifishi. Kwa ufahamu huu kuhusu mtindo, makala hii ina malengo mahususi mawili yanayohusu kubainisha kufanana kwa mtindo; na kufafanua kutofautiana kwa mtindo katika riwaya teule za *Kichwamaji* (1974) na *Dunia Uwanja wa Fujo* (1975) *za* Kezilahabi na zile za *Kiu* (1972) na *Nyota ya Rehema* (1976) za Suleiman.

Mbinu na Upeo wa Uchunguzi
Suala la uchambuzi, uhakiki na utafiti wa kipengele cha mtindo katika kazi za fasihi ya Kiswahili limeshughulikiwa na watalaamu wengi kwa mitazamo na misukumo mbalimbali. Baadhi yao ni Nyaosi (2008), (2010), Onchangu (2013), Saleem (2013), Wamitila (2010; 2013), Ali (2015) na Jilala (2016). Wataalamu hawa wote, kama wawakilishi wa wengine, wamekichunguza kipengele hicho katika misingi ya

uchambuzi na uhakiki wa kawaida wa kazi za fasihi. Makala hii imeiteua mada hii ili kuchunguza namna kipengele cha mtindo kinavyofanana na kutofautiana katika riwaya teule. Makala hii imefanya hivyo kwa kurejelea riwaya teule za *Kichwamaji* na *Dunia Uwanja wa Fujo za* Kezilahabi (1974; 1975) na zile za *Kiu* na *Nyota ya Rehema* za Suleiman (1972; 1976).

Makala hii imechungaza kufanana na kutofautiana kwa mitindo inayojitokeza katika riwaya teule za Kezilahabi za *Kichwamaji* na *Dunia Uwanja wa Fujo* na zile za *Kiu* na *Nyota ya Rehema* za Suleiman. Data za makala hii zilipatikana maktabani kwa kurejelea vitabu teule vilivyobainishwa. Mbinu ya usomaji makini imetumika kupata data za msingi zilizokuwa zimelengwa katika makala hii. Mbinu ya usomaji wa nyaraka ilitumika kupata data za upili zilizotumika kushadadia taarifa za msingi. Mjadala wa data zilizowasilishwa katika makala hii uliongozwa na nadharia ya Mwingilianomatini.

Mwega wa Uchambuzi Kinadharia

Nadharia iliyotumika katika makala hii ni ile ya Mwingilianomatini. Nadharia hii inahusishwa na waasisi wengi kama vile De Saussure (1917), Kristeva (1980) na Bakhtin (1981). Kwa ujumla wao, walijishughulisha na miktadha ya jamii ambamo maneno yanatumika; na jinsi mahusiano ya maneno yanavyotegemea mahali au mandhari, sajili mahususi za kijamii na wakati mahususi wa kutamka na kupokewa kwa maneno. Upokezi na uelewaji wa utanzu kama riwaya unategemea kuwako kwa riwaya nyingine kabla ya riwaya maalumu inayochunguzwa (Wamitila, 2002). Mtazamo huu unamaanisha kuwa kazi hizo huchangia katika msimbo fulani unarahisisha vipengele fulani vya uashiriaji. Mwingilianomatini unahusisha mitindo fulani ya ki-usemi na misimbo fulani ambayo imesaidia katika uashiriaji wa kazi za baadaye (Ntarangwi, 2004).

Bakhtin aliamini kwamba mwandishi anapoanza kuandika hujiingiza kwenye usemezano wa aina fulani na mwandishi aliyemtangulia. Kwa hivyo, panakuwako na sauti zinazojibizana. Bosibori (2016) anasema matini ni kama jira mbili. Jira ya mlalo ambayo inaunganisha

mwandishi na msomaji wa matini; na jira ya wima inayounganisha matini na matini nyingine. Jira hizi mbili nazo zinaunganishwa na ishara moja zinazotumika kwa kuwa kila matini na kila usomaji unategemea ishara zilizokuwako awali (uk. 66). Anaendelea kusema kwamba maana ya matini za kifasihi hazitokani na sifa za kiisimu, kiuchumi au kijamii pekee. Anaona kuwa, fasihi ni uwanja fulani na kwenye uwanja huo kuna mwingiliano wa sauti anuwai. Hii ina maana kuwa kila semi zote kimaumbile zinazotarajiwa kujibiwa.

Katika makala hii, nadharia ya Mwingilianomatini ilitumika kuwachunguza waandishi wa kazi teule kama zao la jamii iliyowalea na kuwakuza. Maelezo haya yana maana kwamba kazi ya fasihi ina athari kubwa katika jamii inayohusika. Kwa hiyo, waandishi wa vitabu teule waliwekwa katika muktadha wa uandishi wao ili kujua mienendo, historia, siasa, utamaduni na shughuli zao kuwa ni kiungo chao. Jamii iliyolengwa iliwekwa katika ulimwengu halisi ili kufanya uhakiki uliowazi. Riwaya teule zilitazamwa moja kwa moja bila chuku ili kufanya uhakiki wa kina. Nadharia hii ilitumika kuchunguza kufanana na kutofautiana kwa vipengele vya mtindo katika riwaya teule zilizochunguwa katika makala hii.

Utalii wa Kazi za Waandishi Teule
Katika utalii wa kazi mbalimbali tulioufanya tulibaini kwamba kazi za Mohamed Suleiman na zile za Euphrase Kezilahabi zimewahi kufanyiwa utafiti kuhusu vipengele vya fani na maudhui. Mathalani, Sengo na Kiango (1975) walifanya uchambuzi wa riwaya ya *Kiu* wakionesha namna dhana ya "kiu" inavyojitokeza ndani ya riwaya hiyo. Mulokozi(1983)alifanya uchambuzi katika *Dunia Uwanja wa Fujo* katika vipengele vya maudhui. Mlacha (1986) aliandika mwongozo wa riwaya ya *Nyota ya Rehema* akijikita katika vipengele vya fani na maudhui.

Pia, Mbonde (2002) alifanya uchambuzi katika riwaya ya *Nyota ya Rehema* akishughulikia dhamira, ujumbe na falsafa. Noronha (2009) alifanya uchambuzi wa riwaya ya *Nyota ya Rehema* katika vipengele vya fani na maudhui. Mwanjala (2011) alichunguza dhana ya maisha

katika riwaya ya *Kichwamaji* na *Dunia Uwanja wa Fujo*. Sengo na Kiango (2012) walifanya uchambuzi wa wahusika na maudhui yanayojitokeza katika riwaya ya *Kiu*. Kyando (2013) alifanya utafiti wa riwaya ya *Kusadikika* na *Kichwamaji* akiwa na lengo la kuchunguza majina sadfa. Pamoja na kazi kadhaa zilizowahi kufanywa, hata hivyo, hadi sasa mtafiti hajaona uchunguzi uliowahi kufanyika kwa nia ya kutathmini mtindo katika riwaya za *Kichwamaji* na *Dunia Uwanja wa Fujo* za Euphrase Kezilahabi zikilinganishwa na riwaya ya *Kiu* na *Nyota ya Rehema* za Mohamed Suleiman kwa mkabala wa Fasihi Linganishi.

Utalii uliofanywa na mtafiti unaonesha kuwa tafiti kadhaa zimewahi kufanyika zikiwa na lengo la kuchunguza vipengele vya fani na maudhui, vikiwemo vya mtindo. Hata hivyo, tafiti hizo hazikufanyika kwa lengo la kutathmini mitindo katika riwaya teule kwa mkabala wa Fasihi Linganishi. Hivyo, mtafiti alibaini pengo linalohitaji kufanyiwa uchunguzi wa kina kwa misingi ya kisayansi namna kazi za Eupharase Kezilahabi na Mohamed Suleiman wanavyotofautiana na kulingana katika kipengele cha mitindo kwa kurejelea riwaya teule. Katika makala hii, mitindo ilitathiminiwa kwa mkabala wa Fasihi Linganishi jambo ambalo watangulizi waliowahi kufanya kazi zinazohusiana na riwaya teule hawakutumia mkabala wa Fasihi Linganishi. Ili kulifikia lengo hilo, makala hii iliongozwa na nadharia ya Mwingilianomatini ili kubaini namna vipengele vya mitindo na dhamira vinavyolingana na kutofautiana katika riwaya teule.

Kufanana kwa Mtindo katika Kazi Teule
Makala hii imebaini kuwa zipo sifa za kimtindo zinazowafananisha watunzi wa riwaya teule. Kufanana kwa sifa hizo kuna sababishwa na mambo kadhaa. Watunzi wa kazi za fasihi wanatofautiana kunatokana na mabadiliko ya wakati, jiografia, muathiriano na uigaji wa baadhi ya waandishi wengine watangulizi na mwingiliano wa kiutawala katika jamii, pamoja na matukio ya kihistoria ambayo watunzi waliwahi kuyapitia (Saleem, 2013). Pia, watunzi hawa wamefanana kutokana na kuandika kwa lugha ya Kiswahili ambayo kiasili wazungumzaji wake huwa na mitindo ya uzungumzaji, vipengele vya lugha, vikiwamo

ambavyo vimewafanya watunzi wa riwaya hizi kuvichota ili kufikisha ujumbe kwa jamii zao.

Matumizi ya Tamathali za Semi

Waandishi wa riwaya ya teule wanafanana katika matumizi ya vipengele vya tamathali za semi. Wote wametumia tashibiha, tashihisi, na sitiari kama mbinu ya kufikisha ujumbe kwa jamii. Tamathali za semi ni vipengele muhimu ambavyo hutumiwa na watunzi wa fasihi katika kuisana kazi ya fasihi (Wamitila, 2003). Kwanza, data zinaonesha kuwepo kwa mtindo wa tashibiha wenye kuwafananinisha waandishi teule katika riwaya zao zilizotafitiwa kutokana na kutumia wahusika miti, wadudu na wanyama katika kuzijenga tashibiha zao. Suleiman katika riwaya ya *Kiu* anatumia tashibiha isemavyo *"Hofu ilimtambaa maungoni kama jeshi la usubi…"* (uk. 49), na Kezilahabi katika riwaya ya *Kichwamaji* anatumia tashibiha zenye mielekeo kama hiyo. Kwa mfano *"Lakini, mimi nauma kama panya…"* (uk. 7).

Pili, kwa upande wa matumizi ya tashihisi, data zinaonesha kuwa waandishi teule wamefanana katika kujenga tashihisi zenye kutumia vitu visivyo kuwa na uhai au dhahania kama vile upepo, sauti, majabali, hewa, mawe, magharibi, magofu, sala na matamanio. Katika riwaya ya *Kiu* ipo tashihisi isemayo *"Hatimaye Magharibi yaliteremka na kufunika mawe yaliyokuwa njiani…."* (uk. 4). Kwa upande wa riwaya ya *Dunia Uwaja wa Fujo,* pia kuna matumizi ya tashihisi inayosema *"Majabali manene, marefu na meusi ukiyaona jinsi yalivyokaa na kuning'inia utafikiri yamesimama pale kutoa hukumu kwa wakosefu"* (uk. 133).

Tatu, katika kipengele cha sitiari, waandishi teule wanafanana katika mtindo ili kusawiri dhana ya mapenzi. Katika riwaya ya *Kiu* ipo sitiari isemayo *"Leo akilalama kwa sauti yenye kitetemeshi jinsi mapenzi yanavyomtenda. Akijua sasa kuwa mapenzi ni nguvu zilizozidi nguvu; ni machozi; ni mhanga; ni ukiwa; ni upweke ni unyonge na maonevu; ni kutaka ukakosa"*(uk. 5). Aidha, katika riwaya ya *Dunia Uwanja wa Fujo,* data za utafiti zinaonesha kuwepo kwa sitiari zenye kujadili

dhana ya mapenzi kama vile *"Watoto wote yatima ni watoto wangu"* na *"Huyo ni baba yako"* (uk. 12).

Matumizi ya vipengele vya tamathali za semi ni Mwingilianomatini wa kimtindo wenye kuonesha kuwa waandishi teule wanavyoathiriana katika uumbaji wa tashibiha, tashihisi na sitiari zenye kutumia maneno yenye kufanana ama yenye kuibua dhana zinazofanana. Mwingiliano huu unatokana na waandishi teule kuchipuka katika jamii yenye utamaduni unaofanana, mazingira na historia zinazofanana. Mawazo haya yanaungwa mkono na Saleem (2013) kwamba watunzi wa kazi za fasihi huweza kufanana kwa sababu za kihistoria, kielimu, kijiografia na hata za kiutamaduni.

Mbinu Nyingine za Matumizi ya Lugha
Data zinaonesha kufanana kwa matumizi ya vipengele vingine vya mtindo wa lugha kwa waandishi katika kazi teule. Vipengele hivyo ni methali, nahau, takriri, tanakali sauti, nidaa, mbano, mjalizo, mchanganyo-ndimi, taswira na mdokezo. Data zinaonesha kwamba waandishi wamekuwa na uhuru wa kuvitumia vipengele hivyo na mara nyingine kwa kuvikengeua (Ligembe, 1995). Watunzi wa riwaya teule wamekuwa wakitumia mitindo mbalimbali ili kusisitiza mawazo wanayoyajadili. Tuone namna waandishi teule wanavyofanana katika vipengele vingi, vikiwemo vya methali, taswira, takriri na nidaa.

Kwanza, data zinaonesha kuwa waandishi teule wanafanana katika matumizi ya methali katika riwaya teule. Methali wanazotumia wamezijenga kwa kutumia wahusika mbalimbali, hasa wanyama. Katika riwaya ya *Nyota ya Rehema* kuna methali inayosema *"Starehe ya mbwa kukalia mkia wake"* (uk.41). Matumizi haya, pia yamejitokeza katika riwaya ya *Dunia Uwanja wa Fujo* kama vile *"Paka akitoka panya hutawala"* (uk. 87). Aidha, waandishi hawa teule wanafanana katika kutumia methali zinazoakisi suala la malezi. Katika riwaya ya *Nyota ya Rehema,* ipo methali inayosema *"Maji hufuata mkondo"* (uk. 86). Pia, katika riwaya ya *Kiu* ipo methali inayosema *"Ndivyo ulimwengu unavyomfunza asiyefunzwa na mamaye* (uk. 118). Kwa upande wa riwaya ya *Kichwamaji,* yapo matumizi ya methali

inayosema *"Kweli wajinga ndio walimu wa kuwafunza werevu"* (uk. 78).

Pili, kipengele kingine kinachowafananisha ni matumizi ya taswira. Data za utafiti zinaonesha kuwa waandishi teule wamekuwa wakitumia taswira za kuonekana katika kuzijenga kazi zao. Katika riwaya ya *Nyota ya* Rehema, ipo taswira inayosema "Upesi Rehema alirusha mikono yake kujikinga; na kutanabahi kwa mara ya mwanzo kuwa mwili wake ulikuwa wazi. Alikuwa uchi! Alipaparika kutafuta cha kumsitiri na kutaka kuzuka pale alipolazwa, lakini papo hapo mkono mmoja wa yule mtu na huku mwingine ukifanya kazi katika kifua chake kiwazi… Alipofunua tena macho yake alikuwa peke yake. Aliangazaangaza asione kitu ispokuwa mshikamano wa makuti uliomzunguka…" (uk. 27). Matumizi haya, pia yapo katika riwaya ya *Dunia Uwanja wa Fujo* kama anavyoeleza msanii *"Shati lake lililokuwa limepasuka lilikuwa likipepea hewani"* (uk. 3).

Pia, waandishi teule wanafanana katika mtindo wa takriri neno wenye kushadadia ujumbe walioukusudia. Katika riwaya ya *Nyota ya Rehema,* data za utafiti zinaonesha kuwepo kwa takriri inayosema *"...Pengine atakutana na mtu mwingine mwenye huruma kama Sulubu…Pengine ataweza kufika mjini …Pengine atamwona yule Mwatima…Pengine atamsaidia… Na katika mkururo huu wa 'Pengine – pengine' usingizi ulimwiba na kumchukua katika pumbazo zake"* (uk. 38)". Kwa upande wa riwaya ya *Dunia Uwanja wa Fujo,* matumizi haya yanajitokeza kama vile *"Walisikia watu wakipiga kelele! Piga!, Piga!, Piga!, Ua!, Piga mbwa*!" (uk. 50).

Kipengele kingine kinachowafananisha waandishi hao ni matumizi ya nidaa. Data zinaonesha kuwa waandishi teule wametumia mtindo wa nidaa kwa kuteua maneno yanayoonesha utabaka. Katika riwaya ya *Dunia Uwanja wa Fujo* data zinaonesha kuwa mbinu hii imejitokeza kama ifuatavyo: *"Mm! Sema sasa! Mm! Sema sasa! Una usemi gani? Niite bwana ili nikuache!...* (uk. 26). Matumizi kama haya, pia yanajitokeza katika riwaya ya *Nyota ya Rehema* ambapo data

zinaonesha namna Suleiman alivyotumia mbinu hii anapoeleza hivi: *"Poeni wananchi! Poeni wananchi! Dhuluma imeshapinduliwa!* (uk. 168). Kimsingi, matumizi haya ya nidaa yanaambatana na takriri ili kutilia msisitizo wa yale yanayojadiliwa.

Pia, data zinaonesha kwamba Kezilahabi na Suleiman wanafanana katika matumizi ya mtindo wa kariha. Mtindo unatumia maneno yenye matusi. Katika riwaya ya *Dunia Uwanja wa Fujo* yapo matumizi ya kariha kama yanavyobainishwa, *"Tumaini alianza kupapasa shanga za kiuno"* (uk. 24). Pia, katika riwaya ya *Nyota ya Rehema*, data za utafiti zinaonesha matumizi ya mtindo wa kariha kama mwandishi anaeleza kuwa Rehema *"Alikuwa uchi"* (uk. 27). Kifungu hiki cha maneno pia kinajenga taswira ya kariha. Matumizi ya kariha ni zao la waandishi wenye mwelekeo wa kuandika kazi zao kwa mkabala wa Usasaleo na Usasabaadaye kama anavyoeleza Mbarouk (2017) kwamba Usasaleo na usasabaadaye hulenga kueleza mambo wazi wazi bila kujali maadili na miiko ya jamii inayohusika.

Waandishi wanamuathiriano na muingiliano wa mitindo ya matumizi ya lugha jambo linalowafanya kuonekana kama watu wanaoandika jambo la aina moja kwa namna tofauti. Kama ilivyokwishaelezwa hapo kabla kwamba matumizi hayo yanatokana na mwingilianomatini wa kimtindo unatokana na sababu za kihistoria, kiuchumi, kiutamaduni, kimazingira na kielimu. Huu ndio msingi wa Kristiva (1990) katika mkabala wa Mwingiliano matini kueleza kwamba hakuna matini yoyote inayojitegemea na kujitosheleza bali kuna muathiriano wa mtunzi mmoja na mwingine.

Mbinu Nyingine za Kimtindo
Suleiman na Kezilahabi wametumia mbinu nyingine za kimtindo zenye kuwafananisha. Vipengele hivyo vinahusu matumizi ya barua, hotuba, masimulizi, nyimbo, dayolojia, ndoto, matumizi ya majina sadfa pamoja na motifu za kisafari. Katika kipengele cha barua, data zinaonesha kuwa waandishi wote wanatumia barua kama mtindo wa kusana kazi zao. Suleiman anatumia barua ili kujadili suala la mapenzi (uk. 58). Hata hivyo, Suleiman ametumia mtindo huo kwa kiwango

kidogo tukilinganisha na Kezilahabi ambaye anatumia barua kwa mawanda mapana zaidi. Katika riwaya zote teule za Kezilahabi mtindo huu unatumika kujadili suala la mapenzi na uhusiano katika jamii.

Mtindo wa barua unaofanywa na waandishi teule unadhihirisha ukiushi wa uandishi wa jadi wa riwaya ambao unalenga kukiuka misingi ya jadi na kuingiza katika mtindo wa usasabaadaye kama anavyoeleza Mbarouk (2017) kwamba kazi za usasabaadaye hujitokeza vipande vipande yaani, mwingilianomatini ikiwa na maana ya uchanganyaji wa elementi nyingi kama inavyowasilishwa na fujo nyingi au maelezo mengi yaliyojaa katika jamii za Usasabaadaye. Anaendelea kueleza kwamba inawezekana kuwa mchanganyiko wa tanzu nyingi ndio unaounda usimulizi wa kipekee. Pia, kuna matumizi ya hotuba iliyitumika kujadili masuala ya kijamii, likiwemo suala la kisiasa (uk.115). Matumizi haya yanajitokeza pia katika riwaya ya *Kiu*, ambapo hotuba imetumika kuonesha ushirikiano katika masuala ya kijamii. Mtindo wa hotuba unatumika kujadili uhusiano wa kijamii katika maisha yao ya kila siku.

Masimulizi ni mtindo wa wahusika kupewa nafasi ya kusimulia visa na matukio. Watunzi wanabaki kama shuhuda wa visa na matukio yanayosimuliwa. Matumizi ya kuwapa wahusika nafasi ya kusimulia matendo ni mtindo wa waandishi nguli katika kuandika riwaya. Mtindo huu huwa unakiukwa na waandishi chipukizi ambapo huchukua nafasi ya wao kusimulia. Madumulla (2009) anaeleza kuwa waandishi chipukizi hujikuta wakisimulia matendo ya wahusika kama kwamba wao ni shuhuda wa visa na matukio hayo. Jambo hili linafifisha uandishi wa utanzu wa riwaya.Mfanano mwingine upo katika matumizi ya nyimbo kama sehemu ya mtindo wa watunzi. Data zinadhihirisha kuwa watunzi teule wanatumia mbinu ya nyimbo katika kazi zao kupeleka ujumbe unaohusu mapenzi. Matumizi ya nyimbo yanajitokeza katika riwaya ya *Kiu* (uk. 47), ambayo inasawiri malezi na mapenzi. Katika riwaya ya *Dunia Uwanja wa Fujo* (uk. 10), data zinaonesha kuwa kuna nyimbo zinajadili suala la mapenzi. Mifano hii inaonesha kuwa watunzi teule wanapojadili suala la mapenzi wanatumia nyimbo ili kushadidia suala hilo.

Mtindo wa matumizi ya dayalojia pia unatumiwa na waandishi katika kazi zao zote teule. Matumizi ya dayalojia inatumika kuwajengea uwezo wahusika wa kazi zao kufanya mijadala ndani ya riwaya kama ilivyo katika tanzu za fasihi. Mtindo huu ni kama sehemu ya ukiushi wa kimuundo na mtindo. Wamitila (2002) anaeleza kwamba kazi za urasimi mpya kama riwaya hukiusha muundo wa kijadi wa masimulizi na badala yake kuchanganya vitanzu vingine visivyofungamana na kaida maalumu za utunzi zilizokuwa zikisisitizwa wakati wa urasimi mkongwe. Hata hivyo, mtindo huu huijenga kazi ya fasihi kwa upekee unaosaidia kuusuka ujumbe uliokusudiwa kwa mafanikio makubwa kisanaa.

Makala hii imebaini kuwepo kwa majina sadfa kama sehemu mojawapo ya mtindo wa waandishi teule. Waandishi teule wametumia mtindo wa kuwapa majina wahusika wao yanayosadifu matendo, tabia na sifa ili kusawiri ujumbe maalumu. Mathalani, jina la "Sulubu" katika *Nyota ya Rehema* limetokana na kufanya kazi zenye kutumia nguvu. "Cheusi" katika riwaya ya *Kiu,* jina lake linatokana na sifa ya mikosi na misukosuko iliyokuwa inamkumba katika maisha yake. Tegemea katika *Dunia Uwanja wa Fujo*, jina lake linasadifiwa kutokana na tabia yake ya kuweka matumaini ya kupata mahitaji kutoka kwa mtu mwingine. Mtindo huu wa kuwapa majina wahusika unaofanywa katika riwaya teule unadhihirisha ubunifu wa hali juu wa watunzi kama anavyoeleza Kabije (1995) kwamba majina ya wahusika yanaweza kuwa na upekee katika muunganiko wake na matendo, mazungumzo, muonekano wa nje, tabia na mazingira yanayomzunguka mhusika.

Pia, kuna matumizi ya motifu ya safari ya msako katika kazi za waandishi teule. Waandishi wote wanatumia mbinu ya motifu ya safari na msako kama mtindo unaotumika kusukuma mbele visa na matukio yanayojenga maudhui ya kazi zao. Suleiman anatumia mtindo wa motifu wa safari za msako wa uhuru katika jamii za Visiwani Zanzibar zinazofanywa na wahusika wake dhidi ya dhuluma na uonevu. Matumizi kama haya yamefanywa na Euphrase Kezilahabi katika riwaya ya *Dunia Uwaja wa Fujo,* ambapo "Mulele" anaondoka

nyumbani kwake kwenda kumsaka "Tumaini" (uk. 52). Ntarangwi (2004) anaeleza kwamba motifu za safari na msako zina maana halisi inayodhihirisha ukweli wa matukio ya jamii yanayotokea kila siku, hasa pale wahusika wanapokuwa safarini. Huu ndio msingi wa nadharia ya Mwingilianomatini kueleza kwamba ujenzi wa kazi za fasihi sio urejelezi wa kazi fulani katika kazi nyingine tu, bali ni mwingiliano wa mitindo ya kiuashiriaji.

Hivyo, kufanana kwa matumizi ya vipengele vya mtindo katika riwaya teule kumechagizwa na ukweli kwamba riwaya teule zimeandikwa kwa lugha ya Kiswahili na zimeandikwa kwa kuzingatia muktadha wa jamii za Tanzania. Mawazo haya yanaelezwa na Saleem (2013) kwamba matukio ya kihistoria, desturi, utamaduni na sababu za kijiografia zinaweza kusababisha watunzi wa kazi za fasihi kufanana katika mielekeo ya kazi zao za fasihi. Matokeo yanaonesha kuwa wanatumia mbinu hizi kwa viwango vinavyofanana licha ya kuwepo kwa tofauti ndogo ndogo ambazo zinatokana na sababu kadhaa.

Kutofautiana kwa Mtindo kwa Waandishi Teule
Katika sehemu hii, makala hii imechunguza kipengele cha matumizi ya mbinu za kimtindo yanavyowatofautisha watunzi wa riwaya teule. Makala hii imebaini kuwa, riwaya hizi zinatofautiana katika viwango mbalimbali vya kimtindo. Tofauti hizi zinajitokeza kutokana na waandishi hao kutotumia kabisa baadhi ya mitindo kwa kiwango kikubwa kuliko msanii mwingine kama mbinu ya kufikisha ujumbe. Mara nyingine, watunzi wametofautiana kutokana na uteuzi maalumu wa maneno na hata miundo ya tungo zao. Jilala (2016) anaeleza kwamba Fasihi Linganishi hutumika kulinganisha kazi mbalimbali kwa kutumia vigezo mbalimbali. Msingi huu ulitupa fursa ya kuchunguza tofauti ya watunzi teule.

Kutofautiana Kimtindo Baina ya Watunzi Teule
Kila mwandishi wa kazi ya sanaa hutofautiana na mwandishi mwingine katika ujenzi wa vipengele vya maudhui na fani. Mtindo ndio humfanya mtunzi kuwa na upekee katika kuwasilisha masuala mbalimbali ya kijamii na namna anavyoyawasilisha. Kutokana na

ukweli huo, waandishi wa riwaya teule wametofautiana katika vipengele kadhaa. Mathalani, riwaya ya *Dunia Uwanja wa Fujo* imetumia mtindo wa hotuba, mashairi, hadithi na magazeti. Kwa upande wa riwaya ya *Kichwamaji*, mtunzi ametumia mtindo wa matangazo, masimulizi, hadithi, magazeti, ndoto na uhalisiajabu. Kimsingi, mitindo hii haikutumiwa na Suleiman katika riwaya zake teule zilizochunguzwa.

Makala hii inaonesha kuwa waandishi hawa wametofautiana katika kipengele cha mtindo wa upenyezi, licha ya kuwa waandishi wote wanaibua itikadi katika mielekeo tofauti. Kezilahabi ametumia mtindo wa upenyezi kuhusu falsafa ya maisha ambapo anahusisha mjadala unaodokeza hali ya kuwepo au kutokuwapo kwa mamlaka na nafasi ya Mwenyezi Mungu, hasa unapochunguza uhusiano wake na jamii ya mwanadamu hapa duniani. Katika mjadala huo, anafikia hitimisho kuona kuwa hakuna Mungu. Kwa upande wa Suleiman, anaitumia mbinu hii ili kuonesha kuwepo kwa nafasi na mamlaka kamili ya Mwenyezi Mungu, na kwamba ndiye anayevisaidia viumbe, akiwemo binadamu.

Tofauti nyingine imejidhihirisha katika kipengele cha matumizi ya majina sadfa. Waandishi wote wamejenga wahusika wao kwa kutumia majina sadfa. Pamoja na matumizi ya majina sadfa katika kazi zote, tofauti inayojitokeza ni namna wasanii hao wanavyotumia majina hayo katika ujenzi wa dhamira za kazi zao. Uteuzi wa majina ni moja ya tofauti ambayo imetumika katika kujenga uzito wa dhamira ya riwaya hizo. Suleiman anatumia majina sadfa ya Uswahilini, tofauti na Kezilahabi. Muhamed katika riwaya ya *Kiu,* ametumia jina la "Mwinyi" ili kuonesha Umwinyi unaofanywa na mabepari. Kwa upande wa Kezilahabi, anawapa wahusika wake majina yanayoegemezwa katika falsafa ya maisha. Kwa mfano, ametumia jina la "Kazimoto" ili kusawiri hali ya kufanya kazi kwa bidii. Huu ndio msingi wa hoja ya Wafula (2007) kwamba nadharia ya udhanaishi imejengwa katika misingi inayomtaka mtu afanye inavyowezekana ili kushinda vikwazo vyovyote vya maisha. Kutokana na hali hii, "Kazimoto" anafanya bidii ili kushinda hali ngumu ya maisha.

Pia, waandishi teule wanatofautiana namna ambavyo watunzi walivyotumia mtindo wa mashairi katika kuunda kazi zao. Katika *riwaya ya Kichwamaji,* msanii ametumia mbinu ya shairi lenye kufuata mtindo wa kisasa unaolegeza matumizi ya vina na mizani. Kwa upande wa riwaya ya *Kiu* na *Nyota ya Rehema*, hakuna matumizi ya mashairi. Hali hii inawafanya watunzi wa riwaya teule watofautiane katika matumizi ya kipengele hiki. Pia, waandishi teule wanatofautiana katika kutumia mtindo wa matumizi ya uhalisiajabu. Kezilahabi anatumia uhalisiajabu katika riwaya ya *Kichwamaji*. Kalia anayesimulia namna anavyokwenda mbinguni na namna Mungu alivyokuwa akiwaruhusu siku nyingine kuja ardhini (uk. 74). Kwa upande wa Suleiman, hakutumia kabisa mbinu ya uhalisiajabu katika kazi zake zote teule. Vipengele vyingine vinawatofautisha Kezilahabi na Suleiman ni matumizi ya matangazo, magazeti na majibizano ndani ya riwaya. Vipengele hivi vimekuwa vikitumiwa na Kezilahabi, lakini Suleiman hakutumia mbinu hizi katika riwaya zake teule zilizochunguzwa. Aidha, Kezilahabi amekuwa akitumia sajili nyingi zaidi akilinganishwa na Suleiman. Waandishi hawa wanaonekana kutofautiana katika matumizi ya vipengele vingine vya mitindo ya matumizi ya lugha.

Mtindo wa Matumizi ya Lugha
Suleiman amekuwa akitumia vipengele vingine vya lugha kama vile lahaja, kinira, tabdila, oksimora, udondoshaji, mazida na haipofora ambavyo havijitokezi katika riwaya teule za Kezilahabi. Hii inaonesha kwamba Suleiman amekuwa na umilisi mkubwa katika kutumia lugha ya Kiswahili. Hii inatokana na kwamba Kiswahili ni lugha yake ya kwanza tofauti na Kezilahabi (Mkerewe) ambaye Kiswahili ni lugha yake ya pili. Aidha, tofauti nyingine zilizojitokeza katika matumizi ya tamathali za usemi ambapo wasanii wanatofautiana katika vipengele viwili ambapo Suleiman anatumia sana chuku na Kezilahabi akitumia zaidi tafsida.

Hitimisho
Kwa ujumla, makala hii imechunguza namna mitindo inavyofanana na kutofautiana katika riwaya teule. Data zilizochunguzwa zinaonesha kuwa, waandishi teule wanafanana na kutofautiana katika vipengele

mbalimbali kutokana na kuwepo kwa tofauti zao za kihistoria, kielimu, kifalsafa, kijiografia na wakati wa uandishi wa kazi zao. Kezilahabi ni tajiri katika mitindo ya sajili akilinganishwa na Suleiman. Kwa upande mwingine, Suleiman anaonekana kuwa na umilisi zaidi katika matumizi ya lugha ya Kiswahili. Hata hivyo, mitindo ya kazi zao ina muachano mkumbwa katika historia ya kukua na kukomaa kwa maendeleo ya fasihi ya Kiswahili.

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Kufanana kwa Matumizi ya Lugha katika Diwani ya *Dhifa* na *Wasakatonge*

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Ikisiri

Ushairi wa Kiswahili katika mazingira ya Afrika Mashariki unatumika kama chombo kinachomudu mahitaji na harakati za kijamii kwa kutumia mbinu za kisanaa. Baadhi ya mbinu hizo ni matumizi ya mitindo kama vile lugha, muundo, wahusika na mandhari. Makala hii imechunguza kipengele cha matumizi ya lugha katika diwani teule za *Dhifa* (2008) na *Wasakatonge* (2004). Baadhi ya vipengele vilivyojadiliwa katika makala hii ni sitiari, tashibiha, jazanda na takriri. Kilichochunguzwa hapa ni kufanana kwa vipengele vya matumizi ya lugha kwa kurejelea diwani zilizobainishwa. Data za msingi za makala hii zilikusanywa katika diwani teule kwa kutumia mbinu wa usomaji makini. Mapitio ya data za upili zilizotumika kurejelea na kuthibitisha data za msingi zilipatikana kwa mbinu ya upitiaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Simiotiki. Makala inahitimisha kuwa ushairi wa Kiswahili una utajiri mkubwa uliojilimbikiza katika vipengele vya lugha. Lugha ndicho chombo cha mawasiliano yanayohitilafiana kulingana na muktadha, pamoja na utamaduni wa jamii inayohusika.

Utangulizi

Lugha ni kipengele muhimu kinachotofautisha sanaa ya fasihi na sanaa nyingine. Fasihi ya Kiswahili ina utajiri mkubwa uliojilimbikiza katika vipengele vya lugha (Omary, 2013). Lugha ndicho chombo cha mawasiliano ambayo huhitilafiana kulingana na mazingira, pamoja na utamaduni wa jamii inayohusika. Mawasiliano hufanywa kisanaa

katika kazi za kifasihi kwa kuzingatia muktadha mahsusi wa jamii. Maelezo haya yanatoa mwelekeo unaoisukuma mbele makala hii iliyolenga kufafanua kufanana kwa vipengele vya lugha katika diwani teule za *Dhifa* (2008) ya Euphrase Kezilahabina ile ya *Wasakatonge* (2004) ya Mohamed Khatibu.

Wasanii huyalinganisha mambo mbalimbali na hali za maumbile na jamii ili kutoa mafunzo na kuufikisha ujumbe uliokusudiwa kwa jamii iliyolengwa. Kwa kawaida, kazi ya kifasihi huwa na mawazo, pamoja na usanii unaoweza kujibainisha katika vipengele mbalimbali. Msokile (1992) akisisitiza hoja hiyo, anaeleza kuwa kazi yoyote ya fasihi sio fikira na mawazo tu; pamoja na hayo, ni ufundi na usanii uliomo. Usanii huo huambatana sana na mcharazo wa matumizi ya lugha ambao unajidhihirisha katika vivuli mbalimbali vya maana, tamathali na jazanda zinazochorwa kutegemea tamaduni za wasanii wanaohusika. Fasihi si fikira na mawazo tu, bali lazima kuwe na kiungo kingine kama ilivyodokezwa katika aya iliyotangulia. Aidha, sharti kuwepo na muundo, usanii wa lugha, ubunaji wa visa na vitu, ufinyanzi wa wahusika na wasilisho la wakati, majira na mabadiliko ya mazingira ili kuiteka hadhira (Simala, 2004). Jumla ya mambo haya yote yanaonesha uhusiano mkubwa uliopo baina ya vipengele vya fani na maudhui katika kazi yoyote ya kifasihi.

Katika kipengele cha matumizi ya lugha tumechunguza kipengele cha tamathali za semi. Mojawapo ya majukumu yake ni kuiburudisha na kuzindua akili ya msomaji au msikilizaji na kuacha athari ya kudumu katika hisi na mawazo yake (Ngure, 2003). Katika sehemu inayofuata tumejadili tamathali za semi kwa kuziweka katika muktadha mpana wa tanzu zilizochunguzwa. Mjadala ulilenga kufafanua vipengele vya matumizi ya lugha kwa kurejelea diwani za *Dhifa* na *Wasakatonge*. Baadhi ya vipengele vya lugha vilivyojadiliwa katika makala hii ni sitiari, tashibiha, jazanda na takriri.

Mbinu na Upeo wa Makala
Katika miaka ya hivi karibuni, ushairi huru umepata muktadha na uwanja mpana zaidi kimatumizi. Kadiri siku zinavyozidi kwenda

mbele, baadhi ya waandishi wa ushairi wa kimapokeo wameanza kutunga mashairi yanayokaribiana na mashairi ya huru. Makala hii imeshughulikia kipengele cha matumizi ya lugha katika diwani teule za *Dhifa* (2008) na *Wasakatonge* (2004). Kilichochunguzwa hapa ni kufanana kwa vipengele vya matumizi ya lugha kwa kurejelea diwani teule zilizobainishwa. Data za msingi za makala hii zilikusanywa katika vitabu teule kwa kutumia mbinu wa usomaji wa nyaraka. Mapitio ya data za upili zilizotumika kurejelea na kuthibitisha data za msingi zilipatikana pia kwa mbinu ya usomaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Simiotiki.

Mwega wa Uhakiki Kinadharia
Semiotiki ni nadharia inayoshughulika na ishara pamoja na uashiriaji katika kazi za kifasihi (Cameron, 1985). Aidha, ni taaluma ya mfumo wa alama katika mawasiliano ya kutumia lugha Ishara zinazojitokeza katika fasihi huundwa na mtunzi kwa kuzingatia muktadha wa jamii na binadamu ndiye mtengenezaji wa alama mbalimbali za ishara ambazo huzitumia katika mawasiliano yake ya kila siku (Elam, 1980). Hadhira inayolengwa hutengeneza maana mbalimbali kupitia ubunifu na tafsiri zao juu ya alama na ishara inazokutana nazo katika kazi za kifasihi inazozisikiliza au kuzisoma. Nadharia hii iliasisiwa na mwanaisimu wa Ki-Swizi, Ferdinand de Saussure, pamoja na Charles Pierce (Nazarova, 1996).

Katika makala hii, mtafiti amechunguza kipengele cha lugha kuwa ni chombo muhimu cha kifasihi; na kwamba fasihi ina athari kubwa katika jamii inayohusika. Kwa kurejelea nadharia teule, waandishi wa diwani teule waliwekwa katika muktadha wao wa kawaida, ulio wazi na halisi ili kujua mwenendo na shughuli zao kupitia kipengele cha lugha, kwa kuwa, mashairi yao ni viungo vyao. Jamii iliyolengwa iliwekwa katika ulimwengu wake wa kawaida, kweli na wazi ili kufanya uchambuzi na uhakiki wa kina. Kwa hiyo, nadharia hii imetumika kuchunguza kipengele cha matumizi ya lugha katika mashairi kwa kurejelea diwani teule zilizochunguzwa.

Kufanana kwa Matumizi ya Lugha katika Diwani Teule
Lugha ni kipengele muhimu katika kazi ya fasihi kwa kuwa ndio mzizi wa kazi ya fasihi; bila yenyewe kuwepo haiwezekani kuwa na fasihi (Wamitila, 2008). Kwa kawaida, msanii hutumia lugha kuyaibusha mawazo yake. Waandishi wa diwani za *Dhifa* na *Wasakatonge* ni miongoni mwa watumiaji wa vipengele mbalimbali vya lugha. Makala hii imeteua baadhi ya vipengele vya lugha ili kuwakilisha eneo kubwa lililobaki. Katika sehemu hii tumewasilisha baadhi ya vipengele vya lugha vinavyojitokeza katika diwani teule za *Wasakatong*e na *Dhifa*.

Matumizi ya Sitiari
Sitiari ni tamathali ya semi ya ulinganisho ambayo inalinganisha vitu viwili kana kwamba vitu hivyo vinafanana kabisa bila ya kuwa na tofauti hata kidogo (Njogu na Chimerah, 1999). Katika diwani ya *Wasakatonge* kuna matumizi ya sitiari katika mashairi kadhaa kama ilivyobainishwa katika shairi la '*Usiku wa Kiza'*:

> Meniondokeya, wangu mahabuba,
> Nilikuzoweya, kwa yako mahaba,
> Nnajikondeya, sili nikashiba.
>
> Sili nikashiba, mwili ukajaa,
> Sinayo haiba, sura mesinyaa,
> Wewe ndiyo tiba, unayenifaa (uk. 27).

Beti hizi mbili zinadhihirisha matumizi ya sitiari ambapo mapenzi yanaoneshwa kuwa na uwezo wa kumfanya mtu akala chakula, lakini hashibi na wakati huo huo mapenzi yanaweza kuwa tiba ya kutibu maradhi aliyonayo mtu. Sitiari hii ambayo inayafananisha mapenzi kuwa ni sawa kabisa na dawa yenye uwezo wa kutibu maradhi. Sitiari hii imesaidia kusisitiza kuwa mapenzi ni kitu chenye nguvu katika maisha ya binadamu na haitakiwi kukifanyia mchezo hata mara moja. Shairi la '*Machozi ya Dhiki'* linafafanua zaidi:

> Machozi ya dhiki, yanibubujika,
> Huku nahiliki, sana nateseka,
> Wangu muashiki, umeadimika,
> Wala sidhihaki, nnadhulumika (uk. 28).

Shairi hili lina ubeti mmoja tu na mstari wa kwanza wa ubeti huu una matumizi ya sitiari ambayo ni machozi ya dhiki. Kinachoelezwa hapa ni kwamba kukosa mapenzi kutoka kwa mtu umpendaye inaweza kuwa ni ugonjwa mkubwa ambao unaweza kumfanya mtu akawa anatokwa na machozi yasiyoonekana. Machozi ya dhiki ni ufanano wa hali dhalili ambayo haisemeki kabisa inayomfanya mtu kushindwa hata kutimiza majukumu yake katika jamii. Shairi la '*Buzi Lisilochunika*' nalo lina matumizi ya sitiari kama inavyoelezwa:

> Hili buzi buzi gani, buzi lisilochunika,
> Halina ngozi laini, inayoweza kutoka,
> Lina manyoya mwilini, ambayo yamefunika (uk. 45).

Ubeti huu unabainisha bayana kuwa buzi linalosemwa hapa ni mtu ambaye hatoi fedha zake kwa wanawake ovyo ovyo kwa lengo la kupewa mapenzi. Kitendo cha mtu, hasa mwanaume kuwa mgumu katika kutoa fedha kwa wanawake wenye tabia ya kuhongwa ndio kinamfanya aitwe buzi lisilochunika ngozi yake. Mbuzi anapochinjwa, tunatarajia kuona akichunwa ngozi yake; kisha nyama hugawanywa katika vipande tayari kwa matumizi. Wakati mwingine, hutokea kukawa na mbuzi ambaye ngozi yake ni ngumu na ni vigumu kuichuna. Wapo wanaume ambao hawatoi fedha kwa wanawake wa nje ya ndoa au hata ndani ya ndoa. Hawa ndio ambao wanaitwa kuwa ni mabuzi. Katika diwani ya *Dhifa*, kuna matumizi ya sitiari kama ilivyobainishwa katika shairi la '*Njia Tuliyopitishwa*'. Shairi linaeleza:

> Ingawa hatuna machozi ya moto,
> Yatayofuta aibu hii tukufu,
> Bendera ya haki itapepea daima,
> Daima tutakuwa na kuwako,
> Mbele ya umoja thabiti,
> Milima na vichuguu hulala (uk. 3).

Mshororo wa kwanza ndio ambao una matumizi ya sitiari hususani maneno 'machozi ya moto', ambayo imetumika kuonesha kuwa haki katika jamii ni kitu ambacho kinatakiwa kupiganiwa bila ya kuchoka.

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Machozi ya moto ni kauli ambayo inatoa hamasa kwa wananchi kuhakikisha kwamba hawaachi kupigania haki zao kwa kuwa palipo na haki uongo hujitenga. Matumizi mengine ya sitiari yanaonekana katika shairi la '*Kijumba*':

> Hofu ya kuvuka ni ya wakuzikao,
> Wasojua utamu wa sahau,
> Kufa ni kufungua kamba za viatu,
> Zilizokushinda kufungua muda mrefu,
> Wakati vipya vyasubiri,
> Vilio ni simama deedee,
> Nikupe mkaatee! (uk. 21).

Sitiari inajitokeza pale inapoelezwa kuwa 'kufa ni kufungua kamba za viatu', ambazo zilimshinda mtu kufungua muda mrefu kitu ambacho kinatufanya tuone kuwa kifo ni kitu cha kawaida sana. Katika hali ya kawaida, kifo ni kitu ambacho kinaogopwa sana katika jamii. Mshairi anakieleza kifo kuwa ni kitu cha kawaida sana ambacho watu hawapaswi kukiogopa. Pia, vilio ambavyo wanakuwa wakilia wafiwa baada ya kuondokewa na mpendwa wao vinalinganishwa na michezo ya watoto ambao hauna maana yoyote. Kwa maneno mengine ni kuwa hakuna haja ya watu kulia msibani kwa sababu ni jambo la kawaida mno kwani kila binadamu ataonja mauti.

Matumizi ya Tashibiha
Tashibiha ni tamathali ya usemi ambayo inalinganisha vitu kwa kutumia viunganishi mbalimbali ikiwa ni pamoja na kama, kama vile, sawa sawa na, kana kwamba mithili ya, mfano wa, kutaja kwa uchache (King'ei, 2002). Shairi la '*Mahaba*' lililopo katika *Wasaka Tonge* ni mfano mzuri wa matumizi ya tashibiha ambapo kuna beti 4 na zote zina matumizi ya tashibiha, hususani katika mshororo wa kwanza wa kila ubeti kama ilivyooneshwa katika beti hizi:

> Kama mahaba mzigo, nitwike usinituwe,
> Lau ni pande la gogo, liache silipasuwe,
> Kama mahaba kipigo, ni radhi kinisumbuwe,
> Kama mahaba maudhi, nipe ili uenziwe,

Hata madhila naridhi, wala usishutumiwe (uk. 1).

Matumizi ya tashibiha katika beti za shairi hili yapo wazi ambapo mapenzi yanafananishwa na mambo mbalimbali ambayo kwa hakika yanaonesha kuwa mapenzi ni kitu chenye nguvu sana katika jamii. Mathalani, kuna mshororo mmoja unasema, kama mapenzi ni mzigo, basi mbebaji asituliwe mzigo huo aendelee kuubeba tu katika maisha yake yote. Kubeba mzigo kwa muda mrefu bila ya kuutua ni adha kubwa ambayo inaweza kumfanya mtu kupata madhara katika mwili wake. Haijalishi kwa mtu mwenye mapenzi ya dhati kwa ampendae, atavumilia tu. Hapa kinachoelezwa ni hali ya uvumilivu katika suala zima la mapenzi. Mapenzi wakati mwingine hukumbwa na changamoto na kuwa ni mithili ya mzigo mzito ambao wakati mwingine ni kuubeba ni vigumu. Pia, katika shairi '*Kansa*' mwandishi anaeleza:

Imekuwa ni donda, donda lisotibika,
Limeanza kuvunda, kuvunda kupasuka,
Lanuka kama ng'onda, ng'onda asokauka (uk. 4).

Mshororo wa mwisho wa ubeti huu ndio ambao unadhihirisha matumizi ya tashibiha ambayo inarejelea madhara ya uongozi mbaya katika jamii. Uongozi mbaya wa kujihusisha na vitendo vya rushwa ni sawa na ugonjwa wa kansa (Songoyi, 1988). Kansa ikiishaingia mwilini na kusambaa sehemu kubwa ya mwili ni vigumu sana kuitibu. Hivyo, viongozi wengi wa ngazi zote za utawala wakijiingiza katika rushwa na ufisadi inakuwa si jambo jepesi kukomesha hali hiyo. Hii inakuwa sawa sawa na ugonjwa wa kansa.

Matumizi ya tashibiha yanajitokeza kwa kiasi kikubwa katika mashairi ya *Dhifa* jambo linaloashiria kuwa mtunzi ni bingwa wa matumizi ya tashibiha. Shairi la '*Kwa Walimu Wote*' lina matumizi ya tashibiha katika ubeti wa mwisho wa shairi hilo:

Sikilizeni kwa makini,
Umoja hatuna,
Twasambaratika kama nyumbu,

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> Tulichonacho ni woga,
> Na kinachotuunganisha ni unafiki,
> **Lakini tusikate tamaa kama mbuni,**
> Tukiupata umoja bado tunayo silaha,
> Kura (uk. 1 - 2).

Maneno katika mistari iliyokelezwa wino katika dondoo hapo juu ndiyo ambayo yanathibitisha uwepo wa tashibiha katika shairi linalohusika. Shairi hili linawalenga walimu ambao wanadaiwa kuwa hawana umoja pale wanapokuwa wanapigania haki zao za msingi. Hali hiyo inafananishwa na namna nyumbu wanavyosambaratika wanafukuzwa na simba ama chui. Kila mmoja hukimbia kwa kutumia njia yake na yule ambaye ni dhaifu hukamatwa kiurahisi na kuliwa. Walimu wanapokosa umoja miongoni mwao, basi na utatuzi wa changamoto na madai yao pia huwa ngumu kutatuliwa kwa haraka. Matumizi mengine ya tashibiha yanajitokeza katika shairi la '*Mpiga Zeze*':

> Nilikuwepo Maira alipoliwa na simba,
> **Alipiga kelele kama mbuzi,**
> Hadi simba alipong'oa ulimi wote,
> Kuzima domo lake pana (uk. 8).

Mshororo uliokolezwa wino una matumizi ya tashibiha ambapo inaelezwa kuwa kitendo hicho cha kuliwa na simba kilikuwa ni cha uchungu mkubwa kwa muhusika. Tashibiha hii imetumika kutoa msisitizo wa dhamira kwa msomaji na msikilizaji wa shairi hili. Matumizi mengine ya tashibiha tunayapata katika shairi la "*Mke wa Waziri* (Wimbo wa Harusi)" lililopo katika ukurasa wa 13 pale anaposema:

> **Chogo limechongoka kama senene,**
> Aendaye kwenye harusi ya mende,
> Na kutusanifu kwa mawani meusi,
> **Kama nyani achezaye sarakasi**.

Mishororo iliyokolezwa wino ina matumizi ya tashibiha ambapo ile ya kwanza imetumika kama lugha ya utani lakini inaeleza dhamira fulani kwa wasomaji na wasikilizaji wa shairi hilo. Pia mshororo wa nne nao pia una tashibiha ambayo ni ya kimzaha, lakini ina ujumbe ndani yake. Baadhi ya viongozi wanapopata madaraka hujisahau na kujiona wao ni bora na watukufu zaidi kuliko wale ambao wamewachagua na kuwapa nafasi hizo za uongozi. Matumizi ya tashibiha yanaendelea kujitokeza katika mashairi mengine kama '*Wakati Fulani'*, '*Mtakaso*' na '*Niliona*' yaliyopo katika ukurasa wa 15, 19 na 33. Kwa hiyo, tunaweza kusema kuwa mashairi katika diwani ya *Dhifa* yana matumizi makubwa ya tashibiha.

Lugha ya Mafumbo

Kwa kawaida, kazi ya ushairi inajulikana kama sanaa ilijaa matumizi ya mafumbo. Katika ushairi huwa kunakuwa na matumizi ya lugha ya mafumbo ambapo jambo linaloelezwa mara nyingine huwa sio hilo, bali kuna jambo jingine ndani yake (Alhabib, 2012). Shairi la '*Vitamu*' ambalo lipo katika ukurasa wa 44 wa diwani ya *Wasaka Tonge* limeundwa kwa lugha ya mafumbo:

> Vitamu vinapopikwa, vyema vikaandaliwa,
> Viungo vikapachikwa, vizuri kuchanganyiwa,
> Vya kupaza na kupakwa, kwa utamu hunogewa.

Ubeti huu umetumia lugha ya mafumbo ambapo vitamu vinavyosemwa hapa ni tendo la ndoa ambapo inaelezwa kuwa ni vizuri wahusika wakaandaana kabla ya kuingia moja kwa moja katika tendo hilo. Maandalizi ni muhimu kwa pande zote mbili ili kuweka mambo vizuri. Jambo hili limesemwa mahali pengi, ikiwa ni pamoja hata na wataalamu wa masuala ya ndoa na mahusiano. Shairi la '*Sivui Maji Mafu*' limeundwa kwa lugha ya mafumbo kama ilivyobainishwa katika mafungu haya:

> Uvuvi wa maji mafu, hauna hata tijara,
> Samaki wake hafifu, hapana ila hasara,
> Ni kazi ya usumbufu, wavuvi unatukera.
>
> Kuvua pono ni tusi, na kauzu toratora,

> Vikolekole vyepesi, ni kitoweo uchwara,
> Vijipweza na vingisi, kwangu si vyakula bora.
> …
> Huvua mikarambisi, misamaki ilofura,
> Mijipapa sio tasi, mijodari na sangara,
> Vitowezi wasiwasi, mimi vyanikerakera (uk. 33).

Beti hizi tatu zinazungumza juu ya watu wazima kuwa na mahusiano ya kimapenzi na watoto wadogo ambao wamewazidi umri. Mafumbo yamejengwa kupitia majina ya samaki yaliyotajwa kwenye beti zinazohusika kuonesha kuwa katika jamii wapo watu ambao huwa na mahusiano ya kimapenzi na watoto wadogo. Jambo jema kwa watu wazima kuwa na mahusiano ya kimapenzi na watu wazima wenzao ambao wanalingana au kukaribiana kwa umri kuliko kuwa na mahusiano na mtu ambaye anaweza kuwa mtoto au mjukuu kwa mhusika. Haya yanatibitishwa katika ubeti wa 4 wa shairi hapo juu. Samaki aina ya mikarambisi ni samaki wakubwa wanaohusisha jodari na sangara. Samaki hawa wanafananishwa na watu wazima ambao tayari wanaelewa maana ya mapenzi na sio watoto wadogo ambao bado hawajapevuka kikamilifu.

Matumizi ya lugha ya mafumbo yanajitokeza pia katika mashairi mengi ya diwani ya *Dhifa* ambapo mshairi anaeleza dhamira zake kwa lugha ya kufichaficha. Shairi la '*Madomo Mapana*' linaeleza:

> Ng'ombe amekamuliwa na Wazungu,
> Waarabu, Wahindi, na Wao,
> Sasa anatoa damu,
> Vilivyobaki ni chai ya rangi,
> Na madomo mapana zaidi,
> Yaliyo bado hai,
> Kuimba nimeimba (uk. 7).

Shairi hili limetumia maneno ya kawaida kabisa, lakini yenye mafumbo ndani yake ambapo ng'ombe anayetajwa hapa ni nchi ambazo zilitawaliwa na Wakoloni ambao walinyonya rasilimali za Makoloni

kwa lengo la wao kuzipatia maendeleo nchi zao za huko Ulaya. Pamoja na rasilimali za nchi kunyonywa na Wakoloni, pia wapo baadhi ya viongozi ambao nao wamebadilika na kuwa wahujumu wa mali, rasilimali na maendeleo ya jamii na taifa (Shivji, 2002). Hawa ndio ambao wanatajwa na kuelezwa kuwa ni madomo mapana ambayo bado yapo hai. Shairi lingine ambalo lina matumizi ya lugha ya mafumbo ni '*Zimwi*' linaeleza:

> …
> Zimwi litujualo limetula likatwisha,
> Mchangani limekunguwaa kivulini,
> Likiota pa kujisaidia,
> Nzi watambaa wakinyonya udenda,
> Watoto ndani wahesabu mali,
> Wakifikiria pa kutoboa (uk. 40).

Ubeti huu una matumizi ya lugha ya mafumbo na hususani kutumiwa kwa 'Zimwi', ambapo anaweza kuwa ni kiongozi ambaye ameiongoza jamii yake vibaya. Kiongozi ambaye kazi yake ni kula rushwa na kusababisha wananchi wake kuendelea kuwa maskini. Viongozi wa aina hii wapo katika jamii na wanapaswa kukomeshwa. Kipengele cha jazanda kimeelezwa katika diwani ya *Dhifa*. Jazanda huelezwa kama ni tamathali ya semi ambayo inalinganisha vitu viwili bila kutumia kiunganishi (Rajabu, 2012). Matumizi ya tamathali hii yanajibainisha katika katika shairi la '*Jibwa*' lililodondoa fungu lifuatalo:

> Jibwa likianza kula mayai,
> Jua wizi limefuzu,
> Kesho litakula kitovu,
> Cha mtoto wako pekee,
> Jibwa jizi fisi (uk. 5).

Mshororo wa mwisho ndio ambao una matumizi ya jazanda ambapo mbwa anafananishwa na fisi, lakini bila ya kutumia kiunganishi. Fisi ni mnyama ambaye kazi yake kubwa ni kuvizia na kula masalia ya mnyama aliyeliwa na wanyama kama simba, chui na mbwa mwitu.

Katika mukatadha huu anarejelewa mtu mwenye mamlaka na madaraka ya kuitumikia jamii, lakini kazi yake kubwa ni kutumia rasilimali za jamii yake kwa maslahi binafsi. Kiongozi huyo anachukua kila kitu na kuiacha jamii katika hali ya umaskini.

Lugha Isiyo ya Tafsida
Lugha ya tafsida ni ile ambayo inatumika kutaja vitu au mambo ambayo katika hali ya kawaida hayawezi kutajwa katika hadhara bali katika faragha. Watunzi wengi wa kazi za fasihi hutumia lugha ya tafsida, lakini Kezilahabi hutumia lugha isiyokuwa ya tafsida katika baadhi ya kazi zake. Mfano mzuri katika diwani ya *Dhifa* kupitia shairi la '*Niliona*':

> Mawazo yakitimua mbio,
> Pumbu na shanga vikionekana,
> Kama mbwa wafukuzao cheche,
> Na baada ya muda kurudi wakichechemea,
> Na kulialia, damu zikiwachuruzika,
> Kwa mwindaji asiye jina,
> Aliyedhihirisha kwa ishara niliona (Uk. 33).

Dondoo hili lina matumizi ya lugha ya wazi ambayo si ya tafsida hususani katika mshororo wa pili. Pumbu ni kiungo katika sehemu ya uume na kwa jina jingine huitwa korodani. Matumizi ya lugha ya aina hii ni nadra sana kuyakuta yakitokea katika fasihi ya ukanda wa Pwani katika mashairi kama ya diwani ya *Wasakatonge*. Hali hii ni kwa kuwa kwa mujibu wa mila na desturi za Waswahili hairuhusiwi kabisa kutaja maneno ya faragha kwa lugha isiyokuwa ya tafsida. Huo ndio ustaarabu wa Waswahili.

Lugha ya Takriri
Takriri ni lugha ya marudiorudio ambayo hujitokeza katika njia mbalimbali kama vile takriri silabi, neno, aya na wakati mwingine katika sentensi nzima kurudiwarudiwa. Kwa minajili ya malengo ya makala hii tumeona tutolee mfano shairi la '*Afrika*' (uk. 6) kama linavyoeleza:

> Lini?
> Afrika utakuwa,
> Bustani ya amani,
> Ukabila kuuzika,
> Udini kuufyeka
> Ni lini?
> Lini?
>
> Afrika utakuwa,
> Ziwa la utulivu,
> Kufisha uonevu,
> Kumaliza uovu,
> Ni lini?

Mshororo wa kwanza unajirudia kila mwanzoni mwa ubeti na mwishoni mwa ubeti. Nchi za Afrika zinatakiwa kushughulikia masuala yanayohusu ukabila na uonevu kwa haraka sana kwani mambo hayo hayana nafasi tena katika kipindi hiki cha maendeleo ya sayansi na teknolojia (Alan, 2016). Pia, mshororo wa pili nao unajirudia na katika beti zote kumi na mbili kwa namna ileile. Hapa unapatikana msisitizo mkubwa juu ya Afrika kuhakikisha kuwa inakuwa ni mahali salama pa kuishi. Matumizi mengine ya takriri yanajitokeza katika shairi la '*Tonge la Ugali*':

> Wanasemana,
> Wanasutana,
> Wanakanyana,
> Kwa tonge la ugali!
>
> Wanasegana,
> Wasuguana,
> Watukanana,
> Kwa tonge la ugali! (uk. 20).

Shairi hili lina jumla ya beti 4 na kila ubeti una mishororo minne na ule mshororo wa nne unajirudia katika beti zote. Kibwagizo "Kwa tonge la ugali," kimerudiwa katika beti zote kutoa msisitizo kwamba matatizo mbalimbali ambayo yanatokea katika jamii ya leo yanasababishwa kwa kiasi kikubwa na tamaa ya tumbo. Ile hali ya watu kutaka kupata zaidi kuliko wengine ndio ambayo huwajengea watu tabia ya ubinafsi, uroho na uchu wa mali na rasilimali za jamii na taifa (Karugendo, 2016). Njaa ni adui mkubwa wa binadamu kwani anaweza kufanya jambo lolote lile ili aweze kutibu njaa yake. Hata hivyo, zipo njaa nyingine ambazo ni za ziada na ndizo zinazowafanya watu kuwa wabinafsi.

Matumizi ya lugha ya tanakali sauti mara nyingi hujitokeza pale ambalo kuna kuwa na mwigo wa sauti unaotokana na kutendwa kitendo fulani. Katika diwani ya *Dhifa* yapo mashairi kadhaa ambayo yana matumizi ya tanakali sauti na shairi la 'Puuu!' ni mfano mzuri na hapa chini tumedondoa shairi hilo:

> Sitaki! Sitaki!
> Puuu!
> Sitaki! Sitaki!
> Puuu!
> (Kimya) (uk. 41).

Shairi hili linaweza kuelezwa kwa namna mbalimbali lakini ile tunayoiona sisi ni kama tukio la ubakaji ambapo aliyekuwa akibakwa ndiye aliyekuwa akisema "sitaki," lakini mbakaji alikuwa akimwangusha chini. Inaonekana azma ya ubakaji ilikamilika kwani inaelezwa kuwa baada ya mabishano na mapambano kisha kukawa kimya. Hapo katika kimya inaonekana ndipo kitendo hicho kiovu kikafanyika ambacho kwa dhati kabisa hakikubaliki katika jamii. Shairi lingine ambalo lina matumizi ya tanakali sauti ni '*Pa*!' ambalo ndilo shairi la mwisho katika diwani hii. Shairi hili (uk. 60) tumelidondoa kama ifuatavyo:

Pa! Pa! Pa!
(Kimya)
Pa!

Shairi hili linaweza kuelezwa kwa namna nyingi lakini kikubwa ni kama mtu aliyejifungia ndani ya nyumba kisha akawa anajipigiza chini au ukutani kutokana na sababu mbalimbali pengine wivu wa mapenzi, hali ngumu ya maisha, msongo wa mawazo na mambo mengine yanayohusiana na hayo. Wakati mwingine, inawezekana hata mtu akawa hajipigi ukutani wala kujipigiza chini lakini ule ugumu wa maisha unamfanya asikie sauti kama hii katika mawazo yake. Ugumu wa maisha si jambo jema sana katika jamii linaathari nyingi sana.

Matumizi ya Tashihisi
Tashihisi ni tamathali ya semi ambayo inavipa urari wa kutenda kama binadmu viumbe ambavyo havina uwezo huo (Mulokozi, 1996). Katika ulimwengu wa fasihi ni jambo la kawaida kusikia miti inatajwa kuwa inacheka au inanung'unika, mbwa anasoma, sungura anaandika, fisi anacheka na jiwe linaongea. Katika diwani ya *Dhifa* kupitia shairi la '*Bonde*' lililopo katika ukurasa wa 29 tumeona matumizi ya tashihisi kama ifuatavyo:

Hapo zamani za kale palikuwa na giza,
Halafu kutoka mlima Kilimanjaro jua likachomoza,
Kwa tabasamu likang'ara juu ya nchi,
Pakawa na mwanga.

Halafu kutoka mlimani maneno makubwa,
Yalijiviringisha kwa nguvu za wazo,
Yakiangusha miti na nyumba za waliojua kusema,
Pakawa na ukimya.

Katika hali ya kawaida jua huwa halitabasamu bali ni wanadamu ndio wenye sifa na uwezo wa kutabasamu. Lakini, kupitia dondoo hapo juu hasa ubeti wa kwanza mshororo wa tatu tunaelezwa kuwa jua lilitabasamu. Hii inarejelea juu ya Mwenge wa uhuru kuwekwa juu ya

mlima Kilimanjaro kwa lengo kumulika nchi nzima ili pale penye chuki pawe na upendo na pale pasipokuwa na matumaini pawe na matumaini. Katika ubeti wa pili tunaambiwa kuwa maneno kutoka mlimani yalijiviringisha mpaka chini na kuangusha miti na nyumba za watu. Katika hali ya kawaida, maneno hayana uwezo wa kuvunja miti na nyumba ila kinachosemwa hapa ni kuwa, wanajamii walinyimwa fursa ya kuamua juu ya mambo mbalimbali kuhusu maisha yao na viongozi ndio ambao walikuwa wakiamua kila kitu kwa niaba yao.

Hitimisho
Makala hii imeshughulikia matumizi ya lugha katika diwani mbili za *Wasakatonge* na *Dhifa*. Kwa hakika, watunzi Mohamed Khatib na Euphrase Kezilahabi wanaonekana kuwa ni wapevu katika fani ya ushairi wa Kiswahili. Matumizi mzomzo ya lugha katika mashairi yao yameundwa kwa ustadi wa pekee unaosaidia kuufikisha ujumbe uliokusudiwa kwa manufaa makubwa. Kupitia matokeo ya makala hii tumeweza kufafanua na kuthibitisha kwa vitendo na uhalisi kuwa matumizi ya lugha katika diwani ya *Wasakatonge* ni mashairi ya kati mbayo si ya kimapokeo wala ya kisasa. Kwa upande wa Kezilahabi, utunzi wa mashairi yake, kwa kawaida, si ya kimapokeo wala ya kati.

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Majina ya Kigeni Wanayopewa Watoto katika Jamii za Tanzania

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Ikisiri

Mtoto anapozaliwa katika jamii yoyote hupewa jina linalokuwa utambulisho wake. Wazazi na wanajamii kwa ujumla huwapa watoto majina kutokana na sababu mbalimbali. Makala hii, imeshughulikia majina ya lugha za kigeni wanayopewa watoto katika jamii za Tanzania. Pia, imeleza sababu na athari za wazazi kutowapa watoto majina ya lugha za jamiilugha za Tanzania. Aidha, inaonesha uelewa wa Watanzania kuhusu majina kutoka katika lugha za kigeni wanayowapa watoto wao. Data za msingi zilizotumika katika makala hii zilipatikana uwandani kwa njia ya hojaji, mahojiano na majadiliano katika makundi. Mapitio ya nyaraka zilizotumika kufafanua na kujaziliza data za msingi yalipatikana kwa kutumia mbinu ya usomaji wa nyaraka zilizopo maktabani na mtandaoni. Makala hii inahitimisha kuwa kutowapa watoto majina ya lugha za jamiilugha za Tanzania kunashusha hadhi ya Watanzania, kupotea kwa utamaduni, uzalendo na utambulisho wa jamiilugha zinazohusika.

Utangulizi

Katika jamii mbalimbali duniani, mtoto anapozaliwa hupewa jina linalokuwa ni utambulisho wake. Msanjila na wenzake (2011) wanaeleza kuwa utambulisho ni jumla ya vigezo maalumu vinavyotumiwa kumtambulisha mtu, kundi la watu, jamii au taifa fulani ili kuonesha kuwa liko tofauti na taifa jingine, jamii fulani iko tofauti na jamii nyingine, kundi fulani liko tofauti na lingine au mtu fulani yuko tofauti na mtu wa kundi jingine, jamii nyingine au taifa jingine. Jina analopewa mtoto humtofautisha na watu wengine katika familia, ukoo na jamiilugha yake anamoishi. Kwa mujibu wa Gumperz (1972); Labov (1972); Hymes (1996) na Mekacha (2000) wanafasili jamiilugha kuwa ni watumiaji wa lugha wanaoishi katika eneo moja ambao hubainishwa kwa mahusiano yao ya kuendelea kutumia aina fulani ya lugha. Jina analopewa mtoto huambatana na majina ya mzazi na ukoo

ili kuwa na utambulisho imara. Hii ni kwa sababu jina moja linapotumika kuna uwezekano wa jina hilo hilo kutumiwa na mtoto mwingine hali inayofanya jina hilo kukosa utambulisho wa kipekee. Hivyo, ili kumtofautisha na watu wengine, familia nyingine, ukoo mwingine na jamiilugha nyingine hupewa jina lake linaloambatana na jina la ukoo ili kumfanya awe na utambulisho wa kipekee.

Utaratibu wa kuwapa watoto majina wanapozaliwa umekuwepo tangu enzi za ujima katika jamiilugha mbalimbali. Wakati wa enzi za ujima, majina waliyopewa watoto yalitokana na lugha za jamiilugha inayohusika. Hivyo, majina hayo yalibeba utamaduni wa jamiilugha husika. Sera ya Utamaduni ya Tanzania (1997:1) inaeleza kuwa lugha ni mojawapo ya nguzo za utamaduni ambapo nguzo nyingine ni mila na desturi, sanaa, michezo na historia ya jamii. Utamaduni ni uzoefu wa kimaisha wa watu wa jamii fulani ambao hutumia lugha moja kama njia ya mawasiliano (Jilala, 2014:2). Jilala anaendelea kueleza kuwa lugha ni kiwakilishi cha utamaduni ambacho hubeba dhana za kiisimu kama malighafi ya jamii inayohusika. Msamiati wa lugha kwa kiwango kikubwa hujenga maana za maneno kutokana na utamaduni wa jamii inamozungumzwa. Maana ya maneno hujikita katika uelewa wa utamaduni wa jamii inayotumia lugha inayohusika (Mwansoko, 1996:30). Hapana shaka kuwa majina waliyokuwa wanapewa watoto kabla ya wageni kufika nchini Tanzania yalikuwa yanaakisi utamaduni wa jamii zao.

Katika vitabu vya dini, kama vile *Biblia Takatifu,* utaratibu wa kuwapa majina watu ulianza pale Mungu alipomuumba binadamu wa kwanza ambaye alimwita Adamu. Mungu alimuumba msaidizi wake ambaye alipewa jina na Adamu ambalo ni Hawa (*Mwanzo*, 3:20). Utaratibu wa kumpa jina mtu mara anapozaliwa uliendelezwa na wazazi wa kwanza ambao ni Adamu na Hawa kwa kuwapa watoto wao majina kama vile Kaini na Habili (*Mwanzo*, 4:1-2). Tangu hapo, utaratibu wa kumpa mtoto jina anapozaliwa umerithiwa na vizazi na vizazi mpaka kizazi kilichopo sasa. Kabla ya ujio wa wakoloni nchini Tanzania lugha za asili zilitumika kwa mawasiliano miongoni mwa jamiilugha. Lugha za asili ambazo chimbuko lake ni nchini Tanzania na zinatumiwa na

makundi mbalimbali ya jamii yanayounda jamii pana ya Tanzania. Kila lugha ilitumika katika jamii inayohusika kutimiza mahitaji mbalimbali ya kimawasiliano (Mekacha, 2011). Katika kipindi hicho, majina ya watu wa jamii moja yalitofautiana na majina ya jamii nyingine kwa misingi ya lugha zilizotumika katika jamii hizo. Majina hayo yalitolewa kwa lugha ya jamii ambamo mtoto amezaliwa. Hivyo, jina alilopewa mtoto lilitokana na utamaduni wa mazingira ya jamiilugha hiyo.

Lefevere (1992) anaeleza kuwa lugha ni kielelezo cha utamaduni na maneno katika lugha hufungamana na utamaduni. Aidha, watu wa jamiilugha moja wana mtindo mmoja wa kufikiri na kuumba maana kulingana na mazingira yanayowazunguka (Ordudary, 2007). Hivyo, majina hayo hubeba maana mbalimbali ambazo kimsingi hueleweka kwa wanajamiilugha wenyewe kwa sababu wanajamiilugha hao wanachukuliwa kuwa wana maarifa, elimu na uzoefu wa maisha unaofanana. Maana za majina huwa na uhusiano na utamaduni wa mzungumzaji, mazingira ya jamiilugha ilipo, majira ya mwaka na matukio muhimu katika jamii inayohusika. Mtu anayepewa jina la jamiilugha linalotokana na jamii hiyo anabeba utambulisho wa jamii inayohusika popote anapokuwepo hata kama atakuwa nje ya mipaka ya kijiografia ya jamii hiyo. Huu ndio msingi wa Msanjila na wenzake (2011) kueleza kuwa lugha inayotumika katika majina ya jamii husaidia kubainisha utambulisho wa mtu na mahali atokapo.

Katika kipindi cha kabla ya Wakoloni majina waliyopewa watoto katika jamiilugha mbalimbali hayakutofautiana sana kutokana na ukweli kwamba lugha za asili zinashabihiana kimuundo na kimaana. Kutokana na kushabihiana huko, hata lugha zilizoonekana kuwa na hadhi kubwa kuliko nyingine hazikuziathiri lugha zilizoonekana kuwa na hadhi ndogo. Kuathiriana kwa lugha kulianza pale mwingiliano baina ya watu kutoka bara moja na lingine ulipowezekana. Uwezekano huo ulisababishwa na maendeleo ya sayansi na teknolojia. Mwingiliano huo ukasababisha kuathiriana kwa tamaduni mbalimbali, hasa namna ya kumpa mtoto anayezaliwa jina, kuabudu, kula, namna ya kufikiri na kuyaona mambo. Baadhi ya wageni wa kwanza kufika katika pwani ya

Afrika Mashariki, hususani eneo la Tanzania kwa sasa, walikuwa ni kutoka bara la Asia (Waarabu, Wahindi na Waajemi). Wageni hao walipofika Pwani ya Afrika Mashariki, waliingiliana na wenyeji wa Pwani kama vile Wazaramo, Wandengereko, Wakwere, Wasambaa, Wazigua na Wabondei. Wageni hao kutoka bara la Asia walikuja kufanya biashara na kueneza dini ya Kiislamu.

Wageni kutoka Ulaya walifika Afrika Mashariki karne ya kumi na nane (Ogot, 1995). Wageni wa mwanzo walikuja katika makundi matatu ambayo ni wamisionari, mawakala wa Ukoloni na wanyabiashara. Mwaka 1885 baada ya mkutano wa Berlin uliofanyika Ujerumani wageni wengi walikuja Tanzania (wakati huo Tanganyika). Tanganyika ikawekwa chini ya utawala wa Mjerumani ambao ulianzisha mifumo yake ya utawala na elimu (Ogot, 1995). Baadaye, mwaka 1919 baada ya vita ya pili ya dunia Tanganyika ikawekwa chini ya udhamini wa Mwingereza ambaye alitawala mpaka Tanganyika ilipopata uhuru mwaka 1961. Muda wote wa utawala wa kikoloni Watanzania wakajikuta wanaingiliana na wageni kiasi cha kujikuta wanajinasibisha na tamaduni za kigeni hususani dini. Dini ilimtaka kila Mtanzania anayetaka kubatizwa au kusilimu kubadilisha jina, na kwa ambaye alizaliwa katika familia ya Kikristo au Kiislamu alimpa mtoto wake jina lililonasibishwa na dini yake.

Kutokana na idadi ya wageni kutoka mabara mengine kuzidi kuongezeka, Watanzania walijikuta wanazidi kujinasibisha na utamaduni wa kigeni. Aidha, maendeleo ya sayansi na teknolojia yameleta utandawazi uliorahisisha mawasiliano. Kutokana na utandawazi tamaduni za jamii mbalimbali zimesambaa duniani. Kusambaa kwa tamaduni hizo kumesababisha lugha za baadhi za jamii kuonekana ni dhaifu na nyingine kuonekana ni bora zaidi. Kutokana na athari ya mwingiliano huo, jamii zenye uchumi dhaifu zimejikuta zikiiga utamaduni wa jamii zenye uchumi imara. Tanzania ikiwa ni nchi ya dunia ya tatu imejikuta wananchi wake wanajinasibisha na jamii zenye uchumi imara kutoka Ulaya, Asia na Amerika. Lugha kama kipengele cha utamaduni, inaathiriwa sana kutokana na mwingiliano huo. Jamiilugha za Tanzania zimeachana na utaratibu wa kuwapa

watoto majina ya jamiilugha zao, badala yake wanawapa majina ya lugha za kigeni.

Mbinu na Upeo wa Mada

Tangu kuwepo kwa mwingiliano mkubwa baina ya Watanzania na wageni kutoka Ulaya, Amerika, Asia n.k., kumekuwa na tabia ya wazazi wa Kitanzania kuwapa majina ya lugha za kigeni watoto wao. Hali hii inazidi kujiimarisha kiasi kwamba imefikia hali ya jina la kwanza na la pili kuwa ya kigeni. Jina la tatu ambalo ni la ukoo, ndilo limeendelea kuwa lenye asili ya lugha za Kitanzania. Hali hii inatishia kupotea kabisa kwa majina ya jamiilugha za Kitanzania. Majina hayo yakipotea jamiilugha za Kitanzania zitakuwa zimepoteza utambulisho wake na kukili kuwa lugha ya Kiswahili na lugha nyingine za Kibantu hazina hadhi kuliko lugha za kigeni. Hali hiyo ilimsukuma mtafiti kuchunguza majina ya lugha za kigeni wanayopewa watoto katika jamii za Tanzania. Utafiti ulifanyika mkoani Pwani katika halmashauri ya Bagamoyo. Data za msingi zilipatikana uwandani kwa watoa taarifa ambao ni wanachuo wa Wakala wa Maendeleo ya Uongozi wa Elimu. Mbinu zilizotumika kukusanyia data ni hojaji, mahojiano na majadiliano katika makundi. Hivyo, uwakilishi wao kwa jamiilugha za Tanzania si wa kutiliwa shaka. Makala hii inahitimisha kuwa kutowapa watoto majina ya lugha za jamiilugha zao kunashusha hadhi na kupotea kwa utambulisho wa jamiilugha zinazohusika.

Nadharia ya Makutano na Mwachano

Katika uchunguzi wa mada iliyoshughuliwa, mtafiti aliongozwa na nadharia ya Makutano na Mwachano iliyoasisiwa na Giles mwaka 1982. Nadharia hiyo, inapima mshikamano walionao wanajamiilugha kuhusu utamaduni wao na lugha yao kama mbinu ya kupima nguvu ya utambulisho wa jamiilugha. Inapofikia wanajamiilugha wa lugha fulani kukubali kuacha kutumia lugha yao na kuanza kutumia lugha ya jamiilugha nyingine, hapo kuna makutano kwa jamiilugha mbili. Hii ni kwa sababu jamiilugha mbili ambazo zimeingiliana kieneo zinaendelea kutumia lugha moja inayodumishwa na kutumiwa kwa utambulisho wa jamiilugha hiyo pana. Endapo inatokea jamiilugha mbili zimeingiliana kieneo, lakini kila moja ikaendelea kutumia na kudumisha lugha yake,

basi kuna mwachano wa jamiilugha hizo mbili. Mwachano huo unaashiria kuwa kila jamiilugha inathamini na inaendeleza utambulisho wake kwa kutumia lugha yake.

Mazingira ya makutano yanatokea kwa jamiilugha mbili zenye nguvu tofauti, yaani jamilugha dhaifu na jamiilugha bora; jamiilugha dhaifu inakubali kutumia lugha ya jamiilugha bora. Hali hiyo inaonesha kuwa yenyewe haithamini lugha yake na utamaduni wake kwa ujumla. Wanajamiilugha dhaifu huiga utamaduni wa jamiilugha bora ili wakubalike na jamiilugha bora wanalazimika kutumia lugha ya jamii hiyo bora na yenye nguvu. Kuendelea kutumia lugha za kigeni za nchi zilizoendelea katika mataifa yetu ya Afrika ni kudhoofisha utambulisho wa Mwafrika (Mulokozi, 2000). Mazingira ya mwachano yanatokea kwa jamiilugha mbili au zaidi zenye ubora na nguvu sawa. Katika hali hiyo, kila jamiilugha inajiona ni bora na yenye nguvu hivyo inathamini lugha yake na utamaduni wake. Utambulisho wa kila jamii unakuwa na nguvu kwa sababu amali za jamiilugha zinalindwa na kudumishwa na wanajamiilugha wenyewe kwa kila mmoja kutumia lugha yake ya asili.

Giles na Byrne (1982) wakifafanua zaidi nadharia hiyo, wanaeleza sababu mbalimbali zinazomfanya mzungumzaji wa jamiilugha fulani kuamua kutumia lugha ya jamiilugha nyingine katika kujitambulisha. Sababu hizo ni kama vile utambulisho wa jamiilugha ya mzungumzaji kuwa dhaifu na lugha ya jamii kuonekana haina umuhimu kwa watumiaji wake; mzungumzaji kutoamini kwamba mahusiano baina ya jamiilugha mbili zinazoingiliana yanaweza kuwa na manufaa kwa jamiilugha yake na mzungumzaji kuiona jamiilugha yake kuwa ni jamii dhaifu isiyokuwa na maendeleo kwa wanajamiilugha wake na mzungumzaji kuiona jamiilugha yake kuwa haina thamani kwa lolote. Mzungumzaji hulazimika kujitambulisha kwa jamiilugha yake kuhusu masuala ya ndani tu, lakini kwa masuala ya maendeleo, elimu na uchumi hujitambulisha kwa kutumia lugha ya jamiilugha nyingine yenye nguvu kwa lengo la kunufaika kijamii na kiuchumi. Misingi ya nadharia hii imetumika kufafanua mtazamo wa jamiilugha za Tanzania kuhusu lugha zao. Misingi hiyo imesaidia kuchambua na kuelezea

sababu zinazosababisha wanajamii kutokuwapa watoto majina ya lugha zao; na athari zake kwa jamii za Tanzania.

Sababu za Jamii za Kitanzania Kuwapa Watoto Majina ya Lugha za Kigeni

Kulingana na mila na desturi za jamii mbalimbali ni suala la kawaida mtoto anapozaliwa kupewa jina linalokuwa utambulisho wake na jamii yake. Kimsingi, jina analopewa mtoto linakuwa na maana kwa sababu ni sehemu ya lugha ingawa si wazazi wote wanaojua maana ya majina wanayowapa watoto wao. Rubanza (2000) anaeleza kuwa majina ya watu wa Kihaya yana maana kama ilivyo kwa majina ya lugha nyingine za Kiafrika. Kila familia inakuwa na sababu za kuchagua jina la kumpa mtoto anayezaliwa. Sababu mojawapo ni kuamini kuwa majina yana baraka. Imani yao ni kwamba kuna majina ambayo yana uhusiano wa moja kwa moja na baraka. Hii ina maana kwamba mtoto anayepewa jina linalosadikiwa kuwa na uhusiano na baraka, basi mtoto huyo atakuwa na baraka. Kutokana na imani hiyo, wanaona kuwa majina ya lugha za kigeni yana baraka tofauti na majina ya lugha za Kitanzania. Mfano wa majina yaliyotajwa na watoataarifa kuwa yana baraka ni Abillah, Glory, Hope, Jaqueline, Catheline, Irene, Bress, Nataria, Prisca, Brenda, Winner na Grace. Baraka hizo ni kama vile kumcha Mungu, kufanikiwa katika mambo mbalimbali, kuwa na akili nyingi, busara na hekima.

Dhana ya kuamini majina hayo kuwa na baraka ndiyo inayowafanya wasiwape watoto wao majina ya lugha za Kitanzania ambayo wanadai kuwa hayana baraka. Majina hayo yanafungamanishwa zaidi na imani za kidini, hasa za Kiislamu na Kikristo. Wanaamini kuwa majina ya Kizungu na Kiarabu yana uhusiano wa moja kwa moja na Mwenyezi Mungu. Pia, wanaamini kuwa watoto wakipewa majina hayo wanapata baraka moja kwa moja. Jambo hilo ni kasumba tu kwa sababu majina ya lugha za jamii zao yana maana sawa na majina ya lugha za kigeni. Pamoja na majina ya lugha zao kuwa na aana sawa na majina kutoka katika lugha za kigeni bado wanaona hayana thamani sawa. Jina la lugha ya kigeni linatazamwa kuwa na baraka zaidi likilinganishwa na jina la lugha ya Kitanzania. Maelezo haya yanadhihirika katika majina yafuatayo:

Majina Kutoka Lugha ya Kiingereza na Lugha za Jamiilugha za Tanzania

Jina la Lugha za Kigeni	Jina la Lugha za Jamiilugha za Tanzania						
Kiingereza	Kiswahili	Kinyakyusa	Kisukuma	Kihaya	Kinyamwezi	Kiha	Kipare
Bless	Bariki	Saja	Kudosha	Goshooka	Akujiwe	Hezagira	Lughenjo
Grace	Neema	Ipyana	Lubhango	Eneema	Lubango	Ikigongwe	Mbonea
Groly	Utukufu	Lwimiko	Bhukuji	Atugonza	Ndagatifuja	Ubwera	Ngazo
Winner	Mshindi	Ntoli	Bhutindi	Kusinga	Ntindi	Inchinzi	Kurota
Love	Upendo	Lugano	Bhutogwa	Kwangalanyo	Lwendo	Ulukundo	Lukundo
Peace	Amani	Lutengano	Mhola	Emile	Mhola	Amahoro	Mporer

				mbe			e
Happy	Furaha	*Lusekelo*	*Bhuyegi*	*Kushe melelw a*	*Lukelo*	*Ishimwe*	*Zihirwa*

Chanzo: Uwandani (Julai, 2019)

Mifano iliyotolewa hapa, inaonesha kuwa Watanzania wana majina yenye maana sawa na ya lugha za kigeni. Hata hivyo, watu hawawapi watoto wao majina ya kwao badala yake wanawapa majina ya lugha za kigeni wakidhani wakitumia majina ya lugha hizo, watoto wao watakuwa na baraka zaidi. Majina ya lugha za kigeni yanapewa uzito na yanaonwa kuwa yana uhusiano wa moja kwa moja na baraka kutoka kwa Mungu kama ilivyokwishaelezwa. Sababu hii ni kinyume na utaratibu uliotumika kuwapa majina watoto kabla ya ujio wa wageni kutoka nje ya Tanzania hususani Asia na Ulaya. Kabla ya ujio wa wageni, majina yalichaguliwa kwa kuzingatia hali ya wakati wa kuzaliwa mtoto, ugomvi na misuguano ya kifamilia (Rubanza, 2000). Watoto walipewa majina kwa kuzingatia mpangilio wa kuzaliwa, siku aliyozaliwa, msingi wa imani na shukurani kwa Mungu. Majina ya bibi au babu yanayoonesha uhusiano baina ya wazazi na jamii, majina ya vitu, matarajio ya wazazi kwa mtoto na mahali alipozaliwa (Buberwa, 2016).

Watanzania wanawapa watoto majina ya lugha za kigeni kwa kuamini kuwa majina ya watu wenye tabia nzuri na maarufu katika jamii yatasaidia watoto wao pia kuwa na tabia nzuri na kujipatia umaarufu. Sababu hii inatokana na imani kuwa kuna uhusiano wa moja kwa moja wa jina analopewa mtoto na tabia atakayokuwa nayo. Majina yanayohusishwa na tabia nzuri na umaarufu ni ya lugha za kigeni. Watoataarifa walitaja majina kama vile Jacqueline, Brian, Brenda, Clara, Beyonce, Nataria, Hellen na Matrider kuwa yana uhusiano na tabia nzuri na umaarufu. Majina mengi yanatoka katika lugha za Kiingereza, Kiarabu, Kireno, Kifaransa, Kihispaniola, Kilatini, na Kiebrania. Hali hii inaonesha dhahiri kuwa Watanzania wana mtazamo hasi kwa lugha zao pamoja na utu wao wenyewe. Kuendelea kuwapa watoto majina ya lugha za kigeni katika nchi za Afrika ni kudhoofisha utambulisho wa Mwafrika.

Watu wengine katika jamiilugha za Tanzania wanadai kuwa majina ya lugha za kigeni yanasikika na kutamkika vizuri ndiyo maana wanawapa watoto wao. Watu wenye mtazamo huu wanaona majina ya lugha za jamiilugha za Tanzania hayasikiki na kutamkika vizuri, hivyo

yanawakera masikioni wanapoyasikia na midomoni wanapoyatamka. Hiyo ni hali waliyojijengea kwenye akili zao kwamba kuna maneno hususani ya lugha za jamiilugha za Tanzania hayasikiki na kutamkika vizuri. Aidha, fikira hizo ni kasumba waliyoachiwa na wageni kutoka mabara mengine. Wengi wao wanaoona hivyo, hawajui hata maana ya majina yao na waliyowapa watoto wao. Watu, hususani vijana, hawajui maana ya majina yao na wazazi wengi wanawapa watoto wao majina ya lugha za kigeni bila hata kujua maana za majina hayo.

Sababu za Wazazi Kutowapa Watoto Majina ya Lugha za Jamiilugha za Tanzania

Watoto kutoka jamiilugha za Tanzania hawapewi majina ya jamii zao kwa sababu hayakubaliki katika dini za Kikristo au Kiislamu. Hali hii inatokea wakati mtoto anapobatizwa, viongozi wa dini wanayakataa majina ya Kiafrika na kuyakubali yale ya Kizungu au Kiarabu. Huu ni mwendelezo wa yaliyokuwa yanafanywa na Wamisionari wa mwanzo baada ya kuingia Tanzania ambao waliwalazimisha Watanzania kubadilisha jina au kupewa jina jingine. Kutokana na msimamo huo wa viongozi wa dini, watoto katika baadhi ya jamii za Tanzania wanapewa majina mawili. Jina moja ni la lugha ya kigeni ambalo linatumika kumtambulisha kanisani, shuleni na katika shughuli rasmi. Jina la pili ni la lugha ya jamiilugha ya Tanzania ambalo mawanda yake ya kutumika ni nyumbani na kwenye shughuli za kimila na kidesturi tu. Utaratibu huo unakubaliana na Giles na Byrne (1982) wanapoeleza sababu za mwanajamiilugha fulani kuamua kutumia utambulisho wa lugha ya jamii nyingine wanafafanua kuwa mzungumzaji hujitambulisha kwa jamiilugha yake kwa yale masuala ya ndani tu, lakini kwa masuala ya maendeleo, elimu na uchumi hujitambulisha kwa jamiilugha nyingine yenye nguvu ili kunufaika kijamii na kiuchumi.

Wazazi walio wengi hawawapi watoto wao majina ya lugha za Jamiilugha za Tanzania kutokana na kuamini kuwa majina hayo yanamweka mtoto mbali na Mungu. Hoja hii ni mwendelezo wa imani ambayo Watanzania wameaminishwa kuwa kuna baadhi ya majina yana uhusiano wa moja kwa moja na Mungu na mengine hayana

uhusiano huo. Katika mtazamo huu, majina ya Kitanzania yanatazamwa kama hayana uhusiano na Mungu, bali yanahusiana na miungu. Msimamo huuunashikiliwa na watu wenye imani kali za kidini. Vilevile, majina ambayo yana historia ya matukio mabaya au changamoto wakati mtoto anazaliwa au mama alipokuwa mjamzito yanaonwa kuwa hayafai kwa sababu kwa Mungu hakuna shida bali ni raha tu. Majina kama vile Chausiku, Majuto, Masumbuko, Mashaka, Matonya, Shida, Tabu, n.k., yamebeba historia ya matukio ya wakati mtoto alipozaliwa au kuonesha jinsi alivyopatikana. Watu wa mabara mengine wana utamaduni wao ambao unaambatana na majina hayo. Hivyo, kitendo cha Watanzania kuyakumbatia majina ya lugha za kigeni ni kukumbatia utamaduni wa kigeni na kutunza historia ya matukio yasiyowahusu.

Baadhi ya Watanzania wanaona majina ya lugha za jamiilugha za Tanzania hayana mvuto na hayaendi na usasa. Mtazamo huu unatetewa na watu wanaoona kutumia vitu na lugha za kigeni ndio usasa. Wengi wao, usasa wanaouona ni ule wa kutumia vitu vinavyotumiwa na watu kutoka katika mabara mengine, zikiwemo lugha za kigeni. Kwao kujiita jina analoitwa mwigizaji, mwimbaji, mchezaji wa mpira, mhubiri au raisi wa nchi za Ulaya, Amerika au Asia ndio usasa. Hivyo, wanaona kumpa mtoto jina ambalo halitumiwi na watu wenye sifa zilizotajwa hapa itakuwa sawa na kuukosa usasa na jina linakosa mvuto.

Athari za Watanzania Kutowapa Watoto Majina ya Lugha za Jamiilugha Zao

Jamii yoyote inapoacha kuwapa watoto majina ya lugha yao ni sawa na jamii hiyo kuacha kutumia lugha yake. Msanjila (2011) anaeleza kuwa lugha ni mojawapo ya amali za jamii na ndio msingi wa mtu au jamii kutetea na kusisitiza dhana ya sisi zaidi kuliko wao. Majina ni sehemu ya lugha na lugha ndiyo yenye kuitambulisha jamii, pamoja na amali zake. Kutowapa watoto majina ya jamiilugha za Tanzania kunasababisha kushuka hadhi kwa Watanzania. Hadhi inayozungumziwa hapa ni kwamba Watanzania hawatathamini lugha yao na utamaduni wao kwa ujumla. Giles na Byrne (1982) wanaeleza kuwa wanajamiilugha wa jamii dhaifu huiga utamaduni wa jamiilugha

bora; ili wakubalike na jamii bora wanalazimika kutumia lugha ya jamii bora na yenye nguvu. Hivyo, Watanzania kutowapa watoto majina ya lugha zao ni kukubali kuwa wao ni dhaifu na utamaduni wao haufai, kwa hiyo wanajikabidhi kwa jamii bora na yenye nguvu. Hali hii ikiendelea kushamiri, itasababisha wanajamii kukosa uzalendo kwa jamii yao, umoja na mshikamano na kujiamini kutatoweka. Msanjila (2011) anaeleza kuwa utambulisho ni ule mshikamano wa dhati wa jamiilugha ambao husaidia kujenga taifa lenye umoja.

Watanzania wakiendelea kutumia majina ya kigeni watapoteza utamaduni wao uliozoeleka kwa vile watajikuta ni wageni katika ardhi yao. Kwa kawaida, katika jamii za Tanzania kumpa mtoto jina ni tukio la kifamilia linaloambatana na mila na desturi. Siku hizi wazazi wanapompa mtoto jina hawazingatii taratibu za jamii za Tanzania, bali wanakimbilia kutafuta majina kwenye mitandao. Mtandaoni wanapata majina ya lugha za kigeni ambayo hayafungamani kwa vyovyote na utamaduni wa jamii yake, pamoja na mazingira yake. Hali hii ni sawa na kumtenga mtoto na jamii yake. Kuendelea kuwapa watoto wa Kitanzania majina ya lugha za kigeni kutazalisha kizazi ambacho hakitaweza kuthamini utamaduni wake. Mtoto atakuwa tayari kujinasibisha na watu wenye jina hilo ambao wako kwenye mazingira tofauti na anayoishi. Wajibu wa mwanajamii ni kuhamasika kukuza na kuitumia lugha yao ili iweze kuelezea amali za jamiilugha yao, mielekeo yao na makundi yao na jinsi lugha inavyotofautiana na lugha nyingine (Giles na Byrne, 1982). Haya hayawezi kutekelezeka kama watoto wataona majina yao hayahusiani na lugha yao; wataiona lugha yao haijitoshelezi, ni dhaifu na hakuna sababu ya kuitumia, kuitetea na kuikuza.

Majina ya watu ni sehemu ya lugha na kipengele muhimu sana katika utambulisho kwa sababu maneno yatumikayo kama majina hutokana na lugha husika. Tabouret-Keller na Le Page (1986) wanaeleza kuwa matamshi ya mzungumzaji yeyote ni matamshi ya utambulisho wake. Hii ina maana kuwa jamiilugha ambayo inawapa watoto wao majina ya lugha za kigeni watatamka majina hayo na matamshi yao yataitambulisha jamiilugha ambayo jina la mtoto ndio asili yake.

Majina kama sehemu ya utambulisho hayana budi kuendelezwa kwa kila jamii. Jamii ambayo inayojitambua, inapambana kuhakikisha utambulisho wake unaendelezwa. Endapo jamiilugha za Tanzania hazitaendeleza utamaduni wa kuwapa watoto majina ya lugha zake, utambulisho wa jamii hizo utafifia na hatimaye kutoweka kabisa. Hii ni kwa sababu jina linamtambulisha mtu kuwa ni mwanajamiilugha gani, anatoka wapi, utamaduni wake ni upi n.k. Msanjila (2011) anaeleza kuwa:

> *"Mzungumzaji anapofikia hatua ya kusema hadharani kwamba sisi huwa hatufanyi hivyo, sisi asili yetu ni mahali A, au anaposema lugha yetu sisi ni B, chakula chetu sisi ni C, kimsingi mzungumzaji huyo anadhihirisha mfungamano uliopo baina yake na jamiilugha yake na huo ndio utambulisho wake.Utambulisho ni kwa wanajamiilugha wenyewe kuthamini lugha yao pamoja na vibainishi vingine vya msingi vinavyowafanya wajione wako tofauti na jamiilugha nyingine".*

Kwa sasa nchini Tanzania kuna watoto wengi ambao jina la kwanza na jina la pili sio majina ya jamiilugha za Tanzania na wachache majina yote matatu si ya jamiilugha za Tanzania. Kwa mfano:

Majina ya Watoto wa Kitanzania

Na.	Lugha ya Kigeni	Lugha ya Kigeni	Lugha ya Kitanzania	Jamiilugha yake
i	*Mohamedi*	*Ally*	*Mtumbuka*	*Mmatumbi*
ii	*Glory*	*Derrick*	*Machange*	*Mchaga*
iii	*Catheline*	*Aloyce*	*Amlima*	*Mmakua*
iv	*Nataria*	*Richard*	*Mfungo*	*Mjita*
	Lugha ya Kigeni	*Lugha ya Kigeni*	*Lugha ya kigeni*	
v	*Jaqueline*	*Petro*	*Samwel*	*Msafwa*

Chanzo: Uwandani (Julai, 2019)

Katika data hii, majina ya watoto kuanzia i-iv, kila mmoja, jina la kwanza na la pili sio majina ya lugha za jamiilugha za Tanzania. Ukiyasikia majina hayo huwezi kutambua kuwa anayetajwa ni mtu wa jamiilugha za Tanzania. Watoto wenye majina hayo utawanasibisha na jamiilugha zao utakaposikia jina la tatu. Jina lililopo katika v hali ni mbaya zaidi kwa sababu majina yote ni zao la lugha za kigeni. Hivyo, ni vigumu kumtambua kama anatoka katika jamiilugha ya Kisafwa ambayo ni mojawapo ya jamiilugha za Tanzania. Kwa namna hali ilivyo, utambulisho wa jamii upo hatarini kupotea endapo hakuna juhudi za makusudi kudhibiti hali hii. Msanjila (2011) anaeleza kuwa kama wazungumzji wa jamiilugha fulani hawatakuwa tayari kudumisha utamaduni wao na lugha yao ya asili, iliyobeba amali za jamii yao, kuna kila dalili kuwa utambulisho wa jamillugha hiyo unaweza kupotea. Ili kulinda na kudumisha tamaduni zao, nchi nyingi zilizoendelea zina vyombo maalumu vya kisheria vinavyosimamia majina wanayopewa watoto kama ilivyo katika nchi za China, Japan, Finland, Denmark na Ujerumani. Vyombo hivyo huhakikisha jina analopewa mtoto linahusiana na lugha za nchi zinazohusika.

Kutowapa watoto wa Kitanzania majina ya jamiilugha za Tanzania kutasababisha Watanzania kupoteza uzalendo na umoja. Watoto wenye majina ambayo hayana unasaba na lugha za jamiilugha za Tanzania wanajiona wao ni tofauti na wale wenye majina ya lugha za jamiilugha za Tanzania. Mara nyingi wenye majina ya lugha za kigeni wanajiona kuwa wana majina mazuri na yenye mvuto kuliko wenye majina ya lugha za jamiilugha za Tanzania. Hali hiyo, huwafanya wenye majina ya lugha za kigeni kuwa sio Watanzania au hawastahili kuishi Tanzania, bali wanastahili kuwa katika nchi zinazozungumza lugha za majina yao. Kutokana na watoto kuwa na majina yenye asili tofauti, utani huzuka baina ya watu ambao wakati mwingine husababisha ugomvi. Kwa ujumla, kila kundi huona kundi lingine sio kama wao.

Hitimisho na Mapendekezo
Makala hii kwa ujumla imechunguza majina ya lugha za kigeni wanayopewa watoto katika jamiilugha za Tanzania. Makala imebainisha kuwa sababu zinazowafanya wanajamiilugha za Tanzania

kuwapa majina ya lugha za Kitanzania ni kuamini kuwa majina ya lugha za kigeni yana baraka, uhusiano na tabia nzuri, umaarufu na kusikika vizuri. Aidha, makala hii imebainisha sababu za kutowapa majina ya jamiilugha za Tanzania ni kutokubalika kidini, na kukosa mvuto. Mwisho, makala hii imebaini kuwa kutowapa watoto majina ya lugha za jamiilugha za Tanzania kunashusha hadhi ya Watanzania, kupotea kwa utamaduni, uzalendo na utambulisho wa jamiilugha zinazohusika.

Makala hii inapendekeza kuwa elimu itolewe kwa Watanzania kuhusu umuhimu wa kuendeleza na kuyatumia majina ya lugha za jamiilugha za Tanzania. Vilevile, serikali ianzishe chombo maalumu cha kusimamia majina wanayopewa watoto wa Tanzania. Mwisho, tafiti zaidi zifanyike kuhusu majina ya kigeni kutumika katika maduka, hoteli, vilabu vya michezo mbalimbali, nyumba za ibada, vyombo vya habari, shule, vinyozi, baa na vyama vya siasa. Maeneo hayo ni muhimu sana kufanyiwa uchunguzi kwa sababu Watanzania wengi watapata uelewa kuhusu majina wanayowapa watoto wao endapo maeneo hayo yatafanyiwa uchunguzi wa kina.

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Methali za Kiswahili Hukwepa Ukiushi wa Kaida za Lugha?

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Ikisiri

Makala hii inalenga kuchunguza suala la ukiushi wa kaida za lugha katika methali za Kiswahili. Ili kuweka bayana wazo hili, zimeteuliwa baadhi ya methali na kuzifanyia uchunguzi. Mkazo umewekwa kwa kuangazia msamiati uliotumika katika methali bila kutumia tafsida au lugha fiche kulingana na kaida zilizozoeleka katika jamii za Tanzania na Afrika kwa ujumla. Aidha, methali kama chombo cha kimaadili na kiutamaduni kwa nini zinatumia lugha isiyoheshimu kaida za jamii? Data za makala hii zilipatikana katika kamusi ya Methali za Kiswahili iliyoandikwa na Mkota (2009). Mbinu ya uteuzi wa kimakusidi ilitumika ili kupata methali hizo. Msamiati wa vitenzi na nomino zisizotakiwa kutamkwa hadharani katika jamii ulituongoza kubaini methali hizo. Nadharia za Semiotiki na Usosholojia zilitumika katika uchambuzi, uhakiki na mjadala wa methali zilizolengwa. Kwa ujumla, makala hii inahitimisha kwamba methali zilizojadiliwa utunzi wake uliegemea zaidi katika kipengele cha maudhui na kusahau kuweka uwiano sawa katika kipengele cha fani ili kuendana na kaida za lugha.

Utangulizi

Methali ni kipengele cha fasihi katika utanzu wa semi ambacho huchunguzwa katika taaluma ya Paremiolojia. Kwa mujibu wa Gaichu (2016) akimnukuu Dabaghi (2012) anasema kuwa Archor Taylor ni miongoni mwa waanzilishi wa taaluma ya Paremiolojia ambayo imejikita katika uchunguzi na ufafanuzi wa kipengele cha methali. Methali inaweza kufafanuliwa kuwa ni msemo unaojitosheleza, wenye maana yenye nguvu, muundo au sifa za kishairi unaokusudiwa kuielimisha jamii (Wamitila, 2001). Methali zinaweza kutazamwa kama sanaa yenye sifa kibalagha au chuku inayotumika kama mbinu ya kuongeza sifa mahususi ya kitu (Mkota, 2009). Sifa hiyo inaweza kubeba dhana ya ubaya au uzuri.

Methali zina sifa nyingi, miongoni mwake ni sifa ya paradoksia ambayo huonesha hali ya ukinzani katika methali zinapotazamwa kimantiki ingawa zikichunguzwa kwa undani huleta maana fulani. Pia, zina uwezo wa kisitiari na kitashibiha ambao huonesha ulinganifu wa vitu kwa kutumia na kutotumia viunganishi. Kwa ujumla, methali ni semi zenye maelezo mafupi sana lakini zinapofafanuliwa hubeba ujumbe mzito kwa ajili ya mafundisho ya kijamii. Jamii za Kiafrika huzitazama methali kama taasisi muhimu inayobeba uwanja mpana wa maarifa ya binadamu wote bila kujali matabaka, umri na jinsi. Methali ni sanaa ya malezi kwa wanajamii katika nyanja zote za maisha kwa kuwa unahimiza ushirikiano, unaadilisha, unatia moyo na unaendeleza mila na desturi za jamii inayohusika.

Hapana shaka kuwa lugha ni mali ya binadamu na matumizi yake hutawaliwa na utamaduni wa wazungumzaji wa jamiilugha inayohusika. Jamiilugha hutambua neno gani litumike na kuepukwa katika muktadha fulani. Katika baadhi ya methali kuna matumizi ya maneno ambayo hurejelea viungo vya siri katika mwili wa binadamu. Isitoshe, methali zina vitenzi vinavyotaja matendo ya faragha yanayofanywa na wanadamu katika mazingira mahususi. Kwa mfano,'*Usiige kunya kwa tembo utapasuka mkundu'*. Umbo la nje la methali hiyo linaundwa na kitenzi 'kunya' pamoja na nomino 'mkundu'. Hoja yetu inajikita katika kuangazia uhalali wa kutamka maneno "kunya" na "mkundu". Je, maneno kama haya yanapotamkwa hadharani ni staha njema kwa wanajamiilugha, hasa ukirejelea muktadha mpana wa jamii za Afrika Mashariki?

Mwanaisimu Sapir na Whorf (1956) wanaeleza kuwa lugha huathiri na kudhibiti jinsi wazungumzaji na watumiaji wa lugha wa jamii fulani wanavyoufasili ulimwengu wao. Kulingana na wanaisimu hao, muundo wa maana katika lugha ndiyo msingi wa fikira za mwanadamu. Akieleza nafasi ya lugha katika jamii, King'ei (2010) anaeleza kuwa lugha ni zao la jamii na ni kipengele muhimu sana cha utamaduni wa jamii inayohusika. Hivyo, lugha hutumika kurithisha mila na desturi za jamii ikiwa ni pamoja na kutolea elimu. Binadamu huweza kufunzwa na kupewa maadili mbalimbali kwa kutumia lugha ili aweze

kujitambua. Mbali ya kuwa lugha hutumiwa katika kuleta mawasiliano baina yao pia ni nyenzo ya ujenzi na uhifadhi wa maadili kwa jamii.

Suala la lugha lina nafasi kubwa katika kujenga na kuimarisha utamaduni wa jamii. Kipengele cha utamaduni kina upana wake kwa kuwa hubeba vitu vingi ndani yake ambavyo hutokana na shughuli wanazozifanya wanadamu kila siku. Utamaduni hujidhihirisha vema katika lugha, matendo na katika vipengele mbalimbali vinavyogusa maisha ya kila siku ya binadamu kama vile nyimbo, ngoma, mavazi, fasihi, mila, semi na desturi. Uwasilishwaji na uhifadhi wa vipengele hivyo, msingi wake ni lugha. Kwa hiyo, lugha inayotumika ni lazima izingatie kanuni na taratibu za watumiaji ili kuepuka upotoshaji wa maadili. Vivyo hivyo, methali ni kipengele kimojawapo katika utanzu wa semi ambacho hakiwezi kukwepa kuingizwa katika mkululu huo. Kwa hiyo, makala hii imechunguza methali za Kiswahili zinazokwepa uzingativu wa kaida za lugha katika jamii.

Mbinu na Mawanda ya Uchunguzi
Katika taaluma ya fasihi na lugha, wataalamu wengi kama vile Othman (1997), Hoja (2004), Mbonde (2005), Mahenge (2009), Hassan (2010) na Mturo (2011) wamefanya uchunguzi katika methali za Kiswahili kwa misukumo na mitazamo mbalimbali. Licha ya kuwapo kwa jitihada za kiuchunguzi zilizokwishafanywa na wanazuoni hao, kwa kadiri ya ufahamu wetu, hakuna uchunguziulioshughulikia kipengele cha matumizi ya methali zinazokiuka kaida zilizozoeleka katika jamii ya Waswahili na sababu zake. Hivyo, makala hii imeshughulikia suala hilo kwa kuchunguza methali zinazokiuka kaida za lugha zilizozoeleka katika jamii za Tanzania. Mbinu ya uchunguzi wa kimaktaba ilitumika kupata data zilizotumika katika makala hii. Data zilipatikana katika kamusi ya Methali za Kiswahili ya Mkota (2009). Data za upili zilikusanywa kwa mbinu ya kinyaraka ili kurejelea na kujaziliza data za msingi zilizolengwa. Mbinu ya kimakusudi ilitumika kupata methali zilizolengwa. Uchambuzi na mjadala wa data uliongozwa na nadharia za Simiotiki na Usosholojia.

Nadharia Zilizotumika katika Uchunguzi

Nadharia ya Usosholojia iliasisiwa na Hippolyte Taine (Mfaransa). Kihistoria, nadharia hii ilianza kujitokeza katikati ya karne ya 19 na kushamiri katika karne ya 20 barani Ulaya (Taine, 1863). Nadharia hii ilizitazama kazi za kifasihi kama nakala ya tabia na kiwakilishi halisi cha jamii fulani (Shorter, 1969 &Njogu na Chimerah, 1999). Pia, huyatazama mazingira ya asili ya jamii kuwa ndio huamua namna kazi ya kifasihi inavyotakiwa kuwa. Fasihi ni usawiri mkamilifu ambao hayasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Silbermann, 1963; Scott, 1974; Narizvi, 1982 & Sarup, 1989). Kwa hiyo, methali zilitazamwa kama zao mahususi la jamii ya Waswahili iliyochunguzwa kwa kuzingatia vipengele vya kitamaduni vinavyoibuka kupitia katika historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao.

Nadharia ya Semiotiki iliasisiwa na mwanaisimu wa Ki-Swizi, Ferdinand de Saussure, pamoja Charles Pierce mwanafalsafa wa Ki-Marekani (Nazarova, 1996). Semiotiki ni taaluma ya kisayansi inayojishughulisha na uchunguzi wa ishara kwa kuzingatia zaidi kiwakilishi na kiwakilishwa (Massamba, 2004). Hadhira hutengeneza maana mbalimbali kupitia ubunifu na tafsiri zao kuhusu alama hizo. Binadamu ndiye mtengenezaji na mnyambulishaji wa ishara zinazotumika katika kazi za kifasihi (Culler, 1981; Chandler, 1992 & Barthes, 1994). Watunzi wa kazi za fasihi hutumia lugha ya picha na ishara kurejelea matendo na tabia za mwanadamu ili kuwafunza wanajamii masuala mbalimbali kulingana na mahitaji ya jamii yao.

Msimbo wa kirejelezi ulituongoza kwani msingi wake hujengwa na viashiria vya kiutamaduni vinavyorejelewa katika kazi inayohusika. Msingi wa jambo hilo ni kwamba wasanii wa kazi za fasihi huchota dhamira zao kulingana na matakwa, ada na tajiriba za mazingira yaliyowalea na kuwakuza (Macherey, 1978; Solomon, 1988 & Wamitila, 2002). Urejelezi huo ndio unaounda uhalisi kutokana na matumizi ya vitu fulani vinavyoeleweka kwa hadhira. Msimbo huo umetumika kwa msingi wa kuwapo kwa maneno mengi ya kiutamaduni katika methali za Waswahili. Maneno hayo hutumika kurejelea masuala

ambayo yanahitaji ufafanuzi na uchambuzi wa kina. Maneno ya kiutamaduni yaliyotumiwa na wasanii katika methali zao tuliyatafakari kwa undani katika makala hii. Ufafanuzi wa kina wa maneno ya kiutamaduni yaliyotumika ulifanyika ili kubaini dhamira zilizomo na manufaa yake kwa jamii iliyochunguzwa.

Kaida za Lugha, Ukiushi na Mawasiliano

Katika taaluma ya fasihi, wasanii huitumia lugha kama nyenzo muhimu na ya pekee katika ujenzi wa sanaa hiyo. Wasanii hufanyakazi kubwa ya kufinyanga na kuipamba lugha ili ilete mvuto kwa hadhira. Lugha hutumika kama mbeleko inayobeba ujumbe uliomo katika fikra zao. Mohammed (1981) anaeleza kuwa lugha hubadilika na kufuata tabia, kanuni na kaida fulani kutegemea muktadha wa matumizi. Kwa hali hii, lugha ya maelezo ya kisayansi itatofautiana na lugha ya kifasihi kwa sababu malengo na madhumuni ya mawasiliano, fikira na matumizi ya lugha katika kuwasilisha fikra hizo hutofautiana.Kazi ya fasihi haiwezi kuvutia, kufikisha ujumbe, kuburudisha wala kuonya kama lugha haikutumika vizuri. Kuna ufundi mkubwa wa matumizi ya kipengele cha lugha ambayo inajumuisha sarufi, muundo na vionjo muhimu katika lugha, hasa tamathali za semi. Vipengele hivyo husaidia kuongeza msisitizo, ladha, ushawishi na kuonesha usahihi wa kile kilichokusudiwa pasipokuwa na mlolongo wa maneno mengi wala kuikwaza jamii yake.

Lugha ya methali inahitaji tafakuri ya kina itakayowezesha kupata dhana halisi inayokusudiwa na mzungumzaji, agharabu msamiati wa methali huwa na mafumbo ndani yake. Mulokozi (1996) anaweka msisitizo kuwa, mara nyingi mawazo na falsafa katika methali huelezwa kwa kutumia tamathali za usemi, hasa sitiari na mafumbo. Kauli hiyo inaungwa mkono na Ngole na Honera (2004) kwamba baadhi ya tamathali hizo ni tashibiha, sitiari, kejeli na chuku. Mara nyingi viashiria (picha) mbalimbali kama vile wanyama, ndege, vitu na mimea ambavyo kwa dhana na maana humwakilisha binadamu. Msisitizo wa wanafasihi hao ni kwamba matumizi ya methali yanahitaji ujuzi mkubwa katika kipengele cha lugha, zikiwemo tamathali za semi.

Aidha, kaida ni neno ambalo linatumika sana katika taaluma ya isimujamii likiwa na maana ya kanuni na taratibu za matumizi ya lugha kulingana na misingi ya mila na desturi zilizopo katika jamii inayohusika. Kaida ni ada au taratibu zilizozoeleka katika jamii ambazo huwa kama kanuni au desturi (BAKITA, 2017). Katika makala hii, neno kaida limetazamwa kama matumizi ya lugha kwa kuzingatia taratibu na makubaliano ya jamii yenye utamaduni wa aina moja. Hii ina maana kwamba kila jamii imetenga maneno ambayo ni mwiko kutamkwa mbele za watu na msingi wa utaratibu huo umo katika itikadi za jadi zinazorithishwa kutoka kizazi kimoja hadi kizazi kingine kwa manufaa ya kizazi kilichopo na kijacho.

Lugha na utamaduni wa watu ni vitu viwili changamano mno ambavyo wala havipashwi kutenganishwa. Utamaduni hutuwezesha kufahamu ni kwa kiasi gani kaida, maadili na kanuni zinaelekeza namna lugha inapaswa kutumiwa na kusarifiwa katika jamii bila kuathiri umilisi wa kimawasiliano.Utamaduni hubeba miongozo yake na kuwaasa wanajamii wasitumie baadhi ya maneno au msamiati ambao unachukuliwa kuwa ni mwiko. Mathalani, katika jamii nyingi za Kiafrika, kuna msemo wa adabu/staha unaopaswa kutumiwa kwa lengo la kueleza kitendo cha mama mjamzito kujikopoa mwana. Waswahili husema kuwa '*fulani amejifungua mtoto*' na wala '*siyo fulani amezaa*'. Kwa hiyo, tunapovuruga lugha ya watu, husababisha kuvurugwa kwa utamaduni wa watu hao.

Ukiushi ni istilahi inayopewa nafasi katika taaluma zote za lugha yaani isimu na fasihi. Istilahi hiyo inatokana na neno 'ukiukaji' lenye maana ya hali ya kufanya kinyume na makubaliano au taratibu zilizowekwa (BAKITA, 2017). Miongoni mwa waasisi wa dhana hii ni Huddleston (1976) kama anavyoeleza kuwa binadamu hukiuka maana dhamiriwa anapotumia neno kinyume na kaida za kijamii. Kutokana na maelezo hayo, tunaweza kusema kuwa ukiushi hutokana na kitenzi 'kiuka' neno lenye maana fanya kinyume na matarajio au makubaliano yaliyopo kisheria. Hii ina maana kwamba ukiushi ni utumiaji wa maneno kinyume na ilivyozoeleka katika jamii ya wanajamiilugha.

Akichangia kuhusu ukiushi katika fasihi, Newmark (1981) anasema kuwa ukiushi katika kazi za kifasihi hutokana na mambo mawili. Kwanza, ukiushi humwezesha msanii kuboresha mawasiliano kati yake na hadhira yake. Pili, humwezesha msanii kutoa ufafanuzi katika kiwango cha urejelezi ili kuwasiliana na hadhira yake kwa njia muafaka na kuhakikisha kuwa maana ya ujumbe unaowasilishwa imeeleweka katika kiwango cha kutosha. Makala hii imelitumia neno 'ukiushi' kwa kuweka msisitizo kuwa ni hali ya kutumia neno kinyume na utaratibu wa kaida za kijamii. Hivyo, lugha inapokiuka kaida za kijamii, lazima pawepo na athari zinazojikita katika ukiukaji wa mila na desturi za wanajamiilugha. Matokeo ya ukiushi yanaweza kuzorotesha mwenendo mzima wa ukuaji na matumizi ya lugha yenyewe.

Methali za Kiswahili Hukwepa Ukiushi wa Kaida za Lugha?

Kama tulivyodokeza awali, makala hii inalenga kuchunguza ukiushi wa kaida za lugha katika methali za Kiswahili. Hivyo, katika sehemu hii tumewasilisha uchambuzi wa methali zinazoshadidia kiini cha makala. Msingi wa uchunguzi huu umo ndani ya msamiati unaojenga methali hizo. Ili kurahisisha urejelezi na ufuatiliaji wa mjadala, methali hizo zimegawanywa katika makundi matatu ambayo ni: matumizi ya lugha katika methali zinazohusu viungo vya mwili wa binadamu, matumizi ya lugha katika methali zinazotaja takataka katika mwili wa binadamu na matumizi ya lugha katika methali zinazotaja matendo yanayofanywa na binadamu.

Matumizi ya Lugha katika Methali Zinazohusu Viungo vya Mwili wa Binadamu

Mwili wa binadamu umeumbwa kwa mchanganyiko wa viungo vingi vyenye sifa, ukubwa na kazi tofauti. Tangu jadi kila jamii imejiwekea utaratibu wa kugawa viungo vya mwili katika makundi mawili. Kundi la kwanza lina viungo vya kawaida vinavyoruhusiwa kuonekana na kutajwa hadharani na mtu yeyote, mathalani kichwa, kiganja, mguu, shingo n.k. Kundi la pili ni viungo ambavyo havistahili kutajwa wala kuoneshwa hadharani, mathalani makalio, sehemu ya haja ndogo na kubwa na viungo vya uzazi kwa jinsi zote. Viungo hivyo husitiriwa

kwa kitu chochote, hasa kipande cha nguo. Msingi wa mambo hayo huongozwa na taratibu za kimapokeo kama vile hali ya mazoea, miiko, dini, mila na desturi.

Kinachoonekana hapa ni kwamba siyo kila sehemu ya mwili wa binadamu ni mwiko kuitamka hadharani.Jambo hilo linahusu baadhi ya sehemu zilizotengwa kutokana na mitazamo ya wanajamii wenyewe. Mathalani, katika jamii nyingi za Kiafrika viungo vya mwili vinavyohusishwa na ngono havitamkwi wazi. Jambo hili linapewa msisitizo na Omosa (2015) anapoeleza kuwa kila utamaduni huwa na mambo ambayo hayazungumzwi wazi ambayo ni miiko. Mwiko ni kitu chochote au mambo ambayo yamekatazwa katika jamii kwa sababu za kidini au za kiutamaduni. Katika matumizi ya lugha, wasemaji na wapokezi wa lugha hujaribu kukwepa mambo yanayohusu miiko. Msemaji ili kukwepa miiko hutumia lugha inayoonekana kuwa nzuri katika miktadha tofauti ambayo huitwa tasfida. Aidha, utaratibu huo ni tofauti katika baadhi ya methali za Kiswahili kama inavyodokezwa katika sehemu inayofuata.

Nguo ya huazima, haistiri hatako
Matako ni sehemu ya nyuma ya mwili kati ya kiuno na paja inayotumiwa na binadamu kukaa. Mbali ya kukalia, matako pia ni kiungo kinachofanyakazi ya kufunika sehemu ya haja kubwa katika mwili wa binadamu. Vilevile, ni sehemu ambayo kwa jinsi ya kike hutafsiliwa kuwa ina umuhimu katika kupambanua ulimbwende wake. Mathalani, katika baadhi ya jamii za Waswahili huamini kuwa mwanamke mwenye matako makubwa ana sifa ya uzuri wa umbo lenye mvuto katika masuala ya mapenzi. Jambo hilo linahusishwa na dhana ya mviringo katika falsafa ya Kiafrika kama sifa mojawapo ya uzuri. Hivyo, baadhi ya wanawake hutumia kiungo hicho kama mtego wa kuwanasa wanaume wenye hulka ya tamaa.

Kutokana na hali hiyo, katika mazingira ya Waswahili ni kinyume cha maadili kushika au kupapasa matako ya binadamu hadharani. Kumshika mtu matako ni ishara ya kumtaka na kumtamani kimapenzi. Kwa kuwa suala la mapenzi hufanyika katika mazingira ya siri, basi

neno matako linapotajwa huwa na urejelezi mpana zaidi. Hivyo, Waswahili wanaona kuwa hilo ni neno la fedheha au matusi. Inapolazimu neno hilo litumike, basi tafsida yake (makalio) hutumika ili kuepuka aibu mbele za watu. Kimsingi, matumizi ya neno matako katika methali za Kiswahili hayajazingatia kaida za wanajamiilugha.

Nyani haoni kundule, huliona la mwenzie
Kundule ni neno linalotokana na nomino mkundu. Mkunduni sehemu ya uwazi iliyopo mwishoni mwa utumbo inayojitokeza baina ya matako.Ni sehemu ya kutolea haja kubwa kwa binadamu, wanyama na wadudu. Sehemu hiyo, hupatikana katikati ya makalio au miguu ya nyuma kwa baadhi ya wanyama. Binadamu hutumia kiungo hicho wakati wa kujisaidia haja kubwa tena akiwa katika mazingira yaliyojificha tu, agharabu huwa ni chooni au vichakani kwa jamii ambazo hazina utaratibu wa kutumia vyoo. Kulingana na utamaduni wa jamii ya Waswahili na kwa kuzingatia kazi inayofanywa na kiungo hicho huwa ni fedheha kukitamka waziwazi. Neno hilo ni mwiko kutamkwa mbele ya kadamnasi ya watu. Inapolazimu kutumika, Waswahili hutumia tafsida yake yaani huita sehemu ya haja kubwa.

Lugha kutumika kulingana na taratibu za kiutamaduni ni jambo linalotiliwa mkazo na wanazuoni wengi. Mathalani, Hai-Long (2008) anasisitiza kwamba lugha na utamaduni ni mambo ambayo hayawezi kutenganishwa na tasfida ni kitambulisho cha utamaduni. Tunajifunza kwamba mawasiliano miongoni mwa wanalugha huongozwa na utamaduni wa jamii husika.Kila jamii imetenga baadhi ya maneno ambayo ni mwiko kutamkwa hadharani. Mathalani, Omosa (2015) anasema katika jamii ya Ekegusii maneno yanayohusu sehemu za siri ni mwiko kutamkwa moja kwa moja kwani husababisha aibu na chuki miongoni mwa wanajamii badala yake tasfida hutumika. Anaendelea kwa kueleza kuwa matako, matiti na sehemu za siri za mwanamke na mwanaume zinapotajwa, maneno ya tasfida hutumika ili kuepusha aibu miongoni mwa watumiaji. Misingi ya utamaduni wa lugha inayotajwa katika jamii ya Ekegusii ni ile ile iliyopo katika jamii ya Waswahili. Kama hivyo ndivyo, kimaadili, matumizi ya neno mkundu hayakupaswa kutumika katika methali za Kiswahili.

Matumizi ya Lugha katika Methali Zinazotaja Takataka katika Mwili wa Binadamu

Mwili wa binadamu una mfumo wa utoaji wa takataka ambazo hutokana na vyakula na vinywaji na nyingine hutokana na mfumo wa kimaumbile. Baadhi ya takataka hizo ni kama vile kamasi, haja ndogo, haja kubwa, ushuzi, jasho na damu ya hedhi. Takataka zote zinazotoka katika mwili wa binadamu siyo vitu salama kwa afya ya binadamu hata mwonekano wake huwa ni kero kwa mtazamaji, agharabu takataka hizo husababisha kinyaa na kuleta harufu mbaya katika mazingira tunayoishi. Kutokana na hali hiyo, takataka hizo hutolewa katika mazingira maalumu yaliyojificha na hufanyika kwa siri sana. Hivyo, siyo rahisi kusikia mtu mwenye akili timamu akisema hadharani kuwa nina kwenda kunya mavi, kujamba, kukojoa mkojo n.k. Hali hii ipo tofauti katika methali za Kiswahili ambazo zimetumia maneno hayo bila kukwepa aibu kama ilivyodokezwa katika sehemu inayofuata.

Akunyimaye mbaazi, kakupunguzia ushuzi

Ushuzi ni hewa au upepo unaotoka tumboni mwa binadamu kupitia katika tupu ya nyuma wakati wa kujamba. Ushuzi siyo tendo la hiari kwa wanadamu, muda wake wa kutolewa ukifika ni lazima tendo hilo lifanyike. Iwapo litazuiliwa kwa namna yoyote ile, lazima binadamu atapata maumivu fulani ya tumbo. Agharabu, ushuzi huwa na harufu mbaya ambayo haiwezi kuvutwa na binadamu kwa muda mrefu kwa sababu inakera. Ndiyo maana mtu anapotoa ushuzi hufanya jambo hilo kwa tahadhari kubwa ili watu waliopo jirani naye wasitambue na wasikereke kwa harufu mbaya. Humlazimu mtu huyo kutafuta mazingira ya faragha kwa ajili ya tendo hilo la aibu.

Hapana shaka kwamba baadhi ya watu katika jamii hawaoni haya kutoa ushuzi hadharani, hii ni kutokana na misingi ya utamaduni wao. Mathalani, jamii ya Yanomami huko America ya Kusini husalimiana kwa kujamba ushuzi. Aidha, katika Roma ya zamani mfalme Claudius akihofia kwamba hali ya kujizuia kujamba inaweza kuwa hatari kiafya alipitisha sheria kwamba ni ruhusa kujamba kwenye 'Banquets'(Hai-Long, 2008). Hii ina maana kuwa hatuwezi kushanagaa tunapoona

jamii hizo zinaibua methali kama hii, *'Akunyimaye kunde akupunguzia mashuzi/ushuzi?'* kwao wao, kile kinachotamkwa ni jambo la kawaida lililoruhusiwa kufanyika hadharani. Hali hii inakuwa ni tofauti tunapoona methali ile ile inatumika katika jamii ya Waswahili ambayo neno 'ushuzi' huwakilisha vitendo vya aibu katika jamii hiyo.

Mchambia mgomba, huondoka na mavi

Kuchamba ni kitendo cha kujisafisha sehemu ya haja kubwa mara baada ya kujisaidia. Watu hujisafisha kwa kutumia chambio, inaweza kuwa maji, karatasi au majani maalumu. Mchambaji hufanya jambo hilo kwa makini na uangalifu mkubwa ili asiache kiasi chochote cha kinyesi katika sehemu ya mwili wake kwa kuogopa kutembea na harufu mbaya inayoweza kusababisha karaha kwa watu wengine. Kuchamba hufanyika katika mazingira yaliyojificha ili mtu apate uhuru wa kufanya jambo hilo pasipokuwa na mwingiliano na mtu mwingine yeyote. Katika mazingira mengine, majani ya mgomba hutumika kama chambio lakini sifa ya majani hayo yana hali ya utelezi. Hivyo, mtumiaji wa chambio hiyo anapaswa kuitumia kwa uangalifu mkubwa kwani ikitumika vibaya ni rahisi kuacha kinyesi wakati wa kuchamba.

Mavi ni uchafu unaotoka tumboni kupitia tupu ya nyuma ya binadamu na tafsida yake ni kinyesi (neno mbadala). Hayo ni mabaki ya vyakula vinavyoliwa na binadamu, vinapofikia katika hatua hiyo tayari huwa vimeoza, hivyo hutoa harufu mbaya ambayo haiwezi kuvumiliwa na binadamu. Sifa kubwa ya kinyesi nikusababisha kinyaa na kero machoni kwa mtu anayeona na atakayesikia neno hilo. Kila mtu atapata hisia mbalimbali anaposikia neno 'mavi' likitajwa hadharani, hasa ukijaribu kufanya urejelezi wa dhana ya mavi. Sina shaka huenda kila mtu ataonesha ishara ya kukerwa kutokana na kusikika kwa neno hilo. Yaliyosemwa hapa ni yale yale yaliyomo katika methali zetu za Kiswahili zinazosema '*Mavi ya kale, hayanuki*' ile inayosema '*Aisifuye mvua, imemnyea*' ama '*Mchambia mgomba huondoka na mavi*, '*Kuchamba kwingi, kuondoka na mavi*'. Neno la tafsida lilipaswa kutumika katika methali hizo.

Matumizi ya Lugha katika Methali Zinazotaja Matendo ya Binadamu

Binadamu hujihusisha na matendo mbalimbali ambayo hutokana na shughuli zake anazozifanya katika maisha yake ya kila siku. Miongoni mwa matendo hayo kuna matendo ya hiari kama vile kucheza, kucheka n.k. Matendo yaliyomo katika kundi hili hutajwa na hufanyika hadharani. Aidha, kuna matendo mengine ambayo hufanyika pasipokuwa na hiari bali hutokana na mfumo wa kimaumbile uliomo mwilini mfano kula, kwenda haja ndogo au kubwa. Baadhi ya matendo yanayoingia katika kundi hili hufanyika kwa siri wala siyo hadharani. Methali za Kiswahili zinataja hadharani baadhi ya matendo yanayoficha siri za watu.

Aisifuye mvua, imemnyea

Imemnyea ni neno linalotokana na kitenzi kunya likiwa na maana ya toa takataka za mwilini kupitia katika sehemu ya haja kubwa. Hilo ni tendo ambalo hufanyika katika mazingira ya siri sana, hasa katika mazingira mahususi ya chooni. Mahali ambapo mtu huingia akiwa pekee yake na kuhakikisha kuwa haonwi na mtu mwingine, ndipo tendo hilo liweze kufanyika. Inapotokea mtu akakutwa akiwa anafanya tendo hilo huwa ni aibu kwake. Mambo yanayofanyika huko hubakia kuwa ni siri ya mhusika wala hawezi kwenda kusimulia mbele za watu kuhusu tendo alilolifanya. Ndiyo maana siyo jambo rahisi kusikia mtu mzima anaaga kwa kusema ninakwenda kunya badala yake anasema ninakwenda kujisaidia haja kubwa. Aidha, wanasimiotiki wanasisitiza kuwawasanii wa kazi za fasihi huchota dhamira zao kulingana na matakwa, ada na tajiriba za mazingira yaliyowalea na kuwakuza (Solomon, 1988). Tunapolisoma na kulitazama kwa jicho la kiudadisi andiko hili linatufikisha kwenye hali ya shaka hasa tunapokutana na matumizi ya neno kunya katika methali za Kiswahili. Hii ni kwa sababu methali zinatanabaishwa kuwa ni taasisi zenye kutoa maadili mema katika jamii.

Mjadala

Kutokana na matokeo ya uchunguzi huu, imedhihirika kuwa maneno kama *mkundu, kunya, matako, mavi, ushuzi* yametumika katika methali

za Kiswahili. Kulingana na kaida za wanajamiilugha wa Kiswahili, maneno hayo yana miiko yake, hayapaswi kutamkwa hadharani badala yake wanajamii wamekubaliana kuunda maneno mbadala, hasa tasfida. Mkakati huu ni sawa na ule wa uundaji wa majina mapya ambao unapendekezwa na Warren (1992) kwamba nomino huundwa kutokana na kazi inayofanywa na sehemu ya siri inayohusika mwilini. Nomino hizo huonesha upole fulani katika lugha. Hivyo, neno *matako* tunapata *makalio*, *Mkundu* tunapata sehemu ya kutolea haja kubwa. Tasfida nyingine, mathalani, *mavi* - haja kubwa, *kunya* - kujisaidia na *ushuzi* - kuachia, zimeibuka tu bila kutumia kanuni iliyotajwa hapo juu. Hii ina maana kwamba matumizi ya tasfida katika jamii ya Waswahili ni jambo lililowekwa kwa makusudi ili kulinda na kuendeleza misingi ya kaida za lugha katika jamii. Kinachoonekana hapa ni kwamba umilisi wa sarufi usitumike kama kigezo pekee cha kujifunza lugha bali yapo mambo mengine yanayofaa kuhusishwa kama vile kujifunza utamaduni wa wazawa wa jamiilugha ili kuepusha migongano.

Hitimisho
Kwa ujumla, makala inahoji uhalali wa methali za Kiswahili kutumia lugha ya wazi bila kutumia tafsida kama ilivyozoeleka katika methali nyingine katika jamii ya Waswahili. Kuendelea kufanya hivyo, kunaathiri misingi imara ya utamaduni unaolenga kujenga maadili mema ya kijamii. Methali zinazokiuka kaida za lugha zinajenga picha ambayo si njema, mathalani kwa wageni wanaojifunza lugha ya Kiswahili. Mkazo wa makala hii ni kwamba methali zitungwe kwa kutumia lugha fiche ili kulinda na kuendeleza maadili mema ya kitamaduni yanayozingatia mila na desturi za jamii inayolengwa. Kwa ujumla, methali zilizojadiliwa matumizi yake yaliegemezwa zaidi kwenye kipengele cha maudhui na kusahau kuweka uwiano katika kipengele cha fani kulingana na kaida za jamiilugha inayohusika.

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On the Causative and Applicative in Ėchizinza Language: The Form and Meaning

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Abstract
The paper investigates on Ėchizinza language in pertinent to causative and applicative verbal morphs' semantic scope. Two objectives were the major issues in this paper: to find out causative-applicative allomorphs in Ėchizinza language of Tanzania, and describing the ordering of causative-applicative allomorphs in Ėchizinza language of Tanzania. The motivation behind is due to the fact that Ėchizinza is less documented apart from missionaries' scripts for spreading word of God (Wycliffe, 2009). The peculiarity of Ėchizinza causative and applicative semantics desires research. The paper used qualitative approach of which Mirror Principle was used for analysis and it was a case study design of which two informants were selected purposively for interview discussion at Kamlare village in Geita region of Tanzania. The findings show that: -el-, -il-, -is-, -ir- and -er- are applicative allomorphs and -is-, -z-, -es -and -ch- causative allomorphs being obtained through verb correspondence and morphological passing of Swahili and Ėchizinza. It is observed that, the same morph like -is- is bi-semantics/portmanteau in either causative or applicative which means the form and the meaning may/not be similar like other Bantu languages. The data shows also that the ordering of applicative-causative is transparent semantically, thus the causative -is- is ordered together with -iz- applicative, and not that the same form cannot co-occur. It is concluded that, Bantu languages are rich in morphology unlike English, thus, it is resourceful for investigating our indigenous tongue for expanding and improving linguistics theories in Bantu languages.

Keywords: Ėchizinza, Applicative, Allomorphs, Causative, Form and Meaning.

Introduction

This paper describes the form and meaning of causative and applicative in Ėchizinza language of Tanzania. The description of causative and applicative is important because of its semantic peculiarities. Zinza people originated from Bunyoro in Uganda before migrating to Tanzania through Kagera region. Ėchizinza language has unique features in pertinent to causative and applicative morphs' meaning compared to other Bantu languages[1]. The general purpose of the study was to investigate peculiarities found in Ėchizinza morphology particularly in causative and applicative verbal morphs' semantic scope. Thus the study investigated on causative-applicative found in this language and describing the meaning of these allomorphs.

Literatures in Bantu languages' causative and applicative (CA) allomorphs have mostly the same semantic scopes despite differences in morphemic shape and the way they occur. Thus, CA morphs do not have the same physical realizations in these languages for example if the applicative is X, then the causative is Y, thus such phenomena is different from ĖLOT in which the same morphs' physical realization have either the sense of applicative or causative thus motivates for the current investigation.

Lothi (2002) 's Nyamwezi data found that applicative allomorph is manifested through -il- /-el- and -y-, -ch- *etc* as causative allomorphs. Consider the following few examples below:

> *1. a) Lim-a*   >   *Lim-**il**-a*
>   Dig-FV   Dig-APPL-FV
>   'Cultivate   'Cultivate for/with'

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[1]The following are abbreviations/acronyms used in this paper: *CAUS*: causative, *APPL*; applicative, *FV*: final vowel, *PST*: past, *FOC*: focus, *ĖLOT*: Ėchizinza Language of Tanzania, PE: Portmanteau Elegancy, *OM*: Object Maker, $A = \pi r^2$: A represent verb root, πr^2: bi-morph semantics, *3S: third person singular*, *CA: causative and applicative morphs*, *SP*: subject agreement prefix.

<div align="center">

b) Sek-a　　　*>*　　*Se-**ch**-a*

Laugh-FV　　　Laugh-CAUS-FV

'Laugh' "　　'Cause to laugh'　(Lothi, 2002:15).

</div>

The data in 1 show that the shape of applicative morph differs with that of causative morph and each plays its own role as it is exemplified above. Similar claim can be observed in Chichewa (N 31b) and Kichaga (E 62) Bantu languages in which the causative morph and applicative morph have each one's different realization and semantics as the data illustrates in 2 below:

<div align="center">

*2. a) Mtsikana a-na-gw-**ets**-a mtsuko.*

1. Girl 3s-PST-fall-CAUS-FV 3.waterpot

'The girl made the waterpot fall' (Baker 1988: 10).

b) N-a-ˮˮɪ-ly`ɪ-ʹɪ-a`maw`ok`oˮkely´a.

FOC-3S-PR-eat-APP-FV 6.hand 7. food

'He is eating food with his hands' (Bresnan & Moshi 1993: 49).

</div>

The data in (2) shows that the realization of causative and applicative differ both semantically and morphologically. Other explanations like their productivity – argument/valency increase remain explanatorily the same. However, a summary of other Bantu language data can be shown in 1 below:

1: Causative and Applicative Allomorphs

The Language	Group	CAUS-APPL	
Basaa	*(A.43)*	-is-	-il-
Bukusu	*(E.31c)*	isy-	-il-
Ciyao	*(P.21)*	is-	-il-
Chichewa	*(N.31b)*	its-	-ir-
Emakhuwa	*(P.31)*	ih-	-el-
Ganda	*(E.15)*	-is- -ir- -i̤-	-is-iz-
Ikalanga	*(S.16)*	-is-	-il-
Isangu	*(B.42)*	-is-	-il-

Kinande	*(D.42)*	-is-	-ir-
Kinyarwanda	*(D.61)*	-ish-	-ir- iz-
Swahili	*(G.42)*	-sh-,	-z,-ish- -i-
Swazi	*(S.43)*	-is-	-el-

Adapted from Good, (2002).

As it may, ĖLOT gives a different explanation in pertinent to applicative and causative semantics. The physical representations/realizations of morphs may be the same but the semantics differ. Thus, X may play the role of both applicative and causative and the vice versa. From this phenomenon (Cf, Strauss & Corbin, 2008) incomplete knowledge from literatures becomes the base of the problem. Thus, this peculiarity provides opposite claim and general understanding as how other Bantu linguists argue in favor. This motives and desires for the current investigation for making such peculiarity which is not understood be understood. As Booth's opinion presents – research problem is motivated not by palpable unhappiness but incomplete knowledge or flawed understanding, thus we can solve it not by changing the world but by understanding it (Booth, 2003).

Materials and Methods
The researcher used two instruments of data collection namely: unstructured interview and documentary review. Two native speakers of the language aged 50-60 were prepared and interviewed on the topic under discussion. The researcher prepared 50 Swahili Verbal derivation lists from LOT project and informants were asked to translate them in Ėchizinza, further more were asked to construct sentences using the derived Ėchizinza verb extensions. Also, documentary review was one among the method of data collection, since Ėchizinza is less documented, only one document –*echitabu cha kubanza* – 'Old testament'was reviewed tosee some of the derived verbs and their senses and the data obtained were analyzed using content analysis.

Findings
This section presents findings depending on the specific objectives of
the study. The paper had two objectives namely: finding out the CA
allomorphs in ĖLOT and describing the ordering of CA allomorphs in
ĖLOT.

Causative and Applicative Allomorphs
These are verbal suffixes which are attached to the verbal roots for
different semantics. As it has been shown elsewhere in this paper that
the method which were used to arrive at Ėchizinza causative-
applicative allomorphs along with other things was interview of which
the prepared verb lists were given to informants for translation. After
the task of translation, correspondence method was applied trough
morphological Leipzig Glossing Rule was used in arriving to answers
of causative and applicative morphs. For the matter of understanding
we take three data for demonstration on how the morphs were
identified:

Sample of Translation Tasks

Kiswahili	Derived	Ėchizinza	Derived
Cheka **'Laugh'**	chekesha 'cause to laugh'	Seka 'Laugh'	Sekesa 'Cause to laugh'
Piga **'Beat '**	pigia 'beat for/with'	Tera 'Beat'	Terera 'Beat for/with'
Fundisha **'Teach'**	'fundishia' 'teach for/with'	Egesa 'Teach'	Egesesa 'Teach for/with'

Source: Field study, (2020).

After providing such correspondences, the morphological passing was
applied for identifying the attached morphs from their root following

the *Leipzig Glossing Rule* (Christian, 1982) for enabling any one to follow and understand the language under discussion as follows:

> 3a) *Chek -a*   >   *Sek-a*
>   Laugh-FV   Laugh-FV
>   'Laugh'   'Laugh'.

> b) *Chek-ESH-a*   >   *Sek-ES-a*
>   Laugh-CAUS-FV   Laugh-CAUS-FV
>   'Cause to laugh'   'Cause to laugh'

> 4a) *Fundish -a*   >   *Egesa   -a*
>   Teach-FV   Teach -FV
>   'Teach'   'Teach'.

> b) *Fundish-I-a*   >   *Eges-ES-a*
>   Teach-APPL-FV   Teach-APPL-FV
>   'Teach for/with/at'   'Teach for/with/at'

> 5a) *Pig -a*   >   *Ter -a*
>   Beat-FV   Beat-FV
>   'Beat'   'Beat'.

> b) *Pig-I-a*   >   *Ter-ER-a*
>   Beat-APPL-FV   Beat-APPL-FV
>   'Beat for/with'   Beat for/with'.

It is from this kind of morphological passing, morphs were obtained being them, applicative and causative as in applicative *-I-* in Kiswahili corresponds with applicative *-ER/-ES-* in Ėchizinza and the causative *-ISH-* in Kiswahili with the causative *-ES-* in Ėchizinza. These are few examples representing how morphs were obtained. Therefore, according to our findings the tabled below show causative and applicative morphs found in Ėchizinza language of Tanzania. These morphs were arrived from the interview method in whichSwahili verbs were designed and the respondents were asked to translate into their language.

Causative–Applicative Allomorphs

Pure: *CAUS(active)*		*Pure:* *APPL(active)*			*Either:* *CAUS(active)/APPL(active)*
│ *-ch-* │ *-y-* │		│ *-il-* │ *-el-* │ *-ir-* │ *-er-* │			*-z-* │ *-iz-* │ *-iz-* │ *-ez-* │ *-is-* │ *-es-* │

Source: Field study, (2020).

The table above shows applicative-causative allomorphs in ĖLOT. The data shows that Ėchizinza has purely two causative morphs: *-ch-* and *-y-* as well as two applicative morphs: *-il-* and *-ir-*, the other causative morphs work also like applicative morphs and the vice versa as it is identified above. The peculiarity we observe is that causatives are applicatives and the vice versa.

Causative Allomorphs
These are allomorphs which show cause or make to do something either directly or indirectly. They are very productive and present in all Bantu languages, often with formal variants (Cocch, 2008). Consider the following data in 6 below:

6. a) *Sek-a*   >*sek-es-a*
       Laugh-FV   Laugh-FV
       'Laugh'   'Cause to laugh'.

   b) *Mel-a*   >*me-z-a*
       -FV   Sprout-CAUS-FV
       'Sprout'   'Cause to sprout'

   c) *Mil-a*   >*Mi-z-a*
       Swallow-FV   Swallow-CAUS-FV
       'Swallow'   'Cause to swallow'.

   d) *Ibh-a*   >*Ibh-is-a*
       Steal-FV   Steal-CAUS-FV
       'Steal'   'Make to steal'.

e) *Tambuk-a*   >*Tambu-**ch**-a*
     Jump-FV   Jump-CAUS-FV
     'Jump'   'Cause to jump'.

f) *Subh-a*   >*Subh-**y**-a*
     Turn-FV   Turn-CAUS-FV
     'Turn back'   'Make to turn back'.

As data in (6) above shows bolded are causative allomorphs of which when attached to the verbal root, they cause or make to do something. These morphs are also valency increasing, they add one or two participants in their predicate structure.

Applicative Allomorphs
These are allomorphs whose extensions shows that the action is applied on behalf, toward, or with regard to some object (Lothi, 2002). Like causative allomorphs, applicative allomorphs are suffixes which have various roles in the verb for example they show something being done on behalf, for, at a certain period of time, using something (instrument) etc (see in Cocch, 2008). These allomorphs also increase the number of augments in the predicate structure (Good, 2002; Hayman, 2002). Consider the following data in 7 below:

7.a) *sig-a*   >*Sig-**is**-a*
     Paint-FV   Paint-APPL- FV
     'paint'   'Paint with'.

b) *sig-a*   >*Sig-**il**-a*
     Paint-FV   Paint-APPL-FV
     'Paint'   'Paint for' 'paint with'.

c) *Ter-a*   >*Ter-**er**-a*
     Beat-FV   Beat-APPL-FV
     'Beat'   'Beat for/with'.

d) Kweges-a   *>*   *Kweges-ez-a*
     Teach-FV   Teach-APPL-FV
     'Teach'   'Teach at/with'.

   e)Tem-a   *>Tem-es-a*
     Cut-FV   Cut-APPL-FV
     'Cut'   'Cut with'

In (7) bolded are applicative suffixes when attached to the verbal root, act on behalf, by using something (instrument) or showing time/place to do something. They add augments to the predicate structure, thus are called valency increasing augments.

The Ordering of CA Allomorphs
CA allomorphs' ordering is the simultaneous appearance of causative and applicative morphs in a verbal root. This is the coexistence of two morphs in a single verb. The interactions of CA morphs which were observed are explained following the framework and scope of Mirror Principle hence forth (MP). The Mirror Principle as it is written by (Baker, 1975) states that, morphological derivations must directly reflect syntactic derivations and the vice versa" (p.375). This means that, when causative/applicative element is attached to the verb root, its semantics symbiotically shows whose action is done upon as in addition of either object or other kind of argument.

Moreover, CA ordering is captured in the scope of Pan Bantu default templatic principle namely; (CAUS) active (APPL) active (REC) iprocal and (PASS) ive hence forth CARP (Hyman, 2002; McPherson and Paster, 2009 & Rice, 2009). Hyman argues that the different realizations of language-specific suffix ordering systems is as a result of different Bantu languages using different strategies to resolve the tension between adhering to the templatic order or the compositionality order. Therefore, the CA allomorphs identified earlier, only *–is–* and *–iz–* pair of morphs have shown active ordering followed by *–ch–* and *–iz–*. The rest of CA allomorphs ordering were rejected by the native

speakers following the fact that do not exist in their daily conversation structures. The data in 8-9 illustrates CA combinatory phenomenon:

8. a) *Hag-a*
       Satisfy-FV
       'Satisfy'.

    b) *Hag-is-a*
        Satisfy-CAUS-FV
        'Make to satisfy'.

    c) *Hag-is-iz -a*
        Satisfy-CAUS-APPL-FV
        'Make to satisfy for/with'.

9. a) *Gw-a*
       Fall-FV
       'Fall'.

    b) *Gw-is -a*
       Fall-CAUS-FV
       'Cause to fall'.

    c) *Gw-is -iz -a*
       Fall-CAUS-APPL-FV
       'Cause to fall with/by'.

The data in (8-9) shows that ĖLOT has a productive ordering of CA morphs. The orders of the CA co-occur in succession. Thus, causative morph is ordered first before applicative morph and not the vice versa. Moreover, the ordering of two morphs is semantically transparent in the sense that each morph reflects its own semantics. The causative reflects the causee and the applicative reflects the applier. The sentence in 13 illustrates in relevant to both morphological sub categorization frame and syntactic manifestation which is the hoc of Mirror Principle.

10. *a) Lwechola-ya – lim-a*
　　 Lwechola-SP-cultivate-FV
　　 'Lwechola has cultivated'.

　 b) Lwechola-ya-lim-is -a O-mwana
　　 Lwechola-SP-cultivate-CAUS-APPL -OM -child
　　 'Lwechola has made the child to cultivate for'.

　 c) Lwechola-ya-m-lim-is-iz-a O mwana e-gembe
　　 Lwechola-SP-OM-cultivate-FV-CAUS-SP-APPL-OM-child -hoe
　　 'Lwechola has made the child to cultivate (by using a harmer)'

The data in 10a) has the unfixed verb *Lima* 'cultivate', thus we have *Lwechola* which is semantically the agent of the action cultivating. In 13b), the morph –s– has been attached to the verb *Lima* which becomes *Limisa* 'cause to cultivate'. The structure shows that the affixation of the causative morph has created the new object *Omwana* and whose action is caused by the agent –causee of the cultivating action. The data in 10c) shows the ordering of two morphs–causative and applicative in succession, that is to say the derived verb *Limisa* 'cause to cultivate' in 10b) becomes *Limisiza* 'cause to cultivate with' in 10c). It must be noted that, since causative and applicative are valence increasing arguments, the addition of applicative has created another case (objective case) *egembe* which means a 'hoe' which is the instrument used for cultivation.

Therefore, this is consonant to Mirror Principle which implies that, syntactically, causativization must apply before applicativization. Therefore, the morphological effects of this are that causative morphs are attached first and is close to the verb root than the applicative morph. Thus, the syntactic derivation is isomorphic with the morphological derivation; hence this follows the Mirror Principle (See, more in Katamba, 1993 & Baker, 1988). ĖLOT, also adheres to C(ausative)-A(pplicative)-R(eciprocal)-P(assive) hence forth (CARP) a Pan-Bantu default template (Hyman, 2002: 6) which indicates that CA is ordered in succession and not the vice versa.

Discussion

The form and meaning in pertinent to applicative and causative allomorphs in ĖLOT matters to be analyzed in detail. This is because the same physical realization of a morph plays different roles. Such semantic concept can be treated in a different way technically from the framework of Cognitive Grammar (Taylor, 2002, Rosch, 1978) of which the element may have both core and peripheral sense –but the phenomena in the language under discussion is that the same morph is bi-semantics –in other words, the same morph in ĖLOT can either be applicative or causative. Therefore, *-is-* morph may play applicative or causative role as it is shown in 11-12 data below:

> 11. a) *Juma ya somb -a   a -menzi*
>   Juma   -SP -carry -FV -SP-water
>   'Juma has carried   some water'.
>
> b) *Juma ya somb -**es** -a e kikombe a -menzi*
> Juma -SP -carry -APPL -FV   -SP -cup -SP-water
> 'Juma has carried some water by using a cup'.
>
> 12. a) *Neema ya tem -a   O -muti*
>   Neema -SP   cut -FV-SP -tree
>   'Neema has cut a tree'.
>
> b) *Neema ya tem -**es** –a O mwana O -muti*
> Neema -SP   cut -CAUS-FV-SP -child -SP -tree
> 'Neema has made a child to cut a tree by using a knife'.

In (11-12), it is observed that the same bolded morph –*es*– has two implications, the first is causative morph as in 11b) and the second is applicative morph as in 11 b). The data in 11-12 shows that: a) represents one augment while b) shows two augment as the result of either causative or applicative morph attachment to the verbal root. The same phenomenon can be observed in –*ez*–morph of which has

portmanteau role of being either causative or applicative as it is shown in 13-14 below:

> 13. a) *John ya kweges-a   O -mwana*
>   1John -SP -teach -FV-OM child
>   'John has taught a child'.

> b) *John ya kweges-ez-a   O -mwana   e Kalamu*
>   John -SP -teach -APPL-FV -OM -child -SP -pen
>   'John has taught a child by using a pen'.

> 14. a) *Mwajuma ya gend-a kwemelel -a   ha -Shule*
>   Mwajuma -SP -go -FV-stand up-FV -P -School
>   'Mwahuma has gone to school to stand up'.

> b) *Mwajuma ya gend-a kwemele-ez-a O Mwanafunzi ha -Shule*
>   Mwajuma -SP -go -FV -stand up-CAUS-FV -SP -P -School
>   'Mwahuma has gone to School to make a Student stand up'.

The data in 13-14 shows that, the same morph –*ez*– has been used for two roles e.g as instrumental applicative in 13 b) and as causative in 14b). This is a peculiar behavior which has not been evidenced in other Bantu languages according to the best of my knowledge. These data mismatch with the previous explanations of applicative/causative morphs in Bantu languages. The work of (Good, 2002) in his paper titled 'Reconstructing Morpheme Order in Bantu: The Case of Causativization and Applicativization' shows that, each morph has a single semantics. This shows that, what is happening in the language under discussion is likely newly and that such manifestation is cognitive manifested in the sense that the speaker has the choice of senses being it either cause to do or doing for/with as it is shown in 15data:

$$15. -ez^2-$$

This can be treated as how mathematicians calculate the area of the circle ($A = \pi r^2$) in the sense that A represents the verbal root (for the current paper) and the (πr^2) radius squared represent ironically two

functions of the morph being it either CAUS (active) or APPL (active) senses. It is from this base, logical semantics can assign both plus (+) and minus (-) in the same morph as in 16 below:

$$\left\{ \begin{array}{l} \textit{16. } -ez- = \end{array} \right\} \begin{array}{l} + \text{CUS (active)} \\ +\text{APPL (active)} \end{array}$$

This implies the alternative ways of describing the explanations given in twelve (16) data above, in the sense that the same morph is semantically bi-morphemic in pertinent to causativization or applicativization sub categorization frame. The latter implies that the different physical representation or manifestation or represents different grammatical/derivational entities in which the normal derivations as it is found in other Bantu languages like Kiswahili in –*sh*– causative and –*i*– applicative morph or English –*ed*– past tense and –*en*– for present tense/perfective aspect. These morphological sub categorization frames in question have only one semantic/grammatical scope each in linguistics inquiry.

Moreover, the CA point of ordering being shown above, the CA allomorphs shows that other causative allomorphs (cf -ch-, -y-) do not co-occur together with other applicative allomorphs (cf -is-, -ez-,-iz- -il-,-el) above other than –es-, -is- and -ez-, iz- which are ordered together.   In this allomorphic ordering, it is observed that the allomorphs of the same sense and physical realization are not ordered together. This is different from other Bantu languages including Chichewa in which causative of the same physical form is ordered twice as it is shown in 17 below:

17   *Asilikali   a -na -vin -its -its -a   atsikana kwa akaidi*
      Soldiers   -SP -TNS -dance -CAUS -CAUS girls to prisoners
      'The soldiers made the prisoners make the girls dance'
      (Baker, 1988: 370).

In (17) we observe that Chichewa language has multiple causative ordering of the same sense and shape which provide canonical structure

to Chichewa speakers. Baker argues that double/multiple causative is somewhat hard to process and understand, but with some thought is judged to be grammatical. On the matter of grammatical/derivation changing function being triggered by the same morph there is no rule that creates such environment, rather than intuitive and situational knowledge triggered by the speakers and hearers in their speech community. However, morphs of the same physical realizations with different senses attract us to think a theoretical approach to handle such peculiarity perpetuated in this paper; this is nothing but Portmanteau approach. Thus, the concept of Portmanteau morph's semantics (Katamba, 1993) is not new in linguistics literatures. The term implies that a single morph may exhibit multiple grammatical perspectives.

 Therefore, I suggest portmanteau elegancy in the style of cognitive grammar (Langacker, 1982; 1987 & Rosch, 1978) as a tool of analysis in accounting applicative-causative allomorph's interpretation in ĖLOT data found in this article. Portmanteau elegancy is the approach which has been suggested in this paper to explaining Ėchizinza CA allomorphs. The choice of the approach is due to peculiarity of the language under the discussion. Thus, the same or different morph represents different semantic scope. Therefore, we saw it is very important to re-think a new elegancy which could handle new data like this. The portmanteauelegancy would be built upon two principles which are portmanteautic principle and portmanteautiless principle. The former implies that the same physical representation or manifestation represents different semantic derivational entities as it is in English portmanteau morph –s– whose function is multiple as in tense/aspects, plural formation and possessions. Such treatment is semantically housed in –ez– in pertinent to Ėchizinza causative and applicative morphs, the latter is the vice versa of the former.

Conclusion and Recommendations
The causative and applicative allomorphs' semantic scope shows that the form—meaning is empirical in any study of linguistics morphology. The articulated approaches i.e. MP, CARP reflect both syntax and morphology of ĖLOT, explaining the functions of the two sub

categorization frames, of which no any Bantu language has been exhibiting such typological phenomenon. Therefore, it is Portmanteau Elegancy (PE) that should shed light in explaining multiply semantics of causative-applicative allomorphs representation in Ėchizinza Language of Tanzania. Since the CA inĖLOT has shown peculiarities semantically, this attracts to investigate other forms of allomorphs in this language as in: passive, ant passives reciprocal or association, stative or static, simultaneous, repetitive and reversive to see if such peculiarities exist or other peculiarities apart from semantic insinuations.

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Robert, J. Thornton, (1980). *Space, Time and Culture Among Iraqw of Tanzania*. **London,UK: Academic Press. Pp. v–275, Paperback, Price £ 98.58, ISBN 0126905800**

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Robert, J. Thornton is associate professor, department of Anthropology at Witwatersrand University in South Africa. He holds a BA Degree from Stanford University, California – USA with Distinction. He has a MA and a PhD from the University of Chicago, Illinois, USA (1972 – 1978) with the PhD Thesis title: "The Iraqw of Northern Tanzania: The Spatial order of Culture and Society" which was revised into a book. This is a classic book on Social Anthropology published in 1980 and first reviewed by Professor Ivan Karp, Department of Anthropology – Indiana University in December 1982. The Book review was published in the *African Studies Review* 24: 4 (1982) pp. 223–224. Two main reasons compelled me to review this classic book. Foremost, to inform the academic community on the misconceived facts made on important issues about Space, Time and Culture of the Iraqw people. Secondly, to correct the misconceptions so that the facts that were misled for many years can be known by the academic community.

The main thesis of this book is the *"Space and Time are Cultural Constructs; that the Specific Realization in Concepts and Action is Historically and Culturally Conditioned and Contextually Relative."* The book is divided into ten chapters. Chapter one discusses the problem of space, chapter two the cultural organization of domestic and political space, chapter three the territory as image, and chapter four deals with the Masay ritual. The definition and evaluation of groups is discussed in chapter five.

Chapter six and seven discuss social order and social organization, and talk about the past respectively. History and territorial expansion are found in chapter eight and nine followed by a conclusion in chapter ten. The author uses narration and figurative language in discussing issues

and concepts while choosing the ''Iraqwar Daaw" as his study area. The author discusses the concept of "*do*" in Iraqw society which has two connotations. The first one is a physical object which is a house, and the second meaning being people (p. 33). He also discusses the issue of *marriage*, that "if marriage breaks up, if the couples no longer co – habitat, it is a woman who remains with the house and the male seeks lodging elsewhere (p. 33).

Another issue discussed by the author is the *"Masay ritual"* which is the central observance of the Iraqw people. The author affirms that through "*Masay ritual*""order is created and maintained (p. 86)". This ritual is both religious and political instrument used by Iraqw people. It is religious in the sense that it is "associated with sacrifice, dedications and other aspects of performance. As a political instrument, it is used "to gain control over land and legitimate their claim to it ([p. 86).

According to Iraqw culture, Masay ritual is conducted by the elders and Kahamuse once in a year. In administrating it, the Iraqw people use sacrificial animal which is identified in a prophetic dream by an elder in a given area. Normally, they use a he – goat. In case an animal is not available, they can use wild cucumber. The Iraqw people believe Masay ritual has multiple functions. It is used as a medicine to improve: fertility, germination of seeds, predation of birds, and rain itself. Land is said to be the main resource of the inhabitants and that is why it is purified. Moreover, in Iraqw society, Masay ritual is also political in nature. The two are inseparable – ritual is politics and politics are ritual.

As a procedure, Masay ritual is done to purify both land boundaries (aya) and centre of the land where people live. Normally, the ritual takes three days: day one is on purification of land boundaries, day two is for purification on the centre of the land where people reside. The culmination of Masay ritual is by holding public meeting. It is important to note that, during the ritual period, no one was allowed to cross the border, either to enter or to leave. Thus, on the public meeting, there is a Slufay (a kind of litany), whereby one elder presents

scenario which faces their land to the public which in turn confirm. Hence, he will start singing a litany by appealing to the Almighty God (Loar) asking for protection, blessings, prosperity, health and well – being (both human and animal), strength, wisdom, and fertility. Moreover, the elder will also curses: enemies surrounding their boundaries. These are wizards, witches and all other people with intentions to harm their land.

The purposes for Masay ritual differ from day to day. Ritual observance for the first day is earmarked for protection from all evils both natural and supernatural and called "Paâsamo". The second day ritual is aimed to drive away evils related to earth dwelling "netlangw" – evil spirit, out of land and called Xumper Awakur, which means whitening of pestilence (pg. 94).

The author describes the division of males and females in Iraqw society. Males are divided into three groups: the youngest boys (*Daqay*), the "*Masomba*" – youth, the elders (*Barise*), while, the women are categorized into four groups: "uncircumcised girls, circumcised girls (*dasi*), initiated girls (*dena*) and married women (*tlaway*)." [p. 116]. The author raises the question of *what makes a person to become an Iraqw.* He states that the membership is not by birth or even language, rather by "behaving like one and living within the bounds of the lands inhabited by other Iraqw" (p. 118).

The author also discusses *the origin of Iraqw people.* He argues that the Iraqw people originated from Ma'angwatay to Irqwar Daaw and "the ethnic label Ma'ngati and the early homeland of the culture there is no clear idea of chronology, but there is a sequence (p. 172). He notes that "although the language is able to discuss the sequence of events, its resources for talking about time in abstracts are somewhat limited, There are no words in Iraqw in which the English word *time* in its abstract sense can be adequately translated" (p. 176).

The author tried his best to understand the culture of the Iraqw of Northern Tanzania. However, these are some of the weaknesses of his

book. Firstly, the author failed to prove his claim on history of the Iraqw. He asserts that there is *much evidence* that "the Ethnic label Ma'ngati and the early homeland of the Iraqw known as Ma'angwatay are possibly related" (p.196). The author used the writings of (Jackson, 1942), which were published in the issue *of Tanganyika Notes and Records* as an evidence. Jackson states that (The Tatoga), call themselves Baragaig, but are more familiarly known as Ma'ngati". He elaborated that, ''this, I am told, is a word derived from the Masai word Mangat meaning enemy...' (p. 197). This assertion, to my view, is not a valid evidence as it is based on mere hearsays.

Another evidence was from Oscar Boumann's map who says, ''This area is labeled Ma'ngati on Oscar Boumann's map of 1894" (p.197); and on later German and British maps, this same area is called Ma'ngati Plain or Barbaig steppe" as cited in Jaegen (1911: 197). Calling these three unrelated information *much evidence is most likely an*exaggeration of facts. The author also failed to disclose where Ma'angwatay is located geographically and still remains a myth.

Secondly, the author undermines the language, which is confirmed by his statement that "... its resources for talking about time in abstract are somewhat limited (p.176)". The opposite is the fact that the author has a limited knowledge of Iraqw language which is noted when discussing issues. For instance issues on women categorization, the author says "uncircumcised girls, circumcised girls are called " *dasi*" (p. 116), which is obviously not true because they are called "*dasu*". The author adds that "initiated girls are called "*dena*" (p. 116), which again is not true because initiated girls are called "*dageno*". The failure to understand simple Iraqw terms and concepts is evidence that the author did not master the language and thus was not at least in a position to judge the limitations of the language. Likewise, the author states that, there are no words in English in which the Iraqw word *time* in its abstract sense can adequately be translated. I will use seven times in abstract as examples: *Tsindi, Yarafi, Loto, Axwesso, Qatemo, Darikita, Xaxayor Maytsu*. These examples are evidence that Iraqw language is

rich and capable to explain many concepts including time in abstract sense.

Thirdly, the author misconceived many important Iraqw cultural issues. Two examples will suffice to illustrate this challenge. The author writes: "in case marriage breaks, it is a woman who remains with the house and the man seeks lodging elsewhere (p.33)". This is not the case for the Iraqw people. The fact is that, when marriage breaks, it is women who leaves the house and may go back to her parents or get married to another man; and the man remains in the house. The second example is when the author says that what makes a person to become an Iraqw is not birth or even language; rather, it is "behaving like one and living within the bounds of the lands inhabited by other Iraqw [p.118]". The fact is that, one of the important conditions for one to be an Iraqw is through interaction with them and thoroughly understands their culture. That implies, to be married by an Iraqw or to marry an Iraqw girl. In short of these conditions, one can live among the Iraqw people for as many years as possible and will be treated as an outsider famously called (Homo). That important aspect was also overlooked by the author in his book.

Fourth, the author makes several mistakes in expressing the Iraqw phrases and words which mislead the readers in grasping the intended meanings of the concepts. Below are few examples. The author wrote: "Iraqw say they make or create their land" [pg. 16], "*aten ayaren aga tlehh*". The correct Iraqw phrase is "*aten ayaren uga tlehhan*". On Text 9: Slufay, line 8, it reads "*heda duwanqwdamo*" (p. 81)", it should read "*heda duwanqedamo*" (that means, that is a Masai Warrior). Likewise, line 13 reads "*ngu bara namu wa sles*" [p.81], the correct phrase is "*ng'u bara nanu wa sles*"; and in line 21, there is phrase that reads "*ar kuma lele*" (p. 81), again, the correct word is "*ar kumar lele*" (Meaning thousand of thousand – Million). The word *Ma'ngati* should read *Mang'ati* and *Ma'angwatay* should be spelt *Maângwatay*.

Fifth, the author explains the function of Tlahay (clan), that it did not played a role for resources or labour mobilization of any kind. In fact,

Tlahay (clan) has both social and economic functions. For example, social functions of Tlahay (clan) include: conflict resolution and mediation among clan members, and protection of members of the plan. There are circumstances when one big clan may attack another clan and confiscate assets such as land and cattle. In such situation, it is a duty of a clan to protect itself from invasion and attacks. On economic part, the author did not mention that clan team up when they want to accomplish important task such as land cultivation or erecting a house during emergencies.

Sixth, the author discusses the legitimacy of authority of elders. He said that, it is not based on their age, but from control of Masay ritual and from community platform were political issues are raised and decided. That is partly correct. Nevertheless, legitimacy of authority of elders in Iraqw society is based on possession of assets such as land and cattle. The children have to be obedient to the parents especially their fathers because they are final decision makers on inheritance of their children.

As a concluding remark, if what I have said above are shortcomings of the book, then, the strength of this book far much outweighs the weaknesses. The author discusses important issues on: space, time and culture of Iraqw People in a convincing way. His etic approach and treatment of the above Iraqw cultural elements makes the book useful to both scholars and students as a starting point for further research.

I therefore recommend this book as a reference book in University Libraries. It will benefit wide range of scholars such as: students of anthropology and sociology, volunteers and missionaries who aspire and plan to work with the Iraqw people of Northern Tanzania. Nevertheless, it is important that the author revises the book in order to correct the unsubstantiated claims, language limitations about the Iraqw people, and the misconception and mistakes documented so that academicians can have a correct understanding of the facts regarding the concepts of space, time and the culture of the Iraqw people of Northern Tanzania.

Stakeholders' Views of Vocational Education and Training in Promoting Diverse Job Skills to Secondary School Graduates in Tanzania: A Case of Dodoma Municipality

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Abstract

The purpose of this study was to investigate stakeholders' views of Vocational Education and Training (VET) in promoting diverse job skills to secondary school graduates in Tanzania. Specifically, the study examined stakeholders' understanding and their opinions of introducing VET in schools. Simple random sampling, convenience and purposive sampling procedures were used to select the respondents for this study. The sample comprised a total of 72 respondents of whom, 40 were form four students, 14 parents and 18 secondary school teachers. To obtain data for this study, qualitative approach using case-study research design was employed whereas three methods were used to collect data namely interview, focus group discussion and documentary review. The results revealed that majority of teachers and students had common understanding of VET and subjects involved. Parents were only able to mention subjects related to VET. The study recommends that stakeholders should collaborate with other actors to harmonize their understanding of VET and its related concepts for positive implementation outcomes.

Key Words: Stakeholders, Vocational Education and Training**.**

Introduction

Vocational education and training (VET) has a vital role to play in both technological advancement and human resource development of any country as it creates skilled manpower, enhances industrial productivity and improves the quality of peoples' life (Seyi, 2014 & Goel, 2013). In light of that role scholars and researchers around the world have

developed the interest to investigate stakeholders' views of VET in promoting diverse job skills to secondary school graduates in Tanzania.

The Concept of Vocational Education and Training

The concept of VET posses a number of difficulties as it has various terms associated to it (Goel, 2013). The concept has been changed in scope, curriculum and structure since its inception Seyi (2014); Mukhtar & Ahmad (2015). For example, as a component of the overall educational system, Wollschlager and Guggenheim (2004) points out that, in most cases; VET has been associated with the works been done by guilds and artisans in early 12th century in Europe. These guilds, artisans, and crafts people formed as an association in which they worked under their own bylaws and rules that defined how things were to be made and the requirements for memberships (Wollschlager & Guggenheim, 2004). However, in 18th century the guilds system in Europe lost much its importance as liberal economy encouraged the free play of trades (Wollschlager & Guggenheim, 2004).

Scholars around the world have associated VET with various terms such as Vocational Education (VE), Vocational Training and Education (VTE), Workforce Education (WE), Technical Education (TE), Workplace Education (WE), Technical-Vocational Education (TVE), Career and Technical Education (CTE), Professional and Vocational Education (PVE), Apprenticeship Training (AT) and Occupational Education (OE) (Gough, 2010). Magaji (2015) for example, defines VET as an education training which comprehends knowledge, skills, competences, structural activities, abilities, capabilities and all other structural experiences acquired through formal, on-the-job of off-the job which is capable of enhancing recipients opportunity for securing jobs in various sector of economy or even enabling the person to be self-dependent by being a job creator. In the same vein, European Commission (2014) defines VET as a learning path ways which aim to equip people with knowledge knowhow, skills and/or competences required in particular occupations or more broadly in the labour market for jobs of today and tomorrow.

Kahinde and Adewinyi (2015) point out that VET is being used as a twin term geared towards occupations requiring manipulative and technical skills applications. However, Goel (2013) asserts that, those terms are sometimes synonymously used, although, they lack of clear-cut differences between them that do not make matters any easier which eventually, affects its productive implementations in schools (Sagli, 2017). Besides, European Commission (2014) informs that, VET has path ways that can be formal, non-formal or informal and can take place in education and training institutions, at work place, within informal and traditional apprenticeships and in everyday life depending on the objective and modes of delivery. With regard to these misconceptions of the term VET among stakeholders Bregman and Stallmeister (2005) point out that even the curriculum which is being implemented to facilitate VET promotes rote learning and provide few opportunities for transferring and internalizing knowledge. As well, stakeholders afraid in investing in VET as a result of higher returns and the failure of graduates to compete in the labour of market (Maclean & Pavlova, 2013 & World Bank, 1995). Therefore, this study aimed at investigating stakeholders' views of VET in promoting diverse job skills to secondary school graduates in Tanzania context so as to add knowledge in the existing literature.

Research Questions
This study employed two research questions as follows:
  i.   What is stakeholders' understanding of VET?
  ii.   What opinions do stakeholders have for introducing VET in Tanzania schools?

Literature Review
Studies around the world show that VET through formal, non-formal or informal training practically equip students with diverse job skills or competences and knowledge required in the world of work. However, some studies are supporting and not supporting the provision of VET in formal secondary school with different reasons. In supporting the introduction of VET in secondary school, Tsang (2001) conducted a study of 267 respondents in China whereby 114 were from technical

vocational secondary schools and 153 from non technical vocational secondary schools. His study aimed to find out the views of VET. The study revealed that, both the graduates of technical vocational secondary schools and those of non technical vocational schools responded positively and expressed support to the idea that technical and vocational education was necessary to help develop and provide employable skills for students.

Alongside, Joong, Xiong, Li, and Pan (2006) surveyed voices of students, parents, and teachers in China's Secondary Education Reform. They found that, of the 834 parents, contacted, 49.2% were satisfied with the vocationalised curriculum because it had more practical and relevant courses. 77% were not satisfied, and 43% had no opinion. The majority of teachers 66% claimed that, the curriculum was good; while 3.5% pointed out that it was weak. Over 83% of the students, including the girls claimed that their families would want them to go to university if they had the ability, 23% suggested that examinations should be abandoned, 14% suggested modifications, and 18% said examinations should be kept. In Nigeria, Okocha (2009) analyzed parents' attitude towards vocational education using a questionnaire to a sample of 200 respondents. It was revealed that 79% of parents felt that vocational and technical education programmes were appropriate and relevant for the country's economic productivity and technological progress. It was moreover found that 69% of the parents felt that vocational education best suited the low socio-economic status group in the society.

Nevertheless, 89.5% of the parents indicated that the subject provided skills for employment. Notably introduction of VET is possible with the accessibility of teaching and learning resources, support from partners and other required materials. To reach this end, stakeholders have a stake in providing their views for quality and productive VET. In light of not supporting the introduction of VET, Ziderman (1997) sought to find out teachers' views on vocational and technical studies offered in four secondary schools in Asian countries. The study noted that, most of the teachers were dissatisfied with the quality of students

opting for them. It was found that vocational and technical subjects had more or less become a "soft option since it provided pre-employment skills that were not sufficient for the need of labour of market (Ziderman, 1997). In Kenya, Wagah, Agak, and Indoshi (2009) did a study in secondary schools found in Nyanza Province of Kenya on attitudes of teachers and students towards art and design curriculum and its implication for vocational education.

The study sample comprised 131 students taking art and design, 113 students who had dropped art and design and 15 teachers of art and design. The findings indicated that those students who had dropped art and design curriculum and teachers of art and design curriculum had a negative attitude regarding the VET subjects since the subject was expensive to implement, the time allocated for the subject was short to handle the practical, content and evaluation procedures (Indoshi, Wagah & Agak, 2010). Mwiria (2002) revealed that parents, students and teachers were all discouraged with the higher costs of teaching the vocational courses. Hence, the teaching and learning of industrial and other vocational courses were left to parents and church schools as they tended to have better facilities to run the courses.

Okoye and Arimonu (2016) investigated issues, challenges and a way forward for VET in Nigeria. The study found that, VET was viewed as the engine for economic growth nevertheless, it was neglected and discriminated with lawmakers, secondary school leavers and parents in a sense that it has lobbing and wooing practices (Okoye & Arimonu, 2016 & Nworhu-Elechi, 2013). This means that stakeholders dissatification of VET was attributed with the skills being provided to students, the higher costs of teaching vocational courses and discrimination of VET graduates in the world of work. It should be noted that with high expenses and other challenges VET may incur yet, pre-exposure of VET among students meaningful prepares students with their future job expectations.

On the other hand, in Australia, Walker, Alloway and Dalley-Trim (2008) did a study in three Australian states namely Queensland,

Western Australia and New South Wales about secondary school students' perceptions of, and factors influencing their decision-making in relation to VET in schools. Using interview and focus group discussion to 360 students, it was revealed that, many students, encompassing all geographical, gender and SES demographics, had limited understanding of the 'formalised' terminology of VET. The researchers further noted that, such misunderstanding could, in part, be accounted for by the undifferentiated language practices employed by staff in many of the school visited.

In Tanzania, Psacharopoulos and William (1985) compared students from vocationalized secondary education with students from academic education in Tanzania and Colombia in terms of the internal rate of return to investment. They found that there were lower returns for vocational than for academic education. They also found that the vocationalized courses did not better the position of students for obtaining employment. However they concluded that the Tanzanian diversified curriculum was slightly superior to the academic curriculum. Besides, Psacharopoulos (1988) asserted that the expense incurred by schools in Tanzania (which introduced practical subjects) was considerably more than that of the conventional academic schools. Graduates from vocationalized secondary schools did not find employment more quickly than graduates from conventional schools and did not demonstrate higher initial earnings than those from traditional academic schools. It was concluded that students from the lower social class were more attracted to the technical and agricultural courses than students from the high-income families.

Hojlund (2006) studied vocational skills formation in communities, using ethnographic approach in Morogoro Municipality, and noted that secondary school policy of 'secondary school per ward' constituted a challenge to link skills formation within the *Stadi za Kazi* studied in primary schoolsto profiles of lower secondary schooling. Mwasenga (2008) studied perception and social response towards vocational education and training authority (VETA) in Dar es Salaam region. It was revealed that economic, political and social factors were

instrumental for the transformation of the provision of vocational education in secondary schools to VETA. From these studies, one could note dilemmas in stakeholders understanding of VET and their views regarding the introduction of VET in secondary schools which require research attention. Unless these views are investigated, VET in addition to general education, will not providewide pathways of knowledge and skills to secondary school graduates necessary in this changing world economy. Therefore, this study aimed at investigating stakeholders' views of VET in promoting diverse job skills to secondary school graduates in Tanzania context.

Methodology
The study employed qualitative approach using case study design to guide the study. Seventy two respondents were selected to participate in this study of whom fourteen were parents, eighteen secondary school teachers and forty four secondary school students from Dodoma Municipality. Dodoma Municipality was chosen because of the wide rang of socio-economic and some of the schools involved in the study were vocationalised. Purposive sampling procedures were used to select schools to share their experiences because most of them implemented VET. Simple randomly sampling procedures were used to select teachers and students under the assistance of academic masters and convenience sampling procedures were used to select parents.

The study employed three data collection methods, namely interviews, focus group discussions [FGDs], and documentary review. Interviews were used with teachers to give them opportunity to share their knowledge about VET. FGDs were used with students and parents to give them chance to build up their knowledge from each other. Documents were used to find out the background information so as to complement the other sources of information. The selection of these multiple methods intended to ensure trustworthiness of the study. After data collection they were analysed by putting the themes into categories, interpret and subjecting them to content analysis. Respondents' voice were verbally quoted to avoid distorting the meaning.

Results: Stakeholders' Understanding of VET

The research question sought to examine the knowledge of secondary school teachers, students and parents of VET in Tanzania. It was anticipated that teachers, students and parents would have different knowledge of VET. Two methods were used to obtain information from them namely interviews to secondary school teachers and FGD to students and parents. Interviews administered to secondary school teachers revealed that they were generally familiar with the knowledge and skills that were being acquired through VET. Five teachers, for example, said the following:

> *To me VET is education whereby someone acquires skills as a result of self discovery or acquisitions through a learning situation that will make him or her undertake self innovation (School B). I think VET is a kind of education where by subjects are learnt practically, which has immediate results and an individual doing that activity can possibly produce goods of various kinds (School D). It means skills and competences of applying knowledge an individual acquires through learning that can sustain a person's self independence in solving practical problems* (School E).

> *Is an education that enables a person to shape personal professional development and take part in a society through constructing objects in a practical way (School A). You know, there is a big difference between extra curricular activities and VET. People do confuse these concepts. Majority of people, especially students, confuse extra curricular activities such as agriculture, sports and games and the like with VET but VET to me is more than practical work. It is a talent an individual has which enables him or her to innovate and construct an object with confidence, the way he or she likes. This talent may be developed or modified through teaching and learning activities alongside with tests and final examination*

> *evaluations. Hence, such a talent becomes part of his or her life or an occupation* (School C).

From the statements it became apparent that teachers had a relatively common understanding of the term VET though they seemed to differ on the word usage. This could, in part, be accounted for by the undifferentiated language practices employed by teachers in many of the schools visited. There were some teachers, however, who did not indicate their understanding of VET. Instead, they were only able to mention subjects that related to vocational education. When they were asked if they could mention such subjects that they equated with VET, each teacher mentioned two or more of the following subjects: Agricultural Science, Home Economics or Domestic Science, Masonry, Commerce and Book Keeping, Drawing and Painting, Carpentry, Driving, Welding and Electrical Installation.

The findings suggest that the majority of teachers had a general understanding of VET as they were able to mention skills, talents, practical work related subjects. Some of them, however, only said that they had heard the word and could relate it with subjects such as Domestic and Agricultural Science. Thus, it could be concluded that despite the teachers' differences in location of their schools (urban or rural) they all understood the meaning of VET.

On the other hand, FGD with students revealed that many of them were familiar with VET as they had been learning some additional subjects in their general education. Five students, for example, made the following observations regarding VET:

> *You know, VET is education whereby a talent of an individual is modified through practical learning that can lead to the invention of things or technologies that help the community to produce various goods for the benefits of the entire society (School B). VET is the same as technical education whereby knowledge and skills are learnt*

> *practically. Such knowledge and skills help a person to solve a certain problem in his life* (School C).

> *This is the type is of education that, shapes an art of an individual to produce different objects, which in turn help him in life (School E). To me VET is education whereby individuals develop their skills related to the profession they or occupation would take in the future* (School D). *Sometimes we confuse terms such as VET and technical education. To me these terms differ. For example, technical education is education that is related to mechanical issues or industries whereby people learn how to operate machines but VET is education that people go through to learn related issues of their jobs or careers* (School A).

The statements showed that the students from all locations involved in the study relatively understood the meaning of VET. This implied that differences in school location and the nature of the school, whether new or old, did not significantly influence the students' understanding of VET. The researcher further intended to find out parents' understanding of VET. Information was collected through FGDs conducted by groups from urban and rural settings, comprising eight and six parents respectively. In the latter case, two parents did not turn up for discussion for reasons which were not disclosed. In one group, one parent made the following observations:

> *I do not know very much but I think VET is a type of education that involves the provision of specific skills the same as skills which were provided in schools following certain biases. Nowadays we do not hear much about the subject biases* (Group A).

Two parents supported that observation. The rest were only able to mention subjects related to VET such as Agricultural Science,

Carpentry, Masonry and Domestic Science. This implied that they did not understand VET beyond relating it with vocational subjects.

Stakeholders' Views on the Introduction of VET
The study also, aimed at finding out stakeholders' views on introducing VET. The underlying assumption was that the stakeholders were having different opinions partly caused by different values they attached to the blue and white colour jobs. Interviews with secondary school teachers revealed that most secondary school teachers were of the view that VET was currently highly needed. All the teachers wondered why the government had abolished it in early 2000s.They argued that VET was equipping learners with vocational and technical skills and thereby developing their talents and preparing them well for the labour market. The current secondary school students were completing form four education with hardly any skills or competences for life application. They lacked ability to solve even the simplest socio-economic problems. Two teachers in school B and C argued respectively as follows during interviews:

> *VET would make students to have various skills including environmental conservation and ploughing skills obtained from agricultural sciences. In this way, we would see the green revolution unfolding in the country* (School B). *VET is good because students have different learning abilities. It is favourable because of their low achievement in the academic based learning. It equips them with some knowledge and skills rather than ending up failing their final examinations* (School C).

The secondary school teachers' responses imply that VET was good as it allowed greater equality of opportunity for all school-going children in terms of cultural, social and political contribution.

In FGDs, students argued for the introduction of VET as they were dissatisfied with the on-going academic based-curriculum which did not meet their needs and interests. They further argued that the current

education system was more theoretical than practical, thus encouraging rote learning than understanding and internalization. As such, it did not prepare them to become discoverers, self reliant and doers. Only a few secondary school students were against the re-introduction of VET in secondary education. They were of the view that the current academic subjects were enough and teachers who would teach VET subjects were not available while teaching and learning facilities and resources were not available too. Thus, the introduction of VET in their schools would add less value because it would be conducted theoretically.

Parents were also asked to give their opinion on introduction of VET in secondary education. In each of the FGDs, more than half argued for the introduction of VET, pointing out that the current academic-based curriculum did not enable students to develop their talents and come out with any skills needed in the labour market. They wondered why VET had been withdrawn from the curriculum while it was so beneficial to students, parents and the country as a whole. The few parents who argued against the introduction of VET said that their sons and daughters would continue failing because teachers were not available; libraries and laboratories were not adequately equipped and some schools had no technical facilities that could be used for teaching and learning VET. Parents in one of the FGDs cautioned that, if VET was to be introduced and learnt effectively in schools, the schools should be established in a wider area favouring varieties of learning activities particularly related to Agricultural Science that requires having farms for practical learning. One parent clarified as follows:

> *Teaching and learning VET requires environmental favourability. Consideration needs to be taken regarding the place where schools should be built in the same way as the government considers areas to build prisons* (Group B).

The responses of these parents would be interpreted that they were in need of VET but their concern was the availability of instructors, teaching and learning resources. This imply that improving VET

requires the investment in infrastructures, equipments and better engagement of practioners which eventually, students acquire foundation skills necessary for employment opportunities.

Discussions

Firstly, the study revealed that majority of stakeholders varied in understanding of the term VET, they however, have a good idea of what it entails. Some were familiar with the knowledge and skills acquired through VET, while others associated VET with professional development, related subjects to VET, practical learning and talents.This finding concurs with those by Mortaki (2012) which revealed that VET in Greece was mostly associated with manual professional which seeks to supply the practical skills and the necessary craftsmanship to cope with the demand of specified professional. Alongside, few of stakeholders' were relatively unfamiliar with the term VET similarly with the findings discovered in Australia that 360 students had limited understanding of the 'formalised' terminology of VET which was accounted for by the undifferentiated language practices employed by staff in many of the school visited Walker et al (2008).

Secondly, stakeholders were of the opinion that VET was needed and should be introduced in secondary education in Tanzania. Majority of them agued for the introduction of VET since it equipped learners with necessary skills for the labour market. Few of them agued against the introduction of VET because of the limited resouces and technical facilities necessary for condusive implementation of VET in secondary schools. This findings concur with those discovered by Ministry for Education and Employment (2015); Joseph (2017) that VET is good for secondary school graduates since it has opened opportunities to direct of individuals towards labour market exigencies by shaping skills development in accordance to the needs of specific sectors. The findings also, are like those obtained by Nishimura and Orodho (1999) in Kenya which revealed that only forty-eight percent of the secondary school students thought VET subjects were necessary and important and suggested their introduction. This is because they thought that

VET provides skills necessary for competing in the world of work that eventually, benefits the society.

However, the findings agree and contradict with Sagli (2017) which found that VET was good, yet, it lacks authentic orientation as teachers have no sufficient competence teach VET subjects, VET does not always match with students' expectations, has contradictory goals and definitions. Alongside, these findings, contradict with those of Macha (2007), which showed that VET was not effective in equipping students with work-skills. They were also in disagreement with the findings by Psacharopoulos (1988) which revealed that graduates from vocationalized secondary schools did not find employment more quickly than graduates from conventional schools and did not demonstrate higher initial earnings than those from traditional academic schools. It should be noted that provision of education needs investment. Therefore, discouraging the introduction of VET in secondary schools with the idea of high costs, and other challenges in turn, creates graduates who are neither learners in higher learning institutions no workers in semi-skilled opportunities.

Conclusions and Recommendations

Literature reviewed and study findings indicate that although stakeholders' varied in understanding of VET, they nonetheless have good idea of what it entails. Stakeholders' view that VETsubjects are needed in secondary school curriculum since the current education system has failed to equip students with diverse job skills that could make them compete in the world of work. Therefore, The study recommends that stakeholders should collaborate with other actors to harmonize their understanding of VET and its related concepts for positive promotion of diverse job skills among students. Because of the fast dwindling opportunities for formal employment in the labour market, the government has to sensitize various education and development actors on facilitating the provision of VET in schools as many pupils do not have an opportunity to go for further education. The study recommends similar study be conducted in other areas of the country for comparative purposes.

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Sura ya Mwanamke Inavyoakisiwa katika Nyimbo za Kijamii Nchini Tanzania

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Ikisiri

Kwa kawaida, fasihi hutegemewa kusawiri hali halisi iliyopo katika jamii kwa kuzingatia muktadha wa jamii inayohusika. Kwa kawaida, fasihi hubadilika kutegemeana na wakati na hufungamana na mifumo mahsusi iliyopo katika jamii. Makala hii imechunguza namna mwanamke anavyojadiliwa katika shughuli mbalimbali za kijamii kupitia utanzu wa nyimbo za kijamii nchini Tanzania. Kipekee, inalenga kuchochea mwamko thabiti wa fikira za mwanamke ili kunyanyua nafasi, hadhi na thamani ya kiutu anayostahiki katika ngazi na asasi mbalimbali za kijamii. Data za msingi za makala hii zilikusanywa katika nyimbo za Magosi za jamii ya Wanyakyusa nchini Tanzania kwa mbinu za majadiliano na uchunguzi-shiriki. Mapitio ya nyaraka zilizotumika kushadadia na kujaziliza data za msingi zilipatikana kwa mbinu za usomaji wa nyaraka. Nadharia ya Ufeministi imetumika katika uchambuzi, uwasilishaji na mjadala wa data. Makala hii inahitimisha kuwa mwanamke hapaswi kutazamwa katika hali ya kupuuzwa na kukandamizwa badala ya kumtazama kama mhimili thabiti katika mifumo ya malezi, uzalishaji mali na uchumi katika ngazi zote za jamii na taifa.

Maneno Msingi: Sura ya Mwanamke, Nyimbo za Magosi na Jamii ya Wanyakyusa.

Utangulizi

Jamii ya Wanyakyusa kama ilivyo katika jamii nyingine hapa nchini inao utamaduni wake ambao umejikita katika fasihi simulizi, zikiwamo

nyimbo za ngoma tangu zama za maisha ya mwanadamu (Tew, 1950). Nyimbo za Magosi ni utanzu uliotamalaki katika jamii zote zinazoishi nchini Malawi na Tanzania katika ukanda wa ziwa Nyasa. Uimbaji wake hufungamana na matumizi ya ngoma yanayoambatana na uchezaji ambao huleta athari za haraka katika kuwasilisha ujumbe (Campbell, 1983). Kwa kawaida, nyimbo za Magosi huchezwa na vijana wanaokuwa katika vikundi vinavyokuwa na waimbaji kati ya 8 hadi 15. Uimbaji wa kawaida hufanyika muda wa jioni baada ya shughuli za uzalishaji mali na uchumi.

Nyimbo za Magosi zimejengwa katika uwanja mpana unaohakiki hali na harakati za maisha ya kila siku ya jamii ya Wanyakyusa. Kupitia utanzu huo, suala la maisha ya binadamu limejadiliwa kwa mitazamo na misukumo mbalimbali. Maisha ya binadamu yanatazamwa katika ngazi zote za maisha yake tangu uzazi, malezi, ndoa, uzee hadi kifo (Mwangosi, 2019). Kila ngazi katika maisha ya binadamu ina harakati zake. Hii ni kwa sababu kila jamii ina vikwazo vyake, miiko yake na masharti yake yanayomwongoza binadamu. Kimsingi, kanuni za jamii humfunga binadamu na kuingilia matakwa na shughuli zake za kujiendeleza kimaisha na kimtazamo. Katika harakati hizo binadamu wana matatizo yao, matakwa yao na maslahi yao.

Katika makala hii, utanzu huu umeonesha kuwa ukandamizwaji, kuonewa na kupuuzwa kwa mwanamke kumeambatana na mkabala wa mwanamke kutumiwa kama chombo duni cha uzalishaji mali na kuendeleza kizazi katika jamii ya mwanadamu. Hali hii inatokana na sababu za utamaduni wa kibepari unaogeuza kila kitu kuwa bidhaa ya kuuzwa sokoni (Siranchi, 1992). Utatuzi wa mgogoro huo una mikabala mingi kufuatana na mitazamo ya jamii. Suala la usawa na ukombozi wa mwanamke halina misingi imara ya kiuchumi na kisiasa; na uduni wake unajitokeza wazi wazi katika asasi mbalimbali za kijamii. Wanaume wanaendelea kuwasilisha nguvu za kiuchumi na kimadaraka katika asasi mbalimbali za kijamii na kitaifa (Khatibu, 2011). Huu ndio msingi wa makala hii iliyolenga kuchunguza sura ya mwanamke katika nyimbo za Magosi za Wanyakyusa nchini Tanzania.

Mbinu na Upeo wa Mada

Wapo wataalamu na wahakiki wengi walioshughulikia suala la mwanamke katika sura tofauti katika kazi za fasihi, ikiwamo fasihi ya Kiswahili. Baadhi yao ni Bader (1974), Mshana (1996), Bond (2000), Momanyi (2001), Chaligha (2011) na Maganga (2015). Wataalamu hawa wote, kama wawakilishi wa wengine, wameonesha mitazamo mbalimbali kuhusu nafasi ya mwanamke katika jamii. Kazi hizo bado zinaibua maswali mengi kila uchao kuhusu mwanamke katika jamii za nchini Tanzania. Makala hii imeshughulikia pengo hilo kupitia utanzu wa nyimbo za Magosi za jamii ya Wanyakyusa nchini Tanzania. Data za msingi zilipatikana kwa mbinu za majadiliano na uchunguzi-shiriki. Nyimbo hizo ziliteuliwa kwa kuwa zina mawanda mapana yaliyotosha kuwakilisha na kushughulikia mada iliyochunguzwa. Mapitio ya nyaraka zilizotumika kufafanua na kujaziliza data za msingi zilipatikana kwa mbinu za usomaji wa nyaraka.

Yaliyoandikwa Kuhusu Mada Iliyochunguzwa

Suala la ujinsia halijashughulikiwa vya kutosha katika uhakiki wa kifasihi, hasa katika fasihi za Kiafrika, ikiwamo fasihi ya Kiswahili. Wahakiki wengi wa fasihi za Kiafrika wanakumbana na wanawake katika miktadha mbalimbali, lakini wanakwepa kuchunguza na kuhakiki uhusika wao katika fasihi ya Kiswahili kutokana na kuwapo kwa sababu mbalimbali (Senkoro, 1982). Hata hivyo, wasanii wengi wanamchora mwanamke katika sura mbalimbali kulingana na misukumo na mitazamo mbalimbali katika fasihi ya Kiswahili. Baadhi ya wataalamu wamemtazama mwanamke kama mfungwa anayewekwa ndani muda wote pasipo kupewa ruhusa ya kutoka nje (Shafi, 1978). Hali hiyo inamfanya mwanamke kunyimwa haki zake za msingi. Mtazamo huu ulimfanya King'ei (1997) kuwatazama wanawake kama kundi lililokandamizwa na kutengwa kwa muda mrefu bila kushiriki kikamilifu katika harakati mbalimbali za jamii.

Kezilahabi (1975) anaeleza kuwa mgawanyiko kati ya jinsi ya kike na ile ya kiume uligeuka kuwa mgawanyiko kati ya matabaka mara jamii ilipogawanyika baina ya wale waliomiliki nyenzo na njia zote za uzalishaji mali na uchumi ambao walikuwa wanaume dhidi ya wale

ambao hawakuwa na chochote. Wengi wao katika kundi hilo walikuwa ni wanawake. Kuanzia wakati huo, mwanaume amekuwa akiwakilisha nguvu na mwanamke alilazimika kumtegemea mwanaume kwa kila jambo. Jambo hilo lilimfanya Kajeza (2016) kuzishambulia na kuzikosoa baadhi ya asasi zinazoendelea kuchangia kumdhalilisha na kumdunisha mwanamke katika jamii. Suala la kudhalilishwa na kudunishwa kwa mwanamke linapatilizwa na Adeola (1990) anapoeleza kuwa, kuna mtazamo potofu ulioanzishwa na asasi za kijamii za kumwona mwanamke kama chanzo cha uovu katika jamii bila kuchunguza kwa kina mchango wa mwanaume katika kumfanya mwanamke aoneshe tabia zisizofaa. Hali hii inasababishwa na kutamalaki kwa mfumo wa utamaduni unaomtaka mwanamke awe mnyenyekevu na mtiifu kwa mumewe kwa kila jambo. Suala hilo linamfanya mwanamke atazamwe kama kiumbe aliyeumbwa ili kumuondolea upweke mwanaume na kumzalia watoto.

Wapo waandishi (Robert, 1968; El Saadawi, 1983 & Aidoo, 1991) wanaosisitiza kuwapo kwa usawa kati ya mwanaume na mwanamke katika jamii. Hali hiyo huwafanya wanawake wengi kupata nguvu na sauti katika maeneo mengi jambo linalosababisha kujengwa kwa jamii inayoanza kuweka misingi ya usawa na haki katika jamii nyingi hapa nchini na kwingineko barani Afrika. Hali hiyo ilimfanya Mshana (1996) kueleza kwamba wanawake lazima wasimame kidete kwa nguvu zao ili wapambane kwa dhati kwa sauti zao wenyewe na kuacha kuwategemea wanaume ambao kimsingi ndiyo wanaodhulumu haki wanazopigania. Aidha, wanawake hawana budi kupigania haki zao ili kuhakikisha kuwa elimu, kazi, afya na huduma za kiuchumi zinatolewa kwa usawa. Kupigania haki zao ni pamoja na kuhakikisha kuwa wanawake wanashiriki katika nafasi mbalimbali za uongozi katika maeneo ya ngazi za maamuzi pasipo kubaguliwa.

Wahakiki na watafiti wengi wamejaribu kwa kiasi fulani kushughulikia suala la mwanamke kwa namna mbalimbali. Wengi wanaelekea kuafiki kuwa mitindo na miundo ya kijamii pamoja na asasi zake inashirikiana kumkandamiza mwanamke. Suala la utamaduni linatazamwa kama mhimiri mkuu unaosababisha kumdunisha mwanamke katika jamii

(Millet, 1992). Mifumo ya kiutamaduni iliyopo katika jamii imechangia kwa kiasi kikubwa kumchora mwanamke katika mitazamo chanya na hasi. Huu ndio msingi wa makala hii kuchunguza sura ya mwanamke namna inavyoakisiwa katika nyimbo za Magosi za jamii ya Wanyakyusa nchini Tanzania.

Nadharia ya Ufeministi katika Uhakiki wa Kifasihi
Mtazamo wa Ufeministi una historia ndefu duniani kwa kuwa uliibua vuguvugu la kutaka kufuta kabisa suala la uonevu dhidi ya mwanamke. Chimbuko la ukandamizaji wa mwanamke linatokana na uroho wa tamaa ya mwanaume ya kutaka kumdhibiti na kumtawala mwanamke (Shule, 2004). Agenda ya Ufeministi inalenga kumaliza utawala wa mwanaume dhidi ya mwanamke. Ili kufanikiwa, wanawake wanahitaji kubomoa kabisa miundo ya mihimili ya utamaduni wa jamii iliojengeka katika sanaa, dini, sheria na kaya zinazodhibitiwa na mfumo wa kibaba na taswira zote za asasi zinazomwona mwanamke kama mtu dhaifu.

Kwa kurejelea misingi ya nadharia hii, mtafiti alichunguza nguvu za kijamii zinavyohusiana na nguvu za kisanaa. Hii ni kwa sababu kazi ya fasihi inadhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya maisha yao ya kila siku. Kimsingi, fasihi hutazamwa kama usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Booker, 1996). Nyimbo teule zilichunguza namna sura ya mwanamke inavyoaminika na kukubalika katika jamii ya wakati wake. Nafasi ya mwanamke ilihakikiwa kulingana na uhusiano wa moja kwa moja uliopo kati ya jamii na hali halisi iliyopo katika jamii za Tanzania. Kwa kawaida, wanawake wanakabiliwa na kuathiriwa na masuala mbalimbali yaliyopo katika jamii zao, hasa njaa na maradhi, pamoja na kuimarika kwa taasubi za kiume na silka za tamaduni kandamizi (Sanga, 2013). Nadharia hii imetumika kuchunguza jinsi mwanamke anavyoakisiwa katika nyimbo za Magosi za jamii ya Wanyakyusa nchini Tanzania.

Sura ya Mwanamke Inavyoakisiwa katika Nyimbo Teule

Historia ya kudunishwa kwa mwanamke katika jamii za ulimwengu ni ndefu kwani inarudi nyuma hadi enzi zile jamii ya watu ilipoanza kugawanyika katika matabaka. Katika baadhi ya jamii kulikuwa na vipindi vya kihistoria ambamo wanawake walitawala kiuchumi na kisiasa (Mugane, 2000). Hali hii ilitokea jamii ilipoanza kugawanyika na kutokea wale waliomiliki njia za uzalishaji mali na uchumi; ndipo mwanaume alipoanza kuwakilisha nguvu za uchumi na kuzitumia nguvu hizo kufanya lolote dhidi ya mwanamke. Uhusiano huo ulizidi kukuzwa na taasisi mbalimbali za kijamii, hasa za kidini na kindoa zilizoambatana na utoaji wa mahari. Suala la mahari linatazamwa katika misingi ya kumnunua mwanamke hali inayoendelea kumpa mwanaume wigo mpana wa kumtumia mwanamke kwa namna anavyotaka.

Suala la harakati za wanawake linaangukia katika mikabala mbalimbali iliyopo katika jamii. Chodorow (1991) anaeleza kuwa upo mkabala unaolitazama suala la harakati za wanawake kutetea haki zao kama sehemu tu ya fujo za dunia. Mtazamo huo hauwezi kutupatia uzito unaopaswa kwa kuwa hautupeleki mbali kulingana na hali halisi ya maisha ya jamii. Pia, upo ule unaoeleza kuwa suala la ukombozi wa mwanamke ni ule uhuru wa kuweza kurudi nyumbani kutoka kazini, kukaa na kusoma gazeti, pamoja na kushiriki katika mijadala mizito na mwanaume. Kwa kawaida, mtazamo huu unataka kutumia mbinu ya kuheshimiana kama kisingizio cha kuhalalisha kuonewa kwa mwanamke. Suala hili linatazamwa kwa wepesi bila kupewa mtazamo sahihi wa namna ya kulishugulikia kwa kurejelea misingi ya ukweli wa kihistoria. Katika nyimbo za Magosi suala la mwanamke limechunguzwa katika sura mbalimbali kama ilivyoelezwa katika sehemu inayofuata.

Kutothaminiwa kwa Mwanamke

Katika jamii nyingi, mwanamke hutazamwa kama kiumbe asiye na uwezo wa kushiriki kwa dhati katika shughuli za kijamii, hasa za kiutawala na kiuchumi. Suala hili huwafanya wanawake wabaguliwe kutokana na kuwapo kwa mgawanyo usio sawa wa kimamlaka kati ya

wanaume na wanawake katika nyanja za kijamii kama vile katika siasa, uchumi, jeshi na dini (Barbara, 1999). Wanawake huonekana kuwa ni watu wa kuongozwa tu. Aidha, uwezo wa wanawake kiuongozi umenyamazishwa bila sababu za msingi. Jambo hili linatokana na mfumo wa jamii unaoamini kuwa mwanamke hawezi kuwa kiongozi imara kama wanaume walivyo. Wanawake wameendelea kuachwa nyuma katika masuala ya msingi ya kimaendeleo pamoja na yale yanayohusu suala la siasa, uzalishaji mali na uchumi (Khatibu, 2014). Wasanii katika wimbo wa *Abhakhikhulu* (Wanawake) wanaeleza:

> *Abakikulu,*Wanawake,
> *Akajapo ugwakubaketa,*Hawashirikishwi,
> *Batikubaligwa mbulongosi,* Hashirikishwi katika uongozi,
> *Kumbombo syosa,*Katika kila jambo,
> *Bikubilamwa!*Hawathaminiwi!

Nukuu hii inaonesha namna wanawake wanavyopewa nafasi ndogo katika nyanja mbalimbali za kijamii. Hakuna asiyefahamu kuwa mwanamke ni nguzo kuu katika uzalishaji mali na kukuza uchumi wa familia, jamii na taifa (Abdun, 2000). Wapo wanawake mwenye taaluma ya masuala ya uchumi wanaosaidia kwa kiasi kikubwa harakati za kukuza uchumi wa jamii na nchi. Kajeza (2016) anaeleza kuwa wakati fulani akiwa anasikiliza wimbo ulioimbwa na hayati Luck Dube, maudhui yake yalimvutia sana kwa kuwa una maneno yanayoeleza namna wanawake wanavyopambana na maisha kwa kujituma ili kuhakikisha kuwa familia zao zinakuwa na ustawi mzuri, pamoja na kuepuka hali ya kumtegemea mwanaume. Luck Dube anaulaumu ulimwengu kwa kumsahau kumtangaza mwanamke kama shujaa na kutompa msaada wa kumuimarisha kama mojawapo ya nguzo maalumu katika malezi ya familia na ukuaji wa uchumi wa taifa. Anaeleza:

> *Kila siku tunawasifu mashujaa, hasa wanaume ambao wanaainishwa katika fani zote za kijamii, lakini wapo tunaowasahau, nao ni wanawake wa ulimwengu huu wanaowajibika na kusimama imara katika majukumu*

> *yao ya kila siku. Mungu wabariki wanawake* (Kajeza, 2016: 31).

Wanawake wengi wameendelea kunyanyaswa na wanaume kwa kukosa nguvu za kiuchumi ili kujisaidia wenyewe. Mlacha (1996) anasisitiza kuwa katika uwanja wa elimu, masomo yanayofundishwa kwa wanawake wengi, bado ni yale yanayowahimiza kuwa manesi, wakunga na makarani kazi ambazo zina kipato kidogo. Jambo hili linawafanya wanawake mara zote kuonekana kama wanawategemea wanaume wanaojiona kuwa ni mabwana walio na mamlaka makubwa juu yao. Kuwapo kwa wanawake wachache katika vyombo vya maamuzi husababisha wanawake kutokuwa na watetezi, hasa yanapotolewa maamuzi yanayowakandamiza. Hali hii haina budi kuwa mojawapo ya changamoto za msingi katika kufanya jitihada za kukabiliana na matatizo yanayowasibu wanawake.

Mwanamke katika Shughuli za Biashara na Uchumi
Katika mfumo wa biashara nchini, wanawake hawapati mikopo kwa urahisi ili kukidhi na kumudu harakati zao za kibiashara. Wengi wao hawana uwezo wa kuendesha biashara zao katika kiwango kinachofaa kutokana na kukosekana kwa mitaji inayokidhi harakati zao za msingi (Freeman, 2008). Wanawake hawakopesheki na hawaaminiki katika taasisi zinazojihusisha na masuala ya fedha kutokana na kuwapo kwa sababu mbalimbali. Wengi hawafanyi biashara zao kisasa kutokana na ukosefu wa mitaji yenye tija. Pengo linalobainishwa huwafanya wanawake walio wengi kutokuwa na sauti katika maeneo mengi. Wasanii katika wimbo wa*Abhakhikhulu* (Wanawake) wanaeleza:

> *Abakikulu,* Wanawake,
> *Akajapo ugwakubaketa,* Hawashirikishwi,
> *Nkumendamenda,* Katika biashara,
> *Bakaja nu twa kubombela,* Hawana mitaji,
> *Bikulima ulutasi,* Hawalimi kisasa,
> *Kumbombo syosa,* Katika kila jambo,
> *Bikubilamwa!* Hawathaminiwi!

Data hii inaonesha namna mwanamke anavyonyimwa na kukosa fursa pana ya kushiriki katika shughuli mbalimbali za kijamii kutokana na kutoshirikishwa kikamilifu katika shughuli za kisiasa, kiuchumi na kijamii. Matokeo yake ni kushindwa kusimama imara katika kila fani ya maendeleo katika jamii. Kushindwa kushiriki kikamilifu katika shughuli za kibiashara na uzalishaji mali na uchumi kunachangia kuporomoka kwa uchumi katika ngazi za familia na taifa (Barwany, 1992). Suala hilo linatokana na sababu zinazomtazama mwanamke kama nguzo imara katika uzalishaji mali na uchumi katika jamii nyingi za Kiafrika na kwingineko barani Afrika. Mshana (1996: 23) anaeleza:

> *Wanawake lazima wasimame kidete kwa nguvu zao ili wajitetee na kupambana kwa dhati kwa sauti zao wenyewe na kuacha kuwategemea wanaume ambao kimsingi ndiyo wanaodhulumu haki wanazopigania. Wanawake hawana budi kupigania haki zao katika taifa lao ili kuhakikisha kuwa elimu, kazi, afya na huduma za kiuchumi zinatolewa kwa usawa. Kupigania haki zao ni pamoja na kuhakikisha kuwa wanawake wanashiriki katika nafasi mbalimbali za uongozi katika maeneo ya ngazi za maamuzi pasipo kubaguliwa.*

Barani Afrika, karibu wanawake wote hujishughulisha na kilimo ili kulea na kutunza familia zao. Licha ya majukumu hayo, wanawake wana nafasi ndogo ya kuwa na maamuzi na kupata nyenzo za kuzalishia mazao, hasa pembejeo na teknolojia (Momanyi, 1998). Kuna fikira potofu inayoshikiliwa kuwa mchango wa wanawake katika kuinua uchumi unatambuliwa na mahitaji yao yanatoshelezwa kwa kiwango cha kutosha; na kwamba wanawake wanapata manufaa yanatokana na miradi fulani ya maendeleo ya jamii (Seleman, 2008). Kwa namna hali ilivyo, ukweli ni kwamba wanawake wanakosa mikopo na mafunzo yanayofaa hali inayoendelea kupunguza mapato wanayoweza kupatikana kutokana na shughuli zao za kujikwamua kimaisha na kiuchumi.

Mwanamke katika Sekta ya Maendeleo

Umoja ni fimbo ya mnyonge katika jamii na taifa lolote. Uzoefu huu unaonesha kuwapo kwa haja ya kuwashirikisha wanawake kikamilifu katika shughuli zote za maendeleo na kupewa nafasi na wapanga sera, hasa katika utekeelezaji wake (Okeke, 1996). Serikali ya Tanzania, kwa kutambua hali na ushiriki wa wanawake katika jamii, na kwa kuzingatia Tangazo la Kimataifa la Haki za Binadamu na lile la Azimio la Beijing la mwaka 1995, imefanya jitihada kubwa zinazolenga kuitikia hali ya mahitaji ya wanawake nchini kisheria. Bunge la Jamhuri ya Muungano wa Tanzania limetunga sheria ili kuwawezesha wanawake kumiliki mali na ardhi, ingawa bado imekuwa vigumu katika utekelezaji wake. Namna pekee ya kufikia lengo hili imeelezwa katika mapendekezo yaliyopitishwa na Mikutano ya Umoja wa Mataifa iliyofanywa mwaka 1976, 1980 na 1985 huko Mexico City, Copenhagen na Nairobi, ambako haja ya kutambua haki ya ushirikishwaji wa watu wote inapaswa kutiliwa mkazo na kuinuliwa kwa hadhi ya wanawake kimaisha, kiuchumi na kimaendeleo ya jamii (Sozigwa, 1993). Maendeleo ya wanawake hayana budi kuunganishwa kwa ukamilifu ndani ya sera za maendeleo ya taifa. Wasanii katika wimbo wa *Abhakhikhulu* (Wanawake) wanaeleza:

> *Abakikulu,* Wanawake,
> *Abhukikulu ne njila,* Wanawake na kazi,
> *Ikumbhulu jo mbombo,* Jembe ni kazi,
> *Abalimi bho bhakikulu,* Wakulima ni wanawake,
> *Abakukulu bho bha mboto,* Wazalishaji wakuu,
> *Bikubilamwa!* Hawathaminiwi!

Maelezo hayo yanaonesha kuwa mwanawake ni mhimiri wa maendeleo, hasa katika shughuli za kilimo. Kipekee, wanahitaji kuunganishwa moja kwa moja ndani ya sera zinazotekelezeka zinazolenga kuwawezesha kiteknolojia na kimitaji (Grosz, 1994). Suala la sera ya kulinda na kuhimiza uwezo wa wanawake wa kushiriki kuinua mchango wao katika sekta zote za uchumi na kuimarisha jinsi ya kujitegemea, ushirikishwaji wa umma, pamoja na kulinda mazingira linapaswa kuchunguzwa upya kwa manufaa endelevu ya jamii na taifa.

Ingefaa taratibu na sheria zilizopo sasa zirekebishwe ili kusaidia wanawake kuingizwa katika mkondo mzima wa uchumi. Oyeronke (2005: 14) anaeleza:

> *Ipo haja ya kujenga vyombo na taratibu zitakazojali nafasi za maumbile katika shughuli za maendeleo. Miundo ya mikakati, mitazamo ya ushirikishaji wa kiwakati na kisera, mafunzo ya mawakala wa maendeleo na marekebisho ya taratibu za uendeshaji na za sheria, lazima vyote vioneshe jukumu muhimu walilonalo wanawake katika kujenga uchumi wa jamii na taifa, hasa katika shughuli za uzalishaji mali na uchumi katika ngazi zote za kijamii.*

Data hii inaonesha kuwa maendeleo yanayowafikiria wanawake si jambo linalowahusu wanasiasa pekee, bali ushirikishwaji katika kila ngazi ya maendeleo ni sharti la msingi kwa ufanisi endelevu kwa uchumi na kwa ustawi wa jamii. Fikira hizo zinahitajika kubadilika katika jamii zote, hasa katika jamii ambazo hisia za mwanamke hutazamwa kuwa duni kuliko mwanaume zinaendelea kutamalaki, na ambako hirizi ya utamaduni mbovu unaoendelea kutumiwa kuhalalisha kubaguliwa kwa wanawake (Muindi, 1996). Kwa kutambua majukumu ya maendeleo ya taifa, lazima wanawake washirikishwe na kuwezeshwa kikamilifu katika shughuli zote za maendeleo ya jamii na taifa.

Mwanamke Kutoshiriki katika Maamuzi

Nafasi ya mwanamke katika kufanya maamuzi na uwakilishi wake ni mdogo katika ngazi za kijamii na kiserikali, ingawa katiba ya mwaka 1977 iliyofanyiwa marekebisho mwaka 1984 inatoa haki sawa baina ya mwanawake na mwanaume, hasa katika kupiga kura na kuutumikia umma. Mtandao wa Jinsia Tanzania (2001) wanaeleza kwamba ipo tofauti kubwa kati ya wanawake na wanaume katika masuala yanayojitokeza serikalini katika ngazi za uongozi na ufanyaji wa maamuzi. Pia, utaratibu wa ufanyaji wa maamuzi katika ngazi za kaya si wa kidemokrasia kwa kuwa wanawake hawahusishwi kikamilifu ili kujenga misingi imara ya mahusiano ya kijamii katika ngazi zote

(Mbelle, 1990). Hali hii ikiendelea, ni dhahiri kuwa jamii itaendelea kupata viongozi ambao ni zao la ushabiki usiozingatia sifa mahsusi za kiongozi bora. Katika wimbo wa *Haki Sawa* wasanii wanaeleza:

> *Mabadiliko,*
> *Haki sawa,*
> *Acha vitisho vya talaka kutoa,*
> *Kumchagua umtakaye,*
> *Waache wanawake,*
> *Kulazimisha waje mliko,*
> *Katika vyama vyenu,*
> *Wasilazimishwe!*

Katika nukuu hii, wasanii wanaonesha namna mwanamke anavyolazimishwa kuishi na kufanya shughuli za kijamii kwa mujibu wa misingi iliyopo katika kaya zao. Katika masuala ya siasa, mwanamke analazimishwa kumchagua kiongozi wa chama cha siasa kwa mujibu wa chaguo la mumewe. Kwa kufanya hiyo, mwanamke ataendelea kupoteza haki yake ya msingi ya kidemokrasia kutokana na kuwapo kwa utamaduni ambao unatakiwa kuchunguzwa upya katika kipindi hiki cha mfumo wa vyama vingi vya siasa hapa nchini. Jambo hilo si sahihi kwa ustawi wa demokrasia na maendeleo yake hapa nchini. Kihistoria, umoja wa wafanyabiashara wanawake ndio uliokuwa na haki ya kufanya kazi katika sekta za umma na kupata haki ya kupiga kura (Pullen, 2006). Katika kipindi hiki cha mfumo wa vyama vingi vya siasa nchini, si sahihi kwa mwanamke kuendelea kumchagua kiongozi wa serikali na chama bila kuzingatia uzito wa ilani ya uchaguzi na hoja zinazofafanua namna bora ya utekelezaji wa sera, katiba na uwajibikaji wenye tija kwa maslahi ya jamii na taifa. Katika kuthibitisha kuwapo kwa hali hiyo (Mwangosi, 2019: 172) anaeleza kwamba:

> *Mfumo dume ni itikadi ya kawaida inayotumika*
> *ulimwenguni kote kuunda mahusiano ya kijamii*
> *yanayobainisha dhima duni ya wanawake, pamoja na*
> *jinsi wanavyonyanyaswa, wanavyonyonywa na*

> *kushindwa kushiriki kikamilifu katika maamuzi ya msingi katika ngazi zote za kijamii. Itikadi hiyo inaathiri sana uchaguzi kwa kuwa wanawake hawawezi kushindana na wanaume katika baadhi ya mambo, yakiwamo ya kuchagua na kuchaguliwa.*

> *Kutokana na mabadiliko makubwa yanayojitokeza katika sekta za uchumi, utamaduni na siasa ni jambo la busara kuutazama upya mfumo huu kwa madhumuni ya kujenga misingi inayochochea umoja na mshikamano kati ya mwanamke na mwanamke katika eneo la kusimamia mipango na maendeleo ya jamii na taifa. Kuendelea kuufuata ni kuzidi kudhoofisha jitihada za umoja na mshikamamo wa kitaifa zinazolenga kuchochea maendeleo ya watu wake.*

Maelezo haya yanaitazama Tume ya Uchaguzi ya Taifa nchini kama chombo kilichoshindwa kufika maeneo yote, hasa kutoa elimu kuhusu haki ya mpiga kura kwa kila raia. Pengo hilo limesababisha baadhi ya wananchi kufanya vyovyote wanavyoweza kwa sababu hawana elimu ya kutosha kuhusu haki na taratibu za kupiga kura na uchaguzi. Mwanamke anahitaji kupata elimu sahihi ya kupiga kura na kuchagua viongozi awatakao bila shinikizo. Kwa muda mrefu, wanawake waliwekwa katika daraja la chini na hawakuhusishwa katika michakato ya kuendeleza masuala ya kidemokrasia katika mataifa yao kutokana na kukosekana kwa elimu na utashi wa siasa za mataifa ya dunia (Guethel, 1981). Kidemokrasia, mwanamke hapaswi kulazimishwa wala kutishiwa kwa kuwa ni kiumbe aliye na utashi na haki ya kufanya maamuzi kwa kuzingatia sheria. Wasanii katika wimbo huo huo wa *Haki Sawa* wanaeleza:

> *Mabadiliko,*
> *Haki sawa,*
> *Katika kipindi cha nyuma,*
> *Haki haikutendeka,*
> *Kwa upande wa mwanamke,*

> *Hawakupewa haki,*
> *Katika siasa na elimu,*
> *Ilikuwa kwanza wa kiume,*
> *Sasa wa kike kwanza,*
> *Wasilazimishwe!*

Kwa namna hali ilivyo, upo umuhimu wa kufanyika mabadiliko makubwa katika mfumo wa siasa, hasa namna bora ya kumfanya mwanamke ashiriki kikamilifu katika shughuli zote za ujenzi na maendeleo ya taifa lake kulingana na sheria za taifa zilizopo, hasa misingi ya haki na usawa katika nyanja za kisiasa, kiuchumi na kiutamaduni. Jambo hilo likifanyika kwa usahihi litaiepusha jamii katika mivutano ya kitabaka isiyokuwa ya lazima hapa nchini (Kiango, 1992). Kwa upande mwingine, kuimarika kwa misingi ya umoja na mshikamano katika jamii ni nyenzo imara katika ujenzi wa jamii, taifa na maendeleo yake.

Kudunishwa na Kudhalilishwa kwa Mwanamke

Licha ya kuwapo kwa miongozo sahihi ya serikali inayolenga kumtetea mwanamke, kwa kiasi kikubwa, haitekelezeki kwa kuwa wanawake hawana taarifa za kutosha kuhusu namna bora ya kupambana na mila na desturi zinazowadhulumu. Wanawake walio wengi hawana habari hiyo kama inavyoelezwa katika katiba kifungu namba 13 cha ya ndoa cha mwaka 1971 kama kilivyofanyiwa marekebisho mwaka 2000. Matokeo yake, wanawake wengi wanaishia kukandamizwa na baadhi ya mila na desturi zilizoshamiri katika jamii zao. Wasanii wanaeleza katika wimbo wa *Ulumilisyo* (Kulazimisha):

> *Unyambala,* Mwanaume,
> *Nu kubweja kwa lugano*, Kwa bashasha za mapenzi,
> *Ne kinyonyo kya bhulogwe,* Kwa tamaa za kingono,
> *Pakumilisya ukwegigwa ubhana*, Kulazimisha vitoto kuolewa,
> *Ukunyasya nu konanga,* Kuvinajisi, uharibifu,
> *Ukujujubika utwana,* Unyanyasaji watoto,
> *Bubuti kubana*, Udhalimu kwa watoto,
> *Ingomelesyo sikanamino!* Sheria kibogoyo!

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Fungu hili linaonesha kuwapo kwa utamaduni unazomkandamiza mwanamke na kumnyima haki ya kuamua na kuchagua mtindo wa maisha anayotaka bila kuvunja sheria za nchi, pamoja na kaida bora zilizozoeleka katika jamii. Matokeo yake, mwanamke amejikuta akiogelea katika bahari kuu ya kupuuzwa na kuonewa, kunyanyaswa, kukandamizwa na kulazimishwa kuolewa kabla ya kukomaa kikamilifu kwa mujibu wa sheria za nchi na uhalali wa mila na desturi za kijamii. Kuwapo kwa hali ya utamaduni unaomtaka mwanamke awe mnyenyekevu na mtiifu kwa mumewe, kumemfanya mwanamke aendelea kunyanyasika na kudhalilishwa katika jamii nyingi hapa nchini. Bond (2000: 17) anaeleza:

> *Utamaduni ndio unaoweka alama na kanuni zilizozoeleka na kutumiwa na jamii, na baadaye huota mizizi na kutumika kama sheria rasmi za jamii inayohusika; na zinaendelea kuonesha nafasi na majukumu ya mwanamke na mwanaume. Kipengele cha utamaduni kinatengeneza mazingira ya kumkandamiza mwanamke asifikie ngazi za juu za uongozi kwani wanaume hawaamini kama wanawake wanaweza kuongoza vizuri na kuyatimiza maamuzi ya wanaume na wanawake kwa usawa. Kwa hiyo, matokeo ya mtazamo huu, wanawake wanaishia kuwekwa pembeni na kuendelea kuwa watazamaji wa kila kinachotokea katika jamii zao.*

Kwa kawaida, wanawake katika baadhi ya jamii hawana mamlaka katika masuala mbalimbali ya kijamii. Hali hii inawafanya wanawake waelemewe na majukumu kemkem na hawawezi kulalamika kwa kuwa utamaduni unamtaka asiwe mdadisi, bali awe mtiifu kwa mumewe (Momanyi, 2001). Baadhi ya wanaume wanatumia uwezo wao wa kiuchumi na kifedha kuwarubuni wanawake, hasa mabinti wadogo. Hali hiyo huwatumbukiza katika hali mbaya ya maisha, kutumbukia katika maradhi ya kuambukizwa (UKIMWI), magonjwa ya zinaa, kukatishwa masomo na hata kupata mimba katika umri mdogo. Sheria

kali za kisheria hazina budi kuchukuliwa ili kupambana na hali hiyo. Wasanii katika wimbo huo huo wa*Kilingo* (Urithi) wanaeleza:

> *Unyambala,* Mwanaume,
> *Bhikulongosya indalama,* Kutumia vishilingi,
> *Ukonanga abhalindwana,* Kuvitafuta vibinti,
> *Isyaba kulumba bikubhomba,* Ya wakubwa kuvitendea,
> *Isyo sya vinyamana,* Hakika ni uhayawani,
> *Ingomelesyo sikanamino ,*Sheria kibogoyo.

Khamis (1982) anaeleza kuwa mapambano ya ukombozi wa wanawake yawe huru na ya kujitegemea; na yasifanye kazi ndani ya matakwa ya wanaume. Wanaume wasiwepo kabisa katika jitihada za ukombozi wa mwanamke. Mapambano yanashindikana kwa sababu mfumo wa kibaba uliasisiwa na wanaume ili kuwatawala wanawake. Kwa namna hali ilivyo sasa, wanaume hawana budi kuwekwa kando katika harakati za ukombozi dhidi ya mwanamke ili kuepuka hujumu na kukwamisha jitihada za wanawake. Jambo hili linashadidiwa na Kalugula (1991: 28) anaeleza:

> *Utawala wa kibaba katika jamii nyinginezo hapa nchini na kwingineko barani Afrika, na mtazamo mkuu wa ustaarabu wao unaotawaliwa na kuongozwa na wanaume, ndiyo umewafanya wanawake kuwa wasaidizi wa wanaume katika nyanja zote za kijamii kama katika utamaduni, dini, familia, siasa, uchumi, sheria na sanaa. Kwa bahati mbaya, mfumo huu unatazamwa kwa jicho la kawaida na jumuiya ya wanawake, hasa wale waishio vijijini ambako mwamko wa kupata elimu inayotetea haki zao, bado ni mdogo sana ikilinganishwa na harakati zilizopo katika miji na vijiji-miji vya nchi hii. Kwa msingi huo, jitihada za wanawake kutaka kujikomboa hazitafua dafu kama mti wa utawala wa kibaba hautavunjwa na kung'oa mizizi yake yote.*

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Kwa upande wa elimu, bado mwanamke anaendelea kuwekwa nyuma kutokana na sababu za kimila, zikiwamo za kuolewa. Kimsingi, elimu ni haki ya lazima kwa kila mtu, bila kujali jinsia. Hata hivyo, sera ya elimu kwa wote na ile ya elimu ya watu wazima za mwaka 1974 zimesaidia angalau kwa kiasi wanawake na wanaume kupata elimu japo ya msingi. Kutokana na sababu hizo, kusoma na kusomeshwa lilikuwa jambo la hiari, ingawa miaka hii ya 2000 limeanza kupungua kwa kasi kutokana na kuwapo kwa mwamko mkubwa wa kielimu.

Wanawake wanahamasishwa kusoma kwa bidii hadi elimu ya juu. Suala la wanawake kufika elimu ya juu halipo kwa kuwa hufikiri kwamba haiwahusu (Pullen, 2006). Fikira hizo hazina budi kuvunjwa kwa kuwa wanawake wanastahili kupata elimu ya juu kama ilivyo kwa wanaume. Hata hivyo, baadhi ya wazazi wamekosa mwamko wa kuwasomesha watoto wa kike kwa sababu ya kuwapo kwa fikira potofu, pamoja na msukumo mdogo wa uchumi. Kwa namna hali halisi ilivyo sasa, ni wakati sahihi wa kuunda sheria zinazotekelezeka zikiwa na lengo la kupambana na kuondoa mianya inayomdhulumu mwanamke katika sekta zote za kijamii, vinginevyo, nafasi yake itaendelea kuwa duni katika maamuzi na majukumu ya kijamii na kitaifa.

Hitimisho na Mapendekezo
Katika makala hii, sura ya mwanamke imeelezwa kwa namna mbalimbali katika nyimbo za Magosi za jamii ya Wanyakyusa nchini Tanzania. Jambo la kuzingatia ni kwamba jamii haina budi kupinga mambo yote yanayonuia kumdunisha mwanamke katika hali mbalimbali. Aidha, itakuwa vizuri kama watafiti wengine watachunguza kuhusu mwanamke, desturi na miiko katika tanzu nyingine za fasihi ya Kiswahili, hasa katika tanzu za hadithi, nyimbo na semi za kijamii. Jambo hili linategemea sana utamaduni wa jamii unajidhihirisha wazi wazi katika tanzu hizo. Utamaduni ni asasi mojawapo ya kijamii iliyosheheni taarifa mahususi kuhusu nafasi ya mwanamke na maisha ya binadamu katika jamii za ulimwengu.

Jamii haina budi kubadilika kulingana na mahitaji ya wakati kwani suala la umoja na mshikamano kati ya mwanamke na mwanaume ni la msingi katika ujenzi wa jamii na taifa. Kutokana na mwamko wa elimu, harakati za serikali na taasisi zisizo za kiserikali kuendelea kupinga na kukemea hali yoyote inayonuia kumtazama mwanamke katika mtazamo hasi zitawasaidia wanawake kufanikisha wajibu wao katika jamii. Kimsingi, umoja ni fimbo ya mnyonge katika jamii na taifa lolote duniani. Mwanamke hana budi kutazamwa kama mhimiri imara katika ujenzi na harakati za maendeleo ya jamii na taifa.

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Taswira ya Uhusika wa Mhusika Nguli katika Tamthiliya ya Kiswahili

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Ikisiri

Tamthiliya ya Kiswahili ni miongoni mwa kazi za kisanaa zenye wajibu mkubwa wa kuijenga jamii katika hali mbalimbali za kisiasa, kiuchumi na kiutamaduni kupitia wahusika wake. Kwa kawaida, wahusika hudhibitiwa na kuathiriwa kwa kiasi kikubwa na hisia za muktadha wa mtunzi, kwani mawazo yao hutokana na falsafa zao, mazingira yao, utamaduni wao, hali ya maisha na harakati zilizopo katika jamii inayohusika. Makala hii imechunguza uhusika wa mhusika nguli katika tamthiliya ya Kiswahili. Imefanya hivyo kwa kurejelea tamthiliya teule za Emanuel Mbogo, *Fumo Liongo* (2009) na *Sundiata* (2011). Data za msingi zilikusanywa kwa mbinu ya usomaji wa matini teule. Data za upili kwa ajili ya kufafanua na kujaziliza katika data za msingi zilikusanywa maktabani kwa mbinu ya usomaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Semiotiki. Makala hii inatoa wito kwa wanajamii wote kuwa na moyo wa uzalendo, mshikamano kwa kuepuka usaliti, uchu wa mali na madaraka, visasi na ukatili ili kujenga jamii yenye ustawi imara katika fani zote za kimaisha.

Utangulizi

Tamthiliya ni miongoni mwa tanzu za fasihi ya Kiswahili zinazoshughulikia masuala yanayomhusu binadamu, mazingira yake, itikadi, mitindo na mifumo ya maisha kwa mawanda tofauti tofauti (Shule, 2010). Matukio huelezwa kwa mtindo wa igizaji wa jambo lolote lililoshuhudiwa au kusikika. Hali hiyo, huupa utanzu huo fursa pana ya kuyashughulikia masuala ya kijamii kwa mawanda mapana.

Mtunzi husawiri mawazo kwa maongezi ya wahusika kwa kujenga migongano na mijadala baina yao (Daniel, 2012). Wahusika huteuliwa ili kuwasilisha hali, tabia, hisia, mawazo na matendo ya wahusika wanaowamithilisha. Kwa msingi huo, tamthiliya ni miongoni mwa tanzu kubwa na muhimu za kifasihi (Wafula, 1999). Mtazamo wa Wafula unaweza kudhihirisha kuwapo kwa uwezekano mkubwa wa tanzu kuingiliana ili kukamilishana na kutegemeana.

Kabla ya kuwapo kwa taaluma ya uchapishaji katika jamii za Kiafrika, sanaa za maonesho zilitazamwa kama chombo thabiti kilichofungamana na mitindo ya maisha iliyoakisi ujumi wa utamaduni; na kutazamwa kama ghala la rasilimali na amali za Uafrika (Wafula, 1999). Maarifa yanayopatikana katika tamthiliya ni mojawapo ya shahada ya pekee kwa wanajamii kuweza kuitumia katika harakati zao za kuyamudu maisha na mazingira yao. Maendeleo ya utanzu huu yamechukua mikondo tofauti kutegemeana na historia na utamaduni wa jamii inayohusika. Katika karne ya 20 imeingia katika mikondo mingi ya kimajaribio na kiuasi (Ali, 2017). Wakati mwingine, si rahisi kubaini tofauti zilizopo kati yake na tanzu nyingine kutokana kuwapo kwa mwingiliano mkubwa kimuundo. Kitu kinachoweza kuzitofautisha fani hizo ni malengo na maumbo yake.

Kwa namna hali ilivyo sasa, utanzu huu hutazamwa kama chombo kinachoihakiki jamii namna ilivyo na inavyoweza kujieleza. Pia, hutumiwa kuukuza na kuuendeleza ufahamu mpana kuhusu masuala mengi yanayohusu falsafa, mazingira na hali halisi iliyopo katika jamii inayohusika (Gichamba, 2005). Kwa upande mwingine, hutazamwa kama kipimajoto cha maendeleo na hali halisi iliyopo katika jamii kwa kuchambua na kuhakiki masuala yote yanayohusu harakati na fani zote za mwanadamu kama vile maarifa, falsafa, siasa, utamaduni, uchumi, historia, mazingira na maendeleo yake. Kwa msingi huo, makala hii imeshugulikia jukumu hilo kwa kuchunguza taswira ya mhusika nguli katika tamthiliya teule za Emanuel Mbogo, *Fumo Liongo* (2009) na *Sundiata* (2011).

Dhana ya Mhusika Nguli

Kulingana na Campbell (1968), mhusika nguli ni mtu anayeikomboa jamii yake katika mambo ambayo wengine hawawezi kuyatafuta. Anaendelea kueleza kwamba nguli hana budi kuwa na nguvu za kisihiri, ushajaa, urijali, kuungana na watu wake ili kupambana kwa ajili ya kuwakomboa. Ushindi atakaoupata si wake peke yake, bali ni wa jamii nzima. Nguli anaweza kuondoka na kurudi baadaye ili kuleta na kutetea haki kwa watu wake. Mulokozi (1996) anamuona mhusika mkuu ndiye nguli katika kazi ya fasihi. Kwa hiyo, nguli wa tamthiliya ni yule ambaye matendo mengi yanahusu maisha na majaliwa yake, akitolea mfano wa Kinjekitile katika tamthiliya ya *Kinjekitile* (1978). Pia, anaongeza kwamba katika tanzia ya kijadi, nguli huwa anatoka katika tabaka la juu, ambapo huwa anaangamia kutokana na ila fulani katika tabia yake, maamuzi yake ama kusakamwa na mazingira yaliyomzidi uwezo. Maelezo haya yanatupa msingi wa kumchunguza nguli na tajriba anazokumbana na katika ulimwengu anamoishi.

Wamitila (2003) ameeleza kuwa shujaa ni dhana inayotumiwa kuelezea mhusika mkuu ambaye anaweza kuwa wa kike au wa kiume. Mhusika mkuu anaweza kuwa mbaya au mwema kama mhusika Dakta Matoga anavyoelezwa katika *Vipuli vya Figo* (2014). Pia, kuna shujaa kinzani, dhana inayorejelea mhusika ambaye haelekei kutangamana na jamii yake; ni dhaifu na huishia kuonesha sifa za ushinde. Mara nyingi wahusika katika kundi hili huusishwa na ubwege na huwa na wahusika wasimulizi ambao hawana sifa za kishujaa kama Kazimoto katika *Kichwa Maji* (1974).

Raymond (1966) katika kuelezea aina za tanzia, ndipo anaainisha sifa za mhusika mkuu kama shujaa. Humwangalia shujaa kuwab lazima awe mtu bora ambaye kuaminika kwake kunakotokana na uhuru alionao binadamu katika kufuata ushauri wake; na anapatikana katika tabaka tawala ambalo, kwa kawaida, ndio chanzo cha uovu na harakati mbalimbali. Kundi hili huzingatia sana dhamira ambapo shujaa aliweza kutatanishwa na dhamiri yake mwenyewe. Pia, shujaa anayepatikana katika tanzia ya kisasa ambayo inatokana na mabadiliko ya fikira za maisha ya watu huko Ulaya karne ya 18 kipindi ambacho ubepari

ulikuwa umeshamiri pamoja na unyonyaji. Shujaa katika kundi hili alionekana ni yule aliyetoka katika ngazi yoyote ya jamii. Hata hivyo, katika kipindi hicho, msisitizo mkuu ulikuwa kuhamasisha watu kutumia sayansi katika masuala ya jamii kutafuta chanzo cha matatizo na kudhibiti matokeo yake.

Mwisho, ni tanzia ya uhalisia wa Kijamaa iliyotokana na Ukomunisti ili kuleta jamii isiyo na matabaka duniani. Shujaa katika kundi hili ni mhusika anayejengwa kipropaganda kwa manufaa ya siasa ya kikomunisti. Shujaa alitakiwa awe amefikia kiwango cha juu cha ubinadamu, awe na moyo wa ushupavu na uzalendo, akili, aheshimu watu na awe na msimamo mmoja tu kuhusu misingi ya Ujamaa na maendeleo yake. Upungufu wa tanzia hii ni kumtaka mhusika asiwe na makosa. Jambo hili lina ugumu wake kutokana na kuwapo kwa mambo yanayochochewa na mazingira anamoishi katika jamii (Senkoro, 1987). Katika makala hii, tumemchunguza mhusika nguli anayesawiriwa katika mazingira mbalimbali katika tamthiliya teule.

Mbinu na Mipaka ya Makala

Emanuel Mbogo ni miongoni mwa waandishi nguli wa tamthiliya ya Kiswahili katika jamii za Afrika Mashariki. Kazi zake zimejengwa kwa kuzingatia vigezo vya kihistoria, kiutamaduni, kifalsafa na kimaendeleo kwa kuzingatia muktadha wa utunzi wake unaodhihirisha mfungamano mahsusi uliopo baina ya wakati na jamii yake. Hali hii huwafanya wanataaluma wengi (Fadhili, 2014; Clemence, 2015; Mningo, 2015 & Shemweta, 2015) kuzishughulikia kazi zake kwa mitazamo na misukumo mbalimbali. Hata hivyo, kipengele kinachohusu taswira ya mhusika nguli katika kazi zake, hakijapewa uzito unaostahiki katika uhakiki wa kazi zilizoshughulikiwa. Pengo hili limechochea ari ya kutaka kukichunguza kipengele hicho ili kubaini taswira ya mhusika nguli katika maandishi yake. Ukusanyaji wa taarifa za msingi uliendeshwa kwa mbinu za usomaji wa matini teule kwa kurejelea tamthiliya za *Fumo Liongo* (2009) na *Sundiata* (2011). Data za upili zilikusanywa kwa mbinu ya kinyaraka ili kufafanua data za msingi zilizokuwa zimelengwa.

Mwega wa Uhakiki Kinadharia

Semiotiki ni taaluma ya mfumo wa alama katika mawasiliano ya kutumia lugha (Eco, 1976). Miongoni mwa waasisi wake ni Ferddinand de Saussure (Kimarekani). Nadharia hii inashughulika na ishara pamoja na uashiriaji katika kazi za kifasihi. Ishara zinazojitokeza katika fasihi huundwa na mtunzi kwa kuzingatia muktadha wa jamii na binadamu ndiye mtengenezaji wa alama zinazotumika katika mawasiliano yake ya kila siku (Mwangosi, 2019). Hadhira inayolengwa hutengeneza maana mbalimbali kupitia ubunifu na tafsiri zao juu ya alama na ishara inazokutana nazo katika kazi za kifasihi.

Nadharia hii ilitumika kuichunguza fasihi namna inavyohusiana na mazingira ya jamii. Aidha, fasihi ni usawiri mkamilifu ambao hayasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Msokile, 1993). Hivyo, mtafiti aliichunguza jamii kuwa ni malighafi ya fasihina kwamba fasihi ina athari kubwa katika jamii inayohusika. Mwandishi wa vitabu teule aliwekwa katika muktadha wake wa kawaida, kweli na halisi ili kujua mwenendo na shughuli zake kwa kuwa kazi zake ni kiungo chake. Aidha, jamii iliyoandikiwa iliwekwa katika ulimwengu wake wa kawaida, kweli na halisi ili kufanya uhakiki wa kina kuhusu taswira zilizotumika na kupata yaliyomo. Pia, imetumika kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea vitabu teule vya *Fumo Liongo* (2009) na *Sundiata* (2011) vilivyolengwa katika makala hii.

Taswira ya Uhusika wa Mhusika Nguli katika Tamthiliya Teule

Taswira ni sehemu mojawapo tu ya vipengele vya fani katika kazi ya fasihi. Taswira ni uwasilishaji wa jambo, mawazo, dhana na hoja kwa njia ya vielelezo vinavyojengwa kwa maneno (Semzaba, 1997). Taswira ni mkusanyiko wa picha mbalimbali zinazoundwa na maelezo ya wasanii katika kazi za fasihi. Pia, ni picha zinazojitokeza baada ya matumizi mbalimbali ya semi na ishara. Picha hizo hujengwa kutokana na maelezo au tamathali za usemi alizotumia mwandishi (Wamitila, 2006). Taswira hujengwa kutokana na tajiriba za kila siku za jamii inayohusika kulingana na usawiri wa wahusika alioufanya mwandishi. Matumizi mazuri ya taswira hutegemea ufundi wa mtunzi wa kuweza kuchota mambo yanayomzunguka katika jamii yake.

Taswira hutazamwa kama maneno yanayotumiwa na wasanii wa kazi za fasihi ili kuchora picha kamili ya kitu, hali, wazo au uzoefu fulani wa jamii (Mapunjo, 2014). Pia, wanaainisha aina tatu za taswira. Kwanza, kuna taswira zinazoonekana ambazo hujengwa kwa kutumia vielelezo vinavyojulikana katika maisha ya kila siku ya jamii inayohusika. Pili, kuna taswira za hisi ambazo zina nguvu ya kuganda akilini na kunasisha ujumbe wa msanii kwa wasikilizaji au wasomaji. Tatu, kuna taswira za kufikirika zinazotokana na mawazo yanayohusu mambo yasiyoweza kuthibitishwa (Senkoro, 1987). Kwa hiyo, ulinganisho wa taswira zilizopo katika jamii husaidia kupata jibu la fumbo lililojengwa katika mazingira halisi.

Kuhusu uhusika wa mhusika, Wamitila (2010) anaeleza kwamba mhusika ni nyezo kuu ya fasihi kwa kuwa ndiye anayehusika kuyafanya matukio na matendo yanayopatikana katika kazi ya kifasihi. Matendo ya wahusika hao ndio nguzo kuu ya kuibua maudhui yanayoendelezwa katika kazi inayohusika. Uhusika wake unajidhihirisha kwa tabia na wasifu wake, sura yake, hisia zake na namna anavyofungamana na tajriba za wahusika wengine katika kazi ya kifasihi (Mhando, 2015). Wahusika hao lazima wafungamane na tajriba za jamii zao na mojawapo ya jukumu lao ni kuleta mabadiliko. Makala hii imechunguza taswira ya uhusika wa mhusika nguli katika tamthiliya teule za Emmanuel Mbogo za *Sundiata* (2011) na *Fumo Liongo* (2009). Taswira za uhusika wa mhusika nguli zimejidhihirisha kwa namna mbalimbali katika tamthiliya teule kama ilivyoelezwa katika kipengele kinachofuata.

Taswira ya Shetani

Shetani ni malaika anayesadikiwa kuwa amelaaniwa kwa kukataa kufuata amri za Mwenyezi Mungu (TUKI, 2004). Pia, ni mtu mwenye vitendo vibaya. Taswira ya shetani inatazamwa kwa sura tofauti tofauti. Senkoro (2011) anaiweka taswira hii katika kundi la taswira ya viumbe visivyokuwa na mwili. Dhana ya shetani katika mfumo wa kaida za kijamii hutazamwa kuwa ni dhana dhahania. Hii hutokana na kuwa watu hufikiria tu juu ya kuwapo kwake, lakini hajawahi kuonekana dhahiri kwa wanajamii (Wamitila, 2008). Hata hivyo, ingawa shetani

hajawahi kujidhihirisha dhahiri, bado anatazamwa kama wakala wa maovu yote yanayoendelea katika jamii kama vile ajali, vifo, uasi, uadui, majanga na maradhi.

Katika tamthiliya ya *Sundiata* shetani amejengwa kitaswira kwa kuonesha hali na chanzo cha maovu mbalimbali katika jamii. Kutumika kwake kumezingatia misingi ya nadharia ya Semiotiki kuwa lugha anayoipata mtu huwa ni matokeo ya mwingiliano wa jamii. Wanajamii wengi wanamhusisha shetani na matendo maovu kwa mujibu wa imani zao. Kulingana na Furguson (1990), shetani kwa jina lingine ni pepo ambao daima hawana heri wala jema. Katika tamthiliya hiyomwandishi anamchora shetani kupitia katika matendo maovu yanayofanywa na mhusika Sumanguru kwa watu. Mwandishi anaeleza:

> *Hakuna awezaye kumuua Sumanguru. Huyu si mtu ni jini…kupigana na Sumanguru ni sawa na kupambana na Maimuna toka Uajemi. Hakuna binadamu awezaye kupigana na shetani* (Mbogo, 2011: 66 - 67).

Nukuu hii inaonesha ushetani wa Sumanguru unaotokana na matendo yake maovu kwa raia wake. Pia, inaashiria picha ya kutokuwepo kwa ushirikiano mzuri baina ya viongozi na raia wao kutokana na ukatili kwa watu wanaowaongoza. Raia huwaogopa viongozi kwa udhalimu uliokithiri na vitendo vya ukatili wanavyotendewa (Barthod, 1964). Vitisho hivyo, huleta ukimya kwa raia wasiweze kuongea kuhusu uongozi mbaya wakihofia usalama wa maisha yao. Massoud (2018) anaifananisha hali hii na namna Ukoloni ulivyokuwa umekithiri katika nchi za Kiafrika kwa ukandamizaji, ubadhilifu, wizi wa mali ya umma na unyonyaji, kuwa huo ndio ushetani wenyewe. Aidha, Sumanguru alidhihirisha ushetani wake alipomjibu waziri wake kuhusu ujumbe uliotoka kwa Dankarani aliposema:

> *Mwambie: Sumanguru, yule avaae viatu vya ngozi ya binadamu aiponda mikono yake ya suluhu. Sumanguru, yule mchawi wa wachawi akivisagasaga kwa guu lake la shaba, videvu vya hao mbwa wakapiga magoti ili kuibusu*

> *miguu yangu kwa suluhu… Sumanguru, yule Mfalme*
> *mfuga bundi, majoka na majini, ataipasua na*
> *kuichanachana kwa shoka…* (Mbogo, 2011: 27).

Sumanguru anatazamwa kama mchawi wa uchawi aliyekosa ubinadamu kutokana na udhalimu wake dhidi ya raia wake. Hata hivyo, Wafula (1999) anaitazama taswira ya shetani kwa kuinasibisha na itikadi za jamii nyingi za makabila ambazo humuonashetani kuwa ni kiumbe anayeogofya na hawezi kutawalika na binadamu. Taswira hii huashiria hofu ambayo huathiri utendaji kutokana na kutanda kwa ukimya kwa kuhofia kupata matatizo pindi mtu akiongea. Viongozi hawana budi kuepuka mitindo ya kuongoza jamii zao kwa udhalimu unaosababisha hofu kwa wananchi. Hali hii husababisha jamii kushindwa kujiamini na katika utekelezaji wa majukumu yao ya kila siku kwani hufanya shughuli zao wakiwa ni wenye hofu kubwa.

Pia, taswira ya shetani imetumika kuashiria matendo ya udharirishaji wa kijinsia. Mwandishi anamtumia Sumanguru kama kiongozi aliyekithiri kwa vitendo vya udharirishaji kwa wanawake, hasa wake za watu. Sumanguru anapowatuma wanajeshi wake kwenda vitani, huku nyuma anaendeleza uovu wa kufanya mapenzi na wake wa maaskari waliopo vitani (Mbogo, 2011). Jambo hili limejitokeza pia katika *Biblia Takatifu* ambapo mfalme Daudi aliamuru jemadari wake (Huria) awekwe mbele kwenye mapigano makali ili auawe, kisha amuoe mkewe (*Mwanzo*, 4: 1-12). Huu ni ushetani uliokithiri, hasa unapofanywa na viongozi dhidi ya wananchi wake. Jambo hili halina budi kupingwa kwa nguvu zote.

Mfalme Sumanguru alidharirisha wanawake kwa kufanya nao mapenzi ya lazima bila idhini yao. Aidha, alifanya mapenzi na mke wa mpwa wake aliyemtuma vitani kuwakabili maadui wake. Malalamiko ya Keleye (msichana) ndiyo yanaijenga taswira ya ushetani wa Sumanguru na namna anavyofananishwa na uchu na tamaa ya fisi. Mwandishi anaonesha ulafi na tamaa ya kutamani kila kitu kinachoonekana mbele yake kwani alidiriki hata kuvuna mazao katika shamba lisilo lake. Taswira ya mnyama imetumika kudhihirisha tabia

ya ukatili inayotokana na kufanya mambo nje ya ufahamu wa akili na maisha ya binadamu. Kufanya hivyo kunachangia kuvunja heshima, migogoro na kuvunja mahusiano ya kidugu na kiutu katika jamii. Wananchi wanapoteza imani kwa viongozi wa nchi. Viongozi hawana budi kutenda mema kulingana na misingi ya haki na demokrasia (Dukore, 1974). Jambo la msingi kwa kiongozi ni kufuata misingi ya maadili, utu, haki na demokrasia.

Katika tamthiliya ya *Fumo Liongo*, taswira ya shetani imesawiriwa kupitia kwa mfalme Mringwari, hasa anapokosolewa kuhusu uongozi wake mbaya. Mringwari alidiriki kutoa uhai kwa mtu yeyote aliyethubutu kumkosoa kwa kumwambia ukweli. Hali hii inatokana na viongozi wengi kulinda madaraka waliyopewa kikatiba ama kujinyakulia kwa nguvu kubwa, huku wakikiuka maadili ya uongozi na miongozo ya katiba ya nchi zao. Viongozi hawataki kukosolewa kama njia majawapo ya kujijenga na kuuimarisha uongozi wao. Mwandishi kupitia kwa Msheki anaeleza:

> *Waziri kiongozi… nyimbo za kukosoa viongozi lilikuwa jambo la jadi. Sasa vipi leo Liongo kufanya geni lisiloeleweka? Waziri kiongozi kwa nini tusiyapime yote haya kwa urazini wa fikira zetu badala ya kuruhusu hukumu na maamuzi yetu yatawaliwe na mihemuko ya damu na hisia zetu? Mimi msimamo wangu ni huo; hata mbele ya Daudi Mringwari ni huo, Liongo silioni kosa lake.* MRINGWARI alimjibu:*Mjinga mkubwa we! Punde si punde nitakuonesha kwa kuwa katika nchi hii ya Pate ni mimi tu ninayeweza kuchezea uhai na kupituapitua solo za ufu na uhai wa Wabajuni…. Huku utaka uhisani wa afadhari yangu, basi utaambulia ufidhuli wa ole ya nyongo yangu…* (Mazabania wanaingia, mavazi yao yakionesha kuwa ni wauaji). *Huyo! Mtalimbo toka utosini! Kisha mtoseni baharini* (Mbogo, 2009: 5 - 7).

Nukuu inaonesha matukio yanayoambatana na matendo ya maovu yanayofanywa na baadhi ya viongozi. Mfalme Mringwari

anapokosolewa aliona kama anadharauliwa, hivyo, alitoa adhabu ya kuuawa kwa Msheki kwa kuchomwa utosini kwa mtalimbo. Viongozi wasiojiamini na kutofuata sheria za uongozi wa kidemokrasia, hutumia mamlaka ya utawala, kupoteza maisha ya watu wanaowakosoa au kuwatosa vifungoni kama suluhu ya amani katika nafasi zao za uongozi (Mhando,1981). Kwa kawaida, amri zinazoambatana na matendo maovu ya viongozi kwa raia wao, hukwamisha na kutokomeza juhudi za kusimamia haki na maendeleo ya jamii.

Taswira hii imedhihirika kutokana na mfululizo wa matukio yanayosawiriwa na msanii katika kitabu chake. Mfalme Mringwari anaendeleza mauaji kwa kuweka mipango ya kuandaa sumu ya nyongo ya mamba itakayomuua Liongo kwa kuwa alikuwa mpinzani na tishio kwa manufaa ya cheo na utawala wake. Hulka ya viongozi wasiojiamini hutumia muda mwingi kulinda vyeo vyao kuliko kuweka mikakati thabiti ya uongozi bora unaozingatia haki, sheria na uwajibikaji (Fadhiri, 2014). Katika mazingira hayo, wanaharakati wengi wamekuwa wakitiwa nguvuni pindi wanapofichua uovu, ukiwamo ubadhilifu wa mali ya umma, uhujumu uchumi, ukosefu wa maadili ya viongozi na kuonesha mianya ya ukwapuaji wa fedha za umma kwa baadhi ya viongozi wasio wadilifu. Mwandishi anasema:

> MRINGWARI: *Wapi atakaa fisimaji yule?*
> W. KIONGOZI: *Hapa kwenye meza hii.*
> MRINGWARI: *Basi tia na koroga barabara.*
> W. KIONGOZI: *Anatia sumu ya nyongo ya mamba na kukoroga. Tayari.*
> MRINGWARI: *Basi na iwe hivyo. Tumelifuga joka hili tukutu katika tundu la ufalme wangu kwa muda mrefu. Ila sasa tutaliteketeza kwa moto, tuligeuze majivu baridi badala ya kulizika kiwiliwili* (Mbogo, 2009:20).

Data hii inaonesha kukithiri kwa utawala wa mabavu na uonevu katika jamii ya msanii. Hili ni tatizo kubwa tena lipokatika ngazi mbalimbali za kiutawala. Maelezo haya yanapewa nguvu zaidi na Omary, (2011)

kuwa watawala wa nchi za Kiafrika hawana budi kusimamia maendeleo ya maitafa yao, likiwamo suala la uongozi bora kwa kupambana na Ukoloni mamboleo, kutenda haki, kusimamia sheria na katiba, kuwajibika ili kuchochea ustawi wa jamii isiyo na mazonge yanayokwamisha maendeleo pia hawana budi kusimamia haki kwa kuzingatia uzalendo wa kuijenga nchi kulingana na mahitaji ya taifa. Viongozi wanapowakandamiza wananchi kwa kuwanyima haki zao za msingi husababisha matatizo makubwa katika jamii, mthalani kuishi kwa hofu, kukosa matumaini, imani na uzalendo mwisho wa yote ni huangukia katika uwanja wa chuki, uasi na visasi, mambo ambayo ni hatari kwa ustawi wa taifa.

Taswira ya Pazia la Pate
Pazia ni kitambaa chenye ukubwa fulani ambacho hufungwa dirishani, mlangoni au jukwaani kufanya sehemu ya ndani isionekane (BAKITA, 2017). Pazia hutazamwa kuwa ni kitu kinachokinga ama kusitiri kitu kingine kisiharibike au kisiharibiwe. Katika kitabu cha *Fumo Liongo*, Fumo Liongo anatazamwa kama pazia la Pate kutokana na nguvu aliyokuwa nayo katika jamii yake. Aidha, alitazamwa kama mlinzi wa jamii yake dhidi ya maadui kutoka katika jamii jirani zilizokuwa zikihasimiana ziogope kuivamia ovyo Pate. Kwa hiyo, kifo cha Liongo kilionesha hali ya kuanguka na kupotea kwa ulinzi wa jamii hiyo. Kuanguka ni kupotea kwa matumaini ya ustawi wa jamii yao.

Taswira ya pazia la Pate inaonesha kuwapo kwa hali ya uzalendo na ujasiri wa Liongo katika kupambana na maadui wa jamii yake. Kifo cha Liongo kinaleta hali ya kupotea kwa matumaini kwa jamii ya Pate kwa kuwa ulinzi wao ulikuwa umeondolewa, nchi ilibaki tupu, hawakuwa na tegemeo tena bali walijawa huzuni na hofu ya kuvamiwa na kushindwa kwa urahisi dhidi ya maadui zao. Katika sintofahamu hiyo, mfalme anaonesha hali ya kukithiri kwa viongozi dhalimu waliojaa ubinafsi, uchu wa madaraka na kutanguliza maslahi yao mbele badala ya mataifa yao wanayoyaongoza (Chuachua, 2011). Kifo kwa Liongo kilisababisha kutanda kwa hofu miongoni mwa jamii ya Pate kwani waliona kama wametelekezwa katika himaya ya Mringwari

iliyokuwa imetanda giza la kila udhalimu. Mwandishi akionesha hofu hizo anasema:

> *Lakini huku nyuma, baba yetu Liongo umetutelekeza sisi wanao. Tumebakia wakiwa, yatima. Hekima uliyotuunganisha nayo imezimika. Wabajuni sasa tunatapatapa gizani. Tunatweta mkabala na lango la kinywa cha mamba wa Ikulu* (Mbogo, 2009: 49).

Katika nukuu hii, hofu imetanda kwa wananchi wakihofia kurudi kwenye mateso ya mfalme Mringwari ambaye hulinganishwa na hali ya kukikabili kinywa cha mamba, yaani maangamizi kutokana na ukatili wake. Hali hiyo ndiyo hutazamwa kama kuwarudisha raia katika hali ya ukandamizwaji wa Kikoloni, hasa Ukoloni mamboleo. Pia, kuanguka kwa pazia linalinganishwa na vifo vya viongozi maarufu, wakiwamo waasisi wa mataifa mengi ya Kiafrika waliopigania uhuru kutoka katika mikono ya utawala dhalimu wa Kikoloni (Beja, 1988). Mwandishi akionesha kuanguka kwa tegemeo la Wapate, anasema, 'Fundo hili, sasa wadhalimu hawa wamelikata. Oh! Tazameni Wabajuni. Pazia la taifa la Pate sasa limeanguka chini; na Pate imebaki utupu' (Mbogo, 2009: 45).

Matumaini yaliyotarajiwa na raia katika mapambano dhidi ya uongozi dhalimu yalizima ghafla kama mshumaa unavyoweza kuzima ukimwagiwa kopo lililojaa maji. Hali ya kuanguka kwa pazia ndiko kumesababisha jamii kujiona kama imebaki bila ulinzi kwamba hakuna tena kitu kitakachoweza kuwasitiri katika ustawi wa maisha yao. Hali hii inalinganishwa na tangazo la kifo cha aliyekuwa raisi wa Zimbabwe, Robert Gabriel Mugabe lililotolewa na raisi Mnangagwa kwamba Robert Mugabe, atakumbukwa na kutazamwa kama Baba wa Taifa na Mwanga wa Mapinduzi, Mwana Umajumui wa Afrika ambaye aliyatoa maisha yake yote kuipigania na kuikomboa Zimbabwe ili kuleta maendeleo, utulivu na ustawi kwa raia wake (Mgogo, 2012).

Kifo cha Mugabe kilitazamwa kama anguko la pazia la Wazimbabwe wote kwa kuwa alikuwa nguzo kubwa katika kupigania na kuilinda

Zimbabwe. Mugabe hakupenda kuona Afrika ikinyonywa na kutumikishwa kwa namna yoyote na Mabeberu. Hivyo, kifo chake kiliacha pengo kubwa kwani uzalendo, ushujaa na uzoefu wake ulitegemewa katika kutoa miongozo ya namna ya kuiongoza na kuisimamia nchi ili kuleta maendeleo na ustawi katika misingi ya haki na demokrasia ya kweli. Mbonde (2002) anazungumzia suala la utupu kuwa ni dhana inayoashiria uduni wa maisha. Uduni huo huweza kusababishwa na teknolojia na uvumbuzi duni kuhusu maendeleo na ustawi wa jamii, hayo ni miongoni mwa mambo yaliyopiganiwa na Liongo. Taswira hii ni fundisho kwa kizazi kilichopo na vijavyo kuwa na tabia ya uzalendothabiti kwa ajili ya ujenzi wa taifa.

Taswira ya Simba
Taswira ya simba katika tamthiliya ya *Fumo Liongo* imetumika kumaanisha kiongozi shupavu wa kijadi. Pia, humaanisha mwanamume mwenye nguvu za aina yake ambaye hupata ushindi katika kila tukio inalohusisha matumizi ya nguvu. Taswira hii inaonesha kuwa ukali wa simba ndio unaosababisha aogopwe na wanyama wengine. Aidha, katika tamthiliya hii imetumika kuonesha namna Liongo alivyokuwa shupavu, hakuogopa wala kutetemeshwa na adui yeyote. Mama yake alimtahadharisha kuwa aache kukinzana na kupambana na mfalme Mringwari kwa kuwa anaweza kumuua kutokana na ukatili aliokuwa nao dhidi ya raia wake. Liongo hakujali na alimtazama mfalme Mringwari mjinga aliyemudu kuwatetemesha mabanati. Hivyo, Fumo Liongo alitazamwa kama Simba wa Pate (Mbogo, 2009: 14).

Suala la Liongo kuogopwa na maadui wa Wabajuni lilitokana na tabia ya msimamo wake wa kukemea matendo maovu katika jamii yake. Pia, aliogopwa kutokana na uwezo wa nguvu zake za ajabu alizokuwa nazo za kuwakabili maadui na kuwashinda. Hata hivyo, mfalme Mringwari, pamoja na vitisho vyake kwa raia, alionesha wazi kumwogopa Liongo na kuhofia kunyang'anywa madaraka yake kama anavyobainisha mwandishi "Mbwa huyu, licha ya kuwa ananilindia nyumba na mali yangu dhidi ya wanyang'anyi, lakini nahofia meno yake yanayozidi kuchongoka kila uchapo" (Mbogo, 2009: 8). Liongo alikuwa na uwezo wa kuwatokomeza maadui wote wanaotaka kumchezea.

Pia, katika tamthiliya ya *Sundiata*, taswira ya simba imetumika kudhihirisha ujemadari wa Sundiata katika vita. Katika mapigano yote ya kivita, Sundiata alionesha uhodari wa kupigana bila kukata tamaa; hatimaye, alishinda kwa kuwaangamiza maadui na kuwachukua mateka. Mwandishi anaonesha jinsi mfalme Tunkara alivyofurahia ushindi kwa:

> *Sote tumefurahia ushindi huu, mateka na ngawira tumechukua. Yote haya ni sababu ya jemadari wetu Sundiata, Simba wa vita." Vita vilikuwa vigumu…lakini …moto uliwaka! Sundiata, farasi na upanga vilielea hewani, vichwa vya mahasidi vikitemwa na kuachana na miili yao… na wakati wote Sundiata alitutia moyo tusonge mbele* (Mbogo, 2011: 36).

Aidha, data imeonesha uwezo wa jeshi kuwa na nguvu na kumfanya adui akimbilie msituni akajifiche kutafuta hifadhi ili kuyanusuru maisha yake. Mfalme Sumanguru anaonekana kuukimbia mkono wa Simba wa Mali – Sundiata ambaye anamsaka ili amwangamize. Hivyo, majeshi ya Sundiata yaliweza kupigana vikali na kuwashinda maadui wao.

Taswira ya Kisu na Sindano

Kisu ni kifaa kinachotumika kuingizia dawa kwenye mwili wa binadamu. Kisu huweza kuleta ustawi, utengamano, maangamizi na uharibifu. Katika tamthiliya ya *Sundiata*, kisu kimetumika kama siraha ya maangamizi kwa nyakati hizo, ikilinganishwa na bunduki ambayo ni siraha kali ya katika maisha ya leo. Kisu alichopelekewa mfalme Tunkara kama malipo ya ardhi, kimesawiri maangamizi atakayofanya Sundiata kwa Tunkara ili kulipa kisasi. Kisu kimetumika kuimarisha tabia ya ubinafsi wa tamaa ya madaraka. Mwandishi anamwonesha Sassuma anavyojitoa mhanga kufanya maandalizi ya kupata kisu ili amuue Sundiata kwa kusudi la kuhakikisha mwanae Dankarani anakalia kiti cha ufalme. Mwandishi anaeleza:

> *Nahitaji kisu. Kisu kifupi, imara, chenye ncha kali… kwa ajili ya mwananngu Dankarani, …alivyovaa hatambuliki. Anamsogelea Sundiata; Sassuma anamvika taji kwa mkono wa kushoto na kumchoma kisu mara tatu kwa mkono wa kulia… (anampiga kisu binti yake) na wewe mbegu haramu, kufa, umfuate kiwete kuzimu. Nana anaanguka anakufa; na Sundiata anayumba kwa uchungu anakufa* (Sundiata, 2011: 74).

Kisu kutumiwa kama siraha ya kupigania madaraka kwa maslahi binafsi. Suala la kupigania madaraka kwa kutumia silaha limekuwa ni janga sugu katika bara la Afrika. Mwitikio wa mahitaji ya kutumia silaha kali za kisasa ni mkumbwa kama ilivyo mvutano baina ya Marekani na Korea Kaskazini, ambako kumekuwa na migongano ya kisiasa na kiuchumi. Kwa ujumla, taswira zilizorejelewa katika vitabu hivi ni matukio na matendo ya msingi katika jamii iliyochunguzwa. Suala matumizi ya silaha limekuwa likileta madhara makubwa ya ukiukwaji wa haki za binadamu yakiwamo mauaji, uharibifu wa mali ya umma na raia, kuongezeka kwa wakimbizi, ubakaji na ukatili wa kingono kwa raia. Pia, wananchi wamekuwa wakiporwa na kupoza mali zao kama nyumba, mashamba na mifugo.

Taswira ya sindano ya shaba katika tamthiliya ya *Fumo Liongo* ilitumikakuashiria ulinzi wa nguvu za kisihiri za Fumo Liongo katika harakati zote za mapambano dhidi ya maadui zake. Mbijima (2011) anasisitiza kuwa shujaa lazima awe na kinga inayomlinda dhidi ya maadui. Kinga hiyo huambatana na nguvu za sihiri ambazo zina uwezo wa kugeuza mikuki, pinde na mishale ya adui kuwa kichuguu ili kuepuka kupata madhara yaliyoelekezwa kwake. Liongo hakuweza kunaswa kwa mtego wa aina yoyote ule kutoka kwa adui zake kutokana na nguvu za sihiri alizokuwa amesheheni. Wena kiongozi kutoka ikulu anathibitisha:

> *Huyu mtu si mtu,…ukimnasa kwa ulimbo, atajinasua kwa fimbo tu. Ukimng'ata kwa meno, yeye atajinga'atua kwa maneno tu….mara ngapi*

> *tumeviamuru vipapasio vyetu vya nchi viende kumfanyia mitego?... Lakini siku zote Liongo mitego ameitegua. Lazima tuibukue siri inayozilinda nyota za uhai wake* (Mbogo, 2009: 4).

Liongo kama shujaa katika tamthiliya hii anamthibitishia mwanae Zahidi kuwa hawezi kuuawa kirahisi kama mawaziri wanavyomtafuta. Liongo alimwambia mwanae kwamba Zahidi mwanangu, mimi ni Fumo Liongo. Mimi ni Simba wa Pate. Hakuna mwingine yeyote ajuaye siri ya ufu wangu ila mimi na Muumba wangu. Mimi mkuki hauniui, shoka haliniui, mshale hauniui na kisu hakiniui. Kitu chochote hakiniui. Ila ukitaka kuniua fanya bidii utafute sindano ya shaba (Mbogo, 2009). Kwa kawaida, shujaa lazima awe na maadui ambao hawafurahishwi na utendaji harakati za shujaa.

Hapana shaka matokeo ya madaraka yenye kuendekeza usaliti na uovu yamekuwa chanzo cha kukwamisha maendeleo na ustawi wa jamii. Taswira ya sindano ya shaba imetumika kama silaha ya kumwangamiza Liongo ambaye alikuwa akitafutwa kwa muda mrefu bila mafanikio. Mwandishi anamwonesha mwanae Zahidi anamnyemelea na kumchoma Liongo sindano ya kitovuni na kukimbia. Ubinafsi wa viongozi umewafanya kutumia madaraka na nguvu za kisiasa na kiuchumi vibaya kwa kufikiri kuwa wao ni bora zaidi kuliko wananchi (Wafula, 1999). Hali hii ndiyo inayojenga tabia ya baadhi ya viongozi kukataa na kutopenda kushauriwa ama kupokea maoni ili kulinda maslahi binafsi kwa kupuuza mtazamo mpana wa mahitaji ya taifa.

Taswira ya Taji
Taji katika tamthiliya ya *Sundiata* limetumika kuashiria madaraka ama mamlaka aliyonayo mtu. Taji ni vazi linalovaliwa kichwani au shingoni analovishwa mshindi, vazi linalovaliwa kichwani aghalabu na mfalme au malkia (BAKITA, 2017). Taji huwa linashindaniwa. Taswira ya taji katika tamthiliya ya *Sundiata* imesawiri mapambano makali ya motifu ya msako wa madaraka kati ya Sundiata na Dankarani. Gichamba (2005) anaeleza kwamba ingawa shujaa hutoka katika ukoo bora, mara nyingi hakipati cheo cha ufalme hivi hivi tu. Shujaa sharti akitetee au

akipiganie cheo chake kadiri anavyoweza kwa kuzingatia taaratibu na misingi ya uongozi, haki na wajibu katika jamii (Omar, 2011).

Pia, taswira ya kugombaniwa kwa taji baada ya kifo cha baba yao imeonesha visa vingi vya kisihiri na kutishiana kuuana hadharani. Sundiata anaona kuwa, yeye ndiye mrithi halali wa kurithi taji kwa misingi ya kiutamaduni. Dankarani kwa kuliona hilo, wanaungana na mama yake Sassuma kunyakua madaraka kwa nguvu. Mambo kadhaa yaliyofanywa na Sassuma ili kuhakikisha wanapata taji na kumiliki kiti cha ufalme. Kwanza, Dankarani anaungana na Sassuma mama yake kutumia sihiri kwa kuweka uwete kwa Sundiata tangu akiwa mdogo ili asije kupata taji hilo. Pili, Sundiata anapoonekana amepona, walifanya uchawi wa kutambika njia panda ili akipita auawe kwa kafara waliyoifanya njia panda. Tatu, kumuua Sundiata kwa kumchoma kisu tumboni. Haya yote ni mahangaiko ya kupigania taji la ufalme.Sassuma aliona hakuna mtu yeyote anayeweza kuvaa taji la ufalme ila mwanae Dankarani. Aliamua kupambana kwa mbinu zote kama vile rushwa, uchawi na kuua ili apate nafasi kwa ajili ya mwanae Dankarani. Kwa kufanya hivyo, hali hiyo iliibua mizozo iliyochangia kurudisha nyuma maendeleo ya jamii.

Taswira ya Ndoto
Ndoto ni mfuatano wa picha, mawazo, hisia zinazotokea bila hiyari kwenye akili za mtu usingizini . Barrett (2007) anaeleza kuwa ndoto ni mbinu mojawapo ya kutatua matatizo kwani kupitia kwazo mtu anaweza kudokezwa jambo fulani linalohusiana na suala alilonalo na huweza kumpatia mbinu za kutoka katika tatizo hilo. Mtu huweza kupewa maono ya namna atakavyolishughulikia jambo fulani. Katika *Bibilia Takatifu*, Yusufu aliyetafsiri ndoto za Farao ambazo zilihusu janga la njaa litakalotokea katika nchi ya Misri kwa miaka saba. Yusufu alitoa ushauri kwa Farao kuhusu umuhimu wa kuhifadhi chakula ili kulikabili na janga hilo. Farao, akatii wakaweka akiba ya chakula cha kutosha. Ndoto ni mbinu ya kimtindo ambayo hutumika kumtoa msomaji katika ulimwengu halisi uliozoeleka na kumpeleka katika ulimwengu wa kinjozi baina ya ujenzi wa jamii mpya na

vikwazo vyake (Massoud, 2018). Mwandishi anaonesha mlolongo wa ndoto ya Liongo akimsimulia Zahidi akisema:

> *Usiku wa jana haukuwa usiku mzuri kwangu. Nilifadhaishwa na ndoto iliyojirudia mara kwa mara kila nilipoamka na kurudi tena usingizini. Katika ndoto, kilikuja kivuli cha sura ya nusu ya mtu, nusu mnyama, kikazikwapua silaha zangu, na sikuwa na nguvu za kukizuia wala kukifukuza kivuli hicho. Lakini nilipozinduka kwa taharuki nikazikuta silaha zangu zi salama* (Mbogo, 2009: 42).

Ndoto hii inaashiria kuwa Liongo alikuwa anapokonywa uhai na nguvu za kisihiri alizokuwa nazo. Kupokonywa silaha zake kulionesha kupokonywa madaraka yake na nafasi yake ya kupigania haki za Wapate. Maana kamili inajidhihirisha pale Liongo anapouawa kwa kuchomwa sindano kitovuni kupitia kwa mwanae aliyemtembelea msituni. Zahidi alimvizia baba yake akiwa amelala na kumchoma sindano ya kitovu na kukimbia. Mwandishi anahimiza umuhimu wa kuzitafsiri ndoto ili kuepuka changamoto zinazoweza kuepukika. Liongo angeweza kuitafsiri vizuri ndoto yake angechukua tahadhari na kuepuka mauti yake. Pia, imeelezwa (*Mwanzo*, 41: 32) kwamba ndoto ya Farao kwa vile ilivyokuja mara mbili, ni kwa sababu neno hilo Mungu amelithibitisha na atalitimiza upesi. Nyutu (2016) anaeleza kwamba ndoto huwa na maana kwa mwanadamu. Hivyo, haipaswi kupuuzwa.

Taswira ya Damu

Katika tamthiliya ya *Fumo Liongo*, taswira ya damu imetumika kudhihirisha mapisi ya kurithisha amali za jamii kwa kizazi kilichopo baada ya Liongo kufariki. Katika imani za kidini, damu huelezwa kuwa ina uwezo wa kunena na inakisiwa kwa kuwa kuna damu inayonena mema na mabaya. Damu ya Habiri iliweza kulaani muuaji Kaini (*2 Samwel* 11: 1- 17). Pia, damu hutumika kuwa ukumbusho wa jambo muhimu kama Wakristo wanavyotumia Sakramenti Takatifu wakiamini kuwa wanafanya ukumbusho wa matendo mema ya Yesu Kristo na

kukumbuka ukombozi wake kwao kwa kujitoa mhanga kufa kwa ajili ya mwanadamu mwenye dhambi. Mwandishi ameonesha uzito wa kuithamini damu ya Liongo kama urithi wa uzalendo, hekima na ujasiri kwa wananchi na vizazivitakavyofuata. Anaeleza:

> *Tazameni hata sasa bado ninayo damu ile ya thamani iliyomwagika pale pangoni alipochomwa sindano ya shaba kitovuni. Ichukueni muione! Ibusuni. Jipakazeni mwilini. Ichukueni mkaifanye mbolea mashambani na makondeni mwenu. Gawaneni, muihifadhi ili vizazi vijavyo vije viishuhudie na kusujudia ushujaa wa pekee wa Fumo Liongo* (Liongo, 2009: 46).

Data hii inaonesha kuwa kifo cha Liongo aliyesheheni matendo ya kizalendo na kijasiri yanayosisitizwa na kuhimizwa huchukuliwa kuwa ni ni mfano mzuri wa kuigwa kwa vizazi vilivyopo na vijavyo katika jamii zetu. Maisha ya Liongo hayana budi kurithishana ili kujenga hali ya kuwa na ujasiri na uzalendo katika shuguli zitakazoleta maendeleo na ustawi wa jamii na taifa kwa kutenda haki na kupinga uongozi usiozingatia sheria na haki. Jamii haina budi kujenga misingi imara ya kuendeleza maadili na uzalendo ili kuimarisha jamii yenye utu, maadili, uzalendo na ujasiri. Makala hii inatoa wito kwa jamii kuwa na moyo wa uzalendo, mshikamano kwa kuepuka usaliti, uchu wa mali na madaraka, visasi na ukatili ili kujenga jamii yenye ustawi katika fani zote za maisha.

Hitimisho

Kwa ujumla, makala hii imebaini kuwapo kwa taswira ya uhusika wa mhusika nguli katika tamthiliya teule. Matukio na matendo ya kishujaa ya kila nguli yamewekwa wazi kupitia taswira zilizomo. Mjadala wa data zilizowasilishwa umeonesha nafasi ya taswira ya uhusika wa mhusika nguli inavyojidhihirisha kupitia matendo yao ya kishujaa yanayofanywa katika harakati zao za kiutawala, kimaisha na kiwakati. Uhusika wao, kwa namna tofauti tofauti, unatazamwa kama maktaba mahsusi ya urejelezi wa masuala ya kijamii; na kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka

jamii pamoja katika misingi ya utamaduni na falsafa nzima ya maisha tangu kale mpaka sasa. Kipekee, suala la uzalendo limepewa nafasi kubwa katika harakati za usimamizi na ujenzi wa jamii yenye ustawi katika fani zake zote za kiutawala, kimaisha na kimaendeleo.

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The Contributions of University Students in Poverty Alleviation: A Case of Iringa Municipality in Iringa Region

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Abstract
This paper aimed at examining the contributions of university students within Iringa Municipality in poverty alleviation. It is based on the survey conducted in January 2020 in three universities found in Iringa Municipality namely Ruaha Catholic University, University of Iringa and Mkwawa College of Education (Constituent College of University of Dar Es Salaam). The objective of the study is to examine the linkages between university students and poverty alleviation within Iringa Municipality. The paper employed a case study research where a qualitative research was used to gather in-depth information on the contributions of university students in poverty alleviation. A purposive sampling was used to obtain twenty where fifteen members were selected from universities and five members from service providers from the list of 150 who were involved in the study. Simple random sampling and stratified sampling was involved to obtain the respondents for focus group discussion (FGDS). In-depth interview were conducted to collect the information. The three universities have approximately above thirteen thousand students. The findings of the study indicated that, university students contribute for poverty alleviation in Iringa Municipality through expansion of settlements or urbanization, per capita income, acquisition of physical properties, education for their children and remittances to the areas of origins to some migrants. Therefore, Universities students should not be treated as merely students but as important stakeholders for poverty alleviation in Iringa Municipality.

Key Words: University, Students and Poverty Alleviation.

Introduction

Jaspers (1965) states that, the university is a place for search of truth. Truth requires systematic methods of research which a foremost concern of a university. The second purpose of university is teaching, the research truth must be transmitted through teaching. The third, function that is culture or reflection of the community. In short, teaching, research and consultancy are key functions of any University in the World. The presences of universities in any part of the World, Iringa Municipality in particular, play significant contributions for the individual and national development through identified roles. For example, in Africa, the university is suppose to perform a developmental functions as centre for knowledge (pursuit, promotion and disseminations), research, provisions of intellectual leadership, manpower development, promotion of social and economic modernization and intercontinental unity (Ndlovu - Gatshen, 2017).

Iringa Municipality in Iringa region is blessed to have three predominant universities namely; Ruaha Catholic University (RUCU), Iringa University and Mkwawa College of Education (MUCE). The presence of these institutions within Iringa Municipality have changed development tremendously and hence, alleviation of poverty among the dwellers. The areas in which the University students contribute for poverty alleviation to dwellers of Iringa Municipality are restaurants, hotels and other areas in which are specialized in food issues. The communities around these universities have established and specialized in provision of food services to students. Most service providers are specialized in chips snacks which are the loveliest food for most students. Therefore, in return they earn reasonable income necessary for poverty alleviation.

Shops, through involvement in selling clothes, shoes, phones and other accessories. The university students contribute very much through buying the identified goods and others. Income from the activity contribute very much for the individual development within Iringa Municipality, and hence, poverty alleviation. Saloons, most of the university students are key users of saloons which are within Iringa

Municipality. Female students contribute very much compared to male students. No doubts dwellers with these facilities benefit much out of the university students.

Stationeries, where the communities around the universities are involved in providing services to students' pertained to printing and photocopying the academic materials such as books, pamphlets, class lecture notes and hand outs. This is second major enterprise after restaurants and hotels where the majority of the dwellers are doing into small scale. On the other hand, transportation, mostly daladala, tricycles and motorcycles are important forms of transport within Iringa Municipality. Youth are employed in providing services to universities students; in return they earn income necessary for alleviation of poverty. Most idle and restless youths have been employed particularly in tricycles and motorcycles operations. This has reduced to some extent crimes in the streets of Iringa Municipality.

Financial institutions and communication companies, within Iringa Municipality there are several financial institutions operating such as Banks namely; National Microfinance Bank (NMB), CRDB, National Bank of Commerce (NBC), Mkombozi Commercial Bank, Tanzania Postal Bank (TPB), Exim and Diamond Trust Bank. However, important transactions are carried out through mobile companies such as Tigo (Tigo - Pesa), Vodacom (M - Pesa), Airtel (Airtel-Money), Halotel (Halopesa) and very little carried out through Tanzania Telecommication Company Limited (T-Money). Also, the university students buy airtime for communication for social media such as twitter, facebook and whatsapp. All these contribute for individuals and Iringa Municipality in general in poverty alleviation.

House renters and agents, the universities within Iringa Municipality have inadequate accommodation facilities due to increase number of enrolment. Most of the students fall in the trap of looking houses for accommodation. The classes of house agents have been created to facilitate the smooth house renting processes. Therefore, university,

students have   contributed to creation of employment and income in general.

Statement of the Problem

Most of research on poverty alleviation don't recognize the contributions of the university students in poverty alleviations, it only focus on the role of university as development functions particularly, centre for knowledge (pursuit, promotion and disseminations) research, provision of intellectual leadership, manpower development, promotion of social and economic modernization (Ndlove, 2017). Therefore, the paper focus on the contributions of university students in poverty alleviation particularly in Iringa Municipality.

The Study Area

The study was carried out in Iringa Municipality in Iringa District which is one of the four Districts of Iringa Region, others are Kilolo, Mufindi and Iringa rural District. The selection of Iringa Municipality in Iringa District was based on the fact that it the only district with all universities. Iringa Municipality administratively is divided into 18 wards namely; Gangilonga,Igumbiro, Ipogolo, Kitwilu, Ilala, Isakalilo, Kahesa, Kitanzini, Kwakilosa, Makorongoni, Mvinjeni, Mkwawa, Mlandege, Mshindo, Mtwivila, Nduli, Ruaha and Mwangata. However, the study was carried out in three wards with Universities. Mkwawa ward with Mkwawa College of Education (Constituent College of the University of Dar es Salaam), Gangilonga ward with Ruaha Catholic University (RUCU) and Kihesa ward with University of Iringa.

The study is a case study research where qualitative research approach was used to provide a detail information about the contributions of university students in poverty alleviation in Iringa Municipality. Content analysis was employed to provide a general knowledge of the quantified content of the text (Denscombe, 2010). The purposive sampling was used because it relies on the judgment who to ask in selecting people who were likely have necessary information. Therefore, the sample size of twenty respondents out of 150 involved in

the study were used which is twenty percent as above minimum suggested by Kothari (2014).

The stratified sampling was used to obtain respondents for the focus group discussion. Two focus group discussion were conducted involved 6 to 8 respondents. The selection of the members were based on age, sex and education, marriage and how they involve in the study problem. In-depth interviews covering one hour was used to 20 consisting of university students and service providers involved. Finally, the analysis process was involved. Primary and Secondary data were involved in the study. Primary data were collected from the field through in-depth interview and focal group discussion. Secondary data were obtained from the documentary sources such as books and journals.

Findings and Discussion: Demographic Characteristic of the Respondents
Age is an important variables and fundamental measure of population dynamics (Kpedekpo, 1982). The age structures determine the entry in education and labour participation (Shyock and Siegel, 1976). The study indicated that, most of the universities students and service providers were aged between 18 and 35 years. Only 10% were aged above 35 years of the surveyed population. The implication is that, the majority of the surveyed population of universities students and service providers within Iringa Municipality were in higher learning and labour participation. The tricycles and motorcycles drivers of more than 90% youth are aged between 18 - 35years.

University Students and Poverty Alleviation
There is a linkage between the present of Universities in Iringa Municipality and poverty alleviation among the dwellers with reference to poverty reduction indicators such as; Per capita income generally, can be obtained by using the Gross Domestic Product (GDP) which is the value of total output produced by the economy of the country. Lipsey (1989: 459). As observed by Pass et al (1980: 180) the GDP can be estimated using different approaches. However, the study focused

only income earned by individuals. The survey conducted in Iringa Municipality indicated that, with the presence of university students have increased the per capita income among the dwellers from Tanzanian shilling one million to more than five million annually. To verify that, one of the tricycle driver operating between Iringa old bus terminal and Mkwawa through focal group discussion interview narrated that that:

> *When university students are present as tricycle drivers I get More than Tanzanian shillings one million in each month. The absence of University students, especially during the holiday things become worse".* Field Data: 10. 01. 2020.

Properties Ownership

In terms of properties ownership, the dwellers of Iringa Municipality who are engaging in different activities own different properties such as houses, vehicles, tricycles, motorcycles and land. The university students contribute to a great extent through various income generating sectors owned by dwellers. One of resident of Frelimo through face to face interview narrated that:

> *I have a lot of assets, due to presence of University students. I have built two houses, one for renting and other for resident use, because of selling clothes to universities students.* Field Data: 8. 01. 2020.

Remittances

Some of the service providers or dwellers within Iringa Municipality are originated outside Iringa Municipality, the majority from areas such as Makete, Njombe, Kilolo and Mufindi and very few from other regions. In Iringa Municipality some migrant dwellers may have impact on poverty alleviation if the migrants return to areas of origin and remit capital and other resources (Chilivumbo, 1985 & Mbonile, 2008). Therefore, they have linkages with the areas of origin through sending sugar, clothes and other project for community development such as

facilitating building schools, hospitals and churches. One resident of Miyomboni through face to face interview narrated that:

> *If I get income from my business of selling shoes, I usually send some sugar, clothes, and amount of money to the areas of, but also, involve in community development activities"*. Field Data: 08. 01. 2020.

Education for Their Children

Education involves learning from schools, colleges and universities. It is important because it influences people choice (Who, 2006), as observed by United Republic of Tanzania (2003: 99). In most developing countries education is tool of liberating people from poverty. This is the main reason that, most of households spent a lot of money to educate their children, so that they liberate themselves from poverty (Mbonile, 2008). It is used as survival strategy against poverty by selecting few members of households to seek formal employment in modern sector (Todaro, 1992). Some of the dwellers surveyed showed that, part of income generated from universities students because of engaging in various enterprises is used in educating their children in government and private schools from junior to senior levels. One resident of Isakalilo who is engaging in stationary near Ruaha Catholic Universities, through face to face interviewed narrated that:

> *I able to educate my children, because of engaging in stationary services where the great customers are university students they contribute a lot in printing and photocopying the academic materials*. Field Data: 08. 01. 2020.

Urbanization of Iringa Municipality

Urbanization refers as process by which an increasing proportional of the total population, usually that of the country live in towns and cities (Waugh, 2010). The urbanization has been increasing at great extent. One estimated suggests that in 1800 only 3 percent of the World's population were dwellers, a figure that has risen according to latest UN

estimates, to 48 percent (1998) and which is predicted to rise to 60 percent before 2025. The rapid urbanization has occurred twice in time and space. First, during the 19th century, in what are now referred to as the economically more developed countries, Industrialization led to a huge demand for labour in mining and manufacturing centers. Urbanization in these parts of the World, consequences of economic development.

Secondly, since 1950s, in the economically less developed countries due to migration and natural increase resulting from birth (Waugh, 2010). The urbanization in Iringa Municipality is associated with rapid expansion of settlements in the Northwestern part. Universities students contribute in-migration of students in the area. The urbanization has resulted into rapid expansion of infrastructures such as water and roads and alike, particularly in the areas of Mawelewele, Mkwawa and areas around.

Conclusions and Recommendations
The objective of the study was to examine the linkages between University students and poverty alleviation. The findings indicated that, the University Students contribute vigorously for the economic development of Iringa Municipality dwellers with reference to poverty alleviation indicators such as per capita income, education for their children, acquisition of physical properties, remittances to some who are born outside Iringa Municipality and great extent expansion of Settlements in Iringa municipality leading to rapid urbanization.

Therefore, with reference to the contributions of universities students the following can be recommended that the University students within Iringa Municipality should not be treated as merely students but as noble opportunities to the dwellers of Iringa Municipality. The government authority and dwellers should fully utilize the opportunities available for universities students. The institutions dealing with poverty alleviation within and outside Iringa Municipality should clearly study and identify the true roles of University students for the development of individuals and government as well.

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The Role of Teacher Resource Centres on Improving Academic Performance in Mathematics Subjects in Primary School in Mbeya City in Tanzania

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Abstract

The study aimed at assessing the role of Teacher Resource Centres (TRCs) on improving primary school academic performance specifically on mathematics subject. It employed mixed research approach with cross sectional explanatory design. It gathered information from 50 secondary school mathematics teachers, 4 heads of schools and 3 TRCs wardens. Both Random and purposive sampling techniques were used. Interview and questionnaires tools were used. The findings revealed that, TRCs mathematics training programmes played a great role in increasing subject academic performance of pupils during the period when mathematics teachers were attending the trainings and the vice versa. Moreover, the results shown that, TRCs had some programmes which were operating though with diverse challenges which decelerated anticipated operational effectiveness. The study therefore, recommends the need to improve management of trainings offered by TRCs to reach its established goals to help on providing professional trainings for school teachers to improve performance of mathematics among primary school pupils. The government should make reforms on the roles of TRCs with a view of streamlining processes as well as automating activities and mathematics training programmes to teachers which will give them more power and ability to teach mathematics more appropriately, hence, improving pupils' academic performance.

Keywords: In-service, Mathematics, Performance, Professional development, Trainings and Teacher Resource Centres.

Introduction

Teaching professional development is of essence in making school teachers well knowledgeable in their areas of specialization contently and pedagogically. Komba and Nkumbi (2008) in their words write that, "Teacher Professional Development provides opportunities for teachers to explore new roles, develop new instructional techniques, refine their practice and broaden themselves both as educators and as individuals" (P. 70). In the history, this professional development has been connected to the introduction of Teacher Resource Centres (TRCs) as a widely acknowledged strategy and viable approach towards quality teacher and their professional development (Siddiqui, 2005).

In Tanzania, TRCs came into being in the 1970s. Initially, TRCs were attached to colleges of teacher education. Later, they were established autonomously in different parts of the country. The first centre in Tanzania was established in Kleruu in 1972, followed by Mawenzi secondary school in Kilimanjaro Region in 1980s (Mushi, 2003). The establishment of TRCs in Tanzania was under District Based Support to Primary Education (DBSPE). The DBSPE aimed at facilitating the implementation of major components of the basic education master plan under Ministry of Education and Culture of Tanzania. DBSPE created in each district, a system of teacher's resource centres (TRCs) and school clusters to carry out in-service teacher trainings. These TRCs were close to schools (Mosha, 2015).

TRCs focused in all factors relating to teacher education pedagogical skills and subject mastering skills as the major factors that affect pupils'/students' academic performance. The required teaching methods such as learner centred, required a teacher to be oriented frequently by the TRCs (Mdingo, 2010). In his study, Babyegeya (2002) noted that, an improvement in academic performance to pupils depends on the type of the teacher school has, his/her experiences, professional qualifications and his/her commitment to work. All these

attributes for In-service teachers are much catalyzed through different strategies, TRCs being the most instruments.

Literature shows that, most of teachers in schools are out-dated. This means, they are not up-to-date especially on teaching methodologies and development of new knowledge relating to their subjects. For instance, in her study, Mosha (2015) reveal that, most teachers do not have the expertise in their subjects. In addition, Komba and Nkumbi (2008) assert that, the poor schooling environment has contributed by the lack of competent teachers who are able to inspire their students and inappropriate professional development training among teachers. However, the truth remains that, every day there are numerous ideas that emerge to challenge the former ideas which shows the necessity of having professional training development in various subjects. For instance, whilst talking of teaching methodology, the world has shifted from the former teacher-centred method of learning to the modern learner/child-centred method of learning (URT, 2010 & Mtitu, 2014).

Since most school teachers have no regular professional trainings, they still use the traditional way of teaching which is contrary to educational policies and curricular. The consequences of being out-dated in teaching methodology for teachers has contributed much on the failures of examinations for pupils/students starting from primary school to other upper levels of education. This has been confirmed by Sa'ad, Adamu and Sadiq (2014) in their study that, among of the reasons that cause poor performance in mathematics is anxiety and fear of mathematics, inadequate training of teachers and poor teaching methods (Tshabalala & Ncube, 2013).

The scaring situation has been witnessed mostly on mathematics subjects. The highest level of poor performance in mathematics has created fear among students at different levels that; mathematics subject is a very difficult subject than other subjects. This fear that, mathematics is more difficulty subject than other subjects has been noted by Kabote, Niboye and Nombo (2014: 100) in their study as they write that, "One of the factors impinged on performance was the view

that Mathematics is the most difficult subject compared to other subjects". This situation has sometimes caused by some of the mathematics teachers whom because of being few in numbers, they tend to proclaim that, to be a mathematics taker you need to have high intelligent quotient (IQ). Wikipedia Free Encyclopaedia (Sa'ad, Adamu & Sadiq, 2014) affirms that, students often develop mathematical anxiety in schools, as they often learn from their teachers who are themselves anxious about their mathematical abilities in certain areas. This fear caused fewer of pupils/students to pursue mathematics subject from lower to higher levels of education hence leading greater shortage of Mathematics teachers in schools.

However, TRCs have been the best among the trusted institutions that provide opportunity for in-service teachers' trainings that can help them to professionally develop both in terms of subject knowledge and pedagogical skills for different subjects, mathematics subject being considerate (Kijalo, 2016). Mathematics subject has been considered in this study because of the evidence that, Tanzania experiences high poor pupils' performance especially in this subject than how it is in other subjects in the Primary School Leaving Examination (PSLE). Rugeihyamu, the National chairperson of Mathematical Association of Tanzania [MAT] (Kennedy, 2014) explains that, poor performance in mathematics in our country is a major problem especially in both primary and secondary schools. For the past few years, out of 100 primary pupils and secondary students, only 25 primary school children and 17 secondary school students have been able to proceed with this subject in upper levels.

According to Osaki (Majo, 2016) states that, despite significant achievements in improving access to quality education over the past two decades in Tanzania, there is continuation of poor performance in mathematics and science subjects at the primary and secondary school level which raises concerns over whether, or not the education system can supply graduates who possess the competencies required of them within the emerging technology sector. The failed rates in both mathematics and the sciences remain high, with little improvement at

either the primary or the secondary school level, mathematics scores have dropped drastically from 20% to 40% for the past three years. These results evidently reveal that, performance of mathematics subject is scaring.

On the other hand, in her study, Ndalichako (2013) found that, out of 894,839 candidates registered for PSLE in 2012, 865,827 candidates sat for the examination which was equivalent to 96.76 percent of the registered candidates. The overall percentage of these candidates who passed the examination was only 30.72% out of 100%. When the performance was disaggregated subject wise, Mathematics subject contributed significantly in pulling down the overall performance of candidates. This is because only 18.74% of the candidates passed Mathematics examination compared to English 21%, Social science 28.6% and Kiswahili 41%. Moreover, in their study, Ali, Altcher and Khan (2010), found that, many students were considered underachievers in mathematics. Students were average or above average in their intelligence but in their actual performance of mathematics subject, they did not coincide to their intellectual capabilities. These studies indicate that the performance of mathematics subject is still a problematic compare to other subjects.

In the light of these evidenced observations, the study therefore investigated the role of TRCs mathematics trainings on improving academic performance of mathematics in PSLE in Mbeya city. Three TRCs namely Uyole, Nzovwe and Muungano were involved as a case study out of 53 registered TRCs in Mbeya region. These TRCs were selected because of their activeness in fulfilling their roles comparing to the rest registered TRCs in the region. To meet the purpose of this study, the following three questions were asked. These were; one: to explore the training programmes offered by TRCs to teachers to improve teaching of mathematics in primary schools. Two: to find out the contribution of TRCs' mathematics Training programmes to pupils' academic performance. Three: to identify the problems facing TRCs' in offering mathematics training programmes geared at improving mathematics performance among pupils.

Materials and Methods

The study employed mixed methods approach meaning both qualitative and Quantitative approaches. Ary, Jacobs and Sorensen (2010) describe that, mixed methods approach is a research approach which combines quantitative and qualitative research methods in different ways, with each approach adding something to the understanding of the phenomenon. The goal of mixed methods research is not to replace qualitative or quantitative approaches but, rather, to combine both approaches in creative ways that utilize the strengths of each within a single study. One advantage of mixed methods is that, by mixing methods it helps to minimize weaknesses of one approach and also helps to ensure that the weaknesses of one approach do not overlap significantly with the weaknesses of another.

This study used cross-sectional explanatory sequential design. This design is used when the study is a representative in nature and also when the study collects and analyses first the quantitative data and then qualitative data. According to Zheng (2015) this design can be used when qualitative data are used to explain the results of the quantitative data, to clarify specific quantitative issues, or to reveal significant gaps from quantitative gap, or to explore further topics that are not included in the quantitative strand (Hasan, Muhaddes, Camellia, Selim & Rashid, 2014). In fact this study collected information from selected sample of TRCs as representation (cross section). This design has been considered basing on its advantage of measuring current attitudes or practices. It also provides information in a short amount of time, such as the time required for administering the survey and collecting the information (Creswell, 2012). Since poor performance in Mathematics subject is a serious problem in our country for a long time, Mbeya city as the area of study has been considered as a representative area which has been also not doing well in mathematics subject's examinations in different levels including PSLE regardless of the presence of TRCs. The study data gathered from the sample of 50 mathematics teachers, 3

TRCs wardens and 4 heads of schools to make a total of 57 participants.

This study used both sampling; probability and non-probability sampling techniques. With probability, the researcher used simple random sampling. According to Corbetta (2003), simple random sampling is a strategy whereby a simple random sample is obtained when all the units in the reference population have the same probabilityof being included in the sample. In this study, random sampling was used to obtain the sample of mathematics subject teachers with the reason that they have equal professional status as qualified mathematical teachers. On the other hand, Kumar (2011) describe purposive sampling as a sampling which its primary consideration is built on researcher's judgement as to who can provide the bestinformation to achieve the objectives of his/her study. A researcher only goes to those people who inhis/her opinion are likely to have the required information and be willing to share it with him/her.

In this study, purposive sampling technique was used to three wardens of TRCs and four heads of schools. They were purposely selected because they had diverse data to provide basing on their responsibilities in supervision and coordinating education issues related to TRCs' trainings. Interview and questionnaires were used as research tools whereby the collected data were analyzed depending on the qualitative techniques and quantitative techniques. The materials and methods used helped to collect the genuine information in the light to the study focus.

Results and Discussion
This part presents the research findings and their discussion as regards to the specific objectives of the study.

Theme 1: Mathematics Subject Training Programmes Offered by TRCs
This theme aimed at answering the second question which was about exploring the training programmes offered by TRCs to teachers to

improve teaching of mathematics in primary schools. On their side mathematics teachers responded as follows as table 1 show:

Programmes	Frequency	Percentage
Mathematics Teaching Methodology	12	24
Mathematics New Topics	6	12
Mathematics Syllabus	8	16
Mathematics Exams	4	8
New Nothing	20	40

Table 1: Mathematics Teachers' Responses on their Awareness of the Available Type of Mathematics Training Programmes Offered by TRCs (**Source:** Field Data, 2019).

The results in table 1 above show that the majority of teachers 60% were aware of various mathematics training programmes offered by TRCs. 24% of primary schools mathematics teachers indicated that there is mathematics teaching methodology programmes. 12% indicated that there is a programme of teaching mathematics new topics. 16% indicated that there is a programme of teaching mathematics syllabus. 8% indicated that there is a programme of teaching about mathematics exams. Lastly, 40% indicated that they know nothing about programmes offered by TRCs in the study area for primary school mathematics teachers. However, this 40% of primary school mathematics teachers who were not aware of the programmes offered by TRCs were those who were not yet attended to TRCs.

To affirm what has been voiced by the majority teachers who were already attended to TRCs, during the interviews; wardens of TRCs and Heads of school, also mentioned the same type of mathematics training programmes to include discussion of new mathematics topics, training on improving mathematics teaching methodologies, examinations, assisting underachieving mathematics pupils as well as implementation of the syllabus. For instance one respondent during the interview voiced:

> *In 2009, two of my mathematics teachers had attended training on implementation of new primary school syllabus. Through the training they were able to discover how to teach new topics and contents found in the new syllabus. Through such training they were able to teach other teachers who did not attend such seminar* (**Source:** Head teacher; May, 2019).

With reference to the above assertion, it is definite that, TRCs play a great role in stirring teachers in their professional practices in different aspects. This is very important in helping teachers in their teaching process in a way that can help on raising the school academic performance. Sabaya (2011) affirm that, if TRCs can fully be working, they can serve as convenient places where government and other stakeholders of education can make inputs for the enhancement of mathematics teachers and the teaching profession, provide for mathematics teachers' professional in-service training and development altogether in recognition of the central and critical value of mathematics teachers in society (Fairhurst, 1999; Hengelezi, 2016 & Ramadhan, 2015).

Hence, basing on the description made above, TRCs are so vital in helping primary school teachers in different areas of their professions. This means that, in one way another, TRCs can help to make primary school mathematics teachers being competent and hence improvement of mathematics subject performance in the study area perhaps even in other areas.

Theme 2: The Contribution of TRCs' Mathematics Training Programmes to Academic Performance among Pupils

With this theme, Primary mathematics teachers (N=50) were requested to provide information on whether there were primary school teachers who attended TRCs training programmes to improve academic performance among pupils. Their responses were presented in table 2 as follows:

Contributions	Frequency	Percent
Improving pupil performance	8	16.0
Improving math teaching morale among teachers	13	26.0
Improving ability to math teaching materials and methods	9	18.0
Knew nothing	20	40.0
Total	**50**	**100.0**

Table 2: Responses on the Contribution of Teachers who have attended TRCs' Mathematics Training Programmes to improve Academic Performance among Pupils **(Source:** Field Data; May, 2019).

Table 2 indicates that, 16.0% of respondents showed that mathematics trainings had helped teachers to improve mathematics performance. 26% of respondents indicate the trainings helped on improving mathematics teaching morale among teachers. 18% of respondents revealed that the trainings helped to improve the ability of mathematics teaching methods and materials among teachers. Nonetheless, only 40% shown that there was no any contribution of TRCs in teaching and learning process. The noted reason was that, they had nothing they knew about TRCs trainings because they had never attended the trainings.

It was found that pupils' academic performance of sampled primary schools which mathematics teachers attended to TRCs training programmes had good performance in the PSLE during the time when their teachers were attending trainings. Nonetheless, they witnessed poor performance in the PSLE with decrease on TRCs trainings to teachers who teach mathematics. This shows that the presence of TRCs training to primary had impact to academic performance of pupils. In the same line, during the interview it was voiced that:

> *These trainings helped to increase the ability of teachers'*
> *mastering of their subject hence increasing confidence*
> *and ability to them to teach and assist pupils more*
> *appropriately. They also improve their knowledge of*
> *mathematics topics, understanding more ways and*
> *techniques that can be given to pupils in mathematics*
> *examinations as well as improving their ability to prepare*
> *more useful mathematics materials that would guarantee*
> *pupils' mastery of the subject* (**Source**: Head teacher;
> May, 2019).

From the above quotation, it shows that these trainings had vital contribution in teaching and learning process which helped to increase academic performance in the sampled school in the especially in the years when there was a good attendance to TRCs. TRCs have been viewed as centres for in-service training academically and professionally and are responsible for training teachers in active teaching methodologies in order to replace the traditional chalk and talk. In addition, the TRCs good trainings enable participants to gain new knowledge and skills as well as the attitudes. Alongside, they are also responsible for the need to bring educational services closer to the schools as well as providing on-going professional support to teachers. Moreover, TRCs are responsible in encouraging teachers to play an active role in educational innovation which can take the form of curriculum material development, adapting natural curricular, teaching methodology and resource production (Giordano, 2008; Tyler, 2003; Mosha, 2016; Mushi, 2003 & Koda, 2006).

Alongside, in her study Hengelezi (2016) in Kinondoni Municipality's primary schools found that, TRCs trainings through seminars, workshops and short courses contributed to teachers' professional development by making school teachers more effective and therefore increased schools' performance. In addition, in her study, Mosha (2015) revealed that, teachers who qualified at the TRCs as Grade III A in 2003 and 2008, went back to their schools as trained, motivated and competent in subject content. They were expected to enhance the

quality of teaching in the classroom whereby results would be seen in a number of factors including the final examinations that would determine the quality of performance. In this regard, Standard Seven pupils' results in final examinations were expected to rise as compared to previous times.

In consequence, with reference to the arguments provided in the light to the theme above, it is indeed that, the downing of mathematics subject performance can be uplifted through different strategies, TRCs regular trainings being more estimable. This is because of the noted observations that through TRCs platform mathematics teachers will have chances to learn mathematics teaching methods, gain new mathematics knowledge, obtain professional support in teaching mathematics as well as enjoying discussion of various matters pertaining to mathematics subject professional development.

Theme 3: Problems Facing TRCs' Mathematics Trainings in improving Mathematics Performance among Pupils
Respondents were requested to provide problems facing mathematics teachers in using TRCs. The responses from primary school mathematics teachers were presented in table 3 as follows:

Problems	Frequency	Percent
Lack of regular training	23	46.0
Lack of competent trainers from TRCs	6	12.0
Poor management of the TRCs	11	22.0
Shortage of specific math training programmes	6	12.0
Low morale of teachers on attending the trainings	4	8.0
Total	**50**	**100.0**

Table 3: Problems facing TRCs in improving Mathematics Trainings to Primary School Teachers (**Source**: Field data; May, 2019)

As regards to table 3, the analysis shows that lack of regular training was a major problem at (46%). Lack of competent trainers from TRCs were found being at (12%). It was found at 22% that TRCs were poorly managed. Shortage of specific mathematics training programmes was reported at 12%. Moreover, it was revealed at 8% that there was low morale among teachers in attending TRC trainings. These data imply that, lack of regular training was a major common problem facing TRCs training alongside with poor management of TRCs which definitely contribute to retardation of mathematics performance as it is expected in primary schools.

During the interview, TRCs wardens identified that, there were various problems facing TRCs in promoting mathematics training programmes to include lack of enough mathematics training experts, lack of funds to run the programmes, limited number of participants required to attend the trainings as well as inability of the TRCs to organize enough trainings regularly. For instance, one respondent had this to convey:

> *… our centre has been facing several problems that has limited our ability to conduct enough specific mathematics trainings such as lack of enough and reliable mathematics training experts, shortage of fund as well as lack of regular planned trainings as the organizations depend on the budget set aside by government and or Teacher's Union (TTU). Hence at least we manage to organize trainings comprising different subject disciplines together than specific subject training due to such type of problems…*(Source: Warden of TRC May, 2019).

The information provided above confirm that TRCs are facing many problems which in one way another contribute to the absence of enough in-service trainings for the improvement teachers' subject knowledge and pedagogical skills. Mosha (2015) confirmed that TRCs would have problems in accommodating all the teachers in terms of resources hence limiting regular trainings. TRCs encountered with shortage of resources to run teachers' professional development programme

effectively and efficiently (Hengelezi, 2016 & Ramadhan, 2015). Moreover, it was found that, there were shortage of teaching facilities, poor classroom, and school environment affected the teaching efficiency of the TRC-trained teachers (Kisuda, 2005; Kimaro, 2005; Koda, 2006; Mirambo, 2007; Mosha, 2016; Mushi, 2003 & Maganga, 2006).

Thus, the nature of the responses given by respondents suggested the presence of many problems facing TRCs in offering adequate and quality mathematics training programmes. These problems possibly will contribute to the absence of enough in-service training for the improvement teachers' subject knowledge and pedagogical skills that can help to improve mathematics performance among pupils.

Conclusion and Recommendations

Results from the study revealed that, in the selected schools, majority mathematics teachers were able to attend some training geared at improving the pupils' performance in mathematics while few of them could not. During the time when teachers of selected primary schools were attending TRCs trainings, academic performance of students was increased and the vice versa. Due to the presence of many inactive TRCs in the city, only three active TRC centres were not enough to accommodate and help in offering desirable mathematics trainings for school teachers of the whole city. Being this a case, this study argues that, pupils' academic performance in the PSLE in the study area become worse with decrease of diverse teachers' trainings under various strategies TRCs trainings being amongst. However, the trainings offered by TRCs contributed to the pupils' performance in mathematics indirectly through increasing teachers' morale in teaching mathematics and improving teachers' ability to master knew mathematics contents. On the other hand, the lack of regular trainings as well as little awareness of the availability and roles of TRCs in the city among teachers may impact negatively on the proper roles TRCs should play.

In view of the research findings just for the need to accelerate performance of the PSLE of mathematics subject, the study recommends the following. Firstly; there is a need of stakeholders to enhance the establishment and management of trainings offered by TRCs meant to improve the performance of mathematics among primary school pupils. Secondly; the government should also deepen reforms in the roles of TRCs with a view of streamlining processes as well as automating activities and mathematics training programmes to teachers. All these will give more power and ability of the teachers to teach mathematics more appropriately hence improving pupils' performance. Thirdly; the study further recommends that, the government of Tanzania through ministry of Education and vocational training should provide enough financial support in running TRCs seminars and workshops for the transformation of improved academic performance in mathematics subject.

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Uchambuzi wa Maumbo ya Jinsia katika Nomino za Kibantu: Mifano Kutoka Lugha ya Kimalila Nchini Tanzania

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Ikisiri

Makala hii inalenga kuchambua maumbo katika nomino ambayo yanabeba dhana za jinsia na ma husiano ya watu katika lugha ya Kimalila inayozungumzwa mkoani Mbeya katika wilaya ya Mbeya Vijijini. Makala inamakinikia zaidi maumbo yanayotokea kati ya ngeli za majina na shina la nomino. Data za msingi zilikusanywa kwa njia ya mahojiano na ushuhudiaji. Matokeo yanaonesha kwamba lugha ya Kimalila ina maumbo yanayotokea kati ya ngeli za majina na shina la nomino ambayo yanadokeza kuhusu dhana ya jinsia inayohusiana na baiolojia. Pia, inabainisha kuwa maumbo {mwa), {sa-}, na {tayi-} yanarejelea jinsia ya kiume ilihali maumbo {sa-}, {samwa-}, {na-}, {nya-} na {may⟩-} yanatumika kudokeza kuhusu jinsia ya kike. Umbo {sa-} linatumika katika jinsia zote, lakini katika mazingira maalumu. Humrejea mwanamke linaporejelea ukoo na mwanaume likimaanisha baba mkwe. Maumbo haya yanaweka wazi uhusiano uliopo kati ya mtu na mtu, hasa katika ndoa, mtu na ndugu zake au mtu na ukoo wake katika jamii. Makala hii inaonesha pia kuwa, umbo {lya-} lina dhima ya kuonesha uhusiano wa watu katika jamii linatumika kuzalisha maneno mbalimbali yakiwemo ya jinsia kiasi cha kutotabirika kimaana tofauti na ilivyo katika maumbo mengine. Hivyo, makala inaonesha kuwa ipo haja ya kutumia istilahi ya jinsia kwa tahadhari kubwa katika lugha za Kibantu kwa vile yapo maumbo yanayofungamana na jinsia ya kibaiolojia katika nomino. Maumbo haya yanaweza kubeba dhima ya ngeli katika umoja lakini katika wingi yanatokea pamoja na umbo la ngeli ya 2.

Maneno Msingi: Kimalila, jinsia, nomino, Kibantu na ngeli za majina.

Utangulizi

Makala hii inalenga kuchambua maumbo yanayobeba dhana ya jinsia katika lugha ya Kimalila inayozungumzwa mkoani Mbeya katika wilaya ya Mbeya Vijijini. Kwa mujibu wa Guthrie (1967 - 1971) lugha ya Kimalila imewekwa katika kundi (M24). Suala la uhusiano uliopo kati ya lugha na jinsia limewavutia wataalamu wengi kufanya tafiti zao kuhusu jinsia (Corbett, 1991; Southerland na Katamba, 2011; Mastropavlou na Tsimpli, 2011; Jakiela na Ozier, 2019 kwa kutaja baadhi). Neno jinsia linaweza kufafanuliwa kwa namna tatu (Yule, 2006). Kwanza, huzingatia msingi wa kibaiolojia ambapo kunakuwa na tofauti kati ya mwanamke na mwanaume. Tofauti hizi zinapatikana karibu katika lugha zote. Pili, ni jinsia ya kisarufi inayohusu uwepo wa tofauti za hali ya kiume au kike. Aina hii inatajwa kuwa ni ya kufikirika zaidi kwa vile iko akilini mwa watumiaji wa lugha. Tatu, ni msingi wa jinsia ya kijamii ambapo mwanamke anatazamwa kutokana na nafasi yake katika kushiriki kwenye masuala ya kijamii. Kwa mfano, haki zake, utawala, kazi, mavazi na ndoa. Tofauti za kijamii zinachagizwa na muingiliano uliopo kati ya lugha na utamaduni, yakiwemo masuala ya kijinsia (Southerland na Katamba, 2011). Makala hii inajikita zaidi katika mtazamo wa tatu unaonesha jinsi lugha inavyoathiriwa na masuala ya jinsia katika jamii.

Corbett (1991) amependekeza namna tatu za kuielezea dhana ya jinsia. Kwanza, kama mfumo wa kisemantiki unaojikita zaidi katika maana ya jinsia kwenye nomino. Kwa mfano, uwepo wa sifa za viumbe hai dhidi ya visivyo hai, ubinadamu dhidi ya usibinadamu na mwanaume dhidi ya mwanamke. Tofauti hizi zimejengeka katika msingi wa maana zaidi. Pili, ni mfumo wa kisemantiki wenye uvulivuli. Kwa mujibu wa Corbett, tofauti na ilivyo katika mfumo wa kisemantiki, mfumo huu unakuwa na vighairi vingi vinavyoruhusu matumizi ya baadhi ya sheria za kimaumbo. Suala hili lilimsukuma Lakelo (2018) kueleza kuwa ukamilifu wa sheria za kimaumbo unategemea uwepo wa baadhi ya sheria za kisemantiki.

Tatu, kuna mfumo wa kimaumbo unaojikita katika kuchambua maumbo kwa lengo la kubaini mofu za jinsia badala ya kutumia sheria

za kimaana tu. Mfumo huu unajengeka katika fonolojia na mofolojia. Pia, ni mfumo ambao sheria za kifonolojia zinafanya kazi katika kiwango cha neno kama vile nomino kutofautishwa kutokana na kuwepo au kutokuwepo kwa sauti fulani au kutofautishwa kwa matamshi yake pamoja na majina mahususi ya jinsia. Sheria za kimofolojia zinahusu mawanda mapana zaidi kwa kuhusisha maana, fonolojia na mofolojia (Corbett, 1991).

Maumbo ya ngeli za majina yamekuwa yakitajwa kwa jina la jinsia na baadhi ya wachambuzi wa lugha, zikiwemo lugha za Kibantu (Corbett na Schadeberg, 2003b). Baadhi ya wachambuzi hutumia istilahi ya jinsia za kisarufi kurejelea dhana ya maumbo ya ngeli. Baadhi ya lugha zina maumbo mahsusi yanayodokeza juu ya dhana ya jinsia (Corbett, 1991 na Southerland na Katamba, 2011). Dhana za jinsia ya kibailojia na jinsia inayorejelea masuala ya kijamii zinaingiliana kimatumizi na kusababisha istilahi moja inapotumika kubeba baadhi ya sifa za istilahi nyingine (Litosseliti, 2006). Hata hivyo, jinsia inayofungamana na masuala ya kijamii inakuwa na uwanja mpana zaidi kimatumizi kuliko jinsia ya kibaiolojia.

Tafiti mbalimbali zilizofanyika kuhusu muundo wa nomino katika lugha za Kibantu zinaonesha kuwepo kwa umbo ngeli mwanzoni mwa shina la nomino (Maho, 1999; Schadeberg, 2003a; Katamba, 2003; Kusch-Lojenga, 2007; Hyman na wenzie, 2017 na Mark, 2019). Umbo ngeli linaweza kutokea peke yake au linaweza kutanguliwa na kiambishi awali tangulizi kwa baadhi ya lugha. Hata hivyo, kuna baadhi ya lugha za Kibantu zinazoruhusu maumbo mawili ya ngeli za majina kutokea katika nomino moja (Maho, 1999). Maumbo ngeli huitwa jinsia za kisarufi (Katamba na Stonham, 2006). Lugha ya Kimalila, kama ilivyo kwa lugha nyingine zikiwemo za Kibantu, haiwezi kujitenga na athari za jinsia katika lugha, pamoja na utumiaji wa maumbo ya ngeli katika nomino. Kisichojulikana hapa ni ikiwa, kuna maumbo yanayohusiana na dhana ya jinsia ya kibaiolojia katika nomino za Kimalila. Suala la utokeaji wa maumbo haya katika nomino linahitaji kuangaziwa pia. Kwa mantiki hii, makala hii inajikita katika

uchambuzi wa maumbo yanayotumika kubeba dhana ya jinsia katika lugha ya Kimalila nchini Tanzania.

Uhusiano Kati ya Lugha na Jinsia

Uhusiano kati ya lugha na jinsia ni suala lisiloepukika katika jamii. Southerland na Katamba (2011) wanauelezea uhusiano huu katika jamii kwa namna mbili. Uhusiano wa kwanza unahusu tofauti za kijinsia zinazotokea katika lugha ambazo zinasababishwa na namna jamii inavyofanya kazi. Hivyo, kuna shughuli zinazofanywa na wanawake na nyingine hufanywa na wanaume, jambo linalofanya tofauti hizi kujipambanua katika lugha (Eckert na McConnel-Ginet, 2003). Uhusiano wa pili unaeleza kwamba tofauti za utumiaji lugha kati ya mwanamke na mwanaume zinatokana na tabia ya lugha kuhusika kama njia muhimu ya kubeba mawazo yanayojenga na kuiendeleza jamii. Hii ina maana kwamba mambo yanayotokea katika lugha yanaakisi kinachotendeka katika jamii.

Kwa mujibu wa Eckert na McConnel-Ginet (2003) wanawake na wanaume wanatofautiana katika matumizi ya lugha kwa namna mbalimbali. Tofauti hizi, kama anavyofafanua Coates (2004), zinaathiriwa na mabadiliko yanayotokea katika jamii ambayo husababisha namna ya kutumia lugha kubadilika. Kwa kuwa lugha zinatofautiana kutokana na tofauti ya mazingira zinamotumika, ni rahisi tofauti hizi kujitokeza pia katika kuelezea masuala ya kijinsia kati ya lugha na lugha.

Methodolojia

Mbinu za mahojiano na ushuhudiaji zilitumika katika ukusanyaji wa data za msingi. Mbinu ya mahojiano ilihusisha watoataarifa watano wamilisi wa lugha ya Kimalila. Mbinu hii ilimakinikia katika kukusanya data kuhusu ujinsia unaojitokeza katika majina yanayotumika kutaja watu pamoja na mahusiano yao katika jamii. Aidha, mbinu ya ushuhudiaji ilitumika kuchunguza mazungumzo ya watumiaji wa lugha ya Kimalila katika mazingira mbalimbali. Lengo kuu lilikuwa kuchunguza, kubaini na kukusanya majina yanayotumika kuwataja watu yanavyoakisi masuala ya kijinsia, katika mahusiano

mbalimbali kwenye viwango vya familia, mtu na mtu hadi ukoo. Mtafiti, kwa kuwa ni mzawa na mmilisi wa lugha ya Kimalila, aliweza kung'amua kwa urahisi majina mbalimbali.

Maumbo Yanayobeba Dhana ya Jinsia katika Nomino

Sautherland na Katamba (2011) wanabainisha kuwa masuala ya lugha na jinsia yanaweza kusababisha tofauti katika utumizi wa lugha yakiathiriwa na: (i) Jinsia ya mzungumzaji au msikilizaji na (ii) Jinsia ya mtu anayezungumziwa. Dondoo hizi zina maana kwamba suala la utumizi wa lugha linaathiriwa na sifa za kijinsia za wahusika wanaotumia lugha. Lugha ya Kimalila ina tabia ya kuambisha maumbo maalumu katika majina yanayotaja watu na kuyapa maana tofauti na maana ya awali. Kitendo hiki kinachukuliwa kuwa ni unyambulishaji kwa kuwa jina jipya linapata maana mpya ambayo ni tofauti na iliyo katika jina la kwanza. Sehemu ifuatayo inajikita katika kuchambua utokeaji wa maumbo yanayohusiana na dhana ya jinsia katika lugha ya Kimalila.

Umbo {*na-*}

Mofu {na-} ikiambishwa katika majina yenye asili ya Kimalila, yanayotaja watu, inasababisha dhana ya jinsia kutokea katika neno unde. Jina jipya linalotokea linakuwa na maana ya mama mzazi wa mtu fulani. Hii ina maana kwamba umbo hili linatumika kuonesha uhusiano wa kiwima unaotokea kati ya mama na mtoto wake wa kike. Hata hivyo, inaonesha kuwa umbo hili linatumika kwa mtoto wa kumzaa tu kama inavyooneshwa katika data hii:

(1)*(a) Nt←←ta*"Ntuta" *Nant←←ta* "Mama Ntuta"
  (b) Y⚐sambi"Yisambi" *Nay⚐samb⚐* "Mama Yisambi"
  (c) Nsyani "Nsyani" *Nansyani* "Mama Nsyani"
  (d) *Sinde*"Sinde" *Nasinde* "Mama Sinde"
  (e) *Mb←sh⚐*"Mbushi" *Na⊒mb←sh⚐* "Mama Mbushi"

Aidha, inaonesha kwamba lugha ya Kimalila hairuhusu matumizi ya kinyambulishi {na-} katika kuunda majina yoyote ya watu. Mathalani, umbo hili halitumiki katika kuunda majina ya mkopo katika lugha ya

Kimalila. Hivyo, majina katika (2) hayatakubalika kwa kuwa ni mageni katika lugha ya Kimalila. Kwa mfano:

(2)(a) *Juma* "Juma"**Najuma*
  (b) *Hamisi* "Hamisi"**Nahamisi*
  (c) *Nehema* "Neema"**Naneema*
  (d) *Gelesi* "Grace"**Nagelesi*
  (e) *Peteli* "Petro"**Napeteli*
  (f) *Pa☝←lo* "Paulo"**Napa☝←lo*

Vilevile, kinominishi {na-} hakiruhusiwi kutumika kwa majina yanayorejelea koo za watu katika jamii ya Kimalila (3). Hii inatokana na uhusiano unaokuwepo kati ya mama na mtoto wa kike ambapo katika muktadha huu inaonesha kwamba mama hawezi kumiliki ukoo ambao ni dhana dhahania tofauti na ilivyo katika (1) ambapo kuna mtu dhahiri anayeweza kumilikiwa na mama. Chunguza mfano huu:

(3)(a) *Sote**Nasote
  (b) *-gwale**Nagwale
  (c) *-⟲gaga**Na⟲gaga
  (d) *-senga**Nasenga
  (e) *-pepu**Napepu
  (f) *-njoka**Nanjoka
  (g) *–☝eza**Na☝eza

Data yetu hapo juu ina maana kwamba umbo {na-} linatumika katika majina yenye asili ya Kimalila, lakini yasiyokuwa ya koo. Data inamaanisha kuwa, umbo {na-} linakusudiwa kutumika kwa mwanamke ambaye ana mtoto. Hata hivyo, jina lenye kinyambulishi {na-} linaweza kutumika kwa mtu ambaye hana mtoto, likiwa kama jina la urithi la bibi yake ambaye ana sifa ya msingi ya kuwa na mtoto, ingawa linaishia kutumika katika utani tu kwa vile linakosa mashiko.

Umbo {sa-}
Uchunguzi unaonesha kwamba umbo {sa-} linatumika katika majina kwa lengo la kubeba dhana ya jinsia ya kike katika lugha ya Kimalila kama inavyofafanuliwa katika sehemu ifuatayo:

Umbo {sa-} Linalorejelea Dhana ya Ukoo
Umbo {sa-} linaambishwa mwanzoni mwa majina yanayorejelea dhana ya koo katika jamii ya Kimalila na kusababisha majina yanayoundwa kubeba dhana ya mtu wa jinsia ya kike katika ukoo fulani. Tazama data hii:

      (4)(a) *-yↃgaga>*"SayↃgaga"
         (b) *-sote>*"Sasote"
         (b) *-gwale>*"Sagwale"
         (d) *-njoka>*"Sanjoka"
         (g) *-mpamba>*"Sampamba"
         (h) *-Senga>*"Sasenga"

Katika muktadha huu (4) inaonesha kwamba umbo {sa-} linaambishwa mwanzoni mwa majina yanayohusiana na koo kwa kuwa majina yote katika data yanarejelea koo. Maelezo haya yana maana kwamba kinyambulishi {sa-} hakitumiki katika majina mengine ya watu yasiyohusiana na koo kama ilivyobainishwa katika (5):

      (5)(a) *Yisambi**sa-yisambi "Yisambi"
         (b) *Nt←←ta**Sa-nt←←ta "Ntuta"
         (c) *Shiizya**Sa-shizya "Shizya"
         (d) *Mwinga**sa-mwinga "Mwinga"
         (e) *Sinde**sa-sinde "Sinde"
         (f) *Yilosi**sa-yilosi "Yilosi"

Data yetu hapo juu ina maana kwamba majina ya koo yanapomrejelea mtu wa jinsia ya kike hutumia umbo {sa-}, lakini majina yasiyokuwa ya koo hayapokei umbo hili. Inawezekana hali hii inatokana na kuwepo kwa majina ya watu ambayo ni mahsusi kwa watu wa jinsia ya kike au kiume kama vile jina *Mwinga* (5d) linarejea jinsia ya kike. Hivyo,

kutumia umbo {sa} itakuwa ni sawa na kurudia dhana ya jinsia mara mbili katika jina moja jambo ambalo litakuwa ni kinyume na dhana ya uwekevu katika matumizi ya lugha.

Umbo {sa-} Linalomrejelea Baba Mkwe
Lugha ya Kimalila inatumia umbo {sa-} kurejelea dhana ya jinsia. Katika data hiyo, neno linaloundwa linakuwa na maana ya baba mkwe au ndugu wa kiume wa mume wa mwanamke. Hivyo, matumizi ya umbo hili yanategemea kukamilika kwa tukio la ndoa. Ndugu wa kiume anayezungumziwa hapa lazima awe na uhusiano wa kiulalo wa ukaka au ubinamu na baba mkwe. Umbo hili halizalishi nomino inayomrejelea mwanamke kama ilivyoshuhudiwa katika (4), bali hubeba dhana ya mahusiano zaidi. Kwa mfano:

> (6) *Savwala* "Baba mkwe au mzazi wa kiume (baba) wa mume fulani".

Jambo la kuvutia ni kuwa jina hili (6) linatumika kwa masharti maalumu. Uchunguzi unaonesha kuwa mwanamke hawezi kumtaja baba wa mume wake kwa kutumia jina *savwala*, badala yake atatumia jina la *tayivwala* lenye maana ya mzazi au ndugu wa kiume (baba) wa mume kama ilivyofafanuliwa katika (10). Jina *savwala* hutumiwa na watu wengine katika kumtaja mzazi wa kiume wa mume wa mtu mwingine. Kwa mfano, ←*savwala wa Nsanya* "Baba mzazi au ndugu wa kiume (kaka au binamu) wa mume wa Nsanya". Katika muktadha huu, *Nsanya* hazuiwi kutumia jina *savwala* kumtaja baba mkwe wake. Hata hivyo, kipragmatiki haikubaliki kwa wazungumzaji wa lugha ya Kimalila. Wingi wa neno *savwala* utakuwa *a🖋asavwala* "Akina baba mkwe". Kimuundo, inaonesha kwamba mofu {sa-} hubeba dhana ya jinsia pamoja na idadi ya umoja; inapokuwa katika wingi hutokea pamoja na mofu ya ngeli ya 2 {🖋a-} inayobeba dhima ya wingi.

Umbo {mwa-}
Lugha ya Kimalila inatumia umbo {mwa-} katika majina yanayorejelea koo na kuunda nomino mpya, ikiwa na maana mtu wa kiume wa ukoo fulani. Mofu hii hutumika kubeba dhana ya mtu wa jinsia ya kiume

katika jamii ya Kimalila kwa kuwa wazungumzaji hutumia kumtaja mwanaume tu na sio kinyume chake. Chunguza data inayofuata:

(7) (a) - *Ɂgaga>Mwa-yƁgaga* Mwaigaga
(b) –*sile>Mwa-sile* Mwasile
(c) –*mbwiga>Mwa-mbwiga* Mwambwiga
(d) -*senga>Mwa-senga* Mwasenga
(e) -*pepu>Mwa-pepu* Mwapepu
(f) -*mpamba>Mwa-mpamba* Mwampamba
(g) - *ɓeza>Mwa- ɓeza* Mwabheza
(h) -*sote>Mwa-sote* Mwasote
(i) -*nsiha>Mwa-nsiha* Mwansiha

Hata hivyo, inaonesha kwamba katika mazingira yaliyo rasmi kama maeneo yanayohitaji kuhifadhi kumbukumbu katika maandishi jina lenye umbo {mwa-} hutumika kwa jinsia ya kike pia. Ndiyo kusema kwamba jina lenye kupokea mofu {mwa-} linatumika katika mazingira ya namna mbili. Kwanza, wazawa wa lugha ya Kimalila wanapowasiliana hutumia mofu {mwa-} kumrejelea mwanaume tu. Pili, mofu {mwa-} inatumika kumrejelea mtu wa jinsia ya kike au kiume katika mazingira yasiyohusisha wazawa wa lugha ya Kimalila. Hii ina maana kwamba wazawa wa lugha ya Kimalila ndiyo wanaoweza kuzibaini tofauti za matumizi ya umbo hili. Wageni wanachanganya dhima za mofu {mwa-}. Wingi wa jina linalopokea umbo {mwa-} unaanza na umbo la ngeli ya pili {ɓa-}, ambapo {mwa-} linabaki katika nafasi yake ya kuwa jirani na shina. Data katika (7b-c) itakuwa *a ɓamwasile* na *a ɓamwambwiga* kwa maana ya "wa ukoo wa Mwasile na Mwambwiga".

Umbo {*Samwa-*}
Lugha ya Kimalila inatumia pia maumbo mawili ya {sa-} na {mwa-} kuunda umbo moja la {samwa-} jina linaloundwa kwa kuambishwa umbo hili {samwa-} linakuwa na maana mtu wa kike katika ukoo fulani kama ilivyooneshwa katika sehemu hii:

(8) *(a) -ndeleSamwa-ndele* "Samwandele"

(b) -sile   Samwa-sile "Samwasile"
(c) -l←☝andaSamwa-l←☝anda"Samwal←☝anda"
(d) -nsihaSamwa-nsiha "Samwansiha".

Data inaonesha kwamba mofu {samwa-} inatumika kutaja mtu wa jinsia ya kike katika ukoo kama ilivyojadiliwa katika (4). Lugha ya Kimalila inatumia umbo {sa-} peke yake, pamoja na umbo {samwa-} kumrejelea mwanamke katika ukoo. Hata hivyo, uchunguzi unaonesha kuwa, umbo {samwa-} halitumiki katika koo zote. Inawezekana jambo linaloonesha kuwa uteuzi wa matumizi ya {sa-} au {samwa-} yanafungamana na sababu za kipragmatiki zaidi katika jamiilugha ya Kimalila. Baadhi ya koo huambisha mofu {sa-} mwanzoni mwa umbo {mwa-} ambapo, katika muktadha huu, wazungumzaji wanachukulia kuwa jina linaloanza na {mwa-} ni jina huru la ukoo linalojitegemea kama ilivyo katika ukoo.

Hata hivyo, mpangilio wa {mwasa-} haukubaliki katika lugha ya Kimalila. Huenda kutokubalika kunatokana na wazungumzaji kuchukulia kuwa {mwa-} ni sehemu ya jina lililokamilika katika ukoo kuliko {sa-} kupewa hadhi hiyo kutokana na sababu za kipragmatiki. Kwa mantiki hii, mtu anaweza kumzaa mtoto ambaye katika mazingira mengine anaweza kuitwa kwa jina linaloanza na umbo {mwa-}, lakini hawezi kumzaa mtoto ambaye ana jina linaloanza na umbo {sa-} kwa sababu jina linaloanza na {sa-} hutumika kwa mtu mzima mwenye mtoto. Kwa mfano, mtu akiulizwa umejifungua mtoto wa jinsia gani? Atajibu *Sampamba,* akiwa na maana ya mtoto wa kike wa ukoo wa -*mpamba*. Hata hivyo, hataweza kujibu *Mwasampamba* kwa maana ya jinsia ya kiume kwa kuwa jina hili halikubaliki.

Katika mazingira mengine, {samwa-} hutumika kwa majina ya kawaida yasiyokuwa ya ukoo, lakini yenye asili ya Kimalila kama inavyobainishwa katika data ifuatayo:

(9) Shina Jina unde Maana
(a) *ShiilaSamwa-shiila* "Samwashila"
(b) *M⤢⤢taSamwa-m⤢⤢ta* "Samwamita"

    (c) *JaangaSamwa-janga* "Samwajanga"
    (d) *SheengoSamwa-sheengo* "Samwashengo"
    (e) *lwiijiSamwa-lwiji* "Samwalwiji"

Umbo {sa-} linatokea kwanza, kisha kufuatwa na umbo {mwa-}, lakini sio kinyume chake. Umbo {*samwa-*} linafuatwa na jina la kawaida au kufuatwa na {mwa-} inayotokea mwanzoni mwa jina la kawaida tofauti na la ukoo (9). Katika mazingira haya, mofu {sa-} inaendelea kubaki na dhana ya jinsia ya kike. Katika (9a) jina lilibainika kutumika kwa mwanaume. Inawezekana (9a) ni jina kamili badala ya kudai kuwa linaweza kutenganishwa ili kupata *Sa-mwashiila*.

Kwa ufupi, tunaweza kusema lugha ya Kimalila inatumia mofu { na-}, {samwa-} na {sa-} kurejelea dhana ya jinsia ya kike, ilihali mofu {mwa-} na {sa-} hutumika kurejelea jinsia ya kiume. Maumbo haya hutumika katika mazingira maalumu ambayo ni ya mahusiano ya kipragmatiki jambo linalohitaji uelewa mpana wa lugha na utamaduni wa Kimalila katika kuyapambanua.

Jinsia katika Shina {-vwala}
Baadhi ya watu wanapewa hadhi tofauti kutegemeana na matumizi ya lugha pamoja na shughuli wanazozifanya katika jamii. Baadhi ya mofu zinazoongezwa katika mashina zina tabia ya kubeba dhana ya jinsia katika baadhi ya lugha (Han, 2014). Uchunguzi unaonesha kwamba neno *vwala* linatumika kama shina katika lugha ya Kimalila, ingawa halina maana yoyote. Hata hivyo, neno linaloundwa kutokana na uambishaji katika neno hili {-*vwala*} linapata maana mbalimbali kutegemeana na maumbo yanayoambishwa mwanzoni mwake. Sehemu hii inachambua maumbo mbalimbali yanayoambishwa mwanzoni mwa shina (-*vwala*). Hivyo, linaweza kuitwa jina tegemezi au funge kwa kuwa ukamilifu wake kimaana hutegemea uwepo wa viambishi vingine.

Umbo {mayi-}
Lugha ya Kimalila inatumia neno *mayi* kwa maana ya mama. Hata hivyo, umbo hili linapoambishwa mwanzoni mwa neno *vwala*

linasababisha neno *mayivwala* (9) kutokea likiwa na maana ya mama mkwe. Ndiyo kusema kwamba umbo *mayi* linabeba dhana ya jinsia ya kike katika muktadha huu na kufanya jina *mayivwala* kuwa na maana inayohusiana na mwanamke kama ilivyobainishwa katika data (9):

(9) *May ̑vwala* "Mama mkwe"

Neno *mayivwala* linaweza kutumika na mwanaume anapomtaja mama mzazi wa mke wake. Vilevile, mwanaume anaweza kumwita mke wa mtoto wake kwa jina la *mayivwala*.

Umbo {tay ̑-}
Uchunguzi unaonesha kwamba mofu {*tay ̑-*} inabeba dhima ya jinsia ya kiume linapoambishwa mwanzoni mwa neno *vwala*. Hivyo, husababisha neno *tayivwala* kutokea likiwa na maana ya mkwe wa kiume. Jina *tay ̑vwala* (10) linaweza kutumika kwa pande zote, Baba mkwe na baba mkwe anaweza kumwita mtu aliyemuoa mtoto wake *tayivwala*. Hata hivyo, baba mkwe hupendelea zaidi kutumia jina la *m←kolima* kwa lengo la kumtaja mtoto aliyemuoa mtoto wake. Hakuna sababu za msingi zinazosababisha neno *m←kolima* kutumiwa na baba mkwe badaya ya *tayivwala.* Tazama data hii:

(10) *-vwala tay ̑-vwaala* "Mkwe wa kiume"

Jina *tayivwala* liko katika umoja, wingi wake utakuwa *a ̑atayivwala*. Katika muktadha huu, mofu {*tayi-*} inabeba dhima ya idadi ya umoja.

Umbo {nya-}
Umbo {nya-} hutumika katika lugha ya Kimalila kubeba dhima ya kudokeza juu ya jinsia ya kike linapoambishwa katika neno *vwala*. Umbo {*nya-*} likiambishwa mwanzoni mwa neno *vwala* husababisha jina *nyavwala* "Mama mkwe" (11) kutokea. Hata hivyo, mtu hawezi kumwita mama mzazi wa mke wake kwa jina la *nyavwala*. Katika muktadha huu, atalazimika kulitumia anapomtaja mama mkwe kwa mtu au watu wengine. Vilevile, watu wengine wanaweza kulitumia kwa kumtaja mama mkwe kwa watu wengine kama ilivyodokezwa katika daa hii:

(11) (a) *unyavwala wakwe* "Mama mkwe wake"
　　 (b) *unyavwaala wani* "Mama mkwe wangu".

Pia, umbo {nya-} linaweza kuambishwa mwanzoni mwa neno *seenje* "shangazi" na kusababisha jina *nyasenje* lenye maana ya shangazi wa mtu fulani kupatikana. Kama ilivyo kwa *nyavwala*, mtu hawezi kumwita shangazi yake *nyasenje*, bali atamwita seenje "Shangazi". Atatumia *nyasenje* "Shangazi" ikiwa atakuwa anamtaja kwa watu wengine. Katika mazingira mengine, watu wengine wanaweza kulitumia wanapomrejelea shangazi wa mtu fulani. Kwa mfano:
(12)(a) ←*nyasenje wan* ⎰"Shangazi yangu"
(b) ←*nyasenje wakwe*"Shangazi yake".

Data yetu hapo juu inaonesha kwamba umbo {*nya-*} linadokeza juu ya jinsia ya kike kwa kuwa hakuna data zinazoonesha kuwa linaweza kutumika kumrejelea mwanaume. Wingi wa nyasenje unakuwa *a⌇anyasenje* "Akina shangazi" ambapo unachukua umbo la ngeli katika ngeli ya 2. Umbo {nya-} katika muktadha huu, bado linadhihirisha kuwa mtajwa (shangazi) ni mtu wa jinsia ya kike.

Maumbo Yanayohusu Mahusiano ya Watu
Sehemu iliyotangulia ilijikita zaidi katika uchambuzi wa maumbo yanayohusu jinsia katika majina ya Kimalila. Sehemu zifuatazo zinajikita katika uchambuzi wa maumbo yanayopatikana katika majina ya Kimalila yanayojikita katika mahusiano ya watu kwa ujumla. Hivyo, suala la jinsia halijawa wazi kama lilivyoangaziwa hapo awali.

Umbo {mwana-}
Neno {mwana-} katika lugha ya Kimalila linatumika kwa namna mbili. Kwanza, likiwa na maana ya watoto wa ndugu mmoja. Pili, likiwa na maana ya wa ukoo fulani kama inavyofafanuliwa katika sehemu zifuatazo:

Umbo {mwana-} lenye Maana ya Watoto wa Mtu Moja
Neno *mwana* katika lugha nyingi za Kibantu hutumika likiwa na maana ya mtoto. Hata hivyo, umbo hili linapoambishwa mwanzoni mwa

baadhi ya maneno katika lugha ya Kimalila linafanya neno jipya linaloundwa kuwa na maana ya watoto wa mtu fulani. Data katika (12) inaonesha kwamba maneno yanayobeba dhana za baba au mama ndiyo yanayoweza kupokea umbo hili katika mazingira mengine. Chunguza mfano huu:

(12) (a) *yise*"baba"*mwana + yise*"wa baba mmoja"
(b) *may*⟩"mama"*mwana+may*⟩"wa mama mmoja"
(c) *nyina*"mama"*mwana+nyina*"wa mama mmoja"

Data hii inaonesha kwamba mtu hutumia maneno *mwanayise*, *mwanamayi* na *mwananyina* kuonesha uhusiano wake na mtajwa katika umoja. Hata hivyo, katika wingi, umbo {*mwana-*} linakuwa {ɓ*ana-*}. Hii ina maana kwamba umbo la ngeli 1 la {*mw-*} hutumika katika umoja na la ngeli ya 2 {ɓ*a-*} hutumika katika wingi kama ilivyo katika lugha nyingine za Kibantu. Suala la ujinsia halijipambanui katika umbo {mwana-}, bali linaamriwa na nomino zenye kutaja mtu wa jinsia fulani za *yise* "Baba" na *mayi* au *nyina* zenye maana ya mama ambazo zinaambatanishwa mbele yake. Hii ni tofauti na ilivyofafanuliwa awali ambapo kulikuwa na mofu mahsusi iliyohusiana na dhana ya jinsia inayohusika.

Umbo {*mwana-*} Lenye Maana ya Mtu wa Ukoo Fulani
Katika baadhi ya mazingira, umbo {*mwana-*} katika lugha ya Kimalila linaambishwa mwanzoni mwa mashina ya majina ya ukoo na kusababisha majina mapya kuwa na maana ya mtu wa ukoo fulani. Tazama data ifuatayo:

(13) (a) *Mwana-gwale* "wa ukoo wa Mwagwale"
(b) *Mwana-kwamu* "wa ukoo wa Nkwamu"
(c) *Mwana-senga* "wa ukoo wa Mwasenga"
(d) *Mwana-ntepele* "wa ukoo wa Mwantepele"

Ikiwa wanaolengwa watakuwa wengi, umbo {ɓana-} hutumika. Hivyo, katika (13) kutakuwa na majina ɓ*anagwale*, ɓ*anankwamu*, ɓ*anasenga na* ɓ*anantepele*. Umbo {mwana/ɓana-} linapotumika, msisitizo unakuwa kwenye ukoo tofauti na {mwa-} tuliyoijadili katika

(7) ambapo msisitizo unakuwa kwa mtu binafsi. Umbo *{mwana-}* linatumika kumrejelea mwanamke na mwanaume kwa kuwa lina maana ya anayetoka au wa ukoo fulani.

Katika mazingira mengine, umbo hili linaweza kusikika katika matamshi kama {mwana-} likiwa limeambishwa katika majina ya kawaida yasiyokuwa ya ukoo. Kimsingi, jina linalodaiwa kuambishwa umbo {*mwana-*} likichunguzwa vyema inaonesha kwamba linakuwa umbo {mwa-} lililoambishwa mwanzoni mwa jina linaloanza na umbo {na-} ambalo limejadiliwa katika (1). Chunguza data hii:

> (14) (a) *Sinde* "Yisambi" *mwa Nasinde* "mwa Mama Sinde"
> (b) *Yisega* "Yisega"*mwa Nayisega"* "mwa Mama Yisega"
> (c) *Shaali* "Shali"*mwa Nashali* "mwa Mama Shaali"

Data hiyo hapo juu ina maana kwamba umbo {*mwana-*} linahitaji umakini mkubwa katika kulibaini maana yake kwa kuwa linapoambishwa kwenye jina linakuwa na matamshi yanayoelekeana na maumbo {mwa-na-} ambapo kuna maumbo mawili tofauti. Pia, inaonesha kwamba umbo {mwana-} linatumika katika sambamba na majina ya koo au kama ilivyofafanuliwa katika (12).

Umbo {lya-}
Umbo {lya-} linatumika kuunda majina mapya yanayofungamana na mahusiano ya watu katika lugha ya Kimalila. Baadhi ya majina huambishwa umbo hili mwanzoni mwa jina na kuibua maana mbalimbali kutegemeana na maana ya neno lililoambishwa. Hivyo, umbo hili linapotumika hulifanya jina unde kuwa na maana ya watu wanaunganishwa na jambo au tukio fulani. Mathalani, jina *maayi* (15a) lina maana mama, watu wanaotoka mama mmoja wataitana *lyamaayi* "Watoto wa mama mmoja au dada wa mama":

> (15) (a) *maay⃗* "mama"lya-*maay⃗*/ "wa mama mmoja"
> (b) *ngugu*"njiwa"*lya-ngugu* "marafiki/wanandoa"
> (c) *ntosa*"mtwasi"*lya-ntosa* "waliooa pamoja"
> (d) *mpalala*"mkuki"*lya-mpalala* "marafiki wa kiume".

Aidha, katika (15b) neno *ngugu* lina maana njiwa, yaani, marafiki wawili wanaopendana sana, hasa wanandoa, huitana *lyangungu*. Hii ina maana kwamba maana ya umbo {lya-} huathiriwa zaidi na maana ya shina la neno. Hivyo, maana yake haitabiriki, hasa inapotokea maana ya shina la neno kuwa ya kisitiari.

Majina yaliyojadiliwa katika makala hii yanapokea ngeli ya pili ya majina, lakini kwa sharti la maumbo haya kutokea jirani zaidi na shina la jina. Hivyo, umbo ngeli haliwezi kutokea katikati ya shina na maumbo yaliyojadiliwa. Vilevile, nomino yenye kupokea maumbo ya jinsia inapokuwa katika umoja hairuhusu maumbo mawili kutokea, ingawa katika wingi kunakuwa na maumbo yote mawili; la ngeli na la jinsia linalotokea jirani zaidi na shina.

Mchango na Mapendekezo
Makala hii imeweka wazi ujitokezaji wa jinsia katika maumbo yanayopatikana kwenye majina ya watu katika lugha ya Kimalila. Makala imeenda mbali zaidi kwa kuonesha kuwa kuna maumbo mahususi yanayobeba dhana zinazohusiana na jinsia katika majina ya Kibantu. Hata hivyo, bado tafiti zaidi zinahitajika katika majina haya katika lugha nyingine za Kibantu. Vilevile tafiti zinaweza kufanyika katika aina nyingine za majina kuhusiana na masuala ya jinsia katika lugha ya Kimalila na lugha za Kibantu kwa ujumla.

Hitimisho
Katika makala hii tumeonesha kwamba maumbo {mwa-}, {sa-} na {tayi-} yanatumika kutambulisha jinsia ya kiume katika lugha ya Kimalila. Kwa upande mwingine, mofu {na-}, {sa-}, {mayi-}, {nya-} na {Samwa-} yanabeba dhana ya jinsia ya kike. Mofu {samwa-} inatokana na muunganiko wa mofu {sa-} na {mwa-}. Hata hivyo, imeonesha kuwa muunganiko huu hauwezi kufanyika kinyume chake na kuwa {*mwasa-*}. Kimpangilio, nomino ikiwa katika umoja haipokei mofu nyingine ya umoja kwa kuwa mofu hizi za jinsia zinabeba dhima ya idadi ya umoja. Nomino inapokuwa katika wingi, mofu hizi hutokea pamoja na mofu ya wingi.

Pia, imebainishwa kuwa maumbo yanayobeba dhana ya jinsia katika lugha ya Kimalila yanatumika kwa majina yenye asili ya Kimalila. Majina ya kigeni hayapokei maumbo haya. Inawezekana majina ya kigeni, bado hayajafikia hatua ya kupokea mofu za Kimalila ili yaendane na kanuni za mofolojia ya Kimalila. Makala imeonesha kwamba kuna uhusiano mkubwa kati ya maumbo ya jinsia ya kibailojia na jinsia ya kijamii ambapo majina yanaonesha mahusiano ya watu katika jamii. Matokeo haya yanaibua haja ya tafiti zaidi kuhusu dhana ya jinsia ya kibailojia katika maumbo yanayopatikana kwenye majina ya lugha za Kibantu, hasa ikizingatiwa kuwa tafiti zilizopo zinatumia istilahi ya jinsia kama sinonimu ya ngeli za majina.

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In chapter one, the author introduced the theme of his book. It is this chapter where he discussed the context of his study at global level, continental level and country wise. In this context, he strongly put the background of the problem of violence on the TV programs. The author had shown a deep survey on various researches and scholars' arguments. Through his survey, it has been confirmed that the problem is greater. Indeed, this deep survey in research is worthy commendable.

As regards to the nature of the study significance, it is obvious that the government as the law enforcer and the central authority of policy making process was supposed to be recognized among beneficiaries. However, it seems that the author has ignored the government as one of beneficiaries as he writes the group of beneficiaries. He has only recognized media owners and parents as the main responsible stakeholders in structuring appropriate TV programs. It is my opinion that, media owners and parents themselves as the main stakeholders as put by the author, they cannot be able to prevent violent television programs on secondary school children in Tanzania without government's effort. Hence, for the government being one of the beneficiaries is imperative.

The author suggested theories used to guide his study which had a link with the study focus. He used Social learning theory as suggested by Albert Bandura 1971: 46 in his book "*Psychological Modeling: Conflicting Theories*". This theory explicates that, people constantly learn by observing and imitating the behaviours of social environmental models whether they are good or bad but they are determined by the occurrences on which they are rewarded, unnoticed, and punished (Pg. 11). With reference to this theory, he maintained that, in a normal circumstance, it is obvious that, children are likely to imitate violent behaviours of social environmental models. He therefore contends that, in this case, secondary school children can also imitate violent behaviours of social media models and then replicate into their real world provided that they are not ignored and punished (Pg. 12).

On the other hand, the author clearly articulated cultivation theory in George Rodman's book (2008: 53) "*Mass Media in a Changing World: History Industry Controversy*" that, "the more time people spend living in the television world, the more likely they are to believe social reality portrayed on TV". The author linked this theory with his study when he said that, this theory reveals that, people who watch television and other media most of their time in their life their way of thinking and understanding the real world becomes altered. He therefore concluded that, cultivation theory intended to elucidate that watching of violent TV programs extensively might alter the attitudes and behaviours of the viewers who then can equate the world of TV to the real world (Pg. 15). This concluding remark is inspiring.

Chapter two; in this chapter, the author dealt with television violence watching and related literatures. The survey of related literatures done by the author is stirring since it has covered the study objectives. He has been able to synthesize the knowledge gap especially when he said that "western findings cannot be generalized because of different operational context, social-cultural, economic factors, and the historical background" (Pg. 46). This reason is commendable because it is true that most literatures relating to his subject matter come from western countries and less from African countries including Tanzania.

Chapter three; the author has been able to present his study methodological perspectives where he successfully presented and explained the methods used in carrying out his study. He strappingly discussed his study research approach and design which is acknowledgeable. In describing the area of his study, he has strongly given the reasons of selecting the study area. However, he has not given the reasons convinced him to select secondary school students and not primary school pupils or any other level of education while watching violent TV programs today is liked by most children regardless the level of education.

In discussing the study target population, the author contradicts the readers on what was exactly the study population. This contradiction comes in page 19 where he said; " The informants of this study were form two to form four pupils in the co-education day schools....", and in page 52 where he said; " So, the target population of this study involves all students in form one to four...". This contradiction makes the readers of this book to remain in dilemma on what was the real target population of his study. However, as I read his discussion about sample and sampling procedures, methods of data collection, validity and reliability of the instruments and data analysis, I see that it is delightful.

Whilst talking about study ethical consideration, the author said, "The research clearance permit was obtained from Vice Chancellor (VC) of the Tumaini University Makumira" (Pg. 66). It is true that, by looking on research clearance permit, it obviously shows that, the author was doing his research under Tumaini University Makumira. Nonetheless, this contradicts with what he said in the acknowledgement part (xv) that; "This book is a revised version of research report for my masters degree in Applied Social Psychology of the University of Dar es Salaam". With this statement, it is my expectation that, the research clearance permit could be that one provided by the University of Dar es Salaam. It is something confusing to see Tumaini University Makumira giving to him such permit to the study that has done under different University. This is blurred. Thus, with this contradiction, it makes readers to doubt on the ethical consideration of the study.

Chapter four; this chapter is about hearing research data which is concerned with the presentation and discussion of the findings as regards to the study questions. Since his study was a mixed research study, demographic information of respondents could be shown; however, the author did not do so. The author managed to ask children to identify types of TV programs and the violent acts they used to watch (Pg.72) but he did not manage to ask them to identify non-violent TV programs, rather this question was asked to their parents (Pg.94). Leaving this question unimportant to children, shows that, he did not measure the children's level of understanding non- violent TV programs. Hence, it could be difficult to emphasize self-control because we do not know if they themselves able to differentiate the type of TV programs being either violent or non-violent ones to affect their discipline and then academic performance.

The author found that, most secondary school students spend a lot of time especially on weekends watching various violent TV programs. These include; movies, music, drama and other information from other programs which identified to be among of the most violent ones when they are in their homes. As regards to his results, spending a lot of time watching violent TV programs instead of concentrating on studying activities, greatly caused their poor academic performance and discipline as well.

In this chapter the author strongly managed to represent and analyse his study findings in a recommendable way. However, the way he used to discuss his study findings is not convincing. It due to the reason that, he has lightly argued against his findings, instead, he strongly used to compare his findings with other research findings as done in other places which is not only enough when discussing research findings. The recommended way of discussing findings is either by agreeing or disagreeing the findings with reasons that are supported by evidences from scholars, researcher's experience or real data (observation) from the field.

In chapter five, the author has strongly presented the summary of the study, summary of the major findings as well as the conclusion of the study reached basing on the findings of the study. He also presented both recommendations for actions and for further research as regards to the findings of the study. Indeed, what has been done in this chapter is highly recommendable.

Therefore, as far as author's book has some weaknesses as I have observed, it has got much strengths which overlap those noted weaknesses. His book is important due to the reason that, it discusses the important role of parents and guardians to discourage and prohibit children from watching violent TV programs and hence encourage watching non- violent TV programs.   Hence, it is my recommendation that, this book is essential and advised to be read by all educational stakeholders especially in this era whereby ICT is getting more advanced and that a TV has become an interesting device affecting large population especially school children.

NOTE TO CONTRIBUTORS

1. Only Materials that have never been published or submitted for publication elsewhere will be considered. All submitted papers will be critically peer reviewed by at least two anonymous reviewers who will be looking for originality, relevance, clarity, appropriateness of the methods, validity of the data, reasonability of the conclusions and support from the data.

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