

**RUAHA JOURNAL OF ARTS AND SOCIAL SCIENCES (RUJASS)**  
*Faculty of Arts and Social Sciences - Ruaha Catholic University*



VOLUME 7, ISSUE 1, 2021



**CHIEF EDITOR**

Prof. D. Komba - Ruaha Catholic University

**ASSOCIATE CHIEF EDITOR**

Rev. Dr Kristofa, Z. Nyoni - Ruaha Catholic University

**EDITORIAL ADVISORY BOARD**

Prof. A. Lusekelo - Dar es Salaam University College of Education

Prof. E. S. Mligo - Teofilo Kisanji University, Mbeya

Prof. G. Acquaviva - Turin University, Italy

Prof. J. S. Madumulla - Catholic University College of Mbeya

Prof. K. Simala - Masinde Murilo University of Science and Technology, Kenya

Rev. Prof. P. Mgeni - Ruaha Catholic University

Dr A. B. G. Msigwa - University of Dar es Salaam

Dr C. Asiimwe - Makerere University, Uganda

Dr D. Goodness - Dar es Salaam University College of Education

Dr D. O. Ochieng - The Open University of Tanzania

Dr E. H. Y. Chaula - University of Iringa

Dr E. Haulle - Mkwawa University College of Education

Dr E. Tibategeza - St. Augustine University of Tanzania

Dr F. Hassan - University of Dodoma

Dr F. Tegete - Catholic University College of Mbeya

Dr F. W. Gabriel - Ruaha Catholic University

Dr M. Nassoro - State University of Zanzibar

Dr M. P. Mandalu - Stella Maris Mtwara University College

Dr W. Migodela - Ruaha Catholic University

**SECRETARIAL BOARD**

Dr Gerephace Mwangosi - Ruaha Catholic University

Mr Claudio Kisake - Ruaha Catholic University

Mr Rubeni Emanuel - Ruaha Catholic University

The journal is published bi-annually by the Faculty of Arts and Social Sciences, Ruaha Catholic University.

©Faculty of Arts and Social Sciences, Ruaha Catholic University.

All rights reserved.

**ISSN 2453 –6016**

Opinions expressed in this journal are those of the authors and not necessarily those of publishers-Faculty of Arts and Social Sciences.

*Layout by,*

*Nicholaus J. Shega,*

*P.O. BOX 14,*

*Songea – Tanzania.*

*Phone: +255 757 072 692*

*Email: [sheganicholaus@gmail.com](mailto:sheganicholaus@gmail.com)*

**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, Literature, 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 4000 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**

**TABLE OF CONTENTS**

<b>TABLE OF CONTENTS</b> .....	<b>iii</b>
<b>Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili</b> .....	<b>1</b>
Arafa Jumanne & Tatu Y. Khamis	
<b>Phonetics and Phonology of Échizinza Language: An Analysis</b> .....	<b>10</b>
Chípanda Simon	
<b>The Urban-rural Continuum in Settlements between Iringa Urban District and Kalenga Ward in Iringa Rural District in Tanzania</b> .....	<b>25</b>
Danny Mdage	
<b>Breaking the Stigmatizing Silence Relating to HIV and AIDS in Njombe Tanzania</b> .....	<b>38</b>
Elia Shabani Mligo	
<b>Sera ya Lugha katika Nchi za Afrika Mashariki na Hadhi ya Kiswahili Ulimwenguni</b> .....	<b>49</b>
Ernest Daimon Haonga	
<b>Moving a Mountain with Bare Hands: The Expository Analysis of Brutus’ ‘For a Dead African’ through Pragmatic Approach</b> .....	<b>59</b>
Esther Julius Masele	
<b>Lexical and Morphemic Negation in Eastern Bantu: A Comparative Study of Negation Strategies in Chasu, Makhuwa, Swahili and Vunjo</b> .....	<b>71</b>
Fabiola Hassan	
<b>Phonological Borrowing: The Influence of English Loanwords in Kihehe</b> .....	<b>89</b>
Fahamu Kasavaga & Chrispina Alphonce	
<b>Uhusiano na Athari Baina ya Sera ya Lugha na Mpango-Lugha Nchini Tanzania</b> .....	<b>109</b>
Gerephace Mwangosi	
<b>Athari za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili Nchini Tanzania</b> .....	<b>118</b>
Gervas A. Kasiga	
<b>Dhima ya Falsafa ya Kiafrika katika Jamii: Mifano Kutoka katika Tendi za Kiswahili</b> .....	<b>136</b>
Hellen Nangawe Lyamuya	
<b>Traditional Ecological Knowledge at Dinner: The Intergenerational Adaptation to Climate Change in Masasi District Tanzania</b> .....	<b>148</b>
Jackson Mushumbusi Kaijage	

<b>Why Graduates are Claimed Incompetent to Meet Labor Market Requirements in Tanzania? .....</b>	<b>162</b>
Kaula Stephen	
<b>Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa .....</b>	<b>180</b>
Martina Duwe	
<b>Fonimu za Kihehe Zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama Lugha ya Pili .....</b>	<b>193</b>
Mwaija Ngenzi	
<b>Challenges Facing Teacher Trainees in Learning English Language at Diploma Level: The Case of Teachers' College in Tanzania .....</b>	<b>201</b>
Selina J. Wayimba & Fokas X. Mkilima	
<b>Athari za Fasihi ya Kiswahili katika Ukuaji wa Uchumi Nchini Tanzania: Mifano Kutoka Nyimbo za Muziki wa Bongo Flewa.....</b>	<b>218</b>
Stella Faustine	
<b>Mdhihiriko wa Mwanadamu kama Kipengele cha Ontolojia ya Kiafrika katika Riwaya Teule za Kiswahili .....</b>	<b>230</b>
Tatu Y. Khamis	
<b>Derivation of Toponyms: The Case of Abaluhya Place Names .....</b>	<b>245</b>
Toboso Mahero Bernard	
<b>Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania .....</b>	<b>256</b>
Willy Migodela & Mwaija Ngenzi	
<b>Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa Nchini Tanzania .....</b>	<b>268</b>
Zakaria Mwakatobe, Gerephace Mwangosi & Rehema Khamis Said	

## Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili

Arafa Jumanne  
Chuo Kikuu cha Dodoma

Tatu Y. Khamis  
Chuo Kikuu cha Dodoma  
*khamist910@gmail.com*

### **Ikisiri**

Makala hii imechunguza sababu za mabadiliko ya vionjo vya kiuandishi katika riwaya ya Kiswahili. Data za msingi za makala hii zilipatikana kwa mbinu ya udurusu riwaya ya *Adili na Nduguze* na *Babu Alipofufuka*. Riwaya hizi zimeteuliwa kwa sababu zinazokidhi haja ya kubainisha vionjo vilivyolengwa na kujitokeza kwa uwazi katika riwaya zilizobainishwa. Pia, zilipatikana kwa mbinu ya mahojiano na wanataaluma wa fasihi ya Kiswahili wanaohakiki riwaya mbalimbali za Kiswahili. Nadharia ya Uhalisia imetumika katika uchambuzi na mjadala wa data zilizowasilishwa katika makala hii. Nadharia hii ilimtaka mchambuzi azingatie na kuegemea katika mhimili wa kiwakati na ushabihii ukweli. Matokeo yanaonesha kuwa kuna mabadiliko makubwa ya vionjo vya kiuandishi katika vipengele cha fani na maudhui. Mabadiliko hayo yanatokana na sababu mbalimbali. Miongoni mwazo ni kujitanafusi na ongezeko la jamii. Makala hii imehitimisha kuwa maisha si kitu tuli na nyooфу bali yanajongea kulingana na wakati na uhalisi wa jamii inayohusika. Kutokana na mjongeo huo, mabadiliko ya vionjo vya kiuandishi hutokea kwa kuwa waandishi ni zao la jamii iliyowakuza na kuwalea.

### **Utangulizi**

Mabadiliko katika utunzi wa fasihi ni kitu kisichoepukika kwa sababu maisha ya binadamu hubadilika kila uchao. Utanzu wa fasihi hupata mtekenyo wa mabadiliko ili kuepuka kupooza na kushindwa kushawishi fikra na umbuji (Khamis, 2007). Hali hii ina maana kwamba kila chenye mwanzo hakikosi kuwa na mwisho. Kwa upande mwingine, tanzu za fasihi bila ya kuchoka au kupooza huweza kujikuta kutoweza kuhimili nguvu za matukio muhimu ya kihistoria, kitamaduni, kijamii, kisiasa, kielimu na hata kiuchumi zinazolazimisha kubadilika kwa kifani na kimaudhui. Kwa mfano, riwaya ya Kiswahili imepitia katika vipindi mbalimbali vya kiuandishi, hasa katika mtindo wake tangu enzi za akina Plato na Aristotle za kufungwa na mikatale ya kikanuni hadi sasa kwa kuvunjwa kwa silasila za ukanuni huo. Vipindi hivyo ni kama vile uandishi wa kiteokrasia ambao kwa kiasi kikubwa uligubikwa na uandishi kwa kufuata kanuni za kirasimi katika utunzi wa kazi za kisanaa kwa wakati huo (Senkoro, 1987). Baadaye, uliibuka uandishi wa kidemokrasia ambao ulienda sambamba na ustawi wa ulimbwende katika fasihi ya Kiswahili. Katika uandishi huo, kwa mara ya

kwanza, mwandishi alipata uhuru wa kutoka katika minyororo na silasila za sheria zilizokuwa zikisisitizwa nyakati za urasimi na Urasimi Mpya.

Pamoja na kuwapo kwa uandishi wa kidemokrasia, uandishi wa kimsaragambwe uliakisi kwa kiasi kikubwa maisha yalivyo katika jamii kwa kuwa maisha sio kitu kinyoofu cha kubaki vile vile kama kilivyo. Kwa mfano, riwaya ya *Nagona*, *Mzingile*, *Ziraili* na *Zirani* zina mabadiliko makubwa ya vionjo vya kiuandishi kifani na kimaudhui kutokana na kani kadhaa. Kani za kiuchumi, kisiasa, kiutamaduni na kijamii ambazo kwa kiasi kikubwa huchangia katika kuyabadili maisha katika mifumo yake. Kwa maana hiyo, hali hii iliwafanya watunzi wengi wa kazi za kisanaa katika mkondo huu kutungwa kwa kadri maisha yalivyo na kufanya utunzi changamani ili kuendana na kasi ya maisha kwa kadri yanavyobadilika katika jamii husika. Hapa, ndipo ilipoibuka dhana ya umajaribio katika fasihi ya Kiswahili (Jumanne, 2016). Hivyo, kuna umuhimu wa kuandika kuhusu mabadiliko ya vionjo vya kiuandishi katika riwaya ya Kiswahili ili tusiwanyime wasomaji, wahakiki na watafiti wa kazi za fasihi kuielewa riwaya ya Kiswahili kwa kiwango cha juu.

Makala hii imejikita katika kuangalia sababu za mabadiliko ya vionjo vya kiuandishi katika riwaya ya Kiswahili. Kwa kurajelea uandishi wa awali ulioanza miaka ya 1950 mpaka miaka ya 1980 na ule ulioanza miaka ya 1980 hadi sasa. Wamitila (2003) anasema kuwa riwaya ya zamani ilijengeka vizuri kwa kuwa na wahusika wengi walioendelezwa kwa kina na kuchukua muda mwingi katika maandalizi kwa kuhusisha mandhari maalumu. Kwa maelezo hayo, riwaya ya zamani iliegemezwa mawazo yake mengi katika nadharia ya mwigo kama msingi ambao uliendelea kuzingatwa na kazi nyingine zilizofuatia kipindi hicho. Umuhimu na umahususi wa misingi yake iko katika maandishi na matamko ya wanazuoni na wahakiki wa mwanzoni. Kwa muktadha huo, kazi nyingi za awali zilikuwa na vionjo vya kiusimulizi wa kimaonyo na kimaadili, matumizi ya mbinu za kifasihi simulizi kama vile mianzo na miisho ya kifomula, hadithi ndani ya hadithi na wahusika wanyama ambavyo vilichotwa katika kazi za Mashariki ya Kati kama vile riwaya ya *Alfu Lela Ulela* kama sehemu ya mwigo (Ponera, 2014). Mifano ya matokeo ya riwaya hizi baadhi yake ni *Adili na Nduguze*, *Utu Bora Mkulima*, *Kusadikika* na *Kufikirika*.

Tofauti na riwaya zilizotungwa baada ya riwaya zilizotajwa awali ambazo nyingi zimekiuka kaida za utungaji na muundo wa awali ingawa nyingine zimetumia vionjo vinavyofanana, lakini kwa mtindo tofauti. Wamitila (2003) anasema kuwa riwaya za aina hii zina msuko, hadithi na wahusika wenye sifa zisizokuwa za kawaida. Kwa mfano, msuko huenda kuchanganya lugha ya msimulizi na mhusika, uakifishi huwa tofauti, wahusika hawana sifa zinazowabainisha waziwazi na hawana wasifu wa wahusika halisi. Wamitila anafafanua zaidi kuwa, maandishi wa mkondo huu huwa na nia za kuziasi kaida za kijadi za uandishi wa riwaya, pamoja na kuyapinga baadhi ya mawazo waliyonayo wasomaji kuhusu fasili ya neno riwaya. Mifano ya riwaya hizi ni kama vile *Nagona* (1990) na *Mzingile* (1991) za Kezilahabi, *Bina-Adamu* (2002) ya Wamitila, *Babu Alipofufuka* (2002) na *Dunia Yao* (2006) za Said A.

Mohamed. Riwaya hizi zimetungwa kwa kutumia mbinu ya Uhalisia Mazingaombwe katika kuelezea matatizo mbalimbali yaliyopo katika jamii yetu. Miongoni mwa sifa za riwaya hizi ni pamoja na matumizi ya uhalisia mazingaombwe, kutumika muundo wa kigeugeu au ambao umevunjikavunjika, mitindo ya masimulizi isiyo ya kawaida, dhana ya mhusika kuwa tofauti na ilivyo katika riwaya jadi na matumizi ya ndoto katika utunzi wa kazi husika (Wanjiru, 2013). Mabadiliko hayo yamesababishwa na mambo kadhaa kama yalivyoelezwa katika sehemu inayofuata.

### **Nadharia na Mawanda ya Makala**

Makala hii imechunguza sababu za mabadiliko ya vionjo vya kiuandishi katika riwaya teule za *Adili na Nduguze* na *Babu Alipofufuka* kuwakilisha riwaya za sasa. Nadharia ya Uhalisia imetumika katika uchambuzi, uhakiki na mjadala wa data zilizowasilishwa. Uhalisia ulianza kama tapo mojawapo maarufu katika ulimwengu wa fasihi lililokuwa na athari kubwa sana. Dhana hii ilitumika kuelezea tapo la kipindi maalumu cha kihistoria katika fasihi za Ulaya na kuelezea tapo la kifasihi ambalo kazi za kifasihi zinachukuliwa kama zinaakisi sifa za kimsingi zinazohusishwa na uhalisi. Kazi zote za kifasihi zinazoangukia katika sifa hizo, huchukuliwa kama akiso la maisha halisi ya jamii. Muasisi wa nadharia hii ni George Lucas 1885 - 1971, anayeona kuwa uhalisia ni usawiri wa mambo katika ukamilifu wake na kuchunguza undani wa picha inayoonekana kwa uhalisi. Msanii anatarajiwa kusawiri mambo, wahusika na matukio yanayokubalika na kuaminika katika jamii na wakati wake.

Misingi ya nadharia hii iliwekwa na Hegel katika kitabu chake cha *Ethetics*. Misingi hiyo inahusu usimulizi wa kimuhakati. Huu ni usimulizi wa matukio kama yanavyotokea katika ulimwengu halisi unaokaribiana sana na hali iliyoko katika jamii. Hapa mwandishi anapaswa kuyaakisi maisha ya kijamii katika ngazi ya kijamii, kiuchumi, kiutamaduni na kisiasa. Msingi wa pili wa nadharia hii ni ushabihhi ukweli. Ushabihhi ukweli ni dhana inayorejelea hali ya kutunga kazi kwa nia ya kuakisi ukweli au kukaribia ukweli uliomo katika jamii husika. Nadhari hii iliakisi sababu za mabadiliko ya vionjo vya kiuandishi kwa kuwa msingi wake mkubwa ni utunzi wa kiwakati na ushabihhi ukweli uliowezesha kuibua sababu za mabadiliko ya vionjo vya kiuandishi kulingana na wakati na ukweli wa maisha halisi ya jamii. Nadharia hii imewezesha mtafiti kubainisha uhusiano uliopo kati ya jamii na fasihi kwa kufuata mahitaji ya jamii kiwakati.

### **Mabadiliko ya Vionjo vya Kiuandishi**

Sehemu hii inaelezea sababu za mabadiliko ya vionjo vya kiuandishi ambapo vionjo vya awali kama vile usimulizi wa kimaonyo na kimaadili, matumizi ya wahusika bapa, matumizi makubwa ya nduni za fasihi simulizi na mianzo na miisho ya kifomula vimebadilika kwa kiasi kikubwa na kuibuka kwa vionjo vya kisasa ambavyo ni pamoja na matumizi ya wahusika wa ajabu, uhalisi mazingaombwe, mapenzi na ngono, matumizi ya ndoto na nguvu za asasi za kidini, kujadili maisha



kwa kina, pamoja na matumizi ya nyenzo za kisayansi na teknolojia. Miongoni mwa sababu hizo zimefafanuliwa katika kipengele kinachofuata.

### **Makuzi ya Waandishi**

Hapana shaka kuwa riwaya ya Kiswahili imepevuka kiasi ambacho vionjo vyake vinaonekana kutokana na mabadiliko ya hapa na pale. Kwa kuwa riwaya za mwanzo, hasa za Shaaban Robert zimeenea sana ulimwenguni na ndizo nguzo za riwaya ya Kiswahili. Kwa kiasi kikubwa, riwaya zake zilichota zaidi ustaarabu wa Mashariki ya Kati, hasa katika hadithi za *Alfu Lela Ulela*. (Ponera, 2010 & Jumne, 2016). Hapa ndipo tunapouona mkabala wa mwingilianomatini unavyoshika kasi katika kipengele cha uandishi. Kwa mfano, wasifu wa kitabia wa mhusika Adili, unafanana na mhusika mchungu mbuzi katika hadithi ya *Alfu lela Ulela*. Hii ni kutokana na ukweli kwamba mwandishi wa riwaya hiyo, alikuwa hana mawanda mapana ya kijiografia na kitaaluma ambayo yangalisababisha kuwa na mabadiliko ya kimawazo. Robert aliweka misingi imara katika riwaya ya Kiswahili. Kwa sasa, riwaya ya Kiswahili inakua kwa kasi kutokana na waandishi kupanuka kimawazo, kitaaluma na kijiografia. Hali hii inatokana na kuishi katika mazingira tofauti na waliyokulia yaliyosababisha wawe na mabadiliko hayo (Chuachua 2010). Kwa mfano, kipindi cha uandishi wa riwaya ya *Adili na Nduguze* ilikuwa ni katika uga wa kujitafuta. Uga ambao waandishi hawakuwa huru katika kueleza maisha ya jamii kwa uwazi. Iliwapasa watumie muda mwingi kuandika kwa kuonekana kama wanatunga visa tu vya kuburudisha ilhali vilikuwa vinabeba ujumbe mzito uliopo katika jamii husika (Khamis, 2014). Kuzuka kwa mitindo mipya ya kiuandishi kunatokana na kuwapo kwa uzoefu mpana mitindo mbalimbali ya maisha ya sehemu nyingi za ulimwenguni unaosababisha kubadilisha mitazamo kwa kadiri jamii zilivyobadilika.

### **Kujitanafusi**

Mojawapo ya sababu ya mabadiliko ya vionjo vya kiuandishi si chochote isipokuwa ni upya unaoendelea kutafutwa na waandishi ili waweze kujipambanua. Kwa kuwa mabadiliko hayo yanaonekana katika riwaya, hakuna ajabu sana kwani usadifu wa neno lenyewe riwaya linatokana na neno novela lenye maana ya upya. Hivyo, usadifu wa mabadiliko hayo, umesadifishwa na upya ambao kila mwandishi anautafuta kwa lengo la kujitofautisha na mwandishi mwingine aliyetangulia. Hali hii inatokana na ukweli kwamba jamii nyingi ulimwenguni zinafanana kimaudhui, lakini zinatofautiana katika kuyafinyanga maudhui hayo. Mathalani, ukimchukua mhusika Hasidi wa riwaya ya *Adili na Nduguze*, anatofautiana kwa kiwango kikubwa na mhusika K wa riwaya ya *Babu Alipofufuka*. Kwa pamoja, katika mazingira tofauti tofauti, wanaowakilisha watu waovu katika jamii. Hata hivyo, wanathibitisha kuwa riwaya za mwanzo zilikuwa hazijitanafusi kiuandishi kuliko riwaya za sasa kwani, ingawa Hasidi alikuwa na tabia mbaya, hakuoneshwa wazi kama ilivyo kwa mhusika K. Hasidi alifumbwa kiasi ambacho msomaji awezi kuona ubaya wake wazi. Ubaya wake umevichwa zaidi katika jina lake tofauti na kwa mhusika K ambaye movu ya keo yamechambuliwa wazi bila ya mafumbo wala nahau.

### **Ongezeko la Wasomi**

Kufikia miaka ya 1980 kulikuwa na wimbi kubwa la ongezeko la wasomi waliosoma ndani ya nchi na nje ya nchi zao. Baadhi ya wasomi hao ni E. Kezilahabi, M.M. Mulokozi, K.K. Kahigi, E. Mbogo na Said Ahmed (Khamis, 2014). Wasomi hao ndiyo waliokuwa chachu ya mabadiliko makubwa katika vionjo vya kiuandishi wa kazi za kifasihi. Hali hii ilitokana na uvumbuzi wa mbinu mpya za kiuandishi na kiutunzi. Mfano wa mbinu hizo ni matumizi makubwa ya kiuhalisia mazingaumbwe, taharuki, taswira-fiche, usimulizi na ufutuhi katika kazi za kifasihi. Wasomi hawa ndio waliochangia katika kuanzisha na kuitisha mijadala, midahalo na mahojiano mbalimbali yaliyokuwa yakihusisha mustakabali mzima wa kiutunzi wa kazi za kifasihi au kisanaa. Kwa mfano, baadhi yao walijadili kama kuna ulazima wowote wa kubakia katika ukanuni wa kuandika riwaya kama ilivyokuwa awali. Miongoni mwa wasomi hao ni Joshua Madumulla (2009) na Mbunda Msokile (1992), Balisidya na Muhando (1976) walioweka mijadala katika riwaya ya Kiswahili, hasa katika kigezo cha kutumia idadi ya maneno katika kufasili maana ya riwaya. Lengo ilikuwa ni kuleta chachu ya kuendeleza mikondo ya kiuandishi katika fasihi ya Kiswahili kwa kuibuka na dhana ya majaribio katika fasihi ya Kiswahili. Kuthibitisha hili Jumanne (2016) anasema:

Kuibuka kwa wimbi la wasomi wengi ndiko kunasababisha vionjo vya kiuandishi kubadilika. Wasomi hawa huchambua na kujadili hizi kanuni za kiuandishi kama zina tija za msingi katika taaluma hiyo. Kitu cha msingi ni mwandishi awe huru kuandika anavyotaka kwa madhumuni mapana ya kufikisha ujumbe uliokusudiwa kwa jamii inayolengwa (uk. 115).

Dondoo hili linaonesha mchango wa ongezeko la wasomi katika mabadiliko ya uandishi wa kazi za kifasihi. Hii ina maana kwamba wasomi hao ndio walioibua vionjo vipya kutokana na kuleta upinzani wa kuhoji uandishi uliokuwapo lakini pia walitunga kazi za kifasihi kwa mitindo mipya.

### **Mabadiliko ya Kijami**

Jamii imepitia vipindi mbalimbali kama vile kabla ya Ukoloni, wakati wa Ukoloni, baada ya Ukoloni kilichofungamana na utandawazi. Katika kila kipindi kulikuwa na riwaya zake ambazo, zilijipambanua katika kipindi husika. Riwaya ya kabla ya Ukoloni ilitawaliwa na kujengewa mazingira ya kuwapo kwake, hasa katika tendi. Baadaye, zikachukuliwa tafsiri na kufanya kuwa sehemu muhimu ya kukuza na kuendeleza maarifa ambayo baadaye yaliibua riwaya. Fasihi ya wakati wa Ukoloni, kwa kiasi kikubwa, ililenga kumtukua mtawala wa Kikoloni na kumpambaza Mwafrika ili amuone mtu Mweupe kama ndiye kila kitu. Pia, dhamira hizi zililenga kukuza utamaduni wa mtu Mweupe kuliko Mwafrika. Mfano wa kazi za riwaya zinazojitokeza katika kipindi hiki nyingi zilikuwa zimetafsiriwa tu ni kama *Alfu Lela Ulela* na *Hekaya za Abunuasi*. Pia, katika kipindi hiki zilikuwapo riwaya zilizopinga utawala wa Mkoloni kwa kuwabeza na kuwakashifu juu ya utawala wao. Mfano wa riwaya hizo ni *Kusadikika*, *Kufikirika* na *Adili na Nduguze* (Madumulla, 2009).

Kipindi cha uhuru kilikuwa ni cha kushangilia uhuru ambapo kazi nyingi zilikuwa zikiupongeza uhuru huo. Pia, zipo zilizokuwa zikiwabeza wale waliokuwa bado wakiufuata Uzungu katika maisha yao. Mfano wa riwaya zilizotungwa katika kipindi hiki ni *Utubora Mkulima* na *Siku ya Watenzi Wote*. Baada ya hapo, ndipo zilipoibuka kazi za kihalisia-ajabu zilizojadili na kuchambua uozo uliopo katika jamii. Kwa mfano, riwaya ya *Babu Alipofufuka* inachambua maovu yaliyokithiri katika jamii. Mwandishi anasema:

Afrika imegeuka kuwa jalala (dampo) la bidhaa za nje. Mbaya zaidi wanauza kwa bei ya juu. Kila tunachokitumia hakina asili yetu. Huu ndio utamaduni wetu waliokurithisheni matumizi ya vitu si utengenezaji wake. Mmekulia kuona anasa, fahari na utumikizi wao (uk. 13).

Dondoo hii, inatuthibitishia kuwa uandishi umebadilika kutoka enzi za kabla ya Ukoloni, wakati wa Ukoloni na baada ya Ukoloni. Mtafitiwa 1 katika mahojiano na mwandishi wa makala hii, anaeleza:

Jamii hubadilika kutoka kipindi kimoja kwenda kingine. Akatoa mfano hata mawe tunayoyaona hayakuwa hivyo hapo awali. Pia, huwauliza wanafunzi wake kama kuna kitu kisichobadilika katika dunia. Jibu lake ni kuwa kila kitun hubadilika katika dunia. Vivyo hivyo, fasihi nayo hubadilika (Mtafitiwa: Mahojiano yalifanyika Unguja, Machi 23, 2020).

Dondoo hili linaonesha kuwa riwaya ya Kiswahili hubadilika kulingana na kipindi maalumu kwa kuzingatia utunzi wa kiwakati huku msanii akishabikia ukweli wa mambo yaliyotendeka katika jamii yake kama nadharia ya uhalisia inavyotaka.

### **Mabadiliko ya Mazingira**

Jamii imeshuhudia kuibuka kwa majanga kama vile matetemeko, njaa, ajali na magonjwa mbalimbali kama vile UKIMWI, Ebola na Virusi vya Zika na kwa sasa Korona. Kuibuka kwa mabaa haya, kumechangia kwa kiasi kikubwa kubadilisha vionjo vya kiuandishi katika fasihi ya Kiswahili. Kwa mfano, kionjo cha usawiri wa mapenzi na ngono kwa uwazi hakikupatikana katika riwaya ya *Adili na Nduguze*. Hii ni kwa sababu kulikuwa hakuna majanga kama vile kuibuka kwa maradhi ya UKIMWI. Watunzi wa sasa, wanajadili masuala ya ukahaba kwa wazi kwa sababu kuna muibuko wa magonjwa hatari kama maambukizi ya Virusi vya UKIMWI. Lengo ni kuelimisha jamii kuhusiana na hali halisi iliyopo katika jamii. Mtunzi anayetunga kwa uhalisia inambidi kuangalia jamii yake kihalisia na kuyajadili matukio jinsi yanavyotokea katika jamii yake bila ya kupindisha ukweli wa maisha. Kwa mfano, katika riwaya ya *Babu Alipofufuka* mwandishi anaelezea masuala ya mapenzi ya kikahaba yanayofanywa na mhusika K na Zuhura Mapozi. Mtafitiwa 2 anadhihirisha jinsi waandishi wanavyobadilika katika utunzi wao kwa kuonesha masuala ya kikahaba yanayofanywa katika jamii husika. Anaeleza:

Waandishi wa sasa hivi wanaangalia suala linalosumbua jamii. Tukichukulia kwa mfano, gonjwa kama la UKIMWI limewashughulisha waandishi wengi kwa kuwa hauna tiba. Lakini, chanzo kikubwa cha maambukizi ya Virusi vya UKIMWI ni ukahaba uliokithiri katika jamii zetu. Ndiyo maana waandishi wengi wanajishughulisha kuandika kuhusu masuala ya mapenzi na ngono zingatia unukuzi wa kitaaluma, onesha ukurasa.

Kwa maelezo haya, inaonesha ni namna gani watunzi wanavyobadilika kulingana na wakati huku wakizingatia mambo mazito yanayoikumba jamii. Matatizo hayo ndiyo yanayowashughulisha kwa lengo la kutoa funzo katika jamii iliyokusudiwa kupata ujumbe huo kama jinsi nadharia ya uhalisia inavyomtaka mtunzi kutunga kwa kuzingatia msingi wa ushabahi ukweli na wakati husika.

### **Mabadiliko ya Wakati**

Kwa kawaida, uendeshaji wa masuala ya utawala una taratibu zake. Kila utawala unategemea na kuwa na vipaumbele vyake na kuandaa mipango ya utekelezaji wake. Waswahili husema ‘Kila enzi ina mambo yake’. Kutokana na hali hii, mfumo huu wa sasa unaofuata utawala wa demokrasia, usawiri wa wahusika umekuwa tofauti na wakati wa mfumo wa utawala wa Kikoloni. Hii ni kwa sababu katika utawala huo, kulikuwa hakuna uhuru wa kujieleza. Hivyo, waandishi iliwabidi wasawiri wahusika wao katika hali ya juu zaidi ya sasa ili kukwepa mkondo wa sheria. Hali iliyosababisha waandishi hao, kutokuwa wa wazi katika kazi zao kwa lengo la kujilinda. Hapa ndipo nguli wa riwaya ya Kiswahili walipoweza kutumia vionjo vipya vya kiuandishi. Matumizi hayo yanatokana na mfumo wa utawala wa wakati wa sasa kwa kiasi fulani umewaachia huru waandishi katika kazi za kibunifu. Kwa mfano, alivyosawiriwa K ilikuwa ni vigumu kusawiriwa Adili. Wakati wa utawala wa Kikoloni, kulikuwa hakuna uhuru wa kisiasa kama ilivyo sasa. Wahusika wake walipewa sifa ambazo kama ni mzuri ni mzuri mwanzo mpaka mwisho na kama ni mbaya vivyo hivyo, jambo ambalo si halisi katika jamii.

### **Hitimisho**

Kiuandishi, kabla ya mwaka 1930 hapakuwa na riwaya ya Kiswahili kwa maana ya riwaya inayoelezea mila na desturi za Waswahili wenyewe. Riwaya ya kwanza ya Kiswahili iliibuliwa na Shaaban Robert katika miaka ya 1940 ambapo mpaka kufikia miaka ya 1950 riwaya hiyo ilichapwa. Riwaya ya *Uhuru wa Watumwa* ilichukuliwa kuwa ni riwaya ya kwanza ya Kiswahili kutokana na riwaya hiyo kuandikwa kwa lugha ya Kiswahili, lakini kiuhalisi haikueleza matatizo ya Waswahili. Kwa mantiki hiyo, Shaaba Robert anaonekana kuwa ndiye aliyeyibua riwaya ya Kiswahili kupitia riwaya yake ya kwanza ya *Kusadikika* na kuutawala uwanja huo wa riwaya mpaka alipoibuka Muhammed Said Abdulla na riwaya yake ya kwanza ya *Mzimu wa Watu wa Kale*, M. S Farsy na riwaya yake ya *Kurwa na Doto* na wengine. Miaka 1970 mpaka 2019 pamezuka wimbi la watunzi waliojadili dhamira nyingi zaidi na kuibua vionjo vipya kila uchao. Miongoni mwa vionjo hivyo ni masuala ya ngono, hali ya

umatusi, nguvu za asasi za kidini, maradhi, ubakaji na ulaghai ambavyo kwavyo ni tofauti na riwaya za awali kama za Shaaban Robert. Kwa mantiki hiyo, makala hii imejadili sababu za mabadiliko ya vionjo vya kiuandishi katika riwaya ya Kiswahili kuanzia miaka 1980 ambapo waandishi walianza kupata mawanda mapana ya kijiografia, elimu ya kiwango cha juu, uchangamani na watu tofauti na hata kubadilika kwa tawala tofauti tofauti.

### **Marejeo**

- Adam, H. (2007). *Alfu Lela U Lela*. Dar es Salaam: Mkuki na Nyota Publishers.
- Chuachua, R. (2010). Suala la Itikadi katika Nathari za Shaaban Robert. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Jumane, A. (2016). Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili: Ulinganisho wa Riwaya za za Shaaban Robert na Said Ahmed Mohamed. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Kezilahabi, E. (1990). *Nagona*. Dar es Salaam: University Press.
- Kezilahabi, E (1991). *Mzingile*. Dar es Salaam: Dar es Salaam University Press.
- Khamis, S. (2001). *Babu Alipofufuka*. Nairobi: Jomo Kenyata Foundation.
- Khamis, S. (2007). 'Vionjo vya Riwaya Mpya ya Kiswahili' katika *Kioo cha Lugha* no. 5. Dar es Salaam: TUKI.
- Khamis, T. (2014). Usawiri wa Wahusika wa Kimajazi katika Riwaya ya Kiswahili: Ulinganisho wa Riwaya ya Shaaba Robert na Said Ahmed Mohamed. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Madumulla, J. (2009). *Riwaya ya Kiswahili*. Dar es Salaam: Mture Education Publishers Ltd.
- Mbotela, J. (1934). *Uhuru wa Watumwa*. London: Sheldon Press.
- Msokile, M. (1993). *Misingi ya Uhakiki*. Nairobi: East African Educational.
- Msokile, M. (1992). *Misingi ya Hadithi Fupi*. Dar es Salaam: Dar es Salaam University Press.
- Mulokozi, M. (2017). *Utangulizi wa Fasihi ya Kiswahili*. Dar es Salaam: Moccony Prining Press.
- Ponera, A. S. (2010). Ufutuhi katika Nathari za Shaaban Robert: Maana Yake, Sababu za Kutumiwa na Athari Zake kwa Wasomaji. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Robert, S. ( 1951). *Adili na Nduguze*. Nairobi: Nelson.

Senkoro, F. E. M. K. (1987). *Fasihi na Jamii*. Dar es Salaam: Press and Publicity Centre.

Wamitila, K. (2002). *Bin- Adamu*. Nairobi: Phonex Publisher.

Wamitila, K. (2003). *Kamusi ya Fasihi, Istilahi na Nadharia*. Nairobi: Focus Publisher Ltd.

Wanjiru, M. (2013). Uhalisiajabu katika Riwaya Mpya: *Babu Alipofuka na Watu wa GEHHENA*. Tasinifu ya Uzamili, Chuo Kikuu cha Nairobi.

# Phonetics and Phonology of Échizinza Language: An Analysis

Chípanda Simon

Mwalimu Nyerere Memorial Academy

serikalchipanda@yahoo.com

## Abstract

This paper investigates on phonetics and phonology of Échizinza. It specifically looks at sound inventory and phonological processes found in Échizinza language of Tanzania. The author used autosegmental phonology for handling data analysis. The case study design was used in which the researcher attended in Geita where Abazinza natives are found. From the field, it was found that in Échizinza phonetics phonemes like [ð, θ], [v], [ʒ], [dʒ] and [ŋ] do not exist in Échizinza sound inventory. This proves that the prediction of one feature does not necessarily predict the other feature as implicational phonetics universal is all about. Échizinza phonological system shows that apocope, vowel lengthening, nasalization, elision, frication, co-articulation, insertion, assimilation and glidization are some of the phonological processes in Échizinza language. It is recommended that Échizinza has different types of tones: high tone (H), low tone (L), mid tone (M), low-high tone (LH) and high-low tone (HL). This attracts another study to see if there are peculiarities apart from the general known to Bantu languages. Since Échizinza language is nearly to die following the few number of natives, linguists are advised to make more research for making the language alive.

**Keywords:** Échizinza, Phonological processes, Autosegmental and Phonology

## Introduction

This paper describes the phonetics and phonology of Échizinza language of Tanzania with the main focus on two objectives namely: (i) identifying Échizinza sound inventory and (ii) finding out Échizinza phonological systems. The purpose of writing this kind of paper is to secure the language from death ever since it is less documented and even its speakers are becoming fewer in number. Secondary, no any existing literature on the topic under discussion in Échizinza, the present writing are on the translation on God's scripture of the first testament for spreading the word of God (Wycliffe, 2009). It must be noted that Zinza people originated from Bunyoro in Uganda before migrating to Tanzania through Kagera region. Literatures in Échizinza sound inventory and phonological systems in general are not present according to the best of my knowledge and the native speakers in general. From this base my bases much with the near related Bantu languages on the topic under discussion. Various scholars have written phonetics and phonology in Bantu languages. Richardson (1959) wrote on the role of tone in the structure of Sukuma language spoken in Tanzania.

Richardson's research is very important as it helps us to understand the behavior and types of tone in Kisukuma. The current study investigates on sound inventory and phonological system in Échizinza.

Batibo (1985) investigated on Kisukuma phonology and morphology, along with other things, in phonology he dealt with sound inventory namely vowels and consonants. For the former he identified the following vowel phonemes {a, e, i, o, u, ɛ and ɔ and aa, ee, ii, uu, ɛɛ and ɔɔ} and for the later he identified some of the following consonants {p, b, f, v, t, d, s, z, ʃ, k, j, g, m, n, ŋ, ɟ, w, y, ɲ, h, l, ɱ}. Batibo's study is useful for the current study as he has paved the way of analyzing sound classes. When other languages are investigated, Échizinza is left behind of which the current study desires. Massamba (2010) wrote on phonological theory and development, his emphasis was in the theory and concept of phoneme, phonological processes in Both Bantu and non Bantu languages as in syncope, nasalization, epenthesis, homorganic nasal assimilation, palatalization, vowel harmony, apocope as well as phonological rules in these languages. Massamba's literature is very useful for the current study because the current analysis touches phonological system as one among the objective under discussion. Kiha language has been reported to have five vowels {a, e, i, o and u} and 23 consonants as in {p, b, t, d, k, g, m, n, ɲ, f, v, s, z, h, l, ts, r, w, j, ɲ, dʒ, y, β} ([www.lang.scl.ac.uk/ipa](http://www.lang.scl.ac.uk/ipa)): accessed on 25, 1, 2021). It has been said before that Échizinza phonetics and phonology has not been written, this makes few adaptation of few Bantu literatures from other related languages.

### **Materials and Methods**

The study adapted interpretivism paradigm that looks for culturally derived interpretations of social life world (Crotty, 1998). The paradigm is qualitative by nature and it favors case study design from the natural settings. Thus data have come from the natural setting where Échizinza language is spoken. 4 native speakers were purposively basic sources of data, plus one Échizinza bible, thus made the total of 5 samples from which the data were collected. The researcher used three instruments of data collection namely: structured interview, documentary review and non participant observation. Structured interview was used in which the researcher prepared different consonant and vowel phonemes e.g. [p] [z] [e], [o] to mention just but a few. Native speakers were requested to say Échizinza lexeme in which one of the targeted sounds was found e.g. Say a word which either starts with [z] or where sound [z] is found in Échizinza... êzo 'those'. Here three phonemes are found as in [ê],[z] and [o].

Alongside with methodological literature, documentary review was used by reading Échizinza Bible (Wycliffe Bible Translators, 2009), the Bible has many lexemes written in Échizinza language, thus two tasks took place as a researcher identified many phonemes in different words of which he went to prove them to native speakers and identified many processes as in plural formation, deletions, insertions etc in which all these were proved to native speakers ready for analysis. Finally,



covert observation the researcher used to observe native speakers to two events of wedding ceremony without their knowledge that are being observed. Smart phone was used for recording the two events which latter helped the researcher in data analysis.

### **Data Analysis**

The data were analyzed by using different approaches. The first objective was analyzed by adapting approaches from Gimson (1980) and McMahon (2002) whereby phonemes are analyzed. Consonants are analyzed depending on the place, manner and state of structure. Vowel phonemes are analyzed via three criteria namely: (i) Quality as in round, spread/ unrounded, neutral, (ii) Height as in close, half close, half open and open and (iii) Position as front, central and back. Structure in pertinent to consonant articulation were also adapted from. These structures help the reader to see where consonants come from in our speech organs. The second objective was to identify phonological systems in Échizinza language. The data from this objective were analyzed by using standard model of Natural Generative Phonology (NGP) which shows clearly systematic mapping of phonological representation of sound segments onto the phonetic representations. This was done by showing deep structure and the surface structure in which the change or a certain phonetic and phonological system has taken place. E.g. *múgati* (deep structure) becomes *mgati* (surface structure) which means within. The high back rounded vowel [ú] delete is deleted in the surface structure.

### **Discussion of the Findings**

This sub section discusses data from the field and the native Échizinza speakers in particular. We start with the first objective of the paper which aimed at identifying sound inventory of Échizinza language. In arriving to these data, native speakers were recorded without their understanding from one of the wedding ceremony, thereafter the researcher started listening from the recorder words and their constituents' phonemes. For proving these data, the researcher gathered Zinza natives for approval. Thus, the next section shows consonants as one among the group of sound inventory.

### **Échizinza Sound Inventory: Consonantphonemes**

Consonants are speech sounds which are articulated with the complete or partial closure of the vocal truck as in /p/ is pronounced when the lower and the upper lip come into contact as in /pen/. Consonant can be voiced or voiceless because are made up of the narrow or complete closure in the vocal truck. That is to say air is blocked or restricted so that noise is produced as the air flows past the constriction. Echinza language has the following consonants: [b], [p], [m], [n], [w], [d], [t], [h], [l], [g], [r],[ŋ], [ʃ], [z], [s], [f], [j], [k], [ʃ], [g]. As, it may, there are three linguistics classifications of consonants (place, manner and stricture) (Yule, 2006, p.30). I propertize my discussion following the same line of thinking in pertinent to Échizinza consonant inventory as follows:

### Place of Articulation

This is the area where consonants are produced. Échizinza has 8 places of articulation namely Bilabials, Labiodental, Alveolars, Alveolar, palatal, palatal, velars and glottal. We start one by one showing consonants produced from these places. Bilabial is the place where sounds are produced with the upper lip and the lower lip. Sounds like [b, p, m and w] are produced. Bilabial plosives /p/, /b/ are produced when the soft palate being raised and the nasal resonator shut off, hence the obstacle to the air stream is given by the closure of the lips. Thus, lung air is said to be compressed behind the closure while the vocal fold are held apart in producing /p/ consonant but vibrates when producing /p/ consonant sound. The figure below shows the place for the production of bilabial speech sounds:



**Figure 1:** Production of [p, b, m, w]

Figure 1 shows the production speech sounds found in words like **empola** ‘fine’, **abantu**, ‘people’, **waawe** ‘yours’ as well as **manya** which means ‘understand’. The two lips are in contact for their production.

Labiodental is the place where sounds are produced with the upper teeth and the lower lip. Examples of sounds are [f and v]. The /f/ and /v/ consonants are produced when the soft palate is also being raised like in bilabial and the resonator shut off, the inner surface of the lower lip makes a light contact with the edge of the upper teeth, thus the escaping air comes with what is known as *frication*. To be specific, Échizinza has only sound [f] and [v] sound does not exist according to the best of my knowledge and the native speakers in general, this can be evidenced in the word like in **lufu** ‘death’. The below figure show the organs that are involved in producing [f] speech sound:



**Figure 2:** The Production of [f]

Alveolar is the place where sounds are produced with the front part of the tongue on the alveolar ridge which is the rough bony-ridge behind and above immediately the upper tooth as in [t, d] for alveolar plosives and [s, z], [l] and [n] consonant sounds. The production of alveolar speech phonemes can be shown in the below figure:



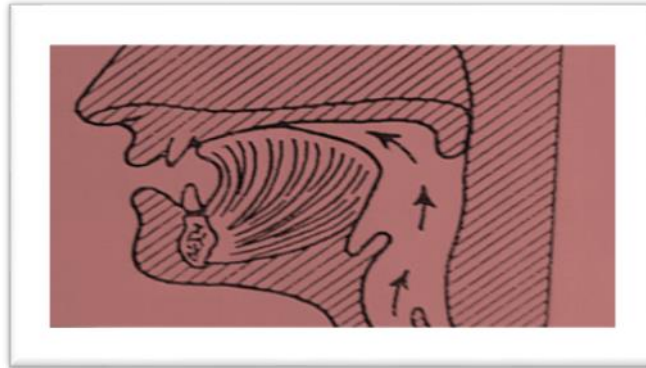
**Figure 3:** Production of [t, d]



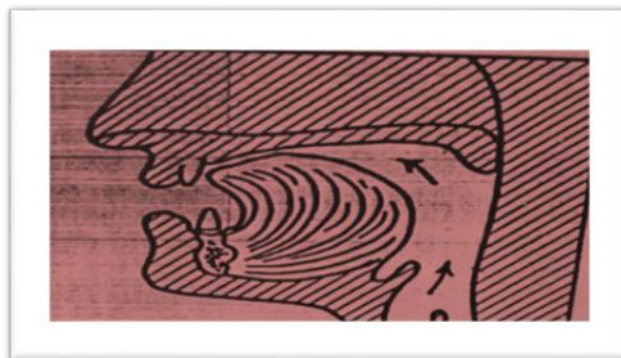
**Figure 4:** production of [s] and [z]

The figure above can be used to produce the following words in Échizinza language: kwata ‘take’, abandi ‘others’, zala ‘born’, boona ‘see’, sanzu ‘a half’ and manya which means ‘know or understand’. Palato-alveolar is the place where sounds are produced between the hard palate and the blade of the tongue as in [ʃ], [ʒ], [tʃ] and [dʒ] consonant sounds found in English language. It must be noted that [ʒ] consonant is not common in English language, but rarely can be found at the middle of the lexemes as in treasure and pleasure. The [tʃ] and [dʒ] are also characterized by being produced as the same time with the front of the tongue is raised towards the hard palate reading to fricative release. It must be noted that the closure is released slowly. The air escapes in a diffuse manner at the central surface of the tongue and the alveolar or front palate section of the roof of the mouth. In Échizinza, only

[tʃ] and [ʃ] phonemes were and their production can be evidenced in the below structure:



**Figure 5:** the production of [tʃ]



**Figure 6:** Production of [ʃ]

The bolded sounds in words like in **secha**, ‘make to laugh’, **echitabu**, ‘a book’ and **kataasha** are examples of which the above figure represents. Velar is the place where sounds are produced with the back of the tongue against the velum (soft palate). These sounds are sometimes velar sounds as in [k] and [g] consonant sounds. These phonemes are observed in words like [g] in **genda** ‘go’ and **ikumu** which means ‘ten’. The figures below illustrate the production of velar sounds:



**Figure 7:** Production of: /k g/ + i/ and /k g/ + [ɐ]

Figure 7 shows the production of [k] and [g] followed by high front vowel and figure 8 shows the production of either [k] or [g] followed by half open rounded vowel. Post alveolar frictionless Continuant is produced by rounding the tip of the tongue upward. Most of the American speakers produce this sound with rhotic character /r/. Examples: regularly spelt r, rr, e.g. red, carry; also wr, rh e.g. word initial reed, rag, raw, rear. Also word medial, intervocalic: mirror, arrow, sorry, hurry, furry, arrive, diary etc. In Échizinza language, the phoneme [r] is evidenced in words like: *oruchili* ‘bar stone’ and *orunumbu* which means ‘potatoe’. The figure below shows the place where the phoneme [r] rounds during the production of a certain word:



**Figure 8:** Articulation of [r]

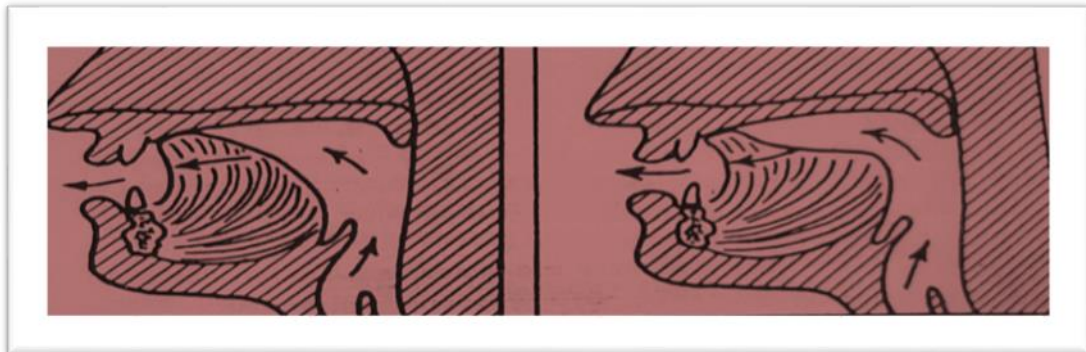
It must be noted that most of words in Échizinza do not start with [r] sound; instead [r] sound normally appears within the word. Palatal is the place where sounds are produced with the central part of the tongue when in contact with the soft palate as in [you] /ju:/ and [yes] /jes/ consonant sound (Yule, 2006). Thus, [j] is the sound presents at the palate area. /j/: is sometimes known as unrounded palatal semi-vowel .This phoneme can be evidenced in words as in *yaaleba* ‘he/she has seen’, *yagamba* ‘he or she has said’. The consonant [j] is articulated by the tongue at the front half-close to close vowel and moves quickly the position of the following sound.

### **Manner of Articulation**

This is the way consonants are produced by human being with either strong puff of the air (fortis) as in [p, t and k] or less puff of the air (lenis) as in [b, d and g] complete or partial closure. In the manner of articulation Échizinza has 6 ways showing how consonants are produced namely: plosives/stops, fricative, affricates, nasals, lateral and glides. Briefly they can be described in the next section as plosive are sounds produced by stopping of the air stream (very brief), then letting it go with pop-sound or abruptly. Sounds of this nature are [d], [t], [b], [p], and [g], [k] and glottal stop consonant [h]. Another word for plosive is stop. Nasals are also stops because during their production, the air is stopped in the oral cavity. In other words, plosives or stops are called such name because their production involves pop sound after stopping of the air stream.

Fricatives are sounds produced with frictions. They involve the blocking almost the air stream and having the air push through the narrow opening. Here the air is pushed with friction. Gimson (1980) added that these sounds are produced with two organs being brought together and held sufficiently close together for escaping airstream to be produced. Sounds like [f], [h], [s], [z], [ʃ] are known as fricatives. Nasals are sounds produced orally with the velum raised preventing air flow through the mouth. Here the production takes place when the velum is lowered and the airstream is allowed to flow out through the nose to produce sounds like [n] and [m] that are also voiced.

Affricates are sounds produced with the brief stoppage of the air stream and an obstructed release which causes sometimes *frication*. The way is produced as in [tʃ] for *echitabu* which means ‘a book’. Lateral. This is sometimes known as liquid sound and it is voiced. Later sound is produced with smoothly, that is by letting the airstream flow around the side of the tongue as the lip of the tongue makes contact with the middle of the alveolar ridge. Thus, it is produced with some sorts of salver like. In Échizinza we have clear /l/ as *inluga* ‘leave’, *leetela* ‘bring for’ and dark /l/ written as /ɫ/ as in *tuula*, ‘put’. The below figure indicates the place where [l] phoneme touches during its articulation:



**Figure 9:** /l/; clear [l]

**Figure 10:** /l/; dark [ɫ]

The behavior can be observed also in English language in which there is clear and dark [l]. Thus, we observe clear /l/ as in *leave, look, loud, blow, caller, foolish* and dark /l/ written as /ɫ/ as in *feel, fail, dull, doll, bull, pool, oil* (Gimson, 1980, p. 201). It must be noted that most of words in

### State of Stricture

The major division among speech sounds which is relevant for all languages is the dichotomy of their stricture or voice (McMahon, 2002). If you touch your fingers on your ‘Adam’s apple’ or ‘Voice box’ (technically known as the larynx), and produce a very long [zzzzzzz], you should feel vibration. This shows that [z] is a vibrant sound or technically a voiced sound. On the other hand, if you make a very long [sssssss], you will not feel the voice box does not vibrate hence [s] is not a vibrant sound or technically known as a voiceless sound (McMahon, 2002). It must be noted that any

sound which is produced by vocal cord vibration is voiced and the vice versa. Therefore, Échizinza voiced and voiceless state of the vocal cord is exemplified in the below table in which the symbol of minus represents voiceless and the plus represents voiced speech sound. Like other consonants of the natural languages, Échizinza consonants can be structured in the International Phonetic Alphabet hence forth (IPA) chart.

**Table: Échizinza Phonetic Alphabetical Chart (éPAC)**

The manner of articulation	The place of articulation							
	Bilabials	Labiodental	Alveolars	Post alveolar	Alveolar palatal	Palatal	velars	Glottal
<b>Stops/plosives</b>	-p +b		-t +d				-k +g	
<b>fricatives</b>		-f	-s +z		-ʃ			-h
<b>Affricate</b>					-tʃ			
<b>retroflex</b>				+r				
<b>Nasals</b>	+m		+ŋ +n					
<b>Lateral</b>			+l					
<b>Glides</b>	+w					+j		

**Source:** Field work, (2021)

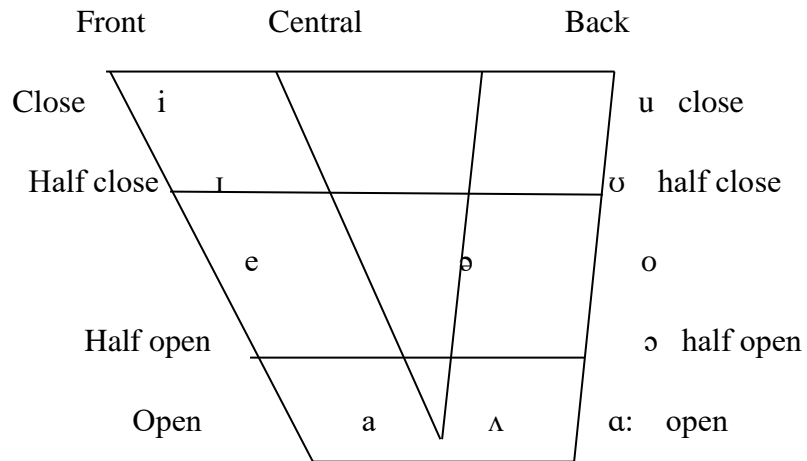
### Vowel Sounds

When consonants are produced with the closure/obstruction in the vocal truck, vowel sounds are produced with relative free-flow of air (Yule, 2006). Vowels are voiced sounds (Dobrovolsky, 1989). Moreover, vowels are sonorant syllabic sounds made with the vocal truck open than consonants and glides. Échizinza language has twelve (monophthong) vowel sounds that are used by native speakers of the language as listed in 1 below:

- |    |      |    |    |          |
|----|------|----|----|----------|
| 1. | /i/  | as | in | chiina   |
|    | /i/  | as | in | echitabu |
|    | /æ/  | as | in | amata    |
|    | /u/  | as | in | ataanu   |
|    | /o/  | as | in | omutuumo |
|    | /ʌ/  | as | in | omukama  |
|    | /ɔ/  | as | in | noomanya |
|    | /o/  | as | in | omusomi  |
|    | /e/  | as | in | okuleeba |
|    | /ə/  | as | in | myaka    |
|    | /a/  | as | in | kubanza  |
|    | /ɑ:/ | as | in | ataanu   |

The mentioned Échizinza vowel phonemes can be figured in the vowel trapezium. Such trapezium shows the height of the tongue where the vowels are situated as in (close, half close, half open and open) and the position of the tongue where the vowels are situated as in (front, central and back) as well as the quality of the lips in which the vowels behave when are produced as in (round, spread/ unrounded, neutral) vowels. For simplicity, Échizinza vowels can also be figured in the vowel trapezium below:

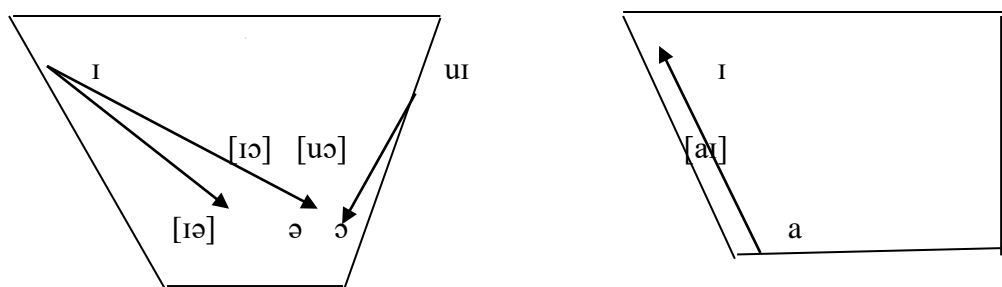
**Figure11: EchizinzaVowel Trapezium (EVT)**



The vowel trapezium shows Échizinza individual vowels in which sometimes are known as monophthong. On top of that Échizinza vowel phonemes have sequences in their speech production. In other words, vowels can co occur either by centering or closing of the tongue when are articulated. It is from this base, we get centering sequences and closing sequences technically known as diphthong. Consider the following forms of diphthong Échizinza vowels:

- |    |      |                  |                  |            |
|----|------|------------------|------------------|------------|
| 2. | [aɪ] | [aine]           | /a <u>ɪ</u> ne/  | ‘he has’   |
|    | [ɪɔ] | [by <u>ɔ</u> na] | /b <u>ɪ</u> ɔna/ | ‘all’      |
|    | [ɪə] | [my <u>ə</u> ka] | /m <u>ɪ</u> əkʌ/ | ‘years’    |
|    | [uɔ] | [g <u>u</u> ɔ]   | /g <u>u</u> ɔ/   | ‘that one’ |

The four diphthongs above can be represented in the vowel trapezium showing centering and closing diphthong as it is shown below:





**Figure 12:** Centering diphthong

**Figure 13:** Closing diphthong

### **Échizinza Phonological Systems**

This was the second objective under investigation that aimed at finding out the phonological processes found in Échizinza language of Tanzania. In arriving to the answers, the researcher used two techniques; the first was focus group technique and the second was documentary technique in which some words were read in the book of first testament and reanalyzed for identifying the specific process for each data. However, the following are the phonological systems found in Échizinza language of Tanzania. Elision is the process of not pronouncing a sound in which if it was in isolation, it is pronounced. In other words elision is nothing but the process of not pronouncing a sound which is present in the deliberately careful pronunciation of the word in isolation (Yule, 2006). Échizinza language has this behaviour of which native speakers skip some sounds in fluent speech. Consider the following data in 3 below:

3. a. [ěchikaliecho] /ěchikalecho/ 'that is strong'  
b. [makúmi ábili] /makúmábili/ 'twenty shilling'

Referring to 1 data above, the front close vowel /i/ shows that such segment is not pronounced instead it has been affected by the following segment which is heard in speech. This process occurs especially in rapid pronunciation, thus rapidly some sounds are judged unpronounceable by the native speakers of Échizinza language. This process can be attested in other languages including English language. Ibidem (2006) gave us the following examples from English language as it is shown in 4 below:

- 4 a. Friendship [freʃɪp]  
b. Aspects [æspeks]  
c. He must be [himəsbi]

The data shows that [n] and [t] are deleted in pronouncing them; however, this is what is called Elision system in natural languages.

Syncope is the phonological process in natural languages which involves the muteness (deletion) of speech sound in the word neither initially nor finally but during pronunciation. In other words, the segment is lost in its articulation although morphologically is present. Échizinza has shown the following data in 5 below:

5. a. [múkazi] /mkazi/ 'a girl'  
b. [ôgwo] /ôgo/ 'this one'  
c. [mútwale] /mtwale/ /send him/

The above data shows that in deep structure, we have [ú] and [w], but in surface structure, these segments are deleted in the word neither initially nor finally.

Glide formation is the formation of forming either /w/ or /y/ speech sounds and sometimes are known as glides in linguistics discipline. It must be noted the glide [w] is pronounced as back rounded vowel /u/ as well as the glide /y/ is pronounced as a front unrounded vowel /i/. Note that glides are also known as semi vowels following the fact that they share some features with vowel speech sounds. Consider the following data in 6 below:

- |               |           |           |
|---------------|-----------|-----------|
| 6. a. [ébi+ô] | /ébyô:/   | ‘those    |
| ’b. [émi+aka] | /émya:ka/ | ‘years’   |
| c. [ómu+ana]  | /ómwa:na/ | ‘a child’ |

The above data shows that the juxtaposition of [i] and [o] as well as [i] and [a] results into the formation of front unrounded glide /y/. Also the juxtaposition of [u] and [a] results into the formation of back rounded glide /w/ in Échizinza. The same phenomenon can be evidenced in Ekegusii language spoken on south western Kenya. The language is observed to have a glide -w- and not -y- . Consider the following -w- glide formation in Ekegusii language:

7. [Omuana] /omwana/ ‘child’ (Komenda, *et al* 2013)

The data in 7 shows the formation of a glide /w/ and the lengthening of the vowel /a/ to compensate for the loss or shortening of /u/. Such a representation enabled us to identify and describe the vowels that are lengthened in the data and how this lengthening is triggered by the combination of inflectional affixes and the stems of the content words selected.

Nasalization is the phonological system through which a segment which is not nasal acquires some features of a nasal sound. These segments can be either consonants or vowel sounds. If the segment is vowels the process is called vowel nasalization, if the sound is a consonant the process is called consonant nasalization: In Échizinza language we have evidenced the former as in 8 below:

- |               |           |         |
|---------------|-----------|---------|
| 8. a. [mûngu] | /mũngu: / | ‘God’   |
| b. [nyanza]   | /nyãntza/ | ‘sea’   |
| c. [gamba]    | /gãmba/   | /say’   |
| d. [mênzi]    | /mẽntzi/  | /water/ |

The data shows that vowels often have become nasalized in the environment of nasal consonants. That is to say nasal phonemes /n and /m/ have made vowels to acquire nasal features hence vowel nasalization process. That is to say, the nasalized vowels above are being indicated by a tilde over the appropriate vowel symbol. Sometimes is known as vowel assimilation following the fact that vowels have been made to acquire nasal features. This is how vowel nasalization is all about.

Affrication process is the process in which a sound which is either stop or affricate is changed into affricates. In Échizinza language we evidenced that only stop [k] changes into affricate /č/. Consider the following data in 9 below:

9. a. [emuka] /emucha / ‘make to wake up’ b. [hika] /hicha/ ‘make to arrive’

The data in 9, it is shown that a voiceless stop velar /k/ changes to affricate /č/ or /ʧ/ in Échizinza language. This phenomenon is made when a lexeme is derived into causative extension in this language. Co-articulation is another phonological process which is found in the language under discussion. The process shows that a sound is made to be articulated in the same point of articulation with the following sound or segment. In other words the overlapping or smearing of adjacent segment in natural languages is called co articulation. Échizinza has the following examples in 10 below:

10. a. [N+dama] /ndama / ‘cow  
b. [gam+ba] /gamba/ ‘say’  
c. [M+bwenu] /mbwenu/ ‘that is’

The nasal sound [n] and [m] are articulated at the same place of articulation with the following stop sounds. That is to say the smearing of adjacent segment as in [n] and [m] have been made to be articulated at plosives location though such nasal sounds are not stops for themselves. Epenthesis is the process in which a sound is inserted to a word either initially, mid or in a word final. Echidna was identified with the following examples of epenthesis in 11 below:

11. [Kwemeleela] ‘stand for’ /kweyemeleela / ‘stand for it’

The data in 11 shows that, the glide semi vowel [y] is inserted in the mid of the word or within the word. The insertion of such segment triggers the change of semantics of the word. Vowel lengthening is the process in which two vowels juxtapose together as the result of two issues, one, one vowel is deleted and the left is lengthened for compensation, second, one vowel is changed into either glide [y] or [w] (Cf, 3) and the remaining vowel is lengthened for compensation:

12. a. [luga# #oko] /lugooko / ‘shift from  
b. [lima# #aha] /limaaha/ ‘dig here’  
c. [yona# #enzula] /yone:nzula/ ‘full rain  
d. [mawe##aho] /mawaaho/ ‘oho there!’

The data in 12, shows that the low front vowel [a] is juxtaposed with either [e], [a] or [o] as the result the root vowel is lose and the second vowel is lengthened to compensate for the loss. Aspiration is the phonetic process in which sound especially voiceless stops are aspirated, that is to say such sounds are pronounced with a hissing

of [h] speech sound. In the discussion with native speakers of the language under discussion, in order to determine whether a certain speech sound has aspiration we did grip one of the paper in their thumb and forefinger and the they did hold up following what the researcher instructed them, then they pronounced, as the resultsome words had no small raised [h] sound and others had. Thus, words with raised [h] sound were aspirated; hence this was the way of determining this phonological process in Échizinza language. See the below Échizinza data in 13:

- |        |          |                        |        |
|--------|----------|------------------------|--------|
| 13. a. | [ikúmi]  | /[ik <sup>h</sup> úmi] | ‘ten’  |
| b.     | [teera]  | /t <sup>h</sup> eela]  | ‘beat’ |
| c.     | [empola] | /emp <sup>h</sup> ola/ | ‘fine’ |

The data in 13 shows that the voiceless stops [t], [p] and [k] are aspirated with [h] sound in their pronunciation. In other words, when they are pronounced, there is a short puff of air following the release of the obstruction. Deletion is the process in the phonetics and phonology of Échizinza language in which a segment (sound) is deleted in the word final. In other words, the affected segment is in situ following the sense that it is not pronounced. Consider the following data in 14 below:

- |        |            |            |           |
|--------|------------|------------|-----------|
| 14. a. | [iifwa]    | /iifa: /   | ‘die’     |
| b.     | [chikafwa] | /chikafa:/ | ‘it died’ |
| c.     | [nikwo]    | /niko:/    | ‘that’    |

The data in (14) shows that the glide semi vowel [w] is deleted in the word final but one vowel. This means that, semi vowel glide [w] is not pronounced in the above words. This is something similar to elision process in linguistics phonology. It must be noted that the semi vowel [w] is uttered in Échizinza some words as in *wawe* which means yours and *bwangu* which means ‘harry up’ in Échizinza language of Tanzania.

### Conclusion and Recommendation

Échizinza phonetics and phonological system shows that phonemes like [ð, θ], [v], [ʒ], [dʒ] and [ŋ] do not exist in Échizinza sound inventory according to the best of my knowledge. Other natural languages like English has these phonemes, this indicates that languages differ in pertinent to phonemes they have. Échizinza language is the language that proves one of the linguistics universals being it implicational linguistics universal: This feature tips that he presence one feature implies the presence of another feature. On the other hand the presence of let say [k] shows the chances and predicts its counterpart [g]. Other features include: The presence of [-] predicts the presence of [+], the presence of voiced predicts the presence of voiceless However, while this is true of having the ability of one feature predicts the other feature. Échizinza language proves failure because the presence of [f] does not predict the presence of [v] or the presence of [č] does not predict the presence of [dʒ]. Such argument is similar with the argument of (Hyman, 1975) who argued that there are languages where voiceless cannot predict voiced. He gave

examples from Finish, Korean and Sothern Paiute. From this base, we can know that in our research, researchers need to be care since sometimes x cannot predict y. Thus, Échizinza adds another language apart from the list being exemplified by Hyman. Échizinza language has shown good behavior of tone and transfer, the language is tonal language and it has four forms of tone namely high tone (H), low tone (L), mid tone (M), low-high tone (LH) and high-low tone (HL). Therefore, another study I needed on tonal transfer of Échizinza language to see if there are peculiarities apart from the general known to Bantu languages. Additionally, Échizinza language has words and derivations whose meaning is not single, in other words, the meaning of some words are multiple, thus another study is needed to be taken on semantics of words in Échizinza to see if the language contributes in linguistics semantics.

### **References**

- Batibo, H. M. (1985). *Le Kesukuma : Langue Bantu de Tanzanie : Morphologie & Phonologie*. The de doctorat, Universite De la Sorbonne Nouvelle Paris III : 520 Pp.
- Crotty, M. (1998). *The Foundation of Social Research: Meaning and Perspectives in the Research Process*. London: Sage Publishers.
- Hyman, L. M. (1975). *Phonology Theory and Analysis*. Holt, Rinehart and Winston. New York.
- Komenda, S., Geoffrey, M., Maroko, M. G., and Ndung'u, W. R. (2013). The Morphophonemics of Vowel Compensatory Lengthening in Ekegusii. *International Journal of Education and Research* Vol. 1, No. 9 September 2013.
- Massamba, D. B. P. (2010). *Phonological Theory: History and Development*. Dar es Salaam. TUKI.
- McMahon, A. (2002). *An Introduction to English Phonology*. Edinburgh: Edinburgh University Press.
- Richardson, I. (1959). *The Role of Tone in the Structure of Sukuma*. London: University of London.
- Yule, A. (2006). *The Study of Language*. Cambridge: CUP - United Kingdom.

# **The Urban-rural Continuum in Settlements between Iringa Urban District and Kalenga Ward in Iringa Rural District in Tanzania**

Danny Mdage  
Ruaha Catholic University  
*mdagedanny@gmail.com*

## **Abstract**

This paper intends to examine the Urban-rural continuum between Iringa Urban district and Kalenga ward in Iringa Rural district in Tanzania. The study involved cross-sectional research design which employs a survey method. The qualitative data were directly collected from the field through observation and recording activities and what we're taking place in the study areas. No questionnaires were administered in the fields. Content analysis was involved in data analysis. The findings and conclusions of the study revealed that Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district depicted some elements of morphology and patterns, functions, models of settlements, some components of urbanization and related problems and challenges. The recommendations of the study were that Urban-rural continuum in settlements there should be an accommodation and anti-accommodation policies. The accommodation policies include growth of poles, creation of satellite towns and urban renewal in Iringa Urban district, rural development and agricultural development in Kalenga ward in Iringa Rural district. Anti-accommodation policy such as periodic evictions should be adopted at Iringa Urban district.

**Keywords:** Rural, Urban, Continuum and Settlements.

## **Introduction**

Settlement is a build up area in which human population live and performs certain activities (Pacione, 2009). It embraces all man made facilities resulting from the process of settling as establishments that shelter people and possessions (Johnston, 1970). It also includes roads and paths that connect and fences that separate them. Therefore, it is with this perception that Thomas (1967) explained settlement as an organized colony of human beings including dwellings, other buildings and ways. The United Nation in its first conference held in Vancouver, Canada in 1967 recognized settlement as totality of human community whether city, town or village with all social, material, organizational, spiritual and cultural elements that sustains it (Adedegi, 2011).

Settlement reflects a community, its habitation and lines of movement. Human settlements vary in size; shape and morphology, degree of clustering of dwellings and so forming an interesting mosaic and human landscape on the earth's surface. For instance, in agrarian societies the settlement patterns are associated with mode of

production. As in all population processes human settlements are dynamic (URT, 2003). Buildings and other natural and man made structures can be generally static although they are bound to undergo changes in courses of human settlements development. The changes occur at varying rates and directions leading to growth or decay (Hudson, 1976). When settlements experience an increase their functions activities they grow. Such growth often demands a corresponding transformation in the laid up infrastructure such as buildings, transport, social services and the production system (Berry, 1971). When settlement experiences a reduction in its functions they decay. It is important to note that the growth and decay of settlement over time and space owing to changing knowledge and technology. Population structures, size and characteristics of settlements contribute largely to their decay or growth.

The genesis of settlements in the world can be traced back about 8000 Bc of the last ice age. The world population consisted of small bands of hunters and gathers. Living mainly in subsistence level, thus were migratory in nature. The major technological changes known as Neolithic revolution turned the migratory hunters and gathers into sedentary community. This period was associated with domestication of plants and animal rearing. The evolution of farming and settlements appeared to have taken place independently at the same time in four river basins: the Tigris-Euphrates (Mesopotamia), Nile valley, Indus basin and Hwangho in China. In these areas the settlement was accompanied with civilization (Chadwick, 1987). The areas had similar natural advantages such as hills surrounding the basins provided pastures for domestic animals, rich fertile soil deposited by rivers during the time of floods, the climate suitable for maintaining soil fertility, warm tropical climate and permanent supply from the river for domestic use and as farming developed for irrigation.

Urban-rural continuum it usually finds a clear distinction between where urban settlements and rural settlements and where the land use begin (Waugh, 2009). Usually, the gradual degradation slump urban characteristics with increasing distance from the urban centers. The Urban-rural continuum includes the rate at which rural settlements expand or decrease as people move out into nearby towns and changes in socio-economic base. As services and other functions which have transferred to country side and changes in land resulting from increased pressure exerted on rural areas by nearby urban areas. The Urban - rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district explained by essential components between the two areas. The components for Urban-rural continuum adopted in the study included; morphology and patterns, functions of settlements, models of structure of settlements between the study areas, some components of urbanizations, problems and challenges. The Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district reflected a clear position to assess the gradual degradation of settlements with reference to identified aspects of the study.

The area of destination at Kalenga ward in Iringa Rural district as rural settings provided an advantages in explaining the origin of settlements especially with the existence of Ruaha river valley which concurred similar advantages with the classical valleys in the whole process for establishment of early and origin of settlements in the world. The factors such as availability of water for domestic and agriculture especially irrigation carried out within the Kalenga ward in Iringa Rural district, pastures for animals, modification of climatic conditions such as temperature and rainfall and availability of fish which provide food to the community (Chadwick, 1987).

### **Methodology and Areas of the Study**

The Urban-rural continuum in settlements involved two areas, Iringa Urban district as origin point and Kalenga ward in Iringa Rural district as destination of the study. Iringa Urban district is one of five district of Iringa region in Tanzania. It is bordered to East and West by Iringa Rural district and south by Kilolo district. Iringa Urban districts a head quarter of Iringa region with fully urban characteristics and clear indication of Urban-rural continuum. Administratively, Iringa Urban district is divided into eighteen wards. These includes Gangilonga, Igumbiro, Ipogolo, Ilala, Isakalilo, Kihesa, Kitanzini, Kwakilosa, Makorongoni, Mvinjeni, Mkwawa, Mlandege, Msindo, Mtwivila, Mwangata, Nduli and Ruaha. However, wards such as Ilala, Kitanzini, Mvinjeni, Mlandege, Msindo, Mwangata, Isakalilo and Kwakilosa provided a clear Urban-rural continuum in settlements between the two area Iringa Urban district and Kalenga ward in Iringa Rural district. Kalenga ward in Iringa Rural district is one of nineteen wards of Iringa Rural district. Others are Idodi, Ifunda, Ilole Mpya, Itunundu, Izazi, Kihorogota, Kiwere, Limuli, Maboga, Mauninga, Maguliwa and Malenga, makali, Mgama, Mlowa, Mseke, Nzihi, Ulanda and Wasa.

The selection of Kalenga ward in Iringa Rural district among other wards because, it was the only ward which showed the clear Urban-rural continuum but also, reflected the origins of early settlements which started along the major river valleys such as Tigris and Euphrates, Nile, Indus river and Hwangho in China (Pacione, 2009). Kalenga ward in Iringa Rural district, the settlement was influenced by Ruaha river valley. The justification of selection of the two areas, Iringa Urban district and Kalenga ward in Iringa Rural district because they showed a clear Urban-rural continuum in settlements, Iringa Urban district as origin and Kalenga ward in Iringa Rural district as destination.

The study adopted cross-sectional research designs which employed a survey method. Cross- sectional design is an observational research type that data collected at one point were analyzed to determine their significance (Babbie, 1993). The purposive sampling was applied which involved choosing the appropriate wards for the study. Iringa Urban wards and Kalenga ward in Iringa Rural district as areas of study were selected purposeful with information which were necessary in the study



(Denscombe, 2010). In this study, no exactly sample was used because data were directly collected from observations and recording what were available to the areas, in relation to the study. Primary data were directly obtained from the study areas or fields. The data were analyzed using content analysis which involved summarizing reporting written, collected data and their messages.

### **The Urban-rural Continuum in Settlements between Iringa Urban District and Kalenga Ward in Iringa Rural District**

The study on Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district focused on morphology and patterns, functions, models of structure of settlements, functions of settlements in relation to other parts of the world, some components of urbanization, problems and challenges. Morphology of settlements of Iringa Urban district and Kalenga ward in Iringa district depicted the general outlook, appearance or spatial organization of settlements relating to their spacing, arrangement and functions in which they perform (Pacione, 2009). The morphology of Iringa Urban district and Kalenga ward in Iringa Rural district were more complex. The morphology varied from place to place associated with functions and physical environment or landforms formation. This influenced the nature of settlements to be established either in the hills areas at the foot of the hills or in the undulating surface around the areas. For example, Wilolesi, Gangilonga, Ipogolo and Isakalilo hills depicted the situations. Settlements formations and functions of Iringa Urban district and Kalenga ward in Iringa Rural district were influenced by morphology.

The study on the patterns of settlements between Iringa Urban district and Kalenga ward in Iringa Rural district reflected the distribution of settlements across the land and the spatial relationship between the activities (Oxford dictionary, 2004). The settlements pattern of Iringa Urban district and Kalenga ward in Iringa Rural district were basically influenced by various economic, social, political and technological changes (Bruner, 2016). The factors influenced the pattern and type of settlements such as nucleated, linear and scattered settlements. Nucleated settlements where human settlements are close to each other, mostly occurred along the road junctions, river valleys and near the industrial centers, influenced by various economic activities, nature of physical environment and nature of the community engagements.

The study revealed that the areas of Miyomboni, Uhindini, and kitanzini, Frelimo, Gangilonga and Kihesa experienced this type of pattern of settlements. This concurred with Burgess model of urban structure of (1924) where the nucleated settlements in Chicago in United States of America were influenced by socio-economic activities carried out in the area such as major shops, entertainments, administration as well as transport and communications (Waugh, 2009). The study revealed that the areas were dominated by spring line settlements where buildings were established at the foot of hills. This was common patterns of settlements in the areas such as Gangilonga, Mkwawa, Mkimbi, Isakalilo, Wilolesi and some parts of

Kalenga ward in Iringa Rural district. The nucleated settlements found at the centre of Iringa Urban district was associated with the socio-economic activities carried out in the area. Most of the commercial activities carried out in the area ranged from small to large enterprises. The areas such as Miyomboni, Kitanzini and Msindo were some of the typical examples of nucleated settlements which attracted a large number of population.

The linear settlement patterns were noticed in the study areas where buildings were concentrated along the river, roads and railway or streams (Balasubramanian, 2015). The study revealed that linear settlements were common along Iringa –Mbeya road which cut across the Iringa Urban district, where buildings were on the both sides of the road. The linear settlements were in continuum between Iringa Urban district to Kalenga ward in Iringa Rural district in areas such as Mlandege, Mwangata, Isakalilo, Zizi and Ipamba. The linear settlements were influenced by economic activities such as trade and commercial activities which attracted customers who moved on both sides of the road together with easy means of transport as essential factors for settlements location (Adedegi, 2010).

The scattered settlements where buildings or homestead were distant from one another or away from each other. This kind of settlement was common in Iringa Urban district and some parts of Kalenga ward in Iringa Rural district. The areas such as Gangilonga, Frelimo, MajengoMapya, Isakalilo, Mawelewele, Ipamba and some parts of Kalenga ward in Iringa Rural district showed a typical examples and justification for this. These areas were wellplanned with progressive new buildings from urban centre as observed by Burgess (1924) in model of urban structure. These areas were grouped into medium class housings because the structures of buildings were of better standard or high quality. The areas were dominated with people with high income who could afford cost of private transport.

**Plate 1:** Scattered Settlement in the Area of Majengo Mapya in Iringa Urban District



The scattered settlement pattern were areas with well-planned and composed with natives from different parts of the country and people with middle income who could afford transport costs or with private transport means.

### **The Functions of Iringa-Urban District and Kalenga Ward in Iringa Rural District in Relation to Other Cities in the World**

There were several functions done in Iringa urban district as an urban area and Kalenga ward in Iringa rural district. The study revealed that functions found in Iringa Urban district and Kalenga ward in Iringa Rural district were less similar or similar with those found or done in other urban areas in the world such as London, Liverpool, Chicago, Berlin and Madrid (Adedegi, 2010). The basic functions performing within Iringa Urban district and Kalenga ward in Iringa Rural district in relation to reality in other parts of the world were trade and commercial, social services, transport and communication centre, cultural, tourism centre and administrative centre.

#### **Trade and Commercial Functions**

The study revealed that the central economic activity in the centre of Iringa Urban district were commercial and trade as main functions, ranging from selling consumable items and non- consumable items. Different markets and other business places were available in the areas of study, which provided low and higher orders to people from all nearby places and districts. Some of the important areas were, Miyomboni, Mlandege, Kitanzini, Uhindini and Mashine Tatu where different categories of business people were involved in selling different types of goods. With the overall, purpose of improving their standard of life and poverty reduction (Mbonile, 2008). The majority of the people were engaging in small petty business which typically fall in the informal sector. In some urban and rural areas in Iringa Urban district and Kalenga ward in Iringa Rural district performed less or the same functions with counterpart in other parts of the country such as Dar es salaam as central business district. Iringa Urban district performed more important economic functions, like counterpart in Kalenga ward in Iringa Rural district. Mostly, the rural functions in Kalenga ward in Iringa Rural district were based on agriculture and little in trade trade.

**Plate 2:** Iringa Urban District Newly Constructed Market at Mlandege Ward



The new constructed market as indicated in plate 3, above, people are engaging in selling agricultural and non-agricultural product. The business classes were ranging from retails to whole sales in small number. The constructed market found in the Kalenga ward in Iringa Rural district, was specialized in selling mostly agricultural products such as vegetables of different varieties, onions, potatoes and tomatoes in large quantity.

The market at Kalenga ward in Iringa Rural district differed with market found in Iringa Urban district, due to the fact that most of the goods sold were agricultural products in large quantity. The market was dominated by retailers trade or small business class. The area of Kalenga ward in Iringa Rural district was dominated by agricultural activities specialized in food crops such as, vegetable. The most important agricultural crop grown in Kalenga ward in Iringa Rural district was tomato which acts as food and surplus were sold to the traders from different parts of the country or transported to highly consuming cities such as Dar es Salaam.

### **Provision of Social Services**

In Iringa Urban district and Kalenga ward in Iringa Rural district like other areas in Tanzania and in the world performed different important social functions. The study revealed that, most important social functions were education, religious, medical and administration. In the study areas, there were many educational institutions ranging from junior schools to universities. The important universities present in the areas especially in Iringa Urban district were Ruaha Catholic University (RUCU), Iringa University (UoI), Mkwawa University College of Education (MUCE) a Constituent College of University of Dar es salaam and junior colleges such as Vocational and Training College (VETA) at Mlandege and Kleruu Teachers' College located at Gangilonga ward in Iringa Urban district.

The study, revealed that, the areas between Kalenga ward in Iringa Rural district and Iringa Urban district were also, with junior schools ranging from primary to high schools. Some of these schools were Miyomboni, Mwembetogwa, Mlamke, Lugalo, Iringa girls and primary schools such as Kalenga primary, St. Dominic Savio Primary schools. Universities were only found in Iringa Urban district and Kalenga ward in Iringa Rural district were marked with junior schools. The presence of universities provided essential components for urbanizations which cocurred with other parts of the world. For example, the existance of university of Liverpool in England provide as an important factor for urbanization due to creation of university town (Bruner, 2009).

The study also revealed that, Iringa Urban district and Kalenga ward in Iringa Rural district were well supplied with medical facilities ranging from dispensaries to regional referal hosipital. For example, some of the medical centers between the two areas were, Kalenga dispensary, Agakhan, Frelimo and Iringa regional referal hosipital. These medical instutions were imoprtant in providing medications tovarious community groups, within the study areas and nearby district such as Kilolo, Mufindi and other neighbouring regions like Njombe for combacting pandemic and other diseases in turn reduced risk and rate of mortality among the people. The areas between Iringa Urban district and Kalenga ward in Iringa Rural district were dorminated with two major religious institutions. The most important religious institutions were christinity and islamic. Different churches buldings and and mosquities were available in the study areas.

### **Infrastructural Functions**

There were different infrastructures between Iringa Urban district and Kalenga ward in Iringa Rural district. The study revealed that the infrastructure available within the areas were necessary for economic and social development. The common infrastructure were transport and communication, energy and water infrastructures. Iringa Urban district and Kalenga ward in Iringa Rural district were well supplied with various means of transport means where there were major routes starting from Iringa Urban district and others passing through. Kalenga ward in Iringa Rural district had road to Ruaha national park. The major routes, from Iringa Urban district were; Iringa –Mbeya, Iringa – Dodoma, Iringa – Dar es salaam, Iringa - Arusha and routes in the near by countries such as Malawi, Zambia and Kenya. Communications and transport provided essential elements for transporting goods and services and people. The development of Iringa Urban district and Kalenga ward in Iringa Rural district can be summarized by transport infrastructure as pointed out by Governor Lord Lugard as Governor in Northern part of Nigeria between 1902-1906 that the development in Africa was summarized by transport systems. Energy was also well supplied between the two areas, particularly electricity, almost all places were well supplied with electricity provider, Tanzania Electric Supply Company (TANESCO). This has stimulated social and economic development.

The electricity were used in various areas such as hospitals, domestic, industrial and water supply. This has encouraged the development of individual and national development hence, reduction of poverty at national and individual levels (Liviga, 1998). The availability of power has encouraged the development of settlements which transformed the areas into urbanization. Further more, the study revealed that Iringa Urban district and Kalenga ward in Iringa Rural district were well supplied with clean and safe water. The presence of water has reduced the diseases associated with water problem such as dysentery, cholera and typhoid. Typhoid was a common diseases among the people living in Iringa Urban district before the area being supplied with safe and clean water.

Water was well supplied both in Iringa Urban district as per above plate 8. Kalenga ward in Iringa Rural district were also, supplied with water facilities for various use such drinking, washing and cooking. The study areas of Iringa Urban district and Kalenga ward in Iringa Rural district were connected with different transport route starting from the study areas to other parts of the country and neighboring countries. Transport facilities were important of transporting goods and services within and different parts of the country. Igumbiro bus terminal much concentrate in transporting people within the study areas and other parts of the country and neighbouring countries such as Malawi and Zambia.

### **Cultural and Tourism Centre**

Iringa Urban district and Kalenga ward in Iringa Rural district were responsible for development of cultural and tourism activities. Iringa Urban district there were some

tourism information centers, old Germany sub-headquarter famous known as Iringa Boma as well as areas where Germany used to execute the notorious local natives of Iringa region who were against the colonial government at the place popularly known as Kitanzini. This has attracted local and international tourists. Likewise in Kalenga ward in Iringa Rural district the presence of Mkwawa museums which has played a significant role in contributing the income local and foreign currencies. In Tanzania in general tourism sector contributes 3 percent of the Gross Domestic Product. Therefore, the sectors which should not be underluted for economic progress of the nation.

Finally, the study revealed that, the areas between Iringa urban district and Kalenga ward in Iringa Rural district performed different political and administration functions at different levels. Political activities together with offices were clearly carried out between the study areas. The important political party in the study areas was Chama cha Mapinduzi with offices located in different ward to regional level particularly at Iringa Urban district. The study revealed that the two areas had government offices ranging from district to regional levels. For example, Iringa Urban Iringa Urban district a headquarter of Iringa regional and district offices. This was also, evident in Kalenga ward in Iringa Rural district with Iringa Rural district council. Therefore, different functions, performed within the study areas were necessary for the practical and actual development of Iringa Urban district and Kalenga ward in Iringa Rural district.

### **Models of Settlements between Iringa and Kalenga Ward in Iringa Rural District**

In the study, there were models which tried to explain the structure of settlements between Iringa Urban district and Kalenga ward in Iringa Rural district. The models of settlements concurred with the study, which explained how settlements were located and structured. The models of structure of settlements tried to explain how Iringa Urban district and Kalenga ward in Iringa Rural district in relation to Urban-rural continuum in settlements. Burgess (1924) in model of the structure of settlements, divided settlements into five zones which reflected the study. The structure of settlements in Iringa Urban district and Kalenga ward in Iringa Rural district were divided into three main zones. The first zone termed central business district where the main offices and shops, trade and transport centres. In Iringa Urban district this zone was found at the centre of the town, in the areas of Miyomboni, Uhindini and old bus terminal. The second zone, this zone was occupied of low class housing and the people who lived near to the working place to reduce transport expenses. In Iringa Urban district and Kalenga ward in Iringa Rural district the zone was dominated by indigenous dwellers, the areas such as Frelimo, Mwangata, Ilala, some parts of Mkwawa and Kihesa.

The third zone was medium class housings and high class housings which consists of people with higher income who can afford cost of transport. Most of the individuals

living this zone were people with private transport and most of these areas were not well supplied with public transport. The areas such as Mawelewele, Gangilonga, Wilolesi were typical examples of this zone. The basic assumptions provided by Burgess reflected less or similar to zones suggested. Land value were highest in the center and declining rapidly outward to give a zoning urban functions and land use. The value of land at the centre of Iringa Urban district was higher compared to other areas. This was due to economic and social potential. The areas like Gangilonga, Miyomboni, Uhindini provided a best justification for this. The old buildings were in or close to the city centre. Cities became progressively new towards the city boundary.

The buildings in Iringa Urban district were very older especially near to the urban centre, this was accounted by fact that it was where settlements started. The areas such as Makorongoni, Ilala, Mwentetogwa, Frelimo, Mwangata and Kihesa were typical example for, old buildings dominated by indigenous community. The buildings became progressively newer as you move away from the city. The areas such as Mawelewele, Frelimo Majengo Mapya, Isakalilo and Zizi, Kihesa Kilolo and Mkimbizi are typical example. Cities contained a variety of well defined socio-economic and ethnic areas. There were some areas within Iringa Urban district and Kalenga ward in Iringa Rural district which were dominated by indigenous community or ethnic group of hehe. The areas of Kihesa and Frelimo were typical example and they have linkages with the near by origin places such Ifunda and Tanangozi. These areas had traditional drinks (Ulanzi) which suggested presence of indigenous people.

Rural-urban continuum between Iringa Urban district and Kalenga ward in Kalenga rural district concurred with Hoyt (1939) that, wealthy people who could afford the highest rates close to the best site the competition was based on ability to pay and resolve land conflict. This was relevant with Iringa Urban district those with highest income occupied most of the important strategic areas in the urban settings. The wealthy residents who could afford private car lived further from the main urban centre. Therefore, the two models of urban settlement explained the model of structure of settlement in Iringa Urban district and Kalenga ward in Iringa Rural district.

### **The Components of Urbanization in Iringa Urban-District and Iringa Ward in Iringa Rural District**

Urbanization means an increasingly proportion of the total population, usually that of a country live in towns and cities (URT, 2003). The urbanization in the world started around fourth millennium Bc. In early 19th century only 3% of the population lived in urban areas (Waugh, 2009). The world urbanization level have increased through out 20th century. The percentage of world population rose from 30% in 1950 to 47% in 2000. The urban share is projected to reach 2025. In developed areas had 76%

urban in 2000 and expected to reach 80% in 2025. Developing countries are urbanizing faster from 18% in 1950 to 40% in 2000 to 54% in 2025.

Pacione (2009) identified that urbanization in the world took place into two major phases, the first phase occurred in 19th century in developed countries which was associated with economic growth, particularly industrial development. The second phase occurred in less economically developed countries which was associated with non-economic factors such as migration and natural increase resulted from high birth rates and falling in death rates. Since 1950, urbanization has become a world phenomena. Urbanization in developing countries exhibits a number of contrast with the earlier process in the first world. Urbanization in these countries were associated with the lowest level of economic development rather than the highest as was the case when urbanization began in Western Europe and North America. The urbanization in less economically developed countries were associated with the lowest life expectancy at birth, poorest nutritional level, lowest energy consumptions and lowest level of education. It involved a great number of people that it did in developed world. Migration was greater in volume and more rapid and industrialization lagged behind than the rate of urbanization.

In Tanzania, according to the worldometer which is specialized in provision update information on various issues, the population of Tanzania was 60, 959, 861 on March 25, 2021 with a population of 22, 113, 353 living in the urban areas which is 37 percent of the total population of Tanzania. In the case of Iringa Urban and Kalenga ward in Iringa Rural districts the study revealed that, urbanization was associated with migration Rural-urban migration from nearby rural district and from other regions. The temporary migration due to presence of educational institutions especially Universities namely, Mkwawa College of Education a Constituent College of University of Dar es Salaam, Ruaha Catholic University and University of Iringa. The presence of these core institutions have contributed towards rapid expansion of settlements. These educational institutions constrained with lack of enough accommodations for students, which necessitated the students to hire accommodation outside the universities campuses. Therefore, the rapid expansion of settlements and urbanization partly due to presence of these core institutions.

Political decisions, steps towards urbanization, Kalenga ward in Iringa Rural district has been proposed for establishment of Iringa Rural district council. This in turn contributed towards urbanization of the study areas. The study further more, indicated that there was clear urban- rural continuum in the areas. Despite the fact that, natural increase particularly increase birth rates important factor for urbanization in less economically developed countries. There was little evidence on the contributions of birth rates towards urbanization in the areas between Iringa Urban district and Kalenga ward in Iringa Rural urban district. Urbanization in the area was associated with migration within and from other parts of the country. Further more, the study revealed that, urbanization was associated with problem of congested



dwellings in some areas like Frelimo, Mwangata and Kihesa which transformed into environmental problems especially sewage management. Poor infrastructure during the rain season in some areas of Mkimbizi, Mawelewele, Ikonongo and Kiwele, also in some streets of Kalenga ward in Iringa Rural districts. The current emerging problem was traffic congestations during morning and evening periods especially in Iringa Urban district. This was associated with concentration of activities in one area.

### **Conclusions and Recommendations**

The objective of the study was to examine the Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district. The study revealed that, the Urban-rural continuum in settlements exhibited patterns and morphology such as linear, nucleated, spring line. In terms of general appearance of settlements (morphology) associated mainly with economic activities and nature of the physical environment. Economic and social functions were dominant within the areas and models of structures of settlements between Iringa Urban district and Kalenga ward in Iringa Rural district.

The urbanization in the areas were mainly associated with migration and political decision with little emphasis on natural increase especially birth rates. The key problems associated with the areas were environmental problems particularly sewage systems in which some areas in Iringa Urban district places such as Kihesa and Frelimo are typical examples for the problem. Transport congestations especially during the evening and morning at the center of Iringa Urban district. The rapid influx of temporary and permanent migrants in the areas account for the problems. The traffic congestion is not very serious like other places of the world. For example, according to Time magazine, the most world traffic jam historical was recorded of 182 miles queue was set in Sao Paulo on June, 10, 2009. The density of population in the areas increased pollution which in turn harm business unless properly managed. The problem of parking space for private vehicles, was noticed in the study areas especially Iringa Urban district which require the construction of large parking to alleviate the problem. It can be recommended that, there should be accommodation and anti-accommodation policies. The accommodation that will allow Urban-rural continuum such as creation of satellite town, rural development and agricultural development programmes. Anti-accommodation includes discouraging the illegal settlements and periodic demolition. Finally, urban design theory deals primarily with design and arrangement of public space and use. Public space include the totality of the space used freely on a day to day basis by general public such as streets, plazas, parks and public infrastructure should be of great priority.

### **References**

- Adedeji, O. (2011). *Human Development and Development*. Lagos: Abeokuta Press.
- Babbie, E. (1993). *Survey Research Methods*. Belmont, California: Wadsworth Publishing.

- Balasubramanian, A. (2015). *Human Settlement System*. Educational Multimedia Research Centre. India:Mysore University Press.
- Berry, L. (1971). *Tanzania in Maps*. London: Longman.
- Brunner, H. (2016). *Urban Studies and Sprawl Concept of Element Issues*. New York: Academic Studio.
- Chadwick, G. (1987). *Models of Urban and Reginal Systems in Developing Countries, Some Theories and their Application in Physical Planning*. Newyork: Pergamon Press.
- Denscombe, M. (2010). *The Good Research Guide*. Glasgow, Great Britain: Bell Bain Ltd.
- Hoyt, H. (1939). *The Structure and Growth of Residential*. Washington: Neighbourhood in American.
- Hudson, F. (1976). *Geography of Settlement*. London: Macdonald and Evans.
- Johstone, E. (1970). *Organization of Space in Developing Countries*. Exford: Longman.
- Mbonile, M. (2008). Bamboo Trade and Poverty Alleviation in Ileje Districts in Tanzania: Research on Poverty Alleviation. *Research Report No. 8. 3*.
- Liviga, A. J., & Mekacha, R. D. K. (1998). Youth Migration and Poverty Alleviation: A Case of Petty Traders (Wamachinga in Dar es Salaam). *Research of Poverty Alleviation. Research on Report No. 98. 5*.
- Oxford Dictionary, (2004). *Geographical Information*. Oxford: Oxford University Printing Press.
- Pacione, M. (2009). *Urban Geography, AGlobal Perspective*. New York: Taylor and Francis Group.
- Thomas, D. (1967). The Study of Settlement with Reference to Tanzania. *Journal of Geographical Association of Tanzania*. No1 pp 16 - 26.
- United Republic of Tanzania (2003). *Intergration of Population Variables, Planning and Privitisation Commission*. Dar es Salaam: Government Press.

## **Breaking the Stigmatizing Silence Relating to HIV and AIDS in Njombe Tanzania**

Elia Shabani Mligo  
Teofilo Kisanji University  
*eshamm2015@gmail.com*

### **Abstract**

Since the social scientist Erving Goffman launched his now classic book *Stigma: Notes on the Management of Spoiled Identity* (1963), the concepts of stigma and stigmatization have been discussed in various dimensions in social sciences. However, such discussions have not been very extensive in biblical studies, especially in the African context. This article brings forth the discussion of stigma in relation to a biblical text in an African context. It brings forth the reading of a biblical text (from the gospel according to John) as done by a group of people living with HIV/AIDS (PLWHA) within their lived experience of stigmatization in Njombe Tanzania. Using the Stigma theory and the triple hermeneutic method of biblical interpretation, the article argues that the Bible is a possible resource for stigmatized people to regain integrity and dignity in their own context through identifying themselves with stigmatized characters within the text. The results of their reading does not only challenge the stigmatization among characters in the text they read and the stigmatization within society to which they themselves belong, but also the dominant readings of the Bible which mostly favor those who stigmatize others in their own constructed grounds.

**Key Words:** Stigma, Stigmatization, People Living with HIV/AIDS (PLWHA), Bible Text, Silence and Lived Experience

### **Introduction**

The concept of stigma is not very familiar to biblical scholarship in the African context and in Tanzania in particular. There few examples of attempts done in Africa and particularly in Tanzania, regarding biblical scholarship in relation to stigma and stigmatization (Mligo, 2011; Chitando & Gunda, 2007). However, this familiarity does not mean that it has not been mentioned in their studies. Scholars have mentioned and used the concept in various ways (Breda, 2012; Niyukuri, 2012; Bauer, 2010 & Muneja, 2012). The most prominent method in the African reading of the Bible has been the comparative method whereby Biblical texts or motives are compared to African parallels, letting the two to illuminate each other. Giford (2008) provides lucid examples of biblical interpretations basing on the comparative method mentioned above. Hence, what is presupposed in denying the familiarity of stigma in African biblical scholarship is the way it has been taken seriously as a concept and as a theory that explains an existing reality, both in biblical scripture and in the real life of current people.

The fact that it has not been taken seriously does not mean stigmatization has ceased to exist in Africa. Those who consider themselves as being the normal have often stigmatized and silenced other people due to their current statuses (Alonzo & Reynolds, 1995). Moreover, there have been enormous signs of stigmatization in the interaction of characters within biblical texts, both in the Hebrew Bible and in the New Testament, which suggest for the need to read the Bible to critically ascertain what the text says on this subject.

Two aspects are of concern in this article. The first is about the importance of taking the lived experience of a particular group of people at a particular place seriously, in this case People Living with HIV and AIDS (PLWHA) in Tanzania. The second concerns the importance of using a particular perspective in engaging biblical hermeneutics a perspective from the margins. The term margin here means the poor and marginalized groups in various domains of human life. The contention of this article is that it is not enough to speak about African hermeneutics in its general sense because there are many particularities in each African country and places within the countries that make the use of lived experiences and perspectives of vital importance if the text is to speak to readers. Hence, the purpose of this article is to show the way in which a group of PLWHA from the margins reads the gospel according to John 8:1–11 in order to counteract stigmatization in their context through an African hermeneutics of liberation.

### **Theoretical Perspectives on Stigmatization**

In showing the way the group of PLWHA reads the above-mentioned biblical text with their lived experiences to counteract stigmatization, the social science perspective of stigma was used to conduct contextual Bible studies to this group of PLWHA and the presentation and discussion of the presented results. There were two reasons for the selection of this theoretical perspective. First, it was found that the interaction of characters within the text of John 8:1–11 that PLWHA selected for reading indicated traces of stigmatization. Second, the context of the group of PLWHA also suggested for a prevalence of stigmatization in various spheres of their social lives. In this case, stigma theory was an appropriate tool for PLWHA to analyze the interaction of characters in the text they selected and the lived experiences of stigmatization in their own context.

Sociologists, Link and Phelan (2001) warn that many people involved in the study of stigma in society have used theories that are not informed by the lived experiences of the groups of people they endeavor to study. The result, Link and Phelan say, is a misunderstanding of the experience of the people who are stigmatized and the perpetuation of unsubstantiated assumptions (p. 365). This article uses the stigma theory directly reflecting the lived experiences of the group of PLWHA from their own context thus, this study reduces an individualistic nature as it is not divorced from the real life of the people.

Goffman (1963) is credited to have developed a theory of stigma. After a thorough study, he defined what stigma is and how it really works in the social reality of human interaction. He examined the interaction between people or groups of people who saw themselves as being the normal ones and people or groups of people who were seen as being the abnormal. This examination led to the distinction of peoples' identities within the same society. Also, claimed that the concept of stigma relates to three aspects characterizing the stigmatized person: The abomination of the body, the blemish of an individual's character and the stigma due to race, ethnic belonging and religious affiliation. For Phillips, Benoit, Hallgrimsdottir & Vallance (2012) stigma is an attribute that is deeply discrediting and that reduces the one having it from a whole and usual person to a tainted, discounted one. This is an attribute imputed to self-stigmatization or social stigmatization.

After Goffman's definition, other researchers continued following his definition. For example, Stafford and Scott in Link and Phelan (2001) define stigma as a characteristic of persons that is contrary to a norm of social unit. According to Stafford and Scott, norms are beliefs that a group of people share at that particular time; and people in that group have to behave in a certain way. Another example is that Alonzo & Reynolds (1995) and Parker & Aggleton (2003) defined stigma as a relationship between two components: attribute and stereotype. For them stigma is a mark that links a person to undesirable characteristics. Almost all these definitions suggest that stigma submerges itself in the 'Language of relationship' between two actors: the stigmatized and the one who stigmatize.

According to stigma theory, the attribution of stigma to a person leads that person to reacting towards the attributed stigma. The question can be formulated: How do people who are stigmatized react to the process of stigmatization? The perspective of stigma asserts that the stigma attributed to people alters their identity to comply with the attributed stigma, normally a bad identity that implies a failure to comply to what society regards to be the normal. One way in which the stigmatized person can respond to his or her stigmatizing situation is acceptance (Miller & Kaiser, 2001 and Mligo, 2011). The stigmatized people can accept stigma attributed to them as being something justified. When this happens, the stigmatized people internalize the stigma attributed to them. This is what seems to be the case to the woman in John 8:1–11; and Jesus strongly rejects it as will be seen in the analysis of the reading of the group of PLWHA below.

### **Positioning the Group of PLWHA in Context**

This research was conducted to a group of PLWHA in Njombe, Tanzania, between October 2006 and March 2007 to ascertain they way they read a biblical text in order to re-gain self-worth. This group of PLWHA was one of support groups run by one of the hospitals at the Njombe Region in Tanzania. The group comprised of men and women, totaling about 25 who participated in the research process regularly. The group members had an age between 28 to 62 years. Most of them came from families

whose income was extremely low. In terms of education, some of them knew how to read and write, while others did not. Their religious affiliation was various. Most of them were Christians belonging to Lutheran, Roman Catholic and Pentecostal denominations. A few of them were Moslem.

The group began working as an organized group in 2004 under the leadership of one of the Evangelists of the Lutheran church. Since its beginning, the group was of great help to the community in motivating PLWHA to live positively with the virus and helping uninfected people know how to reduce the risk of HIV infections. In order to accomplish this role, members of the group organized home visitations in order to have mutual and friendly conversations with those infected and those at risk of being infected by the virus. Furthermore, the group played a supportive role to various other groups of people in the area, motivating them to recognize their prevention responsibility in the midst of the HIV/AIDS scourge. The researcher's main task in the research process was to facilitate the group in their selection of texts, the theme and the reading process; and the task of the group was to read the text they selected (John 8:1–11). The major aim of the research with this group, as just stated, was to investigate the way in which the Bible be a resource for empowering PLWHA towards dignity, healing and wholeness within the context of stigmatization (Mligo, 2011). Based on the prevalence of stigmatization of PLWHA in other places, this research started with the hypothesis that PLWHA in this group were also stigmatized as they interacted with churches and communities.

### **Methodological Perspective**

The study employed a triple hermeneutics method of biblical study. This is a qualitative method whereby a particular text is interpreted thrice. First, the learned biblical scholar interprets the text using scholarly tools of biblical interpretation and comes forth with his or her meaning of the text. Second, the group of people is facilitated by the learned biblical scholar to interpret the same text in the group's own lived reality and bring forth its meaning. Third, the learned scholar makes sense of the interpretation of the group by drawing themes from the group's interpretation and discussing them critically. The learned scholar's interpretation of the group's interpretation serves as a synthesis of the hermeneutical process because it uses the questions and insights gained from the scholarly reading in order to make sense of the group's reading of that particular text. In so doing, the textual hermeneutical process appeals to both scholarly context and people's lived experiences.

### **Brief Scholarly Reflection on the Text and Its Characters**

The group of PLWHA selected John 8:1–11 as one of the texts to read because it found that John 8:1–11 portrayed two types of characters: those who stigmatize (the Jewish religious leaders and the people), and those who are stigmatized (the woman and probably Jesus who faced courtesy stigmatization, also referred to as stigmatization by association, in the course of interaction). The characters who stigmatize base their stigmatization on the Jewish law and those who are stigmatized

have own rationale for their response. To the woman, for example, it is internalization of the Jewish law. The response of Jesus to courtesy stigmatization is unique. Courtesy stigmatization is one that a not directly stigmatized person encounters it because of associating with stigmatized people (Koro-Ljungberg & Bussing, 2009 & Birenbaum, 1970). For example, a person caring for PLWHA can be stigmatized just for associating with stigmatized PLWHA. Hence, Jesus rejects both stigmatization and the silencing which those who stigmatize exert upon the woman, Jesus himself and those who associate him.

The interaction between those who stigmatize and those who are stigmatized is based mainly on the question of sexuality. It is based on the way the Jewish leaders (people who stigmatize) see one's individual character in relation to the issues of sexuality. The woman appears before her religious leaders as one with a blemished sexual character. This is the rationale for her stigmatization. The woman is condemned to death by stoning, because she has transgressed social boundaries not to commit adultery (Deuteronomy, 22: 22–24). The response of the woman in the text is remaining silent. Perhaps, she is silent before her opponents because of the internalized Jewish law that rendered most women voiceless before men, her fear of death and her ignorance about the interpretation of the law.

The text indicates that the woman is full of fear. She cannot even pronounce a word before her opponents. A fear of death surrounds her conscience. Gillian Paterson clarifies what happens when a person is silenced by stigmatization. Much stigma is to do with fear and with ignorance. We fear the unknown and mysterious; we fear things we do not understand and we fear the untreatable or incurable disease (Peterson, 2005). The fear of death is what characterized the silence of the woman. Moreover, her ignorance of the efficacy of the law and her internalization of such ignorance were more likely other reasons of remaining silent. In other words, the woman stigmatized herself before she was stigmatized by her opponents when she accepted the stigma attributed to her by her opponents.

Jesus appears in the text as the one who returns voice to the woman in the absence of her accusers. Jesus uncovers the ignorance of the woman and that of her opponents in interpreting the Jewish law. At the end of the story and in the absence of those who stigmatized her, the woman is empowered to open her mouth before Jesus, a Jewish man. For this case, the theory of stigma provides a new perspective in approaching cultural values that stigmatize people as seen in the interaction of characters in the text. Dube (2012:498) clearly notes, the story of John 8:1–11 cautions against 'Holier than thou' attitudes as it highlights that sin is not only sexual, women-centered or located with certain individuals, but we are all sinners who should desist from judgmental attitudes. It is at this point that the text makes clear that stigma ascribed to someone is a mere construction that is not permanent and just, but it is unjust and reversible. This is clearer in the reading and evaluation of the text done by PLWHA in their lived context of stigmatization discussed in the following paragraphs.

### **PLWHA's Reflection on the Text in Relation to Their Lived Context**

How did PLWHA see the text as important in their lived situation? The importance of the text appeared in their reading and evaluation. The text which PLWHA read in their Bible study was one of the silenced texts not often read in public worship services. It itself was stigmatized as one of the texts that seemed less important to be used in worship services. The text was not very familiar to them. Through their reading, the text acquired voice because it helped them identify issues that surrounded the woman in relation to her society. The issues they identified helped them evaluate their existing situation in churches and society at large. In what follows, this article addresses some of the themes which emerged as people in the group identified issues which helped them in their situation. Most of these themes were critiques of the way the Scriptures were used by their church authorities in a similar way to what they saw to be happening in the interaction of characters in the text. The outcome of the group's reading indicated three main aspects. First, the group observed a similarity to what was common in human conduct between the gospel story and the group's own situation. Second, the group evaluated the way religious authorities used the Scripture and the existing tradition. Third, the group examined the role of Jesus in the whole interaction within the text.

### **Stigmatization in the Biblical Story and in the Real Lives of PLWHA**

The researcher first asked the group what the text was all about. PLWHA responded to the question thus, this text [John 8:1–11] is about avoiding pointing fingers at other fellow human beings because of their weaknesses (Mligo, 2020). Pointing fingers, according to the group of PLWHA, is the way of saying that “You are wrong in your conduct” and “I am in the right side in my conduct.” This unspoken message was countered by the group, because it seemed to be biased. It neglected the reality of common human weakness and human vulnerability before God because of sin. The group indicated in their reading that the source of silencing people was the concept of sin as taught by Jewish religious bodies, gender relations as enshrined in the Jewish tradition and the bias of religious leaders in executing the Law of Moses in human daily conduct (Thomas, *et al.*, 2005). In these matters, the group of PLWHA saw that the woman in the text was caught in the shadow of silence. She had committed sin according to the Jewish Law.

The group also found the woman in the text to be suffering from the same infection as theirs. They were infected by HIV; the woman appeared to them as being infected by another kind of virus. To the group, the woman had a virus that caused her stigmatization from the rest of community members. Ackermann (2004) identified two possible viruses infecting women in various societies, including the ancient Jewish society. One virus relates to gender and the other relates to economic statuses of people. Ackermann writes, the first virus is the one that assigns women an inferior status before men in the society. According to Ackermann, this is the virus that enhances the sex industry and allows men to perpetrate sexual violence upon women and children. This virus exacerbates the silence of women in places of decision-



making and self-actualization. The second virus is that of economic injustice inflicted by developed countries to developing countries. This virus is one of the greatest agents for the spread of HIV in developing countries. The virus causes a dreadful poverty in many parts of the developing world. In this case, the woman in the text seems to be caught at the shadow of silence because of the first virus, the virus that renders women silent before men in the Jewish context. This virus is also visible in other patriarchal societies in the world. Including the Bena ethnic group to which the group of PLWHA belonged (Mligo, 2020). For that matter, the group of PLWHA was affected by a similar virus that affected the woman in the text, despite the HIV they had in their bodies.

Boniface-Male (2004) outlines issues which make silence more visible silence is especially seen on the issues of sex and sex related. Problems and silence over the immense suffering of people. When we do not know what to do about a situation, we either keep quiet or resort to some spiritualized answers from our religious resources. Boniface-Male adds another reason why people do not speak out about pain is because they have been taught that complaining is against conventional faith. In this view, the teaching of most churches fosters silence through putting obligations upon their adherents to keep silent in order to remain faithful to the church teachings. This is what most likely confronted the woman in the text read by PLWHA.

The group observed the bias of how the law was administered because it was inflicted only on the woman and not on the man with whom the woman committed adultery. The PLWHA stated in their reading that the law and the tradition are both misused because the judgment given to the woman on the bases of the Law of Moses leans on one side, the side of the woman and not of her partner, with whom she committed the act of adultery. In response to this idea, the PLWHA say that, pharisees and Scribes wanted to judge the woman because of her immoral behaviour, but they do not remember their own immorality (Mligo, 2011). The first aspect which the group of PLWHA saw was the misuse of the Bible and tradition. Religious leaders used scripture to control moral conduct among their people. At this point, the PLWHA in the group were judgmental about the way the religious leaders used Scriptures. They saw that religious leaders misused both Scripture and tradition in the context of the woman caught in adultery. They saw that religious leaders used them merely for judging and condemning the woman, not for restoring her to life with well-being. The group saw that the Scripture, informing the leaders' context, was used as a weapon for stigmatization.

Second, they found a similarity between what happened in the text and what happened in their lived situation in churches and in society at large. They found similar characters in their context as those they found in their reading of the text. Most church leaders in their context were biased in the interpretation of Scriptural texts to favor only what churches teach about sexual morality. Because of this

reaction, PLWHA found that they resemble the woman caught in adultery. They confirm this in their own words:

We, who are infected with HIV, resemble the woman in this text because people point fingers at us as the pharisees and scribes pointed fingers at the woman. People speak a lot of abusive words to us. They consider us to have contracted HIV because we are adulterers (Mligo, 2011: 119).

Third, they perceived some of the pastors and other church leaders as being weapons used by the devil to stigmatize and silence the voices of the weak. They stated that most of the church leaders (including pastors) are used by the devil to speak their own whims using the Bible or the church tradition. In this way the *Bible* and the traditions become bitter instruments, especially to us who are infected by HIV and live with AIDS. What PLWHA are trying to say in the above statement is that some church leaders have misused the *Bible* and the pulpit. They have failed in their mission to preach and teach and hence, they have stigmatized and silenced people in their process of teaching and preaching.

### **The Role of Jesus in the Interaction: The Significance of His Silence**

The silence of Jesus is different from that of the woman in the text, because there was no accuser to silence him. The silence of Jesus has a specific role to play at this context. Here PLWHA considered that the role of Jesus' silence was to provide judgment regarding the case brought by the religious authorities before him. PLWHA observed the interesting counter-parallel that since his contemporaries misused the existing law as an instrument to diminish life, the silence of Jesus and his bending and writing on the ground broke the existing interpretation of the law" (Mligo, 2020). The group noted that Jesus chose to remain silent in order to speak louder than he could pronounce words. The powerful silence of God towards their misuse of scripture was more audible in the silence of Jesus. Through his silence and his pronouncement that "He who is without sin. Jesus spoke to both the woman and her opponents that none of them was right before the law. Another important thing in the bending of Jesus, according to the group of PLWHA, was what Jesus wrote in the sand. What was it? PLWHA had a straight forward response to this question:

Jesus writes down the law of love, the law that requires his opponents to love the woman who seems to be a wrongdoer and unworthy in the community. Jesus establishes a law that does not rush to destroy life, but to sustain it, the law that saves the lost ones like the woman in this text (Mligo, 2011: 317).

PLWHA observed that the role of Jesus was to turn the situation upside down. The religious authorities silenced the woman because of her inability to comply with the existing statutes. But Jesus silenced the religious authorities due to their bias in executing the law and not taking seriously the value of a human person. Jesus

reformed and redefined the existing Jewish culture by rejecting the stigmatization of people basing on Scripture. He also empowered the woman to recognize the evil of internalized Jewish traditions that silenced most women's voices in the midst of men. He indicated before the woman the vulnerability of every human as a sinner before God because of sin. Moreover, Jesus opened the mouth of the woman to speak out in front of him.

### **Concluding Remarks**

What does the reading of the biblical text by PLWHA from the margins and their challenges to contemporary church authorities tell scholars of the Bible? The reading of PLWHA is important because it exposes to academicians that interpreting the Bible is not a monopoly of a certain privileged group of people. It challenges biblical scholars who claim that the meaning of the text resides in the one reading for universal application of that meaning. There is a need for liberation of both those scholars who embrace the Bible and its meaning as their own by claiming a universal application of their reading and those people at the margins that have long been recipients of dominant readings from above.

The readings of John's text by PLWHA who are stigmatized by their communities indicate that the meaning of texts cannot be divorced from the identity of people who do the reading. And that meaning depends greatly on the context of stigmatization they have at that particular time. In this case, the hermeneutics of the people, done in their context and through incorporating their lived experiences, turn up side down the process of stigmatization. This turnaround is literally visible in the interaction of characters within the text. This research has shown that the need to continue engaging biblical scholarship in addressing the HIV/AIDS pandemic can hardly be denied. Scholars should fully engage biblical studies to counteract the death-causing stigma and discrimination surrounding the HIV/AIDS pandemic and other lethal infections executed in the name of Jesus Christ. Hence, issues of prevention of the pandemic, caring for those infected and affected by the virus, gender-related discrimination, and the provision of hope to the hopeless people living with HIV/AIDS are important areas of possible concentration in future explorations. In this biblical engagement, PLWHA should not be left aside. The interpretations of PLWHA as ordinary readers of the *Bible* do not need to be vivid only in situations of lack of material possessions, but also in contexts of suffering due to HIV and AIDS, contexts which they experience and know most.

### **References**

- Birenbaum, A. (1970). 'On Managing Courtesy Stigma'. *Journal of Health and Social Behavior*, 11(3), 196 - 206.
- Ackermann, D. (2004). Tamar's Cry: Re-reading an Ancient Text in the Midst of an HIV and AIDS Pandemic. In Dube, M.W. & Kanyoro, M. (eds.). *Grant me justice: HIV/AIDS and Gender Readings of the Bible*, 27 - 59. Pietermaritzberg, South Africa: Cluster.

- Alonzo, A. A., & Reynolds, N. R. (1995). 'Stigma, HIV and AIDS: An Exploration of Stigma Trajectory'. *Social Science and Medicine*, 41, 303 - 315.
- Biniface-Malle, A. (2004). Allow Me to Cry Out: Reading of Matthew 15: 21 - 28 in the Context of HIV/AIDS in Tanzania. In Dube, M.W., & Kanyoro, M. (eds.). *Grant Me Justice: HIV/AIDS and Gender Reading of the Bible*, 169 - 185. Pietermaritzberg, South Africa:Cluster.
- Breda, A. D. (2012). Stigma as 'Othering' among Christian Theology Students in South Africa, *SAHARA-J: Journal of Social Aspects of HIV/AIDS*, 9(4), 181 - 191.
- Bauer, E. D. (2010). HIV and AIDS, Disclosure, Stigma and Social Support within Church Communities. PhD Dissertation, University of Illinois, Urbana Illinois USA.
- Chitando, E., & Gunda, M. (2007). 'HIV and AIDS, Stigma and Liberation in the Old Testament'. *Exchange*, 184 - 197. Online at <https://doi.org/10.1163/157254307X176598>.
- Cimpaman, M. (2005). *When God's People Have HIV/AIDS: An Approach to Ethics*. Maryknoll, NY: Orbis.
- Dube, M. (2012). 'Go Tla Siama, O tla fora: Doing Biblical Studies in an HIV and AIDS Context'. In Dube, M. Mbuvi, A. M. & Mbuwayesango, D. R. (eds.). *Postcolonial Perspectives in African Biblical Hermeneutics*, 483 - 508. Atlanta, GA: Society of Biblical Literature.
- Gifford, P. (2008). 'The Bible in Africa: A Novel Usage in Africa's New Churches'. *Bulletin of the School of Oriental Studies*, 71, 2013 - 2019.
- Goffman, E. (1963). *Stigma: Notes on the Management of Spoiled Identity*. Englewood, NJ: Prentice - Hall.
- Jones, E. F., et al. (1984). *Social Stigma: The Psychology of Marked Relationships*. W. H. Freeman.
- Koro-Ljungberg, M., & Bussing, R. (2009). 'The Management of Courtesy Stigma in the Lives of Families with Teenagers with ADHD'. *Journal of Family Issues*, 30(9), 1175 - 1200.
- Link, B. G., & Phelan, J. C. (2001). Conceptualizing Stigma. *Annual Review of Sociology*, 27, 363 - 385.
- Miller, C. T., & Kaiser, C. R. (2001). 'A Theoretical Perspective on Coping with Stigma'. *Journal of Social Issues*, 57, 73 - 92.
- Mligo, E. S. (2011). *Jesus and the Stigmatized: Reading the Gospel of John in a Context of HIV/AIDS-Related Stigmatization in Tanzania*. Eugene, OR: Pickwick.

- Mligo, E. S. (2020). 'The Power of Silence: A Gender-Based Reading of John 4: 1 – 11'. *Stellenbosch Theological Journal*, 6(1), 71 - 87.
- Muneja, M. S. (2012). *HIV/AIDS and the Bible in Tanzania: A Contextual Re-reading of 2 Samuel 13:1 - 14:33*. Bible in Africa Studies, Vol. 9. Bamberg, Germany: University of Bamberg Press.
- Parker, R., & Aggleton, P. (2003). HIV and AIDS–Related Stigma and Discrimination: A Conceptual Framework and Implications for Action. *Social Science and Medicine*, 57, 13 - 24.
- Peterson, G. (2005). *AIDS Related Stigma: Thinking Outside the Box: Theological Challenge*. Geneva: Ecumenical Advocacy Alliance and World Council of Churches.
- Phillips, R., Benoit, C., Hallgrimsdottir, H. & Vallance, K. (2012). 'Courtesy Stigma: A Hidden Health Concern among Front-Line Service Providers to Sex-workers'. *Sociology of Health and Illness*, 34(5), 681 - 696.
- Niyukuri, B. (2012). Addressing the HIV and AIDS stigma: A Pastoral Approach for Church Leadership in Khayelitsha. Stellenbosch University, South Africa: MTh (Clinical Pastoral Care).
- Thomas, B. E. *et al.*, (2005). 'How Stigmatizing is Stigma in the Life of People Living with HIV: A study of HIV Positive Individuals from Chennai, South India'. *AIDS Care*, 17(7), 795 - 801.

## Sera ya Lugha katika Nchi za Afrika Mashariki na Hadhi ya Kiswahili Ulimwenguni

Ernest Daimon Haonga  
Chuo cha Kumbukumbu ya Mwalimu Nyerere  
*daimonerest@gmail.com*

### **Ikisiri**

Makala hii imechunguza kuhusu sera ya lugha katika nchi za Afrika Mashariki na hadhi ya Kiswahili ulimwenguni. Data za msingi zilizokusanywa, zilizochambuliwa na kuwasilishwa katika makala hii zilikusanywa maktabani kwa mbinu ya usomaji wa nyaraka. Matokeo yanaonesha kwamba sera za lugha katika nchi za Ukanda wa Afrika Mashariki kabla na baada ya kupata uhuru zimeendelea kufuata sera za lugha za watawala wa Kikoloni. Licha ya lugha ya Kiswahili kuwa na mchango mkubwa katika maendeleo ya nyanja za kitaaluma, mawasiliano, sayansi na teknolojia ulimwenguni kote, bado hapajawa na sera imara katika nchi za Afrika Mashariki inayopaswa kutumika kisheria na kikatiba kama nguzo kuu inayonua kuikuza, kuiimarisha na kuitandawazisha katika viwango mbalimbali vya ukubalifu wa kimataifa. Makala hii inahitimisha kuwa, ingawa sera ya lugha imeegemezwa katika misingi ya sera ya lugha ya Kikoloni, lugha ya Kiswahili imeendelea kukua, kuimarika na kukomaa kimatumizi na kuwa na ukubalifu mpana duniani kote. Kwa hiyo, ili kuendelea kuikuza na kuiimarisha lugha ya Kiswahili, hatua madhubuti zinapaswa kuchukuliwa kwa kuunda sera ya lugha inayopaswa kutekelezeka kwa vitendo, kisheria na kikatiba katika nchi zote za Afrika Mashariki.

**Maneno Msingi:** Lugha, Lugha ya Kiswahili, Upangaji-lugha na Sera ya Lugha.

### **Usuli wa Mada**

Sera ya lugha ni maamuzi ya kudhamiria yanayoipa lugha hadhi maalumu katika jamii. Maamuzi hayo yanafanywa na serikali au watu wenye madaraka ya kiutawala na kisheria kuhusu matumizi ya lugha ndani ya jamii (Buliba na wenzake, 2006). Maamuzi ya kiseria yanayohusu uteuzi wa kitaalamu dhidi ya lugha zitakazotumika katika nyanja mbalimbali yanadhibitiwa na vyombo vya dola kama vile shule, bunge na mahakama. Nyanja zilizotajwa ni miongoni mwa zile zinalenga kuimarisha mawasiliano ya kitaifa katika sekta zote za kijamii, kiuchumi, kisiasa na nyingine. Misingi na mielekeo ya uchaguzi na uteuzi wa lugha zitakazotumika unahusu pia uteuzi wa lugha za taifa na lugha rasmi na namna zitakavyoendelezwa kwa manufaa mapana ya taifa linalohusika.

Serikali yoyote ina jukumu kubwa la kuandaa sera ya lugha inayopaswa kujengwa katika misingi madhubuti ya kikanuni, kisheria na kikatiba. Lugha ni sehemu muhimu katika maisha ya binadamu na katika jamii wanamoishi kwa kuwa kila kulipo na watu huwapo pia lugha (Msanjila, 1990). Pengine hii ndiyo maana baadhi ya majina ya lugha hunasibishwa na majina ya jamii na mahali. Kwa hiyo, uendelezaji na upangaji-lugha una maana kuwa lugha iliyoteuliwa ikuzwe kwa ajili ya matumizi mapana ya jamii na taifa. Kimsingi, upangaji-lugha uliofaulu lazima uwe na lugha iliyojitosheleza kwa kuzingatia misingi imara ya ukubalifu ili iweze kufanya kazi vizuri. Ufanisi wa upangaji-lugha kwa kiasi kikubwa unategemea ukubalifu wa lugha hiyo kwa watumiaji wake. Ukubalifu unaweza kuwa kigezo muhimu zaidi cha upangaji-lugha. Hata hivyo, shughuli za upangaji-lugha ni za kisiasa kwa kuwa zinahusu wanasiasa zaidi kuliko wanaisimu. Wapangaji-lugha mara nyingi huwa ni serikali, mashirika ya kitaifa yasiyo ya kiserikali, watu binafsi na vyombo vya habari.

Sera ya lugha huwa ni matokeo ya mpango-lugha na ndio mwongozo wa utayarishaji na utekelezaji wa mpango-lugha. Sera ya lugha ni kipengele kimojawapo cha mpango-lugha. Sera ya lugha ni jumla ya mawazo, matamko, sheria, kanuni na taratibu zenye kuelezea jinsi lugha zinavyopaswa kutumika katika jamii au taifa linalohusika (King'ei, 2010). Pia, hueleza sababu za kuwapo kwake, namna inavyowiana na malengo mapana ya kisiasa, kiuchumi na kijamii. Miongoni mwa majukumu yake ni kueleza namna lugha zinazopaswa kutumika au kutotumika katika maeneo ya matumizi ya lugha na taratibu za utekelezaji wa maamuzi na mabadiliko. Pia, hufafanua taratibu za kutathmini maendeleo na matatizo ya utekelezaji wa sera na matokeo ya namna ya kuiendeleza au kubadilisha sera hiyo.

Baada ya kupata uhuru, nchi za Afrika Mashariki zimekosa kuwa na sera ya lugha inayotambulika kisheria kwa mujibu wa katiba za kila taifa, isipokuwa kuna maelekezo, matamko na matangazo yanayotazamwa kama ndiyo sera ya lugha. Ukichunguza mawanda ya filozofia ya lugha katika baadhi ya nchi zilizorejelewa, utabaini kwamba miundo ya sera za lugha za Kikoloni imeendelea kutumika, kuimarika na kukomaa zaidi baada ya mataifa ya Afrika Mashariki kupata uhuru mapema miaka ya 1960. Ukweli wa hoja hiyo unajibainisha wazi katika kipengele cha matumizi ya lugha ya kufundishia, mathalani, katika ngazi ya elimu ya juu. Makala hii imechunguza historia ya sera ya lugha kabla na baada ya Ukoloni katika nchi za Afrika Mashariki, pamoja na hadhi ya Kiswahili ulimwenguni.

### **Mbinu za Utafiti**

Uteuzi wa mada umezingatia kigezo cha utoshelevu wa maarifa ya upekuzi wa nyaraka zinazohusu maendeleo ya lugha ya Kiswahili na sera ya lugha yanayosawiri hali halisi ya lugha ya Kiswahili na sera ya lugha katika nchi za Afrika Mashariki. Pia, umezingatia kwamba, ingawa pamekuwapo na mafanikio mazuri katika utekelezaji wa malengo ya mpango-lugha katika baadhi ya nchi za Afrika Mashariki, bado kuna tatizo kubwa katika utekelezaji wa sera ya lugha linayojidhihirisha vizuri

katika mfumo wa elimu na maendeleo yake. Data za msingi zilizotumika katika makala hii zilipatikana maktabani kwa mbinu ya usomaji makini. Mbinu ya uteuzi lengwa ilitumika kupata nchi teule za Tanzania, Kenya na Uganda.

### **Uwasilishaji wa Data**

Kwa kawaida, sera ya lugha inapaswa kuambatana na kuchukuana na mahitaji ya kisiasa na kiuchumi ya wakati unaohusika, ingawa si wakati wote mambo hayo yanaweza kufungamana kikamilifu (Mazrui, 1995). Kwa vyovyote, sera ya lugha hujaribu kueleza ruwaza za kijumla za mwenendo wa fikra na matendo ya binadamu kupitia katika mifumo mbalimbali ya kijamii. Hatua za maendeleo ya jamii zinaweza kusaidia kuelewa filofosofia ya sera ya lugha. Hatua hizo zinaibua sera mbalimbali kuhusu lugha yoyote inayohusika. Kila hatua ya maendeleo ya jamii kisiasa na kiuchumi ina wasifu wake na tabia zinazoitofautisha hatua hiyo na hatua nyingine. Mipango ya shughuli za jamii kwa wakati huo ndiyo inayotawala matamko ya sera ya lugha ya wakati huo (Bloommaert, 1997). Mifumo ya jamii huathiri na kuibua matamko ya sera ya lugha katika jamii/taifa linalohusika. Sehemu inayofuata inaonesha jinsi mifumo ya jamii inavyoibua matamko ya sera ya lugha katika baadhi ya nchi za Afrika Mashariki za Uganda, Kenya na Tanzania.

### **Sera ya Lugha Nchini Uganda**

Nchini Uganda, kabla ya Ukoloni, lugha ya Kiswahili ilitumika kama lugha ya biashara ya utumwa na pembe za ndovu. Waganda walijifunza lugha ya Kiswahili kutoka kwa Waswahili, Waarabu na Wamijikenda waliofika nchini mwao kufanya biashara. Pia, lugha ya Kiswahili ilienezwa na Wamisionari waliotumia lugha hii kueneza injili nchini humo (Ladeforged, 1969). Pia, lugha ya Kiswahili iliendelea kufunzwa katika shule, hasa nje ya eneo la Buganda. Hata hivyo, lugha ya Kiganda iliendelea kupendwa pamoja na lugha za jamii za Busaga, Bunyankole, Bunyolo, Acholi na Bukedi; ingawa baadhi ya jamii kama vile Wanyoro na Watooro walipinga matumizi ya Kiganda kama lugha ya taifa. Mwaka 1962, baada ya uhuru kupatikana, Uganda haikuwa na sera ya kitaifa kuhusu Kiswahili na lugha hii iliendelea kupata ushindani mkubwa kutokana na matumizi ya lugha za Kiganda na Kiingereza. Kiganda kilienezwa kama lugha ya mawasiliano, elimu na vyombo vya habari. Mtazamo huu ulitokana na umaarufu wa mfalme wa Buganda tangu kabla ya ujio ya Wakoloni. Licha ya Kiganda kuwa lugha inayozungumzwa na watu wengi zaidi ya lugha yoyote ya asili kama lugha ya kwanza au ya pili nchini Uganda, bado jamii nyingi hazijaikubali kama chombo cha mawasiliano kwa jamii zote nchini humo.

Hadi utawala wa rais Milton Obote (1962 - 1971) haikutungwa sera kuhusu lugha, ingawa alitangaza mara kwa mara nia ya serikali ya kukuza lugha ya Kiswahili kama lugha ya taifa ili kufuata mfano wa nchi za Tanzania na Kenya. Licha ya kuwapo kwa jitihada hizo, lugha za Kiingereza na Kiganda ziliendelea kupata umaarufu katika maeneo ya elimu, serikali na sheria, huku lugha ya Kiswahili ikibaki kutumiwa na askari na wanajeshi. Baada ya mapinduzi ya kijeshi ya Idi Amin mwaka 1971, serikali iliwaomba wananchi kutoa maoni kuhusu kutumia lugha ya



Kiswahili au Kiganda (Gwakwandi, 1992). Waganda wengi walipendelea lugha ya Kiswahili kwa kuwa haikufungamanishwa na jamii yoyote. Pamoja na mapendekezo hayo, serikali ya Amin haikutunga sera yoyote ya kukuza Kiswahili kama lugha ya taifa. Lugha ya Kiswahili iliendelea kutumiwa na askari na wanajeshi, mbali na kufundishwa katika shule chache kama lugha ya kawaida ya kijamii.

Tangazo lililotolewa na serikali ya Uganda kuwa ifikapo mwaka 2020 lugha ya Kiswahili itakuwa somo la lazima katika shule za msingi na sekondari nchini humo. Kwa namna hali ilivyo sasa, lugha ya Kiswahili inatumika kufundishia wanafunzi wa kidato cha kwanza hadi cha sita katika taifa hilo. Pia, inasomwa kwenye ngazi ya shahada za Awali na Umahiri katika Chuo Kikuu cha Makerere. Mwaka 2005, Bunge la Uganda lilipitisha hoja ya kuifanya lugha ya Kiswahili kuwa lugha rasmi ya pili nchini humo. Tukio hilo lilikuwa la msingi katika ukuzaji na utumiaji wa Kiswahili nchini Uganda. Kukubalika kwa Kiswahili kama lugha rasmi katika Jumuiya ya Afrika Mashariki na Umoja na Nchi za Afrika, Uganda ililazimika kukuza Kiswahili nchini mwake ili kufikia viwango vya kitaaluma vya matumizi ya lugha hii (Msigwa, 2020). Licha ya Bunge la Uganda kuifanya lugha ya Kiswahili kuwa lugha ya rasmi ya pili nchini humo, bado lugha ya Kiingereza imeendelea kutumiwa kama wenzu uliotengewa maeneo ya elimu ya juu, sayansi na teknolojia na diplomasia ya kimataifa. Nchini Uganda, sera ya lugha bado inahitaji kutekelezwa kisheria na kikatiba ili ifungamane kikamilifu na maudhui ya mpango-lugha.

### **Sera ya Lugha Nchini Kenya**

Kabla ya Ukoloni nchini Kenya, lugha ya Kiswahili ilikuwa imeenea zaidi katika Mwambao wa Pwani ya Kenya. Lugha ya Kiswahili ilipata maenezi katika sehemu za Bara kutokana na biashara za watumwa, pembe za ndovu na nyingine. Lugha hii ilitumika pia kueneza Uislamu Bara ambao kabla ulikuwa umetamalaki zaidi katika Ukanda wote wa Pwani ya bahari ya Hindi. Wamisionari waliikuta lugha ya Kiswahili ikiwa imeota mizizi na kuchipua katika maeneo mbalimbali. Wamisionari wa awali walijitahidi kuendeleza Kiswahili kwa kutunga kamusi na vitabu vya sarufi na vya kufundishia injili (Whiteley, 1974). Baadaye, walianza kutilia mkazo matumizi ya lugha za kiasili katika kueneza injili. Hata hivyo, lugha ya Kiswahili ilifundishwa kama somo na kutahiniwa katika shule za msingi na sekondari kati ya mwaka 1930 na 1960. Wamisionari na wasimamizi wa elimu katika Afrika Mashariki walifanya kazi kubwa ya kusanifishwa kwa Kiswahili na kueneza kwa maandishi yake.

Nchini Kenya, wasimamizi wa elimu ya Kikoloni hawakuwa na msimamo madhubuti kuhusu lugha ya Kiswahili. Mara nyingi walionekana kupendelea matumizi ya lugha ya Kiingereza kuliko lugha ya Kiswahili. Sera ya kukuza Kiingereza na kudumisha Kiswahili ilipata msingi imara baada ya ripoti za Tume ya Beecher za mwaka 1942 na 1948 zilizotilia mkazo mafunzo ya lugha za kiasili (Mukuriah, 1996). Baadaye, Wakoloni walitilia mkazo zaidi mafunzo ya lugha ya Kiingereza dhidi ya Kiswahili katika miaka ya mwisho ya utawala wao katikati ya

mwaka 1962 na 1965. Sera mpya za mafunzo ya Kiingereza kutoka madarasa ya msingi zilizoitwa *English Medium* na *New English Approach* zilizoanzishwa ili kukuza mafundisho ya Kiingereza katika mfumo wa elimu wa taifa nzima.

Baada ya uhuru nchini Kenya, lugha ya Kiswahili ilikuwa lugha ya taifa tangu mwaka 1963, ingawa hakukuwa na sera yoyote iliyoonesha hivyo. Wananchi walikubali Kiswahili kuwa lugha yao ya mawasiliano, biashara na utawala. Serikali ilitua tume nyingi kuchunguza mahitaji ya mfumo wa elimu na mafunzo nchi nzima. Baadhi ya Tume ni ile ya Ominde (1964 - 1965), Wamalwa (1970), Gachathi (1976), Mackay (1981 - 1982) na katika taarifa za mipango ya maendeleo za kila miaka mitano na katiba ya Kenya (Chimerah, 1998). Sera kuhusu lugha haijapata kufafanuliwa ipasavyo katika sheria, taarifa za serikali au katiba ya nchi. Suala la sera ya lugha limedokezwa kwa ufupi tu katika katiba ya mwaka 1963, ambapo Kiingereza kimeelezwa kuwa lugha rasmi huku Kiswahili kikipewa jukumu la kuwa lugha ya taifa. Uhusiano na majukumu ya kila lugha hayakutolewa wala kuelezwa baina ya Kiingereza, Kiswahili na lugha za asili. Hali hiyo inaonesha upungufu mmojawapo wa sera ya lugha nchini Kenya, ingawa inaweza kubainishwa kwa kuzingatia sekta mbalimbali zinazotumia lugha. Baadhi yake ni katika sekta ya elimu ya chekechea, msingi, upili na vyyo vikuu. Kila mojawapo ya sekta hizi hudhahirisha mwelekeo tofauti wa sera ya lugha.

Sera ya lugha nchini Kenya inaeleza kuwa masomo yote katika shule za msingi, upili na vyyo yatafunzwa kwa Kiingereza, isipokuwa somo la Kiswahili au lugha nyingine kama Kifaransa na Kijerumani ambazo hufunzwa katika baadhi ya shule na vyyo. Lugha ya Kiingereza imepewa hadhi kubwa ikilinganishwa na lugha ya Kiswahili ambayo ndiyo lugha ya taifa hilo (Kobia, 2006). Pia, taasisi ya kuwafunza wanasheria nchini humo hutilia mkazo Kiingereza. Lugha za kiasili hazijapewa nafasi kabisa. Vipindi vingi vya runinga, matangazo ya televisheni na filamu hutolewa kwa lugha ya Kiingereza, ambapo 90% huwa vimeagizwa moja kwa moja kutoka mataifa ya ng'ambo, yakiwemo ya Uingereza na Marekani. Hali hii inachangia sana ukengeushi wa kiakili miongoni mwa vijana wanaopenda na kushawishika haraka kujitambulisha kwa maudhui ya kigeni. Kenya inapaswa kuhuisha kwa vitendo sera ya lugha kisheria na kikatiba ili iwiane maudhui ya mpango-lugha kwa maslahi mapana ya taifa.

### **Sera ya Lugha Nchini Tanzania**

Kabla ya ujio wa wageni hapa nchini, kama vile Waarabu, Wamisionari na baadaye Wakoloni, hapakuwapo na tatizo la lugha ya mawasiliano kwa jamii. Mawasiliano na mafunzo yote yalifanywa kwa lugha za kienyeji za jamii inayohusika. Tatizo la kuchagua lugha ipi itumike katika shughui ipi lilianza mara tu wageni walipoingia katika mataifa ya Kiafrika (Whiteley, 1968). Hali hii ilisababisha kuwa na mgawanyo wa maeneo ya kuhudumiwa lugha za kiasili na za kigeni. Wafanyabiashara wa Kiarabu hawakuwa na sera juu ya lugha ya Kiswahili, isipokuwa kadri biashara yao ilivyoziidi kukua, kuimarika na kukomaa ndivyo

walivyozidi kuingia Bara na kusaidia kuenea kwa lugha ya Kiswahili katika sehemu zote walizokwenda. Pia, walieneza lugha ya Kiarabu kupitia dini ya Kiislamu. Wamisonari walitumia lugha ya Kiswahili kueneza Ukristo. Aidha, walifugua shule za Ualimu na Uinjilisti ambazo zilifundisha kwa Kiswahili. Hata hivyo, kwa wakati huo, lugha ya Kiswahili ilifaa kwa elimu ya chini.

Sera ya Wakoloni wa Kijerumani ilikuwa ikitumia Kijerumani kwa mawasiliano yote katika shughuli za elimu. Serikali yao ilipinga matumizi ya lugha ya Kiswahili kwa hofu na kuogopa mfungamano wake na Uislamu; na uwezo mkubwa wa lugha hiyo kuwaunganisha wananchi wote (Whiteley, 1969). Waingereza walipofika walifutilia mbali mambo yote ya lugha ya Kijerumani. Sera yao ilihimiza matumizi ya lugha mbili za Kiingereza na Kiswahili katika shughuli za utawala, dini na elimu. Mnamo miaka ya 1930, lahaja ya Kiunguja ilichaguliwa kuwa msingi wa kusanifishia lugha ya Kiswahili. Hata hivyo, sera ya lugha ya Waingereza mwishoni mwa utawala wao ilisisitiza matumizi ya lugha ya Kiingereza pekee badala ya lugha zote mbili. Hali hiyo iliifanya lugha ya Kiswahili iendelee kutumika kufundishia masomo ya shule ya msingi.

Baada ya uhuru nchini Tanzania, kumekuwa na mgeuko wa matamko ya sera ya lugha katika vipindi mbalimbali vinavyoambatana na itikadi ya Tanzania. Kwa mfano, kabla ya Azimio la Arusha (1961- 1967) lugha ya Kiingereza iliendelea kutumiwa katika maeneo ya elimu ya juu, diplomasia ya kimataifa, sayansi na teknolojia. Kiswahili kilitumiwa katika shughuli za kawaida za kijamii. Baada ya Azimo la Arusha, itikadi ya Ujamaa na Kujitegemea ilitamalaki nchini; lugha ya Kiswahili ndiyo iliyotumiwa katika shughuli za chama na serikali na kufundisha wananchi kuhusu misingi ya Ujamaa huku Kiingereza kikiruhusiwa katika mawasiliano ya kimataifa (Mulokozi, 2000). Kuanzia miaka ya 1970, msisitizo uliwekwa kwenye utayarishaji wa istilahi za Kiswahili kwa ajili ya elimu ya sekondari na ya juu. Mwaka 1974, serikali ilipiga marufuku matumizi ya Kiingereza kwenye barua rasmi, filamu na mabango ya matangazo rasmi. Matamko ya sera ya lugha ya kipindi hiki ilisisitiza matumizi ya Kiswahili katika shughuli zote za utawala, siasa na elimu nchini kote.

Mapema mwanzoni mwa miaka ya 2000, sera za uchumi wa Kijamaa zilianza kudidimia taratibu na nafasi yake kuchukuliwa na mfumo wa sera za Kibepari. Katika jitihada za ufufuaji wa uchumi, mashirika ya fedha ya Kibepari, mathalani, Benki ya Dunia na Shirika la Fedha la Kimataifa yaliibuka, pamoja na wahisani wa miradi ya kiuchumi hapa nchini. Sera ya lugha ya mashirika haya ilisisitiza matumizi ya lugha za mataifa yao, ikiwamo ya Kiingereza. Msisitizo wa lugha za kimataifa umeendelea kuiimarisha nafasi ya Kiingereza na kuteremsha kiwango kikubwa cha hadhi ya lugha ya Kiswahili (Chachage, 2003). Matokeo yake lugha ya Kiswahili imepangiwa kutumiwa kwenye nyanja za kijami, kisiasa, elimu ya msingi na ya watu wazima. Lugha ya Kiingereza inayofadhiliwa na mataifa ya nje imetengewa maeneo ya elimu ya juu, sheria, sayansi na teknolojia na diplomasia ya kimataifa. Matamko

ya sera ya lugha hapa nchini yameendelea kubanwa na sera ya lugha ya mashirika ya Kibepari yanayosisitiza matumizi ya lugha za kimataifa, mathalani lugha ya Kiingereza.

### **Hadhi ya Kiswahili Ulimwenguni**

Lugha ya Kiswahili ni miongoni mwa lugha muhimu barani Afrika. Lugha hii inaweza kulinganishwa na lugha kama vile Kihausa, Kiarabu, Kiamhariki na Kishona zenye wazungumzaji wengi. Lugha hii ina hadhi ya kimataifa kuliko lugha nyingine zilizotajwa. Hali hii inatokana na ukweli kwamba lugha ya Kiswahili inazungumzwa katika mataifa mengi kama lugha ya taifa na rasmi kati ya lugha nyingi za Kiafrika. Baadhi ya mataifa hayo ni Tanzania, Uganda, Kenya, Rwanda, Burundi, Djibout, Sudan Kusini, Malawi, Zambia, Jamuhuri ya Kidemokrasia ya Kongo na Zimbabwe. Kuenea kwa Kiswahili kama lugha yenye hadhi ya kimataifa na yenye matumizi mapana katika taaluma mbalimbali kumesaidia kuimarika na kuongeza umaarufu wake kama lugha inayokua na kuenea zaidi kimataifa (Kihore, 2004). Lugha hii ina mchango mkubwa katika nyanja za kitaaluma, mawasiliano, sayansi na teknolojia kama ilivyoelezwa katika kipengele hiki.

### **Nyanja za Taaluma, Sayansi na Teknolojia**

Katika ngazi ya kimataifa lugha ya Kiswahili inazidi kutambulika, kitaaluma. Lugha ya Kiswahili inatumiwa katika nyanja mbalimbali za sayansi na teknolojia, vitabu na kamusi maalumu zinazorahisisha ufundishaji na ujifunzaji wa taaluma mbalimbali na mawasiliano kwa mawanda mapana (Besha, 1999 & Mwakyembe, 2003). Baadhi ya kamusi maalumu zilizowahi kuchapishwa ni *Kamusi ya Lugha ya Isimu* (1990), *Kamusi ya Biolojia*, *Kamusi ya Fizikia na Kemia* (1991), *Kamusi ya Istilahi za Magari* na *Kamusi ya Sayansi na Teknolojia*. Pia, kuna kamusi nyingi za Kiswahili zilizotolewa kwa matumizi ya mafunzo ya kutumia mitambo ya tarakilishi. Vipo vyuo vingi vya ndani na nje ya Afrika vyenye mitaala maalumu ya mafunzo kwa kutumia kompyuta kwa lugha ya Kiswahili. Baadhi ya vyuo ni Wisconsin, Yale, Madison, Pennsylvania, School of Oriental of African Studies (SOAS) katika chuo kikuu cha London (Awoniyi, 1982). Kampuni mashuhuri ya tarakilishi iitwayo *Microfit* ilitekeleza hatua ya kihistoria mwaka 2005 kwa kuanzisha kamusi maalumu iliyoweza lugha ya Kiswahili kutumika katika mawasiliano ya kompyuta. Hatua hii ni muhimu sana katika juhudi za kukuza na kuimarika kwa lugha ya Kiswahili katika nyanja za elimu, mawasiliano, sayansi na teknolojia.

### **Mawasiliano ya Kikanda na Kimataifa**

Lugha ya Kiswahili iliteuliwa kuwa lugha ya taifa katika nchi za Afrika Mashariki. Hali hiyo iliongeza na kupanua mahitaji ya kujifunza lugha ya Kiswahili ili kumudu mahitaji ya kisiasa, kiuchumi na kiutamaduni. Hivi leo, Kiswahili ni miongoni mwa lugha rasmi katika Umoja wa Nchi Huru za Afrika (UA) na imekuwa ikitumika kama mojawapo ya lugha za kazi katika Muungano wa Mataifa ya Afrika uliotangulia (OAU) tangu miaka ya 1970. Kitaaluma, ndani na nje ya Afrika kuna vituo vya redio na televisheni vinavyoshughulikia lugha ya Kiswahili. Ndani ya Afrika nchi kama

Tanzania, Kenya, Afrika Kusini, Uganda, Rwanda, Burundi, Sudan, Nigeria, Misri na Ghana kuna vituo na televisheni vinavyotumia lugha ya Kiswahili kutolea matangazo yao. Nje ya Afrika lugha ya Kiswahili inatumika katika vyombo vya habari vya kimataifa kama vile redio *Deutchewelle* - Ujerumani, Sauti ya Amerika (VoA), *British Broadcasting Corporation* - Uingereza, redio China, redio India, redio Moscow - Urusi na idhaa nyingine. Nchi nyingine ambako Kiswahili kinatumiwa ni Japan, Iran na Scandinavia. Vyombo hivi vinasaidia sana kueneza Kiswahili duniani.

### **Uhusiano na Sanaa Nyingine**

Lugha ya Kiswahili imetumiwa katika ukuzaji wa sanaa mbalimbali, hasa fasihi. Katika fasihi andishi, vitabu vingi kama vile riwaya, tamthiliya na ushairi vimechapishwa kwa Kiswahili na kuenea kote ulimwenguni. Suala hili ni la msingi katika kuimarisha utamaduni wa Kiafrika kupitia lugha ya Kiswahili (Mazrui, 1995). Pia, maandishi mengi yametafsiriwa kwa Kiswahili katika taaluma nyingine kama sheria, dini na biashara. Nchini Kenya, msawaada wa Katiba Mpya iliyopendekezwa mnamo mwaka 2005, ulitafsiriwa kwa Kiswahili na kuchapishwa kwenye magazeti na gazeti rasmi la serikali (Masebo na Nyangwine, 2004 & Msanjila na wenzake, 2009). Majarida na magazeti mengi ya Kiswahili yamekuwa yakichapishwa na kutoa mchango muhimu katika ukuzaji wa Kiswahili. Vitabu vingi vimetafsiriwa kwa lugha ya Kiswahili kama vile *The Holy Bible* (Biblia Takatifu), *Merchants of Venice* (Mabepari wa Venisi), *King Ediphus* (Mfalme Edipode) na *Arrow of God* (Mshale wa Mungu). Katika nyanja ya muziki lugha ya Kiswahili imepata umaarufu mkubwa (Mohochi, 2006 & Mwakajinga, 2009). Wanamuziki wenye hadhi kubwa ulimwenguni wamewahi kutunga na kurekodi nyimbo zao katika lugha ya Kiswahili. Baadhi yao ni Harry Belafonte (Karibbean), Osibisa (Nigeria), Mariam Makeba (Afrika Kusini), Luambo Mikiadi na Pepe kale (Jamhuri ya Kidemokrasia ya Kongo) na Michael Jackson (Marekani).

### **Hitimisho**

Hapana shaka kuwa licha ya lugha ya Kiswahili kuingia katika sajala za sayansi na teknolojia ya habari ya mawasiliano, bado hapajawa na sera madhubuti inayopaswa kutumika kama wenzo mahsusi unaojenga misingi imara inayolenga kuikuza na kuitandawazisha katika viwango mbalimbali vya ukubalifu wa kimataifa. Kwa ufupi, kile kinachoitwa sera ya lugha katika nchi zilizorejelewa kinapaswa kutazamwa kama matangazo au matamko ya kimamlaka yaliyokosa misingi ya utekelezaji wa sheria, kanuni na katiba za mataifa yanayohusika. Hata hivyo, hiyo ni hatua muhimu katika ustawishaji na utandawazishaji wake. Jukumu la wataalamu na watumiaji wa lugha hii hawana budi kuimarisha ukuaji wake kwa kuunda sera ya lugha inayotekelezeka kwa vitendo kwa mtazamo kimataifa. Ukuaji wake unapaswa kuongozwa na wataalamu ili kuijenga lugha hii katika misingi mahsusi ya Uafrika, Ubuntu na umataifa kwa kuwekewa taratibu za kisheria na kisera kulingana na mahitaji ya kimataifa.

**Marejeo**

- Awoniyi, T. A. (1982). *The Teaching of African Language*. London: Hodder and Stroughton, 154 - 155.
- Besha, R. M. (1999). *Nafasi ya Kiswahili katika Maendeleo ya Sayansi na Teknolojia* katika Z. N. Tumbo-Masabo na E. K. F. Chiduo (Wahariri). Kiswahili katika Elimu. Dar es Salaam.
- Bloommaert, J. (1997). *State Ideology and Language: The Politics of Swahili in Tanzania*. Duisburg: LICAA.
- Buliba, A., & Wenzake. (2006). *Isimujamii kwa Wanafunzi wa Kiswahili*. Nairobi: English Press. Ltd.
- Chachage, S. C. (2003). *Kiswahili katika Muktadha wa Utandawazi*. Dar es Salaam: BAKITA.
- Chimerah, R. (1998). *Kiswahili Past, Present and Future Horizons*. Nairobi: University of Nairobi Press.
- Gwakwandi, A. (1992). *Packet Facts About Uganda*. Kampala: Bow and Arrow Publishers.
- Kihore, Y. M., & Wenzake. (2004). *Kiswahili katika Karne ya Ishirini na Moja*. Dar es Salaam: TUKI.
- King`ei, K. (2010). *Misingi ya Isimijamii*. Dar es Salaam: TUKI.
- Kobia, J. (2006). 'Sheng is Not a Language but a Popular Slang' katika *Sunday Nation*, Jumapili, 12 Februari, 2006 (12).
- Ladefoged, P., & Wenzake. (1969). *Language in Uganda*. Nairobi: Oxford University Press.
- Masebo, J., & Nyangwine, N. (2004). *Nadharia ya lugha Kiswahili 1*. Dar es Salaam: Afroplus Industries Ltd.
- Mazrui, A. A. (1995). *Swahili State and Society: The Political Economy of an African Language*. Nairobi: East Africa Educational Publishers.
- Mohochi, E. S. (2006). 'Kiswahili katika Vyombo vya Habari Kenya: Makosa katika Matumizi ya Lugha'. Katika *Jarida la Kiswahili*, Toleo 69. Dar Es Salaam: TUKI.
- Msanjala, Y. P., & Wenzake. (2009). *Isimujamii Sekondari na Vyu*. Dar es Salaam: TUKI.
- Msanjala, Y. P. (1990). 'The Role and Status of Ethenic Languages in Tanzania. In *Kiswahili*: 57:46-54.

- Msigwa, A. B. G. (2020). 'Mtazamo wa Jamii ya Kiganda Kuhusu Kiswahili: Uchunguzi wa Wajifunzaji wa Kiswahili katika Chuo Kikuu cha Makerere'. Katika RUJASS, Vol. 6, Issue 2: 31 – 41.
- Mukuriah, D. (1996). *Kenya's Language Policy Development Kiswahili* katika Kwadzo Senamu and Drid Williams (eds) *Creative Use of Language in Kenya*. Nairobi: The Jomo Kenyatta Foundation.
- Mulokozi, M. M. (2000). Language, Literature and the Forging of Pan African Identity. In *Kiswahili*, 63:71 – 90.
- Mwakajinga, L. S. (2000). *Global Connections: Understand African Culture*. Dar Es Salaam: NNP.
- Mwakyembe, F. (Novemba, 13 - 19/2003). 'Maendeleo ya Teknolojia si Kikwazo cha Lugha' katika RAI, Toleo la 527:18.
- Whitely, W. H. (1969). *Swahili: The Rise of a National Language and Society*. London : Penguin Book
- Whitely, W. H. (1968). *Swahili: The Rise of a National Language*. London: Methuen.
- Whitely, W. H. (1974). *Language in Kenya*. Nairobi: Oxford University Press.

## **Moving a Mountain with Bare Hands: The Expository Analysis of Brutus' 'For a Dead African' through Pragmatic Approach**

Esther Julius Masele  
University of Dodoma  
*ejmasele@yahoo.com*

### **Abstract**

The purpose of this paper is to analyse Dennis Brutus' 'For a Dead African' based on context to shed some lights on the use of pragmatic approach in the study of poetry. The paper employed qualitative approach in all the processes of data collection, interpretation and presentation. In the discussion of the findings, pragmatic approach is linked up with the New Criticism and Marxist theory to widen up understanding of the concept of context and its applicability to the study of literature. The study found that situational and background context are the major determinant of knowledge or meaning within a poem. The situational context in this study is revealed through various linguistic properties including demonstrative pronouns, personal pronouns and figures of speech. The study proves that the situational context is significant in showing the relationship between what is said by a persona and the society referred within a poem while background context provides clue of the intention of the poet and hence, simplify understanding of the meaning. The paper ends with a remark that although the concept of context in pragmatic approach is extremely excellent in providing meaning in poetry, it also needs to blend with knowledge of language in literature for readers to comprehend messages carried in poetry. It is recommended that other studies to be done closely to examines Brutus and other poems using different theories to high light their mechanism on revealing meaning they intend to portray.

**Key words:** Pragmatic Approach, Literary Pragmatic, Literary Appreciation, Literary Analysis, Literary Discourse, Context and Poetry.

### **Introduction**

Pragmatics is the approach which readers and literary critics apply as a guideline for analysing discourse. This is because the importance of pragmatic approach in understanding a 'truth' in the world through texts is clear and has been studied extensively across the world in a cognitive sense. There is no single explanation of the term 'Pragmatics' as the field has been born from a diverse background and it is



used as a paradigm in different disciplines. In language, Crystal (2003) defines pragmatics as the study of language from the point of view of the users, especially on the choices they make, the constraints they encounter and the effects of language use has on the other participants in the course of communication. In literature, referred to as literary pragmatic which essentially, signifies a field of inquiry which investigates those sorts of influences that writers endeavour to exert on their audience (Mey, 2001).

According to Mey, human language unfolds mainly along the two dimensions of spoken and written word. The former is commonly known as 'Conversation' and the latter comprises what is often referred to as 'Literature'. As it is in conversation, literary pragmatic, proposes 'Context' as one of its tools to study and analyse not only the meaning of words, but also the communicative purpose beyond the words (LoCastro, 2012). Like other disciplines, literary pragmatic has been studied by many scholars placing themselves in different aspects. One of them is Hindawi and Saffah (2019) who studied on the relationship between two domains; pragmatics and literature in order to reveal their commonalities in conveying meaning. Despite the various pragmatic approaches including speech act theory, conversational implicature and politeness theory being developed in relation to spoken interactions, the study revealed valuable insight in literary texts including the role of context in providing meaningful interpretation of a text. Al-Hindawi and Saffah state that the context of an utterance has a source of information that assists the hearer/reader in finding out what the speaker/writer intended to express.

In describing on pragmatic approach, Al-Aghbari (2016) puts it clearly that pragmatics is concerned with exploring questions like how do people communicate more than what the words or phrases might mean by themselves?, How do people make interpretations of the phrases?, Why do people choose to say and/or interpret something in one way rather than another? And, how do people's perceptions of contextual factors influence the process of producing and interpreting language? These questions confirm that the pragmatic approach emphasizes the importance of paying attention to context as crucial to any explanation of both, oral and written forms. Al-Aghbari identifies three types of context which can help to clarify the meaning of a text. The first type is linguistic context or co-text. This is the prior and subsequent textual forms that have a bearing on interpreting some items in a text. The second type of context is known as the physical context. This involves all the elements surrounding the speaker or hearer at the time of communication. The third one is the social context. This type of context focuses on the social relationship of the people engaged in communication (pg: 75). Each of the three types of context mentioned revealed significant contributions on understanding meaning of a text or portion of the text.

There are various frameworks in pragmatics which describes the methods that can enhance understanding of meaning in literary texts. One of them is 'Pragmatic

inference' which involves reaching on conclusion on the basis of evidence and reasoning. Oswald (2017) defines inference as some sort of propositional content which can be derived from combination of other propositional evidences. This process depends on the knowledge of the participants or characters in a text and that of the reader. The second framework used to gain understanding of meaning in literary text is intertextuality. In explaining about the concept of intertextuality, Kristeva (1980) argues that a text cannot exist as a hermetic or self-sufficient whole and so does not function as a closed system. In that case, intertextuality is the awareness of interdependence of a text and other texts and text and cultural context of the writer/speaker and reader/listener. Both, pragmatic inference and intertextuality according to Oswald and Kristeva inevitably increase interpretive capacity.

Despite all the proposed frameworks that enhance effective communication between the writer and reader or the speaker and the listener, there are some claims that pragmatic approach has many challenges due to the nature of language used. In analyzing metaphors through pragmatic approach, Kao *et al* (2016) argue that although the linguists explain the benefit of studying metaphors using the pragmatic approach, there are a number of limitations in applying the framework due to the uses of utterances of false literal interpretations. This argument establish harbours that interpretation of literary language particularly, those involving a number of literary devices like paradox, synecdoche and others, frequently, create difficulties especially, to readers because of the variation of linguistic codes and social context. Therefore, the current study uses pragmatics by focusing on its premise of context to analyze Brutus' '*For a Dead African*' to highlight the usefulness of the approach in providing meaning of a text to the study of poetry. In summary, this paper raises two questions which the study seeks to answer: Firstly, how useful is pragmatic approach in analysing poetry? Secondly, what are the challenges readers may encounter when applying pragmatic approach to appreciate poetry?

### **Materials and Methodology**

This paper employed a case study research design in which Brutus' '*For a Dead African*' is case studying other poems. The poem under review was purposively selected from Denis Brutus' poems with the assumption that it has the content which is familiar to many readers due to the history of South Africa and the Apartheid political system as well. Documentary review was the major means of collecting data. The research reviewed various articles and books that provide important guidelines of the pragmatic approach. The data which are basically the excerpt from the poem were obtained through textual reading and analysed qualitatively under the guide of the discourse analysis. The discussion was linked up with Marxist and New criticism theories to see the validity of the pragmatic approach on revealing the profound implication and better appreciation of the poem.

### **Background Description of Dennis Brutus' 'For a Dead African**

*For a Dead African* is Dennis Brutus' first poem published in *New Age* in April, 1956. The poem has an explicit political theme under the acronym 'DAB' (August, 2014). This is the revolutionary poem that served as the campaign against racial discrimination in South Africa. August in the study "A Re-Evaluation of the Poetry of Dennis Brutus" explains that the poem is about John Nangoza Jebe who was shot dead by police in Port Elizabeth during a religious procession on Good Friday. In this particular poem, Dennis was inspired and motivated by the life experience of the death of this man who volunteered to struggle for liberation of his society. Using the poem, Brutus portrays the death of this person to exemplify the truth on the few African revolutionists who died unjustly. The poem was written by Dennis in the context of suffering in all areas of his life in prison while facing a world of degenerative evils which he has no power to revolt against (August, 2014).

*For a Dead African* is a formal poem of three stanza in a sonnetic style. It is formed with an abab rhyme scheme and characterised by complex figures of speech such as the ironic remark 'We have no battle and we have no fight'. Also, neologism terms 'Eyeless night' and 'Accidental dying' employed to express the oppression and humiliation done to the Africans. Apart from the oppression that ties his survival and other Africans, Dennis Brutus hope that revolution would come but only if the Africans would fight to rescue future generations. In addition, the poem urge black people to fight until the existing Apartheid system ceases. The term 'we' identifies the poet's group; the oppressed non-white people of South Africa. This representative voice creates a sense of solidarity among the oppressed and establishes the poet as a prime mover in his society. Also, Brutus in this poem uses strong images of agonistic feelings such as "Flower under lashing rains of hate" just to intensify the degrees of understanding of the situation to the audience. Generally, the poem has the type of diction that inspires reader to speculate about the subject matter.

### **Analysis of Brutus' *For a Dead African* through Pragmatic Approach**

According to Mustofa and Hill (2018) appreciating and understanding a piece of literature is determined by how one can convey the concepts and words to new situations. During this process, several interactions happen: interaction between experience and the text, interaction between author's culture and the reader's culture, and interaction of the speaker with the listener. In the analysis of Brutus' *For a Dead African* these processes are well exemplified through the following types of contexts.

#### **Situational Context**

Situational context, as elaborated by Cutting (2008) is the immediate physical co-presence, that is, the situation where the interaction is taking place at the moment of speaking. In this poem, there is an interaction between a persona and a reader. The persona is speaking to the reader when he/she is reading the poem. The interaction

between the persona and the other group of people who are explicitly represented by the persona as 'we'. Therefore, going through 'For a Dead African' the reader can realize that the poet uses a single persona who is among the people who are affected by the situation expressed in the poem. This is revealed through the following excerpt:

We have no heroes and no wars,  
Only victims of a sickly state.

Through situational context, this excerpt vividly shows that the persona in this poem and the others who are referred in the poem as 'we' share the knowledge and experience about their life circumstances. In the line, the persona makes a true representation of 'we' to talk about the fact known by everyone in the context. In this poem the persona uses the ironic statement 'We have no heroes and no wars' believing that the reader who in this situation is the audience understanding the message because an ironic statement is meaningless if the one who is listening or reading is not aware of the circumstance. The situational context which specifically focuses on what speakers know about what they can see around them, is also revealed in the verses which carry the paradoxical statement which says:

Only captives killed on eyeless nights,  
And accidental dyings in the dark.

This type of context helps the readers to understand that the persona is aware of all the physical and social world which the society is facing and, which are assumed to be the knowledge that speaker shares with the hearer in the text. That is to say, the situational context can assist the readers to make interpretation of the poem by learning the knowledge of the persona through the language used. For example, The ironic and paradoxical statements in the poem give knowledge to the readers that the persona is speaking with strong disguise to tell the people in opposite way that they are blindly watching the circumstance to exist while they have capacity to take action. This idea is also vividly shown in the following verses:

We have no battles and no fights,  
For history to record with trite remark.

The words 'For history to record' in the second verse gives a hint on the persona knowledge about the suffering of the people in the past centuries. The persona also speaks of the current situation where there is no evidences concerning the suffering people face as history record things that are considered as important like wars and battles. In that case, the readers may get the notion that the poem suggests the group of people who suffers from injustice to fight against all the oppression and evils done to them to make history of their future. Apart from personal pronoun, situational context in Brutus's poem is revealed through demonstrative pronoun such as 'this' and 'that' to point to something visible. The demonstrative pronoun according to Al-

Aghbari (2016) is the linguistic context which is one among textual forms that are useful in generating sense of some portion of a text. The demonstrative pronoun in Brutus' poem is illustrated in the last verse of stanza one which says:

Succumbing to the variegated sores,  
That flower under lashing rains of hate.

Reading the excerpt one may realise that there is a possibility of making sense in some verses if we can consider the use of demonstrative pronouns. This is due to the fact that the demonstrative pronouns are key connectors of phrases or clauses, which provide a complete meaning of a sentence or a text. The demonstrative pronoun in the last verse 'that' stands for a group of people who are referred as "The victims of a sickly state"; the people who fail to resist the negative forces due to fear of changes. Therefore, the word 'that' link the second verse to the forth verse to create a complete meaning of a text. Also, analysis of situational context is possible when considering the relative pronouns such as 'who' to be part of the immediate physical co-presence. This pronoun can be seen in the third verse when the persona says:

Yet when the roll of those who died,  
To free our land is called, without surprise.

The pronoun 'who' as used in Brutus' poem help readers get the sense that the persona is pointing to 'those who died' to express a few members of the community who dared to fight in order to free the majority. The relative pronouns in this stanza proves that in poetry words are intergrated with various structures of language and each of them is important in creating meaning of a poem. Hence, words are not there accidentally. The situational context as revealed in this study help readers to make interpretation of a poem by a detailed consideration of the work itself without other external circumstances. The findings prove the views of 'the autonomy of art' as suggested by the New Criticim. In the view of 'art for arts sake' the new critics (including T. S. Eliot, I. A. Richards and W. Empson) suggest that a reader should undersatand a work of art for its own inherent worth or value, not for its service metaliterary matters (Dobie, 2002). This can only be achieved through close reading which according to the new critics involves the detailed and deep analysis of the complex interrelations of the parts within the work. The close reading or deep analysis of Brutus' poem revealed a number of figures of speech including the irony, paradox and pronouns which cohesively provide important knowledge to readers.

### **Background Knowledge Context**

Background Knowledge context is the outside circumstance which is favarouble in helping the interpreter or reader to get the message intended by the speaker or writer (Leech, 1983). The background knowledge as the title is concerned, is the general information of the individual; the reader/listener or the speaker or writer. This information in the Marxist view is known as the knowledge which a person acquires

from his/her society as the economic and socio-political consequences. (Dobie, 2002). The background Knowledge context according to Cutting (2008) is divided into two types, namely, the cultural knowledge and interpersonal knowledge.

### **The Cultural Knowledge**

The cultural knowledge is the general knowledge that most people have about areas of life surrounding them and which are significant in interpreting meaning of a text. This is another aspect in literary pragmatics which Oswald (2017) refers it as 'Inferencing'. According to Oswald the background knowledge that is used for inferencing provide evidences to support the conclusion or opinion. Likewise, Mustofa and Hill (2018) argue that when reading a literary work from another culture, the ability to make inferences in interpretations play even greater role in one's insight in appreciation of the text. That means the readers life experience and the knowledge brought to a text have a significant role in the interpretation of the text. Mustofa and Hill (2018) add that in order to interpret a text in the way the author has intended, readers need to develop knowledge of the author's cultural and historical contexts. This is also applicable in poetry whereby the meaning can be contextualized focusing on the outside context. This aspect of cultural knowledge is also given weight in the analysis of Brutus' *'For a Dead African'*. The results proves that the general historical background of Brutus; the poet of South Africa prior to independence which obtained through various readings are reflected in the poem. Consider the stanza below:

Yet when the roll of those who died,  
To free our land is called, without surprise,  
These nameless unarmed ones will stand beside,  
The warrior who secured the final prize.

The goal of the writer according to the Marxists should be to heighten people's feelings and desire to rise up and demand for radical change. Therefore, the stanza provides evidence that the poet is reminding the people of South Africa to sacrifice their life to free the country from the hands of the oppressor. The poet uses oxymoron 'Namless unnamed' to refer to the cowards. When connecting the paradoxical statement of the first stanza ' we have no heroes and no wars' and the 'namless unnamed'. Then, the conclusion is that the persona is aware of the people who are not ready for changes to occur. That is why, he calls for change. The place of history as seen in the second stanza is also supported by the Marxists, who view the works of literature as a products of history which have to be analysed on the social and material conditions on which they were constructed (Dobie, 2002). This is different from the new criticism which put aside all the outside circumstance when interpreting a piece of literature.

The paper proves the usefulness of background knowledge context to readers as it help them recognize persona (s) tone and make connections between life experiences

of the poet and the text itself. The persona whom we believe represents the feeling and emotion of the poet in this poem uses irony to speak, which is the sign of discontent or dissatisfaction. This tone points out the sympathy of Brutus to his country and the Africans in general. Apart from the tone, the background knowledge context enhances understanding of how the persona masters the 'subject matter'. The persona who in this study is referred to as the speaker seems to know everything in his surrounding and the whole atmosphere of the world. This knowledge can be seen in the second stanza when he says:

We have no battles and no fights,  
For history to record with trite remark,  
Only captives killed on eyeless nights,  
And accidental dyings in the dark.

From this stanza, the readers can use cultural knowledge to prove that the persona demonstrates great understanding of the ongoing cold war taking place in their country. Through diction, the readers can also be aware that the second group who are involved in the war are not aware of the circumstance as they are silent on the situation. Alternatively, it can be interpreted that they feel that it is impossible to change it. The persona tries to awake them that they are living in a war hence, they have to fight against it.

### **Interpersonal Knowledge**

The interpersonal context according to Al-Aghbari (2016) involves speaker's and the hearer's intentions and beliefs and it plays a major role in interpreting the message of communication. In poetry, we are told of the persona as the one who speaks in a poem. But sometimes we speculate about the poet who is the one who created the words or composed the poem. This is due to the use of first/second person point of view 'I' or 'we', which addresses the persona directly as it is the case in the poem '*For a Dead African*'. Something which may come to the readers' mind is that the one who speaks in the poem is a poet; Dennis Brutus who recounts his own experiences and who also possesses the interpersonal knowledge as well. The background knowledge specifically, of the history of the South Africa and the life of the poet in general typically, give the readers great understanding of what the poem mean.

The readers through the interpersonal knowledge of the poet can easily comprehend how the situation is or was. They can be able to make connection of the poet's background knowledge and what is presented in the poem by moving outside the text to investigate what pushed the poet to compose such a poem and the reason for his or her word choice. This research can give clue of the real situation in Brutus' period and hence, they can easily make association of the reality and the content, which will be useful in making a precise interpretation of the poem. The readers can be able to make connection of the situation in the poem and its relevance to their own

circumstances. It is then expected that after recognizing the poet's purpose which is referred to as interpersonal context, readers will be conscious and they will react on such circumstance in their future in the social and cultural issues of their times.

### **Challenges in Applying Pragmatic Approach in Appreciation of Poetry**

The critical and theoretical innovation of pragmatic approach and its concern on analysing speech and text by considering 'Context' has exerted more prominent worldwide. However, like any other theories, pragmatic approach through its principle of context has adequately not designed in full to provide meaning in poetry if the readers are not much competent in the study of language. It is seldom to find a person speaking like the way the language of poetry is. This is due to the fact that the poet are allowed to break the rules of language for certain effects. Through poetic license, the poet have more freedom of language use than other users as they don't have limitations of grammar or any other linguistic rules. In supporting this Mustofa and Hill (2018: 110) write:

Authors are often very careful about the words that they use when writing. They may put words together because they sound beautiful. They may choose an easier word because of their audience. They may choose a more complex word because the subtle shades of its meaning are more accurate. A word may be chosen because of how it will make the reader feel. Word choice is more difficult to research, but one can glean a few clues about the author's choice of words by researching the author's purpose for writing and the intended audience.

In that case, the poets are often very careful about the words that they use when writing. The poetic license in the selected poem has applied to a great extent. For example, the phrase 'these nameless unarmed' is purely a paradoxical statement which needs communicative competence or more knowledge of social context to aquire its sense. To explain how readers face this challenge, Mustofa and Hill argue that reading a work of literature requires a special language competence since this activity involves many different aspects and strategies. These aspects could be varied in the practical implementation since they may be influenced by external and internal factors within the readers' intake. Gererally, lack of language competence and unclear theoretical foundation that is set to guide readers' literary appreciation, is a source of this challenge.

Another challenge readers may face is the significance of knowing the cultural background before drawing conclusion of the meaning portrayed in the text. The last two verses for example, explaining about the ones who will stand beside. One may require extra effort to learn about the poet and his background life in order to understand about them and the context of language used which is time consuming especially, in examinations. This is also described clearly by Altikriti (2011) who claimes that context of language of any literary work may be felt in the text but not



all the time, since understanding literary works may be dependant on cultural contexts which are neither found in the text nor familiar to readers. That means, language only cannot help the readers to understand the poem because the community which is assumed to be known and the state affairs of the speaker/persona in the poem is unfamiliar. That is to say, understanding of background context including social, political and cultural rules contexts can best be achieved only through constant exposure which can only be attained through parallel reading to familiarize with several texts outside the content (Mustofa & Hill, 2018). When describing the concept of 'Inferencing', the world of knowledge of the reader or listener may be different from that of the speaker or writer and from the world of the characters in the text (Mushengyezi, 2003). Hence, without shared knowledge, problems of interpretation are bound to rise. Thus, one way to broaden one's experience in order to understand the words of a text is to conduct a research. That means for readers to increase their understanding of a text, they need to observe decisions that the author has made the content of the masterpiece and the technique.

Drama and prose fiction normally use everyday language of communication, hence, it is easy for readers to identify the communicative performative utterances and the context of communication as well. This is also evident in many studies which employ the theories of pragmatic approach, including Altikriti (2011) and Al-Aghbari (2016). This is different from poetry where readers have to simultaneously struggle to figure out the meaning of the literary devices and make assumptions of the possible meaning. Sometimes, they have to make connections between what they believe the author has said and their own experiences. An attempt to provide meaning through such an account normally, provide a basic challenge to the instructors who are responsible for marking students works due to lack of consistence in interpretation of a text.

### **Conclusion and Recommendations**

The study proves that the concept of 'context' is a valid and systematic approach in pragmatics and can help to reveal the profound implications of a text, thus guaranteeing a deeper understanding and better appreciation of a literary work. The use of tropes as communicative instruments in poetry creates mult-interpretations which in this study revealed to bring somesort of difficult of using this approach in contextualizing the meaning. This deviance of language in the poem creates two levels of meaning; the first is from natural language and the second one is the implied or underlying structure of the language. The reader has to understand the surface meaning and apply the context of language to comprehend what is implied. Without doing so, the analysis of line to line utterances through pragmatics approach based on the concept of 'context' cannot give clue of the communicative purpose of the poem to readers. Therefore, the study recommends that for accurate and precise interpretation of a poem readers should be encouraged to look on many other outside factors in order to generate worldwide/background knowledge context. This is because worldwide knowledge normally creates hints which will then be associated

with the language used in a poem to get a clear meaning. Communicative competence which can be acquired from the study of language and literature, is one among the features which the study proves to be significant in the study of poetry as it give readers ability to analyse literary language. Conclusively, it can be said that the combination of situational and background context as suggested in pragmatic approach and communicative competence as well form a systematic relationship between an expression in a poem and meaning/message portrayed in the text.

### **References**

- Al-Hindawi, F. H., and M. D. Saffah. (2019). 'Literary Pragmatics'. *Arab World English Journal*. Vol. 10 No. 2 pp. 394 - 408.
- Altikriti S. F. (2011). 'Speech Act Analysis to Short Stories.' *Journal of Language Teaching and Research* Vol. 2 No. 6. pp. 1374 - 1384.
- August, T. R. (2014). *Out of Place: A Re - Evaluation of the Poetry of Dennis Brutus*. MA. Dissertation, University of the Western Cape.
- Crystal, D. (2003). *English as a Global Language*. Camblidge: Cambridge University Press.
- Cutting, J. (2008). *Pragmatics and Discourse: A Resource Book for Students*. London and New York: Routledge.
- Dobie, B. A. (2002). *Theory into Practice: An Introduction to Literary Criticism*. New York: Thompson Learning Inc.
- Kristeva, J. (1980). *Desire in Language: A Semiotic Approach to Language and Art*. New York: Columbia University Press.
- Leech, G. N. (1983). *Principles of Pragmatics*. London: Longman.
- Locastro, V. (2012). 'Pragmatics for Language Educators: A Sociolinguistic Perspective'. New York. *Routledge, Applied Linguistics*. Vol. 33 Issue 5 pp. 617 - 620.
- Mey, J. (2001). *Literary Pragmatics*. In Schffrin D., Tannen and E. Hamilton (eds). *The Handbook of Disourse Analysis*. London: Blackwell.
- Mustofa, A., & J. Hill. (2018). 'Understanding Cultural Context in Responding to Literature: Researching the Teaching of Literature on EFL/ESL Classroom Content.' *English Language Teaching*. Volume 11 No. 6 pp. 33 - 40.
- Oswald, S. (2017). 'Pragmatic Inference and Argumentive Inference' in *Argumentation and Inference: Proceedings of the 2nd European Conference on Argumentation, Fribourg*. *London College Publications*, 2017 (Vol. II, 615 - 629).
- Traugott, E. C., & Pratt, M. L. (1980). *Lingistics for Students of Literature*. London and New York: Harcourt brace Jovanovich Publishers.

*Moving a Mountain with Bare Hands: The Expository Analysis of Brutus' 'For a Dead ...*

Toolan, M. (1996). *Language in Literature: Introduction to Stylistics*. London: Hodder Education.

# Lexical and Morphemic Negation in Eastern Bantu: A Comparative Study of Negation Strategies in Chasu, Makhuwa, Swahili and Vunjo

Fabiola Hassan

University of Dodoma

*Fabolahassan0@yahoo.com*

## Abstract

Despite the fact that negation is found in all Bantu languages, the realization and expression of negation aspects exhibit a high degree of variation. There are languages which mark negation by using verb-internal negation markers while others employ external negation markers. The present paper explores the similarities and differences in the form and distribution of negation markers in four Eastern Bantu: Chasu (G22), Makhuwa (P31), Swahili (G42) and Vunjo (E62). The primary data were collected by using interview method and the secondary ones were collected from the existing grammar works of these languages. The collected data were analysed by using a Comparative Linguistic Approach. The results show that although negation markers are found in each of these languages, their form and distribution differ. For instance, while in Makhuwa there are both pre-initial and post-initial negation markers. In Vunjo there is only a post-initial negation marker which is used in conjunction with clause-initial and clause-final negation particles. In Chasu the same negation marker can be affixed in the verb of the main and the relative clause in a complex sentence in Makhuwa and Swahili different negation markers are used in these contexts. The paper concludes that these four languages reveals the degree of micro-variation found in the domain of negation in the Bantu languages

**Key words:** Negation, Lexical Negation, Morphemic Negation, Eastern Bantu and Micro-variation.

## Introduction

A number of previous studies have been dedicated to the exploration of variation in negation across the Bantu languages (Kamba Muzenga, 1981 & Devos and Van der Auwera, 2013). In most of the Bantu languages, the negative morpheme occupies one of a number of slots in the verbal complex. Negation marking can also co-exist with other markers such as tense, aspect and mood (Beaudoin-Lietz, 1999 & Nurse, 2008). The form and distribution of negation markers are also determined by sentence structures. The interaction between negation markers and these aspects enhances the necessity of treating carefully the sentence structures associated with such markers. The aim of the present paper is to show how the selected Eastern Bantu languages are similar or different in terms of varied aspects of negation. The paper addresses the

morphological and lexical forms of negation markers in the selected languages. The data analysis and discussions are guided by a Comparative Linguistic Approach.

The primary data were collected using interviews with two old informants from each of the selected language. In the process of collecting data, the researcher read the sentences in Swahili and the informants were asked to change these Swahili affirmative constructions into Chasu, Makhuwa and Vunjo affirmative constructions. Then, they were asked to provide their negative counterparts. The focus was to determine the forms and distribution of markers of negation in various sentence structures. The researchers prepared an interview sheet with different types of affirmative constructions in Swahili. The researcher read the sentences in Kiswahili and asked the informants to provide their negative counterparts. The focus was to determine the forms and distribution of markers of negation in various sentence structures. The interviews were conducted in different dates for each language informants. The secondary data were collected from the existing grammar works of these languages. Specifically, the grammar works were Chasu (Charles, 2016), Makhuwa (Hassan, 2010), Swahili (Ngonyani, 2001) and Vunjo (Urassa, 2012).

This paper examines negation in four languages spoken in Eastern Africa, namely Chasu, Makhuwa, Swahili and Vunjo. The above mentioned languages have been selected because they represent different language groups that are found in Eastern Bantu area and they are geographically close. In addition to that, to a larger extent, these languages are familiar to the author. Each selected language has roles to play. For example, Swahili is a dominant language in Tanzania and the other three languages play roles at family level and other cultural domains. Chasu is a Bantu language spoken in the Pare Mountains area of North-Eastern Tanzania, particularly in Mwangi and Same districts. Other areas are Moshi Rural, Moshi Municipality, Hai and Rombo in the Kilimanjaro region. It is also spoken in Lushoto, Handeni, Korogwe, Muheza and Pangani districts in Tanga region. Also, is spoken in Arusha, Karatu, Longido, Monduli and Ngorongoro districts in Arusha region. According to Mradi wa Lugha za Tanzania (2009), the language has approximately 530, 341 speakers.

Makhuwa is spoken in the North of Mozambique in Cabo Deldago, Nampula, Niassa and Zambézia Provinces in Malawi in Mulanje and Tyholo areas and in the Southern parts of Tanzania (Kröger, 2005). In Tanzania, the principal regions where Makhuwa speakers live are Mtwara especially in Masasi, Nanyumbu, Newala, Mtwara Urban, Tandahimba and Mtwara Rural Districts, Lindi (Nachingwea, Lindi Rural, Liwale and Lindi Urban Districts) and Ruvuma (Songea Urban and Tunduru Districts). Other areas are Morogoro (Kilosa District) and Coast (Mkuranga district). Guthrie (1948) and Kisseberth (2003) classify the Makhuwa language as (P31). The dialects of Makhuwa are Enyara, Emwaja, Imarevoni, Ilomwe, Imeetto, Ichirima, Ikorovere and Imithupi. The current paper uses data from Imithupi. According to Mradi wa Lugha za Tanzania (2009), the language has approximately 300, 825 speakers.

Swahili is spoken primarily in Tanzania and Kenya, although it is also spoken in Uganda, Rwanda, Burundi, Comoro, Southern Somalia, Northern Malawi, Northern Zambia and Mozambique (Polome, 1967; Mbaabu, 1991 & Mpiranya 2015). In Tanzania, though its origin is the Coastal areas, the language is also spoken in all regions. This paper uses data from standard Swahili which is spoken in Tanzania. Vunjo is spoken on the slopes of mount Kilimanjaro in North-East Tanzania. Guthrie (1970) classifies Kivunjo as (E62). The language is spoken in Kilimanjarao region, specifically in Moshi Rural (in Mwika, Mamba, Marangu, Kilema and Kirua), Moshi Urban, Rombo and Siha districts. In addition to that, though Chasu and Vunjo are very close geographically, they show different features of negation as described in section 3. For example, Vunjo has clause final *pfo* negation marker but Chasu does not have this marker. The language has approximately 141, 853 speakers.

### **Forms of Negation Strategies**

Payne (1985) explains the primary and secondary ways of expressing negation in natural languages. A primary negative form can be a morpheme or a particle while secondary ways are mainly prosodic features. In Bantu languages, the main ways of marking negation are through affixes, free morphemes and tone marking. The most popular morphological strategies in the majority of Bantu languages are pre-initial affix, post-initial affix and post-final affix (Besha, 1985; Gldemann, 1999; Philippson and Montlahuc, 2003; Heine and Wilhelm, 2004; Rugemalira, 2005 and Nurse, 2008). Pre-initial affix is the type of negation marker which occurs before the subject marker position in the verb template (Meeussen, 1967). This affix tends to be confined to the main clauses. Post-initial suffix is the type of negation marker which occurs after the subject marker position in the verb template. Gldemann points out that this affix tends to be confined in the infinitives, subjunctives, prohibitives, relative clauses and condition clauses.

Post-final affix is the negation marker which occurs after the final vowel of the verb. Apart from the above three strategies, others are pre-verbal particle, post-verbal particle, clause-initial particle, clause-final particle and copula. Pre-verbal particle is the negation marker, which occurs before the verb. Post-verbal particle is the negation marker, which occurs after the verb. Clause-initial particle is the negation marker, which occurs at the beginning of the clause. Clause-final particle is the negation marker which occurs at the end of the clause. Copula is the negation marker which occurs in the copula constructions. The slots for negation affixes in Bantu languages are provided in the following verb template.

**Table 1: Bantu Verb Template**

<b>Pre-Initial</b>	<b>Initial</b>	<b>Post-Initial</b>	<b>TAM</b>	<b>Infix</b>	<b>Stem</b>	<b>Final</b>	<b>Post-Final</b>
NEG	SM	NEG	TNS	OM	root	FV	NEG

**Source:** Adopted From Meeussen (1967: 108)

Ngonyani (2001) identifies seven strategies for expressing negation in Bantu languages. These are the use of a pre-verbal particle (1a), a pre-initial affix (1b), a post-initial affix (1c), a post-final suffix (1d), a post-verbal particle (1e), a post-clause particle (1f) and a marker in the pre-initial position along with the final vowel (1g). Nurse (2008) presents six strategies for marking negation in Bantu. Four strategies are similar to both Ngonyani and Nurse. The similar strategies are (1a), (1b), (1c) and (1e). Apart from these strategies, Nurse has other strategies, which are not mentioned by Ngonyani. Those strategies include negation marker at the final vowel position and the auxiliary verbs (1h). Among these markers, the pre-initial and post-initial are considered to be the reflexes of Proto-Bantu reconstructed forms *\*(n)ka* and *\*ti* or *ci* (Guthrie 1970).

- (1) a) *lo i-meen ki-ti*  
 [Kihung'an (H42)]  
 NEG SM1SG-see 7-chair  
 'I did not see the chair.'
- b) *ká-tw-aká-mú-p-a* [Chiluba (L31)]  
 NEG-SM1pl-PST-OM1-give-FV  
 'We did not give him/her.'
- (c) *tu-ka-a-pij-ile* [Kinyakyusa (M31)]  
 SM1PL-NEG-PST-cook-PRF  
 'We did not cook.'
- d) *ná-mon-en-ha* [Nkoya (L62)]  
 SM1sg-see-PST-NEG  
 'I did not see.'
- e) *mgeni a-tol-i lepa u-gimbi* [Chingoni (P13)]  
 1-guest SM1PST-take-FV NEG 14-beer  
 'The guest did not take beer.'
- f) *Ava-hinza si-v-i-telek-a ifi-ngamba ha* [Kihehe (G63)]  
 2-girl NEG-SM2-PST-cook-FV 8-potatoes NEG  
 'The girls are not cooking sweet potatoes.'
- g) *ha-tu-ondok-i* [Swahili (G42)]  
 NEG-SM1PL-leave-NEG  
 'We are not leaving.'  
 (Ngonyani, 2001: 59-73)
- h) *kaná upíme* [Matumbi (P13)]  
 'Dont buy (lit. refuse that you buy)'  
 (Nurse, 2008: 183).

Devos and Van der Auwera (2013) provide different strategies of marking negation in Bantu. The strategies include internal negation which involves pre-initial or post initial negation markers as illustrated in examples (2). Second, is external negation which involves pre-verbal or post-verbal negation markers as illustrated in (3a) and (3b). Third, is internal and external negation, which involves either pre-initial or post-initial negation marker together with pre-verbal or post-verbal negation marker as illustrated in example (4). The other is triple negation which involves one internal negation marker and two external negation markers as illustrated in example (5). There is triple negation which comprises of two pre-verbal negation markers and one post-verbal negation marker as illustrated in example (6). Additionally, there is one internal negation marker and two alternatives of post verbal negation marker as illustrated in (7).

- (2) *ha-tu-ta-lim-a* [Swahili, G42]  
 NEG-1PL-FTR-cultivate-FV  
 ‘We will not cultivate.’  
 (Devos and Van der Auwera, 2013)
- (3) a) *gagonusa lo ga-loomb-idi giluuungu* [Mbala H41]  
 1.woman NEG SM1-ask-PRF 7.gourd  
 ‘The woman has not asked for the gourd.’  
 (Ndolo, 1972: 75 in Devos and Van der Auwera, 2013: 208)
- b) *na-kok-i ko-kend-a na ndako naye te* [Lingala C36d]  
 SM1SG-can-PRS 15-go-INF to 9.house POSS.1 NEG  
 ‘I cannot go to her house.’  
 (Meeuwis, 1998: 40 in Devos and Van der Auwera, 2013: 208).
- (4) *me n-sii-tin-a mu-kaanda ko* [Beembe H11]  
 I SM1SG-NEG-write-PRF 3-letter NEG  
 ‘I have not written a letter.’  
 (Nsayi 1984: 155 in Devos and Van der Auwera, 2013: 209).
- (5) *kaa-dedelo-ku mu-tondu ba* [Salampasu L51]  
 NEG1-cut.PRF-NEG 3-tree NEG  
 ‘He hasn’t cut a tree.’  
 (Ngalamulume 1977: 82 in Devos and Van der Auwera, 2013: 2010)
- (6) *lo gwami nga-swěg-a idondo lo* [Kwezo L13]  
 NEG NEG SM1sg.PST-hide-PRF 9.meat (NEG 3)  
 ‘I have not hidden the meat.’  
 (Forges, 1983: 216 in Devos and Van der Auwera, 2013: 2011).
- (7) *ni-ki-li didi we / pa* [Bira D32]  
 1SG-NEG1-eat.PRF banana NEG 2 / NEG 2  
 ‘I have not eaten a banana.’  
 (Susa, 1972: 119 in Devos and Van der Auwera, 2013: 2010).



Examples (1) – (7) show different strategies of marking negation in Bantu languages. These examples show that Bantu languages differ in terms of form and distributions of negation markers. Therefore, from the previous studies, it is clear that although negation strategies are similar and tend to differ in different Bantu languages. The differences provide a room for discussing negation strategies in other Bantu languages as indicated in the present chapter.

### **Syntactic Distribution of Strategies**

Regarding the distribution of negation markers in relation to sentence structures, in Shambala, negation marker *nke-* is used in simple declarative sentences and the negation marker *-she-* is used in imperative and subjunctive constructions (Besha, 1985). Pre-initial marker is confined in the main clauses and post-initial marker occurs on infinitives, subjunctives, prohibitives and relative clauses. Further more, Heine and Wilhelm (2004) report that in Ha language negation marker *nti-* is used in main clauses as well as in imperative and subjunctive constructions and negation marker *-ta-* is used in other constructions. Rugemalira (2005) shows that in Runyambo pre-initial *ti-* is used in normal main clause and post-initial *-ta-* is used in imperative constructions, relative constructions and in subordination structures as seen in examples below.

- (8) *a-ba-suma ti-ba-rá-mu-tém-ir-e* [Runyambo]  
Aug-2-thief NEG-SM2-TAM-OM1-cut-PERF-FV  
'The thieves did not cut him.'  
(Rugemalira, 2005: 99).
- (9) *ba-ta-rim-a*  
SM2-NEG-cultivate-FV  
'They should not cultivate.'  
(Rugemalira, 2005: 99).

Therefore, previous studies show that distribution of negation markers differs depending on sentence structures and the elements which are negated in the sentences.

### **The Form of the Negation Markers**

This section presents and analyses the data related to three issues. The first issue is the forms of negation markers. The second one is the distribution of negation markers in relation to the types of sentence structures. In Chasu, there are three internal negation markers. These are the pre-initial *te-*, the post-initial *-si-* and the post-initial *-sa-*. The pre-initial marker *te-* is used in declarative main clauses (10b), the post-initial marker *-si-* is used in subjunctive verb forms (11b), and the last one is used in conditional clauses. Examples in (10), (11) and (12) illustrate the markers in declarative main clause, subjunctive verb form and conditional form respectively.

- (10) a) *u-eki-tek-ie* [Chasu]  
SM2SG-PST-lost-PERF  
'You were lost.'
- b) *te- w-eki-tek-ie*  
NEG SM2SG-PST-lost-PERF  
'You were not lost.'
- (11) a) *ni-im-e* [Chasu]  
SM1SG-cultivate-SUBJ  
'I may cultivate.'
- b) *ni-si-im-e*  
SM1SG-NEG-cultivate-SUBJ  
'I may not cultivate.'
- (12) a) *u-ki-z-a* *u-ni-r-e* [Chasu]  
SM2SG-COND-come-IND SM2SG-OM1SG-tell-SUBJ  
'If you come, tell me.'
- b) *u-ki-sa-z-a* *u-ni-r-e*  
SM2sg-COND-NEG-come-IND SM2sg-OM1SG-tell-SUBJ  
'If you don't come, tell me.'
- (Charles, 2016: 38 - 51).

In Makhuwa, there are two negation markers. These are the pre-initial *k<sup>h</sup>a-* and the post-initial *-hi-*. These are assumed to be the reflexes of Proto-Bantu negative affix *\*nka-/\*ha-* which in a number of other languages has been replaced by *si-* (Kamba Muzenga, 1981). Examples in (13b) and (14b) illustrate the markers respectively.

- (13) a) *a-t<sup>h</sup>atha-aka a-no-rwa-a u-wani* [Makhuwa]  
1-uncle-my SM1-PRS-go-FV 17-home  
'My uncle is going home.'
- b) *a-t<sup>h</sup>atha-aka k<sup>h</sup>a-Ø-no-rwa-a u-wani*  
1-uncle-my NEG-SM1-PRS-go-FV 17-home  
'My uncle is not going home.'
- (14) a) *n-ki-vah-e yo-olya*  
SM2SG-OM1SG-give-SUBJ 7-food  
'(You) give me food.'
- b) *n-hi-ki-vah-e yo-olya*  
2SG-NEG-OM-give-SUBJ 7-food  
'(You) don't give me food.'
- (Field data, 2017).

In addition to these formatives, there is the negative form *k<sup>h</sup>a-SM-hi-mwe* ‘it is not...’. This formative is comprised of the pre-initial *k<sup>h</sup>a-*, a subject marker (*SM*), post-initial *-hi-*, and the pronoun *-mwe*. However, the subject marker attached to the formative, varies depending on the class of the noun that is negated. This can be seen in the copula example in (15b) below.

- (15) a) *mwiri pi orera* [Makhuwa]  
 3tree IS 3.good  
 ‘The tree is good.’
- b) *mw-iri k<sup>h</sup>a-u-hi-mwe orera*  
 3-tree NEG -SM3-NEG-PRO 3.good  
 ‘The tree is not good.’  
 (Hassan, 2010: 55)

The examples in (16) illustrate the changes of the SM in the formative.

- (16) Class SM Example [Makhuwa]
- |   |          |                           |                                |              |
|---|----------|---------------------------|--------------------------------|--------------|
| 1 | <i>a</i> | <i>n-tu</i>               | <i>k<sup>h</sup>a-a-hi-mwe</i> | <i>orera</i> |
|   |          | 1-person                  | NEG –SM1-NEG-PRO               | 1.good       |
|   |          | ‘The person is not good.’ |                                |              |
|   |          |                           |                                |              |
| 3 | <i>u</i> | <i>mw-iri</i>             | <i>k<sup>h</sup>a-u-hi-mwe</i> | <i>orera</i> |
|   |          | 3-tree                    | NEG –SM3-NEG-PRO               | 3.good       |
|   |          | ‘The tree is not good.’   |                                |              |
- (Field data, 2017).

Therefore, from examples in (16), it is clear that if the negated element is in class 1 the SM is *a* and if is in class 3 the SM is *u*.

In Swahili finite clauses, the negation markers appear as the pre-initial *ha-* and *si-*. These are used in all tenses except in the present continuous tense where negation also involves the final vowel *-i*. Further more, *ha-* is used in all persons except in first person singular where *si-* is used. Examples (17a) - (17h) and (18a) - (18h) illustrate the formatives.

- (17) (a) *Wa-toto wa-ta-lim-a* [Swahili]  
 2-child SM2-FUT-cultivate-FV  
 ‘The children will cultivate.’
- (b) *Wa-toto ha-wa-ta-lim-a*  
 2-child NEG-SM2-FTR-cultivate-FV  
 ‘The children will not cultivate.’
- (c) *Wa-toto wa-li-lim-a*  
 2-child SM2-PST-cultivate-FV  
 ‘The children cultivated.’

- (d) *Wa-toto*      ***ha-wa-ku-lim-a***  
 2-child      NEG- SM2-PST-cultivate-FV  
 ‘The children did not cultivate.’
- (e) *Wa-toto*      *wa-me-lim-a*  
 2-child      SM2-PERF-cultivate-FV  
 ‘The children have cultivated.’
- (f) *Wa-toto*      ***ha-wa-ja-lim-a***  
 2-child      NEG-SM2- PERF -cultivate-FV  
 ‘The children have not cultivated.’
- (g) *Wa-toto*      *wa-na-lim-a*  
 2-child      SM2-PRS-cultivate-FV  
 ‘The children are cultivating.’
- (h) *Wa-toto*      ***ha-wa-Ø-lim-i***  
 2-child      NEG-SM2-PRS-cultivate-NEG  
 ‘The children are not cultivating.’
- (18) (a) *Mimi*      *ni-ta-lim-a*  
 I      SM1SG-FUT-cultivate-FV  
 ‘I will cultivate.’
- (b) *Mimi*      ***si- Ø-ta-lim-a***  
 I      NEG-SM1SG-FUT-cultivate-FV  
 ‘I will not cultivate.’
- (c) *Mimi*      *ni-li-lim-a*  
 I      SM1SG-PST-cultivate-FV  
 ‘I cultivated.’
- (d) *Mimi*      ***si- ku-lim-a***  
 I      NEG-PST-cultivate-FV  
 ‘I did not cultivate.’
- (e) *Mimi*      *ni-me-lim-a*  
 I      SM1SG-PERF-cultivate-FV  
 ‘I have cultivated.’
- (f) *Mimi*      ***si- ja-lim-a***  
 I      NEG-PERF-cultivate-FV  
 ‘I have not cultivated.’
- (g) *Mimi*      *ni-na-lim-a*  
 I      SM1SG-PRS-cultivate-FV  
 ‘I am cultivating.’

- (h) *Mimi si- Ø-Ø-lim-i*  
 I NEG-SM1SG-PRS-cultivate-NEG  
 ‘I am not cultivating.’  
 (Field data, 2017).

It should be noted that, in Swahili, there are morphological changes that occur in the process of negation. Negation changes the past tense marker *-li-* into *-ku-* (17d and 18d), present perfective marker *-me-* appears as *-ja-* in negative sentences (17f and 18f), whilst in the present continuous there is no pre-stem tense marker and the final vowel appears as *-i* (17h and 18h). In other negative constructions such as relative, copula and infinitives the negative forms are the post-initial *-si-* (19b), tenseless copula *si* (20b) and *kuto-* (21b).

- (19) (a) *Wa-toto wa-li-o-lim-a shamba wa-me-p-ew-a ma-jembe*  
 2-child SM2-PST-REL1-cultivate-FV 5.farm SM2-PERF-give-PASS-FV 6.hoe  
 ‘The children who have cultivated the farm have been given hoes.’  
 (b) *Wa-toto wa-si-o-lim-a shamba ha-wa-ja-p-ew-a ma-jembe*  
 2-child SM2-NEG-REL1-cultivate-FV 5.farm NEG- SM2-PERF-give-PASS-FV 6.hoe  
 ‘The children who have not cultivated the farm have not been given hoes.’

- (20) (a) *Samaki ni wa-zuri*  
 2-fish COP 2-good  
 ‘Fish are good.’

- (b) *Samaki si wa-zuri*  
 2-fish NEG 2-good  
 ‘Fish are not good.’

- (21) (a) *Ku-cheka ku-na-furah-ish-a*  
 I5-laugh SM15-PRS-happy-CAUS-FV  
 ‘Laughing makes someone happy.’  
 (b) *Kuto-ku-cheka ha-ku-furah-ish-i*  
 NEG-I5-laugh NEG-SM15- happy-CAUS-NEG  
 ‘Not laughing does not make someone happy.’  
 (Field data, 2017).

In Vunjo, there are three forms of negation markers; the internal post-initial negation marker *-la-*, the external clause final negation marker *pfo* and the external clause initial negative copula *chi* as illustrated in (22b), (23b), and (24b). The *chi* formative co-occurs with *pfo* formative as seen in example (24b).

- (22) a) *paar- a* [Vunjo]  
 cry- fv  
 ‘cry!’

- b) *u- la- paar- e*  
 cry- NEG cry imp  
 ‘Don’t cry!’
- (23) a) *Mana na- i- tem- a*  
 1.child SM1- PROG- play- fv  
 ‘The child is playing.’
- b) *Mana na- i- tem- a pfo*  
 1.child SM1- PROG- play- FV NEG  
 ‘The child is not playing.’
- (24) a) *Yahane a- le- kap- a m-pira*  
 1.Yohane SM1- PRF- kick- FV 3-ball  
 ‘Yohane kicked the ball.’
- b) *chi m-pira Yohane a- le- kap- a pfo*  
 NEG3-ball 1.Yohane SM1- PERF- kick- FV NEG  
 ‘It is not a ball that Yohana kicked.’  
 (Urassa, 2012: 80).

Therefore, selected languages on one side show similar properties on the forms of negation strategies. On the other side, they show different properties on the forms.

### The Distribution of Negation Markers in Relation to the Types of Sentence Structures

In Chasu, pre- initial *te-* is used in tensed simple declarative sentences as exemplified in (10b). The post-initial *-si-* is used in imperative, subjunctives, and in both the main clause and relative clause of a complex sentence as seen in (11b), (25) and (26).

- (25) *u-si-mk-e* *fia* [Chasu]  
 SM2SG-NEG-stand-SUBJ quickly  
 ‘Don’t stand up quickly.’
- (26) *Kalamu ye-si-nagw-a ye-si-ibh-iw-e*  
 9.pencil SM9-NEG-fall-FV SM9-NEG-steal-PASS-PERF  
 ‘The pencil that has not fallen down has not been stolen.’  
 (Field data, 2017).

The negation marker *-sa-* is used in conditional clauses. However, in a complex sentence, *-si-* is used in main clause and *-sa-* is used in conditional clause, as can be seen in (27). Additionally, the marker *sa-* is also used in the formation of a negative infinitive clause, as seen in (28).

- (27) *Weki Ø-sa-bhot-a m-tihani ne-si-ka-ku-ink-e matundu* [Chasu]  
 If SM1-NEG-pass-FV 3-exam SM1-NEG-FUT-INF-give-SUBJ money  
 ‘If you will not pass the exam I will not give you money.’

(28) *Ku-sa-shinji-a ni ku-vivi*

15-NEG-sleep-FV COP 15-bad  
 ‘Sleepless is bad.’  
 (Field data, 2017).

Moreover, *si* also appears as the negative copula in basic predication and in negative cleft constructions, as seen in (29) and (30) respectively.

(29) *βh-ana abha si vedi* [Chasu]

2-child DEM2 NEG 2.good  
 ‘These children are not good’

(30) *Esi shuka ye-fui-w-e ni enga*

NEG 5-bedsheet sm5-wash-PASS-FV by 1.aunt  
 ‘It is not the bedsheet that was washed by aunt (it is something else).’  
 (Field data, 2017)

In Makhuwa, the pre-initial *k<sup>h</sup>a-* is used in simple declaratives, gerundive structures, tensed copula constructions, and in the main clause of a complex sentences (with a relative clause) as seen in (31)-(34).

(31) *Amma k<sup>h</sup>a-∅ -no-apy-a yoolya* [Makhuwa]

1.mother NEG-1SM-PRS-cook-FV 7.food  
 ‘Mother is not cooking some food.’

(32) *U-lima k<sup>h</sup>a-u-no-t<sup>h</sup>anan-a iminda*

15-Cultivate NEG-SM15-PRS-need-FV effort  
 ‘Cultivating does not need effort.’

(33) *Ula mw-ana k<sup>h</sup>a-∅ -rin-a i-kalamu*

dem1 1-child NEG-SM1-has-FV 7-pen  
 ‘This child has no pen.’

(34) *I-kalamu i-mor-il-é va-t<sup>h</sup>i k<sup>h</sup>a-i- no-wiy-iy-a*

9-pen SM9-fall-PRF-REL 16-down NEG-SM9-PRS-steal-PSV-FV  
 ‘The pen that has fallen down is not stolen.’  
 (Field data, 2017).

However, in a complex sentence there is a necessity of using both negation markers *k<sup>h</sup>a-* and *-hi-* whereby the former is used in the main clause and the latter is positioned in the relative clause, as seen in (35).

- (35) *I-kalamu i-**hi**-mor-il-é va-t<sup>h</sup>i **k<sup>h</sup>a**- i-no-wiy-iy-a* [Makhuwa]  
 9-pen SM9-NEG-fall- PERF-REL 16-down NEG-SM9-PRS-steal-PASS-FV  
 ‘The pen that has not fallen down is not stolen.’  
 (Field data, 2017).

The *kha*- formative is used also in the main clause of a complex sentence (with a conditional clause). However, negating the main clause alone results in an ill-formed sentence as seen in example (36a). Therefore, both the main and subordinate clauses are negated as seen in (36b).

- (36) a) *mwa-vir-e-ke n-tihani **k<sup>h</sup>a**-ki-no-u-vah-a n-churuku* [Makhuwa]  
 SM2SG-pass-FV-COND 5-exams NEG-SM1SG-FUT-OM1-give-FV 5-money  
 ‘\*If you pass exams I will not give you money.’
- b) *mwa-**hi**-vir-e-ke n-tihani **k<sup>h</sup>a**-ki-no-u-vah-a n-churuku*  
 SM2SG-NEG-pass-FV-COND 5-exams NEG-1SG-FUT-OM1-give-FV 5-money  
 ‘If you don’t pass exams I will not give you money.’  
 (Field data, 2017).

The post-initial negative *-hi*- is used in subjunctive moods, imperative moods, and relative clauses as seen in (37), (38), and (39) respectively. As can be seen in example (40) the *k<sup>h</sup>a*- and *-hi*- can co-occur in one sentence (as was also seen in example (35)). It is also used in the conditional clause in a complex sentence but the main clause also requires negation. Therefore, *k<sup>h</sup>a*- and *hi* can co-occur as seen in (40).

- (37) *ki-**hi**-t<sup>h</sup>um-e ik<sup>h</sup>uo!* [Makhuwa]  
 SM1SG -NEG-buy-SUBJ 9clothes  
 ‘I must not buy clothes.’
- (38) *ki-**hi**-miry-e yo-olya*  
 SM1SG -NEG-swallow-SUBJ 7.clothes  
 ‘I shall not swallow some food.’
- (39) *kha-ni- kal-el-`e ihice ci-**hi**- t<sup>h</sup>um- iy-é lelo*  
 NEG-1PL-sit-APL-PERF/REL 8.chair SM8-NEG-buy-PASS-PERF/REL today  
 ‘We have not sat on chairs which have not been bought today.’
- (40) *ka-**hi**- mw-on-e-ke **k<sup>h</sup>a**-ki-no-n-tangel-a*  
 SM1SG-NEG-OM1-see-FV-COND NEG-SM1SG-FUT-OM1-tell-FV  
 ‘If I do not see him/her, I will not tell him/her.’  
 (Field data, 2017).

The *k<sup>h</sup>a*-*SM*-*hi*-*mwe* formative is used in the tenseless copula and cleft constructions as seen in examples (41) and (42).



(41) *Asha k<sup>h</sup>a-Ø -hi-mwe mw-ana mw-ankani* [Makhuwa]  
 1Asha NEG-SM1-NEG-PRO 1-child 1-small  
 ‘Asha is not a small child.’

(42) *k<sup>h</sup>a-Ø-hi-mwe Asha Ø- mw-at-ilé mw-ana*  
 NEG-SM1-NEG-PRO 1Asha SM1-OM1-beat-PERF/REL 1-child  
 ‘It is not Juma who has beaten the child.’ (Field data, 2017).

In Swahili, the pre-initial *ha-* is used in tensed simple declarative sentences as seen in examples (17b), (17d), and (17f). In addition to that, *ha-* is used in tensed copula constructions and in the main clause of complex sentence as seen in (43)-(44).

(43) *Wewe ha-u-na ma-tatizo* [Swahili]  
 You NEG-SG2-have 6-problem  
 ‘You have no problems.’

(44) *Kalamu i-li-yo-dondok-a ha-i-ja-ib-w-a*  
 9-pencil SM9-TAM-REL-fall-FV NEG-SM9-PERF-steal-PASS-FV  
 ‘The pen which has fallen down has not been stolen.’ (Field data, 2017).

Also, *si-* is used in simple declaratives in past and future tenses and in first person singular only, (cf. 18b, d, and f). In present tense the prefix *si....i* marker is used, (cf. 18h). The *si-* marker is also used in imperatives, relative clauses, and conditional clause of complex sentences as seen in (45)-(47). However, it is possible to negate both the relative or conditional clause and the main clause at the same time as seen in (48).

(45) *U-si-lim-e*  
 [Swahili]  
 SM2SG-NEG-cultivate-SUBJ  
 ‘(You) don’t cultivate.’

(46) *Kalamu i-si-yo-dondok-a i-me-ib-w-a*  
 9-pencil SM9-NEG-REL-fall-FV 9-PERF-steal-PASS-FV  
 ‘The pen which has not fallen down has been stolen.’

(47) *U-si-po-faulu m-tihani ni-ta-ku-p-a pesa*  
 SM2SG-NEG-COND-pass 3-exam SM1SG-FUT-INF-give-FV 10.money  
 ‘If you don’t pass examinations I will give you money.’

(48) *U-si-po-faulu m-tihani si-ta-ku-p-a pesa*  
 SM2SG-NEG-COND-pass 3-exam NEG-FUT-INF-give-FV 10. money  
 ‘If you do not pass examinations I will not give you money.  
 (Field data, 2017).

Further more, negation copula *si* is used in tenseless copula and cleft constructions as seen in (49) and (50) respectively. The use of other formatives, results to ill-formed sentences.

- (49) *Juma si m-janja* [Swahili]  
 1.Juma NEG 1-clever  
 ‘Juma is not clever.’
- (50) *Si m-sanii a-na-ye-imb-a darasa-ni*  
 NEG 1-artist SM1-PRS-REL-sing-FV 5.class-LOC  
 ‘It is not an artist who is singing in the class.’ (Field data, 2017).

In Vunjo, the post-initial *-la-* is used in imperative, relative and conditional clauses as seen in example (22), (51) and (52).

- (51) *a- la- kund- i m-ana naacha* [Vunjo]  
 SM1- NEG- like- REL 1-child 6.milk  
 ‘The child who doesn’t like milk’
- (52) *a- la- nde- waay- e o- chi- sambu-o pfo*  
 SM1- NEG- if- saw- COND SM- FUT- reap FV NEG  
 ‘If you don’t sow you won’t reap’ (Field data, 2017).

Clause final NEG *pfo* is used in simple declarative as seen in (28b) and gerund (infinitive) construction (53).

- (53) *iseka lyi- kye- end- e phinya pfo* [Vunjo]  
 15. Loughing SM15- TAM- bring- FV 9.health NEG  
 ‘Laughing does not bring health’ (Field data, 2017).

The clause initial *chi* is used in focused cleft constructions as noted in (25b) above. The negation marker *chi* must co-occur with the *pfo* NEG. Table (5) summarizes the distribution of negation markers in relation to the sentence structures in the selected languages.

## Discussion

The previous section presents data relating to the forms of negation markers, distribution in relation to sentence structures and their scope of negation in a sentence. Regarding the forms of negation markers, the data show that all languages have morphological and / or lexical markers of negation. Specifically, in Chasu, there is pre-initial *te-*, the post-initial *-si- /-sa-*, and the negative copula *si*. Also, in Makhuwa there is pre-initial *k<sup>h</sup>a-*, post-initial *-hi-* and *k<sup>h</sup>a-SM-hi-mwe*. In Swahili there is pre-initial *ha-*, post-initial *si-*, negative copula *si* and *kuto-*. Also, in Vunjo, there is post-initial *-la-*, clause final *pfo* and clause initial *chi*.

The analysis of data shows that to some extent these languages show similar properties. For instance, all languages have post-initial affix. There is some sort of variations across the languages. For instance, Chasu, Makhuwa and Swahili have pre-initial negative affix and negative copula, but Vunjo does not have those negation markers. Also, while Vunjo has clause initial and clause final negative

particles, the other three languages do not have the two negation particles. The study has observed that Vunjo language tends to vary greatly with the other three languages. The analysis shows that in Makhuwa language there is *k<sup>h</sup>a-SM-hi-mwe* negation marker. This is a rather strange marker in comparison with other markers discussed by other Bantu linguists such as Ngonyani (2001), Nurse (2008) and Devos and van der Auwera (2013). It is a strange marker because it comprises of the pre-initial *k<sup>h</sup>a-*, a subject marker (*SM*) of the negated element, post-initial *-hi-*, and the pronoun *-mwe*. Therefore, this peculiarity enhances that Bantu languages vary in terms of realization of negation markers.

Regarding the distribution of the negation markers in relation to sentence structures, the data shows that in Chasu, *te-* is used in tensed simple declarative sentences, *-si-* is used in imperative, subjunctives, and in both the main clause and relative clause of a complex sentence, and *-sa-* is used in conditional clauses. In Makhuwa, *k<sup>h</sup>a-* is used in simple declaratives, gerundive structures, tensed copula constructions, and in the main clause of a complex sentence (with a relative clause). The negative *-hi-* is used in subjunctive moods, imperative moods, relative clauses, and the conditional clauses. What is important is that, in complex sentence, the *kha-* and *-hi-* can be used but the first one is affixed in the main clause and the second one in the dependent clause which can be either relative or conditional clause. The *k<sup>h</sup>a-SM-hi-mwe* formative is used in the tenseless copula and cleft constructions.

In Swahili, *ha-* is used in tensed simple declarative, tensed copula constructions and in the main clause of a complex sentence. The *si-* is used in simple declaratives. Further more, *si* is used in tenseless copula and cleft constructions. Also, *kuto-* is used in gerund constructions. In Vunjo, *-la-* is used in imperative, relative and conditional clauses. The *pfo* is used in simple declarative and gerund constructions. Further more, *chi* is used in focused cleft constructions. The analysis of the results shows that there are similarities and variations with regard to the distribution of negation markers in relation to the types of sentence structures. For instance, while in Chasu the same negative form can negate the main and the relative clause in a complex sentence, in Makhuwa, Swahili and Vunjo different markers are used in these contexts.

### **Conclusion**

In all languages examined here, negation is marked by using negative affixes, lexical markers of negation. There is variation between the languages in terms of the form and distribution of the markers. In Chasu, Makhuwa and Swahili there are internal negation markers which are realized in pre-initial, post-initial or final vowel NEG. In contrast, in Vunjo there is only a post-initial negative. In Chasu, Swahili and Makhuwa there is no clause-final negation markers, but this contrasts with the situation in Vunjo where there are clause-final negative markers. Although the use of negation markers is, in part, determined by sentence structure, there is some variations. For instance, in Chasu there is no distinction between the negation

markers used in the main and relative clauses of complex sentences, but in Swahili and Makhuwa distinct forms are used in these types of constructions. We can conclude that the selected languages showed similarities in the realization of some of negation aspects.

### **References**

- Beaudoin - Lietz, C. A. (1999). *Formatives of Tense, Aspect, Mood and Negation in the Verbal Construction of Standard Swahili*. Doctoral Dissertation, Memorial University of New Found Land.
- Besha, R. M. (1985). *Tense and Aspect in Shambala*. Berlin: Dietrich Reimervelag.
- Charles, L. (2016). *Negation in Chasu*. M.A (Linguistics) Dissertation, University of Dar es Salaam.
- Devos, M., and Van der Auwera, J. (2013). “Jespersen Cycles in Bantu: Double and Triple Negation”. *Journal of African Languages and Linguistics*, 34, 2:205 - 274.
- Güldemann, T (1999). ‘The Genesis of Verbal Negation in Bantu and its Dependency on Functional Features of a Clause Types’. in Hyman, L. (ed). *Bantu Historical Linguistics*, Stanford, CSLA, pp. 545 - 587.
- Guthrie, M. (1948). *The Classification of Bantu Languages*. London: Oxford University Press.
- Guthrie, M. (1970). *Comparative Bantu, Volume 2*. Farnborough: Greg International Publishers.
- Hassan, F. (2010). Negation in Imithupi Dialect of Makhuwa. M.A (Linguistics) Dissertation, University of Dar es Salaam.
- Heine, D., and Wilhelm, H. (2004). *The Ha Language of Tanzania: Grammar, Text and Vocabulary*. Möhling German: Rüdger Koppe Verlag.
- Kamba Muzenga, J. G. (1981). *Les Formes Verbales Négatives Dans Les Langues Bantoues*. Tervuren: Musée royal de l’Afrique centrale.
- Kisseberth, C. (2003). ‘Makhuwa’. In Nurse, D., and G. Philippson (eds). *The Bantu Languages*, London: Routledge, pp. 547 - 56.
- Kröger, O. (2005). *Report of a Survey of Coastal Makhuwa Dialects*. SIL International.
- Mbaabu, I. (1965). *New Horizons in Kiswahili*. Nairobi: Kenya Literature Bureau.
- Mpiranya, F. (2015). *Swahili Grammar Workbook*. London and New York: Routledge Taylor and Francis Group.

- Mradi wa Lugha za Tanzania (2009). *Atlasi ya Lugha za Tanzania*. Dar es Salaam: Chuo Kikuu cha Dar es Salaam.
- Ngonyani, D. (2001). "The Morphosyntax of Negation in Kiswahili". In *Afrikanistische Arbeitspapiere Swahili Forum*, pp. 59 - 73.
- Nurse, D. (2008). *Aspect and Tense in Bantu Languages*. London: Oxford.
- Philippson, G., and Montlahuc, M. (2003). *The Bantu Languages*. USA and Canada: Routledge.
- Polomé, E. C. (1967). *Swahili Language Handbook*. Washington D, C, United States of America: Center for Applied Linguistics.
- Payne, T. E. (1985). *Describing Morphosyntax: A Guide for Field Linguistics*. Cambridge: Cambridge University Press.
- Rugemalira, J. M. (2005). *A Grammar of Runyambo*. Dar es Salaam: University of Dar es- Salaam: Language of Tanzania.
- Urassa, B. J. (2012). Negation in Kivunjo. M. A. Linguistics Dissertation, University of Dar es Salaam.

## Phonological Borrowing: The Influence of English Loanwords in Kihehe

Fahamu Kasavaga  
University of Dodoma  
*kasavagaf@yahoo.com*

Chrispina Alphonce  
University of Dodoma

### Abstract

This paper investigates the influence of English loanwords on the phonology of Kihehe as spoken in Iringa region in the southern highlands of Tanzania. It provides sufficient evidence from 354 loanwords collected through oral elicitation, text collection and focus group discussion in Kiponzelo village nearby Kalenga where the central dialect of Kihehe is mainly spoken. The collection and analysis of the data were guided by the Assimilation theory proposed by Jean Piaget. The study found that the phonology of Kihehe has been affected whereby the influence is due to the loanwords' assimilation and importation. The assimilation is revealed in replacement, devoicing, cluster tolerance and insertion of loan phonemes, while the importation is revealed in seven loan consonants, four loan diphthongs and eight loan syllable patterns. The study is clear that whereas the assimilation is motivated by modification of loan sounds to fit into native phonology, the importation is motivated by lexical diffusion of loan sounds into existing sounds. It is then, evident that, while the English loanwords enrich Kihehe by filling the lexical and semantic gaps caused by cultural and technological differences, they also affect its phonology by bringing in new features. Thus, complicating the learnability of the language. The study recommends for investigation in other aspects of Kihehe.

**Key terms:** Loanword, Borrowing, Recipient Language, Source Language and Kihehe.

### Introduction

Loan words are linguistic units which come to be used in a language or dialect other than the one where they originate (Crystal, 2003). They are linguistic units borrowed by one language from another as a result of language contact (Myers-Scotton, 2002). It has been well established that loanwords do not come abruptly into a recipient language. First, speakers begin to use them with other words in their language through code switching; then if the contact is prolonged, the speakers may integrate and use them as native words (Dworkin, 2012). This implies that 'code switching' is a necessary condition for a language to borrow. Thus, as Thomason (2001) and Myers-Scotton (2002) maintain, code switching is a crucial route by which loanwords enter a language. Cross-linguistically, a loanword is identified on the basis of its synchronic

description and novelty. Synchronic description involves analysing a loanword to see the ways through which it is integrated, while novelty involves tracing back its earlier stages to know when and how it entered into the recipient language (Waldman, 1989).

Although the borrowing process occurs mainly to fill a lexical deficit caused by lack of some meanings in the recipient language, sometimes it can involve words whose meanings already exist in the recipient language; thus, duplicating words (Campbell, 1998). In this case, whereas the former reflects basic or substitute borrowing, the latter reflects cultural or additive borrowing. As a result of prolonged contacts, the aspects of Kihehe seems to have changed due to massive borrowing loanwords. The focus of this study is, therefore, to examine the influence of English loanwords on the phonology of Kihehe. A loan word in the recipient language is unacceptable because it contains foreign phonological features that are often unpronounceable to normal speakers (Bloomfield, 1993; Pütz, 1997 & Haspelmath, 2009). To be accepted as normal word, the loanword has to be integrated to the phonology of the recipient language, but it can be imported as it is, along its phonological features (Andersson, Sayeed and Vaux (2015 & Coetsem, 2016). In the recipient language, foreign phonological features are therefore often introduced through loanwords.

### **Kihehe**

Kihehe is an Ethnic Community Languages (ECL) spoken mainly in Iringa Region, in the southern highlands of Tanzania. As per Guthrie's (1967-71) classification, the language belongs to the Bena-Kinga language group, and it is categorised as G62. The socio-political setting of Tanzania restricted the use of ECLs in formal domains as they were associated with tribalism, a threat to the unification process of the nation (Blommaert, 2013). The recognition of ECLs as language deserving to be studied, translated, documented or researched is reported to begin in the recent decades when the cultural policy was inaugurated in 1997 (Muzale & Rugemalira, 2008). Restricting the use of ECLs in the formal domains, in fact, contributed in making them borrow words from English and Kiswahili. The population of speakers of Kihehe is estimated to be 1,425,000 (Ethnologue, 2020). Kihehe is pointed as one of the biggest ECLs in Tanzania; others being Kisukuma, Kiswahili, Kiha, Cigogo, Kinyamwezi, Kihaya, Kimakonde and Kinyakyusa (LoT, 2012). There are three significant dialects of Kihehe; the central dialect (constitutes pure Kihehe), Kosisamba, and Kidzungwa (Madumulla, 1995 & Walsh, 2004). Being the case, this study focused on the central direct which constitutes pure Kihehe.

### **Contact Situation**

The contact between Hehe and English begun in 1850 when European missionaries began their work of spreading Christianity in Tanganyika. According to Mumford (1934), some of them spoke English. The contact between Hehe and English is, however, pointed to become intensive in the 1940s when Tanganyika became a British colony (Gower, 1952 & Rockel, 1997). Being the medium of communication

mainly used by the government during the British rule, English began to be known to some Hehe. In education, it became a compulsory subject in grade three, that is class three based on International standards, while at the same time it was used as medium of instruction; in middle schools (i.e. grade five to eight), in secondary schools (i.e. grade nine to twelve) and tertiary education (Blommaert, 2013). Although it is reported that more efforts were made in a bid to promote Kiswahili throughout the colonial administration in Tanganyika by establishing various institutions such as the Inter-territorial Kiswahili committee to select one Swahili dialect for communication, standardize its orthography and grammar and control the publication of books and dictionaries, English continued to be more familiar to many parts of Tanganyika including the Hehe land (Batibo, 1996 & Swilla, 2000).

After independence, English continued to be familiar in many parts of Tanganyika. This is associated with the fact that the retained its position as an official language in education, documentation, business, travel and international communication; thus, affecting ECLs including Kihehe through linguistic borrowing (Blommaert, 2013). It is maintained that recently the language has become even more influential in all Tanzanian ECLs due to the fact that it is accorded a high social-economic rank such that people associate it with social advancements. In the recent periods, it is maintained that English has become most influential to all Tanzanian ECLs; the reason being given high socio-economical rank where speakers associate it with social advancements (Sebonde, 2014 & Lusekelo, 2017).

With regard to the influence of English on other languages, Gatrovsek 2013 points out that the language has become the most influential source of lexical items for various languages of the world due to its dominance. Kihehe is one of the world's languages which have been affected by English through borrowing of linguistic items. The influence of English over other languages is usually associated with its being the major colonial language in history, being spoken by more people than any other languages and being the language of science and technology across the international community. Crystal (2003) holds that English has become the first language in various parts of the world, an important second language to some Asians and Africans and an important official medium of international communication in countries like Tanzania. Thomason (2001) preserves that the language of the dominant people will normally affect the language of less dominant people in the contact situation, the influence of English on other languages through lexical borrowing is something indispensable. Therefore, since, Kihehe is a less dominant than English, it tends to be affected by the borrowing process throughout the contacts.

### **Studies on Phonological Borrowing: An Overview**

The importation of loanwords affects the phonological features of the recipient languages by bringing sound(s) that are foreign to its phoneme inventory and/ or combinations of sounds which are phonotactically disallowed in its syllables



(Windford, 2013). Depending on the degree of contact and non-linguistic factors such as age, gender and social class, however, the influence of loanwords on the phonology of a recipient language vary from one language to another (Thomason, 2001; Andersson, Sayeed and Vaux, 2015 & Sitali-Mubanga, 2018). For instance, the voicing contrast in English, is pointed to be a result of lexical borrowing (Minkova, 2013). There is evidence that old English had only voiceless consonants /f/, /θ/ and /s/, but its contact with French resulted into creation of counterpart voiced consonants /v/, /ð/ and /z/ demonstrated in loanwords such as wife / wives, bath / bathe and house / house (Andersson, Sayeed and Vaux, 2015).

In the same way, the Hawaiian language’s phonotactic rules is said to have been affected by borrowing. Smith (2007) notes that, although the phonotactic rules of Proto Hawaiian did not allow codas and complex onsets as its syllables structure was C (V) structure, the contemporary Hawaiian allows codas; the reason being the prolonged contact with English. Andersson, Sayeed and Vaux (2015) maintain that, to be accepted in Hawaiian, foreign consonants from English are substituted with native consonants whereby / b/ and /f/ become /p/; /v/ becomes /w/; /r/ becomes /l/; /ŋ/ becomes /n/; and the phonemes /t, d, θ, ð, s, z, ʃ, ʒ/ and dʒ merge into phoneme /k/. It is pointed out that, this form of assimilation which involves modification of loan sounds to make them be pronounceable is mainly motivated by presence of a minimal number of consonants in the phoneme inventory of Hawaiian. As it is revealed by Anderson, Sayeed and Vaux (2015), Hawaiian has only eight consonants and has no; voiced consonants and coronal obstruent s something that makes it adopt more consonants than vowels.

In Silozi, English loanwords affect the phonology and their influence is mainly displayed through assimilation of loan vowels and consonants (Sitali-Mubanga, 2018). Assimilation of loan vowels involves modification of loan vowels such as /a/, /ɔ:/, /e/[i], /ea/ [ɜ:], and /ee/ [i:], just as consonant assimilation that involves modification of sounds /c/[k], /c/[s], /b/, /tʃ/[ch], /g/, and /ch/ [k], as exemplified in (1) below.

(1)	Loan phoneme	SiLozi	Examples
	/a/	/e/	beya ‘bare’, bebi ‘baby’
	/ɔ:/	/ɒ/	choko ‘chalk’, bola ‘ball’
	/e/	/i/	deti ‘date’, giledi ‘grade, cenji
	‘change’		
	/ea/ [ɜ:]	/e/	wiki ‘weak’, buledi ‘bread’,
	buleki ‘break’		
	/ee/ [i:]	/i/	gilini ‘green’, thiri ‘three’, tili
	‘tree’		
	/c/ [k]	/k/	lebeka ‘rebecca’, kilasi ‘class’
	/c/ [s]	/s/	sikosikala ‘scotch cart’, kilisitu
	‘christ’		
	/b/	/p/, /mb/	pongisi or mbokisi ‘box’

/g/	/j/	buliji ‘bridge’, poleji ‘porridge’
/ch/ [tʃ]	/c/	buca ‘butcher’, marici ‘march’

**Source:** Sitali-Mubanga (2018).

Sitali-Mubanga (2018) says, since a loanword containing a loan sound is intolerable as it is hard SiLozi speakers to pronounce, it is modified to suit the SiLozi phonology through one of the four mechanisms, namely insertion, deletion, feature changing and metathesis. As it is for the case of the phonologies of other recipient languages, the phonology of Kihehe tends to be affected by the importation of loanwords. Batibo (1996) and Swilla (2000) point out that ECLs and English affects one another in terms of different aspects of grammar. However, while the information about the presence of the contacts between Kihehe and English is plenty, less attention has been dedicated to the exploration of loanwords; and their influence on the phonology of the recipient language (Kihehe); thus, leaving a knowledge gap in this aspect.

### **Assimilation Theory**

Assimilation is famous theory proposed by Jean Piaget in 1950. In this study, the researcher treated the assimilation as related to regressive and progressive to detect the change that occur in the phonology of Kihehe due to importation of loanwords. I sorted each loanword to detect sound change based on loanwords’ sounds which follow; and analyse each loanword to detect the change in sounds based on loanwords’ sound which occur before. In phonology, the assimilation is a theory by which a sound becomes more like the nearby sounds within the word or between words (Cherry, 2018). In the course of the analysis process, the researcher also used the Assimilation theory to refer to both diachronic and synchronic processes. The diachronic process refers to borrowing which took place back in time concerning sounds that did not exist in Kihehe such as /r/, /z/, /ʃ/, /dʒ/, /ndʒ/, and /ð/; and the synchronic process refers to the contemporary situation where speakers adopt loanwords which have aforementioned sounds without assimilating. Sitali-Mubanga (2018) argues that in lexical borrowing the Assimilation theory can involve diachronic and synchronic processes.

### **Material and Methods**

The study was conducted in Kiponzelo village nearby Kalenga in Iringa district. The selection of this village was dependent on that it is under central dialect which constitutes pure Kihehe. To accomplish the study both primary and secondary data were involved. Primary data were collected through employing oral elicitation and focus group discussions. Oral elicitation enabled the researcher to interrogate various informants in order to obtain critical information about Kihehe words which are loan. In most cases, the data were gathered through face-to-face conversation between the researcher and the informants in different situations where Kihehe is spoken natively, such as funeral ceremonies, farms, bus stops, shops, households, markets, garage, and dispute-negotiating meetings.

As the exercise of selection of informants was done in the assistance of the village executive officer, getting resourceful informants became easy. At funeral ceremonies, the researcher asked some informants to narrate stories about death, treatment and entombment process. At the farms, the informants were asked to narrate stories about drought, floods, harvesting and growing of various crops; the aim being to collect information which display the use and change of aspects of lexicon. The exercise also involved informants found at shops, bus stops, and households too; thus a collecting a wide range of loanwords of different fields of semantics relevant for this study. Some data, especially those which are related to the pronunciation of loanwords, however, were justified using follow-up questions asked to some informants through telephone calls. Sometimes, the researcher used unstructured questions along with probing questions paraphrased insightfully to capture the information related to the already asked questions; the aim being to check the consistency of the informants' responses.

The data collected through oral elicitation involved 82 informants based on saturation point. To rule out any effect which might occur as a result of age, gender and educational level, informants with whom the author communicated were young and old, male and female, educated and less-educated, and belong to various socio-economic groups including the employed and non-employed. The researcher took written records of the information which were then transcribed to identify loanwords. To supplement to the data collected through oral elicitation, eight informants were selected to participate in the focus group discussion in two sessions. The selection of informants was done purposively based on being native speakers of Kihehe. To ensure that the collected information are true loanwords, the length and morphosyntactic criteria were considered (Poplack, 1980). Secondary data supplemented primary data. Two written texts, namely: *Riddles and riddling among the Hehe of Iringa* by Redmayne; and *Tukumwivuka Uyuvetu Telesa* by Malangalila were employed in detecting loanwords and changes in the phonology of Kihehe. Ultimately, a total of 354 English loanwords in Kihehe were obtained. To allow in-depth information, the collected data was then analysed qualitatively before being presented descriptively.

## **Results and Discussion**

This section, presents a linguistic analysis and discussion on strategies used to adopt English loanwords in Kihehe phonology. However, prior to the analysis, an overview of phonological aspects of Kihehe and English is presented; the aim being to determine the features which have been transferred from English to Kihehe.

### **Phoneme Inventory System**

The inventory system of a language consists of consonants and vowels. These aspects occur in Kihehe as well.

**Consonant Phonemes**

Kihehe has twenty-eight phonemes in its phonological inventory system; eighteen consonants and ten vowels. The eighteen consonants of Kihehe include six plosives, namely /p/, /b/, /t/, /d/, /k/ and /g/; four nasals, namely /m/, /n/, /ɲ/, and /ŋ/; four fricatives, namely /f/ /v/, /s and /h/; one post-alveolar affricate, namely /tʃ/; two glides, namely /w/ and /y/; and one lateral /l/. Table (1) presents the consonantal inventories of Kihehe as described by Odden (2005).

**Table 1: Kihehe Consonant Phonemes**

	<b>Bilabial</b>	<b>Labiodental</b>	<b>Interdental</b>	<b>Alveolar</b>	<b>Post-alveolar</b>	<b>Palatal</b>	<b>Velar</b>	<b>Glottal</b>
<b>Plosive</b>	p b			t d			k g	
<b>Nasal</b>	m			n		ɲ	ŋ	
<b>Fricative</b>		f v		s				h
<b>Affricates</b>					tʃ			
<b>Approximant /Glides</b>	w					j		
<b>Lateral</b>				l				

Source: Odden (2005)

Moreover, although, Kihehe displays a close correspondence between its phonemic symbols and orthographic symbols, there are five consonants whose symbols display a difference between phonetic and orthographic forms. Example (2) demonstrate the information about this aspect.

(2) Phonetic symbol	Orthographic symbol	Examples
/j/	y	<i>yeki</i> ‘for what’
/tʃ/	ch	<i>chaana</i> ‘kid’
/ŋ/	ng’	<i>ng’ingo</i> ‘skin’
/ɲ/	ny	<i>nyuulo</i> ‘wild forest’
/nɲ/	ng	<i>ngoolo</i> ‘shout’

In contrast, English has forty-four phonemes; twenty-four consonants and twenty vowels. Of the twenty-four consonants: six are plosives /p/, /b/, /t/, /d/, /k/ and /g/; nine are fricatives /f/, /v/, /θ/, /ð/, /s/, /z/, /ʃ/, /ʒ/ and /h/; two are affricates /tʃ/ and /dʒ/; three are nasals /m/, /n/ and /ŋ/; one is lateral /l/; and three are approximants /w/, /r/ and /j/ (Roach,2000). Table (2) below presents the consonantal inventory of English.

**Table 2: English Consonant Phonemes**

	Bilabial	Labial-dental	Interdental	Alveolar	Postalveolar	Palatal	Velar	Glottal
<b>Plosive</b>	p b			t d			k g	
<b>Nasal</b>	m			N			ŋ	
<b>Fricative</b>		f v	θ ð	S z	ʃ ʒ			h
<b>Trill</b>				R				
<b>Affricates</b>					tʃ dʒ			
<b>Approximant</b>	w					j		
<b>Lateral</b>				L				

Source: Roach (2000)

One striking difference between the two consonant inventories of the two languages is in terms of the number of consonants found in them. Kihehe has a smaller number of consonants than that of English, that is, it has only eighteen while English has 24 consonants. Further comparison reveals that Kihehe and English almost share the manners of articulation with slight exceptions. While the consonant inventory of English has one trill, namely /r/, the inventory of Kihehe has none. Moreover, English has five additional fricatives, namely /θ/, /ð/, /z/, /ʃ/ and /ʒ/; thus, making the number of fricatives to be nine. Unlike English, Kihehe that has only four fricatives, namely /f/, /v/, /s/ and /h/. Also, English has two affricates /dʒ/ and /tʃ/ whereas Kihehe which has only one affricate /tʃ/. Again, while English has only three nasal consonants, namely /m/, /n/ and /ŋ/; Kihehe has four of them, namely /m/, /n/, /ɲ/ and /ŋ/.

The vowel inventories of Kihehe and English also vary. Kihehe has only ten vowels, contrary to English which has twenty vowels. As displayed below, the vowels of Kihehe comprises five short vowels. However, each of the five short vowels has the long counterpart; thus, making a total of ten vowels, namely: /ɪ/, /i:/, /e/, /ɜ:/, /a/, /a:/, /ɒ/, /ɔ:/, /ʊ/ and /u:/ (Odden, 2005).

	Front unrounded	Central	Back rounded
high	i/ii		ʊ/uu
mid	e/ee		o/oo
low		a/aa	

Source: Nurse (1988) and Odden (2005).

In English, the twenty vowels fall into two groups. The first group comprises thirteen monophthongs; eight of which are short and five are long vowels. The monophthong vowels are /ɪ/, /i:/, /e/, /ɜ:/, /a/, /a:/, /æ/, /ʌ/, /ə/, /ɒ/, /ɔ:/, /u:/ and /ʊ/. The second group

comprises of seven diphthong vowels, namely /eɪ/, /aɪ/, /ɔɪ/, /əʊ/, /aʊ/, /ɪə/, /eə/, and /ʊə/ (Roach, 2000).

### **Syllable and Phonotactic Patterns**

The syllable of Kihehe is always open, that is, the consonant-vowel syllable structure dominates (Odden and Odden, 1999). As most Bantu languages, there is no word which ends in a consonant (Nurse and Philippson, 2003). A word can be segmented into a sequence of syllable units each comprising a nucleus (i.e. a peak of prominence vowel) which can be covered by a single vowel or an orthographical diphthong vowel preceded or followed by a less prominent margin consonant covered by a single consonant or a two consonant clusters.

The CV and CCV syllable structure occur predominantly. There are, however, restrictions to the sequencing of phonemes in syllables. A syllable must be of the following series: a single vowel syllable which comprises a single short vowel only; a CV syllable which comprises a single consonant and a single short vowel; a CVV pattern which comprises a single consonant plus a single long vowel; an NCV syllable which comprises a single nasal, a single consonant plus single short vowel; a NCVV syllable which comprises a single nasal, a single consonant plus single long vowel; and a CGV syllable which comprises a single consonant, a single glide plus single short vowel (Odden and Odden, 1999).

In contrast, a syllable in English can be a vowel like 'are'/a:/, a syllable with an onset like 'car'/ka:/ or a syllable without an onset like 'am'/æm/ (Roach, 2000). The phonotactic rules of English allow words to begin with a vowel, a consonant or consonant plus consonant(s), whereby the maximum number of consonants is three. In the final position, a word can end in a vowel, a consonant or consonant plus another consonant(s), whereby the maximum of four consecutive consonants. The phonotactic of English, therefore, allows a fewer number of syllable patterns than those of Kihehe. Nevertheless, while Kihehe does not allow a word or even a syllable to begin in a long vowel, in English, words and syllables can begin with long vowels. Therefore, the phonological differences between English and Kihehe make loanwords entering into Kihehe to often be unpronounceable for normal speakers until when they are integrated.

### **Adoption of Loanword's Phonology in Kihehe**

In Kihehe, the adoption of a loanword's foreign phonological aspect is accomplished through the assimilation and importation.

### **Assimilation of Loan Phonological Aspects**

The assimilation involves adjusting the loanword's phonological elements to make them fit in the phonological system of the recipient language; thus, enabling the loanword to become acceptable in the recipient language and preventing it from being rejected due to its pronounceability. In Kihehe, the assimilation process

involves adjustment of loanword's phonemes, syllable structure and phonotactic rules. The assimilation of loan phonemes involves both consonants and vowels. This is displayed in seven consonants; the voiced alveolar fricative /ʒ/, the post alveolar fricative /ʃ/, the post alveolar trill /r/, the post alveolar affricate /dʒ/, the labial dental fricative /v/, the pre-nasalised post alveolar affricate /ndʒ/, and the velar nasal /ŋ/. The analysis demonstrated that, a loan consonant entering into Kihehe along with loanwords is assimilated through replacement, devoicing, cluster maintenance, and insertion. The replacement involves substitution of loanwords' loan consonants with the native ones for easy pronunciation. In most cases, the replacement of English loanwords in Kihehe involves replacement of the source language's consonants that do not occur in Kihehe by the closest counterparts, as exemplified in (3) below.

(3) English consonant	Kihehe consonant	Examples
/ʃ/	/s/	si:lingi 'shilling', masi:ni 'machine'
/r/	/l/	lu:la 'ruler', loli 'lorry', 'le:ki 'rake'
/ŋ/	/ŋg/	bu:kingi 'booking', finisingi 'finishing'

It has to be noted that, although the last consonants, that is, the nasal velar /ŋ/ is available in Kihehe, loanwords which has that sound at the final position are hard to pronounce unless the velar sound is replaced with a native counterpart consonant. The pronunciation of /ŋ/ in loanwords tends to demonstrate uniqueness based on how other loan consonants are pronounced as speakers begin to pronounce it by pronouncing as /ŋ/ before adding the velar /g/; thus, making it be heard as /ŋg/. Moreover, as shown in the examples, the replacement of the consonant /r/ involves introducing a sound that is similar in terms of place and manner of articulation while the replacement of consonants /ʃ/ and /ŋg/ involves consonants of different places and manners of articulation. The replacement process is mainly motivated by absence of some consonants in the Kihehe inventory of sounds. Other loan consonants assimilated through replacement are the post alveolar /dʒ/ and the pre-nasalised post alveolar affricate /ndʒ/. The analysis has clearly shown that since the loanwords containing these consonants are hard to pronounce, speakers substitute them with native consonants /gj/ and /ns/ as demonstrated in (4).

(4) English consonant	Kihehe consonant	Examples
/dʒ/	/gj/	gyagi 'jug', gyela 'jail', gyeki 'jack'
/ndʒ/	/ns/	silinzi 'syringe', chensi 'change', mesinzala 'messenger'

As case of loanwords' loan consonants /r/ and /ʃ/, the inventory system of Kihehe lacks both the post alveolar /dʒ/ and the pre-nasalised post alveolar affricate /ndʒ/. Some of the loan consonants borrowed along with loanwords were found to have

been assimilated through devoicing process. Two loan consonants from English that get subjected to the process of devoicing were found as shown in example (5) below.

(5) English consonant	Kihehe consonant	Examples
/z/	/s/	isipu ‘zip’, musiki ‘music’
/v/	/f/	lendilofa ‘land rover’, falufu ‘valve’

As per example in (5), the voiced alveolar fricative /z/, becomes a voiceless fricative /s/, while the voiced labio dental fricative /v/ becomes a voiceless labio dental fricative /f/. The devoicing of consonant /z/, unlike that of the consonant /v/ is motivated by the short inventory of phonemes.

The phoneme inventory of Kihehe does not contain /z/ as it is relatively small as compared to the English phoneme inventory. However, the devoicing of /v/, demonstrates redundancy because it involves altering a consonant which is in existence in the Kihehe inventory of phonemes. This implies that, notwithstanding their presence in the inventory some sounds can be rejected if they make loanwords hard to pronounce, especially because of occurring in positions other than where they occur in the native words of Kihehe. The finding that loan phonological aspects are made to be more like those of the recipient language, Kihehe correspond to the findings of the available literature which have shown that a loan phonological aspect in a recipient language is modified to meet the phonological requirement of its host language (Bloomfield, 1993; Pütz, 1997 & Haspelmath, 2009). The assimilation process, however, operates differently across languages due to the differences among languages in terms of consonant inventories, syllable structure and phonotactics (Windford, 2013).

According to Minkova (2013), Proto English did not have the voiced labial dental fricative /v/, the voiced interdental fricative /ð/; and the voiced alveolar fricative /z/. However, they are found in the contemporary English as they have been assimilated from native voiceless interdental fricative /θ/, and voiceless alveolar fricative /s/. As in English, the inventory of Kihehe also lacks the voiceless interdental fricative /θ/ and the voiced alveolar fricative /z/; therefore, it gets devoiced in loanwords containing it. However, it was revealed that devoicing is more common in the speech of elders and less-educated speakers than in the speech of youths and educated speakers. This difference, in fact, suggests that the assimilation of a phonological aspect may also be dependent on sociolinguistic reasons such age and level of formal education as they allow access to exposure to knowledge in other language. Nevertheless, since the education policy of Tanzania allows English to be taught as subject and medium of instruction, being age and level of education determinant to adopt a loanword sound corresponds with the linguistic situation.

In Hadhrami Arabic, there are four English loan consonants; namely /p/, /tʃ/, /v/ and /ŋ/ that are borrowed along with loanwords. However, as exemplified in (6), since in



most cases loanwords containing these consonants are hard to pronounce speakers, they are modified differently into the closest native sounds.

(6) English consonants	Hadhrami Arabic	Examples
/p/ 'knee cap'	/b/	ni:kab
/tʃ/ 'chips'	/ʃ/	shbis
/v/ 'van'	/f/	fa:n
/ŋ/ 'rings'	/ŋg/	ringa:t

The assimilation of the English velar nasal /ŋ/ into /ŋg/ in Hadhrami Arabic corresponds to the processes which that sounds undergo in Kihehe; whereby all English loanwords containing /ŋ/ at the final position are modified by changing into /ŋg/. Thus, /g/ is added after it in order to make it pronounceable. Being only one sound out of the four loan sounds in Hadhrami Arabic whose assimilation processes resembles those of Kihehe, in fact, demonstrates how the process of adopting operates differently among language. Another individuality in the adoption of loanword sound occur in Chagga. Mallya (2018) demonstrates that loanwords containing loan consonants /z/, /g/, and /ð/ are hard to pronounce to Chagga speakers as a result they are integrated differently to be pronounceable /t/ or s, /v/, /s/ in various loanwords as demonstrated in example (7).

(7) Kiswahili	Chagga	Examples
/z/ 'table, mwiri >mwizi 'thief'	/t/ or /s/	mburu>mbuzi 'goat', mesa >mesa
/ð/ >dhambi 'sin'	/s/	asabu >adhabu 'punishment', sambu
/g/ ufagio 'broom'	/v/ or /k/	mwoova >mwoga 'coward', ufakio >

In Kihehe, since consonants /z/ and /ð/ also do not occur in the consonantal inventory, a loan words containing these sounds is changed by replace these sounds into a single native consonant /s/. This displays the individuality languages have as while a single sound can be modified using more than one form, the same sound gets modified using a single sound. In Kihehe, the assimilation of a loanword's vowel is more obvious than the assimilation of consonants. This is caused by the fact that English has a larger number of vowels than that of Kihehe. As exemplified in (8), this makes loanwords containing loan vowels hard to articulate unless those loan vowels are modified to fit the phonology of Kihehe.

(8) English vowel	Kihehe vowel	Examples
/ʌ/ kuka:po 'lock up'	/a:/ 	ba:si 'bus', na:ti 'nut',

/æ/ 'bangle', 'ba:tisa'	/a:/	ka:loti 'carrot', ba:ngili
/ə/ 'sweater'	/a/	le:na 'learner', swe:ta

Examples in (8) offer the proof that the vowel /ʌ/ and /æ/ borrowed along with English loanwords are substituted with the native vowel /a:/, but the loan vowel /ə/ is substituted with the vowel /a/. The assimilation of these vowels is motivated by a small number of the Kihehe vowel inventory. The inventory of Kihehe lacks the vowels /ʌ/, /æ/ and /ə/. Kihehe also lacks diphthong vowels. However, as exemplified in (9), if a loanword contains a diphthong, speakers of Kihehe will often assimilate it by modifying into the glide /j/ or /w/ depending on presence the presence of the high front vowel /ɪ/ or high back vowel /ʊ/.

(9) English vowel	Kihehe	Examples
/ɪə/	/j/	poleya 'player', igiya 'car gear'
/aɪ/	/j/	tayi 'tie', litayili 'car tyre'
/eɪ/ worker'	/j/	peyi 'pay', deyiwakaa 'day
/aʊ/ 'blouse'	/w/	gawuni 'gown', bulawusi
/ɔɪ/	/j/	muboyi 'boy',

The study found some sequences of loan vowels are maintained in loanwords; thus, suggesting that they adopted through lexical diffusion. This is especially evident when a loanword's orthographic long vowel is maintained in Kihehe. This aspect is demonstrated in example (10).

(10) English vowel	Kihehe	Example
/ea/ [ɜ:] 'learner', gilisi 'greas'	/ee/ [ɜ:]	buleeki 'break', leena
/ee/ [i:] 'week', kalandini 'canteen'	/ii/ [i:]	gilini 'green', wiki
/oo/ [u:] 'good', buuku 'book'	/uu/ [u:]	buluum 'bloom', guudi

In other languages, some aspect corresponds to those of Kihehe. As illustrated in example (10), whereas in HA, a loan vowel contained in a loanword can be modified into native vowels or lengthened, in Chagga is often either maintained.

(11) a) English vowel	Hadhrami Arabic	Example
/e/	/i/	ridi 'ready'
/ʌ/	/a/	raf 'rough'
/ə/	/a/	galan 'gallon'
/eɪ/	/e:/	bre:k 'brake'
/aɪ/	/e/	es 'ice'
/əʊ/	/ɔ:/	mɪɔ:tar 'motor'

b) Kiswahili vowel	Chagga	Example
/u/	/u:/	ishuule > shule ‘school’
/a/	/a:/	dakitaari > daktari ‘doctor’
/ɒ/	./ɔ/	mwooka                      mwoga ‘coward’
/ɾɒ/	/ɾɒ/	ufakio > ufagio ‘broom’
/ʊa/	/ʊa/	mfua > mvua ‘rain’

This is clear that while both in Kihehe and Chagga a loan sound contained within a loanword is either lengthened or modified into glide /j/ or /w/, in Hadhrami Arabic no vowel is modified into glides rather than replaced into counterpart closest or get lengthened. Therefore, while lexical borrowing lead into languages change, they occur inconsistently among languages. There is often a change such that even when the assimilation can be shared among languages, phonological aspects vary due to difference in inventories. In other cases, however, a loan sound is shown to be adopted into recipient languages as it is. In phoneme assimilation, modification of the loan phonotactic rules is motivated by the need to make the syllable of English loanwords’ syllable abide by the phonotactic rules of Kihehe, hence, making the loanwords easy to be pronounced speakers.

In Kihehe, the modification process of loan syllables and phonotactics is often achieved through vowel insertion. A normal syllable to occur in the pattern of CV whereby a series of unrelated sound makes loanwords become hard to pronounce. This, therefore, makes once a loanword containing an unusual series of sounds get inserted in a vowel to ensure that only the dominant CV syllable pattern is maintained. Examples in (12) demonstrate how this process is achieved.

(12) English consonant series	Examples
bl	bulangeti ‘blanket’
pl	pulasita ‘plaster’
st	siteseni ‘station’, sitendi ‘stand’
sk	desiki ‘desk’
tr	teleni ‘train’
dr	deleva ‘driver’
br	buleki ‘brake’
gr	gilisi ‘grease’
kr	kilimu ; cream’
kl	kilabu ‘club’
sh	silingi ‘shilling’

From examples (12) above, it is clear that foreign syllable patterns such as [blæŋ] in ‘blanket’, [plɑ:] and [stə] in ‘plater’, [steɪ] and [ʃən] in ‘station’, [sk] in ‘desk’, [treɪn] in ‘train’, [draɪ] in ‘driver’, [breɪk] in ‘brake’, [gri:] in ‘grease’, [kri:] in ‘cream’, [klʌb] in ‘club’ and [ʃɪl] and [ɪŋ] in ‘shilling’ have been modified through vowel insertion to derive pronounceable versions ‘*bulangeti*’, ‘*pulasita*’, ‘*siteseni*’,

'desiki', 'teleni', 'deleva', 'buleki', 'gilisi', 'kilimu', 'kilabu' and 'silingi'. As stated above, vowel insertion is done to make the loanwords syllable pattern fit into Kihehe dominant CV and CCV patterns. Nevertheless, in the CCV syllables, phonemes occur in sequences such as s single nasal, a single consonant plus a single short or long vowel; single nasal, single consonant plus a single long vowel; or a single consonant, a single glide plus a single short vowel. In fact, these syllable and phonotactic rules of Kihehe compel most English loanwords to be modified in order to be like the native words. However, this aspect in line with the literature that to The literature is evident that the phonotactic rules of Hawaiian does not allow coda, complex onset and all syllables therefore in the consonant vowel, that is, a C(V) structure (Smith, 2007).

### **Importation of Loan Phonological Aspects**

In Kihehe, some English loanwords are not assimilated into native words rather they are imported as they are; and affect the phonology. These findings are in the line to Campbell (1998) argument that lexical borrowing may involve diffusion whereby lexicon transfer aspects of the source language into recipient languages. The importation of the phonological aspects is revealed to vary among speakers depending on the age and based on age and the level of education of speakers. It was found out that elderly and less-educated speakers assimilate the loanwords, while the youth and educated speakers import them along with their foreign phonological features. The importation process, unlike assimilation affects the phonological inventory by bringing new phonemes, syllable patterns, and phonotactics which did not exist in the Proto Kihehe.

The analysis revealed that there is a presence of seven loan consonants in English loanwords. Examples in (13) are provided to demonstrate the occurrences of those loan consonants in Kihehe loanwords.

(13) English consonant	Kihehe consonant	Examples
/r/ 'driver', risi:ti 'receipt'	/r/	tro:li 'trolley', dreva
/z/ 'blouse', batiza 'baptize'	/z/	zi:pu 'zip', blauzi
/ʃ/ shati 'shirt',	/ʃ/ or /sh/	sho:kapu 'shock up',
/ð/ 'father'	/ð/ or /dh/	modha 'mother', fadha
/θ/ 'bandage'	/θ/ or /th/	bethidei 'birth day'
/dʒ/ 'bandage'	/dʒ/ or /j/	ja:gi 'jug', ba:ndeji
/ndʒ/ 'syringe'	/ndʒ/ or /nj/	chenji 'change', si:linji

As in the case of the English-originated loan consonants, Kihehe also has borrowed some loan vowels along with loanwords. These loan vowels occur in various loanwords, as exemplified in (14).

(14) English vowel	Kihehe vowel	Examples
/ɪə/ 'player'	/ɪə/	gia 'car gear', polea
/aɪ/	/aɪ/	taili 'tyre', tai 'tie'
/eɪ/ deiwaka 'deiwe:ka	/eɪ/	pei dei 'pay day',
/aʊ/ 'towel', blausi 'blouse'	/aʊ/	gauni 'gown', taulo

It should be noted that the inventory system of Kihehe lacks diphthong vowels. As a result, when a word containing a diphthong is borrowed, the diphthong is often adjusted into a glide /j/ or /w/. Therefore, the presence of diphthongs in Kihehe suggests that they were imported directly along with various loanwords. The change of language caused by importation of foreign sound through diffusion occur in other languages. However, the literature maintains that languages adopt loan words' aspects differently; the reason being variation in the aspects such as inventories, patterns of syllable and phonotactic rules.

Mallya (2018) noted that due to borrowing the inventory of Chagga has changed to host six loan consonants, namely: /z/, /g/, /ð/, /θ/, /dʒ/, and /ʒ/. The changes caused by lexical diffusion is more intensive in Kihehe as it involves both the consonants and vowels. The inventory of UHA has also changed due to borrowing by hosting consonants /tʃ/ and /dʒ/. Aloufi (2016) admitted that these consonants are clearly in the speech though they did not occur in past, but the prolonged exposure to English lead to the adoption. The importation of loan phonemes, in fact, has a negative implication of languages. This is due to fact that most languages are known by their phonemes.

Kihehe is also revealed to have syllable patterns and phonotactics which did not exist in the Proto Kihehe. These phonological aspects are proven to have entered the language along with loanwords when Hehe speakers came into contact with English speakers. As exemplified in (15) below, there are ten specific loan syllables and phonotactics in various loanwords in current Kihehe.

(15) English consonant series	Kihehe consonant series	Examples
bl 'block', blu: 'blue', blangeti 'blanket'	bl	blo:ko
pl 'plastic', plau' plough', pleya 'playe	pl	plastiki
st stopu 'stop', stendi 'stand'	st	stesheni 'station',

sk 'desk',	sk	sketi 'skirt', deski
tr tranzifa 'transfer'	tr	tre:ni 'train',
dr drafti 'draft', dro 'draw'	dr	dreva 'driver',
br bradha 'brother'	br	bre:ki 'brake',
kr krembu 'cramp'	kr	krimu 'cream',
kl klina 'dry cleaner'	kl	klabu 'club',
sh shati 'shirt'	sh	shilingi 'shilling',

According to data in example (15) above, is clear that the sequence of consonants in the English syllables correspond to those of Kihehe. The correspondence, therefore, suggests that the English sequence of consonants have been borrowed along with the loanwords in which they are found; thus, affecting the syllable pattern and phonotactics of Kihehe.

Though it affects the inventories and phonotactics of recipient languages by making them differ from those of the proto languages, the importation of phonological aspects tends to be normal in some languages; its motive being socio-economic factors such as age, gender, education level, and degree of exposure to the source language. In relation to the linguistic changes that languages can undergo when they come into contact, Haugen (1950), Thomason and Kaufman (1988) and Haspelmath (2008) admit that speakers' age and degree of bilingualism may affect lexical borrowing and the influence be demonstrated on the phonology and semantics of the recipient language.

As stated above, loanwords' adaptability in Kihehe adaptability is determined by age and level of education whereby the youth and educated speakers use the loanwords along with their loan phonemes, while elders and non-educated speakers assimilate them into pronounceable form. The imported loan phonemes include six consonants and six diphthong vowels, namely: /ə/, /z/, /ʃ/, /r/, /dʒ/, /ndʒ/, /eɪ/, /aʊ/, /ea/, /ɪə/, /aɪ/ and /ɪə/. The variation in the sociolinguistic aspects determining the adoptability of phonemes, in fact, agree with the literature that in contact situations linguistic borrowability may be influenced by non-linguistic reasons such as age, education, gender and social class (Haspelmath, 2009).

### **Conclusion**

The analysis of English loanwords in Kihehe made has provided ample evidence regarding the influence of borrowing on the phonology of Kihehe. More specifically, it has been revealed that, since an English loanword come with phonemes, syllable structure and phonotactic patterns which are new to Kihehe, normal speakers reject

them because are unpronounceable. Therefore, to be accepted, loanwords are either assimilated to be like native words or get imported along with their loan phonemes, syllable structures and phonotactics. The assimilation process involves seven loan consonants and seven vowels, namely /z/, /ʃ/, /r/, /ŋ/, /dʒ/, /v/, and /ndʒ/; and /ʌ/, /æ/, /ə/ and /ɪə/, /aɪ/, /eɪ/, and /aʊ/. The loan consonants are assimilated differently; the consonant /ʃ/ is replaced with the native consonants /s/, the consonant /r/ is replaced by the consonant /l/, the replacement of the consonant /ŋ/ involves addition of velar consonant /g/ to derive /ŋg/ which then replaces the loanword's consonant /ŋ/, the consonant /ndʒ/ is replaced with the prenasalised voiceless alveolar fricative /ns/. Two loan consonants, that is, /z/ and /v/, are assimilated through the process of devoicing. Moreover, while the loan monophthongs /ʌ/ and /æ/ are replaced with the long vowel /a:/, the loan monophthong /ə/ is replaced by the short vowel /a/. The diphthongs /ɪə/, /aɪ/, /eɪ/ and /aʊ/ are often adjusted into /w/ or /j/. The loan syllable and phonotactics adjusted into natives are eleven which cover: [bl], [pl], [st], [sk], [tr], [dr], [br], [gr], [kr], [kl] and [sh].

The importation process involves seven loan consonants, namely: /r/, /z/, /ʃ/, /ð/, /ə/, /dʒ/ and /ndʒ/; and four diphthongs, namely /ɪə/, /aɪ/, /eɪ/, and /aʊ/. Conversely, the importation of loanwords makes Kihehe accommodate ten syllable patterns and phonotactics. These cover: [bl], [pl], [st], [sk], [tr], [dr], [br], [kr], [kl] and [sh]. The importation process, therefore, made the size of phonemes of Kihehe change by including phonological features which were not occurring in the Proto Hehe; the reason being importation of various loanwords throughout its contact with English. Nevertheless, assimilation or importation of a phonological feature depends on the speakers' age and level of education. While elderly and less- educated speakers would prefer assimilation to importation, the youth and educated speakers normally prefer importation to assimilation. This implies that demonstrates that the adoptability of loanwords along with their loan phonological features can be determined by non-linguistic factors in a contact situation. The call that the present study calls for is experimental research in the search of the influence of borrowing in the phonology of Kihehe to enrich the existing literature.

### **References**

- Aloufi, A. (2016). *The Phonology of English Loanwords in UHA*. Unpublished PhD Thesis, University of Sussex, Sussex.
- Andersson, S., Sayeed, O., & Vaux, B. (2015). *The Phonology of Language Contact*. Oxford: Oxford University Press.
- Batibo, H. M. (1996). 'Loanword Clusters Nativization Rules in Tswana and Swahili: A Comparative Study'. *South African Journal of African Languages*, 16(2), 33-41.
- Blommaert, J. (2013). *Ideology and Language in Tanzania: Tilburg Papers in Culture and Studies (2nd ed)*. Babylon: Tilburg.

- Bloomfield, L. (1933). *Language*. New York: Henry Holt.
- Callahan, L. (2014). *Spanish / English Code Switching in Written Corpus*. Amsterdam: John Benjamins Publishing.
- Campbell, L. (1998). *Historical Linguistics: An Introduction* (2 ed.). Massachusetts: The MIT Press.
- Coetsem, F. V. (2016). *Loan Phonology and the Two Transfer Types in Language Contact*. Dordrecht: Foris Publication.
- Crystal, D. (2003). *English as a Global Language*. Cambridge: Cambridge University Press.
- Crystal, D. (2003). *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.
- Dworkin, S. N. (2012). *A History of the Spanish Lexicon: A Linguistic Perspective*. New York: Oxford University Press.
- Ethnologue, R. (2020). *Hehe of Tanzania People Profile*. Retrieved November 21, 2020, from [http://www.Joshuaproject.net.people groups/12078](http://www.Joshuaproject.net.people%20groups/12078).
- Guthrie, M. (1967 - 71). *Comparative Bantu*. Fanbrough: Cregg International Publishers.
- Haspelmath, M. (2009). 'Lexical Borrowing: Concepts and Issues'. In M. Haspelmath, *Handbook* (pp. 35-44). Berlin: De Gruyter Mouton.
- Kiango, J. (2005). 'Historical Contribution to Recognition and Promotion of Swahili'. *African and Asian*, 5, 157 – 166.
- Language of Tanzania. (2012). *Atlas ya Lugha za Tanzania*. Dar es Salaam: University of Dar es Salaam.
- Madumulla, J. S. (1995). *Proverbs and Sayings: Theory and Practice*. Dar es Salaam: Institute of of Kiswahili Research.
- Mallya, G. (2018). *Phonological Processes in Chagga nativised lexemes borrowed from standard Swahili: A Chagga - English Comparative Study*. Unpublished PhD Thesis, Sanatadharma University Yogyakarta.
- Minkova, D. (2013). *A Historical Phonology of English*. Edinburg: Edinburg University Press.
- Mumford, W. B. (1934). The Hehe-Bena-Sangu People of East Africa. *Journal of East African Anthropologists*, 36, 1934.



- Muzale, H. R., & Rugemalira, J. M. (2008). Research and Documentation of Languages of Tanzania. *Languages Documentation & Conservation*, 2(1), 68 - 108.
- Myers-Scotton, C. (2002). *Contact Linguistics: Bilinguals Encounters and Grammatical Outcomes*. Oxford: Oxford University Press.
- Odden, D., & Odden, M. (1999). 'Kihehe Syllable Structure'. In H. Harry van der, & N. Ritter, *The Syllable: Views and/acts* (pp. 417 - 445). New York: Mouton Gruyter.
- Pütz, J. 1997. *Language Choices: Condition, Constraints and Consequences*. Gerhard: Mercator University of Duisburg.
- Roach, P. (2000). *English Phonetics and Phonology: A Practical Course*. Cambridge University Press.
- Sebonde, R. Y. (2014). 'Code Switching or Lexical Borrowing: Numerals in Chasu Language of Rural Tanzania'. *Journal of Arts and Humanities* 3(3), 67 - 76.
- Sitali-Mubanga, G. N. (2018). 'Some Effects of English Loanwords Adaptation into SiLozi'. *International Journal of Education*, 2018(10), 4.
- Smith, N. (2007). Contact Phonology. In M. Carswell Pennington, *Phonology in Contact* (pp. 76 - 108). Basingstoke: Palgrave Macmillan.
- Swilla, I. (2000). 'Borrowing in Chindali'. In K. Kahigi, Y. Kihore, & M. Mous, *Languages of Tanzania* (pp. 297-307). Leiden: Research for Asian, African and American Studies.
- Thomason, S. G. (2001). *Language Contact*. Edinburg: Edinburg University Press.
- Thomason, S. G., & Kaufman, T. (1988). *Language Contact, Creolization and Genetic Linguistics*. Bekeley: University of California Press.
- Waldman, N. M. (1989). *The Recent Study of Hebrew: A Survey of the Literature with Selected Bibliography Ideally*. Cincinnati: Hebrew Union College Press.
- Walsh, M. T. (2004). *Variability and Compounding of Affixes in Hehe Animal Names (Tanzania)* Retrieved from <http://www.academia.edu> on.
- Windford, D. (2013). *The Handbook of Language Contact*. Oxford: Blackwell Publishing Ltd.

## **Uhusiano na Athari Baina ya Sera ya Lugha na Mpango-Lugha Nchini Tanzania**

Gerephace Mwangosi  
Chuo Kikuu Katoliki Ruaha  
*mwangosigerephace@yahoo.com*

### **Ikisiri**

Makala hii imechunguza uhusiano na athari baina ya sera ya lugha na mpango-lugha nchini Tanzania. Data za msingi zilizotumika katika makala hii zilikusanywa maktabani kwa mbinu ya usomaji wa nyaraka. Mojawapo ya matokeo ya makala hii yanaonesha kuwa uhusiano baina ya sera ya lugha na mpango-lugha nchini Tanzania si wa kutegemeana na kukamilishana. Kwa mfano, Tanzania inatekeleza mpango-lugha unaolenga kujenga jamii yenye kutumia lugha moja ya Kiswahili, ilhali sera ya lugha yenye ulumbi wa lugha mbili za Kiswahili na Kiingereza imeendelea kukua, kukomaa na kuimarika zaidi. Kwa upande wa matumizi, hali hiyo imesababisha lugha za kiasili zilizotamalaki zaidi vijijini zikizidi kudhoofika. Sera ya lugha na mpango-lugha imenyamaza kuhusu matumizi ya lugha za kiasili zenye matumizi makubwa, hasa vijijini na katika maeneo yasiyo rasmi ya matumizi ya lugha. Makala hii imeeleza athari zinazotokana na uhusiano unaotia shaka baina ya sera ya lugha na mpango-lugha nchini Tanzania. Kwa kawaida, sera ya lugha haipaswi kuegemezwa katika matamko na maagizo ya viongozi wa serikali. Kwa ufupi, sera ya lugha haina budi kujengwa katika misingi imara iliyoshikamana kikamilifu baina yake na mpango-lugha kwa kuzingatia sheria na katiba ya nchi.

### **Usuli wa Mada**

Mpango-lugha ni jumla ya matukio, shughuli au hatua mbalimbali zinazochukuliwa na dola kwa makusudi kwa nia ya kuleta mabadiliko au kusitisha mabadiliko yasiendeleo kutokea katika jamii kuhusiana na taratibu za matumizi ya lugha. Mpango-lugha unamaanisha harakati zinazofuatautaratibu zinazonuiwa kutafuta ufumbuziwa jamiilugha katika kiwango cha kitaifa (Fasold, 1990). Katika nchi zenye lugha nyingi, mpango-lugha huhitajika ili kupata lugha itakayotumika kikamilifu kwa lengo la kuwanufaisha wahusika. Katika jamii yoyote yenye ulumbi kunahitajika sera itakayoelekeza matumizi ya lugha ili kuleta maendeleo kiuchumi, kibiashara na kujenga umoja na uelewano wa jamii hiyo.

Shughuli za maandalizi na utekelezaji wa mpango-lugha hufanywa na watu na vyombo mbalimbali vya serikali na vingine kwa niaba yake. Vyombo vya serikali vinavyojihusisha moja kwa moja na mpango-lugha huwa ni pamoja na serikali yenyewe na vyombo vyake vya kisheria na kiutawala kama vile bunge na wizara ambayo huweka sheria, kanuni na taratibu za mabadiliko na kusimamia utekelezaji wake (Milray, 1980). Vyombo vinavyojihusisha na uendeshaji wa mfumo wa elimu,

madhehebu ya kidini, watu binafsi na makampuni hujihusisha pia na mpango-lugha. Uti wa mgongo wa mpango-lugha ni jamiilugha maalumu. Fikra inayotumika kupanga lugha lazima ioane na matakwa na matarajio ya jamii inayopangiwa lugha. Wahusika katika mchakato wa upangaji-lugha lazima waelewe hali halisi ya lugha zinazopatikana katika jamii inayolengwa (Brumfit, 1980). Uteuzi wa lugha unaweza kuzingatia baadhi ya mambo muhimu kama vile utaiifa na usifabia wa lugha kuwa na uwezo wa kukua, kukomaa na kuwa lugha ya kiulimwengu.

Shughuli za kupanga hadhi katika mpango-lugha zinaambatana na hatua za kutafuta ufumbuzi wa changamoto za kijamii zaidi kuliko za kiisimu (Blommaert, 1997). Hali hiyo inatokana na ukweli kuwa uteuzi wa lugha moja au zadi kutoka miongoni mwa vilugha vingi kutumika kama lugha ya taifa au lugha rasmi katika jamii inayohusika. Aidha, ni utekelezaji wa mabadiliko yatakayowezesha watu wa jamii inayohusika kutambua, kukiri na kufuata taratibu zilizokusudiwa za matumizi ya lugha katika jamii. Uteuzi wa lugha rasmi unategemea maamuzi ya kisiasa yanayofanywa kulingana na sera ya lugha. Uteuzi huu hufanywa kutegemeana na vigezo vinavyotokana na hali ya kiisimu jamii, hususani lugha ambayo matumizi yake yameenea na kukubalika na watu wengi (Fairclough, 1989). Pia, hufuata vigezo vya kisiasa kutegemeana na uhusiano wa makundi ya watu wanaotumia lugha mbalimbali katika jamii. Matokeo ya juhudi hizo husaidia kuwapa kwa mgawanyo wa hadhi, dhima na uamilifu wa lugha katika jamii. Hali hii ina maana kwamba kuna uhitaji wa lazima wa sera thabiti ya lugha itakayotekeleza upangaji na uendelezaji wa lugha.

Mpango-lugha huwa ni matokeo ya sera ya lugha na ndiyo inayoongoza utayarishaji na utekelezaji wa mpango-lugha. Sera ya lugha ni kipengele kimojawapo cha mpango-lugha, chenye maamuzi ya kudhamiria yanayoipa lugha hadhi mahsusi katika jamii (Kaplan & Baldauf, 1997). Pia, ni maamuzi yanayofanywa na watu wenye mamlaka ya kiutawala na kisheria. Maamuzi haya yanahusu uchaguzi wa kisheria dhidi ya lugha zitakazotumika katika nyanja mbalimbali za kielimu, kisiasa, kijamii, diplomasia za kimataifa, n.k., zinazodhibitiwa na vyombo vya dola kama vile shule, bunge na mahakama. Nyanja hizo zinalinga mawasiliano ya kitaifa ndio maana uchaguzi wa lugha zitakazotumika unahusu pia uteuzi wa lugha za taifa na lugha rasmi na namna zitakavyoendelezwa.

Sera ya lugha ni jumla ya mawazo, matamko, sheria, kanuni na taratibu zinazotoa mwongozo wa utekelezaji wa mabadiliko ya nafasi ya matumizi ya lugha katika jamii (Russell, 1996). Pia, inaelezwa kuwa sera ya lugha ni maandishi kuhusu jinsi lugha zinavyopaswa kutumika katika jamii. Sera ya lugha hueleza sababu za kuwapa kwake, namna inavyowiana na malengo mapana ya kisiasa, kiuchumi na kijamii; pamoja na lugha zinazopaswa kutumika au kutotumika katika maeneo ya matumizi ya lugha na taratibu za utekelezaji wa maamuzi na mabadiliko yake (Bangbose, 1991). Kwa upande mwingine, hueleza taratibu za kutathmini maendeleo na matokeo ya utekelezaji maeneo yenye matatizo katika utekelezaji wa sera na matokeo ya

namna ya kuiendeleza, kuirekebisha au kubadilisha sera hiyo. Katika mataifa mengi ya Kiafrika, sera ya lugha ni mojawapo ya maeneo ambayo hayakuathiriwa na mabadiliko ya kisiasa yaliyotokea baada ya mataifa hayo kupata uhuru. Nchi nyingi zimeendelea na sera za lugha za watawala wa Kikoloni jambo linalosababisha kuwapo kwa msigano mkubwa baina ya sera ya lugha na mpango-lugha katika baadhi ya mataifa ya Kiafrika. Makala hii imechunguza uhusiano na athari baina ya sera ya lugha na mpango-lugha nchini Tanzania.

### **Mbinu za Utafiti**

Uteuzi wa mada kuhusu uhusiano na athari baina ya sera ya lugha na mpango-lugha Tanzania umezingatia kuwa historia na maendeleo ya sera ya lugha inaongozwa na misingi ya ulumbi inayoelekeza matumizi ya lugha mbili za Kiingereza na Kiswahili katika maeneo rasmi; wakati huo huo, mpango-lugha unalenga kuifanya lugha ya Kiswahili kuwa ndiyo lugha ya taifa (Mekacha, 2011). Mpango-lugha hauseremi lolote kuhusu kuwapo kwa lugha za kijamii zinazokidhi matumizi mapana katika maeneo rasmi na yasiyo rasmi nchini. Licha ya lugha za kijamii kutumika katika mawasiliano yao mengi, bado hazithaminiwi kwa sababu lugha za Kiingereza na Kiswahili ndizo zilizopewa hadhi na vigezo vya kuendelezwa. Data za msingi zilizotumika katika makala hii zilikusanywa kwa mbinu ya usomaji wa matini. Mtafiti alilazimika kuchunguza kwa makini maandiko mbalimbali yanayohusiana na mada teule. Mbinu hii ilisaidia kupata data zilizowasilishwa katika makala hii.

### **Uwasilishaji wa Data**

Mataifa ya Kiafrika yameangukia katika makundi makuu mawili yenye sera ya lugha ya Endoglosia na Eksoglosia. Endoglosia inahusu sera ya lugha inaelekeza lugha ya ndani ya nchi kutumika katika maeneo rasmi ya matumizi ya lugha. Mataifa yanayofuata sera hii yameteua lugha yenye sura ya kitaifa kuwa lugha za taifa (Kahigi na wenzake, 2000). Kwa mfano, mataifa yanayofuata sera za endoglosia ni Ethiopia (Kiamharia), Somalia (Kisomalia) na Tanzania (Kiswahili). Baadhi ya mataifa yameteua lugha zaidi ya moja kuwa lugha za taifa. Mathalani, Kongo ina lugha za taifa za Kiswahili, Kiluba na Kilingala ilhali Nigeria ina lugha za Kihausa, Kiyoruba na Kiigdo (Meeuwis, 1997). Kwa upande mwingine, Eksoglosia inaelekeza kutumika kwa lugha ya kigeni katika maeneo rasmi ya matumizi ya lugha. Yapo mataifa yanayofuata sera ya Eksoglosia inayoteua lugha ya kigeni kuwa lugha rasmi ya taifa kama ilivyo katika nchi za Ivory Coast (Kifaransa), Msumbiji (Kireno) na Zambia (Kiingereza).

Kwa kawaida, sera ya lugha inapaswa kuambatana na kuchukuana na matakwa ya kisiasa na kiuchumi ya wakati unaohusika. Pia, hujaribu kueleza ruwaza za kijumla za mwenendo wa fikra na matendo ya binadamu kupitia mifumo mbalimbali. Tanzania ni miongoni mwa nchi chache za Kiafrika zilizofanikiwa kwa kiasi kikubwa kupata ufumbuzi wa tatizo la lugha ya taifa (Cooper, 1989). Katika kupanga hadhi, lugha ya Kiswahili ni miongoni mwa lugha nyingi za kitaifa iliyoteuliwa kuwa lugha ya taifa ambapo hatua mbalimbali za kuikuza, kuiimarisha na kuiendeleza

zilichukuliwa. Lugha hii ina hadhi ya kuwa lugha dola na ya mawasiliano mapana kutokana na kuwapo kwa asasi za kiserikali na kibinafsi za kulinda, kuendeleza na kukuza matumizi yake nchini. Mafanikio hayo ni matokeo ya utekelezaji wa mpango-lugha uliofanywa kwa misingi ya dhana za utafu, umoja na ufanisi (King'ei, 2010). Hata hivyo, kuwapo kwa mpango-lugha na malengo yake Tanzania hakuwiani na sera ya lugha iliyojengwa katika maagizo na matamko ya viongozi wa serikali. Katika sehemu inayofuata, makala hii imechunguza uhusiano uliopo baina ya sera ya lugha na mpango-lugha nchini Tanzania.

### **Uhusiano Baina ya Sera ya Lugha na Mpango-Lugha**

Baada ya Tanzania kupata uhuru, kumekuwa na mgeuko wa matamko ya sera ya lugha katika vipindi mbalimbali vinavyoambatana na itikadi yake. Maagizo yanayotolewa na viongozi kuhusu sera ya lugha bado yameendelea kudhibitiwa na sera ya lugha ya mashirika ya Kibepari inayosisitiza matumizi ya lugha za kimataifa (Williams, 1992). Matamko yanayotolewa yamesababisha kuwapo kwa msigano mkubwa baina ya sera ya lugha na mpango-lugha hapa nchini. Matamko yanayotolewa yanadhihirisha namna sera ya lugha nchini Tanzania inavyoongozwa na maagizo yaliyojengeka katika misingi ya ulumbi inayoelekeza matumizi ya lugha kuu mbili za Kiingereza na Kiswahili katika maeneo rasmi; ingawa, mpango-lugha unakusudia kuifanya lugha ya Kiswahili kuwa lugha ya taifa. Sera ya lugha na mpango-lugha viko kimya kuhusu dhima ya lugha za kiasili zenye matumizi makubwa katika shughuli za kila siku katika jamii.

Sera ya lugha iliyopo Tanzania ni ya kiishara yenye mlolongo wa nyaraka na matamko mbalimbali ya serikali yanayohusu kutumia au kutotumia lugha za Kiswahili na Kiingereza katika baadhi ya maeneo rasmi ya matumizi ya lugha na yale yanayohusu taratibu za kukuza na kuendeleza lugha. Makala hii inatambua kuwapo kwa tamko la serikali kupitia Sera ya Utamaduni ya mwaka 1997 yenye mpango maalumu wa kuiwezesha elimu na mafunzo katika ngazi zote kutolewa kwa lugha ya Kiswahili ambao utaandaliwa na kutekelezwa (Kishe, 1995). Tamko la Sera ya Utamaduni ya mwaka 1997 kuhusu lugha ya Kiswahili haliwezi kutazamwa kuwa ndiyo sera ya lugha ya Tanzania. Kipekee, Tanzania haina sera halisi ya lugha, licha ya kuwa ni miongoni mwa nchi zinazofuata mfumo wa Endoglosia (Herbert, 1992). Matamko ya sera ya lugha yaliyopo hayana uhusiano na mpango-lugha uliopo nchini.

Kwa upande mwingine, nyaraka na matamko mengi yanayotolewa na viongozi yanasemekana kuwa ndiyo yanayounda sera ya lugha nchini Tanzania. Kwa mfano, baadhi ya matamko na nyaraka muhimu zilizotolewa ni pamoja na tamko la Katiba ya Jamhuri ya Tanganyika 1962 kwamba lugha za Tanganyika ni Kiingereza na Kiswahili. Pia, kuna tangazo la serikali la tarehe 13/02/1963 lililoeleza kwamba Kiswahili ni lugha ya taifa itakayotumika kama lugha rasmi katika shughuli za serikali kama kufundishia masomo ya ngazi ya awali za elimu ya msingi na katika Bunge, ilhali Kiingereza kitaendelea kutumika kama lugha ya mawasiliano na

biashara ya kimataifa (Roy-Campell & Qorro, 1997). Pia, kuna tamko la kiongozi wa serikali lililosema kwamba lugha ya Kiswahili itatumika kama lugha ya shughuli za chama na serikali na Kiingereza kitumike kama lugha ya mawasiliano ya kimataifa; pamoja na tamko la tangazo la serikali, Mei 1967 kwamba lugha ya Kiswahili iwe ndiyo lugha ya pekee ya kufundishia masomo yote ya msingi katika ngazi zote.

Tamko lingine ni lilitolewa mwaka 1974 na kiongozi wa serikali ambalo lilipiga marufuku matumizi ya lugha ya Kiingereza katika barua na mawasiliano mengine ya kiofisi na katika mbao zote za matangazo katika ofisi za serikali na mashirika ya umma. Hali hii inahusu pia tamko lililohusu nia ya serikali kubadili lugha ya kufundishia masomo ya elimu ya juu kwa Kiswahili badala ya Kiingereza (Mekacha, 1995). Pia, kuna tamko la serikali kuwa kuanzia mwaka 1983 - 1996 lugha ya Kiingereza itaendelea kuwa lugha ya kufundishia masomo ya elimu ya juu kuanzia ngazi ya sekondari. Tamko la serikali katika sera ya elimu na mafunzo ya mwaka 1995 linaelekeza kwamba lugha ya kufundishia itakuwa lugha ya Kiswahili na lugha ya kufundishia na kutolea mafunzo ya juu itakuwa lugha ya Kiingereza. Aidha, tamko la serikali katika Sera ya Utamaduni ya mwaka 1997 lilihusu kuandaliwa na kutekelezwa kwa mpango maalumu wa kuiwezesha elimu na mafunzo katika ngazi zote kutolewa kwa lugha ya Kiswahili. Matamko na maagizo yaliyobainishwa yanatazamiwa kuwa ndiyo yanayounda sera ya lugha Tanzania. Kwa kawaida, matamko haya hayawezi kutazamwa kama sera ya lugha.

Nyaraka na matamko yanayosemekana kuwa ndiyo yanaunda sera ya lugha nchini Tanzania yanahusu kipengele kimoja tu cha sera ya lugha inayoelekeza lugha zinazopaswa kutumika katika maeneo mbalimbali. Mafanikio katika utekelezaji wa mpango-lugha nchini Tanzania hayaongozwi na sera halisi ya lugha nchini (Coulmas, 1989). Sera ya lugha ya Tanzania haijaambatana na kutayarishwa kulingana na mazingira halisi ya matumizi ya lugha nchini kutokana na kuwapo kwa msisitizo mkubwa unaolenga kuelekeza matumizi ya lugha katika mfumo wa elimu na mawasiliano. Sera haelezi dhima na uamilifu wa lugha za kiasili ambazo ni nyingi na zina matumizi makubwa katika jamii. Lugha hizo ni muhimu kwa kuwa ni kielelezo cha utamaduni wa asili wa Mtanzania na kama chanzo cha kukuza lugha ya Kiswahili (Mekacha, 2010). Lugha hizo zinaendelea kutumika na zina dhima kubwa katika jamii, ingawa sera ya lugha imezipa nafasi zaidi lugha za Kiswahili na Kiingereza kana kwamba lugha za kijamii hazipo na hazina matumizi yoyote.

Uhusiano uliopo baina ya sera ya lugha na mpango-lugha Tanzania unatia shaka kwa kuwa mpango-lugha unatekelezwa kutokana na misingi ya udhaifu wa lugha moja. Juhudi zote zinazofanywa ni katika kuendeleza matumizi ya lugha ya Kiswahili na hakuna mpango wowote wa kuendeleza matumizi ya lugha nyingine kama vile za kiasili. Pia, hakuna uwiano na hali ya kiisimu jamii kwa sababu lugha ya kufundishia elimu ya juu ni Kiingereza; wakati lugha ambayo matumizi yake yameenea kwa mawanda mapana katika jamii ni Kiswahili. Lugha ya Kiingereza inayotumika kufundishia, ambayo asili yake si hapa Afrika, haijajengwa katika misingi na

mazingira imara ya uelewa, kiasi kwamba, wanafunzi na walimu wengi wanakosa umilisi wa kumudu mahitaji mapana ya kitaaluma (Rubagunya, 1990). Matokeo yake, walimu na wanafunzi wanaendelea kutumia Kiswahili kwa kuchanganya na Kiingereza; na baadhi ya wahitimu kutomudu vyema kutumia lugha hizo kama lugha za kitaaluma.

Matamko na maagizo kuhusu sera ya lugha yanaongozwa na misingi ya ulumbi inayoelekeza matumizi ya lugha mbili za Kiingereza na Kiswahili katika maeneo rasmi ya matumizi ya lugha. Tofauti na maagizo hayo, mpango-lugha unalenga kuifanya lugha ya Kiswahili kuwa ndiyo lugha ya taifa. Matokeo ya kupishana baina ya matamko ya sera ya lugha na mpango-lugha ni kwamba, licha ya kuwapo kwa mafanikio mazuri katika utekelezaji wa malengo ya mpango-lugha, kumekuwapo na pengo kubwa katika utekelezaji wake katika mfumo wa elimu (Abdulaziz, 1996). Hali hii inatokana na sera ya lugha kuwa ni matamko ya viongozi yanayoagiza lugha inayopaswa au isiyopaswa kutumika katika baadhi ya maeneo rasmi ya matumizi ya lugha husika. Kwa mfano, matamko yanalenga kujenga jamii yenye kutumia lugha moja ya Kiswahili; na hayasemi lolote kuhusu lugha za kijamii. Pia, yanatofautiana na malengo ya mpango-lugha ulioipa nafasi pana lugha ya Kiingereza katika matumizi ya elimu.

Licha ya kuwapo kwa mafanikio mazuri katika utekelezaji wa mpango-lugha, kumekuwapo na matatizo makubwa katika utekelezaji wa sera ya lugha yanayodhihirika vizuri katika mfumo wa elimu na maendeleo yake. Sera ya lugha inapaswa kuwiana kikamilifu na malengo ya mpango-lugha. Uhusiano mpana baina ya sera ya lugha na mpango-lugha ukizingatiwa kikamilifu, utazitambua kisheria na kimatumizi lugha zote zilizo nchini, zikiwamo za kijamii zilizotamalaki vijijini na miji. Sera ya lugha na mpango-lugha havina budi kujengwa katika misingi imara iliyojengwa katika sheria za nchi badala ya kuegemezwa na kuongozwa na matamko yasiyotekelezeka kikatiba na kimatumizi.

### **Athari za Sera ya Lugha na Mpango-Lugha Nchini Tanzania**

Mfumo wa kiisimu jamii nchini Tanzania una lugha zilizo katika darajia tatu zenye kuhusisha lugha za kijamii, Kiingereza na Kiswahili. Tanzania inatekeleza mpango-lugha unaolenga kujenga jamii yenye kutumia lugha moja ya Kiswahili. Kiutendaji, Tanzania bado inaendelea kutekeleza sera ya lugha yenye ulumbi wa lugha mbili za Kiswahili na Kiingereza kwa wakati mmoja. Kimatumizi, lugha ya Kiingereza ina hadhi kubwa kuliko lugha za Kiswahili na kijamii kwa kuwa ina uamilifu mkubwa kama lugha ya mawasiliano ya kimataifa, lugha ya elimu ya juu, lugha ya kutunga sheria na mahakama ya juu. Watanzania wachache wanahusika na uamilifu huo. Hatua zimeanza kuchukuliwa kwa upande wa mahakama za juu ili kutumia lugha ya Kiswahili katika mahakama za juu. Inawezekana Watanzania wanaoweza kumudu na kuitumia kikamilifu lugha ya Kiingereza haizidi 5% ya Watanzania wote (Msanjila, 1999). Hao ndio watu wenye nguvu za kimamlaka katika jamii.

Lugha ya Kiswahili ina hadhi miongoni mwa Watanzania wa ngazi zote katika jamii. Watanzania takribani wote, wanahitaji kuitumia lugha hii katika maeneo yote yaliyo rasmi, isipokuwa katika mawasiliano ya kimataifa na elimu ya juu. Maeneo mengine yote ya matumizi ya lugha humhusisha karibu kila mtu. Kila mtu anahitaji kuifahamu na kuitumia lugha ya Kiswahili kwa kiasi fulani. Matumizi ya lugha ya Kiswahili yanawatambulisha Watanzania na jamii pana ya kitaifa (Mazrui & Mazrui, 1995). Lugha nyingine zote za kijamii zina hadhi miongoni mwa watu katika jamii lugha husika. Lugha hizi zinatumiwa katika mawasiliano yao mengi katika maeneo yasiyo rasmi ya matumizi ya lugha kama vile vijijini na katika ngazi ya familia (Ngonyani, 1994). Matumizi makubwa ya lugha za kijamii huwatambulisha watu katika jamii zao za kikabila, fasihi na utamaduni unaombatana na jamii hizo. Matumizi ya lugha za kijamii ni ya lazima miongoni mwa watu wa vijijini na katika maeneo yasiyo rasmi katika jamii. Lugha za kijamii hazithaminiwi kuwa zenye ufahari mkubwa kutokana na lugha za Kiingereza na Kiswahili kupewa nafasi ya matumizi na kuendelezwa. Sera ya lugha na mpango-lugha haina budi kujengwa katika misingi thabiti ya kikatiba na kisheria na inayotekelezeka kwa vitendo. Pia, haina budi kutambua mfumo wa kiisimu uliopo kwa kuzingatia darajia zote tatu zenye kuhusisha lugha za Kijamii, Kiingereza na Kiswahili.

### **Hitimisho**

Makala hii imechunguza uhusiano na athari baina ya sera ya lugha na mpango-lugha nchini Tanzania. Mojawapo ya matokeo yake, ni kwamba, lugha ya Kiswahili ndiyo lugha pekee ambayo matumizi yake yameenea katika maeneo ya matumizi ya lugha rasmi na isiyo rasmi kutokana na kuwa lugha ya dola na lugha ya kijamii. Licha ya kuwapo kwa hadhi kubwa katika jamii yote, bado lugha ya Kiingereza imeendelea kuwa lugha ya dola, kwa kuwa matumizi yake yameenea katika maeneo rasmi ya matumizi ya lugha. Ingawa, lugha za kijamii siyo lugha dola, matumizi yake yanatawala katika maeneo yasiyo rasmi kwa kuwa matumizi ya lugha ya Kiswahili yanazidi kuenea na watumiaji wake wanazidi kuongezeka. Hali hii inatishia matumizi ya lugha za jamii kutokana na ukweli kwamba inawezekana siku za usoni zisiwe na uamilifu wowote. Sera ya lugha inapaswa kuwa halisi inayowiana kikamilifu na malengo ya mpango-lugha. Uwiano mpana baina ya sera ya lugha na mpango-lugha utazitambua kikatiba na kimatumizi lugha zinazotumika hapa nchini za Kiswahili, Kiingereza na za kijamii. Sera ya lugha ya Tanzania haina budi kuwa wazi, halisi na inayotekelezeka kwa vitendo, kisheria na kikatiba.

### **Marejeo**

- Abdulaziz, M. H. (1996). *Transitivity in Swahili*. Hamburg: Rudiger Koeppel Verlag.
- Bamgbose, O. (1991). *Language and the Andtion: The Language Question in Sub-Saharan Africa*. Edinburgh: Edinburg press.
- Blommaert, J. (1997). *State Ideology and Language: The Politics of Swahili in Tanzania*. Duisburg: LICAA.



- Brumfit, A. (1980). 'The Rise and Development of Language Policy in Germany East Africa'. *Sprache and Geschechite in Africa* 2: 219 - 329.
- Columns, F. (1989). *Language Adaptation*. Cambridge: Cambridge University press.
- Cooper, R. (1989). *Language Planning and Social Change*. Cambridge: Cambridge University Press.
- Fairclough, N. (1989). *Language and Power*. London: Longman.
- Fasold, R. (1990). *The Sociolinguistics of Society*. Oxford: Basil Blackwell.
- Herbert, R. K. (1992). *Language and Society in Africa: The Theory and Practice of Sociolinguistic*. Witatersrand University Press.
- Kahigi, K., & Wenzake (eds). (2000). *Languages of Tanzania*. Leiden: CNWS.
- Kaplan, R. B., & Baldauf, R. B. (1997). *Language Planning: Fro Practice to Theory*. Clevedon: Multilingual Matters.
- King`ei, K. (2010). *Misingi ya Isimijamii*. Dar es Salaam: TUKI.
- Kishe, A. M. (1995). *The Eglshization of Tanzanian Kiswahili: Study in Language Contact and Convergence*. Tasinifu ya Uzamivu, Chuo kikuu cha Illinois.
- Mazrui, A., & Mazrui, A. M. (1995). *Swahili State and Society: The Political Economy of an African Language*. Nairobi: EAEP.
- Meeuwis, M. (1997). *Constructing Sociolinguistic Consensus: A Linguistic Ethnography of the Zairian Cammunity in Aritwep*. Belgium: Buisbrgum: LICCA.
- Mekacha, R. D. K. (2011). *Isimijamii: Nadharia na Muktadha wa Kiswahili*. Dar es Salaam: TATAKI.
- Mekacha, R. D. K. (1993). 'Language Death: Conception and Misconceptions'. *Jourandl of Pragmatics*, 21:101 - 116.
- Mekacha, R. D. K. (1995). 'Kwa Nini Bado Kiingereza ni Lugha ya Kufundishia Elimu ya Juu Tanzania'. *Kioo cha Lugha*, 2:28 - 46.
- Milroy, L. (1980). *Language and Social Networks*. Oxford: Basil Blackwell.
- Msanjila, Y. P. (1999). The Use of Kiswahili in Rules Areas and is Implication for the Future of Ethnic Languages in Tanzania. Tasinifu ya Umahiri, Chuo kikuu cha Dar es Salaam.
- Ngonyani, D. (1994). 'Language Shift and Tiondl Identity in Tanzania'. *Ufahamu*, 69 - 92.

Roy- Campbell, Zaline, M., & Qerro, M. (1997). *Languages Crisis in Tanzania: The Myth of English Versus Education*. Dar-es Salaam: Mkuki na Nyota Publishers.

Ruscell, J. (1990). 'Success as a Source of Conflict in Language Planning: The Tanzanian Case.' *Jourand of Multilingual and Multi Cultural Studies*, 11: 363 - 375.

Williams, G. (1992). *Sociolinguistics: A Sociological Critique*. London: Routlegde.

## **Athari za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili Nchini Tanzania**

Gervas A. Kasiga  
Chuo Kikuu cha Dodoma  
*kassiga@gmail.com*

### **Ikisiri**

Makala hii inahusu tathmini ya athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Utafiti ulitumia mkabala wa Kitaamuli. Mbinu za utafiti wa maktabani zilitumika kupata data za msingi zilizowasilishwa katika makala hii. Nadharia ya Uhalisia ilitumika kama kiunzi cha uchambuzi na mjadala wa data. Kutokana na utafiti huu, ilibainika kwamba, U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania una athari hasi na chanya. Mathalani, utafiti huu una tija kibiashara kwa video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Pia, una madhara kwa video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Tathmini ya madhara ya U-Nigeria imeainishwa katika vipengele vya ukuaji wa ubunifu kwa wasanii, mila, desturi na utamaduni. Pia, madhara ya U-Nigeria yanajidhihirisha katika kipengele cha lugha ya Kiswahili na katika masuala mbalimbali ya kijamii hapa nchini Tanzania. Makala hii imependekeza kuwa wasanii wa muziki wa kizazi kipya nchini, ili kukuza soko na kuuza utamaduni wa Tanzania wenye tija, hawana budi kuchunguza namna sahihi ya kuboresha sanaa zao kwa kutumia amali za utamaduni wa Kitanzania.

### **Utangulizi**

Video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania kama zilivyo fani nyingine za kifasihi, hutarajiwa kubeba tajriba, mazingira na utamaduni wa jamii wa video hizo (Jengo na Wenzake, 1982). Hata hivyo, kutokana na utandawazi video hizi zimekuwa zikionekana kugubikwa na utamaduni wa nje. Utamaduni huu wa nje umekuwa ukijipambanua kutoka kwenye U-Marekani, U-Kongo na kwenye U-Nigeria (Mrikaria, 2007). Ukiondoa lugha ya Kiswahili inayotumika kwenye video hizo, hali ya kuchotwa na utamaduni wa kigeni unazifanya video za nyimbo za muziki wa kizazi kipya wa Kiswahili kukosa alama nyingine za kisanaa na kiutamaduni zenye kuitambulisha kijamii ya ki-Tanzania. Athari zinazotokana na dhana ya utandawazi zilichukua kani kutokana na ukuaji wa sayansi ya teknolojia (Samwel, 2015). Nchini Tanzania, ukuaji huu wa kisayansi na kiteknolojia ulichagiza kuanzishwa kwa vituo vya televisheni vya Cable Television Network, Dar es salaam Televion, Independent Television na Channel Ten. Vituo hivi vilikuwa vikirusha vipindi vya burudani na muziki vyenye maudhui mengi ya nje.

Maudhui hayo yalikusisha filamu na video za muziki wa mataifa mengine. Kupewa nafasi kubwa kwa maudhui hayo na kuzoeleka kwake kuliwafanya watu wachote baadhi ya mambo wanayoyaona katika vipindi hivyo na wakati mwingine kuyatenda katika maisha ya kawaida. Kuyachukua masuala hayo kutoka katika vipindi vya burudani kuliibua athari katika maisha ya kawaida pamoja na uundaji wa sanaa za ki-Tanzania. Mrikaria (2007) katika kuangalia uibukaji wa teknolojia na athari za utandawazi katika fasihi simulizi nchini Tanzania anasema:

Teknolojia mpya inaenda sambamba na utandawazi ambao ndani yake kuna udhalilishwaji wa nchi za ulimwengu wa tatu kama Tanzania. Kwa hali hiyo, utakuta kuwa nafasi ya fasihi simulizi ya nchi zinazoendelea kama Tanzania katika teknolojia ni finyu katika kujitangaza. Mafanikio haya ya kisayansi na teknolojia mpya, yameleta athari kubwa sana katika fasihi simulizi hususani katika utamaduni, mila na desturi zetu. Amali hii ambayo ni utajiri mkubwa wa taifa lolote lile ni muhimu sana katika nchi (uk. 202).

Jamii inayopokea sanaa kutoka nje kwa kiasi kikubwa hujikuta ndani ya kiu kubwa ya kung'amua tamaduni za watu wengine. Papo hapo, wakati jamii ikiwa inazamia kuzijua tamaduni za watu wengine hujikuta tayari imeshabadilisha mwenendo na mwelekeo wa jamii. Kupitia mabadiliko hayo, mwenendo na mwelekeo wa taifa hupata athari katika nyanja za kisiasa, kijamii, kiutamaduni, kisaikolojia na kiitikadi. Jamii, hususani vijana hujikuta imo ndani ya mwigo wa tamaduni, mila na desturi za mataifa mbalimbali na kuathiri maadili na ustawi wa taifa.

Kinadharia, msanii ndani ya jamii ana wadhifa mkubwa wa kutekeleza katika jumuiya yake. Anapounda kazi yake huwa na azma ya kuwasiliana na hadhira yake. Kazi yake haiwezi kujitenga na matatizo halisi ya jamii yake, vinginevyo, atashindwa kuyaonesha matatizo, kusaidia kutoa utatuzi na kuamsha ari na moyo wa watu wake (Msokile, 1993). Nguvu ya usanii hutokana na uzoefu wa msanii katika mazingira yake na kiwango cha ufahamu wake. Umuhimu wa kazi ya sanaa kwa jamii hutokana na jinsi msanii anavyohusisha usanifu wake na matukio muhimu yanayomzunguka. Halikadhalika, usanaa wake hubeba ukweli ikiwa umeakisi vizuri uhusiano wa mtu na ukweli wa asili na wa kijamii (Madumulla, 1993). Hivi sasa, kutokana na utandawazi na upokezi mkubwa wa sanaa za nje hususani video za nyimbo za muziki wa ki-Nigeria, zimeleta mwigo kwa utayarishaji wa video za nyimbo za kizazi kipya.

Hali ya kutokupatiwa thamani kwa utamaduni katika ujenzi wa fasihi lisipotazamwa kwa jicho la tahadhari, kuna uwezekano mkubwa wa kupoteza uhalisi wa utamaduni wa ki-Tanzania kupitia uwasilishaji na umithilishaji wa maisha ya ki-Tanzania kupitia video za nyimbo za kizazi kipya. Hivyo, suala hilo kupitia makala hii limeonekana kuwa muhimu kumakinikiwa kwa muktadha wa kuzamia kufanya tathimini ya athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya

wa Kiswahili nchini Tanzania. Makala hii imechunguza athari za U-Nigeria kupitia vipengele vya mavazi, mitindo ya uchezaji, lugha, mtiririko wa uimbaji na utumiwaji wa mandhari.

### **Mbinu za Utafiti**

Utafiti umechunguza athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa nchini Tanzania. Huu ni utafiti wa kitaamuli uliogemea katika usanifu wa kifemenelolojia. Ufemenelolojia umetumiwa kutokana na asili ya utafiti kujishughulisha na maisha ya binadamu na namna ya kuufahamu ulimwengu kulingana na uzoefu halisi wa maisha ya watu. Taarifa zilikusanywa na kuchambuliwa kwa njia ya maelezo. Uchunguzi wa athari za U-Nigeria umeakisi mitazamo ya wahojiwa kulingana na uzoefu na mitazamo yao kuhusu usikilizaji na utazamaji wao wa video za nyimbo za muziki wa kizazi kipya za Kiswahili nchini Tanzania. Mbinu za utafiti za maktabani na uwandani zilitumika kupata data muafaka za utafiti. Mbinu hizi zilihusisha uchambuzi wa kina wa video na mahojiano ya uwandani. Kupitia uchambuzi huo tulipata data muafaka kuhusu suala lililoshughulikiwa na utafiti. Uwandani utafiti ulifanyika katika mkoa wa Dar es salaam na Dodoma. Mikoa hii ilichaguliwa kutokana kuchagizwa na ufanyikaji wa shughuli za tasnia ya muziki pamoja upatikanaji wa wasanii wa muziki wa kizazi kipya.

Utafiti wa uwandani ulihusisha kuchunguza na kuhoji kuhusu athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Sampuli 22 za video za nyimbo za muziki wa kizazi kipya za nchini Tanzania ziliteuliwa kufanyia uchambuzi. Video za nyimbo hizo ziliteuliwa kutokana na kuonesha viashiria vya kubeba U-Nigeria kupitia mavazi, mitindo ya uchezaji, lugha, mtiririko wa uimbaji na utumiwaji wa mandhari. Katika utafiti huu watu 50 walihojiwa. Usampulishaji lengwa ulitumika katika utafiti. Usampulishaji huu ulihusisha usampulishaji lengwa wa kipekee na wa kifursa. Watafitiwa walipatikana kwa kuzingatia maarifa na taarifa kuhusiana na mada tuliyoizamia. Watafitiwa waligawanywa kiuwakilishi kuanzia watazamaji, wasanii wa muziki, watayarishaji wa muziki, wanafunzi wa masomo ya fasihi ya Kiswahili na wataaalumu wa eneo la kifasihi.

### **Kiunzi cha Nadharia**

Makala hii imetumia nadharia ya Uhalisia katika kufanya uchambuzi wa data zilizowasilishwa. Nadharia hii iliyoasisiwa na mwanafalsafa wa ki-Jerumani, Gustave Flaubert (1821 - 1880). Mojawapo ya malengo yake ilikuwa ni kuipinga nadharia ya Ulimbwende iliyoonekana kushindwa kuyatatua matatizo ya wanajamii. Msingi mkubwa aliouweka Gustave ulijielekeza katika fikra za mtu na ubainishwaji wa matatizo ya kijamii katika uhalisi wake. Baadhi ya wafuasi wa nadharia hii ni Karl Marx (1818-1883), Maxim Gorky (1868 - 1936) na Gyorgy Lukacs (1885-1971). Katika kuendelea kuianisha nadharia hii, Wafula na Njogu (2007) wameelekeza baadhi ya mihimili yake kwamba fasihi isawiri na kuelezea mambo kwa kuzingatia uhalisi wa maisha, ieleze mambo ya kihistoria yasababishayo

mabadiliko chanya kwa jamii na itoe picha halisi ya jamii bila kuidunisha au kuitia chuku. Fasihi ioneshe matumaini kwa mwanadamu kuweza kushinda matatizo yanayomkabili katika mazingira yake.

Katika kuendelea kuelezea umuhimu wa nadharia hii katika uchambuzi wa kazi za kifasihi, Wanjiku (2018) anasema kuwa nadharia hii inajikita kwenye vitu thabiti vinavyohisika na mishipa ya fahamu ya mwanadamu na pia ukweli unaodhihirika katika kazi ya fasihi. Uhalisia wa kifasihi huonesha uwezo wa kazi ya fasihi kuelezea hali kwa kuzingatia uyakinifu wa maisha. Kupitia kwa nadharia hii, ni wazi kuwa uhalisia wa mazingira anamoishi mwandishi na hata tajriba yake kwenye mazingira hayo, humwathiri pakubwa kwenye uandishi wake kama vile jinsi anavyowachora wahusika wake. Katika utafiti huu nadharia ya Uhalisia imeweza kufanya tathimini yenye ulinganisho kati ya masuala yanayoonekana katika video za nyimbo za muziki wa kizazi kipya na namna mambo yalivyo katika jamii. Utumiaji wa nadharia ya Uhalisia ulitusaidia kuimakinikia miktadha inayorejelea uchepukaji wa tajriba na tamaduni za ki-Tanzania kwa wasanii wakati wanapounda video zao za nyimbo za muziki wa kizazi kipya. Mihimili ya nadharia hii ilitusaidia kufanya tathimini kuhusu athari inayoletwa na U-Nigeria unaojichomoza katika video teule za nyimbo za muziki wa kizazi kipya.

### **Tija za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili Nchini Tanzania**

Katika eneo hili tumejikita kufanya mjadala wa kuhusu athari ya U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Uchunguzi kuhusu athari za U-Nigeria umegawanywa katika sehemu mbili. Sehemu ya kwanza imejumuisha tija za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Sehemu ya pili imehusisha madhara ya U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Sehemu hii imezunguzia tija za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Tija hizo zimeainishwa na kujadiliwa kama inavyoonekana hapo chini.

### **Kukuza Biashara ya Muziki kwa Wasanii**

U-Nigeria katika video za nyimbo za muziki wa kizazi kipya umesaidia kumekuza biashara ya muziki na kuwaongezea kipato wasanii pamoja na wadau wengine wa muziki. Kutokana na ushirikiano baina ya wasanii wa kizazi kipya wa Tanzania na wenzao wa ki-Nigeria wamekuza mauzo ya muziki wa kizazi kipya wa ki-Tanzania katika mitandao ya kijamii kama vile *Youtube*, *Vimeo*, *Instagram* na *Facebook*. Kutokana na video za muziki wa kizazi kipya za Kiswahili kupata jukwaa jipya la kiteknolojia kupitia mitandao kijamii huku zikiwa zimewekewa matangazo ya kibiashara, kipato cha wasanii kimekua maradufu kikiendana na idadi kubwa ya wapenzi wa muziki wa kizazi kipya wanaoingia katika mitandao kuzitazama video hizo.

Mathalani kupitia mtandao wa *Youtube*, zaidi ya watazamaji milioni 59 wameweza kuingia mtandaoni humo na kutazama video ya wimbo wa Nana wa Diamond Platinumz wa Tanzania akishirikiana na msanii Mr. Flavor wa nchini Nigeria. Pia, zaidi ya watazamaji milioni 40 wameweza kuingia katika mtandao huo na kutazama video ya wimbo wa *My Number One Remix* wa Diamond Platinumz, pamoja na msanii Davido wa nchini Nigeria. Video ya wimbo wa Salome wa msanii Diamond Platinumz akiwa na Rayvanny imetazamwa na takribani watu milioni 31 katika mtandao wa *Youtube*. Video ya wimbo wa Kwangwaru (wimbo huu umewekwa katika kapu la nyimbo zenye U-Nigeria kutokana na matumizi ya maneno ya lafudhi ya ki-Nigeria katika mashairi yake) wa Harmonize na Diamond Platinumz, wote wakiwa ni wasanii wa nchini Tanzania, imetazamwa na zaidi ya watu milioni 58 katika mtandao huo.

Kufahamika kwa wasanii wa ki-Tanzania kupitia mitandao ya kijamii kumewarahisishia kupata nafasi ya kufanya matamasha makubwa ya kimuziki katika nchi mbalimbali ulimwenguni. Wasanii wa ki-Tanzania wamekuwa wakipata nafasi ya kufanya maonesho katika majukwaa na matamasha makubwa ya kiburudani na kimichezo. Kwa mfano, msanii Diamond Platinumz kutokana na umashuhuri wake katika tasnia ya muziki duniani ambao, kwa kiasi kikubwa, umejengwa na U-Nigeria, ameweza kufanya maonesho ya muziki katika ufunguzi wa mashindano ya mpira Afrika (Afcon). Wakati huo huo, wasanii Harmonize, Rayvanny na V-Money wameweza kufanya maonesho katika matamasha ya *AMMA Music*, *BET*, *Soundcity*, *MTV* na mengineyo yenye umuhimu mkubwa katika tasnia ya muziki duniani. Licha ya ushiriki wa matamasha hayo kuwaongezea kipato, yamezidi kuwatambulisha wao pamoja na tasnia ya muziki wa kizazi kipya wa Kiswahili wa nchini Tanzania. Katika kuikazia hoja hiyo mtafitiwa 1 anasema:

Muziki wa ki-Nigeria ulifanya vizuri sana hapa nchini na hata majirani zetu wa-Kenya. Baada ya mashabiki kupagawa na muziki huu uliokuwa ukipigwa redioni, runingani na mtaani, wasanii wa ki-Nigeria wakaanza kuja Tanzania kufanya matamasha makubwa. Kuona hivyo ikabidi wasanii wa ki-Tanzania wajiongeze baada ya kuhisi mashabiki wanapenda ladha hizi. Wakajiuliza, kwa nini na sisi tusichanganye? Hivyo wakaaanza kuchukua vionjo vya ki-Nigeria. Katika jitihada za kujitangaza zaidi, ikabidi washirikiane na wenye muziki wao. Ukumbuke muziki wa *Naija* ni mkubwa sana kulinganisha na wa hapa Tanzania. Diamond na wengine wakaanza kufanya nyimbo na wasanii wa *Naija* kama Davido, P-Square, Iyanya na wengine. Matokeo yake Bongofleva ikapaa kama utani, lugha ya Kiswahili ikapaa, wasanii wa ki-Tanzania wakapata '*recognition*' kubwa katika mataifa mbalimbali. Wasanii wetu wakachukua tuzo mbalimbali nje ya nchi na kuanza kuwania tuzo kubwa za Afrika kama ile ya *Soundcity* ya Nigeria. Kwa ufupi, faida za U-Nigeria katika muziki wa kizazi kipya wa

Kiswahili nchini Tanzania ni nyingi (Mtafitiwa 1: Mahojiano yalifanyika Dodoma, Februari 14, 2020).

Katika siku za hivi karibuni fani ya muziki wa kizazi kipya wa Kiswahili nchini Tanzania imekuwa ikisifika kwa wasanii wake kutwaa tuzo muhimu za kimuziki za kidunia. Kwa kuwataja wachache, msanii Diamond Platinumz mwaka 2015 alishinda tuzo za *MTV Europe Music Award for Best Worldwide Act*, msanii Harmonize kupitia video ya wimbo wa Bado mwaka 2016 alishinda tuzo zifuatazo: *WatsUp TV* kupitia kategori ya video bora ya mwimbaji chipukizi; *African Muzik Magazine Awards* (AFRIMMA), kategori ya muimbaji chipukizi na *African Entertainment Awards* (AEAUSA), kategori ya msanii bora chipukizi. Mwaka 2017 msanii Rayvanny alishinda tuzo za *BET International Viewers Choice Best New International Act Artist Award*. Tuzo aliyoshinda msanii Rayvanny hapo kabla haikuwahi kuchukuliwa na msanii yeyote kutoka Afrika Mashariki. Ingawa tuzo walizozipata Diamond Platinumz na Rayvanny hazikuwa zinatolewa kuendana na nyimbo maalumu zilipatikana kutokana na umaarufu walionao hususani katika kuimba aina ya muziki wa *Afro Pop* wa ki-Nigeria.

### **Kukua na Kueneza Lugha ya Kiswahili Kimataifa**

Umashuhuri wanaoupata wasanii wa muziki wa kizazi kipya kutokana na video zao kuvuka nje ya mipaka ya Tanzania, umesaidia kueneza lugha ya Kiswahili kwa mataifa ya mbali. Kupitia ushirikiano baina ya wasanii wa ki-Tanzania na ki-Nigeria umewezesha wasanii wa ki-Nigeria kuanza kuzitumia istilahi za lugha ya Kiswahili katika nyimbo zao. Wasanii wa ki-Nigeria kama vile Singah, Yemi Alade, Burna Boy, Davido na wengine wameanza kutumia maneno ya lugha ya Kiswahili katika nyimbo zao. Wasanii wa ki-Marekani kama vile Rick Ross, Omarion na Nayo nao kupitia nyimbo walizoshirikiana na msanii Diamond Platinumz wa Tanzania wametumia lugha ya Kiswahili katika baadhi ya mashairi waliyoimba katika nyimbo zao. Hivyo basi, ijapokuwa video za nyimbo hizo zimesheheni U-Nigeria, bado jitihada za wasanii wa muziki wa kizazi kipya katika kueneza lugha ya Kiswahili kupitia nyimbo zao ni kubwa. Kuenezwa huku kwa lugha ya Kiswahili kupitia tasnia ya muziki wa kizazi kipya wa Kiswahili nchini Tanzania kutazidisha kuongeza fursa ya watu wengi duniani kuvutiwa na kujifunza lugha ya Kiswahili. Ni imani yetu kuwa ari hiyo ya watu kuhitaji kujifunza lugha ya Kiswahili kutazidisha milango ya ajira kwa wataalamu wa lugha ya Kiswahili nchini Tanzania.

### **Kuongezeka kwa Ushirikiano wa Kifani na Utalii Nchini**

U-Nigeria katika video za nyimbo za muziki wa kizazi kipya umeongeza tija za kitalii nchini Tanzania. Ushirikiano wa kifani kati ya wanamuziki wa Tanzania na wa nchi za nje umezidi kuitangaza Tanzania. Licha ya wasanii wa nje kupata vibali vya kazi wanapoingia nchini Tanzania, wamekuwa wakipata wasaa wa kutembelea vivutio mbalimbali vilivyopo nchini Tanzania. Ziara zao za kutembelea vivutio vya kitalii vilivyopo ndani ya Zanzibar na Tanzania Bara pamoja na kupiga picha wanazozitumia katika mitandao yao ya kijamii, kumeongeza fursa za kuitangaza



sekta ya utalii ya nchini Tanzania. Kupitia matamasha makubwa ya kimuziki ya *Wasafi Festival* na *Tigo Fiesta* yaliyopo hapa nchini Tanzania, wasanii wa muziki wa kizazi kipya kutoka mataifa yaliyoendelea katika tasnia ya muziki wameweza kuingia nchini kufanya kazi, pamoja na maonesho ya kimuziki na wasanii wa ndani. Mwaka 2019, Waziri wa Utalii wa Tanzania, Dkt. Hamisi Kigwangalla, kupitia fursa ya tamasha la muziki wa kizazi kipya la *Wasafi Festival*, alikutana na kufanya kikao na wasanii maarufu wa ki-Nigeria: Tiwa Savage na Wizzy Kiddy na kuwaonesha upekee wa maeneo ya ki-Tanzania yenye vivutio vya kitalii. Sambamba na hilo, aliwapa zawadi ya kutembelea vivutio vyetu na zawadi ya fulana zenye michoro ya wanyama maarufu watano wanaopatikana katika mbuga na hifadhi za nchini Tanzania.

### **Kuimarika na Kuongezeka kwa Muziki Wenye Tija Nchini**

Ushirikiano kati ya wasanii wa kizazi kipya wa ki-Tanzania na ki-Nigeria umeongeza nafasi kwa wasanii wa muziki wa kizazi kipya kujifunza utayarishaji bora wa muziki wenye kuleta tija sokoni. Wasanii na wadau wengine muhimu wa muziki wa kizazi kipya nchini Tanzania wameweza kujifunza mbinu za utayarishaji muziki na video zenye hadhi ya kisanaa na kimasoko. Kwa mfano, kumekuwa na ushirikiano wa kifani kati ya msanii wa ki-Tanzania Diamond Platinumz na wasanii wa ki-Nigeria kama vile Davido, Tiwa Savage, Timaya, Teni The Entertainer na Mr. Flavour. Pia, msanii Rich Mavoko wa Tanzania ameweza kufanya kazi na msanii Patoranking wa Nigeria. Wasanii wengine wa ki-Tanzania waliofanya kazi na wasanii wa ki-Nigeria ni: Harmonize aliyefanya kazi na Yemi Alade, Tiwa Savage na Burna Boy. Msanii wa kike wa ki-Tanzania V-Money naye katika wimbo wa *Kisela* ameshirikiana na msanii Mr. P kutoka Nigeria. Katika kuendelea kuyaainisha manufaa ya ushirikiano kati ya wasanii wa ki-Tanzania na ki-Nigeria katika muziki wa kizazi kipya, msanii wa ki-Nigeria, Omenye (2018) kupitia mahojiano aliyoyafanya na mtandao wa *Music in Africa* anasema:

*Collaborations between artists from different countries boost creativity and even improve productivity. I'm currently working on two projects with Vanessa Mdee (V-Money) and Harmonize. I'm excited because I'm a big fan of East African music and I hope that I can work with more individuals such as Tanzania's Navy Kenzo and Kenyan group Sauti Sol.*

Ushirikiano baina ya wasanii kutoka nchi mbalimbali hukuza ubunifu na pia huboresha tija. Hivi sasa ninashirikiana na Vanessa Mdee na Harmonize kutayarisha kazi mbili za muziki. Nina furaha, kwa kuwa mimi ni mpenzi mkubwa wa muziki wa Afrika Mashariki na ninatumaini kwamba nitafanya kazi na wasanii wengine kama vile Navy Kenzo wa Tanzania na kundi la Sauti Sol la nchini Kenya (Tafsiri yangu)..

Katika kuendelea kushadidia suala la kuutumia U-Nigeria na wa-Nigeria katika ushirikiano wenye kukuza ubunifu wa uundaji wa fani ya muziki wa kizazi kipya wa Kiswahili nchini Tanzania, Mtafitiwa 2 anasema:

Uigaji wetu wa U-Nigeria katika muziki wetu umeongeza nguvu maradufu kwenye muziki wa kizazi kipya wa Afrika. Tumeupa uwezo muziki wa kizazi kipya wa Afrika kuweza kupambana na muziki kutoka mabara mengine kidunia. Kwa lugha nyingine, tunaweza tukasema sisi kama wa-Afrika tumejiwezesha kuingia katika uwiano wa kiushindani kisanaa hususani katika muziki kidunia. Tumeuchagua U-Nigeria uwe ndiyo *icon* ya muziki wa bara letu. Tumefanya hivi si kwa sababu huu ni muziki mzuri kuliko muziki mingine ya Afrika, la hasha, tumefanya hivi kwa sababu muziki wa ki-Nigeria ndio muziki wenye nguvu zaidi Afrika kwa miongo kadhaa. Hivyo, ninaona ni vizuri kukiunga mkono chenye nguvu ili tuweze kushindana na wengine wenye nguvu zaidi (Mtafitiwa 2: Mahojiano yalifanyika Dar es Salaam, Februri 12, 2020).

Katika maelezo hayo, mtafitiwa 2 alikuwa akionesha namna nguvu ya muziki wa ki-Nigeria ilivyokuwa muhimu katika ukuzaji na uendelezaji wa muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Ukubwa wa muziki huu umeonekana kuwa ndiyo nguvu kubwa ya kiubunifu kwa fani ya muziki wa kizazi kipya. U-Nigeria umekuwa ni mahali muhimu pa kuchukulia mbinu za kitasnia katika kutengeneza muziki bora wa ki-Tanzania na kuleta nguvu ya kiushindani kisanaa na kibiashara kwa muziki wa kizazi kipya wa ki-Afrika katika dunia.

### **Kuongezeka kwa Ajira Kupitia Sekta ya Sanaa na Burudani**

Kupitia U-Nigeria milango ya ajira kupitia sekta ya sanaa na burudani imeongezeka. Ukuaji wa fani ya muziki wa kizazi kipya wa Kiswahili nchini Tanzania umesababisha uanzishwaji wa vituo vya runinga maarufu kwa burudani ya muziki huo. Vituo vya *Wasafi TV, ETV, Clouds Plus* na *Trace Mziki* vimezidi kufungua njia kwa video za muziki wa kizazi kipya wa Kiswahili kuifikia hadhira yake ya ndani na nje ya Tanzania. Vituo hivi pia vimefungua ajira kwa watangazaji, watayarishaji wa vipindi, watafiti wa maudhui ya vipindi vya burudani, pamoja na ajira nyingine nje ya ajira zinazougusa muziki moja kwa moja. Ajira hizo nyingine ni kama vile; wauzaji wa nyimbo na video katika vibanda vya uwekaji wa muziki, wamiliki wa kumbi za starehe, pamoja na wafanyakazi wao, mameneja wa wasanii, wachezaji shoo wa wanamuziki, na walinzi wa wanamuziki.

### **Kuitambulisha Mandhari ya Ki-Tanzania**

Video za nyimbo za muziki wa kizazi kipya nchini Tanzania zimeweza kuitambulisha mandhari ya ki-Tanzania. Baadhi ya video za muziki wa kizazi kipya zinazochukuliwa Tanzania zimekuwa zikitambulisha mandhari ya nchi ya Tanzania kwa nchi nyingine za kidunia. Video za nyimbo za muziki wa kizazi kipya za wasanii kama vile; Diamond Platinumz, Ali Kiba, Harmonize na Rayvanny

zimekuwa kielelezo tosha cha namna Tanzania ilivyo. Mathalani, unapotazama video ya wimbo wa *Kwetu* wa msanii Rayvanny ni rahisi kuyaona mazingira halisi wanayoishi watu wa maisha ya hali duni nchini Tanzania. Video ya wimbo wa *Matatizo* wa Harmonize imeonesha picha jongevu ya daraja la Mwalimu Nyerere lililoko Kigamboni. Daraja hilo ni kivutio kikubwa cha jiji la Dar es salaam - Tanzania. Katika video ya *Je, Utanipenda* ya msanii Diamond Platinumz mazingira ya mji wa Madale jijini Dar es salaam yametia nakshi katika video hiyo.

### **Kukua kwa Dhana ya Umajumui wa Ki-Afrika Kupitia Sanaa**

U-Nigeria katika video za nyimbo za muziki wa kizazi kipya nchini Tanzania umekuza dhana ya umajumui wa ki-Afrika kupitia sanaa. Kupitia video za muziki wa kizazi kipya, utangamano wa ki-Afrika unaweza kuonekana kupitia mwingiliano wa lugha za kuimbia, midundo ya muziki, staili za kucheza muziki, mandhari ya kurekodia video, pamoja na mavazi ya wasanii. Katika kulielezea jambo hilo la utangamano wa ki-Afrika kupitia video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania, huku akitilia mkazo kwenye kipengele cha mavazi, Mtafitiwa 3 anasema:

Tija ya U-Nigeria katika tasnia ya muziki wa kizazi kipya wa Kiswahili ni uwepo wa mavazi yenye asili ya Afrika hususani Nigeria yanayopata nafasi ya kuwasilisha tamaduni za nchi hiyo ya ki-Afrika katika sanaa yetu. Kimsingi, jambo hilo kama wa-Afrika linazidi kutupeleka kwenye ndoto ya umajumui wa ki-Afrika ambao utatufanya tuwe na vitu vyenye asili ya Afrika katika sanaa zetu huku tukijitenga na umagharibi ambao unafanya watu wavae bila staha katika video na maisha ya kawaida (Mtafitiwa 3: Mahojiano yalifanyika Dar es Salaam, Februari 10. 2020).

Katika kuzidi kulielezea suala la umajumui wa ki-Afrika na fursa zake kupitia video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania, katika mahojiano tuliyofanya na Mtafitiwa 4 anasema:

U-Nigeria katika video za nyimbo za muziki wa kizazi kipya labda ni tiketi ya kwenda na kurudi. Inawezekana huu ukawa wakati wa mafanikio kwa watungaji mahiri wa nyimbo za Kiswahili kuchukua nafasi katika tasnia ya muziki ya kizazi kipya nchini Nigeria. Nyimbo bora za Kiswahili za wasanii Mbosso na Harmonize ni msukumo tosha wa lugha ya Kiswahili kuelekea Afrika ya Magharibi. Kuna namna mbalimbali za kukuza kama mradi wa kunyanyua lugha ya Kiswahili ambayo ni lugha asili ya ki-Afrika na hii ni njia mojawapo. Kama ambavyo hivi sasa tunaona mafanikio yanayojichomoza kwa Kiswahili kwenda katika shule za Afrika Kusini (2020) na Namibia (2021). Basi kupitia muziki wa kizazi kipya wa Kiswahili ni nafasi nyingine ya Kiswahili kuzidi kupa (Mtafitiwa 4: Mahojiano yalifanyika Dar es Salaam, Januari 27. 2020).

Mtafitiwa 4 alikuwa anarejelea faida zinazoweza kupatikana katika mtagusano huu kati ya tasnia hizi mbili za muziki wa kizazi kipya wa ki-Afrika. Mantiki yake ni kwamba tunaweza kuwa tumewasaidia wa-Nigeria kuutangaza utamaduni wao kupitia mavazi na staili za kucheza muziki. Lakini kwa upande wa pili, na sisi tumefaidika kwa kuikuza lugha ya Kiswahili na kuiinua kuwa lugha kuu ya Bara la Afrika. Hivi sasa lugha ya Kiswahili imekuwa lugha ya kimawasiliano katika Jumuiya ya Nchi za Kusini mwa Afrika (SADC) pamoja na Jumuiya ya Nchi huru za ki-Afrika (AU). Vilevile, hivi karibuni nchi za Sudan Kusini, Afrika Kusini na Namibia zimeamua kuingiza mtalaa wa ufundishaji wa lugha hii katika mtalaa ya elimu za nchi hizo. Kama hali hii itaendelea, huenda bara zima la Afrika litatumia lugha ya Kiswahili kama lugha rasmi ya Bara

### **Madhara ya U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya Nchini Tanzania**

U-Nigeria katika video za nyimbo za muziki wa kizazi kipya nchini Tanzania una faida na hasara zake. Katika sehemu hii madhara ya U-Nigeria katika video za nyimbo za muziki wa kizazi kipya nchini Tanzania yameainishwa na kujadiliwa.

### **Kudumaza Fikra za Kibunifu kwa Wasanii na Kupotea kwa Ladha Asili ya Bongo Flewa**

U-Nigeria umekuwa ukidumaza fikra za kibunifu kwa wasanii wa muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Kasi kubwa ya uigaji imesababisha kuwa na kiasi kikubwa cha U-Nigeria kupitia fani na maudhui yanayojichomoza katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Wasanii wanamuziki wa kizazi kipya nchini Tanzania wamekuwa wakiiga kazi za ki-Nigeria kama zilivyo kuliko kuzichukua na kuziboresha kwa muktadha wa Ki-Tanzania. Katika kuonesha jinsi ubunifu katika uundaji nyimbo na video za muziki wa kizazi kipya wa Kiswahili ulivyodorora nchini Tanzania, Mtafitiwa 5 anaeleza:

Bongo flewa wakati ilipokuwa ikichanua makucha yake hakuna muziki uliyobaki salama zaidi ya Bongoflewa yenyewe. Taarabu ilishika adabu yake, dansi ‘ilisaluti’ na flewa za mchiriku pamoja na aina ya ngoma kama hizo zilitoweka. Ukisikiliza flewa za wakati ule na sasa unaweza kudhani kuwa wanamuziki wa wakati ule wanatokea mwezini. Tofauti ipo kubwa sana. Ukisikiliza kwa makini, utaona tofauti kuanzia midundo hadi ‘swaga’. Wakati ule Chamilione alitamani kuwa Mr. Nice huku Nameless aliomba Mungu walau afanane na TID kama siyo Chillah. Hivi sasa wanamuziki wetu wanatamani kuwa Davido. Flewa za ki-Nigeria zimewashika kichwani na kupoteza ile ladha halisi ya Bongoflewa ya kina Latifah wa MB Dog (Mtafitiwa 5: Mahojiano yalifanyika Dodoma, Februari 08. 2020).

Wasanii wa nyimbo za muziki wa kizazi kipya wamekuwa wakienda mbali zaidi kwa kuiga upangiliaji wa sauti, kunukuu maneno ya ki-Nigeria katika nyimbo zao, kuvaa mavazi ya ki-Nigeria, pamoja na kuiga mandhari ya ki-Nigeria. Wasanii wa ki-

Tanzania wamekuwa wakidiriki kuchukua majina ya ki-Nigeria ili kujinasibu na aina ya muziki wanaoufanya. Jambo hili linaonekana kwa msanii Diamond Platinumz ambaye amejipa lakabu ya Chibu Dangote (jina la tajiri mkubwa wa ki-Nigeria). Katika kuzidi kulithibitisha suala hili, msanii Diamond Platinumz na Tanasha Dona katika video ya wimbo wa *Gere* na video ya wimbo wa *Jere* ni kama amefanya udurufu wa nyimbo za Joro wa Wizzy Kiddy na video ya *On the Low* ya Burna Boy. Katika kulitetea suala hili mtayarishaji wa muziki wa Wasafi (WCB) Laizer (2017) akizungumzia urudufu alioufanya katika wimbo wa *Fall* wa msanii Davido na kutengeneza wimbo wa *Eneka* wa msanii Diamond kupitia mahojiano aliyoyafanya na Mtafitiwa 5 anasema:

Tusiwe waongo, sisi tunafuata Nigeria wanafanya nini, tusiwe wanafiki kwamba tusiangalie Nigeria wanafanya nini kwa sababu wametutangulia. Kwa hiyo ili tufike kule walikofika wao lazima tupite njia ambazo wanapita wao. Sioni ajabu kwamba mtu akisema hii imefanana. Mimi ninachojali ni kwamba watu watapokeaje wimbo, utapendwa au utafanya vizuri. Hicho ndicho ninachokiangualia zaidi. Lengo la Chibu kwa wimbo huu ilikuwa kupata ladha ya kimataifa na kusukuma gurudumu la Bongofleva nje ya nchi. Hivyo sehemu kubwa ya utengenezaji wa nyimbo imefuata mtindo wa ki-Nigeria *simply* kwa kuwa wao walitangulia hivyo lazima utafanana nao. Chibu alitoa nyimbo mbili kwa pamoja, *I Miss you* ukiwa Bongo fleva halisi huku Eneka ukiwa *Afro Pop* kwa ajili ya kimataifa (Mtafitiwa 5: Mahojiano yalifanyika Dar es Salaam, Februari 15. 2020).

Katika kuendelea kukazia suala hili la kukaukiwa ubunifu kwa wasanii wa muziki wa kizazi kipya wa ki-Tanzania na kupotea kwa utambulisho wa muziki. Mtafitiwa 6 anasema:

Wakati mwingine utashangaa tunachukua mpaka majina. Unashangaa mtu anataka kuitwa Igwenigwe! Sasa kiasili Igwenigwe “Bongo” hakuna lakini Nigeria wapo. Kinachomtambulisha mtu kwenye sanaa ni asili yake. Kwa hiyo, kuna changamoto kubwa sana. Kwa hili tunaenda kupoteza *identity* yetu kwa kila kitu. Kinachotakiwa mtu akiona video ya wimbo kabla ya kujua hii ni lugha fulani aelewe kabla kuwa hii ni jamii ya watu fulani. Hii ni tofauti na ilivyo hapa kwetu. Wasanii wengi wa ki-Tanzania tukiwa tunaonekana nchi za mbali kupitia video zetu tunaweza kujulikana kuwa ni wasanii wa ki-Nigeria na lugha tunayoimbia ni mojawapo ya lugha za ki-Nigeria, kumbe mtu unaimba Kiswahili cha nchini Tanzania (Mtafitiwa 6: Mahojiano yalifanyika Arusha, Februari 10. 2020).

Kutokana na U-Nigeria, nyimbo na video za muziki wa kizazi kipya wa Kiswahili nchini Tanzania zimekuwa zikipoteza ladha halisi ya muziki wa kizazi kipya wa asili ya ki-Tanzania. Kumekuwa na nyimbo za kizazi kipya zenye majina yenye asili ya jamii za ki-Nigeria. Hili linaonekana kwenye nyimbo za *Sikila* wa Madee na Tekno,

*Ifunanya* wa Marioo pamoja na wimbo wa *Eneka* wa msanii Diamond. Kupitia mahojiano tuliyoyafanya na Mtafitiwa 7 katika kuyaainisha madhara ya U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili, anasema:

Kuna madhara makubwa. Muziki wa *Afro Pop* wa ki-Nigeria ni muziki wenye 87% ya ladha za kutoka kwenye tamaduni zao za ki-Hausa, ki-Yoruba, ki-Igbo na jamii nyingine zinazopatikana nchini humo. U-Nigeria katika muziki wetu sio tu kuwa unawatambulisha wa-Nigeria na utamaduni wao katika himaya yetu, bali pia unalegeza kama sio kudhoofisha ubunifu unaoweza kutokana kwenye mila na desturi zetu ukatufanyia utambulisho wetu. Natamani ngoma ya Vanga siku moja iwe aina ya muziki utakaotutoa kimasomaso kwa uamshaji wake wa hisia za uchezaji hadi kwenye upigaji wa midundo yake. Wenzetu huko Nigeria walikaa chini na kuamua kutengeneza aina yao ya muziki kutoka kwenye jamii zao. Sisi tuna mahadhi mengi mazuri bahati mbaya hatuna kiu ya kuyatafiti na kuyaweka katika tasnia yetu ya muziki. Kwa nini tusitumie mahadhi ya ki-Gogo kuyafanyia muziki? Tukijaribu hivyo ninaamini itatuletea kina Khadja Nin, Lokua Kanza, Wes, Zap Mama, na wengineo (Mtafitiwa 7: Mahojiano yalifanyika Arusha, Februari 27, 2020).

Katika kuzidi kulielezea jambo hili, Kyomushula (k.h.j) anaona kuwa kuna wakati kiubunifu tulifika mahali pazuri ambapo wasanii wa ki-Tanzania waliweza kuingiza vionjo vya kiasili vya ki-Tanzania katika nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Mathalani kupitia msanii Benjamini wa Mambo Jambo aliweza kutambulisha aina ya muziki wa *Hiphop Mdundiko* ambao ulikuwa ni ubunifu uliochanganya vionjo vya mdundiko katika muziki wa kizazi kipya. Pia, msanii Mr Ebbo (Marehemu) aliweza kuingiza vionjo vya lafudhi na mavazi ya Kimasai katika nyimbo zake. Vilevile, kundi la Xplastaz na mwanamuziki Fresh Jumbe walijaribu kufanya ubunifu wa kuvitumia vionjo vya ki-Tanzania kuunda kazi zao. Lakini kutokana na jitihada hizi za msanii moja moja kutukuungwa mkono na vyombo husika zimmekuwa zikiishia njiani.

Wasanii wa nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania wamekuwa wakiyatumia mazingira ya ki-Nigeria kuundia video zao. Kukosa ubunifu huko kumeleta madhara makubwa kwa tasnia ya muziki na nchi pia. Kupitia video za nyimbo za muziki wa kizazi kipya nchi ya Nigeria imekuwa ikitangazwa kwa kiasi kikubwa kuliko nchi ya Tanzania. Kinachosahaulika ni kuwa nchi ya Tanzania ina mandhari nzuri ya kuvutia na imesheheni vivutio maridhawa. Vivutio hivyo iwapo vingeweza kutumika ipasavyo katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili vingeweza kufahamika na kusaidia kuitangaza nchi ya Tanzania na kuinyanzua kiuchumi. Mathalani, ukiutazama wimbo wa Atarudi wa msanii Harmonize uliochukuliwa picha eneo la Makoko, Lagos nchini Nigeria likiwa limejenga simulizi ya video ya nyimbo hiyo.

### **Kufubaza Utamaduni wa Ki-Tanzania**

U-Nigeria umekuwa na madhara makubwa katika mila, desturi na utamaduni wa ki-Tanzania. Video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania zimekuwa zinabeba vionjo vingi vya utamaduni wa ki-Nigeria. Kimsingi, vionjo hivyo vimekuwa vikijibua kupitia mavazi, namna ya uimbaji, mitindo ya uchezaji pamoja na vionwa vingine vinavyounda video za kizazi kipya. Vionwa hivyo kwa kiwango kikubwa vinapambanua mila, desturi na tamaduni za ki-Nigeria. Vionjo hivyo vya ki-Nigeria vinatoka katika jamii tatu kubwa za ki-Hausa, ki-Yoruba na ki-Igbo zinazopatikana nchini Nigeria. Licha ya fani ya muziki wa kizazi kipya nchini Tanzania kukwea masafa ya mbali halijazuia video za nyimbo za muziki kizazi kipya wa Kiswahili kutoutangaza utamaduni wa ki-Nigeria na kuuacha mbali utamaduni wa ki-Tanzania. Jambo pekee lililobakia kuutambulisha muziki wa kizazi kipya wa ki-Tanzania kwa jamii nyingine ni lugha ya Kiswahili inayotumika kuimbia mashairi. Katika kukazia hoja hii kupitia mahojiano tuliyoafanya na Mtafitiwa 8 anasema:

Madhara makubwa ya U-Nigeria yapo katika maleba na mavazi (mavazi haya yanahusisha mavazi kama vile *gele, agbada, buba, iro, sokotos, babban riga, fula* na *abaya*. Mavazi ni sehemu ya utamaduni wa jamii na ndicho kitambulisho cha jamii husika. Sasa ukimuona msanii kavaa mavazi yanayovaliwa na jamii fulani unashindwa kujua huyu kweli ni mwenzetu? Itakubidi uketi kitako usikilize anaongea nini. Kwa hiyo, tunajikuta tunatumia nguvu kubwa kusema sisi ni wa-Tanzania ilihali tumebeba U-Nigeria kwenye sanaa yetu ya muziki (Mtafitiwa 8: Mahojiano yalifanyika Dar es Salaam, Februari 04. 2020).

Katika kuzidi kuonesha madhara yanayoletwa na U-Nigeria uliopo katika video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania pamoja na kuonesha jinsi unavyofukia tamaduni zetu na kutangaza tamaduni za nje, Fadhil (2020) anasema kuwa madhara makubwa ya U-Nigeria katika video zetu yanafanya tupoteze mengi. Kiuchumi, kama wasanii wangukuwa wanatumia mavazi yetu kuna watu wengeyaona. Kuyaona kwao huenda kungefungua fursa za kibiashara kwenye mavazi yetu na sio kuwatangazia wenzetu. Utamaduni wa kimavazi ni kivutio cha utalii (*Cultural Tourism*). Lakini tunawatangaza wa-Nigeria na kujinyima fursa hiyo. Tunazidi kuchimbia shimo tamaduni zetu na kuwanyima fursa hata wanetu ambao miaka ya baadae watahondwa kuufahamu utamaduni wetu. Kupitia video za nyimbo za muziki wetu wa kizazi kipya tumejikuta tukiua biashara nyingine ambazo zingepatikana nje ya muziki. Katika kuuonesha jinsi utamaduni ulivyo msingi wa jamii na namna unavyopaswa kujichomoza katika kazi za kisanaa na fasihi hususani video za nyimbo za muziki wa kizazi kipya, akirejelea video ya wimbo wa Harmonize na Mrisho Mpoto, Mtafitiwa 9 anasema:

Utamaduni ndiyo utambulisho wa jamii fulani; unaotofautisha jamii moja na nyingine. Kuiga tamaduni zingine ni aina ya utumwa kwa sababu unauvua utamaduni wako na kuuvaa wa mtu mwingine. Unavikuza vya mwenzako ilhali vya kwako vinadidimia. Ukitazama video ya *Nimwage radhi* ya Mrisho Mpoto na Harmonize, moja kwa moja unaona wamevaa kama watu wa jamii fulani. Kwa nini nasi tusiwe na chetu kiasi cha mtu mwingine akiona ajue ni wa-Tanzania? Tuna muziki wetu wenye ladha ya peke yetu ndiyo maana tunaita Bongofleva. Suala la kuimba kama wa Naija ni usaliti. Tuna utamaduni wetu ambao ni jukumu la kila mmoja wetu (mzawa) kuudumisha. Si mbaya sana kuiga tamaduni ngeni zenye manufaa lakini isizidi kiwango, kiasi cha kuonekana kama wao (Mtafitiwa 9: Mahojiano yalifanyika Dar es Salaam, Januari 27. 2020).

Kwa kiwango kikubwa wasanii wa nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania wamekuwa na kiu ya kuiga vipengele vya kitamaduni vinavyojichomoza kupitia tasnia ya muziki wa ki-Nigeria bila ya kufahamu madhara yake kwa tasnia yao. Mavazi katika video za nyimbo za *Salome* wa Diamond, *Siri* wa V-Money na Barnaba Boy na *Nimwage radhi* wa Mrisho Mpoto na Harmonize yameinua utamaduni wa nchi ya Nigeria na si Tanzania ambamo nyimbo hizo zimetoka. Video za nyimbo za muziki wa kizazi kipya zimekuwa zikisindikizwa na mitindo ya uchezaji wa ki-Nigeria. Mitindo ya uchezaji ya ki-Nigeria ya kama vile *shoki*, *shaku*, *shakiti bobo*, *azonto* na *skelewi* imekuwa maarufu katika video za kizazi kipya Tanzania. Mitindo hiyo kila uchao imekuwa ikichukua nafasi katika umithilishaji na uwasilishaji wa maudhui ya video za nyimbo za muziki wa Kiswahili nchini Tanzania. Katika kuendeleza mjadala wa upotevu wa utamaduni wa ki-Tanzania kupitia U-Nigeria uliomo katika muziki wa kizazi kipya wa Kiswahili nchini Tanzania, Mtafitiwa 10 anasema:

Athari zipo na ni kubwa siyo ndogo. Na moja ya athari kubwa katika hili ni kujisalimisha. Kila jamii ina utamaduni wake sasa jamii mojawapo ikiachana na utamaduni wake na kuukumbatia utamaduni wa watu wengine mimi nasema ni kama inajifanya mateka. Mnakuwa mateka wa tamaduni za watu wengine. Ni ukweli tamaduni nyingine zinapoingia katika utamaduni wenu maana yake mnapoteza yale ya kwenu mazuri na mnayabeba ya watu wengine endapo hamtakuwa makini (Mtafitiwa 4: Mahojiano yalifanyika Dar es Salaam, Februari 27. 2020).

Kujisalimisha huku kwa utamaduni wa ki-Tanzania kwa utamaduni wa ki-Nigeria hakuishii tu kwa wanamuziki wa kizazi kipya. Madhara yake yamekuwa yakichanua hadi kwa wabunifu wa mavazi wa ki-Tanzania, wabunifu wa mitindo ya uchezaji wa ki-Tanzania, pamoja na watayarishaji wa video wa ki-Tanzania. Wabunifu hao wamekuwa wakipoteza karama zao za ubunifu kutokana na kufuata masharti ya wasanii wa kizazi kipya ambao wamekuwa wakipendekeza ubunifu wenye kufyonza motifu za ki-Nigeria. Katika kuendelea kuyamakinikia madhara ya U-Nigeria katika



utamaduni wa ki-Tanzania, pamoja na hatua ambazo wasanii kizazi kipya wa ki-Tanzania wangepaswa kuzitumia kujinasua, Mtafitiwa 10 anasema:

Kwenye mavazi tungeitumia nguvu ambayo tunatumia kuwaambia wabunifu wetu nishonee nguo kama aliyoiava Peter Okoye kwenye video yake tungefika mbali. Nguvu ileile ilibidi sisi wasanii tuitumie kuwasukuma wabunifu wetu wa ki-Tanzania kutengeneza vitu, nguo na video zenye namna yetu. Unajua Tanzania tuna utajiri mkubwa sana wa tamaduni, tuna makabila ‘kibao’. Makabila yetu hayo nayo yana namna zake za mavazi. Hivyo mulemule tuchukue na kuboresha. Ubunifu hauna mipaka (Mtafitiwa 10: Mahojiano yalifanyika Dar es Salaam, Februari 27. 2020).

Maoni kutoka kwa wasanii wa kizazi kipya wa ki-Tanzania na wadau wa muziki huu wanaona kuwa kuna haja ya kurudisha ladha ya mwanzo ya muziki wa kizazi kipya wa ki-Tanzania. Muziki wa awali wa kizazi kipya wa ki-Tanzania (hapa tunauzungumzia muziki wa kuimba na si wa kufoka-foka) ulikuwa umebeba namna halisi ya muziki kutokea nchini Tanzania. Ijapokuwa zilikuwa zikibezwa na wasanii waliokuwa wakifanya muziki wa kufokafoka wa Kiswahili kuwa ni nyimbo za “Wabana pua” bado zilikuwa ni ala na sauti halisi za muziki wa kizazi kipya wa ki-Tanzania ambao kwa wakati huo uliokuwa maarufu katika ukanda wa Afrika Mashariki. Lakini hivi sasa imeonekana kuwa bado kuna ulazima kwa watayarishaji wa muziki wa Tanzania ambao ndiyo kiini cha muziki wa Bongofleva kutilia mkazo uchoaji wa amali za ki-Tanzania katika utayarishaji wa muziki na video.

### **Kudunisha Matumizi ya Lugha ya Kiswahili**

Tungo na majina ya nyimbo za video za muziki wa kizazi kipya nchini Tanzania zimeanza kuchukua majina ya ki-Nigeria. Maneno kama *Eneka, Dangote, Chibu, Onyinye, Ifunanya, Shoki, Shaku, Skelewu, Azonto* na mengineyo. Istilahi hizo zimekuwa ni maneno ya kawaida kusikika katika nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania. Maneno hayo yamekuwa yakibeba dhana za kimapenzi na kiuchezaji kutoka jamii za ki-Nigeria. Kutumika kwa maneno hayo kwa kiasi kikubwa kunaweza kuleta hatari katika kasi ya ukuaji na ueneaji wa lugha ya Kiswahili. Istilahi za Kiswahili ambazo zingeweza kuelezea dhana hizo zikikosa nafasi ya kutumika na kukuzwa, zitarudisha nyuma maendeleo ya lugha ya Kiswahili. Katika kuzidi kuyaelezea madhara haya kupitia mahojiano tuliyoayafanya na Mtafitiwa 11 anasema:

Madhara ni makubwa. Tayari kirusi kimeshasambaa. Iianza kama utani, lakini Bongoflava ya sasa tayari ina ladha mpya. Sikiliza tungo za wasanii wakubwa kama Diamond na Harmonize. Sikiliza lafudhi na maneno ya Kiingereza yenye pijini ya ki-Nigeria yalivyoshika nafasi. Utasikia *My mind* inatamkwa *My maindo, My heart* inatamkwa *my hato* (Mtafitiwa 11: Mahojiano yalifanyika Dar es Salaam, Februari 27. 2020).

Wasanii hupenda kuchanganya lugha ya Pijini yenye mchanganyiko wa lugha za ki-Nigeria na Kiingereza au/na wakati mwingine kutumia maneno ya ki-Igo, ki-Yoruba na ki-Hausa kwa lengo kubwa la kibiashara, iliwapate wasikilizaji na watazamaji wengi wa video zao. Wasanii wa ki-Tanzania wamejikuta wakitumia lugha hiyo kwa kuiona lugha ya Kiswahili kama lugha yenye wasikilizaji wachache na hivyo huenda itashindwa kuupeleka muziki wao kimataifa. Jambo hilo lisilo na ukweli wowote wa kitakwimu limekuwa likiendelea kuirudisha nyuma lugha ya Kiswahili inayokua kwa kasi.

### **Kuifukarisha Jamii Kifikra na Kuiachanisha na Utu wake**

U-Nigeria uliochukukua nafasi katika video za nyimbo za muziki wa kizazi kipya hivi sasa umeanza kuchomoza kuleta madhara kwa hadhira (wanajamii). Wanajamii wameanza kuiga mitindo ya mavazi ya ki-Nigeria na pengine bila hata kufahamu hata mantiki ya mavazi hayo. Wakati mwingine ni kutokana na wanayoyaona katika video hizi ambayo aghalabu huwa si mambo yanayofaa yameanza kuonekana katika mitindo ya kila siku ya maisha ya wa-Tanzania. Hivi sasa, mavazi yenye nasaba ya ki-Nigeria yamekuwa yakivaliwa na wa-Tanzania katika matukio mbalimbali. Mavazi haya yanaweza kuonekana katika matukio ya kichama na serikali, harusi, mikutano, makazini au katika mikusanyiko yenye kuhusisha masuala ya kiasili. Hili limepoteza kabisa alama ya kimavazi ya ki-Tanzania ambayo yangeweza kuonekana katika matukio haya. Mishono ya mavazi ya ki-Nigeria pia imesheheni kwa mafundi cherehani walio karibu kila pembe za nchi ya Tanzania. Kupitia mazungumzo ya kawaida, ni jambo la kawaida kuona Watanzania wakizungumza na kuitana majina ya ki-Nigeria ama kuitana kwa lafudhi ya ki-Nigeria. Majina kama *beautiful Onyinye*, *Eneka* na *Sweet Potato* na mengine yanayotokana na nyimbo za ki-Tanzania na za ki-Nigeria wanazozitazama.

### **Hitimisho**

Kwa hali ya tishio la U-Nigeria ulioshika nafasi katika kuwakilisha maisha ya Watanzania kupitia video za nyimbo za muziki wa kizazi kipya nchini Tanzania, kuna haja ya mambo makuu yafuatayo kufanyika mapema. Mosi, kuna haja ya wasanii wa ki-Tanzania kupatiwa mafunzo ya taaluma za kisanaa ili kuweza kusaidia ubunifu katika kazi zao za kisanii. Baraza la sanaa la Taifa (BASATA), Baraza la Kiswahili la Zanzibar (BAKIZA) pamoja na Baraza la Kiswahili la Taifa (BAKITA) wanajukumu kubwa la kutoa mafunzo mafupi na makongamano madogo ambayo yanaweza kutumika kuwapa mbinu muhimu ambazo wasanii wanaweza kuzitumia katika kuunda kazi zao za kisanii zenye kuibeba nchi ya Tanzania kwa jamii nyingine. Pili, kuharakishwa upatikanaji wa vazi la taifa ambalo litakuwa alama ya kuutambulisha U-Tanzania kimavazi. Tatu, ili kukuza ubunifu kwa wasanii, kuna umuhimu wa wasanii kujiunga na vyo vyenye kutoa mafunzo ya sanaa ili kuweza kunoa vipaji vyao. Kwa kufanya mambo hayo kutasaidia kufanya sanaa yenye utambulisho wa ki-Tanzania.

Kuna haja ya wasanii kurudi chini na kuchukua hatua ya kuziboresha sanaa za asili. Waone ukubwa wa midundo na mitindo ya uchezaji wa Lizombe, Sindimba, Mangala, Vanga, Mchiriku na midundo mingine maridhawa ya asili ya ki-Tanzania. Wasanii wasisalie kuiga midundo na ala za kutoka Afrika ya Kusini, Kongo na Afrika Magharibi tu. Wanaweza kuchukua mifano ya kazi za mashujaa wa sanaa nchini Tanzania kama vile akina Dkt. Hukwe Zawose, Mzee Moris Nyunyusa, Mubarak Mwishehe, Marijani Rajab na Moshi William, na kisha kuziboresha kwa kuziongezea ubunifu. Inatakiwa kuona namna *Afro Pop* (muziki wa ki-Nigeria) wa Fela Kuti wa miaka ya 60 hivi leo ulivyorudishwa kwa kasi nchini Nigeria na wasanii Burna Boy na Whizzy Kiddy.

### **Marejeo**

- Creswell, J. (2007). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. Boston: Pearson.
- Jengo, E., Mbughuni, L. A., & Kandoro, S. A. (1982). *Falsafa ya Sanaa Tanzania*. Dar es Salaam: Baraza la Sanaa la Taifa.
- Kasiga, G. (Kazi Inayoendelea). *U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya*. Nchini Tanzania. Tasinifu ya Umahiri, Chuo Kikuu cha Dodoma.
- Lizer. A. (2020, Februari 18). Habari Mpya Kuhusu Eneka ya Diamond Kufanana na Fall ya Davido. Mahojiano ya Mtandaoni: <https://millardayo.com/xayxu>.
- Mangesho, P. (2003). *Global Cultural Trends: The Case of Hip hop Music in Dar es salaam*. MA Dissertation, University of Dar es Salaam.
- Macdonald, S. (1987). Film and Literature in *Journal of Film and Video XXXIX*, pg. 56 - 66.
- Madumulla, J. S. (1993). Mwandishi wa Riwaya ya Kiswahili na Suala la Ukweli wa Maisha katika *Fasihi, Uandishi na Uchapaji: Makala ya Semina ya Umoja wa Waandishi wa Vitabu Tanzania, UWAVITA*, kur. 141 - 153
- Mbunda, M. (1993). *Misingi ya Uhakiki wa Fasihi*. Nairobi: EAEPL.
- Mrikaria, S. E. (2007). 'Fasihi Simulizi na Teknolojia Mpya' katika *Swahili Forum* 14, kur. 197 - 206.
- Omari, S. (2009). *Tanzania Hiphop Poetry as Popular Literature*. Ph.D Thesis, University of Dar es salaam.
- Omari, S. (2011). Call Me Top In Dar: The Role of Pseudomys in Bongo Fleva Music in *Swahili Forum* 18, pg.69 - 66.
- Patton, M.Q., & Michael, C. (2002). *Qualitative Research Methodology: A Guide to Using*. London: Medicins Sans Frontieres.

Samwel, M. (2015). Umahiri katika Fasihi ya Kiswahili: Mwongozo kwa Mwanafunzi na Mwalimu wa Fasihi Simulizi na Andishi. Dar es Salaam: MVP.

Wafula, R. M., & Njogu K. (2007). *Nadharia za Uhakiki wa Fasihi*. Nairobi: The Jomo Kenyatta Foundation.

Wanjiku, M. T. (2018). Mabadiliko ya Nafasi na Mtazamo wa Wahusika Wanaume katika Riwaya za Said A. Mohamed: *Utengano* (1980) na *Dunia Yao* (2006). Tasinifu ya Umahiri, Chuo Kikuu cha Kenyatta.

## **Dhima ya Falsafa ya Kiafrika katika Jamii: Mifano Kutoka katika Tendi za Kiswahili**

Hellen Nangawe Lyamuya  
Chuo Kikuu cha Dar es Salaam  
*Hellen\_Lyamuya@yahoo.com*

### **Ikisiri**

Makala hii imechunguza dhima ya falsafa ya Kiafrika katika jamii kwa kurejelea utendi wa *Rukiza*. Msingi wa makala hii ni mawanda finyu ya kihakiki yenye madai kwamba falsafa zilizomo katika tendi za Kiafrika ni mambo ya kiujumi tu na hayana umuhimu wowote kwa shujaa na jamii yake. Tofauti na madai hayo, makala hii imechunguza dhima za falsafa ya Kiafrika kwa shujaa Rukiza na jamii yake kwa kurejelea utendi wa *Rukiza*. Data za msingi zilizowasilishwa katika makala hii zilikusanywa maktabani na uwandani. Mbinu za uchanganuzi wa matini na mahojiano zimetumika katika ukusanyaji wa data za msingi. Uchambuzi wa data umeongozwa na nadharia ya Falsafa ya Kiafrika. Matokeo ya makala hii yameonesha kwamba vipengele mbalimbali vya falsafa ya Kiafrika vinadhihirisha jaala za mashujaa na huwapa nguvu za kimwili na za kisihiri. Kadhalika, humsaidia shujaa kukabiliana na vikwazo vinavyomkabili, humlinda na kuimarisha zana zake za kivita ili kumwezesha ili kutatua changamoto za jamii. Makala hii inahitimisha kwamba falsafa ya Kiafrika imefumbata dhima mbalimbali zinazojibainisha vema katika tendi za Kiafrika, ukiwamo wa *Rukiza*.

### **Utangulizi**

Makala hii imechunguza dhima ya falsafa ya Kiafrika katika utendi wa *Rukiza*. Kietimolojia, falsafa huelezwa kuwa ni taaluma hii inayohusisha na tafakari ya kina kwa kujiuliza maswali kuhusu maarifa ya vitu vyote kupitia sababu zake ili kutafuta ukweli. Pia, falsafa inajihusisha na tafakari ya kina kuhusu asili ya ulimwengu, uhalisi, imani halisi, matendo ya maisha na werevu sahihi (Wolff, 1989; Ishumi, 2002 & Makumba, 2005). Licha ya kuwapo kwa falsafa za aina mbalimbali barani Afrika, falsafa inayofungamana na jamii za Kiafrika ni falsafa ya Kiafrika. Falsafa hiyo inahusu maarifa, mitazamo na imani ya Waafrika kuhusu maisha, kuwapo kwao, kuwapo kwa Mungu, miungu, familia pana ya kiduara, kuwapo kwa mizimu na ulimwengu wa darajia na ulimwengu (Mulokozi, 2017). Pia, falsafa ya Waafrika inahusisha tajriba ya Waafrika tangu kale katika uzalishaji, ugawaji wa rasilimali, ujenzi wa mifumo ya kijamii na kiutawala inayomwezesha mwanadamu kuwapo na kuwa.

Falsafa ya Kiafrika haijaibuka katika ombwe kwa sababu misingi yake imekitwa katika utamaduni wa Mwafrika. Utamaduni kwa mtazamo wa Kiafrika ni dhana pana

inayohusisha mambo yote katika jamii, ikiwamo dini, sanaa, sayansi, uchumi na mambo mengine yanayokamilisha maisha ya jamii (Senkoro, 1976). Kutokana na mfumo changamani wa maisha, kuna mtazamo unaodai kwamba kazi za sanaa, zikiwemo tendi andishi, falsafa yake imeathiriwa na falsafa za Ulaya, Marekani na Mashariki ya Kati kupitia Ukoloni wa Kiarabu na Kizungu. Waandishi wa Kiafrika wanapoandika kazi zao huathiriwa na falsafa za jadi, falsafa za kigeni au zote kwa pamoja kwa kujua au kutokujua (Mutembei, 2000 & Mnenuka, 2011). Mtazamo huu unadhihirisha kuwa fasihi ya Kiafrika imepokea mabadiliko ya kifalsafa. Suala hili limeibua mkanganyiko kwa sababu muktadha wa falsafa ya Kiafrika unasigana na muktadha wa falsafa zilizopo katika jamii nyingine duniani. Kutokana na tofauti za kifalsafa wahakiki wanashindwa kufafanua dhima ya masuala ya kifalsafa yaliyoibuliwa na waandishi katika tendi za Kiafrika. Hali hii imesababisha wachambuzi wa tendi za Kiafrika kuhusisha masuala ya kifalsafa na ujumi wa kisanaa.

Makala hii inapinga mtazamo huo kwa sababu zipo kazi za fasihi ambazo zinafungamana na utamaduni wa Mwafrika. Utamaduni huo unahusisha mfumo mzima wa maisha ya Waafrika pamoja na falsafa za jamii (Innes, 1974 & Shitemi, 2010). Kwa kawaida, utunzi wowote ni matokeo ya kusanwa kwa masuala yanayofungamana na falsafa za Kiafrika. Ujumi uliopo katika kazi ya msanii hutokana na uhusiano wa msanii na jamii yake (Vázquez, 1973). Uhusiano huo wakati mwingine hupuuzwa katika kazi mbalimbali za sanaa. Makala hii inapinga suala hilo kwa kueleza dhima ya vipengele vya falsafa ya Kiafrika katika utendi wa *Rukiza*. Hoja ya makala ni hii ni kwamba, kazi za fasihi haziibuki katika ombwe, bali zinachimbuka kutokana na mifumo anuai ya kisiasa, kiuchumi, kiutamaduni na kijamii (Samwel, 2015). Wasanii kama sehemu ya jamii huunda sanaa kulingana na uhusiano wao na jamii. Kutokana na uhusiano huo kazi za fasihi zinafungamana na falsafa zenye dhima maalumu kwa jamii husika.

### **Mbinu na Nadharia ya Utafiti**

Makala hii imechunguza dhima ya falsafa ya Kiafrika katika utendi wa *Rukiza*. Mbinu za utafiti wa maktabani na uwandani zimetumika kupata data za msingi zilizowasilishwa kwa kurejelea utendi wa *Rukiza* uliopo katika kitabu cha Mulokozi (2002). Pia, mbinu ya mahojiano ilitumika kupata data za msingi katika mkoa wa Kagera, katika wilaya za Bukoba Vijijini, Missenye na Muleba. Mbinu ya uteuzi lengwa ilitumika kupata sampuli ya waliohojiwa. Sampuli hiyo imetuzesha kupata data kulingana na lengo mahsusi la makala hii. Makala hii imetumia nadharia ya falsafa ya Kiafrika. Mwasisi wa nadharia ya falsafa ya Kiafrika ni Placide Tempels katika kitabu chake cha *Bantu Philosophy* kilichoandikwa mwaka 1945. Mawazo makuu katika nadharia hii ni kwamba, falsafa ya Kiafrika inafungamana na kujibainisha vema katika mitindo ya maisha, utamaduni, mundo ya kisasa, kiuchumi, imani na mitazamo yao kuhusu mambo mbalimbali. Katika makala hii, nadharia hii imetumika kumuongoza mtafiti kuangalia ni kwa namna gani falsafa ya Kiafrika inaakisi maisha halisi ya jamii za Kiafrika kupitia kazi za kifasihi. Jambo hili

limefanyika kwa kuchunguza mfungamano wa vipengele vya falsafa vinavyoongelewa ndani ya utendi teule na yale yanayojitokeza katika maisha halisi. Pia, imemwongoza mtafiti kuangalia dhima ya falsafa ya Kiafrika katika jamii sambamba na uhalisi wa maisha ya jamii.

### **Uwasilishaji wa Data**

Uchunguzi uliofanywa katika tendi umedhihirisha kwamba kazi hizi mtiririko wake wa kimasimulizi husawiri mandhari maalumu na kurejelea mazingira maalumu ya kijamii, kijiografia na kihistoria. Pia, hubainisha mwelekeo maalumu wa kifalsafa, hasa katika muktadha wa ndani wa kimawazo na mielekeo ya fikra ikiwamo kuchangamkia mbeko, maadili na adabu za jamii (Shitemi, 2010). Hali hii inadhirisha kwamba tendi zinafungamana na falsafa ya jamii inayohusika. Utendi wa *Rukiza* ni miongoni mwa tendi za kiutamaduni zinazopatikana katika Ukanda wa Maziwa Makuu, hasa Uganda, Tanzania, Kongo na Zambia (Mulokozi, 2002). Utendi huu umesheheni falsafa ya Kiafrika iliyofungamana na utamaduni wa jamii ya Wahaya. Dhima ya falsafa ya Kiafrika imeelezwa katika sehemu inayofuata.

### **Kuthamini Uzazi**

Katika utendi wa *Rukiza*, uzazi ni jambo lenye thamani kubwa kwa shujaa na jamii yake. Thamani hiyo inafungamana na imani kwamba uzazi ni kitu kilichopo nje ya uwezo wa binadamu. Mwanadamu akifanikiwa kupata mtoto inaaminika kuwa amepokea baraka kutoka kwa Mungu. Suala hili limedhihirika wakati *Rukiza* alipofanikiwa kuoa na kupata mtoto. Jambo hili lilimfurahisha sana shujaa. Shujaa akatengeneza pombe na kunywa na wanaume wenzake kufurahia mtoto aliyezaliwa kama anavyoeleza:

180 *Rukiza yakula yashwela,  
Yashwela yazala,  
Mala akashangwa azaile juba,  
Olulazo ndumubambaza.*

**Chanzo:** Mulokozi (2002: 334).

180 *Rukiza akakua, akaoa,  
Akaoa akazaa,  
Siku moja ndiyo amepata mtoto,  
Uzazi bado wamtaabisha.*

Katika data hiyo, ktika jamii za Kiafrika uzazi huthaminiwa sana kwa sababu mimba huonekana kuwa ni baraka kutoka kwa Mungu au Miungu (Magesa, 1997 & Kajosi, 2013). Baraka hizi zina umuhimu kwa wazazi na jamii. Kwa mfano, katika jamii za kitamaduni zinazopatikana huko Ghana watu huamini kuwa umuhimu wa watoto katika ndoa ni kigezo cha hadhi katika jamii, na ni njia ya kuongeza ukoo na kuendeleza maisha yanayotwezesha kuwapo (Wiredu, 2006). Pia, uzazi ni njia ya uzima wa milele yenye kuashiria umuhimu wa binadamu na ugumba ni laana na utupu kwa binadamu. Kwa mfano, shujaa alisherehekea alipopata mtoto. Suala la uzazi ni la furaha si tu kwa wazazi wa motto, bali pia kwa jamii. Pia, uzazi umemwezesha shujaa kupata sifa ya urijali inayofungamana na mashujaa wa Kiafrika. Suala la uzazi lina thamani kubwa kwa shujaa na jamii ya Kiafrika, ikiwamojamii ya Wahaya.

### **Nguvu ya Kani**

Katika utendi wa *Rukiza*, kuna kani za sihiri, uganga na uchawi. Nguvu za sihiri ni uwezo au nguvu ya kimiujiza unaotumiwa na watu kusababisha matokeo fulani (Mulokozi, 1996). Shujaa anafungamana na kani za sihiri kupitia vyanzo vyake vya sihiri. Vyanzo hivyo ni kilele cha nyumba, mgomba wa *ntundu* na *muoto* wa watoto. Nguvu hizo zimehifadhiwa katika vyanzo hivyo kwa sababu vinafungamana na nguvu za kiganga na mizimu. Nguvu hizo zimejidhihirisha kupitia matendo ya shujaa. Kwa mfano, kitendo cha *Rukiza* kupiga dume kubwa la ng'ombe na kuliangusha kwenye *muoto* wa watoto na kumchinja kwa kutumia vidole, kinadhihirisha kuwa shujaa ana nguvu za ziada mwilini mwake zilizomwezesha kufanya matendo hayo. Mwandishi anafanua:

- |  |   |
|--|---|
| 110 <i>Yagitela akatome omw'ibunda,<br/>Nkabona enumi ahakomi<br/>yangw'entule,<br/>Eeeee ai bambi!<br/>Bai "Iloko mulete emihyo"<br/>Bagya kubiga emihyo Abaganga .</i>                             | 110 Akampiga dume kigumi chake,<br>Nikaona dume huyo anaanguka,<br>Mweleka karibu na muoto,<br>Wakasema, "Nendeni mlete visu"<br>Baganga wakaenda kutafuta visu.        |
| 115 <i>Bakashanga kagibaga n'ebyala!<br/>Bakashanga kabagile kalile!<br/>Bai "Ti kana twabona eiyembe!"<br/>Rukiza kilekyo yatuula<br/>Ai "Baganga mbagambile<br/>Chanzo: Mulokozi, (2002: 328).</i> | 115 Waliporudi walikuta kimekwisha,<br>Mchinja dume kwa vidole vyake,<br>Wakamaka huyu si mtoto kioja!<br>Siku hiyo Rukiza akatamakani,<br>Akasema, "Baganga niwaambie. |

Data zilizoelezwa hapo juu zinadhihirisha kuwa matendo yaliyotendwa na shujaa si ya kawaida. Ngumi ya mtoto mdogo haiwezi kuwa na kani ya kuangusha dume kubwa. Pia, mwanadamu hawezi kuchinja ng'ombe kwa kutumia vidole. *Rukiza* alifanikwa kufanya vitendo hivyo kwa sababu alikuwa na nguvu za sihiri mwilini mwake. Pia, nguvu za sihiri zimejidhihirisha kupitia kitendo cha kutumia mkojo na ushuzi wake kuwapofua macho Wanyambo waliowazuia Baganga kwenda Byantanzi. Kitendo cha mkojo na ushuzi kutimua vumbi na kuwapofusha Wanyambo kinaashiria kuwapo kwa matumizi ya kubwa za nguvu ya sihiri. Shujaa ametumia sihiri katika mfumo huo kwa sababu alikuwa mdogo na hakuwa na uwezo wa kupambana kwa kutumia silaha. Shujaa anapokutana na masaibu ambayo yapo nje ya uwezo wake, hawezi kuyatatua mwenyewe, bali hupata usaidizi kutoka kwenye uganga na nguvu za sihiri (Mulokozi, 2002). Pia, nguvu za sihiri zimefafautisha *Rukiza* na watu wengine kupitia matendo ya kisihiri. Matendo hayo yalimwezesha kukabiliana na vikwazo vilivyokuwa nje ya uwezo wake.

Kwa upande mwingine, matumizi ya sihiri yamejidhihirisha kupitia silaha za shujaa. *Rukiza* alipozaliwa aliagiza Baganga waende Byantanzi wakate tawi la mti *kigabilo*, kisha walitumie kutengenezea uta aliouita kwa jina la *kilema viango*. *Rukiza*, kabla ya kwenda katika mapambano alimwaga na kupiga mishale kwenye *muoto* wa watoto kwa lengo la kuzipa silaha zake nguvu za sihiri. Mwandishi anaeleza:



- 125 *Ai “Baganga mugye mukiye mu eitagi” Ai “Baganga munkolele obuta”*  
*Ai “Baganga ngye mbashubye Mbashubye omu masilo ga tata”*  
*Ai “Baganga mbakize obwolo.”*
- 125 Baganga mkate tawi la kigabilo hicho, Mlitumie kunitengenezea uta,  
Baganga ili niwarejeshe kwetu,  
Niwarejeshe katika nchi ya baba  
Na niwaponye na ukata.

**Chanzo:** Mulokozi (2002: 330 - 331).

Nukuu hiyo inaonesha kwamba silaha ya Rukiza ilitengenezwa kwa kutumia mti wa Kigabilo. Katika jamii ya Wahaya, mti wa Kigabilo ni mti wa tambiko. Mti huo hutumika kama eneo la ibada katika madhabahu ya kijadi katika kila ukoo. Mtu yeyote haruhusiwi kukata mti huo kwa sababu ni sehemu ya ibada. Mtu akiukata mti huo anaweza kupata madhara kama kuumwa, kufa au kupata majanga mbalimbali. Rukiza alitengeneza silaha yake kwa kutumia mti wa Kigabilo kwa sababu mti huo unafungamana na nguvu za mizimu. Mti wa Kigabilo ulimwezesha shujaa kupata silaha yenye nguvu za sihiri. Shujaa hakuridhika na sihiri hiyo, kabla ya kwenda vitani alipiga mshale kwenye *muoto* wa watoto. Mtafitiwa 1 alipoulizwa umuhimu kitendo hicho kwa mashujaa alisema:

Rukiza aliweza kuua watu wengi kwa sababu alikuwa na nguvu ambazo zimetoka kwa wahenga. Shujaa alielekezwa na wahenga kupiga mshale kwenye muoto wa watoto ili achukue dawa itakayomwezesha kuua watu wengi. Pia, wakati wa kwenda vitani alipewa kinga. Ukimpiga mshale unapita pembeni (Mtafitiwa 1: Mahojiano yalifanyika Muleba, Aprili 13, 2020).

Dondoo hiyo inadhihirisha kuwa shujaa alipiga mshale kwenye muoto wa watoto kwa sababu ni chanzo chake cha sihiri. Katika eneo hilo, kuna nguvu za kiganga zinazotokana na matambiko na dawa za kuchomea mifugo. Nguvu hizo ziliimarisha sihiri katika zana zake za kivita. Rukiza ametumia silaha za sihiri kwa sababu mapambano na hasimu yake yalikusisha nguvu za sihiri. Mulokozi (1999) anaeleza kuwa nguvu za kimwili au silaha peke yake hazitoshi. Mapambano ya shujaa na hasimu yake si mapambano ya silaha tu, bali ni mapambano ya sihiri. Mambo hayo yanadhihirisha kwamba, shujaa anategemea nguvu za sihiri katika harakati za msako wa jaala yake. Hii inatokana na ukweli kwamba kuna kani zinazoongoza uwapo wa binadamu. Kani hizo mwanadamu huzipata kutoka kwa kiumbe mwenye cheo kikubwa zaidi (Ukwamedua & Omokpo, 2016). Shujaa hupokea kani hizo kutoka kwa wahenga. Kani hizo humwezesha mwanadamu kuwa na uwapo wa kimwili na kiroho kwa wakati huo huo (Nkemnkia, 1999). Uwapo huo kwa mashujaa wa tendi hufungamana na nguvu zao za sihiri. Nguvu hizo zilimwezesha Rukiza kutodhurika katika mapambano. Kuvunjika kwa mahusiano ya shujaa na wahenga kupitia sihiri yake kulisababisha kifo cha Rukiza. Hali hii inadhihirisha kuwa kani za sihiri ndizo zinazomwezesha shujaa kuwapo na kufanikisha mambo yake.

Katika utendi wa *Rukiza*, uganga na uchawi umetumiwa na Ruhinda kubaini siri ya Rukiza. Ruhinda baada ya kushindwa vita alienda kupiga ramli kwa mbashiri.

Mbashiri akamwambia Ruhinda akitaka kumshinda Rukiza lazima apose na kuo katika nyumba yake. Ruhinda akaposa na kumuoa mtoto wa Rukiza kwa lengo la kubaini siri ya nguvu za sihiri za Rukiza. Mtoto wa Rukiza alipoulizwa na Ruhinda siri ya nguvu za baba yake aligoma kusema. Ruhinda alilazimika kutumia uchawi kumloga mtoto wa Rukiza ili watakapokuwa wamelala aweze kumwambia siri ya nguvu za baba yake. Mganga akampa Ruhinda ndumba ambazo zitamfanya mtoto wa Rukiza akubali kueleza siri ya nguvu za baba yake. Ruhinda akatengua sihiri ya Rukiza kwa kupiga mshale katika vyanzo vyake vya sihiri.

Kifo cha Rukiza kilisababishwa na uchawi uliotumiwa na Ruhinda kubaini siri ya nguvu zake. Mtoto wa Rukiza hakupenda kutoa siri ya nguvu za baba yake, lakini kwa sababu ya uchawi aliyokuwa amefanyiwa na Ruhinda kupitia ndumba alizopewa azitundike kwenye nguzo tatu za kilela alitoa siri bila kupenda. Kwa mantiki hiyo, nguvu za kichawi kupitia ndumba zilimfanya mtoto wa Rukiza kumweleza Ruhinda kuwa roho ya baba yake ipo kwenye kilele cha nyumba, mgomba wa *ntundu* na *muoto* wa watoto. Ruhinda alipobaini siri ya nguvu za sihiri za Rukiza alitumia siri hiyo kumuangamiza. Uchawi huchukuliwa kuwa ni roho ovu ambazo ndio chanzo cha majanga au kifo (Mair, 1969; Stewart na Strathern, 2004 & Ashforth, 2005). Kifo cha Rukiza kimesababishwa na kani za uchawi ambazo zimetumika kubaini siri ya nguvu zake za sihiri. Pia, uchawi umetumika katika mchakato wa kutengua sihiri ya Rukiza. Suala hili limesababisha kuvunjika kwa uhusiano wake na wahenga. Hivyo, ni muhimu kudhibiti kani za sihiri kwa kuzingatia miiko ya kijamii ili shujaa aendelee kuwa mpambanaji. Shujaa akikiuka miiko ya sihiri yake, adui anaweza kutumia uchawi kumuangamiza kama ilivyojitokeza kwa Sundiata na Fumo Liyongo. Suala hili linadhihirisha kuwa mafanikio ya shujaa yanakuliwa na nguvu zake za kimwili na nguvu za sihiri.

### **Uanthropomofia**

Uanthropomofia ni uhusiano kati ya mizimu, miungu na nguvu zao katika kuwasaidia wanadamu. Wafu ni sehemu ya familia na huwasaidia waliohai kutatua matatizo mbalimbali (Mbiti, 1969). Katika utendi wa *Rukiza*, uanthropomofia umedhihirika shujaa alipoomba nguvu za sihiri kwa kumwaga mishale kwenye muoto wa watoto. Kitendo hicho kinalenga kutimiza miiko iliyomwezesha kuzipatia silaha zake nguvu za sihiri. Shujaa alimwaga mishale katika eneo hilo kwa sababu katika jamii ya Wahaya muoto wa watoto ni eneo lenye mazindiko ya kulinda mifugo. Mazindiko hayo yanafukiwa chini na mengine huchomwa kwenye moto. Shujaa amemwaga silaha zake katika eneo kwa lengo la kuomba wahenga waimarishe sihiri ya zana zake za kivita. Pia, Rukiza alitumia tambiko la mtwana kuomba mizimu itatue tatizo la ufukara katika jamii ya Baganga. Umuhimu wa tambiko la binadamu umeelezwa na Mtafitiwa 2:

Matambiko binafsi na ya kijamii yanahusisha sadaka ya ngombe, kondoo, mbuzi, pombe na kahawa. Tambiko la mtu lilifanywa mara chache kwa ajili ya kutatua matatizo ya jamii

nzima kutokana na maelekezo ya mizimu. Mukama aliagiza mtu huyo atolewe sadaka mfano kwenye ziwa au porini kwenye tingatinga. Watu walikuwa wanauliwa ili watu wengine wapone. Matambiko yalikuwa ni sehemu ya dini za jadi (Mtafitiwa 2: Mahojiano yalifanyika Misenye, Aprili 10, 2020).

Tambiko la mtu ni miongoni mwa masuala yaliyofungamana na imani binafsi, familia au ukoo katika jamii ya Wahaya. Tambiko hili lilitolewa mara chache kutokana na maelekezo ya wahenga. Mara nyingi tambiko hili hufanywa kwa lengo la kutatua matatizo ya kijamii. Rukiza alitumia tambiko hilo kwa sababu tatizo la ufukara liligubika jamii nzima ya Baganga. Tambiko la mtwana lilimwezesha shujaa kuomba msaada wa wahenga ili ainusuru jamii yake iondokane na hali ya umaskini iliyokuwa ikiandama. Mizimu ikamwezesha Rukiza kuweka ulinzi katika kaya yake aliyoianzisha Byantanzi na kustawisha jamii yake.

### **Kuheshimu Wahenga**

Wafrika huheshimu wahenga kwa sababu wanaamini kuwa mizimu ina nguvu ambazo zinaweza kuwasaidia wanadamu kutatua matatizo yao (Katoto, 2016). Katika utendi wa *Rukiza* shujaa aliheshimu wahenga kwa kutumia tambiko. Shujaa alitoa tambiko hilo kwa lengo la kuomba msaada wa mizimu utakaomwezesha kuinusuru kaya ya Baganga na umaskini. Kutokana na tambiko hilo wahenga walibariki mifugo yao na kuondoa umaskini katika jamii ya Baganga. Mwandishi anaeleza:

165 *Keyagobile omwabo Byantanzi*  
*Ndwo yabugangainwe omwiru*  
*Yananuula emyambi yamwita!*  
*Bai “Rukiza nka waita omwiru?”*  
*Ati “Ekyo kitambo kyomwaitu!”*

165 Alipofika Byatanzi,  
Ndipo alipokutana na mtwana,  
Akavuta upinde na kumwua!  
Rukiza mbona umemwua mtwana?  
Hiyo ni sadaka ya kaya yetu”.

**Chanzo:** Mulokozi (2002: 332).

Rukiza aliheshimu wahenga kwa kutumia tambiko kwa sababu alibaini kuwa nguvu zake za kimwili zina ukomo. Kuheshimu wahenga kulimwezesha shujaa kuungana na wahenga katika harakati za kutatua changamoto ya umaskini uliyoikabili jamii yake. Katika jamii mbalimbali za Kiafrika matambiko ya damu huhusisha wanyama na binadamu (Hull, 2019). Mwanadamu hutumika katika tambiko kama wanyama wanavyotumika katika tambiko. Damu ikimwagika wakati wa kufanya tambiko humaanisha kwamba maisha ya mwanadamu yanarudishwa kwa Mungu ambaye ni chanzo cha maisha yote Matambiko ya aina hii hufanywa wakati maisha ya watu yapo hatarini. Maisha ya mtu, mnyama au watu wachache huharibiwa kwa imani kwamba tambiko hilo litaokoa maisha ya watu wengi (Mbiti, 1991). Rukiza alitoa tambiko la mtwana kwa lengo la kuungana na wahenga ili aweze kuinusuru jamii yake na umaskini. Tambiko la mtwana na jitihada za jamii katika kazi ya ufugaji ziliwawezesha kustawisha jamii ya Baganga. Jamii ya Baganga ikaondokana na

ufukara, watu wakanywa maziwa yakawashinda mpaka mengine wakayamwagia kwenye *ishazi*. Katika nyumbani kwa Rukiza, samli ngumu ilichezewa na watoto na samli laini iliwekwa kwenye viambaza. Baganga wote wakakaa humo wakanawiri na kuneemeka. Wakamjengea shujaa kitala ikawa ufalme kama falme nyingine.

### **Umoja, Mshikamano na Ukamilisho wa Maumbile na Vilivyomo**

Katika ontolojia ya jamii za Kiafrika, shujaa lazima awe na mshikamano na kundi au jumuiya fulani inayomuunga mkono. Mambo haya ni muhimu kwa shujaa na yanaweza kumsaidia asiangukwa (Mulokozi, 1999 & Mulokozi 2002). Katika utendi wa *Rukiza*, kuna mshikamano kati ya shujaa, jamii na vitu vilivyopo katika jamii yake. Kwa upande mwingine, jamii shujaa imefungamana na mizimu kupitia mtambiko. Tambiko ni njia mojawapo ya kuwafikia wahenga. Katika utendi wa *Rukiza*, tambiko lililofanywa na Rukiza dhima yake ni ya kijamii kwa sababu lililenga kutatua matatizo yaliyoikumba kaya yake ya Baganga. Mbali na tambiko, ushirikiano wa shujaa na jamii yake katika kazi ya ufugaji ulimwezesha kustawisha jamii ya Baganga. Kwa upande mwingine, shujaa alishirikiana na mashujaa wengine katika mapambano. Pia, aliungwa mkono na Baganga ambao walishiriki kumshauri katika mambo mbalimbali. Mwandishi anaeleza:

555 *Bagya aho mbona lyatensa*  
“Bojo, tusiigile Omukama  
*Ruhinda*”  
Bai “*Waitu inya omusigile*  
*ashwele Etabalo ya buli kilo*  
*yatulema!*” *Yamusiigila*  
*yashwela.*

555 Wakakaa hapo wakashauriana,  
Tumuoze binti yetu kwa Ruhinda?  
Wakajibu, “Naam bwana mkubalie  
aoe, Mapigano ya kila siku  
yametuchosha!”  
Akamuoza akaoa.

**Chanzo:** Mulokozi (2002: 358).

Mshikamano wa Rukiza na Baganga ulimwezesha kutatua changamoto za jamii. Pia, shujaa alishikamana na wahenga kupitia vyanzo vya sihiri na silaha za kisihiri. Nguvu za sihiri zilimwezesha kupata ulinzi na kutodhurika katika mapambano. Viumbe wote waliopo duniani hushikamana na viumbe wengine kupitia uhusiano wa kiontolojia baina yao na vitu hai au visivyohai, Mungu, miungu na jamii. Uzima na uhai hutokana na uhusiano wa kiumbe hai na maisha yake, familia yake, ndugu zake katika ukoo wake na Mungu ambaye ni chanzo cha uhai. Uhusiano huu unafungamanishwa na uhusiano wa kila mmoja wetu na mazingira yake, kanuni zake za msingi na vyote vilivyomo katika kanuni hizo, vinavyozalishwa, vinavyokuwa na anavyoishi navyo (Mihanjo, 2004). Mshikamano wa Rukiza na jamii yake ulimwezesha kuungwa mkono na jamii yake. Mshikamano huo ulivunjwapale hasimu yake alipofanikiwa kutengua nguvu zake za sihiri. Shujaa akapoteza sihiri yake na kuuliwa na Ruhinda. Kitendo hiki kinadhihirisha kuwa mafanikio ya shujaa yanatokana na mshikamano wake na jamii.

### **Hitimisho**

Katika utendi wa *Rukiza*, tumbaine kwamba, kuna vipengele mbalimbali vya falsafa ya Kiafrika vinayojitokeza katika utendi huo. Vipegele hivyo vinawasilisha falsafa halisi zilizopo katika jamii iliyochunguzwa kwa kurejelea utendi teule. Matalani, kupitia kipengele cha kuthamini uzazi jamii inaamini kuwa shujaa hupata heshima, huendeleza mduara wa maisha na kupata sifa ya urijali. Pia, shujaa aliamini kuwa kani za kimwili hazitoshi hivyo alitafuta nguvu za wahenga kupitia uganga na sihiri. Nguvu hizo zimempatia ulinzi na kumwezesha kutodhurika katika mapambano. Kupitia uantropomofia na kuheshimu wahenga shujaa aliomba msaada wa mizimu uliomwezesha kupata nguvu za sihiri na silaha za sihiri. Shujaa alitumia tambiko kupata msaada wa kiungu uliomwezesha kustawisha jamii yake. Umoja, mshikamano na ukamilisho wa maumbile na vilivyomo umwezesha shujaa kuungana na wahenga katika harakati za kustawisha jamii, kuondoa vikwazo vinyomkabili kwa kutumia nguvu za sihiri, kuungana na watu wengine katika mapambano na masuala mengine ya kijamii. Mfungamano wa shujaa na jamii yake ulimwezesha kutimiza jaala ya ustawi wa jamii ya Baganga. Kuvunjika kwa mshikano kati ya shujaa na jamii yake kutokana na kani za kichawi kulisababisha shujaa ashindwe kutimiza jaala yake ya utawala.

### **Marejeo**

- Ashforth, A. (2005). *Witchcraft, Violence and Democracy in South Africa*. Chicago: The University of Chicago Press.
- Bowra, C. M. (1952). *Heroic Poetry*. London: Macmillan and Co. L.T.D.
- Chuachua, R. (2016). Falsafa ya Riwaya za Shaaban Robert na Euphrase Kezilahabi katika Mukhadha wa Epistemolojia ya Kibantu. Tasnifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Creswell, J. (2007). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. Boston: Pearson.
- Deme, M. K. (2009). 'Heroism and Supernatural in African Epic Towards a Critical Analysis'. *Journal of Black Studies*, 39 (3), 402 - 419.
- Hull, G. (2019). *Debating African Philosophy, Perspectives on Identity, Decolonial Ethics and Comperative Philosophy*. New York: Routledge.
- Iloilo, I. F. (2013). *African Religion: A basis for Interfaith Dialogue Today*. Dar es salaam: Dar es Salaam University Press.
- Innes, G. (1974). *Sunjata Three Mandinka Version*. London: University of London.
- Ishumi A. G. M., & Nyirenda D. S. (2002). *Philosophy of Education An Introduction to Concepts, Principles and Practices*. Dar es Salaam: Dar es Salaam University Press.

- Jengo, E., Mbughuni, L. A., & Kandoro, S. A. (1982). *Falsafa ya Sanaa Tanzania*. Dar es Salaam: Baraza la Sanaa la Taifa.
- Kazinja, G. (2017). *Shujaa Mwanamke na Shujaa Mwanamume katika Utendi: Uchambuzi wa Utenzi wa Ras 'Lghuli na Utendi wa Kachwenyanja*. Tasinifu ya Umahiri, Chuo Kikuu cha Dar es Salaam.
- Kajosi, S. (2013). *Suala la Uzazi katika Ontolojia ya Kibantu na Jinsi Linavyojitokeza katika Riwaya za Kiswahili*. Tasinifu ya Umahiri, Chuo Kikuu cha Dar es Salaam.
- Katoto, Z. (2016). *Usawiri wa Falsafa ya Kiafrika katika Unyago wa jamii ya Wamakonde: Uchunguzi wa Nyimbo za Unyago wa CHIPUTU*. Tasinifu ya Umahiri, Chuo Kikuu cha Dar es Salaam.
- Mair, L. (1969). *Witchcraft*. London: World University Library.
- Magesa, L. (1997). *African Religion the Moral Traditions of Abundant Life*. New York: Orbis Books.
- Makumba, M. M. (2005). *Introduction to Philosophy*. Nairobi: Paulines Publications.
- Mihanjo, A. (2004). *Falsafa ya Usanifu wa Hoja kutoka Wayunani hadi Watanzania*. Tanzania: SALVATORIANUM.
- Mulokozi, M. M. (1996). *Utangulizi wa Fasihi ya Kiswahili*. Dar es Salaam: Chuo Kikuu Huria cha Tanzania.
- Mulokozi, M. M. (1999). *Tenzi Tatu za Kale*. Dar es Salaam: TUKI.
- Mulokozi, M. M. (2002). *The African Epic Controversy: Historic, Philosophical and Aesthetic Perspectives on Epic Poetry and Performance*. Dar es Salaam: Mkuki na Nyota Publishers.
- Mulokozi, M. M. (2017). *Utangulizi wa Fasihi ya Kiswahili*. Dar es Salaam: KAUTTU.
- Mnenuka, A. J. (2011). 'Falsafa ya Maisha katika Ushairi wa Mugyabuso Mulokozi na Shaaban Robert'. *Kioo cha Lugha Jarida la Taasisi za Taaluma za Kiswahili*, 9, 104 - 121.
- Mpalanzi, L. (2019). *Ujitokezaji wa Falsafa ya Kiafrika katika Riwaya za Kiethinografia za Kiswahili*. Tasinifu ya Uzamivu, Chuo Kikuu cha Dar es Salaam, Dar es Salaam.
- Mutembei, A. K. (2000). Fasihi ya Kitaifa na Fasihi ya Kiswahili ni Dhana Ile Ile? *Mulika*, 26, 9 - 18.

- Mbinti, S. S. (1969). *African Religion and philosophy*. German: Heinemann University.
- Mbiti, J. (1981). *Introduction to African Religion*. Nairobi: Heinemann Educational Books.
- Mbiti, J. (1990). *African Religion and Philosophy*. New York: Praeger Publisher.
- Mbiti, J. (1991). *Introduction to Africa Religion Second Edition*. Nairobi: East African Educational Publishers L.t.d.
- Mbiti, J. S. (2011). *African Religions and Philosophy*. Nairobi: East African Educational Publishers Ltd.
- Nkemnkia, M. N. (1999). *African Vitalogy; A step Forward in African Thinking*. Nairobi: Paulines Publications Africa.
- Oluwale, S. (1999). *The Africanness of A Philosophy*. Logos: Ark Publications.
- Okpewho, I. (1979). *The Epic in Africa Towards A Poetic of the Oral Performance*. New York: Columbia University Press.
- Samwel, M. (2015). *Umahiri katika Fasihi ya Kiswahili*. Dar es Salaam: Meveli Publishers (MVP).
- Shitemi, N. L. (2010). *Ushairi wa Kiswahili kabla ya Karne ya Ishirini*. Eldoret: Moi University Press.
- Sengo, T. Y. S. (1995). Itikadi katika Jamii za Kiswahili. *Lugha, Utamaduni na Fasihi*, 27- 44.
- Senkoro F. E. M. K. (1976). 'Utamaduni katika Riwaya ya Kiswahili'. *Jarida la Taasisi ya Uchunguzi wa Kiswahili*, 46/2, 74.
- Stewart, P. J., & Strathern, A. (2004). *Witchcraft, Sorcery, Rumors and Gossip*. New York: Cambridge University Press.
- Tempels, P. (1945). *Bantu Philosophy*. Paris: Presence Africaine.
- Samwel, M. (2015). Umahiri katika Fasihi ya Kiswahili: Mwongozo kwa Mwanafunzi na Mwalimu wa Fasihi Simulizi na Andishi. Dar es Salaam: MVP.
- Ukwamedua, N. U., & Omokpo, V. (2016). The Ontology of Destiny and Freedom among Igbo-Africans; A Discourse in Existential Metaphysics. *IDEA*, Xxviii/2, 273 - 286.
- Vázquez, A. S. (1973). *Art and Society Essays in Marxist Aesthetics*. New York: Monthly Review Press.

- Wafula, R. M., & Njogu K. (2007). *Nadharia za Uhakiki wa Fasihi*. Nairobi: The Jomo Kenyata Foundation.
- Wamitila, K. W. (2008). *Kichocheo cha Fasihi Simulizi na Andishi*. Nairobi: English Press.
- Wanjiku, M. T. (2018). Mabadiliko ya Nafasi na Mtazamo wa Wahusika Wanaume katika Riwaya za Said A. Mohamed: *Utengano* (1980) na *Dunia Yao* (2006). Tasinifu ya Umahiri, Chuo Kikuu cha Kenyatta.
- Wiredu, K. (2006). *A Companion to African Philosophy*. Malden USA: Blackwell Publishing.
- Wolff, R. P. (1989). *About Philosophy*. Englewood Cliff New Jersey: Prentice-Hall



# **Traditional Ecological Knowledge at Dinner: The Intergenerational Adaptation to Climate Change in Masasi District Tanzania**

Jackson Mushumbusi Kaijage  
Stella Maris Mtwara University College  
*kaijagejackson@yahoo.com*

## **Abstract**

This article presents a debate of the traditional ecological knowledge transfer at the family level within the context of ongoing social, political and cultural transformation that occurs in society today. The study intends to explore mechanisms of intergenerational transfer of traditional ecological knowledge practices on climate change. The information obtained in this article is the result of the qualitative study conducted in the Masasi district, Mtwara region. Has employed key informants' interview, photo narratives, documentary review and focus group discussions to gather in-depth information on the problem under investigation. Content analysis was employed for analysing qualitative data being gathered from the participants. From the study findings, it is seen the family operates under pressure in the current context but still operates in fulfilling *its* task. The accompanying rituals and taboos within the family are part and parcel of this respect, since they provided rules and demands on how people should either protect their environment by discouraging harmful behaviors such as deforestation. Transfer between generations is usually conducted as a response to the needs of time and is gradually not as a fixed pattern of learning and sharing as in formal education systems. This article has shown that the use of agriculturally based communities has been a common aspect of their lives. Several mitigation measures have also been applied to deal with the impact of climate change.

**Key words:** Traditional Ecological Knowledge, Family, Climate Change and Knowledge Transfer.

## **Introduction**

The sociological understanding of what makes up a family can be explained through symbolic interactionism, critical sociology and functionalism. Symbolic theories indicate that the family is a group where participants perceive themselves as family members and act accordingly. In other words, families are groups in which people come together to form a strong primary group connection, maintaining emotional ties to one another over a long period of time. Such families could potentially include groups of close friends as family (Altman and Joseph, 1996). In explaining the same, the functionalist view considers families as groups at risk of playing vital roles for society, both internally and externally. In general, families ensure the physical,

emotional, and social wellbeing of others. Parents take care of children and socialize them, a role that prepares new members of society for future roles.

Academic debates about indigenous, local and traditional ecological knowledge often focus on their potential as sources for sustainable innovation (Ludwig and Macnaghten, 2020). Traditionally, African families are first and foremost pillars of knowledge generation and transfer. The practices of knowledge transfer continue to be an important resource especially for local-level decision making in all aspects of life including agriculture, health care, food security, education, natural resource management and a host of other activities in communities (Chikonzo, 2006). At a more general level, TEK has been characterized as a source for rethinking human relationships with their environments. Traditional knowledge and practices developed over time have been used for providing practical solutions in dealing with impacts of climate change. In this regard, this article has used traditional ecological knowledge of climate change to develop an understanding on how communities rely directly on environmental resources in their areas to deal with impacts of climate change which has had negative effects on their livelihoods.

Climate change is still a contested issue in the scientific, political, economic and social arena (Carvalho, 2003). Climate change refers to changes in environmental processes over time whether due to natural variability or human activity. It is one of the most serious global problems affecting many sectors around the world with adverse impacts on the environment, human health, food security, economic activities, natural resources and physical infrastructure (IPCC, 2007). Climatic conditions affect almost all aspects of human society and well-being including where people make their homes or the way they make a living, mobility patterns and what people do for recreation. There is realization that the TEK system is a powerful asset that many developing countries possess but has not yet been mobilized for sustainable development in pushing such countries to address its applicability to the current climate-change issues (Hambati and Rugumamu, 2005).

It means that application of traditional ecological knowledge will be more effective and ongoing if it is efficiently and systematically transferred from one generation to another in communities that will benefit from the practice. This situation necessitates the continent to consider taking various measures in its strategy for adaptation including assessing current uses of traditional ecological knowledge. This is since traditional knowledge is a foundational system within which most indigenous populations operate (Hunn, 1999). It evolves from generations of experience a base that is incomparable in terms of the depth, breadth and holistic perspectives that it provides for a given ecosystem. Through the depth, breadth and length of documented TEK, there is a wealth of information that provides models and western science cannot reach through western science approaches alone. The local people interaction is based on experiences of interaction and observation on environment and has already been used for several generations.

Scholars (Rodriguez and Tapies 2010 & Crawhall, 2009) state that knowledge transfer is not mechanical, but interactive and embedded in existing capabilities on both partners in the interaction and develops as a social relationship between them. It signifies creation of new knowledge through exchange of information (Maximiliane and Uwe, 2011). It has also been emphasized that it is important to recognize how human life is organized if any knowledge transfer is to be possible and meaningful given that the sociological phenomenon of generations is ultimately based on the biological rhythm of birth as well as death. Death of the human being may literally imply discontinuity of interactions and possible stopping of handing down of thought generations would not exist as a social location phenomenon if there were merely birth, aging and death. This article highlights current practices for intergenerational transfer of traditional ecological knowledge at the family level in the context of current economic, political, and cultural changes. The aim is to capture the current system of traditional knowledge transfer at a time when the family has been altered to meet societal dynamics.

### **Theoretical Framework**

According to the Functionalist Perspective, the existence of social interactions makes transfer of knowledge across generations possible. The history of humanity itself is based on a particular sort of continuity without which posits that human society is a naturally stable, harmonious social system (Holmwood, 2005). Early sociological and anthropological accounts approached age generation from the functionalist framework which assumed that a social system was made up of interlocking parts that made it stable (Cole and Durham, 2007). In this sense, several generational gaps are actually inter – related elements that are supposed to work together to sustain a system. The functionalist perspective also stipulates that stability of the social system is maintained by culture that includes values, rules and practices that are widely shared. People become participants in society by learning its culture (Neubeck and Glasberg, 2005). That occurs through the socialization process. From the functionalist perspective, the appropriate relationship of the individual with society is one of accommodation and adaptation. Individuals are constantly being born, participating in social life and then dying, although society and its institutions go on regardless of the changes in societal membership (Cole and Durham, 2007). If such an understanding is agreed with, this means that, traditional institutions may persist over time even if the members change or evolve.

This perspective is greatly favoured by those advocating for the importance of maintaining the roles of different parts of society, particularly its major institutions such as formal/informal education, family, religion the economy, and the state in socialization process. Traditional knowledge systems are assumed to be among such institutions necessary for functioning of socialization. This article contends that different institutions are responsible for transfer of traditional ecological knowledge to new members of society through socialization. The family and education institutions may play crucial roles in imparting certain knowledge to members and

facilitate them to adapt or respond to demands of society as desired. This study draws from the functionalist perspective on the aspect of existence of institutions which have specific functions in society, and influence on a social system to operate according to role expectations.

According to this perspective, functions are developed within a certain context. If the context changes, then the institutions' performance may not match up to new contexts and thus, fail to perform their functions (Neubeck and Glasberg, 2005). Socio-economic and political changes bring challenges to intergenerational transfer of traditional knowledge. The institution of traditional leadership, for example, served in certain contexts as carriers and facilitators of traditional knowledge systems as well as practices. The dynamics of society and social mobility of institutions pose challenges to functionalism in explaining such situations. The changes affect different mechanisms for traditional knowledge transfer because they fail to cope with them and hence relevance of these institutions is questionable because of social dynamics that exist within the society. In such cases, traditional leaders are no longer sure of how to mentor the TEK transfer process and the rituals, taboos, norms and customs become destabilised with the trends of social dynamism.

The context within which the current family institution exists is different from that of past years whereby it is common today to find poor interaction among family members which was not the case before. The study observed society experiences challenges of complex nature, especially when it comes to youth socialization. Social interaction between family members affects parents in affirming their parental duties. Interactions among youth and elders themselves have been decreasing and as a result parents lack a forum for them to play their role of imparting knowledge to youth. What the youth get from elders is not enough as is supposed to be and this is due to minimal time for interactions between them. Such situations have led to different understandings on measures required to be taken once a community is faced with different problems such as drought and hunger. The inadequacy to effectively grasp certain knowledge or techniques, leads to some youths attributing such failure to perceive this inadequacy as the inability of traditional knowledge to address challenges. This results in diminishing in TEK systems which, in turn, negatively influences TEK transfer.

### **Materials and Methods**

This study was conducted in the Masasi district in Mtwara region. Specifically, the study was conducted in Mwena and Sindano villages in Masasi district, Mtwara region in southern Tanzania. The study applied qualitative research approach through a case study strategy. Yin (2003) and Patton (2002) recommend the use of case study in the studies which seek to understand complex issues, investigates a contemporary phenomenon in its natural settings and in programme evaluation where the objective is to answer what, why, where and who questions for critical examination of an event or theory.

From the records maintained in the village administrative offices, purposive sampling was used to get respondents who participated in Focus Group Discussions (FGDs) and interviews. Village leaders, particularly, village chairpersons, Agricultural Extension Officers and Village Executive Officers (VEO) assisted to select participants for the study. The 12 sessions for FGD participants were selected according to gender and age. Besides, 41 participants for in-depth interviews were selected by using a purposive sampling procedure, which targeted respondents who could provide detailed information about the subject. They included six elders (64 years old and above), six middle-aged people (30-50 years) and six youths (below 30 years). Interviews were carried out in each village. Selection of local individuals for in-depth interviews (IDIs) considered the role of social differences, particularly age, gender and origin. Participants in in-depth interviews were requested to take a photograph of the environment where they had seen some changes or traditional storage practices used to deal with climate change-related problems. They were asked to take as many pictures as they liked, but, in the end, they were to choose only one to comment on with the researcher during key informant interview.

Collected data were sorted, arranged in thematic areas and then they were entered on a matrix. By examining the presence or repetition of certain words and phrases in these texts, the researcher was able to make inferences to ascertain the values and attitudes of the respondents and the information gathered through other methods. Finally, they were subjected to content analysis. The information gathered from secondary sources was synthesized using the same guide by referring to important themes. Making conclusions was preceded by a detailed description of the data in connection to the theoretical grounding that guided this study. This was important in that it guaranteed the validity and representation of the data.

### **Findings and Discussion: Traditional Ecological Knowledge Transfer at Family Level**

The family was mentioned as the primary mechanism where transfer of traditional ecological knowledge between parents to children occurred, since it was through this institution that socialization took place. The findings from this study indicated that interactions between family members and wider kin were the best ways through which traditional values were communicated and preserved from generation to generation. This is because community members become internalized by norms, values and rules which the family preserved from prevailing traditions and cultural practices.

The study revealed that social interaction takes place through various settings. Between household members, children and other youngsters are informed about life or farming methods through informal systems, which include the process of carrying out household reproduction and production activities. Such interactions are sometimes between people of the same sex. For example, girls are usually given ideas about the best areas of farming - such as vegetable gardening, storing food or

preparing dry season meals as they engage in daily activities of maintaining their homes. One of the respondents expressed how mothers and daughters talk about issues relevant to women even after the daughter grows up and has her own family. Using a picture (Plate, 14), depicting a woman and her daughter sitting closely, she said that:

During the evenings we sit together when preparing food for the evening meal. Then I inform my daughter about many issues that she needs to know in order to cope with the changing world. For instance, how to maintain her house, but also how to cope with drought, for example, planting drought resistant crops as well as how to cook traditional foods like *ming'oko* and *chikandanga* (Interviewer 1: At Mwena Village, 27. 07. 2015).

The above narration agrees with Berger and Luckmann's (1991) claims that in the life of every individual, there is a temporal sequence during which he/she is inducted into participation in societal dialectic. Interaction between the experienced family member and children is important in shaping the societal dialectic. Community members' use the family as a mechanism that community has in transferring traditional ecological knowledge to their children. Interactions act as tools for people to learn about various behavioural patterns in their life in the family. This is since informal mechanisms are heavily dependent on the interaction at family level, especially between the youth and elders. Through daily conversations, the youth are taught matters that are relevant in their daily life ways and that will be helpful in their future on dealing with various situations. For example, in dealing with drought as already observed, they are taught how *ming'oko* can be used to cope with food shortage and it can be better consumed by making *chikandanga*.

Intimate conversations between mother and daughters had a positive influence on young people's traditions, behaviour and relationships. The mother to daughter conversations normally took place at diverse domestic situations. It can take place in the kitchen when cooking or when visiting one another in the case of a daughter who was an independent adult and who lives in another house. The mother's focus was to advise, educate or warn on different issues to be considered in the daughter's life. Women would use stories, rituals, songs, art and practices, which provide the context collectively with vivid details that remained in the mind longer and so enhance the message. Myths were sometimes used to illustrate certain environmental occurrences that demanded the care of the woman. For example, an elderly woman narrated the mythical story of a girl who did not get back from fetching water because of always insisting to fetch water in the evenings. The aim is to make the girl realise danger that can happen if someone is fetching water in the late evening.

The findings of the study also lead to an argument that without controls, it is difficult for family members to obey the rules and instructions of seniors. This is due to the fact that people are born into the world that has been socially constructed through

cultural prescriptions, taboos, beliefs, assumptions and activities, all developed throughout the history of a particular culture (Freud, 1994). Through interaction people come to realize the meaning of the constructed knowledge according to social circumstances. The traditional institutions exist to constrain and impinge on people's behaviour what is required for people who live in the area. It is in this sense that the family becomes the media through which different norms, rules and values of a community are given for youth to obey and respect elders and act as a stimulant for interaction between elderly and youth in the family.

Conversations that are held in the community are also an important factor for the traditional ecological knowledge transfer because they reflect interactions among community members. Informality of many such institutions creates a smoother process of transferring traditional ecological knowledge to youngsters. As the women respondents insisted, it was a responsibility of the older generation to the young. These exchanges are however, only possible when people live together or close by. For a woman who is married outside the community, it was common for her to find other confidants or elders with whom certain ideas could be reinforced. Another elderly participant revealed the following on the same issue:

Traditional knowledge is usually shared through interaction between elders and the youth either at work in practices or through narration. Through working with people of different age, young people can obtain new knowledge whereas, the same is applied when there is time and need for story narration about some events and other traditional issues which attract interactions between youth and elders. They can lead to knowledge sharing among community members (Interviewer 2: At Sindano village, 24. 09. 2015).

A critical analysis of the quotation gave the impression of different ways where knowledge has been shared in the family. The whole sharing process reflects the need for new community members to learn knowledge stocks that exist in their community. Such stocks are part of long-life experiences of elders who are highly knowledgeable of their natural environment. The youth learn more from elders' experiences on how to mitigate with climate change related problems. Family interactions prompt the need that there is more to parents' contact with their children as a mechanism for traditional knowledge transfer. The primary purpose of family interaction is to maintain the parent to child relationship and other family attachments. More importantly, the family enables the child to better understand the world in which they live. This will facilitate a process of TEK transfer by creating the context whereby the youth learn from elders.

In addition, although the family setting was mentioned as the most immediate setting where relatives exchanged ideas, it was also emphasised that intimate conversations did not intentionally happen daily. They arose when answering someone's question

or seeking advice after facing certain problems. Such conversations occur in case a youth needs assistance from elders. When seeking interpretation of their situations depending on the social cultural and environmental point of view, they have to address to the elders.

Considering what Ascher (2002) claimed, local people have their own ways of looking at and relate to the world, the universe and each other and the youth are expected to consult with elders who are highly experienced on issues depending on their context. This is because, their world view is aimed at adapting the social, economic and environmental circumstances thereby, including being able to cope with climate change challenges. However, during the interviews, one elder in Sindano village regretfully narrated what he claimed was ‘modern youth behaviour. He said that:

Nowadays, “often, the youths would come to ask for solutions to a challenge which they seek for traditional knowledge assistance, such as a health problem or poor harvest from their modern crop farming practices. Seldom do they ask for ideas about how to start a vegetable farm” (Interviewer 3: At Sindano village, 15. 11. 2015).

Observations revealed the practice of referring to TEK when people were faced with problems related to farming or other environmental issues. For example, the elders in Sindano talked about the youth’s tendency to grow crops such as green vegetables without adequate knowledge on farm husbandry simply because vegetables fetched a better price than cassava. Yet sometimes the crop would go bad because of poor weather, and it is at this point when they would seek for assistance. Thus, it was observed that usually a youth will consult elders for solving his/her problem, rather than for learning purposes. The same was explained about the relevance of the family in sharing good farming practices during farming season or related activities. A young respondent who practices farming had this to say:

I am 18 years old now and since my childhood I have been participating in different farming activities together with my elders and from whom I came to know how appropriate farming practices are conducted. No one makes you sit down to tell you this should be done this way, but you actually observe and practice how to mix leaves and certain plants for mulching or how to identify certain signals indicating changing weather conditions (Interviewer 4: At Sindano village, 13. 11. 2015).

The quote indicates most people learn through practice but in a setting that is intimate such as the family. Practising a particular aspect of knowledge adds more value to the recipient, especially if he/she could see the value of the practice he/she had learnt from family members even through observation. As people practiced different traditional methods it became internalized in their minds. It becomes part of



process of the knowledge itself. They can also manage to share the knowledge with others in different occasions. This is due to the fact that they have knowledge and understanding of their environment as well as ecosystems a how to use and manage them. Youth use elders' information and knowledge to make sense of existing practices including how meaning of knowledge may change as a result of changes that existed in society. That also goes together with relevance of traditional ecological knowledge to existing practices. The knowledge should merge with the changing environment to meet with people's livelihood expectations.

The study findings exposed that traditional ecological knowledge is acquired through life experiences. Therefore, youth learn traditional knowledge from elders who obtain such knowledge throughout life experiences as they engage in various activities. This understanding reflects what Barnhardt (2005) revealed that local people have traditionally acquired their knowledge through direct experiences in the natural world. The fact that elders were regarded as holders of TEK, was not only by seeing them as more competent to communicate relevant messages about farming, but also about life. It was unclear whether the youth attributed this to trust or they acknowledged that elders were able to sometimes help them 'out of a dilemma'. Information that peoples' have in a given community based on experience and adaptation to environment developed over time and continues to develop to respond to the changing environment:

We learn traditional ecological knowledge from elders because they have better understanding as they lived longer than us (Interviewer 5: At Mwena village, 12. 07. 2015).

In summary, the importance of the family as an institution is a mechanism to TEK transfer was due to the fact that family members and elders were the most immediate persons of focus to consult and converse. However, effectiveness of the family in intergenerational transfer of traditional ecological knowledge was faced by several challenges. Social dynamism, which affects the family system, interferes with the continuity of this system in its traditional form. Many youths are moving out of villages and many male youths, in particular, are spending more time in other public spaces than with elders. In Mwena village, a female respondent explained that:

Many of the village youth pass their time in the Village Centre. The village centre has become their confidant and teacher, until they get a challenge (Interviewer 6: At Mwena village, 20. 07. 2015).

Her message was that not always do elders find opportunities to converse with the young even on general matters within the villages unless there is a problem. This is due to the fact that youth use much of their time at the village centre talking among themselves. But when they are faced with problems concerning life they go to elders for advice and support. Elders use that chance to share on TEK practices. From the

study, it was found that elders would converse extensively on issues such as “what are reasons of rainfall shortage”? What is good time for planting? How does one treat vegetables by using traditional ecological knowledge? And other similar experiences on the environment.

The findings from the study concur with the social constructionist perspective which promotes importance of social interaction and learning through experience. It is believed that the youth learn best through interaction: interactions both with people and the world around them. Presence of social interaction between community members promotes the environment for traditional ecological knowledge transfer to take place (Thomas *et. al.*, 2014). Human knowledge is given in society as *a priori* to individual experiences providing the latter with its order of meaning (Berger and Luckmann, 1991). Knowledge is socially constructed in the sense that it is relative to a particular socio-historical situation of the community. Shared knowledge between elders and youth encompasses prerequisites for the existing environment. The environmental change does not leave youth empty minded; they use the stored knowledge they have to deal with it. This was noted by one of the young respondents in a Focus Group Discussion at Sindano village when asked on usefulness of interaction with parents on dealing with climate change related impacts. He narrated that:

What we discuss when we interact with our parents is based on the situation we have at the time. Environmental changes, health problems, hunger and other difficulties have been the agenda in our discussions. We discuss these in reflection to responses from traditional knowledge. Discussions include aspects they faced with particular situations at their time (Interviewer 7: At Sindano village, 30. 11. 2015).

Elders interact with youth and share their life experiences in relation with the social context thereby making easy for society to adapt ways for looking at the world. Berger and Luckmann (1991) explained about objectivities of subjective processes by which the inter-subjective common-sense world is constructed. The interaction process is facilitated by traditional rules, regulations and social contracts that work in objectivity to shape people’s behavior by controlling its subjectivity. This is due to the fact that a human being is not only an intellectual being but also a feeling and acting being who shares in the collective mindset of his/her place and epoch (Dilthey, 1994). The inter-subjective body involves sharing of knowledge with others through which meaning is created in reflection to a particular culture. Findings from this study established that the interactions between elders and the youth catalyze through which meaning are constructed according to their specific social circumstances. Elder to youth interactions represent the pillar of traditional ecological knowledge transfer because elders who are more experienced individuals shared their experience with the youth.

It was also established that the elderly being more experienced than the youth on TEK practices did not automatically imply that the kind of interaction in the family was an effective one-way process. Sometimes, the youth questioned the elders' wisdom or challenged the assumed relevance of the stories. In one example, a young male asked whether the elders could prove if mulching was more effective than modern fertilizer, because it was more convenient to get and apply. Such questioning was said to be a tendency of modern times to seek for visible proof versus relying on belief in traditional practices. This article concurs with Uchida and Kamura (2020) that, there is an urgent need of reconnecting nature and people. Conservation planning based on TEK has been and will be vital in addressing the goal of reducing biodiversity loss on a global scale.

### **TEK Transfer and the Functionalist Perspective**

The role of institutions in maintaining social order or stability of a system is an important analytical angle that this study can illustrate. The Functionalist perspective assumes that each institution in society has an important role or function which serves a particular society, but in inter-relationship with other institutions. Considering the elders as institutions and not simply as individuals, or the *Mwenye* as a social institution, they all play the role of transmitters of knowledge in different respects. First, they are the repositories of traditional knowledge practices through socialization and long-term encounters with society and the environment. Secondly, by propagating the importance of taboos and certain rituals, they serve to ensure that certain practices are upheld in society. In the case of TEK, this article illustrates how elders lead the way in showing how environmental management can be achieved. Through such learning, societies can sustain themselves both materially and socially.

TEK itself is also seen as having functional necessity in many societies, but what form of TEK is required for this function to be sustainable is what this article reveals. In many ways, role expectations as determinants of TEK transfer is being challenged by new perceptions on what have been regarded as traditional repositories of knowledge. What can be termed as 'system shake-up' is eroding certain ideas about authority? For example, the diffusion of traditional rule in Tanzania in the 1960s eroded the basis from which authority of these rulers was drawn. Their capacity to mobilise for common understanding on TEK was also eroded. Again, social dynamism and the entry of new knowledge institutions have affected the youth. For these youth for example, their contentions are that elders cannot claim that ancestors provide for the rain without vivid proof on the process. The different ideas that the youth bring into the learning environment is thus seen as contesting established institutions or rules, rather than learning new ways of knowing the environment. In the process, they do not necessarily eradicate TEK but may hinder its absorption in future.

With regards to theory therefore, a more fluid understanding of institutions, as not rigid in structure, is demanded. Many local institutions have developed into a hybrid

version due to influences of many factors including globalization and its elements which affect cultures of different parts of the world. This is because, in the context of climate change, the functionalist contention that social change is undesirable may be limiting. Analytically, what can be drawn from this article is how social change creates a more conducive platform where multiple sources of knowledge to facilitate the transfer of TEK, as part of a package of knowledge systems are necessary. However, the functionalist perspective also has limitation, especially on its conservative stance whereby it does not encourage people to take an active role in changing their social environment, even when such changes may benefit them. Instead, functionalism sees an active social change as undesirable because of its assumptions that various parts of society will compensate naturally for any problems that may arise (Holmwood, 2005). This limitation is also counteractive to socio-economic, physical, and cultural changes that take place in society and roles of institutions to cope with changes.

Another important realisation is that social institutions today do not exist as pristine as was in the past. Many local institutions have developed into a hybrid version such that it is an inevitable fact due to influences of many factors including globalization and its elements, which affect cultures of different parts of the world. Therefore, the article sought the need to consider dynamism of institutions in analysing the existing TEK since it is through such institutions that valuable knowledge on the environment is captured.

### **Conclusion**

In conclusion, this article has shown that the use of TEK in rural [agriculturally based] communities has been a common aspect of their lives. Several mitigation measures have also been applied to deal with the impact of climate change, but such mitigation becomes significant if it can be transferred from one generation to the next. The accompanying rituals and taboos are part and parcel of this respect, since they provided rules and demands on how people should either protect their environment, by discouraging behaviours that are harmful to the environment such as deforestation. Each practice, was promoted within the family for its alleged double benefit – environmental and social. The article illustrates that adherence to TEK practices is changing because of several factors, such as the influx of new ideas and experiences, hesitation in placing trust on intangible phenomena such as ancestors and taboos, and social change. The changing adherence to TEK is also impacting on the process of transferring its knowledge to younger generations. The article's findings, however, illustrate that the knowledge transfer between generations is usually conducted as a response to the needs of a particular time and is gradually not as a fixed pattern of learning and sharing as in formal education systems.

## References

- Agrawala, S., Broad K., & Guston, D. (2001). 'Integrating Climate Forecast and Societal Decision Making: Challenges to an Emergent Boundary Organization Science'. *Journal of Technology and Human Values*, Volume 26, pp 457 - 477.
- Altman, I., & Joseph, G. (1996). *Polygamous Families in Contemporary Society*. New York: Cambridge University Press.
- Bell, C. (1997). *Ritual: Perspectives and Dimensions*. New York: Oxford University Press. Pp.138 - 169.
- Berger, P. L., & Luckmann, T. (1991). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Penguin Books Ltd,
- Berkes, F. (1999). *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*. Philadelphia: Taylor and Francis.
- Berkes, F., Colding, J., & Folke, C., (2000). 'Rediscovery of Traditional Ecological Knowledge as Adaptive Management'. In *Ecological Applications*, Volume 10, pp1251 - 1262.
- Cole, J., & Durham, D. (2007). *Generations and Globalization; Youth, Age and Family in the New World Economy*. Bloomington: Indiana University Press.
- Goffin, K., & Koners, U. (2011). Tacit Knowledge Lessons Learnt and New Product Development. *Journal of Product Innovation Management*, Volume 28, No.2.
- Hansen, J. W., Mason, S. J., Sun, L., and Tall, A. (2011). Review of Seasonal Climate Forecasting for Agriculture in Sub Sahara Africa. *Exp. Agriculture* 47(2011), pp. 205- 240.
- Hart, T., and Vorster, I. (2006). 'Indigenous Knowledge on the South African Landscape: Potential for Agricultural development (HSRC Press)' [www.hsrcpress.ac.za](http://www.hsrcpress.ac.za), Retrieved on Monday, 30<sup>th</sup> December 2013.
- Hobart, M., (1993). *Introduction to an Anthropological Critique of Development: The Growth of Ignorance?* London: Routledge.
- Houde, N. (2007). 'The Six Faces of Traditional Ecological Knowledge: Challenges and Opportunities for Canadian Co-management Arrangements'. *Ecology and Society* 12(2): 34.
- Kijazi, A. L., Chang'a, L. B., Liwenga, E. T., Kanembe, A., & Nindi, S. J. (2013). The Use of Indigenous Knowledge in Weather and Climate Prediction in Mahenge and Isimani Wards, Tanzania. *Journal of Geography and Regional Planning*.
- Kirsty, H. (2009). *Unlocking Finance for Clean Energy: The Need for Investment Grade Policy*. London: Clatham House.

- Lampariello, L. R., Cortelazzo, A., Guerranti, R., Sticozzi, C., & Valacchi, G. (2012). 'The Magic Velvet Bean of *Mucuna pruriens*'. *Journal of Traditional and Complementary Medicine*, 2(4).
- Ludwig, D., & Macnaghten, P. (2020). 'Traditional Ecological Knowledge in Innovation Governance: A Framework for Responsible and Just Innovation'. *Journal of Responsible Innovation*, 7:1, 26 – 44.
- McMahon, M. (1997). Social Constructivism and the World Wide Web – A Paradigm for Learning. Paper Presented at the ASCILITE Conference. Perth, Australia.
- Nyong, A., Adesina, F., & Osman, E. (2007). *The Values of Indigenous Knowledge in Climate Change Mitigation and Adaptation Strategies in the African Sahel*. University of Jos.
- Sillitoe, P. (1998). 'Development of Indigenous knowledge'. *Journal of New Applied Anthropology*, Volume 39, No 2.
- Sutton, M., & Anderson, E (2010). *Introduction to Cultural Anthropology*. New York: Rowman and Littlefield Publishers Inc.
- Thomas, A., Menon, A., Borufi, J., Rodriguez, A. M., & Ahmed, S. (2014). Applications of Social Constructivist Learning Theories in Knowledge Translation for Healthcare Professionals: A Scoping Review. *Implementation Science* 2014.
- Uchida, K., & Kamura, K. (2020). 'Traditional Ecological Knowledge Maintains Useful Plant Diversity in Semi-Natural Grasslands in the Kiso Region, Japan'. *Environmental Management* 65. 478 - 489.
- Workineh, K. (2007). *Climate Change Impacts and Indigenous Coping Strategies in Africa*. United Kingdom: Greifswald University.
- Yin, R. K. (2003). *Case Study Research Design and Methods*. New York: Thousand Oaks.
- Zuma-Netshiukhwi, G., Stigter, K., & Walker, S. (2013). 'Use of Traditional Weather/Climate Knowledge by Farmers in the South-Western Free State of South Africa: Agrometeorological Learning by Scientists'. *Atmosphere*, 4(4), 383 - 410.

# Why Graduates are Claimed Incompetent to Meet Labor Market Requirements in Tanzania?

Kaula Stephen  
Kyela Polytechnic College  
*kaula\_stephen@yahoo.com*

## Abstract

This study explores on the reasons why majority of graduates from higher learning Institutions in Tanzania are not competent enough to meet labor market requirements necessary for sustainable development. The study used ground theory research design. Data were further more gathered secondarily and primarily through reviewing documentaries and structured interview respectively. The descriptive and persons' correlation coefficient analysis tools were used in analyzing the collected, edited and categorized data. From this analysis it was found that ineffective teaching and learning–curriculum; management inadequacy; and ineffective regulation and quality assurance in higher learning institutions were the major reasons to why large group of graduates complete their studies while incompetent to meet labor market requirements. It is recommended that teaching and learning in higher learning institutions should be collaborative, democratic, single field that produce problem solver graduates for sustainable development. The management should be supportive and motivating enough towards all academic programmes and investments and the government through its organs such as TCU should intervene the liberal market of higher education while ensuring quality education provision in both public and private universities.

**Keywords:** Tanzanian education, Higher education graduates and Labor market requirements.

## Introduction

The tertiary education systems of many countries have expanded rapidly, with different rates of change being experienced across countries and with expansions occurring at different times (Zapp, 2017). This has important and profound impacts on labor markets and not in the way in which employers use highly educated labor. These expansions have, for the most part, been predicated on the assumption that more education is good for individuals and for the society as a whole, not only in terms of economic outcomes like wages or employment but also for wide range of social

outcomes like improved health, reduced crime and higher wellbeing (Agasisti, 2017). Along with expansion of the system has come a range of new questions that have emerged as consequences of there being many more tertiary graduates. Such as, is this large number of graduates competent enough to meet labor markets requirements? Do the graduates possess needed skills to show up performance as expected by employers? What are therefore the causes of graduates if not capable for the situation?

Usually, labor market requires sustainable supply of candidates to stabilize demand and hence wage rate. Scarce candidate/labor force possessing knowledge, skills and behavior needed by the employer lead into nominal wage rate which is harmful to the economy (Suarta, Suwintana, Sudhana & Hariyanti, 2017). Employers would like to have accessed to sustainable supply but what is very important to note is the quality of the human resource and not just a supply. Unproductive and non-skilled and non-knowledgeable graduates cause labor productivity which is the results of the observed rise in GDP shares which then do not bring any changes to individual income. In Tanzania it is about 60% of 850,000- 2,000,000 of graduates (Legal and Human Rights Centre, 2015) completing higher education in each year are claimed not competitive to the labor market though a labor market needs are specific and observed to change according to time.

But all in all there should be a linkage between higher education and labor market requirements where a competence based education and training is an approach to be adopted derived from three broad clusters that are technical (psychomotor), cognitive (knowledge) and behavioral (affective domain). More specifically, employers appreciate the following qualities of graduates academic and professional knowledge, critical thinking and problem solving, communication, computer-use abilities, curiosity and propensity to learn, human relations, leadership and ethics (Rezaei and Babaei, 2017). These are the traits that are to be obtained when the curriculum used allow for creation of critical thinkers (Deming, 2017) innovative (the collaborative and competence-based curriculum), the teaching and learning infrastructures and environment itself is made harmonious for adoption and the regulatory organs are effectively acting to make sure that the quality-competence based education and training is fostered both in public and private higher learning institutions the issues revealed to be discrepancies thus explicitly addressed by this study.

According to Phoenix Model developed by Phasina and Mounier (2010) serving private interest has been applied by taken-for-granted throughout the globe including Thailand, public Universities become autonomous while private ones offer a great deal number of diplomas. Bachelor degree in Engineering, Business Administration programs, as well as certificates for teacher education and graduate diplomas in Educational Administration have been widely offered according to market drives. It is expected that there would be more than 200,000 new graduates (Bachelor, Masters



and Doctorate) annually from the private and Rajabhat Universities regardless the quality concern (Varaporn, 2006 and Thongcha & Krisnapong, 2011). This strategy is worst comparing to what employer's expected-Competencies and skills needed to support businesses and voiced that 'Too many graduates ill-equipped, warns Minister' (UN News, 2007: 43). Under the Phoenix Model concept, only rich people could access to any kinds of the levels of education. Market needs are the ultimate objectives of running their education. Most of the trend programs would do some road show or marketing to attract the students whom are called "customers" by offering practicum, e-learning, as well as MacDonalidization or fast track diploma contrasting to European policy which looks at the quality education and training for global competitiveness and employment (Brain-Bridge, 2003).

It is a contention that higher education should base on a competency and market-oriented approach. The underlying expectation of employers is that higher education would strengthen the cognitive abilities of students and that militates in favor of a bolder education is to develop knowledge, maintain its quality and prepare young people to acquire it. In order to overcome the recurrent controversy between education and work what it is observed in Tanzania in which despite of a large markets of higher Education in which there are more than 41 higher learning institutions as it was reported by Mlowe (2015) but majority of graduates from these institutions revealed to be not competitive and observed to lack the labor market required skills. It is moreover necessary that universities assess their performances and relevance to the society by defining accurately the cognitive abilities that should be transmitted to students, not only in higher education but at each level of studies throughout the education system. In this endeavor higher education in terms of curriculum, management and regulators has a prominent role to play in Tanzania which then was the focus of this study.

### **Theoretical Literature Review**

The theory was guided by socio-problem learning theory (Berding, 2000). The theory dictates on teaching/learning to be cutting across three main conductive education domains which are cognitive, psychomotor and affective domains. The cognitive theory was also proposed by Flavell, Miller and Miller (2002) in which a learner is to be found equipped with knowledge acquired from teaching and learning. Psychomotor called psychoanalytic theory proposes on realisation. Psychomotor domain deals with measurement of ability of a learner to convert the theories, concepts, models learnt in class into practical reality and simply become socio-economic solver (Woolfolk, 2010). Affective domain or Behavioral theory details on learners to be bounded to virtues, morals and integrity what was also proposed by Thorndike (2011).

Despite of these innovations said by the socio-problem learning theory but nowhere it has been indicated explicitly on how, these three domains are to be attained especially with learners in higher learning institutions. This study has therefore been

a platform that a resource, materials, college environment, humanistic needs is key factors in meeting all three domains. This study suggests much on investigation such that over acquiring competent and quality lecturers who do not just have greater GPA but also they are known to basics of teaching and research undertakings. Indeed, for psychomotor domain to be executed effectively, it need be management in higher learning institutions to invest on providing quality and adequate teaching/learning materials that foster the philosophy 'Learning by doing'.

### **Empirical Literature Reviews**

For higher education institutions to provide education for sustainable development, institutional management and operational systems should incorporate values and practices into their core activities of teaching and research. This study carried out in London aimed to disintegrate the performance of higher education institutions by surveying the practices of fifteen institutions. A set of case studies is presented to demonstrate how organizations are approaching sustainable development through natural resource reduction, innovative teaching practices and curriculums, research and consultancy, building maintenance, alternative transport and financial management. The approach to embedding these functions has varied amongst higher education institutions with strategies based on already established frameworks and models, while other institutions have developed implementation frameworks specifically emphasizing the elements that are most important to the higher education environment and campus, such as focusing on research or didactic methods. Different from the study by Epure (2017) in London which mostly provided what is to be done, it has covered at the end-side of the discrepancy, while this study underhand has covered the causal part of the problem by analyzing the causes of incompetence of majority graduates from higher learning Institutions in Tanzania. This study used ground theory research design and 5 higher education institutions were researched different from the study by Johnston which employed case study research design and 15 higher learning institutions in London.

As education for sustainable development receives continuing attention, universities provide regular courses, education programs and individual activities on human rights, diversity and corporate responsibilities. The study by Pitan (2016) conducted an empirical analysis of a virtuous circle between experience in extracurricular programs as part of humanity education and performance in the labor market based on education career in Nigeria. The analysis found that employment is positively affected by not only grades but also extracurricular activities related to humanities. Universities should formulate an educational system that integrates, expertise, human growth, equality and human rights, and firms should establish a specific employment manual to identify the invisible characteristics of job seekers to facilitate the sustainability of a virtuous circle between education and social and economic activities. This therefore was different form this study under hand which focused on revealing the factors for graduates to be not competent to meet social and labor market requirements. While the study by Baek (2018) in Korea proposed on the

importance of extra-curricular activities like what Tanzania had during socialism and self reliance period in which apart from theoretical matters taught in class but there was a time of putting into practice the theories through self-reliance education. Baek (2018) said that extra-curricular activities expose a student with reality, challenges, labor market pre- requisites and so that student experienced with or examine opportunities to be accomplished after graduating and thus become a social-problem solver, extra-curriculum has also recommended by this study.

Poor skills, lack of innovation and creativity has been attributed to be among the factors that contributes to the failure of Tanzanian graduates from higher learning institutions to fit for the jobs in local market, a comparative study (Mkude and Eonyango, 2015). As a result of this failure, the available job opportunities intended for local Tanzanian professionals were found to be overtaken by other graduates or professionals from outside the country such that from the neighboring regional East Africa states notably Kenya and Uganda. The study by Mkude and Eonyango (2015) focused on the effects but this study under investigation has focused on revealing the cause (source) of why graduates from higher learning Institutions are not able to meet labor market requirements. The study by Alsop (2015) on the skills needed for labor market, revealed that creativity, professionals work experience and technical skills are traits employers interested with, for candidates to be hired. Further noted the traits what a graduate should posses to be hired but this study has revealed on the strategy such as a competence and market-based curriculum should be put into action. Too much lecture for-instance found to be much deteriorating mechanism of learners to be not competent to met the requirements of labor market and the society.

Luhanga et al (2014) commented that to be attained to a well-prepared professional in all disciplines and society entrusted graduates then university faculty's' instructors should have an academic and professional responsibility to teach, supervise and evaluate students' field of clinical experience to ensure that each graduate of their program is competent. Though definition of incompetence is specific. The study by Luhanga *et al* (2014) conducted in Tanzania employed a qualitative descriptive design. The study went further by revealing the competence of the teaching staff in higher education institutions in which it was found that most of lecturers were competent content-wise while weak in teaching methodology and recommend that lecturers to be hired to be hired should be competent both content and methodological wise. Different from this study underhand which employed grounded theory research design and not a descriptive design as it was with the study by Luhanga.

### **Methodology**

The study employed an inductive research approach in which grounded theory research design was used. 100 respondents from five higher learning institutions namely University of Dar es Salaam, University of Dodoma, Mzumbe University, Tanzania Institute of Accountancy, and Saint Augustine University of Tanzania were

involved being sampled by employing snowball sampling technique. The hundred respondents included 85 students, 5 lecturers, 10 universities management derived from confidence interval of 90%, maximum error of estimate = 8% and the p-value = 50% while total population being 10,100. Both secondary and primary data sources were used to gather data patterning reasons of why graduates from Universities in Tanzania by 60% have revealed to be not competent to meet labor market needs whereby documentaries were reviewed. Structured interview and observation were primary data collection methods used to gather data about the topic under examination. From the ordinals extracted through employment of structured interview, the reliability and validity analysis testing found  $\alpha = 0.7$  and Batter let's = 3 and KMO-value =0.6 respectively with other items deleted from three major constructs tested. The three variables/constructs under measurements included teaching and learning curriculum used in higher learning Institution (T/L-C), the management and leadership styles (supervision-SU) as well as regulation and quality assurance over tertiary education (R-AQ) shown in Table 1 and 2 below.

**Table 1: Cronbach's Alpha Test**

Construct	Number of sub constructs	Alpha value, $\alpha$	Variable type
Teaching and learning curriculum-TL-C	6	0.691	Predictor
Management and supervision-SU	5	0.710	Predictor
Regulation and quality assurance-R-QA	5	0.741	Predictor

**Interpretation:** The research instruments or findings were consistent by 0.7 given that the threshold acceptable value is  $\geq 0.6$ .

**Table 2: Factor Analysis**

Construct	KMO Measure	Batter let's Test		
		<i>Approx. X<sup>2</sup> test</i>	<i>d.f</i>	<i>Sig.</i>
TL-C	0.614	5.734	2	0.062
SU	0.564	6.121	2	0.081
R-QA	0.601	5.891	2	0.140

**Interpretation:** The findings or research tools were accurate by 0.6 using KMO test and 3 being a X<sup>2</sup> Batter let's test results while the threshold acceptable value for KMO is  $\geq 0.5$  and  $\geq 1.0$  for Batter let's test.

Furthermore the collected, processed and categorized data were analyzed both qualitatively (descriptively) and quantitatively by employing Pearson correlation coefficient analysis tools on how teaching and learning curriculum, management and supervision as well as in adequate regulation and quality assurance of the higher education contribute to incompetent graduates who have claimed not able to meet labor market requirements, society needs thus sustainable development, the industrialization revolution and Tanzania Development Vision of 2025 of becoming a middle income country.

### **Teaching and Learning Methods in Higher Learning Institutions**

In most cases non-participatory teaching and learning techniques is employed represented by 60% and 90% (as per cases reported) in Table 4 against a participatory method that account 40% and 20% (cases-response). The lecture method found a popular and the observed simple method of transmitting knowledge. Lecturers were observed using this method especially to public universities where number of students is large difficult to allow conservation or collaboration. A lecture is one-way principle of teaching in which a lecturer is a main speaker and students are passive recipient (Wesselink, Biemans, Gulikers and Mulder, 2017).

Administration of the participatory methods such as group assignments and presentations from some of institutions were observed ineffective while lacking reinforcement over the lesson taught. Indeed, students were observed to present on themselves with much silence from a lecturer. A lecturer observed not to make corrections in any part seemed to be not relevant to the topic under discussion and thus what happened was that the errors and mistakes committed by students in doing their assignments or presentations were found not promptly corrected. It was furthermore revealed that the same mistake done in continuous assignments is what observed repeated in final examinations. For group assignments administered, one group observed to have a large number of participants for every member not adequately participates in a dialogue. It was responded that one participant conquers a group and become a main speaker while majority of participants being passive as it is shown in a Table 3 below.

**Table 3: Teaching Methods and Practices in Higher Learning Institutions**

<b>Methods of teaching</b>	<b>Responses</b>	<b>Cases</b>
Participatory methods	40%	20%
Non-participatory methods	60%	90%
<b>Total</b>	<b>100%</b>	<b>110%</b>

**Source:** Field data (2017).

With non-participatory methods, and ineffective participatory method administered, student become passive recipient and thus can not think critically (become idle) and therefore the same in solving social problems and becoming resourceful to the society become questionable. Competence is an outcome of someone being given a chance to brainstorm or think and air views on a particular matter basing on the experiences, beliefs, knowledge and understanding learner has, while a lecturer being an instructor by doing what is called 'Reinforcement' and 'Reflection'. Mulder (2017) said that to be heard and speak in front of the mass of audience or other learners create confidence and competence to a student even after completing studies and get employed or self-employed. The 60% and 90% of the employment of non-participatory teaching methods and ineffective use of participatory methods were revealed to be the results of non-mastering of the subject matter plus language of instruction.

### **Multi-Disciplinary of Teaching Staff in Universities**

Under this subtitle the study motivated to reveal the impacts of multidisciplinary nature of teaching staff in creating competent graduates who are also socio-problem solvers. Multi-disciplinary of teaching staff in universities ensures efficiency content wise but it should be known that someone can be good material wise/contextually but not methodological wise. But imparting knowledge as an art which needs a lecturer to be equipped with skills on how better the resourceful knowledge is to be transformed by being considerate over the maturity age and level of understanding of the learner. The extency of multidisciplinary competence of the teaching staff was revealed and presented in the Table 4.

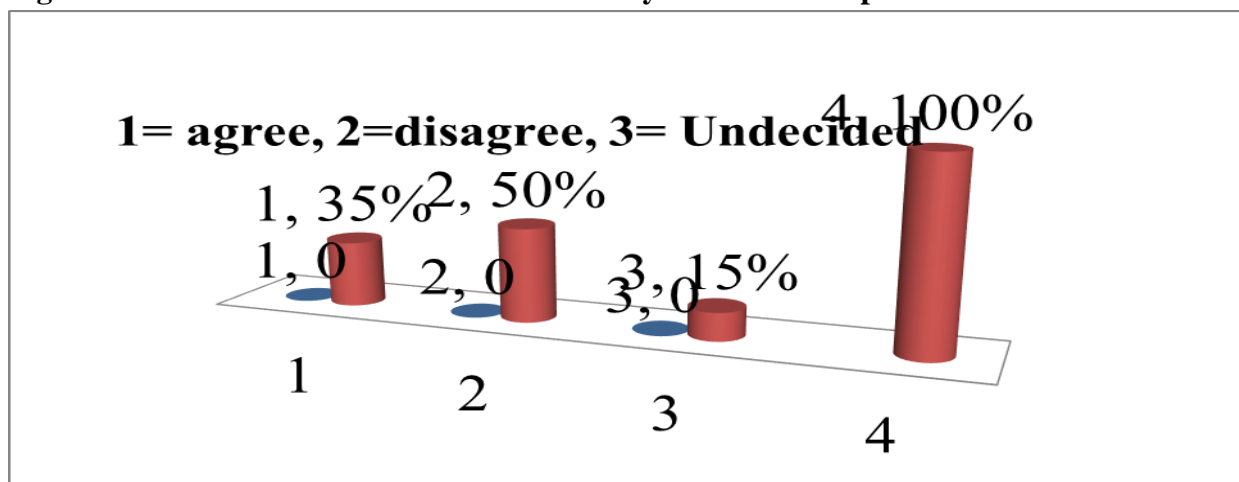
### **Competence of Teaching Staff in Higher Learning Institutions**

The results from Table 4 above show that a large number of teaching staffs were contextually good meaning that they were knowledge wise/expertise or professionalism by 80% but methodologically =10%, they were not good. This indeed shows that majority lecturers were not equipped with teaching principles and practices. It was furthermore found that most of these lecturers were talking on themselves when teaching says Mathematics. Teaching of science subjects, such as engineering, physics, chemistry subjects revealed to be not recreational rather like someone is depositing materials to a learner with vacuum mind (tabula rasa) contrarily from the philosophy of Socrates (1920) in teaching science subjects. Observation was also shown from some science teachers heard saying “science subjects require a leaner to memorize scientific procedures, guidelines with no judgment from students on other ways or procedures round apart from what was given by a teacher”. Teaching, lecturers of other field like education were the ones revealed to be equipped with teaching practices, principles and methods but again to their specialization.

### **Continuous Assessment in Higher Learning Institutions**

Since most of teaching staff have no teaching methodological skills even the assessment is not smart, they found not to be effectively used to bloom taxonomy and table of specification the same what it has shown in Figure 1 in which 35% revealed the reality against 50% for disagree and 15% for undecided responses thus even questioning is not good. To public universities /colleges for instance lecturers revealed to use most of multiple choices, True and False, Completing questions and matching items. These type of questions are good as they help to measure someone’s ability to remember and recall what has learnt in lectures and specificity is thorough attained similar to what was said by Ten Cate (2017) but the dilemma was with those type of questions is that a lecturer failed to measure understanding, application, analysis, evaluation and ability of a student to design or demonstrate what was learnt in class in practical reality (a student can just guess and score correctly). One of the lecturers from one of the universities of responded by saying “objective questions were likely used as its administration was very simple and marking takes short time for a large class student”. More reality was shown in Figure1 and Table 5.

**Figure 1: Views on the Use of Bloom Taxonomy and Table of specification**



Source: Field data (2017).

**Table 5: Nature of Questions Administered**

Type of questions	Responses
Objective questions (Multiple Choices, True and False, Matching items)	60%
Subjective essay type questions	30%
Mixed questions	10%
<b>Total</b>	<b>100%</b>

Source: Field Data (2017).

Through desk review of the nature and type of tests administered, it indicated that 7 tests out of 10 were multiple choices, true and false and completion phrase questions and 3 tests out of 10 were open ended questions measuring understanding, application, ability to judge, and create/demonstrate what a student learn in class/lectures. The same what was 60% representing. It has also observed that final university examination papers are drafted to measure only the high thinking skills such that application, analysis and creation and worse enough without considering the maturing age of a learner what a 30% also entails. Where even the nature of questions administered to diploma and certificate students were the same as those of first degree revealed. The less 10% of the mixed type of questions was mostly executed by those lecturers who have gone for teachings, seminars and workshops for teaching methodology. The same was realized from the marking scheme in which comprehensiveness was likely the same between the matured first degree and diploma students. From some of the higher learning institutions it was recognized that 2<sup>nd</sup> and 3<sup>rd</sup> year first degree, postgraduate diploma, master degree students were sometimes given the objective questions in which most of them are measuring knowledge and little comprehension.

### **Supervision of Research Projects in Higher Learning Institutions**

With this subtitle the study aimed at revealing the effects of undertaking independent field studies such as surveys, field practicum and excursion in creating creative, innovative and critical thinker's graduates. Through research someone (a learner) would like to come with facts, new information to solve a problem what has not been said or little reported by other authors indeed to specific field area. Research undertaking promotes for new discoveries, thus no research no development (Hero, Lindfors and Taatila, 2017). More facts from the field were revealed as presented in Table 6. Supervision and control of research projects found to be not in a good manner. Moreover, since there was about 15%/20% of senior researchers, PhD holders in private universities against 50%/80% that of public universities and that is why the problem was found to be great what has shown in Table 6 below.

**Table 6: The Number of Lecturers in Higher Learning Institutions Department Wise**

	Public Universities		Private Universities/Public Higher Institutions		
	Responses (%)	Incidence (%)	Responses (%)	Incidence (%)	TOTAL
<b>TA</b>	15	20	60	80	100%
<b>AL</b>	35	60	25	40	100%
<b>L</b>	<b>50</b>	<b>80</b>	<b>15</b>	<b>20</b>	100%
<b>Total</b>	100		100		

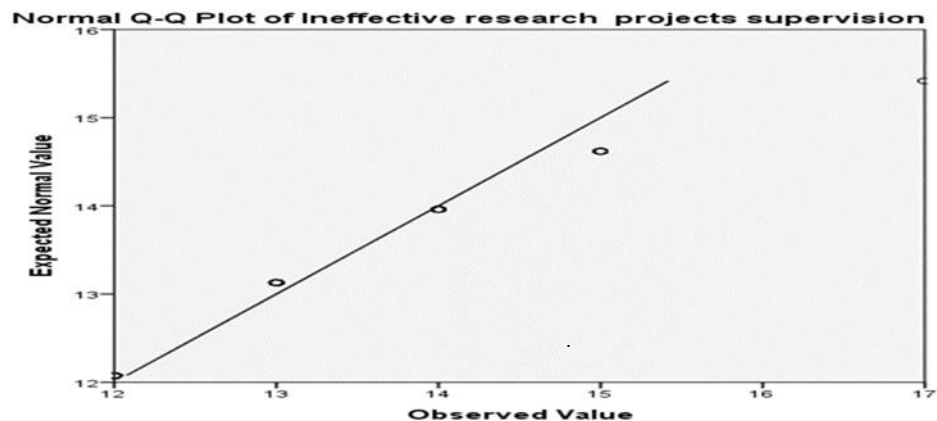
A minimum number of Lecturers needed per department by ratio, Tutorial assistant lecturers (TA)=5:1; Assistant lecturers (AL)=10:1; Lecturers, Senior lecturers, Professors (L)= 5:1. **Source:** Field Data (2017).

From Table 6 above and subject to changes in number of students and course per department or program, the trend on the number of lecturers, senior lecturers, associate professors and full professor's department wise is worse with private institutions compared with public universities. This shows that exercise of professionalism, research and consultancy services is more with public universities. Bad enough is that even the 40% of assistant lecturers in private and public higher institutions considers only on the GPA and not other skills, knowledge to carry out and supervise research works. It has also observed non-support from university management over supervisions and undertaking of field studies. No motivation for extra time lecturer uses in assessing these research works which then demoralize the workforce. In some private universities it has revealed that a fee is paid for research by students but the money is not given to supervisors. This has created another discrepancy in which some lecturers have been bribing/taking money from students and just push things go.



Furthermore, it was found none furnished promotion or motivation to both lecturers and students in undertaking research, field studies and community out rich programmes. A lecturer seemed to be not responsible/answerable or accountable for a student not completed on time. Some lecturers were found not to attend student's work for even four, six, nine, and 12 months a year with no reason, only discouragement and unlimited apologies that he/she is going to read or attend the work. It was revealed that some of the lecturers were not competent in research only observed crashing the students' work. Some lecturers were observed not helpful and harsh not active. They even seemed to be not opened to tell a student, that a work is not researchable to continue with it or find another topic. Some students were observed to be very lazy only admiring to get a degree, 1<sup>st</sup>, 2<sup>nd</sup>, PhD even without working hard. But it was also revealed that some students who were not working hard, was reported to be caused by demoralization from their non-motivated supervisors. A research supervisor found to be given a full mandate to do to student whatever. Even the way of administering complaints was found to be not good as students get fear/worried of the non- completion of their studies after recognized disturbing though it can be a student right to judge on the progress of the research work following passiveness of the supervisor.

**Figure 2: Scatter Plot**



**Source:** Field Data (2017)

The linearity of scatter Figure 2 above shows that assessment of research works or projects was not effective due to great mandate lecturers have over students in research supervision, less motivation to lecturers and non-supportive management on research projects undertakings. This dilemma comprehended with the same on hindrances and straining of ongoing research scholars from higher learning institutions (Winterton, 2017).

It was further revealed that research supervisions from some higher learning institutions were taken as non-core activity and thus taken for granted. It was observed plagiarized and rough research works especially in private institutions. Time allowed for students or researchers to carry out these projects until they write

report was found not enough. Assessments revealed disorganized and less competent teaching staff in supervision or assessment especially with private higher learning institutions where research works were taken as a routine way of acting, and even if a student is not active to lead the work come to an end then a leisure fair was used to make a lazy student complete the studies expecting to be a hard worker once employed or self-employed, a contradiction revealed.

Indeed, even if it happened that a lecturer was strictly enough to make a student learn and work hard to complete his/her work on time, a lecturer enters a conflict with management as a lecturer was evaluated an obstacle for a student to complete studies. This either was found to be the hindrance towards progress of the institutions by enrolling many other new students. It was with most of private institutions were their survival found to be on large quantity of students to be enrolled and not quality of the service to be provided towards producing quality candidates. Competent and critical thinker graduates cannot be obtained by being leisure-fair but by being fair of making a student capture on how the research projects undertaking is done for carrier benefits, the similar facts said by Dicker, Garcia, Kelly and Mulrooney (2018). Indeed, some lecturers in private higher learning institutions were heard saying awarding a student score even if not deserved for was a customer care.

### **Management in Higher Learning Institutions**

With this subtitle, the study aimed at showing the impacts of proficiency university management in creating quality education. Normally the management ensures that standards/quality standards are followed and practiced by lecturers and other non-teaching staff (Noaman, Ragab, Madbouly, Khedra and Fayoumi, 2017). Management does conduct operation audits called total quality management (Owens, 2017). Management moreover assume for hiring qualified teaching and non teaching staff. Quality education has also revealed to be a product of good infrastructures, physical resources (Salvioni, Franzoni and Cassano, 2017), the issues which are then to be sustained by the management. The use of power point presentations, computers, computer slides/software, white boards, presence of furnished science subject laboratories, language laboratories and library, lecture rooms, seminar rooms, microphones, CCTV Camera, ventilated lecture rooms; promotion over use of video conference motivate good environment for teaching and learning, the matters to be fostered by the management.

From the field it was found that inadequacy management revealed to be the cause of the observed lecturers or students' strikes and presence of unharmonious environment for learning. It was more over found that acute employee's turnover observed at that time period was because of management inadequacy. Management deficiency further found to be the cause of less number of students joining the institution and recognized increasingly number of higher learning institutions providing poor education services. The same was reported by one of the students from one of the universities from those selected for interview saying that "I cannot

say that I have learnt from this branch rather I will say I'm from the main campus of that particular university. Results in Table 7 represent the facts that management adequacy in creating good college learning environment is the determinant over competent graduate to be produced.

**Table 7: Applicants called for interview**

<b>Status of University</b>	<b>Successful Applicants (Chosen)</b>	<b>Not Chosen</b>
1. Public	12 (20%)	11.7% (7)
2. Public	8 (13.3%)	21.7% (13)
3. Private	0 (0%)	33.3% (20)

**Source:** NMB Bank (2017).

From Table 7 above the scenario was revealed from one of the respondent from NMB bank Mtwara branch who said for interview carried out to get recruited the Banking staff from Business and Management Sciences being candidates from both public and private universities in 2017, majority of successful applicants were from public universities i.e. ('1' =20%) and ('2'=13.3%). This fact is consistent with what was said by one of the lecturer from one of the public University in the department of economics selected for interview who commented that “ a BOT employ students of economics from his department and not from the other universities” as there was such a belief that a student from such university was normally competent. The centre of such belief was reported to be due to goodness in-terms of infrastructures and indeed students being taught by lecturers (PhD holders) which then were to be fastened by management of such institutions. This either carries contravening scenario from most of private universities in which it was found that large number of teaching staff were tutorial and assistant lecturers who were found non-qualified and incapable to produce capable and competent graduates.

### **Regulation of Higher Learning Institutions**

In here the study aimed at assessing the extent to which effective regulation over provision of tertiary education ensures for quality education thus production of competent, skilled and knowledgeable candidates. Form this assessment it was revealed that ineffective regulation and enforcement over provision of higher education was a source of the said 60% incompetent graduates from higher learning institutions in Tanzania (Istoroyekti, 2016). It was also observed 'Politicking' as the cause of squeezing of the free market for higher learning institutions. Privatization over tertiary education faced challenges such that of not allocating students or allocating just few students to private higher learning institutions. Some quality assurers from TCU were found very stiff and not fair indeed to private institutions which then caused other private universities close their services despite the fact that some other public universities had the same problems such that over poor infrastructures and unqualified teaching staff.

Since competence start with being accessed to required tertiary education, but majority of students found not accessed to such education caused by financial difficulties due to none or little finance accessed from HESLB which could be used for accommodation, food, stationery, tuition fee payments (Myika, 2013). Thus, studying in higher learning Institution found to very disorganized in which majority of students from different universities were observed striking or revoking. This fact comply with what was reported by Makenya (2014) over students from the two public universities in 2014s who revoked which then forced these institutions to close their services for a while and some of those students were observed crowding to the HESLB offices. Strikes further found to be the causative agent over some students from one of the universities in 2008 to be sucked off or disqualified. These interruptions have been a major source of large number of students to complete their studies while unskilled and incompetent as more time being used in strikes, seeking for money. Regulation means ensuring access to quality, adequate and resourceful education that lead into competent, knowledgeable, skilled graduates what then found to be in dilemma from the field.

### **Dissatisfaction of Employers Over the Graduates**

With this subheading, the study was assessing skills and traits on demand of the labour market from graduates. Normally competence of an employee or graduate at work is measured in terms of ability or capability to demonstrate skills acquired, technical enough to innovatively and creatively come with new ideas (create something new) or suggest alternative methods of production or operation, energetic, goal oriented and eager to see organization perform (Suarta, Suwintana, Sudhana and Hariyanti, 2017). Ability to organize their fellow staff, team building, leadership and ethical enough to cause organization grow. The characters are grouped into three clusters that are cognitive, technical skills and behavioral attitudes (Tholen, 2017). Either to reveal the facts over the extency in which the skills, traits labor had at that particular time that is in 2017 were necessary to meet the market were found and presented as shown in Table 8.

**Table 8: Factors that Contribute Graduates to be not Able to Meet Labour Requirements**

<b>Factors</b>	<b>Pearson Correlation coefficients</b>
Lack of broad field perquisites (Skills, knowledge, behavior)	0.742
Time demand (Market based)	0.345
High supply of graduates of the same skills	0.251
Inaccessibility of quality education due to financial incapability	0.410
Possession of General/Basic skills	0.211
Lack of employment opportunities to demonstrate the skills	0.450

**Source:** Field Data (2017).

Table 8 above shows that an employer is satisfied with a graduate equipped with broad field skills, knowledge and behavior to be able to perform account to about  $r = 0.742$  greater than even the moderate threshold value of  $r = 0.5$  in contrarily. The other construct account less even half but showing positive relationship which means they also fit the model. For instance, lack of access to white collar jobs and self-employed jobs cause a graduate to remain idle for a long time (knowledge, skills possessed become unemployed or not exercised). These results comprehend with those by Gamble (2016) on study of what are the traits satisfied by employers from the graduate?

### **Conclusion**

Meeting labor market requirement is the result of human resource development. The human resource is developed through education and training by acquiring resourceful skills, knowledge and behavior. Following intrusion of liberal market for higher education in Tanzania it was expected by the society or/and employers that the graduates complete their studies while equipped with the knowledge and skills of which was not the same in which majority of them were claimed to be not competent and innovative enough to become a socio-problem solver and or satisfy employers. The major reasons that found to count for the prevailed situation were deficiencies over the teaching and learning curriculum; management inadequacy; as well as ineffective acting of higher education regulators, quality assurers and controllers.

### **References**

- Agasisti, T. (2017). 'Management of Higher Education Institutions and te Evaluation of Their Efficiency and Performance'. 187 - 190.
- Alsop, R. (2015). 'This is the Real Reason Why New Graduates Can't Get Hired'. [Http:// Www.Bbc.Com/Capital/...20151118](http://www.Bbc.Com/Capital/...20151118), Accessed on 12/1/2018.
- Baek, W., & Cho, J. (2018). 'Identifying Tte Virtuous Circle of Humanity Education and Post-Graduate Employment: Evidence From a Confucian Country, Korea'. Voume 2; Issue 1.
- Bainbridge, S, Murry, J. Harrison, T., & Ward, T. (2003). *Learning for Employment: Second Report on Vocational Education and Training Policy in Europe*. Luxembourg: Office for Official Publications of the European Communities.
- Chiang, M. (2010). *Education and Knowledge In Thailand: The Quality Controversy*. Silkworm.
- Deming, D. J. (2017). 'The Growing Importance of Social Skills in the Labor Market'. *The Quarterly Journal of Economics*, 132(4), 1593 - 1640.
- Dicker, R., Garcia, M., Kelly, A., & Mulrooney, H. (2018). 'What Does 'Quality' in Higher Education Mean? Perceptions of Staff, Students and Employers'. *Studies In Higher Education*, 44(8), 1425 - 1441.

- Epure, M. (2017). 'University-Business Cooperation: Adapting the Curriculum and Educational Package to Labor Market Requirements'. In *Proceedings of the International Conference on Business Excellence* (Vol. 11, No. 1, Pp. 339 - 349).
- Flavell, J., Miller, P., & Miller, S. (2002). *Cognitive Development*. Upper Saddle River, NJ: Prentice-Hall.
- Gamble, J. (2016). 'From Labour Market to Labour Process: Finding A Basis for Curriculum in TVET'. *International Journal of Training Research*, 14(3), 215 - 229.
- Hero, L. M., Lindfors, E., & Taatila, V.(2017). 'Individual Innovation Competence: A Systematic Review and Future Research Agenda'. *International Journal of Higher Education*, 6(5), 103 - 121.
- Istoroyekti, Y. M. (2016). 'Issues Challenging Universities: A Case of Tanzanian Higher Education'. *Ahmad Dahlan Journal of English Studies*, 3(1), 51 - 62.
- Krisnapong, K. (2009). *Crisis, Paradigm, Concept for Education Reform*. Bangkok Thai: Higher Education Commission.
- Krisnapong, K. (2011). 'Reforming Thailand To Knowledge-Based Society and Innovation: A Revision From Education And Learning'. A Symposium on Science, Technology And Innovation forr Development. January, 11. Lampang Rajabhat University (2552). *Employment of the Graduates from Lampang Rajabhat University*.
- Legal and Human Rights Centre (2015). Number of Graduates from Higher Learning Institutions in Tanzania. Retrieved From [Http://Www. Human Rights. Introduction](Http://Www.Human Rights.Introduction) on 23<sup>rd</sup> October, 2017.
- Luhanga, F., Et Al,. (2014). Exploring the Issue of Failure to Fail in Professional Education Programs. A Multidisciplinary Study.
- Maboko, M. (2013). Students' Constraints Towards Accessing Loans from HESLB Ibn Dar Es Salaam, Tanzania.
- Mahjabeen, W., Alam, S., Hassan, U., Zafar, T., Butt, R., Konain, S., & Rizvi, M. (2017). 'Difficulty Index, Discrimination Index and Distractor Efficiency in Multiple Choice Questions'. *Annals of PIMS-Shaheed Zulfiqar Ali Bhutto Medical University*, 13(4), 310 - 315.
- Mkude, O. (2015). Why Tanzanian Graduates from Higher Learning Institutions Fail to Compete in Local Labour Market. Association of Tanzania Employers (ATE).
- Mlowe, K. (2013). Difficulties in Accesing Higher Education Loans. Reported by Citizen News paper Reporter on June 2014.

- Mulder, M. (2017). 'Competence Theory and Research: A Synthesis'. In *Competence-Based Vocational and Professional Education* (Pp. 1071 - 1106). Springer, Cham.
- Noaman, A. Y., Ragab, A. H. M., Madbouly, A. I., Khedra, A. M., & Fayoumi, A. G. (2017). 'Higher Education Quality Assessment Model: Towards Achieving Educational Quality Standard'. *Studies in Higher Education*, 42(1), 23 - 46.
- Owens, T. L. (2017). 'Higher Education in the Sustainable Development Goals Framework'. *European Journal of Education*, 52(4), 414 - 420.
- Phasina, T. (2001). 'Concepts of Knowledge Based Economy Promotions in Higher Education Institutes'. ASAIHL - Thailand Journal. Vol. 4 No. 2 November.
- Pitan, O. S. (2016). 'Towards Enhancing University Graduate Employability in Nigeria'. *Journal of Sociology and Social Anthropology*, 7(1), 1 - 11.
- Rezaei, K., & Babaei, M. (2017). 'Designing A Model for Knowledge Socialization Using Sociability Processes of Human Resource Management: A Case Study'. *Engineering, Technology & Applied Science Research*, 7(3), 1699 - 1707.
- Salvioni, D. M., Franzoni, S., & Cassano, R. (2017). 'Sustainability in the Higher Education System: An Opportunity to Improve Quality and Image'. *Sustainability*, 9(6), 914.
- Stensaker, B., Hovdhaugen, E., & Maassen, P. (2019). 'The Practices of Quality Management in Norwegian Higher Education'. *International Journal of Educational Management*. Volume 6; Issue 2.
- Suarta, I. M., Suwintana, I. K., Sudhana, I. F. P., & Hariyanti, N. K. D. (2017). 'Employability Skills Required by the 21st Century Workplace: A Literature Review of Labor Market Demand'. In *International Conference on Technology and Vocational Teachers (ICTVT 2017)*. Atlantis Press.
- Ten Cate, O. (2017). 'Competency-Based Medical Education and Its Competency Frameworks'. In *Competence-Based Vocational and Professional Education* (Pp.903 - 929). Springer, Cham.
- Tholen, G. (2017). *Graduate Work: Skills, Credentials, Careers and Labor Markets*. Oxford: Oxford University Press.
- Wesselink, R., Biemans, H., Gulikers, J., & Mulder, M. (2017). 'Models Aand Principles for Designing Competence-Based Curricula, Teaching, Learning and Assessment'. In *Competence-Based Vocational and Professional Education* (Pp. 533 - 553). Springer, Cham.
- Winterton, J. (2017). *Competence-Based Vocational and Professional Education*. M. Mulder (Ed.). Dordrecht, The Netherlands: Springer.

*Why Graduates are Claimed Incompetent to Meet Labor Market Requirements in Tanzania?*

Zapp, M. (2017). 'Higher Education Expansion and the Growth of Science: The Institutionalization of Higher Education Systems in Seven Countries, 1945 – 2015'. In *the Century of Science*. Emerald Publishing Limited.



## Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa

Martina Duwe  
Chuo Kikuu Mzumbe  
*magriccola@gmail.com*

### **Ikisiri**

Makala hii imefafanua sababu za hatima ya maisha ya mwanadamu kulingana na fikra za Waafrika kwa kurejelea riwaya za *Utengano* (1980) na *Tata za Asumini* (1990). Data za msingi zilizofafanuliwa katika makala hii zimepatikana maktabani kwa kutumia mbinu ya usomaji makini. Nadharia ya Udhanaishi imetumika kama mwegamo muhimu katika uchambuzi na mjadala wa data zilizowasilishwa katika utafiti uliofanyika. Matokeo yanaonesha kuwa utajiri wa maarifa yaliyomo ndani riwaya teule husawiri maudhui na fikra halisi za Waafrika kulingana na tamaduni zao. Fikra hizo hudhihirisha falsafa inayotawala maisha yao. Pia, hubainisha sababu mbalimbali za hatima ya mwanadamu kulingana na mitazamo ya Waafrika. Kifo ni miongoni mwa sababu zilizobainika wazi katika riwaya teule kuwa kinasababishwa na maamuzi ya Mungu, maovu ya mwanadamu mwenyewe na watu wanaomzunguka katika mazingira yake halisi; na namna Waafrika wanavyofikiri juu ya sababu za hatima ya maisha yao. Mwandishi anayaonesha haya ili kudhihirisha uhalisi wa fikra za jamii yake kama sampuli ya jamii za Kiafrika. Makala hii inahitimisha kuwa fasihi andishi inahifadhi na kuonesha maarifa yanayoisawiri jamii husika.

**Dhana Muhimu:** Falsafa, Fasihi, Hatima, Kifo na Mitazamo ya Waafrika kuhusu sababu za hatima ya maisha yao.

### **Utangulizi**

Falsafa ni taaluma inayojihusisha na uchunguzi na ufafanuzi wa mitazamo ya watu ili kubaini ukweli unaozingatiwa katika kuendesha maisha yao ya kila siku (Duwe, 2016 & Wamitila, 2016). Iyoyi, tunapozungumzia falsafa tunarejelea kanuni na taratibu zinazofungamana na misingi ya tamaduni za jamii husika. Kuna uhusiano mkubwa kati ya falsafa na fasihi ya jamii. Kwa jumla, fasihi ya jamii hubeba mitazamo yao katika kuyamulika masuala mbalimbali kulingana na misingi ya tamaduni zao (Simiyu, 2011). Mwandishi wa kazi ya fasihi, dhima yake kuu ni kubainisha masuala mbalimbali ya kimitazamo kwa kurejelea maisha halisi ya jamii yake. Hali hii hutokana na uzoefu wa kimaisha unaomsaidia kupembua kweli mbalimbali za jamii hiyo. Kwa jumla, fasihi ina dhima ya kifalsafa kwa msingi kwamba hutumika kama chombo cha kuhifadhi na kuenezea ukweli juu ya vipengele mbalimbali vya maisha ya jamii (Ponera, 2014). Moja ya kweli zinazozingatiwa na kuthaminiwa na mwanadamu katika mazingira yake ni kuhusu hatima ya maisha yake.

Hatima ni dhana inayorejea ukomo wa jambo fulani. Katika andiko hili tunaitazama dhana hii kwa kuihusisha na mwisho wa maisha ya mwanadamu katika ulimwengu wake halisi. Mwisho wa uhai wa mwanadamu hukamilishwa na tendo la kufa. Kifo ni tukio au tendo la kufikia mwisho wa uhai (TUKI, 2014). Mwanadamu tangu anapozaliwa anakuwa katika safari ambayo huhitimishwa na kifo chake. Kimsingi, hatima ya mwanadamu ni tofauti na hatima ya viumbe hai wengine kwa sababu ndicho kiumbe pekee chenye fikra na utashi juu ya maamuzi ya masuala mbalimbali yanayofungamana na jambo hilo (Godin, 1972 & Shields, 2008). Suala la hatima ya mwanadamu linaweza kutazamwa na kushughulikiwa katika miktadha mbalimbali, hasa ya kisayansi, kihistoria na kifalsafa. Katika makala hii, tunaishughulikia dhana hii kwa kurejelea muktadha wa kifalsafa. Waafrika wana mitazamo mbalimbali inayothibitisha thamani ya maisha yao ikiwamo namna ya kuiendea hatima ya maisha yao. Kwao, suala la hatima ya maisha ya mwanadamu hutazamwa na kuendeshwa kulingana na namna jamii inavyoamini juu ya jambo hilo (Mbiti, 1990). Kuamini huko kunakitwa katika misingi ya kiimani inayozingatiwa katika jamii husika.

Waafrika kiasili huamini kuwa kuna siku mbili ambazo ni muhimu katika uwapo wa historia yao ulimwenguni. Siku hizo ni siku ya kuzaliwa ambapo historia ya mwanadamu huanza na siku ya kufa ambayo huhitimishwa historia hiyo (Baloyi, 2008). Katika suala la kifo, huamini kwamba, kifo chochote cha mwanadamu huwa kina sababu ya kutokea kwake. Fikra hizi zilianza sambamba na mwanzo wa maisha ya mwanadamu ambapo kila jamii ililitazama tukio hilo kwa kuhusisha na sababu zilizodhaniwa kuwa ni za msingi kulingana na tamaduni za imani zao (Idowu, 1973). Baadhi ya sababu za hatima ya mwanadamu kulingana na fikra zao, kwanza, kifo ni maamuzi ya Mungu ambaye alimuumba mwanadamu huyo. Hali hii hutokana na kuamini kwao katika Mungu kama sababu ya chanzo na mwisho wa maisha ya mwanadamu. Pili, Waafrika huamini kwamba watu waliopo katika mazingira anayoishi mwanadamu wanaweza kuwa sababu ya hatima ya maisha ya mwingine kutokana na matendo maovu yadhahirikayo na yasiyodhahirika bayana. Hata hivyo, sababu inayotazamwa zaidi ni ile inayohusishwa na nguvu za kisihiri walizonazo watu hao. Tatu, mwanadamu anaweza kujisababishia hatima yake mwenyewe kutokana na kutenda matendo yanayokinzana na misingi ya tamaduni za jamii yake (Temples, 1959; Makame, 2016 & Mbiti, 2011). Kazi mbalimbali za kibunilizi hususani za Kiswahili, zinadodosa mitazamo hiyo. Makala hii inajadili sababu hizo kwa kurejelea riwaya teule za *Utengano* na *Tata za Asumini*.

### **Muhtasari wa Riwaya Teule**

*Utengano* ni miongoni mwa riwaya za awali za mwandishi Said Mohamed iliyochapishwa mwaka 1980. Riwaya hii imebeba maarifa mbalimbali ya kifalsafa kulingana na maisha ya Waafrika. Inazungumzia masuala yanayoisawiri jamii ya mwandishi kama sampuli ya jamii za Kiafrika. Maudhui ya riwaya hii yanaonesha dhiki aliyoipata mama Tamimu na mwanae Maimuna zilizosababishwa na mfumo dume wa mhusika Makuudi. Maisha ya Makuudi yanaonekana kutoridhisha familia

na jamii yake kwa jumla kutokana na anasa, ubabe, uonevu na kushindwa kutatua changamoto za jamii yake kama kiongozi. Mwisho, anaaga dunia kwa mateso makali kwa sababu ya kusosa mtu wa kumsaidia kutokana na kuisambaratisha familia yake kwa ubabe. Matendo mabaya ya mwanadamu, humrudia na kuweza kuwa sababu ya maangamizi yake.

Kwa upande mwingine, *Tata za Asumini* ni riwaya iliandikwa mwaka (1990). Riwaya hii inafafanua athari za malezi aliyopewa Asumini na wazazi wake ambayo hayakumsaidia katika kukabiliana na changamoto zilizopo katika ulimwengu wake. Asumini alipoishi nje na wazazi wake, alibadili mavazi yanasitiri kiwiliwili chote hata kisionekane bali uso na viganja vya mikono pekee. Badala yake anavaa nguo za kisasa na kujiingiza katika vitendo vya anasa zikiwamo za kuchezea disko katika kumbi za starehe jambo ambalo ni kinyume na misingi ya malezi aliyolelewa. Maisha ya anasa yakawa sababu ya maangamizi yake kisaikolojia na kimwili kutokana na kushindwa kukabiliana na changamoto zake. Riwaya hizi zinaonesha jinsi maisha ya mwanadamu katika mazingira yake halisi yanavyoweza kuwa sehemu ya matatizo yake yatakayosababisha jamii kuamua tofauti juu yake au kujihukumu mwenyewe. Mwandishi anayaonesha haya katika riwaya hizi ili kuusawiri uhalisi wa maisha ya jamii yake.

### **Kiunzi cha Nadharia**

Misingi ya nadharia ya Udhanaishi ndiyo iliyotumika katika kuchunguza na kuzibainisha sababu za hatima ya mwanadamu kulingana na fikra za Waafrika kwa kujiegemeza katika riwaya teule. Wamitila (2002) na Wafula na Njogu (2007) wanasema kwamba, nadharia hii inakadiriwa kuchipuka mnamo mwishoni mwa karne ya kumi na tisa. Mawazo ya mwanafalsafa ya udhanaishi aitwaye Soren Kierkegaard (1813 - 1885) kutoka katika nchi ya Denmark, ndiyo yalisababisha kuibuka kwa nadharia hii. Simiyu (2011) anaitambua dhana hii kwa jina la 'Utamaushi' kama falsafa ya watu katika ulimwengu wanamopatikana. Anaendelea kueleza kwamba, nadharia hii ni falsafa inayohusu dhana ya maisha ya mtu katika ulimwengu wake halisi. Camus (1955) anasema kuwa, udhanaishi ni falsafa inayopembua hisi za mwanadamu kuhusu masuala mbalimbali katika maisha yake. Anayatazama maisha ya mwanadamu kama kitu kisichokuwa na thamani kwa sababu hatima yake ni kifo.

Nadharia hii ina mihimili mingi kulingana na fikra za wataalamu walioshughulikia undani wake wakiwamo Camus (1955), Wamitila (2002), Wafula na Njogu (2007) na Simiyu (2011). Mihimili hiyo imejikita katika kuyamulika masuala makuu matatu. Masuala hayo ni maana ya maisha ya mwanadamu, kuwapo au kutokuwapo kwa Mungu na uhusiano uliopo kati ya mwanadamu na Mungu wake kulingana na kaida za jamii ya mwanadamu huyo. Kwa kujiegemeza katika misingi ya nadharia hii, mtafiti amewatazama wahusika wakuu katika riwaya teule kama wenye kukata tamaa kutokana na kutokuwa na uhakika wa maisha. Changamoto zinazowakabili katika jamii yao zinaonekana kuwa sababu ya kufikia hatima yao. Pia, imetumika

katika kufafanua fikra za wahusika hao zilizojiegemeza katika muktadha wa kidhanifu katika kubainisha mazingira ya utokeaji wa kifo cha mwanadamu. Mwegamo huu umefaa katika kuchunguza na kuchanganua sababu za hatima ya maisha ya Waafrika katika riwaya za *Utengano* na *Tata za Asumini*.

### **Methodolojia**

Makala hii imefafanua sababu za hatima ya maisha ya mwanadamu kulingana na fikra za Waafrika kwa kurejelea riwaya teule. Matokeo ya makala hii yametokana na uchunguzi uliofanyika katika mwegamo wa kitaamuli. Kimsingi, katika mwegamo huu, mtafiti hutumia tafakuri ya kina katika kuhusisha taarifa mbalimbali zilizopatikana katika utafiti na kutoa ufafanuzi kwa kuzingatia misingi ya nadharia husika pamoja na ithibati bayana (Ponera, 2019). Uchunguzi ulifanyika maktabani ambapo nyaraka mbalimbali zilisomwa na kupata maarifa yaliyomo katika makala hii. Riwaya za *Utengano* na *Tata za Asumini* ziliteuliwa kama nyaraka za msingi katika kuchunguza sababu za hatima ya maisha ya Waafrika kulingana na fikra zao. Uteuzi huo umezingatia kigezo cha utozelevu wake wa maarifa ya kifalsafa yanayoisawiri maisha halisi ya Waafrika.

### **Sababu za Hatima ya Maisha kwa Waafrika**

Katika jamii ya Waafrika, kifo kinapotokea kinahusishwa na sababu mbalimbali ambazo kwayo mitazamo yao hubainika. Sababu hizo hutegemea namna na wakati wa utokeaji wa kifo kulingana na tamaduni za jamii husika (Mbiti, 1990). Kuna sababu mbalimbali zinazosababisha hatima ya maisha ya mwanadamu katika riwaya teule kulingana na mitazamo ya Waafrika. Kipengele kinachofuata kinabainisha baadhi ya sababu zilizojitokeza katika riwaya teule zilizochunguzwa katika makala hii.

### **Kifo ni Maamuzi ya Mwenyezi Mungu**

Waafrika huamini kwamba, moja ya sababu za hatima ya mwanadamu ni Mungu mwenyewe. Fikra zao zimejikita katika kutazama na kuamini katika Mungu kama asilina sababu ya hatima yao ya maisha katika ulimwengu halisi. Tangu zamani Waafrika walikuwa na dini zao zilizowaaminisha katika Mungu waliomwamini. Maisha yao yalijikita katika kumtegemea Mungu kwa kila jambo kulingana na tamaduni zao za kuamini juu ya jambo hilo (Idowu, 1973). Mungu kwao ndiye mwenye nguvu namwenye maamuzi ya hatima ya maisha ya mwanadamu katika ulimwengu wake halisi (Murphy, 2003). Waafrika huamini kuwa, kifo kwa mwanadamu ni suala linapangwa na Mungu pasipo mwanadamu huyo kufahamu wakati na mahali kitakapotokea kifo chake. Jambo hili ni siri yake pekee na hakuna mwenye uwezo wa kuitambua siku ya hatima yake.

Kwa Waafrika, mwanadamu anapokufa, wafiwa hulia kwa kujiegemeza katika kulihusianisha jambo hilo na maamuzi ya Mungu. Daima husema semi mbalimbali zenye mwegamo huo kama vile ‘Mungu mbona umetufanya tuwe wakiwa, kwa nini umeruhusu haya kutokea, utusaidie kwa maana peke yetu hatuwezi, tupe faraja yako

ee Mungu'. Semi hizi hudhihirisha ya kuwa, Waafrika huhusisha suala la hatima ya maisha ya mwanadamu na nguvu au maamuzi ya Mungu ambayo hayapingiki na mwanadamu yeyote. Endapo Mungu hajapanga hatima ya maisha ya mwanadamu itokee, basi kamwe haitatokea hata kama mwanadamu huyo atapitia changamoto nyingi. Huu ni mtazamo wa kidhanifu ambapo jamii nyingi za Kiafrika hudhani kuna nguvu nyingine inayoweza kuamuru juu ya hatima yao ya maisha. Jambo hili hudhihirisha uhusiano wao na Mungu kama kiumbe kikuu na chenye mamlaka katika uhai wa mwanadamu.

Kazi mbalimbali za kifasihi zinadokeza fikra hizi na kudhihirisha wazi kwamba Mungu kama hajapanga kifo kitokee, kamwe hakitatokea hata kama mwanadamu huyo atapitia katika magumu ya namna gani kama vile ugonjwa wa muda mrefu. Mwandishi katika riwaya ya *Utengano*, amesawiri jambo hili kupitia wahusika wake. Haya yanabainika kupitia hali ya ugonjwa wa muda mrefu uliomkumba Maksiudi. Mwandishi anafafanua:

Mbali na yale mengine ya ulimwengu yaliyomkuta na maradhi juu! Anajuta. Huu ulikuwa wakati uliomjulisha Maksiudi kuwa pesa zilitumika na watumishi walitenda waliyoyatenda, lakini kuna mengi yasiyofanyika kwa pesa. Na sasa Maksiudi Mungu amemuafu. Kamuafu si haba angalau anaweza kukokota mguu (Mohamed, 1980:103).

Data hiyo inaeleza kuwa jamii haikufikiria kuwa Maksiudi angeweza kuishi kwa kipindi cha muda mrefu kutokana na ugonjwa aliokuwa nao. Sambamba na hilo, hata yeye mwenyewe hakudhani kama angeweza kuwa hai kutokana na kuugua huko. Pamoja na uwezo wake wa kipesa, bado wanajamii humtazama Mungu kama sababu ya Maksiudi kuendelea kuishi kulingana na hali aliyokuwanayo. Fikra hizi zinaonesha kwamba, Mungu ndiye mwenye maamuzi ya kutokea kwa hatima ya mwanadamu kwa wakati alioupanga. Mawazo haya yanadhihirisha mtazamo wa Waafrika kwa jumla wenye kubainisha kwamba hatima yamwanadamu hupangwa na Mungu kwa kuwa ana maamuzi juu ya jambo hilo kwa kila mwenye uhai.

Sambamba na hilo, Waafrika huamini kwamba mwanadamu anapokufa anakuwa ameitwa na Mungu wake na hivyo, anarudi kwake aliyemuumba (Idowu, 1973). Jambo hili linabainika katika kazi mbalimbali za kibunilizi ili kudhihirisha fikra za Waafrika kwa jumla zinazojiegemeza katika kuamini uwezo wa Mungu kama sababu mojawapo ya kufikia hatima yao. Katika riwaya ya *Utengano*, mwandishi anathibitisha wazi jambo hili kupitia mhusika wake mkuu Maksiudi. Anatueleza kwamba, Bwana Maksiudi alipokuwa mgonjwa sana aliomba dua kwa Mungu wake kila wakati ili asiamuru hatima yake mapema mpaka aione familia yake akiwamo mwanaye mpendwa Maimuna. Mwandishi anasema:

Na sasa hajui Maimuna aliko. Toba ya Rabi, yuko wapi mtoto huyu? Mungu amsitiri na machafu. Kila siku aliposali, aliomba

dua, Mungu asiitoe roho yake mpaka pale atakapowatia machoni wanawe (Mohamed, 1980: 106).

Nukuu hiyo inathibitisha kuwa, Waafrika huamini katika uwezo wa Mungu kama sababu mojawapo ya hatima ya maisha ya mwanadamu. Makuudi anatambua kwamba, hakuna mwanadamu mwenye uwezo wa kuzuia kifo chake, bali ni Mungu pekee. Ndiyo maana anamwomba yeye iliasife mapema. Jambo hili hudhihirisha imani yake kwa Mungu aliyemuumba kuwa ndiye mwamuzi wa mwisho juu ya maisha yake.

### **Kifo Husababishwa na Watu**

Mwanadamu huzungukwa na watu mbalimbali katika mazingira yake kama sehemu ya kukamilisha hali ya kutegemeana katika masuala yanayokidhi mahitaji yao. Watu hao wana nafasi kubwa sana katika kuyafanya maisha yake yawe salama au la. Kwa jumla, Waafrika huamini kwamba, hatima ya mwanadamu inaweza kusababishwa na watu mbalimbali wanaomzunguka katika mazingira yake (Mbiti, 1990). Watu hao wanaweza kuwa familia, ndugu, marafiki au majirani ambao daima anaishi na kushirikiana nao katika masuala mbalimbali. Matendo dhahiri au yasiyidhahiri ayafanyayo mwanadamu yanaweza kusababisha hatima ya mwanadamu mwenzake. Katika riwaya ya *Utengano*, mwandishi anabainisha fikra hizi kupitia maelezo ya Biti Kocho ambaye anafanua ubaya wa Makuudi uliosababisha hatima ya mkewe wa kwanza Mwanasururu. Cheo chake kilitumika kama fimbo ya kuwachapia wananchi wake, ikiwamo familia yake na kuwadhurumu kadiri alivyotaka. Mwandishi anasema:

Kwenye meza kulikuwa na picha kubwa ya mwanae, Mwanasururu. Huyu ameshatengana na ulimwengu, amekufa kabla ya siku zake. Na Makuudi, huyu Makuudi, ndiye aliyekuwa sababu ya kifo chake. Na ile mali ya mwanae ambayo ilikuwa ikimwezesha yeye Mwanasururu na Farashuu mamaake, yote imefisiwa na huyu Makuudi. Nyuma ya machozi haya kulikuwa na picha ya Mwanasururu katika matendo mbalimbali aliyokuwa akiteswa na Makuudi (Mohamed, 1980: 60).

Katika dondoo hilo tunabaini kuwa mwanadamu anaweza kuwa sababu ya hatima ya maisha ya mwanadamu mwenzake. Kutokana na nguvu na mamlaka aliyokuwanayo Makuudi, yalisababisha familia na jamii yake kuishi kwa manyanyaso na wengine kukatishwa uhai wao. Huu ni mtazamo wa Waafrika kwa jumla ambapo wanaamini kwamba, matendo fulani ya mwanadamu, huweza kuwa sababu ya hatima ya maisha ya mwingine katika jamii yake. Jambo hili linaendelea kuthibitishwa kupitia maelezo ya kejeli yanayotolewa na Bi. Kazija mkutanoni mbele ya wananchi wenzake. Anaonesha tabia ya Makuudi jinsi isivyokubalika na jamii nzima kiasi kwamba hafai kabisa kuwa tena kiongozi wa jamii hiyo. Jambo hili linafanyika wakati Makuudi anajinadi kwa madaha mbele ya wananchi wake ili apewe kura za kuwa

kiongozi katika jamii hiyo kwa awamu nyingine. Mwandishi kupitia kinywa cha Bi. Kazija anasema:

Maksuudi aliyemwacha mkewe kwa kisa cha kumtorosha mwanawe ati. Na huyu huyu Maksuudi aliyekuwa akimwendea kinyume mkewe. Mbali na mali aliyojilimbikia, nyingine ya unyang'anyi kwa wake zake. Amemnyang'anya mkewe mmoja Mwanasururu, mali yake na mwisho akamwacha na kusababisha kifo chake. Mengi, mengi (Mohamed, 1980:81).

Aidha, Bi. Farashuu anaungana na maelezo ya Bi. Kazija katika kuonesha ubaya aliotendewa mwanawe Mwanasururu kwamba:

Bi. Farashuu alianza kuyaeleza yote yaliyomkuta mwanawe kwa Bwana Maksuudi mpaka kufikia kumwacha Mwanasururu, kukimbia kwake na kwenda Bobea, kuhunika, kushika mimba, kuingia wazimu na hatimaye kupoteza maisha yake. Na yote hayo sababu ni Bwana Maksuudi. Alihitimisha Bi. Farashuu (Mohamed, 1980: 169).

Kupitia dondoo hiyo, tunabaini kwamba, Maksuudi ameonekana kuwa ni sababu ya kifo cha mkewe Mwanasururu ambapo jamii nzima inaamini na inathibitisha jambo hilo. Jambo hili lipo katika jamii zetu ndiyo maana mwandishi ameona ni vema aoneshe wazi jinsi familia inavyoweza kuwa sababu ya hatima ya maisha ya mwanafamilia mwenzao. Fikra hizi zinaakisi imani ya Waafrika katika kubainisha sababu za kutokea kwahatima ya mwanadamu katika ulimwengu wake halisi.

Pia, Waafrika huamini kwamba, ubaya wa kimaamuzi unaotokana na mitazamo hasi juu ya maisha ya mwanadamu, unaweza kusababisha hatima ya mtu mwingine. Hali hiyo husababishwa na msongo wa mawazo unaomtawala mwanadamu huyo na baadaye kusababisha hatima yake. Jambo hili limebainika katika riwaya ya *Tata za Asumini*, ambapo tunamwona mwandishi anaelezea juu ya hatima ya Asumini ilivyosababishwa na maamuzi ya watu wanaomzunguka katika mazingira yake. Kwa kujiegemeza katika nadharia ya udhaishi, maisha ya duniani yanaonekana hayana maana tena kwa Asumini kutokana changamoto mbalimbali zinazomzingira. Hivyo, anaamua kuandika barua na kuagiza kwamba, apewe Sewa pekee kabla hajajiangamiza. Kilichokuwa ndani yake ni malalamiko kuhusu ubaya aliotendewa na jamii iliyomzunguka kwa jumla, wakiwemo wazazi wake na hatimaye kuishia katika kifo. Maelezo hayo yanasema:

Waambie, tafadhali waambie Sewa, nimedhurumiwa.  
Nimedhurumiwa na baba, nimedhurumiwa na mama,  
nimedhurumiwa na mazingira yaliyonizunguka tokea  
utotoni, nimedhurumiwa na kila mtu kwa hakika. Hata mimi

mwenyewe nimejidhurumu kwa namna fulani (Mohamed, 1990: 171).

Asumini anaitazama jamii nzima kama sababu ya kuelekea katika hatima yake kutokana na ubaya walioutenda kulingana na nafasi zao. Watu hao wakiwamo wazazi wake ambao hawakumlea katika hali ya kuweza kuishi kwa kukabiliana na masuala mbalimbali yaliyopo ulimwenguni. Maisha yake tangu utotoni yalikuwa ni ya kitawa ambapo alipokwenda Chuo Kikuu alikuta maisha mengine tofauti na yale aliyoyazoea. Hakupata nafasi ya kuijua kweli kulingana na maisha halisi katika ulimwengu uliozungukwa na watu. Anamtaka Sewa amlee mwanee wa kike kwa kumfunulia yote yaliyopo katika ulimwengu pasipo uficho wa aina yoyote. Suala hili linaonesha wazi kwamba, hatima ya mwanadamu inaweza kusababishwa na mitazamo duni ya watu juu ya dhana ya maisha na maisha yenyewe.

Kwa upande mwingine, mwandishi anaendelea kuthibitisha jambo hili kupitia riwaya ya *Utengano*. Tunamwona mhusika Maimuna anasikitika baada ya kupewa taarifa iliyoletwa na kaka yake Mussa kuhusu kifo cha babake. Anakiri kwamba matendo yake ndiyo yamesababisha hatima ya babake na anaomba asamehewe kwa kuwa hakujua maumivu ambayo baba yake angepata kutokana na kutomsamehe. Anasema:

“Ba...baba ameshakufa Maimuna”  
“Baba amekufa? Baba amekufa?”  
Maimuna alijipapatua mikononi mwa kakaake.  
“Babaangu nisamehe, babaangu nimekuua mimi.  
Basi si kusudi langu, si kusudi langu baba,  
“Alijikamata kichwa akaangua kilio kikubwa zaidi.”  
“Nyamaza, Bi Tamima alimnyamazisha mwanawe huku naye  
milizamu ya machozi ikimpitia” (Mohamed, 1980:175).

Maimuna baada ya kupokea taarifa ya kifo cha babake anajihisi kuwa yeye ndiye msababishaji wa jambo hilo. Hali hii ni kutokana na tabia mbaya aliyoifanya kwa babake ambayo hakupendezwa nayo na kuamua kuishi mbali naye. Kitendo hicho kilimumiza moyo wake na kusababisha hatima ya maisha yake. Mbali na hayo, mwandishi riwaya ya *Utengano* anaendelea kudhihirisha mtazamo wa Waafrika ya kwamba, Waafrika huamini kuwa, mmoja katika familia anaweza kuwa sababu ya hatima ya wenzake au wazazi wake. Jambo hililathibitishwa kupitia upweke wa bwana Makuudi. Mhusika huyu anafikiri kuwa, familia yake ni sababu inayosababisha hatima yake. Pamoja na fikra hizo anataka awatafute popote walipo ili warejee nyumbani na kuishi kama ilivyokuwa zamani. Mwandishi anasema:

La, la, la la...nitakwenda kuwatafuta wanangu katika uhai wangu uliobaki. Nitawatafuta wao na mama yao warejee kama ilivyokuwa zamani. Nitawatafuta hata kama itakuwa sababu ya kifo changu. Makuudi alisita ghafla, akautazama mkono wake wa kushoto uliokuwa ukimtetemeka, akajaribu kuuvuta mguu wake, ukamfuata kwa shida....Alielewa kuwa kile sasa kimeshakuwa kilema.



Aliumia moyoni kuona watoto wake hawapo karibu yake  
(Mohamed, 1980: 103).

Kimsingi, Maksuudi anajutia suala la kuishi pasipo kuwathamini mke na watoto wake ambapo waliamua kuishi mbali naye. Imekuwa majuto ni mjukuu kwake. Fikra zake zimejiegemeza katika kuwatazama watoto wake kama sababu itakayosababisha hatima ya maisha yake kwa kuwa ana hofu pengine wanaweza kuwa na kisasi juu yake. Kisasi hicho ni kutokana na ubaya aliouonesha kwao na kudhani kwamba nao watakuja kumfanyia ubaya utakaosababisha hatima ya maisha yake.

Kwa namna nyingine, Waafrika huamini katika sihiri kama suala linalosababisha hatima ya maisha ya mwanadamu. Usihiri ni hali ya kufanya uchawi au kuroga watu. Watu wengine wanaamini kwamba mchawi anaweza roga mtu akafa (TUKI, 2014). Kwa kujiegemeza katika nadharia ya udhanaishi, dhana ya maisha na kifo hufafanuliwa kulingana na tajriba za jamii husika. Hivyo basi, tunapoifafanua falsafa ya Waafrika, suala la uchawi linajibainisha kama sehemu ya maisha yao (Makame, 2016). Waafrika wanaamini kwamba, mwanadamu anaweza kutumia nguvu za kisihiri (kichawi) ili kuondoa uhai wa mwanadamu mwenzake. Nguvu hizo zinaweza kubainika kupitia masuala mbalimbali. Baadhi yake ni uwezo wa kumfanya mwanadamu augue ugonjwa ambao hata madaktari hawataweza kupata suluhu ya ugonjwa huo na kupata ajali yenye utata katika utokeaji wake. Pia, nguvu za kisihiri zina uwezo wa kumfanya mwanadamu afe pasipo kuugua. Maana yake ni kwamba, Waafrika wanaitazama nguvu hiyo kwa namna ya kidhanifu, lakini ni sababu mojawapo inayofikiriwa na kuaminiwa katika maisha yao.

Jambo hili linafafanuliwa zaidi na Chuachua (2016) pamoja na Faustine (2017) wanaosema kwamba, fikra za Waafrika zimetawaliwa na suala la uchawi kama kitu chenye kuleta heshima na ufahari katika jamii. Uwezo huu alionao mwanadamu unamfanya aweze kuogopwa na kufanya jambo lolote kwa wengine pasipo kuingiliwa na nguvu za dola kwa kuwa hakuna uthibitisho wa kisayansi unaobainika. Kifo kinapotokea katika mazingira ya Waafrika hata kama kikahusishwa na matukio mengine kama vile kujinyonga, kujiua, ajali au ugonjwa, bado watakihusisha kifo hicho na nguvu za kisihiri. Masuala yanayotawala fikra zao ni kama vilemarehemu amerogwa, ametumiwa pepo au amewekewa kitu kibaya njiani. Kazi mbalimbali za kifasihi zimedokeza fikra hizi kwa kuwa ni akiso la maisha halisi ya jamii.

Katika riwaya ya *Tata za Asumini*, mwandishi amebainisha fikra hizi kupitiakisa cha kutaka kujiua kwa mhusika mkuu Asumini. Asumini anapiga kelele za kuhitaji kutimiza azima yake ya kujiua akiwa chumbani baada ya kuokolewa na Miriam na Sewa kule bondeni. Kelele hizo ziliwaamsha watu waliokuwa wamelala ambao walichungulia madirisha tukio alilotaka kulifanya Asumini. Kila mmoja alionesha fikra zake juu sababu za Asumini kutaka kufanya hivyo. Kati yao, wapo waliosema kwamba Asumini amerogwa na ndugu zake. Hii inamaanisha kuwa fikra zao

zimejiegemeza katika uchawi na ushirikina kama jambo linaloweza kuhitimisha maisha ya mwanadamu. Mwandishi anaseama:

Wengine walisema Asumini ana *neurosis* ya mtihani. Wengine walisema Asumini kakataliwa na mwanamme ndiyo maana anataka kujiua. Wengine waliomjua walisema tokea hapo hazimtoshi au karogwa tokea kwao. Na wengine majirani zake walikuja kuuliza kwa imani na kite au kwa umbeya, lakini Miriam bingwa wa kupanga aliwatoa (Mohamed, 1990:9).

Mwandishi kwa kuimulika jamii yake, anaonesha kwamba, hatima ya maisha ya mwanadamu inaweza kusababishwa na kurogwa na wazazi, ndugu au watu wengine wanaomzunguka katika mazingira yake. Suala hili linasawiri fikra za Waafrika ambapo huamini kuwa, nguvu za kisihiri zipo katika maisha yao na zinaweza kuondoa uhai wa mwanadamu. Katika maisha yao, hata ikathibitika kwamba mtu amekufa kwa ugonjwa uliothibitika kisayansi (hospitalini), bado watahusianisha tukio hilo na nguvu za kisihiri. Kinachobainika ni kwamba, imani yao imejiegemeza katika kuzimulika nguvu hizokuwa zipo na zinafanya kazi katika maisha yao ya kila siku.

### **Kifo Husababishwa na Mwanadamu Mwenyewe**

Waafrika wanaamini kwamba hatima ya mwanadamu inaweza kusababishwa na mwanadamu mwenyewe. Hali hii hutokana na kutenda matendo mbalimbali yanayofungamanishwa na maamuzi yake mwenyewe (Baloyi, 2008). Daima matendo hayo ni hasi kulingana na misingi ya tamaduni husika. Kutokana na ukiushi huo, matendo hayo humrudi mwenyewe na hatimaye kuwa sababu ya kifo chake. Baadhi ya matendo hayo kama vile kufanya dhuluma, uuaji pamoja na uzinzi. Fikra hizo zimebainika katika bunilizi mbalimbali za Kiswahili kupitia matendo ya wahusika wake. Mfano mzuri ni katika riwaya ya *utengano* ambapo tunamwona mhusika Maksuudi anabainisha sababu ya kifo chake kuwa ni ubaya wake mwenyewe. Anaseama:

Usiku ule tuliofika kilabuni alikuwa kama chui mkali. Yule hakuwa mwanangu bali ni shetani. Mimi siponi Mussa, nakufa, na kifo changu kinasababishwa na ubaya wangu mwenyewe, na hasa uchungu wa Maimuna aliyekuwa kipenzi changu. N'nakufa Mussa, lakini mtafute Maimuna umhakikishie kwamba mimi nimempa radhi zangu, na yeye anisamehe (Mohamed, 1980:175).

Maksuudi anakiri wazi kuwa matendo yake ndiyo yanayosababisha kifo chake. Hakika, Maksuudi hakuitendea haki familia na jamii yake kwa jumla. Aliwanyanyasa na kuwafukuza nyumbani familia yake pasipo kufikiri kwamba atakapofikwa na tatizo lolote lile atakosa mtu wa kumsaidia. Ndivyo ilivyokuwa baada ya kupata maradhi ya mara kwa mara hakuwa na msaada kwa kuwa familia

yake ilikuwa mbali naye. Kwake ikawa ni majuto yasiyoelezeka ambapo mpaka anataka kufa hajaiona familia yake akiwamo mwanae mpenzi Maimuna. Kwa kujikita katika mwegamo wa nadharia ya udhanaishi, Maksuudi anayatathmini mapito na maisha yake yenye kujaa fedheha, mashaka hofu kuwa hayana maana tena. Jambo hili linaonesha jinsi Waafrika wanavyoamini kuwa matendo mabaya ayatendayo mwanadamu ni sababu mojawapo ya hatima yake.

Suala hili linathibitika tena katika riwaya ya *Tata za Asumuni* ambapo tunamwona Asumini anataka kujiua kwa sababu ya maamuzi yake mwenyewe. Pamoja na malezi aliyoyapata, bado maamuzi yake juu ya namna ya kuishi ndiyo ilikuwa sababu ya kujiangamiza kwake. Maamuzi hayo yalianzia katika suala la kuachamasomona kujiingiza katika starehe iliyosababisha kadhia na misukosuko mingi na hatimaye kutaka kujiua mwenyewe kama suluhisho la jambo hilo. Haya yanabainika pale anapokiri mwenyewe katika barua aliyomwandikia mpenzi wake Sewa ambapo anasema “Hata mimi mwenyewe nimejidhurumu kwa namna fulani” (uk.171). Mwandishi ameibua na kuonesha suala hili kwa kuwa ni sehemu ya maisha ya wanadamu katika mazingira yao halisi. Pia, maelezo ya Sewa nayo yanatudhihirishia fikra hizi ambapo anaonesha kutoamini kama Asumini anaweza kujihukumu na kujidhuru mwenyewe. Mwandishi anasema kwamba: “Asumini hakuonekana. Sewa hakuamini kwamba angeweza kupotea kabisa kabisa. Hakuamini wala hakutaka kuamini kwamba angeweza kujidhuru” (uk. 172). Kwa jumla, Asumini alikata tamaa na kuyaona maisha hayana maana kwake hivyo, ni vema ajisababishie kifo. Hii ni dhahiri kwamba Waafrika katika kuzitazama sababu za hatima yao, wanajiegemeza katika misingi inayoaminiwa kuwa ni kweli kulingana na maisha yao halisi.

### **Hitimisho**

Makala hii imejadili kuhusu sababu mbalimbali za hatima ya maisha ya mwanadamu kulingana na mitazamo ya Waafrika kwa kujiegemeza katika kibunilizi za Kiswahili. Data zilizofafanuliwa zimetokana na usomaji wa maandiko mbalimbali. Maandiko ya msingi ya data hizo ni riwaya za *Utenganona Tata za Asumini* zilizoandikwa na mwandishi Said Mohamed. Riwaya hizi zimesukwa kwa kujiegemeza katika misingi ya maisha ya jamii inayomzunguka mwandishi ambayo ni sehemu ya Waafrika. Ameonesha maarifa mbalimbali ya kifalsafa yanayodhihirisha ukweli wa jamii kulingana na tamaduni zao. Matokeo yanaonesha kwamba, riwaya hizi imesheheni masuala mbalimbali muhimu yanayosawiri fikra za Waafrika kwa jumla. Moja ya masuala hayo ni suala la fikra za Waafrika kuhusu kuwapo kwa sababu zinazosababisha hatima maisha ya mwanadamu kulingana na tamaduni zao. Baadhi ya masuala yaliyofafanuliwa katika mjadala wa makala hii ni kifo husababishwa na maamuzi ya Mungu, ubaya au uovu au ufanyao mwanadamu mwenyewe katika maisha yake na watu wanaokuzunguka mathalani, ndugu, marafiki na majirani.

### **Marejeo**

Baloyi, L. (2008). *The African Conception on Death: A Cultural Implication*. South Africa: University of South Africa.

- Camus, A. (1955). *The Myth of Sisyphus and Other Essay*. London: Vintage Books.
- Chuachua, R. (2016). Falsafa ya Riwaya za Shaaban Robert na Euphrase Kezilahabi katika Mukadha wa Epistemolojia ya Kibantu. Tasinifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Duwe, M. (2016). Mdhahiriko wa Falsafa ya Uduara katika Sanaa za Maonesho za Jamii ya Wangoni. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Faustine, S. (2017). Falsafa ya Waafrika na Ujenzi wa Mtindo wa Uhalisiajabu katika Riwaya ya Kiswahili. Tasinifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Godin, A. (1972). *Death and Presence: The Psychology of Death and the After Life*. Brussels: Lumei Vitae Press.
- Idowu, E. B. (1973). *African Traditional Religion*. New York: Obis Books.
- Makame, S. F. (2016). Matumizi ya Falsafa ya Usihiri katika Riwaya Teule za Euphrase Kezilahabi. Tasinifu ya Uzamili, Chuo Kikuu cha Dodoma.
- Mbiti, J. S. (1990). *African religions and philosophies*. United Kingdom: Heineman Educational.
- Murphy, G. L. (2003). *African-American Faith in America*. New York: Oxford University Press.
- Ponera, A. S. (2014). *Utangulizi wa Nadharia ya Fasihi Linganishi*. Dar es Salaam: Karljamer Print Technology.
- Ponera, A. S. (2019). *Misingi ya Utafiti wa Kitaamuli na Uandishi wa Tasinifu*. Dodoma Tanzania: Central Tanganyika Press.
- Mohamed, S. A. (1980). *Utengano*. Dar es Salaam: Longhorn Publishers Ltd.
- Mohamed, S. A. (1990). *Hadithi za Kuisimua: Tata za Asumini*. Dar es Salaam: Longhorn Publishers Ltd.
- Shields, J. M. (2008). *An Eschatological Imagination: A Revisionist Christian Eschatology in the Light of David Tracy's Theological Project*. New York: Peter Lang Publishing.
- Simiyu, W. F. (2011). *Kitovu cha Fasihi Simulizi; kwa Shule, Vyuo na Ndaki*. Mwanza Tanzania: Serengeti Bookshop.
- Tempels, P. (1959). *Bantu Philosophy*. Paris: Presence Africaine.
- TUKI (2014). *Kamusi ya Kiswahili Sanifu*. Dar es Salaam: Oxford University Press.

Wafula, R., na Njogu, K. (2007). *Nadharia za Uhakika wa Fasihi*. Nairobi: Jomo Kenyatta Foundation.

Wamitila, K. W. (2002). *Uhakiki wa Fasihi: Misingi na Vipengele Vyake*. Nairobi: Open University Press.

Wamitila, K. W. (2016). *Kamusi Pevu ya Kiswahili*. New Delhi: Vile-Muwa Publishers Ltd.

## **Fonimu za Kihehe zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama Lugha ya Pili**

Mwaija Ngenzi  
Chuo Kikuu Kishiriki Katoliki Mbeya  
*mwaijanguenzi2@gmail.com*

### **Ikisiri**

Makala hii imechunguza fonimu za Kihehe zinazohawilishwa katika ujifunzaji wa Kiswahili sanifu kama lugha ya pili (L2). Kihehe ni lugha ya Kibantu inayozungumzwa kanda ya Nyanda za Juu Kusini katika wilaya za Iringa Vijijini, Iringa Mjini, Mufindi na Kilolo mkoani Iringa, nchini Tanzania. Data za utafiti huu zilikusanywa uwandani mkoani Iringa katika wilaya ya Kilolo, Tarafa ya Kilolo katika kata za Boma la Ng'ombe na Ng'ang'ange. Watoa taarifa za utafiti huu ni wanafunzi wa darasa la tano, sita na la saba katika shule za msingi Boma la Ng'ombe, Lyamko, Ng'ang'ange na Mdeke ambao wanajifunza Kiswahili sanifu kama L2 na ambao Kihehe ni lugha mama yao. Data hizo zilikusanywa kwa njia za usimulizi wa hadithi na hojaji. Uchambuzi wa vipengele vya fonolojia ya Kihehe vinavyohawilishwa katika ujifunzaji wa Kiswahili sanifu kama L2 umeongozwa na nadharia ya Usasanyuzi Linganishi. Matokeo ya utafiti huu yanaonesha kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe huhawilisha fonimu na toni kutoka lugha ya Kihehe kwenda katika Kiswahili sanifu jambo ambalo linachangia athari za fonolojia ya Kihehe katika mawasiliano ya wajifunzaji wa Kiswahili sanifu kama L2.

### **Utangulizi**

Fonolojia ni miongoni mwa viwango vya isimu katika taaluma ya lugha. Fonolojia ni tawi la isimu fafanuzi linalojishughulisha na kuchunguza mifumo ya sauti za lugha mahususi za binadamu (Philipo & Sanga, 2016). Aidha, ni taaluma ya isimu fafanuzi inayohusika na uchunguzi na uchanganuzi wa mfumo wa sauti katika lugha; na ndiyo msingi wa sauti za lugha zote ulimwenguni. Kipashio cha msingi cha fonolojia ni fonimu (Massamba, Kihore & Msanjila, 2004). Fonimu ndiyo kiungo cha msingi katika uhakiki wa fonolojia na hudhihirika kama sauti katika lugha mahususi. Fonimu inaweza kuyatofautisha maneno mawili kimaana. Kila lugha ulimwenguni ina mfumo wa kifonolojia ambao ni mahususi kwa lugha inayohusika. Kwa hiyo, tunaweza kuwa na fonolojia ya Kiswahili, Kihehe na ya Kinyakyusa. Mtoto anapozaliwa anaanza kujifunza fonolojia ya lugha anayoikuta katika mazingira aliyozaliwa. Hii ina maana kuwa mtoto wa Kihehe anapozaliwa katika mazingira ya Wahehe anaikuta lugha ya Kihehe na kuanza kujifunza lugha hiyo ambayo huwa ni lugha ya kwanza (L1). Lugha hiyo anaitumia katika mawasiliano yake ya kila siku katika kukimu mahitaji yake.

Mtoto anapoanza elimu ya awali anakutana na mazingira ambayo lugha inayotumika si Kihehe, bali ni lugha ya Kiswahili. Lugha ya Kiswahili kwa mtoto huyo ni ngeni ambayo itakuwa ni lugha ya pili (L2). Ujifunzaji wa L2 ni upataji wa maarifa ya lugha wa mtu binafsi au kikundi baada ya kuwa na L1 (Saville-Troke, 2006). Ujifunzaji L2 ni mchakato wa kupata maarifa ya lugha unaofanyika katika hali ya ungu'amuzitambuzi, ambapo mjiipatiaji lugha hujifunza lugha katika mazingira rasmi na wakati mwingine yasiyo rasmi. Makala hii imeshughulikia kipengele cha fonimu ambacho ni miongoni mwa vipengele kadhaa vya kifonolojia. Hivyo, utafiti huu umechunguza fonimu za Kihehe ambazo huhawilishwa na wajifunzaji wa Kiswahili sanifu katika mchakato wa ujifunzaji wa Kiswahili sanifu kama lugha ya pili.

### **Usuli wa Mada**

Jamii mbili zinazozungumza lugha tofauti zinapokaa pamoja zinaweza kuingiliana katika nyanja mbalimbali za utamaduni na lugha (Mekacha, 2011). Kwa upande wa lugha, maingiliano hayo hubainika katika viwango vya sarufi vya lugha inayohusika ambavyo ni fonolojia, mofolojia sintaksia na semantiki. Kihistoria, lugha ya Kiswahili ina mwingiliano na lugha nyingine zisizo za Kibantu. Mathalani, lugha ya Kiswahili iliingiliana na lugha za Kiarabu, Kiajemi na Kireno (Mitellell na Myles, 2004). Pia, lugha ya Kiswahili imeingiliana sana na baadhi ya lugha nyingine za Kibantu kama vile Kihaya, Kijita, Kisiha, Kizigua, Kihehe (Rubanza, 1979; Mochiwa, 1979; Massamba, 1986 & Kileo, 2017).

Kuingiliana kwa lugha kumesababisha uhamishaji wa elementi za lugha moja kwenda lugha nyingine inayoingiliana nayo. Kama ilivyo katika lugha nyingine, lugha za Kiswahili na Kihehe zimekuwa katika mwingiliano kwa kipindi kirefu. Kuingiliana kwa kwake kumesababisha uhamishaji wa baadhi ya elementi za fonolojia za Kihehe kwenda katika Kiswahili sanifu. Utafiti huu umechunguza fonimu za Kihehe zinazohawilishwa na wanafunzi wa jamii ya Wahehe wanaojifunza Kiswahili sanifu kama L2. Katika mchakato wa ujifunza L2, wajifunzaji wenye umilisi wa L1, huhamisha elementi za L1 kwenda L2 wakati wanapojifunza L2. Tajriba ya mwanafunzi katika L1 huhamishiwa katika L2 kwa lengo la kurahisisha ujifunzaji wake (Richards, 1974). Uhamishaji wa aina hii unaofanywa na wajifunzaji wa LI unasababisha uhawilishwaji wa elementi katika L2. Hili ndilo lengo kuu la makala hii ili yorejelea uchunguzi wa lugha ya Kihehe kama LI na Kiswahili sanifu kama L2.

### **Mkabala wa Kinadharia**

Fonimu ni miongoni mwa vipengele vya kifonolojia ya Kihehe vinachohawilishwa katika ujifunzaji wa Kiswahili sanifu kama L2 umeongozwa na nadharia ya Usasanyuzi Linganishi (NUL) iliyoasisiwa na Lado (1957). Nadharia hii inahusiana na ujifunzaji wa L2 ambayo hulinganisha na kulinganua lugha mbili tofauti ili kuonesha namna zinavyotofautiana na kufanana. Mwanzoni, nadharia hii ilitumika kulinganisha lugha mbili au zaidi katika hatua zake za kimaendeleo. NUL ilitumika kulinganisha lugha mbili tofauti katika vipengele vya kifonolojia ili kubainisha

utofauti na ufanano wa lugha hizo. Katika makala hii, nadharia teule imetumika kuzichunguza lugha za Kihehe na Kiswahili kwa kuzingatia lengo mahsusi lililobainishwa. NUL imetumika kuiweka jamii ya Kihehe katika mazingira yake ya kiasili na kuichunguza namna inavyoingiliana na Kiswahili sanifu. Kwa hiyo, nadharia teule imesaidia kubainisha vipengele vya fonolojia ya Kihehe vinavyohawilishwa katika ujifunzaji wa Kiswahili sanifu na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe.

### **Fonimu za Kihehe Zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2**

Data zilizopatikana katika utafiti huu zinaonesha kuwa lugha ya Kihehe ina jumla ya fonimu 29, ambapo kuna irabu 10 na konsonanti 19. Data zimebaini kuwa sauti hizo ndizo zinazohawilishwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe wanapojifunza Kiswahili sanifu ambayo ni L2 kwao. Pia, umebaini kuwa kuna tofauti katika baadhi ya fonimu baina ya lugha ya Kihehe na lugha ya Kiswahili. Kuna fonimu zinazopatikana katika Kiswahili sanifu, lakini hazipo katika orodha ya fonimu za Kihehe. Kiswahili sanifu kina jumla ya fonimu 30, ambapo fonimu za irabu zipo tano (5) na konsonanti 25. Fonimu za konsonanti katika Kiswahili sanifu ni /p/, /b/, /t/, /d/, /k/, /g/, /s/, /z/, /f/, /v/, /θ/, /ð/, /ʃ/, /x/, /γ/, /h/ /ts/, /ʒ/, /m/, /ŋ / /n/, /ŋ /, /j /, /l/ na /r/. Fonimu za irabu ni /a/, /e/, /i/, /o/, /u/. Utafiti huu umebaini kuwa Kihehe kina fonimu za irabu fupi ambazo ni /a/ /e/ /i/ /o/ /u/ na irabu ndefu ni /a:/ /e:/ /i:/ /o:/ na /u:/ . Fonimu za konsonanti ni /p/, /b/, /t/, /d/, /k/, /g/, /f/, /v/, /z/, /γ /, /h/ /ts/, /ʒ /, /m/, /ŋ / /n/, /ŋ/, /j/ na /l/. Kama ilivyoenezwa awali, kuna tofauti katika baadhi ya fonimu baina ya Kiswahili na lugha ya Kihehe. Fonimu zifuatazo zipo katika Kiswahili sanifu, lakini hazipatiakani katika mfumo wa fonolojia wa lugha ya Kihehe. Fonimu hizo ni fonimu /ð/, /θ/, /β/, /r/, /ʃ/ na /γ/.

Pamoja na utofauti huo, ukilinganisha sauti za Kihehe na Kiswahili utabaini kuwa fonimu nyingi za Kiswahili na Kihehe zinafanana. Kufanana kwa fonimu baina ya lugha hizi mbili kunajenga mantiki kwamba mchakato wa ujifunzaji wa Kiswahili sanifu huwa ni rahisi kwa kuwa wajifunzaji huhamisha sauti za Kihehe wakati wanapofunza Kiswahili sanifu. Hata hivyo, hali hiyo haijitokezi katika mchakato wa ujifunzaji wa Kiswahili sanifu kama L2 kwa Wahehe. Kwa mujibu wa data zilizopatikana katika utafiti huu, licha ya sauti hizo kufanana, Kihehe kina sifa mojawapo ya kifonolojia ya kuwapo kwa toni ambayo haipo katika Kiswahili sanifu. Hivyo, katika ujifunzaji wa Kiswahili sanifu, wajifunzaji huhawilisha fonimu za irabu pamoja na toni zinazoambatana na fonimu inayohusika.

### **Irabu za Kihehe zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2**

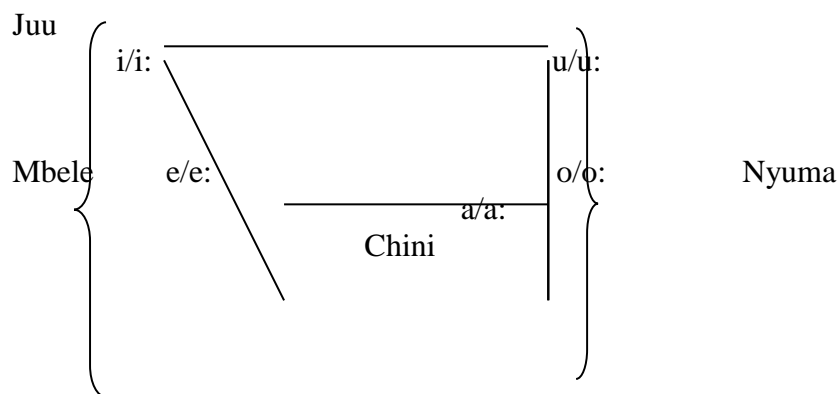
Utafiti huu umebaini kuwa lugha ya Kihehe ina aina mbili za irabu ambazo ni irabu ndefu na fupi. Irabu ndefu ni irabu huchukua wakaa mrefu zaidi katika kutamkwa kwake (TUKI, 2004). Wanafanua zaidi kwamba, irabu ndefu awali ilikuwa fupi, lakini kutokana na mabadiliko ya kifonolojia yanayosababishwa na mazingira



ambamo irabu hiyo kutokea katika neno linalohusika inalazimika kurefushwa. Msingi wa kuwapo tofauti hizi za irabu katika Kihehe, ni kutokana na kanuni za kifonolojia kama za urefushaji wa sauti unaosababishwa na uwapo wa toni katika lugha ya Kihehe. Toni ni sifa katika lugha ambapo maana ya neno huathiriwa na jinsi linaavyotamkwa (Habwe na Karanja, 2004). Utafiti huu umebaini kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe huhawilisha fonimu za irabu na toni zake kutoka lugha ya Kihehe kwenda katika Kiswahili sanifu, lugha ambayo kiasili haina sifa ya toni. Uhawilishaji huu huchangia athari za kifonolojia katika lugha wanayojifunza. Ingawa kazi hii haikulenga kuchunguza suala la vipambasauti, lakini imelazimu kuhusisha toni kwa kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe huhawilisha fonimu pamoja na toni katika mchakato wa ujifunzaji wa Kiswahili sanifu ambayo ni L2 kwao.

Fonimu za irabu zinazohawilishwa katika ujifunzaji wa Kiswahili sanifu ni irabu fupi, yaani /a/ /e/ /i/ /o/ na /u/ na irabu ndefu ambazo ni /a:/ /e:/ /i:/ /o:/ na fonimu /u:/. Matokeo ya utafiti huu ni kuwa toni katika lugha ya Kihehe huweza kubadili maana na nyakati katika maneno au sentensi. Kwa mfano, <chaka> (mpini) na <cháka>(hovyoy), <senga> (mbuzi) <sénga> (jenga), <kola> (pita), <kóla> (piga yowe). Aidha, toni hubadili nyakati katika maneno au tungo mbalimbali katika lugha ya Kihehe. Kwa mfano, <ahele> (amekwenda) wakati uliopo hali timilifu na <ahéle> (alikwenda) wakati uliopita, <asile> (amekuja) <ásile> (alikuja). Fonimu hizo zenye toni kama ambavyo data inaonesha, huhawilishwa kwenda katika lugha ya Kiswahili katika mchakato wa ujifunzaji lugha. Kielelezo kifuatacho kinaonesha irabu za Kihehe zinazohawilishwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe wanapojifunza lugha hiyo kama L2:

#### Kielelezo Na. 1: Irabu za Kihehe



**Chanzo:** Data za Uwandani (2020)

Kielelezo Na. 1 kinaonesha kuwa lugha ya Kihehe ina irabu nne za juu ambazo ni **i/i:** na **u/u:**. Pia, ina irabu nne za kati ambazo ni **e/e:** na **o/o:** na irabu mbili za chini ambazo ni **a/a:**. Katika kielelezo hicho, tunaona kwamba, lugha ya Kihehe ina irabu nne ambazo hutamkwa ulimi uwapo mbele; irabu hizo ni **i/i:** na **e/e:**. Aidha, ina irabu mbili ambazo hutamkwa ulimi ukiwa katikati, yaani irabu **a/a** na mwisho kuna irabu

nne ambazo hutamkwa ulimi ukiwa nyuma; irabu hizo ni **u/u:** na **o/o:**. Irabu **e/e:** **i/i:** na **/a:/** hutamkwa mdomo ukiwa si mviringe, hali ya kuwa irabu **u/u:** **o/o:** na **/a/** hutamkwa midomo ikiwa mviringe. Utafiti huu umebaini kuwa irabu hizo ndizo zinazohawilishwa katika mchakato wa ujifunzaji wa Kiswahili sanifu unaofanywa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe. Mifano ifuatayo inaonesha maneno ya Kiswahili sanifu yenye fonimu za irabu na namna yanavyotamkwa na wajifunzaji wake wa jamii ya Wahehe: <Kánde> (kande), <péla> (pera), <pála> (pale), <úje> (uje), <sámbi> (dhambi), <i'sigala>(sigala), <sámba> (shamba). Mifano hiyo inaonesha maneno yenye fonimu za irabu za lugha ya Kihehe ambazo zinahawilishwa katika Kiswahili sanifu. Fonimu hizo zimehawilishwa na toni kama ambavyo zinatumiwa katika Kihehe.

### Uwakilishi wa Irabu katika Maandishi

Othografia ya sauti za Kihehe huitofautiani na zile za Kiswahili. Uwakilishi wa sauti katika maandishi huitwa othografia. Irabu katika lugha ya Kihehe hutofautiana kulingana na muktadha wa matumizi, hasa katika mazingira yenye toni na yasiyokuwa na toni. Katika mazingira yenye kuwapo na toni irabu fupi hubadilika na kuwa irabu ndefu. Kubadilika kwa irabu husababisha pia kubadilika kwa maana kama inavyoonekana katika Jedwali Na. 1. Jedwali lifuatalo linaonesha othografia ya irabu za Kihehe ambazo huhawilishwa katika Kiswahili sanifu pamoja na mifano ya maneno yanayotumia sauti hizo.

**Jedwali Na. 1: Uwakilishi wa Irabu katika Maandishi**

<b>N a.</b>	<b>Herufi za kifonetiki</b>	<b>Herufi za kiothografia</b>	<b>Mfano wa maneno</b>	<b>Maana</b>
1	[i]	i	Kima	chomeka
2	[i:]	ii	Kiima	Paja
3	[u]	u	Kula	Pale
4	[u:]	uu	Kuula	ng'oa
5	[e]	e	Senga	ng'ombe
6	[e:]	ee	Seenga	Jenga
7	[o]	o	Kola	Pita
8	[o:]	oo	Koola	Lia
9	[a]	a	Chaka	Mpini
10	[a:]	aa	Chaaka	Paparapapara

**Chanzo:** Data za Uwandani (2020)

Jedwali Na. 1 linaonesha irabu za lugha ya Kihehe katika maandishi. Kama tulivyokwishasema katika sehemu ya 4.1.1, irabu katika lugha hiyo, hutofautiana kulingana na muktadha wa matumizi hasa katika mazingira ya kuwapo kwa toni na yasiyokuwa na toni.

### Konsonanti za Kihehe zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2

Kama tulivyokwisha kuona katika sehemu ya 4.1 kwamba lugha ya Kihehe ina konsonanti zipatazo 20 ambazo ndizo zinazohawilishwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe. Kwa mujibu wa data za utafiti huu, konsonanti hizo ni: /p/ /b/ /t/ /d/ /k/ /g/ /h/ /f/ /č/ /f/ /v/ /s/ /z/ /m/ /n/ /ŋ/ /ŋ//l/ /w/ /y/. Utafiti huu umebaini kuwa lugha ya Kihehe hina sauti [ð] [Θ] [š], [β], [γ], [r]. Licha ya Crema (1985) kubainisha sauti [r] na Mpalanzi (2010) kubainisha sauti [β], [γ], [š] kama sauti za Kihehe, ingawa sauti [r] hutamkwa [l]. Kwa mfano, neno <kristo> hutamkwa <kilisito>, <gharama> hutamkwa kama <galama> na [š] hutamkwa kama [s], mfano neno <shule> hutamkwa <sule>. Mbali na maneno hayo, mifano mingine ya maneno ya Kiswahili sanifu yenye fonimu za konsonanti na jinsi yanavyotamkwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe ni <thamani>, <samani>, <zawadi> <sawadi>, <viatu>, <fiatu>, <kura>-<kula> na <hana> <ana>. Kama ilivyo katika lugha nyingine za Kibantu, konsonanti hizo katika lugha ya Kihehe zinaweza kubainishwa kwa kuzingatia jinsi na mahali pa matamshi kama inavyoonekana katika Jedwali Na. 2.

#### Jedwali Na. 2: Konsonanti za Kihehe

	Midomo	Midomo Meno	Ufizi	Kaakaa Gumu	Kaakaa Laini	Koromeo
Vipasuo	p b		t d		k g	
Vikwamizi			f	č		
Vizuio kwamizi		f v	s z			h
Nazali	m		n	ŋ	ŋ	
Vitambaza			l			
Viyeyusho	w			y		

**Chanzo:** Data za Uwandani (2020)

Jedwali Na. 2 linaonesha konsonanti zinazopatikana katika lugha ya Kihehe ambazo hubainishwa kwa kuzingatia jinsi na mahali pa matamshi kama inavyoonekana katika jedwali Na. 2. Kwa mujibu wa data zilizopatikana katika utafiti huu, sauti hizo ndizo zinazohawilishwa katika mchakato wa ujifunzaji wa Kiswahili sanifu unaofanywa na wajifunzaji wa jamii ya Wahehe.

#### Uwakilishi wa Konsonanti katika Maandishi

Katika sehemu ya 4.1.2 tuliona kuwa katika lugha ya Kihehe kuna jumla ya konsonanti zipatazo 19 ambazo zinaweza kubainishwa kwa kuzingatia jinsi na mahali pa matamshi. Jedwali Na. 3 linaonesha fonimu za konsonanti za lugha ya Kihehe katika maandishi.

**Jedwali Na. 1: Uwakilishi wa Konsonanti za Kihehe katika Maandishi**

Na.	Herufi kifonetiki	za	Herufi za kawaida	Mfano wa maneno	Tafsiri ya Kiswahili
1	/p/		p	piipi, pambele	karibu, baadaye
2	/b/		b	wibake, mubi	jipake, baya
3	/m/		m	mono, mele	mafuta ya nyonyo, nipe
4	/w/		w	wangufye, wuyape	fanya haraka, tengeneza
5	/f/		f	fihe, fihele	ficha, vimekwenda
6	/v/		v	valile, vase	hesabia, lala
7	/t/		t	tandule, tove	tandua, piga
8	/d/		d	udesi, udado	uongo, baba yako
9	/f/		j	jeki, ja	yanini, ya
10	/s/		s	sole, sindike	zoa, peleka
11	/z/		z	nzuki, nzoka	nyuki, nyoka
12	/n/		n	nalamu, nene	ngumu, mimi
13	/l/		l	libiki, liho	jiti, jicho
14	/č/		ch	cheeki, ichala	chanini, kidole
15	/ŋ/		ny	nyela, nywee	jamani, kunywa
16	/j/		y	yula, yave	yule, chimba
17	/k/		k	kuko, kole	bibiyako, pita
18	/g/		g	golole, gite	nyoosha, fanya
19	/ŋ/		ng'	ng'aala, ng'ande	baridi, kande
20	/h/		h	hese, mahosa	toa, mawazo

**Chanzo:** Data za Uwandani (2020)

Jedwali Na. 3 linaonesha fonimu za konsonanti za lugha ya Kihehe zikiwa katika maandishi.

### Hitimisho

Katika makala hii tumechunguza fonimu za fonolojia ya Kihehe zinavyohawilishwa katika ujifunzaji wa Kiswahili sanifu kama L2. Makala hii imemakinikia zaidi kipengele cha fonimu za Kihehe zinazohawilishwa na wanafunzi wa jamii ya Wahehe ambao wanajifunza Kiswahili sanifu kama L2. Data zilizopatikana katika utafiti huu, zinaonesha kuwa Kiswahili na Kihehe ni lugha za Kibantu ambazo zina mfumo wa kifonolojia unaofanana katika baadhi ya sauti, ingawa zipo tofauti chache. Aidha, utafiti huu umebaini kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe wakiwa katika mchakato wa ujifunzaji lugha, huhawilisha fonimu za Kihehe katika lugha ya Kiswahili ili kurahisisha ujifunzaji wake kama L2. Pia, umebaini kuwapo kwa athari za kifonolojia, mathalani athari za kimatamshi na kimaana katika Kiswahili sanifu ambazo zinasababishwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe. Athari hizo huweza kutatiza mawasiliano miongoni mwa wajifunzaji na watumiaji wa Kiswahili sanifu kama lugha yao ya pili.

**Marejeo**

- Kileo, G. J. (2017). Athari za Kimofonolojia za Kiswahili katika Lugha ya Kihaya. Tasinifu ya Umahiri, Chuo Kikuu cha Dar es Salaam.
- Lado, R. (1957). *Linguistics Across Cultures*. Michigan: The University of Michigan Press.
- Madumulla, J. S. (1995). *Proverbs and Sayings: Theory and Practise*. University of Dar es salaam: Institute of Kiswahili Research.
- Massamba, D. P. B. (1986). On the Influence of Local Languages on Kiswahili: The Case of Mara Region in Tanzania. *Kiswahili*, 53/1 na 53/2, 67 - 83.
- Massamba, D. P. B., & Wenzake. (2004). *Fonolojia ya Kiswahili Sanifu (FOKISA): Sekondari na Vyu*. Dar es Salaam: TUKI.
- Mekacha, R. D. K. (2011). *Isimujamii: Nadharia na Muktadha wa Kiswahili*. Dar es Salaam: Taasisi ya Taaluma za Kiswahili.
- Mochiwa, Z. M. (1979). The Impact of Kiswahili Language on Ethnic Languages: A Case Study from Handeni District. Dar es Salaam.
- Mpalanzi, L. (2010). An Analysis of Tense Aspects System in Kihehe: A Case of Affirmative and Negative Constuction. Tasinifu ya Umahiri, University of Dar es Salaam.
- Myles, K., & Mitellell, R. (2004). *Second Language Learning Theories*. London: Hodder Arnold, an Imprint of Hodder Edducation.
- Philipo, Z. T., & Sanga, A. N. (2016). *Fonolojia ya Kiswahili*. Dar es Salaam: Karljamer Publishers Ltd.
- Richards, J. C. (1974). *Error Analysis and Second Language Strategies*. Rowley, Mass.: Newbury House.
- Rubanza, Y. I. (1979). The Relationship between Kiswahili and ot Languages: The Case of Kihaya. Chuo Kikuu cha Dar es Salaam.
- Saville-Troike, M. (2016). *Introducing Second Language Acquisition*. New York: Cambridge University Press.
- TUKI (2004). *Kamusi ya Kiswahili Sanifu*. Nairobi: Oxford University Press.
- Van Els, T., et al. (1984). *Applied Linguistics and the Learning and Teaching of Foreign Languages*. London: Edward Arnold.

# Challenges Facing Teacher Trainees in Learning English Language at Diploma Level: The Case of Teachers' College in Tanzania

Selina J. Wayimba  
Mkwawa University College of Education  
*wayimbas@gmail.com*

Fokas X. Mkilima  
St Johns' University of Tanzania

## Abstract

This study intended to find out the challenges of learning English language faced by teacher trainees' at diploma level in teachers' colleges in Tanzania. It was guided by the input hypothesis. Data were collected through interview, documentary review, classroom observation and questionnaire. The data were analyzed by using qualitative and quantitative methods. The findings revealed that, the trainees' English language proficiency is hindered by various linguistic problems overwhelming all aspects of grammar, phonology, morphology, syntax and semantics. The study also revealed various challenges that teacher trainees face in learning English. These challenges are poor English language background, lack of immersion and dominance of Kiswahili and Ethnic Community Languages, teaching learning environment, curriculum weakness in promoting English language communicative competence as well as teaching and learning techniques and lack of motivation and negative attitude towards the language. The study suggests that in order to minimize the extent of the problem we have to change and amend the curriculum and institutions routines, improvement of teaching techniques, language exposure and introduction of immersion program, recruitment of qualified teachers, provision of in-service program and provision of adequate relevant teaching materials.

## Introduction

Learning and mastering of second language speaking and writing is broadly recognized as an important proficiency. These skills are crucial for making communication meaningful in different contexts. In our global community, communication across language becomes indispensable; thus having the ability to speak and write English effectively is progressively more important than ever. Mauranen and Ranta (2009) attest that English is a language which connects people from different nationalities in various international negotiations including business and economic integration, globalization, political networking, and the internet. In Tanzania, English language is recognized in the language policy as the global language

which is important for communication internationally (Language Policy, 2014). So, the mastery of English will help learners to communicate effectively.

Since speaking and writing skills of any language involve a complex cognitive process, learners of ESL or EFL must take considerable time and effort to become skilful language speakers and writers. English language learning is entirely a complex phenomenon among learners of ESL or EFL due to the complexity of the language itself and the social context in which the language is learnt. Mitchell *et al* (1999) affirmed that L2 learning is an immensely complex phenomenon; thus, learners must get considerable conducive environment for smooth learning. Willis as cited in Al Hosni (2014) argues that learners need chances to say what they think or feel and experiment in a supportive atmosphere using the language they have heard or read without feeling threatened. Thus, the amount of time, effort and patience needed depend a lot on the individual who is learning as well as the learning environment and situation. In spite of all the initiatives and efforts employed by learners of ESL or EFL, English language learning encompasses a lot of challenges hindering proficiency among them.

Sawir (2005) reveals that problems facing international students cited in recent studies are differences in learning style, culture shock, homesickness and social difficulties. Additionally, he explored the difficulties experienced by international students in that the students manifest lack of confidence in English. They have incomplete understanding of lecturers' spoken English and feel unhappy with their oral performances in the presence of their classmates. Discussion done by Wu *et al.* (2014) on the challenges of adults in learning English in China, came up with the finding that English language is very important for the Chinese adults' future. However, they experience many challenges which are teaching approaches and learning strategies that are not suitable for adults' learning, lack of confidence, the embarrassment feeling of being students at old age, the fear of making mistakes, lack of time because of family obligations and the strong interferences of the L1 grammar. Similarly, Cantoni (2007) discusses factors which affect L2 learning, namely styles and strategies, motivation, and meaningful learning. All pupils were Oshiwambo speakers who had no exposure to English but Oshiwambo as a result children did not learn English until they came to school. This factor makes it more difficult to inspire them to use the language.

Trappes-Lomax (1985) discussed various views on English language learning in Tanzania. He came up with findings on problems, attitudes, aims and functions of English language associated with the declining standard of English. According to Trappes-Lomax, problems are absence of opportunity, the diminishing functions and declining prestige of English, absence of clear official guidelines on what the present functions of English should be and uncertainty among teachers on the nature of their role in teaching English and in creating favorable conditions for its successful use. Other problems are lack of specialist English language teachers at primary level, low

qualifications of many primary school teachers as well as lack of commitment to teach English in schools. Thus, the subject does not always receive its due share of time, attention in school curricula, and resources needed. Rugemalira (2005) discussed the challenges experienced in Tanzanian English medium primary schools. The challenges were quality of teachers, the ideal time for introducing another language, the impact of English medium on cognitive and personality developments and the place of code switching and code mixing in the classroom.

Historically, the diploma course in primary school programme in Tanzania started from October 2014. The beginning of the diploma programme under NACTE marked the end of Grade 'A' teachers' training programme. It was observed that Grade 'A' teachers who had completed training were still not equipped with enough skills enabling them to teach efficiently in primary schools. The skills included the right choice and use of teaching techniques to teach special subjects such as science, mathematics, English language communication skills and Kiswahili language. Focusing on English language teaching for diploma in education training, the Language Policy (2014) stipulates that English language will be used in teaching from secondary schools, diploma in teachers' colleges, vocational training and higher learning institutions. Unfortunately, the programme is wholly prepared in Kiswahili for all courses except the English course. However, one of the objectives stipulated in the policy is to enable the teacher trainee to have mastery of both Kiswahili and English language skills so as to simplify teaching and learning (NACTE Module 4, 2014). Building on this exigency, the study explored the challenges of learning English language faced by teacher trainees' at diploma level in teachers' colleges.

### **Data Collection Procedures**

The study used interviews, observation, documentary review and questionnaire in data collection. Through semi structured interview, with the help of interview guiding questions, the researcher assessed the kind of linguistic problems facing teacher trainees' spoken language which were said to affect their entire English language proficiency. Documentary review technique extracted data related to linguistic problems such as writing errors, and ungrammatical construction. Observation was used to collect data on issues related to the magnitude of linguistic problems, teaching techniques employed by the tutors, teaching materials and learners' participation. This helped the researcher to establish magnitude of the current linguistic problems of learners, teaching and learning techniques and teaching and learning materials to see whether there was comprehensible input which would help learners in L2 acquisition. The study was done in three teachers colleges; Marangu, Mandaka and Singachini in Kilimanjaro Region. Both purposive and random sampling was used to get 90 respondents: 27 teacher trainees and 3 tutors from each of the three selected teachers' colleges. The analysis of data was done qualitatively and quantitatively. The data were coded and themes were made from the respondents' responses. Some explanations given were supplied with the number



of recurrence and percentages of the respective variable to support particular responses.

This study uses the input hypothesis developed by Krashen (1982). Krashen observed that, we acquire language by understanding the language structures beyond our current level of competence which is aided by context or extra-linguistic information. According to the input theory, we acquire a language when we understand the structures that are a little beyond where we are now. Also speaking fluency cannot be taught directly but it rather emerges overtime on its own by providing comprehensible input. This theory insists that L2 learning primarily relies on the comprehensible input which is to be provided by teachers also the role of context created by teacher in learning L2.

### **Challenges of Learning English Language at Diploma Level in Teachers' Colleges**

This section presents challenges teacher trainees in learning ESL or EFL. These challenges are as follows: poor English language background, lack of immersion and dominance of Kiswahili and ECLs, teaching learning environment, curriculum weakness in promoting English language communicative competence as well as teaching and learning techniques and lack of motivation and negative attitude towards the language.

#### **Poor English Language Background, Lack of Immersion, Dominance of Kiswahili and ECLs**

In Tanzania, English language is learnt as a second or foreign language. In pre-primary and primary school, the language is learnt just as a lesson for 45 minutes a day. Pupils have acquired L1 before they join primary school and learn Kiswahili as L2 at home or within the school domain hence Kiswahili language dominates all aspects of their lives. Usually, in teachers' colleges, English lessons are taught for an hour a day. As a result, they do not learn English language sufficiently. The trainee indicated to have no immersion programme for ESL or EFL learners in their young age as far as from early pre-primary school stage. Lack of immersion programme has made learners lack exposure to it. The problem consistently advances gradually to the post primary learning institutions. Learners faced problems in English language pronunciation, grammar, sentence constructions, word order and lack of vocabulary. These problems are the basis of trainees' crisis of lacking fluency in English.

During the interviews the researcher asked teacher trainees to give reasons for their lack of fluency. 15 (71.4%) of the trainees admitted lack of English language fluency due to insufficient vocabulary, unintelligible pronunciation and ungrammatical constructions when speaking. Furthermore, from the questionnaire, it was revealed that 6 (10%) of the informants said that they did not know how to speak proper English; 6 (10%) said to have poor language background, 16 (26.7%) declared that they were not good in pronunciation, and 6 (10%) felt shy. The same problem was

observed during lessons presentations. It was found that most of the tutors use both Kiswahili and English. Trainees' discussions group assignments were conducted in Kiswahili with some few English vocabularies code mixed in their speech. One of the question in the tutors questionnaire asked what languages they used during teaching lesson. The responses indicated that, 7 (70%) out of 10 tutors code switched and 3 (30%) tutors strictly used English language in teaching. Tutors are the role models to teacher trainees who are expected to be the facilitators of learning in primary schools. If tutors in colleges teach their trainees English language skills in Kiswahili, automatically, these trainees will use the same approach when teaching in their respective schools.

Language cannot be separated from its social context (Yohana, 2012). In Tanzania, English lacks social context; yet the community has different perceptions on how much English should be given a considerable attention than the indigenous languages as well as lack of clear position of community to accommodate English. Thus, English language lacks enough exposure and practice inside or outside classes for pupils to have good command of it, as Eaton (2011) attests language learning does not always take place in the classroom. Consequently, since English is learnt as L2 or EFL in Tanzania, it is learners' minority language. According to Archibald *et al* (2007) and Eaton (2011) language is learnt better in the young age. They found out that, "if second language acquisition begins at age 5, it follows a different pattern than when second language acquisition begins at age 25 or at age 15". From this fact, lack of immersion programme makes the problem worse.

Akkakoson (2012) in Saengpakdeejit (2014) describes that the ability in using English has become essential for students in Thailand as it is the global language for the dissemination of academic knowledge and it helps transform the educational experience of countless students. English language in Tanzania has almost the same status of foreign language as in Thailand. But from the facts ascribed by Saengpakdeejit (2014) English is given much room in Thailand education system compared to Tanzania. Therefore, since trainees' language background was eroded, they found themselves swimming in the pool of linguistic problems which hampered their good language command and academic performance. Basing on the findings above, the prevailing learning circumstances will result to lack of proficiency and mastery of English language among Tanzanians.

### **Curriculum Weakness in Promoting English Language Communicative Competences**

In the curriculum for diploma teacher trainees, English is referred to 'Communication skills'. Yet, all other courses are prepared in Kiswahili except few English units which are not even learnt in all semesters of their whole programme. This weakness hinders effective learning of the English language. The topics stipulated in the syllabus are good enough to practise the structure and rules of the language for learners' good command of the language. But due to limited time

allocated, tutors preferred to use lecture method or group discussions and presentation to cover many predetermined courses recommendable for a particular level. This is an enormous obstacle which hinders learning a language in a real and meaningful natural setting. Interviewees affirmed that, Kiswahili dominate their entire communication inside and outside classrooms. There was no enough language practice, lack of textbooks and other relevant materials. It was noted that English units are not taught in all semesters as in the first semester in the second year. This makes them lack continual practice and mastery of language skills. Additionally, lack of competent teachers from primary school as a result they didn't manage to learn how to speak English well. Thus, their complaints are a concrete evidence of difficulties in English language learning and mastery. Al Hosni (2014) expounded that, in the education system in Oman all the subjects were in Arabic, English was seen as an academic subject only which means exposure to English language was insufficient. Therefore, the curriculum prepared for diploma for primary school teachers had proved failure in the aspect of language of instruction in other courses and minimum time allocated in English language learning to this particular level.

### **Teaching and Learning Environment**

Teaching and learning environment can incorporate teaching learning materials, presence of learners and teachers and availability of supportive teaching and learning aids. Considering these aspects in mind, teaching and learning environment does not favour smooth learning to take place in different levels of learning in Tanzania. This is because there is always deficiency in one or more of the prerequisites for efficient learning to take place for a desired outcome.

While looking on the teaching and learning materials especially books and additional materials, it was observed that there was no special text book and teaching guide prepared for trainees' courses. There were also no current relevant additional materials in the libraries but the libraries were full of old version books. Due to this fact, seeking solution for this problem, their tutors provided notes for trainees to copy. Tutors neutralize the situation and make it a must for every trainee to copy the provided notes which the tutor checked all the exercise books and approved by writing the word '*seen*'. The culture of copying the notes is one of the traditional teaching and learning practices which does not result to meaningful language learning. Asgari and Mustapha (2011) report that there was a great challenge of lack of dictionaries in teachers' colleges. Tutors argued that teacher trainees lacked important language skills because they lacked dictionaries which are the most useful materials they needed for detailed personal guidance on language learning. Sehlaoui (2001) expounded various challenges of teaching EFL reading he faced in Morocco. One of the challenges he revealed was scarcity of "Material culture" of EFL literacy; whereas the majority of his EFL students were from lower economic class. The available material was not enough not at their level.

The other challenge which affects successful English language learning is few language experts with mastery of language skills. From all three colleges there were 12 tutors who taught English. This is an evidence of scarcity of language tutors as a result most of primary school language teachers are not competent. They have no language skills mastery suitable for teaching. Furthermore, there is also lack of in-service language programmes. In-service short courses for all language teachers are not given any consideration in the entire education system in Tanzania. During the interview sessions, most of the trainees revealed that, their poor language background was due to the inconvenient English language teaching and learning environment from primary to secondary schools. Their primary school teachers were not role model for them in the process of acquiring basics of language in a meaningful learning. Having very few language experts in primary schools and in colleges has long term effects as it is now noticeable to most of the trainees who lack English language proficiency.

Sua and Raman (2010) argue that the Ministry of Education had not yet put efforts to produce teachers who are competent in Malaysia. The ineffectiveness of the in-service courses conducted for science and mathematics teachers complicates the implementation of the policy of teaching science and mathematics in English. These courses are not conducted by experts in the areas of teaching and learning through L2. Their study harmonizes with the present study, since most of the primary school English teachers in Tanzania are not competent enough to teach English language skills. Consequently, these teachers are not given any special in-service courses special for mastery of teaching English language. This problem has long term effects in the ESL or EFL learners' language proficiency. Problems encountered in the teaching and learning of English in Mozambique public school, it was revealed that most of the teachers teaching English were either under-qualified (85 %) or forced by their superiors (60 %) to teach the subject even if it was outside their area of specialization (Mawere, 2012). Such a problem could have been lessened by way of conducting annual workshops for teachers teaching English. Unfortunately, his study revealed that rarely were such workshops conducted in Gaza, a signal that delivery problems will persist in as long as no action is taken. It is obvious thus this problem hinders effective language teaching and learning.

Language laboratories are crucial in learning institutions such as colleges as it helps to minimize the problems on pronunciation. From the survey done, 2 out of 3 teachers' colleges had no language laboratories while only 1 college had language laboratory which, however, was not regularly used because it had no genuine and enough equipment for language learners to practice. This deficiency created pronunciation problems among the trainees as meaningful spoken language learning was hindered. Chitulu *et al* (2015) studied pronunciation problems among Nigerian students. They affirmed that policy makers and department of education did not implement valuable recommendation neither did they provide the necessary materials recommended by experts. They strongly believed that ICT solution was able to

provide the much desired panacea to pronunciation problem among ESL users in Nigeria. Therefore, lack of language laboratory affects many learners in learning various aspects of phonology, specifically the pronunciation aspect.

Appropriate choice of teaching and learning technique is basically what makes successful and meaningful learning and achievement of desired outcomes. In these teachers' colleges, it was observed that, tutors minimally employed prompting techniques, think pair as well as involving trainees in physical activities such as simulation, language games and many other approaches which are best for drawing learners' creativity and accountability for easier grasping of new knowledge. The trainees' lessons were not embodied with creativity of the tutor in selecting a suitable teaching technique which calls for tutors and trainees to collaborate for a topic to be mastered. There were also, no well prepared teaching learning aids for more clarification and hammering of the lesson objectives for meaningful and natural learning atmosphere. Thus, it was discovered that, tutors were always under big tension to complete their English language course contents allocated in the syllabus for a particular level. This made them impose the technique which they thought would suit the coverage of the contents in time and not the mastery of language skills needed for communicative competences. The techniques which were mostly used were lectures, questions and translation into the Swahili language.

According to Al Hosni (2014) using L1 means sacrificing valuable opportunities for well motivated foreign language use. Also it tends to devalue the foreign language as a vehicle for communication. Al Hosni adds that, learners see it as allocated to communicatively non essential domains such as drills and dialogue practice while mother tongue remains the appropriate medium for discussing matters of immediate importance. Some of the language aspects have not yet been given serious consideration in the process of making proper choice of teaching techniques. For example, the aspect of pronunciation and spelling is forgotten from the teaching and learning techniques employed by tutors. Since, by using lecture method, they found themselves dominating much of the oral and written practice because they lectured and wrote on board for clarifying points. Gilakjani (2012) recommended that if learners and teachers participate well in the total learning process all learners can do well in learning the pronunciation of foreign language. This study recognizes this conclusion but with emphasizing on improving teaching techniques and changing the theoretical style of teaching English language into the actual and real existing environment with the use of varying teaching and learning aids.

Findings by Hourani's (2008) revealed that lack of writing activities might lead to weakness in the writing skill as a result a lot of errors in students' essays will occur. Her assertion is similar to the findings of this study where the trainees claimed that they lack enough practice in writing. Not only that but also, the sensitization of teaching English orthography. Thus, according to Bernhardt (1991) in Al Jayousi (2011) it is believed that learners reading in a distinct language from their mother

tongue do not usually have “sensitivity to orthographic regularities” thus, they are required to learn orthographic regularities to get used to the new writing system (pg. 14). Likewise, this recommendation would help trainees and the entire ESL or EFL learners improve their writings making it free from spelling errors.

Creating a relaxed learning atmosphere is essential for meaningful learning to take place in the class. During lesson observation, it was discovered that tutors were accountable to create this atmosphere in colleges. But with all their efforts, some of the trainees were not accountable and ready to concentrate on the respective lesson. Anxiety, fear and sensitivity to make mistakes made learners motiveless and as a result held negative attitude towards the language. Basically, trainees are not entirely inspired, motivated towards English language learning process due to English language teaching techniques and the entire learning environment. This made most of them passive participants and silent observers. Thus, negative attitude and incompetence towards the language affected and caused them to avoid English language teaching during B.T.P. The study by Wu *et al* (2014) on the challenges of Chinese adults in learning ESL revealed that (76%) of participants found it stressful when they were unable to express themselves clearly and correctly in L2.

According to Wu Huifang (2002) in Wu *et al* (2014), it was shown that “about 80 % of the Chinese adults felt embarrassed or ashamed of making mistakes” (p.61). Besides, Sehlaoui (2001) expounded various kinds of negative attitudes towards reading revealed by the learners of EFL. The attitudes were such as students focused on form rather than meaning, students spent hours reading a relatively short reading material by trying to pronounce every single word. Students also resented reading simply because of culture shock they experienced while reading and students who held many misconceptions about what reading was. His study is in line with the study at hand, since most of the trainees in the colleges were forced to do only assignments and other language practices invoked by their tutors. Most of the trainees were confused and failed to concentrate on their studies due to the language barrier. As Folse (2004) in Mokhtar *et al* (2011) states, one of the greatest frustrations in trying to learn any language is when one is trying to speak in the target language but one does not know the word that he or she needs at that particular moment. The ESL learner, then quickly searches for another word in his brain but cannot find one either.

### **Measures to Eradicate Challenges of Learning English Language**

The section above has exposed various challenges which hinder effective English language learning among teacher trainees. Generally, there are serious problem which have to be observed and keenly worked up on by Ministry of Education. This section discusses measures which should be taken to improve English teaching and learning in teachers’ colleges.

### **Changing and Amending Curriculum and Institutions' Routines**

English is stipulated as a subject in primary schools but at the post primary level, it is the language of communication and instruction. However, it is taught as a lesson at diploma level. This is evident that NACTE has allowed the changes of curriculum at the tertiary level (diploma) without considering language policy. Using Kiswahili language in all courses except English subject has strong effects on the development and growth of English language proficiency among trainees. During this study, the informants (tutors and trainees) insisted on changing curriculum so that English is taught from the base. The change should involve education stakeholders from different sectors. It should also seek the opinion of education stakeholders from other successful countries where English is learnt as an L2. When this is done, it is expected that, since there will be sharing of experience, the curriculum made will be relevant.

The amalgamation with native speakers of English is one of the unique ideas conveyed by informants. They suggested that, native speakers should be invited to volunteer and to introduce various English language programmes for communicative competence among the learners. These programmes should be included in the curriculum to enhance its efficiency. Richards (1990) while discussing needs analysis step in curriculum development, asserts that it serves the purposes of providing mechanism for obtaining a wider range of input into the content, design, and implementation of a language programme through involving such people as learners, teachers, administrators and employers in the planning process. Since learners and teachers are the base part of the curriculum implementers, this study suggests that the Ministry of Education has to review the curriculum prepared for diploma in primary school teachers. Doing this will produce proficient teachers most specifically, proficient language teachers.

### **Improvement of Different Teaching Techniques**

From the observed lessons, the choice of appropriate teaching techniques of various aspects of language is one of greatest challenges in mastering language skills proficiency. Aspects of language observed to have enormous difficulty related to choice of techniques relevant to teaching pronunciation and spelling of words. Good command of spoken language achieves ability to communicate meaning. So, accurate pronunciation should be one of the consistent topics to be taught and mastered by the learners of ESL or EFL. Tutors have to be creative to improve teaching techniques relevant to teach pronunciation with a focus on nature and ability of their learners. When teacher trainees have the ability to identify and pronounce accurately the sounds of the language, they will be the role model in proper pronunciation of all common sounds confusing their pupils. Ogunsiji (2004) in Egwuogu (2012) affirmed that, in teaching pronunciation the learners 'should be made familiar with the sound patterns of the language in order to reduce the occurrences of (L1) interference'.

Besides, Egwuogu (2012) attests that, to improve the teaching of pronunciation, both segmental and supra-segmental phonology should be emphasized. This emphasis should be on maintenance of proper pronunciation of English sounds by the learner so as to make them be able to communicate meaning intelligibly. He added that, the teacher should identify the errors made by the learners such as wrong vowel substitution, absence or wrong placement of stress etc. His suggestion is relevant and consistent with this study since there are some sounds which most of the trainees commonly confused when pronouncing word in spoken language. For this reason, tutors and their trainees have to identify the most common troublesome sounds so as to have more oral practice on them. Mastering those sounds means that learners have got the comprehensible input for them to produce the comprehensible output from the optimum input they have accessed.

### **Language Exposure and Introduction of Immersion Programme**

The aspect of language exposure was one of the desired dreams among the informants in this study. Most of them clarified that lack of enough exposure to language is one of the biggest factor which hampers the growth and development of English language in Tanzania. Thus, due to this fact, English language proficiency is now gradually getting worse among students. This gradual declining produces the future generation which is ignorant of the lingua franca of the world. Informants attested that the indication of this problem was their curriculum. Their complaints lay at the door of delivering English language units in just one hour period a day, while language policy stipulates the importance of learning English language in Tanzania due to its status. English language needs more time for its successful exposure to L2 learners, also more units should be added. Thus, curriculum should recommend more hours in a day to allow a room for much exposure among the learners from primary schools, secondary schools and tertiary level.

Immersion programme was insisted to be introduced in kindergarten so as to make pupils learn structures of language in their early stage. Immersion programme will help learners acquire English language skills useful for them to successfully learn their language courses in a relaxed atmosphere. As a result, they will have language proficiency. English language tutors deliberately offered a range of suggestions as quoted that, first, schools routines should consider English language use in all subjects, since the routines will have different scenery, learners will practise language in a more natural and meaningful environment. Second, language of communication in different projects during or after classroom hours should be English, so as to increase the learning time. English language should be used from early stage including immersion programmes. Third, during extra curricula activities teachers and learners should willingly accept to interact in English in more natural settings. Fourth, individual willingness will add value to language learning by heart and efforts among L2 learners; and fifth, exposure should start from early stages of learning thus immersion program should be introduced in schools from kindergarten.



From the suggestions provided by informants in (a), (b), and (c), English language should be used in different projects during or after classroom hours since the routine will have different scenarios where learners will practice language in a more natural and meaningful environment.

Eaton (2011) asserts that mastering a foreign language takes time, dedication and hard work, regardless of whether it is done in a classroom or in an immersion setting. Moreover, Ascione (1993), Řepová (2004), Rugemalira (2005) and Mawere (2012) support that immersion schools have the objective of raising bilingual children in an environment where one of the desired languages has a weak base in the community. The school is designed to create such base so that the child can acquire the language under some kind of naturalistic conditions. This researcher believes that learners will have access to comprehensible input hence they will be learning the language in a real natural and meaningful setting. Since immersion program allows the use of language during and after classroom hours, the language will accommodate different natural settings for learners to practice it contrary to learning language as a subject only in the class classroom setting.

### **Recruitment of Qualified Teachers and Continuous In-service Programmes**

It has been observed in this study that there is lack of qualified English language teachers in learning institutions from primary schools. Since most English language teachers are not professional in the field of language teaching, they are just forced to teach the course without language skills. In-service courses specific for mastering language skills which are very crucial to language teachers were suggested by tutors involved in this study. They recommended that, in-service teachers should get gradual courses specific for language skills. The course should be delivered frequently so as to update teachers' performance skills in their career. The programme should include new techniques and creativity in language teaching and learning. Furthermore, in-service programme should go hand in hand with proficiency tests, interviews and related inquiries which will enhance seriousness and total commitment of teachers. In addition, the total progress and performance of a teacher should effect increment and employees' salary every year. This technique should be aimed to capture teachers' seriousness and commitment in their daily teaching. Furthermore, short in-service training to all language teachers should be offered at least annually or in each semester.

Successful teaching requires teachers to be everyday learners to reach the goal and realize the objective of the lesson. Skills and techniques of teaching specific courses should be done whenever possible. Mawere (2012) attested that, due to lack of qualified English teachers in the country, the Ministry of Education and Culture in Mozambique was advised to conduct annual workshops for English language teachers in their respective provinces. This was necessary so as to ensure that teachers were constantly equipped with the necessary English teaching skills. Therefore, in the context of this study, these recommendations will improve the

teachers' efficiency in their daily teaching routines which will address the current situation of English language learning in the entire education system in Tanzania.

### **Provision of Adequate Relevant Materials**

The most important source of language input is the availability of authentic English teaching and learning materials. Availability of teaching materials guarantees optimal input to facilitate accomplishment of the desired learning outcomes. This subsection discusses two kinds of materials, these are: textbooks and relevant teaching materials, and language laboratories.

The current situation of insufficient authentic materials discourages trainees in the entire process of language learning. Therefore, most suitable materials for the L2 learning class should be sought, prepared, and disseminated to every language learner. Provision of the material especially textbooks with focus on the level of the learners will motivate and stimulate language learning. It was also suggested that preparation of curriculum and appropriate materials which should go together. The continual supervision and assessments of materials should be done so as to see whether such materials are suitable to meet the learners' needs at a particular level and time. The study by Mawere (2012) affirmed that scarcity of educational materials was the main problem in Mozambique. Mawere declared that books, periodicals and journals were outdated. He explains that there were very few Mozambican teachers capable to teach and produce English textbooks that can be used in schools. However, in contrast to Tanzania, there are many of authors who are capable of producing relevant text books, although the problem of obsolete materials still exists. Therefore, it is better for the government to take serious action to address the problem of scarcity of materials in all learning institutions with special focus on teachers' colleges.

Also, there should be language laboratories in learning institutions. The laboratories should have computers for computer aid programme and other audio-visual aids so as to improve competency speaking skills'. Proper pronunciation can be aided by listening to the audio or audio-visual programme whereby learners will be able to hear and see proper pronunciation related to English R.P. This will influence their mental lexical. Tapscott (2009) shared by Mokhtar *et al.* (2011) state that students at present are bombarded with sophisticated technology. They can tap into a world of knowledge from far more places, for example from their mobile phone for social networking. All these expose and give the ESL learners more opportunity to increase their vocabulary. The respondents in this study advocate that the sophisticated technology can as well be used to acquire different language skills such as accurate pronunciation by surfing audio pronunciation in the recommended online dictionaries. Other aspects of grammar of the target language can as well be easily learnt. The current passive learning of English language can be improved if enough exposure will be paid to practice structures of language through these sophisticated devices.

Reinforcements in the language classroom forces students to learn English and help teachers to be more efficient in their duties. Activities such as quizzes, interviews, learners' individual presentation in the class and manual activities to warm up learners' interaction should be regularly assigned to learners. Likewise, teachers have to be seriously committed in guiding learners' activities and reinforcing them to reach the desired outcome. Friendly environment will reinforce language learners to reduce tension and anxiety. Since EFL or ESL learners seem anxious of making mistakes when responding to various questions asked during the lesson, their teacher should be responsible to create a welcoming environment which will allow every student to feel comfortable when learning. Krashen (1982) gives a relatively clear illustration for the features of optimal input: comprehensibility, interestingness and relativity, non-grammatical sequence and sufficiency. The main concern of the optimal input in this hypothesis lies in the amount of input that is available to the learner. Only when given enough input, learners can actively ingest knowledge of language, and then gradually build the capacity of language in order to express their ideas. Krashen (1985), says, "The more comprehensible input, the greater second language proficiency. Lack of comprehensible input delays language acquisition".

Tutors as role models to teacher trainees have to employ teaching skills and creativity of varied nature so that their trainees will imitate the meaningful teaching skills to be used in their profession. Tutors should include introducing or initiating various language games, comedies, music, songs, debates, poems and other creativities when teaching trainees'. This will make trainees teach in a more relaxed setting. Likewise, their learners from kindergarten to primary schools will meaningfully and gradually learn the language structures. In line with this study Ascione (1993), says that, all students reported that they remembered, in their early grades, memorizing a lot in the L2: poems, songs, stories, and texts. Majority of them thought that, activities that helped them the most to become fluent were: reading a lot silently or aloud; working on projects, written assignments, and essays. The fact they had been immersed in the L2 while at school and finally oral practice when speaking in class. Thus, these activities are also suggested in this study, as they are incredible in successful language learning outcomes in schools.

### **Conclusion**

This article discussed challenges hindering smooth learning of teachers' colleges offering Diploma Course for primary school teachers in Tanzania. The article suggests measures to eradicate the existing linguistic problems and challenges involved in learning. The study findings show that linguistic problems overwhelm all component of grammar. It was found that the communicative language command is a barrier to most trainees in acquiring the knowledge of English language from their tutors. This affected their entire language proficiency. To eradicate all these linguistic problems and challenges, it was suggested that optimum input for language learners should be sought by changing curriculum so as to meet learners' needs and improvement of the language learning environment. From the study findings, it is

obvious that, English has a room to be rejuvenated in the whole education system in spite of the linguistic problems and various challenges that hinder trainees' smooth learning of English language. The study further shows that teacher trainees are eager to learn English and have a good command of it. Due to globalization, the significance of English language is obvious in different social economic activities as well as in science and technology. One cannot have access to the development of science and technology without English language proficiency.

### **References**

- Al Hosni, S. (2014). 'Speaking Difficulties Encountered by Young EFL Learners'. *International Journal on Studies in English Language And Literature (IJSELL)*, Vol. 2, 22 - 30.
- Ascione, M. (1993). *Fluency Development in Second Language Teaching*. Alberta: Lethbridge.
- Asgari, A., & Mustapha, A. B. (2011). The Type of Vocabulary Learning Strategies Used by ESL Students in University Putra Malaysia. *English Language*, 4(2): 84 - 90.
- Cantoni, M. (2007). *What Role Does the Language of Instruction Play for a Successful Education? A Case Study of the Impact of Language Choice in a Namibian School*. London: School of Humanities, English GIX115.
- Chitulu, O. M., Et al. (2015). 'Poor English Pronunciation among Nigerian ESL Students'. *International Journal of Language and Literature*. Vol. 3, No 1, 169 - 179.
- Eaton, S. E. (2011). *How Long Does It Take to Learn A New Language? Applying the 10,000-Hour Rule as a Model for Fluency*. Canada: Onate Press Calgary.
- Egwuogu, C. B. (2012). 'Challenges and Techniques in the Teaching of English Pronunciation in Junior Secondary School in Nigeria'. *Asian Journal of Social Sciences & Humanities, Leena and Luna International*, Vol.1 No. 4.
- Gilakjani, A. P. (2012). 'A Study of Factors Affecting EFL Learners' English Pronunciation Learning and the Strategies for Instruction: Islamic Azad University Lahijan Branch, Lahijan Iran'. *International Journal of Humanities And Social Science*, Vol. 2, No. 3.
- Hourani, T. M. Y. (2008). *An Analysis of the Common Grammatical Errors in the English Essay Writing Made by 3rd Secondary Male Students in the Eastern Coast of the UAE*. Dubai: Institute of Education British University in Dubai.
- Krashen, S. (1982). *Principles and Practice in Second Language Acquisition and Second Language Learning*. Oxford: Pergamon.
- Krashen, S. (1985). *The Input Hypothesis: Issues and Implications*. London: Longman.

- Mauranen, A., and Ranta. E. (2009). *English as a Lingua Franca: Studies and Findings*. UK: Cambridge Scholars Publishing.
- Mawere, M. (2012). 'Reflections on the Problems Encountered in the Teaching and Learning of English Language in Mozambique's Public Education'. *International Journal of Scientific Research in Education (IJSRE)*, Vol. 5, No. 1, 38-46. ISSN: 117 - 128.
- Mitchell, R., et al. (1999). *Second Language Learning: Concepts and Issues in English Language Teaching in its Social Context*. Candlin and Neil.
- Mokhtar, A. A., Et al. (2011). 'Metacognitive Regulation of Malaysian Adults ESL Learners in Vocabulary Acquisition'. *International Journal of Business and Social Science*. Vol. 2 No.7.
- NACTE (2014). *Mtaala wa Cheti cha Msingi cha Ualimu Elimu ya Msingi Tanzania: Ngazi ya Nne*. NACTE, Tanzania.
- Řepová, K. (2004). *Testing Krashen's Input Hypothesis: A Case Study in A Male Czech Adult Acquiring English*. Masaryk University in Brno: Department of English and American Studies.
- Richards, J. (1990). *The Language Teaching Matrix*. Cambridge Language Teaching Library. New York: U.S.A.
- Rugemalira, J. M. (2005). 'Theoretical and Practical Challenges in a Tanzanian English Medium Primary School'. *Africa and Asia*, No. 5, 66 - 84.
- Saengpakdeejit, R. (2014). 'Strategies for Dealing With Vocabulary Learning Problems by Thai University Students'. *Silpakorn University Journal of Social Sciences, Humanities and Arts*. Vol. 14, No 1, 147 - 167.
- Sawir, E. (2005). 'Language Difficulties of International Students in Australia: The Effects of Prior Learning Experience'. *International Education Journal*. Vol. 6, No.5, 567 - 580. Monash University, Australia: Shannon Research Press.
- Sehlaoui, A. S. (2001). 'Facing the Challenge of Teaching and Learning EFL Reading: Beyond The Language of Critique'. *Reading in a Foreign Language*. Vol. 13, No. 2. Emporia State University, Kansas, USA.
- Sua, T. Y., & Raman, S. R. (2010). 'Problems and Challenges of Learning Through a Second Language: The Case of Teaching of Science and Mathematics in English in the Malaysian Primary Schools'. *Centre for Policy Research and International Studies Kajian Malaysia*. Jld. XXV, No. 2.
- Trappes-Lomax, H. R. (1985). 'English Language Teaching in Tanzania'. *A Colloquium Journal of the Faculty of Arts and Social Sciences, University of Dar Es Salaam*. Department of Foreign Language And Linguistics, Utafitivol.7, No. 2.

Wu, R., Wu, R., & Le, V. T. (2014). 'Challenges of Adults in Learning English as a Second Language: Focus on Adult Education in China'. *Journal of Language Teaching and Research*, Vol. 5, No. 5, 1132 - 1138.

Yohana, R. (2012). *A Sociolinguistic Analysis of Variation in A Rural African Community: Chasu in Same District, Tanzania*. Phd Thesis Linguistics, University of Cape Town.

**Athari za Fasihi ya Kiswahili katika Ukuaji wa Uchumi Nchini Tanzania:  
Mifano Kutoka Nyimbo za Muziki wa Bongo Fleva**

Stella Faustine  
Chuo Kikuu cha Dodoma  
*stelafau@gmail.com*

**Ikisiri**

Makala hii inajadili kuhusu athari za nyimbo za muziki wa Bongo Fleva katika ukuaji wa uchumi nchini Tanzania. Utafiti uliozalisha makala hii ni wa Kifenomenolojia. Data za msingi zilipatikana maktabani kwa kutumia mbinu ya upekuzi wa nyaraka zinazohusu muziki wa Bongo Fleva. Mtafiti alitumia nyimbo nne za muziki kutoka katika makundi matatu. Makundi mawili ni ya muziki wa dansi ya JKT Kimbunga Stereo na Tanzania One Theatre (TOT). Kundi la tatu ni Konde Music. Data zilikusanywa, zilichambuliwa na kuwasilishwa kwa kuzingatia misingi ya nadharia ya Uhalisia. Matokeo ya utafiti yamebainisha kuwa nyimbo za muziki wa Bongo Fleva zina umuhimu mkubwa katika ukuaji wa uchumi nchini Tanzania kwani hutumika katika kutoa elimu mbalimbali kuhusiana na masuala ya kiuchumi, kuhamasisha watu kufanya kazi kwa bidii ili kujiletea maendeleo kama bidhaa inayouzika viwandani. Pia, hutumika kama kipimo kinachotoa dira ya maendeleo kiuchumi kwa kurejelea tulipotoka, tulipo na kupata mwelekeo wa tunakoelekea. Makala inapendekeza kuwa nyimbo za muziki wa Bongo Fleva hazina budi kutazamwa upya kama mbinu mkakati inayoweza kutumika kuinua uchumi, hususani katika kipindi hiki cha uchumi wa viwanda nchini Tanzania.

**Istilahi Muhimu:** Fasihi ya Kiswahili, Muziki wa Bongo Fleva na Uchumi.

**Utangulizi**

Bongo Fleva ni neno lililoanzishwa mnamo mwaka 1999. Kwa mujibu wa Mwanjoka (2011), jina hili lilianzishwa na mwanamuziki wa Rap aliyejulikana kwa jina la Disco Joker (D.J) wa kipindi cha muziki katika kituo cha East African Radio. Mwanamuziki huyu alijulikana kwa jina la Stephen Mdoe (Stieve, B). Katika kituo hicho, aliendesha kipindi cha muziki kilichojulikana kama 'Flavaz' akiwa na maana ya muziki wenye vionjo mbalimbali. Hali hii ni kwa sababu kipindi chake kilichanganya miziki ya kigeni kutoka nchini Marekani na ile ya nyumbani nchini Tanzania. Katika kipindi hicho, muda aliokuwa akipiga nyimbo za muziki wa nyumbani, yaani miziki ya Tanzania aliuita kuwa ni Bongo Flava Time kwa kumaanisha kuwa ni muda wa muziki wenye vionjo kutoka Bongo.

Mwanjoka (2011) anaendelea kufafanua kuwa neno Bongo lilianza kutumika jijini Dar es Salaam katika kipindi ambacho jamii ilikumbwa na ugumu wa maisha. Kutokana na ugumu huo, watu waliibuka na dhana kuwa ili kuishi vizuri katika jiji hilo lazima

watu watumie bongo kwa maana ya akili ya ziada. Neno hili liliendelea kutumika na kukua na hatimaye jiji hilo lilibatizwa na kuitwa jiji la Bongo. Katika muktadha huu, Stephene aliibuka na dhana ya muziki wa Bongo Fleva akimaanisha muziki wenye mahadhi ya nyumbani 'Bongo'. Katika mantiki hii, makala hii inazitazama nyimbo za muziki wa Bongo Fleva kama nyimbo zenye mahadhi na maudhui yanayoakisi maisha halisi ya Watanzania. Umahiri wa Stephene katika kukiendesha kipindi hicho, ulisababisha kipendwe na kufatiliwa na watu wengi. Jina la Bongo Fleva liliendelea kukua na hatimaye kuzua Muziki wa Bongo Fleva. Kipindi cha 'Flavaz' katika kipengele cha muziki wa Bongo Fleva, uliufanya muziki wa Tanzania kupata mashiko zaidi na kusikika katika maeneo mbalimbali ndani nanje ya Tanzania.

Pamoja na muziki huu kukua na kushamiri kwa kasi nchini Tanzania, bado haujamakinikiwa na wataalamu mbalimbali katika upekee wake ili kubaini athari zake kwa jamii kama ilivyo katika tanzu nyingine za fasihi. Kwa mfano, Mulokozi (2017) anaeleza umuhimu wa nyimbo katika shughuli za uzalishaji mali. Anasema kuwa, fasihi ya mwanzo ilitumika kama sehemu ya uhamasishaji wakati wa kuandaa mashamba, hususani katika kufyeka msitu, kukatua shamba, kupanda na kuvuna. Kadri ya muda, mabadiliko ya jamii yalisababisha kukua kwa fasihi. Ilianza kujiengua kutoka katika ushikamanifu wa moja kwa moja na shughuli za uzalishaji mali kama vile ufugaji, uvuvi na kilimo na kuwa ni asasi inayojitegemea. Katika muktadha huu, fasihi ilitumika kama malighafi muhimu. Fasihi kama chombo cha burudani katika shughuli mbalimbali kwa kuzingatia vipindi mbalimbali kutegemeana na mazingira na uhitaji wa wakati husika. Katika mazingira haya, fasihi ilidhihirisha umuhimu wake kwa jamii katika nyanja mbalimbali za maisha kama vile siasa, utamaduni na uchumi. Katika andiko hili, amebainisha umuhimu wa nyimbo katika maendeleo ya mwanadamu kwa ujumla wake na wala hakumakinikia nyimbo za muziki wa Bongo Fleva kipekee.

Nao, Masebo na Nyangwine (2007) na Mulokozi (2017) wanaonesha namna fasihi inavyoweza kutekeleza majukumu mbalimbali ya kisiasa. Wanafafanua kuwa nchini Tanzania, fasihi ilitumiwa kama chombo muhimu cha kumpinga mkoloni. Mfano mzuri, baadhi ya tendi mashuhuri za wakati huo ni kama vile *Utenzi wa Vita vya Wadachi Kutamalaki Mrima* na *Utenzi wa Vita vya Maji Maji*. Kazi nyingine ni riwaya ya *Ubeberu Utashindwa* ya J. K. Kiimbila na tamthiliya ya *Mashetani* ya E. Hussein. Pia, mashairi na nyimbo mbalimbali zilitumiwa katika harakati za kuupigania uhuru. Hili linathibitika kupitia tungo mbalimbali za ushairi zilizotungwa wakati huo. Kwa mfano, shairi la *Kwetu ni Kwao kwa Nini* na *Siafu Wamekazana* yaliyotungwa na Saadan Kandoro (1972) yanaonesha waziwazi hasira ya wananchi dhidi ya udhalimu wa Wakoloni; na kuwataka waondoke nchini mwao. Pia, semi mbalimbali zilitumika kama njia ya kuupinga udhalimu huo. Kitendawili kama "Mzungu anachungulia dirishani" ambapo jibu lake ni "kamasi" inaonesha dhamira ya wananchi ya kumng'oa Mkoloni wakati wa kupigania uhuru. Andiko hili limejikita kubainisha fasihi za awali tu ambazo zilikuwa ni ushairi pamoja na tenzi.



Halijagusia nyimbo za muziki wa Bongo Flewa kama kipengele kimojawapo cha fasihi chenye athari kubwa katika maendeleo ya jamii.

Umuhimu wa fasihi unadhihirika pia katika nyanja ya utamaduni. Tafiti mbalimbali zinaonesha kuwa fasihi ni chombo muhimu katika kufunza, kuadilisha na kuhifadhi amali za jamii, na ni utambulisho muhimu wa jamii husika. Mlacha (1996), Madumulla (2009), Simchimba (2012) na Chuachua (2016) kwa kutaja baadhi, wanadhihirisha umuhimu wa fasihi kama asasi muhimu katika kufunza na kuhifadhi amali za jamii ambazo ni mila, desturi na falsafa zinazojenga utamaduni wa jamii husika. Faustine (2017) anaonesha ni kwa namna gani utanzu wa riwaya una dhima kubwa katika kuhifadhi, kufunza na kueneza falsafa ya Waafrika ndani na nje ya mipaka ya bara la Afrika. Kwa kutumia mifano ya riwaya *Nagona*, *Babu Alipofufuka* na *Bina – Adamu* anabainisha falsafa pana ya Waafrika kuhusu umuhimu wa kuwaheshimu wahenga na athari zake kwa jamii. Maandiko ya watafiti hawa yanatoa mwanya wa kutafiti athari za nyimbo za muziki wa Bongo Flewa kama kipengele kimojawapo cha fasihi ya Kiswahili. Licha ya watafiti hao kutogusia muziki huo katika maandiko yao, wamedokeza kuwapo kwa umuhimu mkubwa wa fasihi katika nyanja mbalimbali za maisha.

Farsy (1967), Gibbe (1993), Njozi (1990) na Mariam (2020) wanabainisha umuhimu wa kazi za fasihi kwa kuonesha mahusiano ya kijinsia katika jamii za Waafrika. Kupitia *Utenzi wa Mwanakupona* wanaonesha majukumu mbalimbali anayobebeshwa mwanamke katika jamii. Miongoni mwa majukumu hayo ni yale yanayokitwa katika malezi ya familia. Hili linabainishwa kupitia wosia wa Mwanakupona kwa binti yake pale anapomuasa kuhusu maisha yake ya ndoa. Akifafanua zaidi kuhusu hili, Mariam (2020) anaeleza umuhimu wa *Utenzi wa Mwanakupona* kama kazi mojawapo ya fasihi ambayo inatunza utamaduni wa watu wa Pwani kwa namna wanavyomtazama Mwanamke. Pia, anaeleza kuwa utenzi huo ni kilingo cha usawiri wa mwanamke wa pwani kwa kuakisi mila na desturi za jamii hiyo.

Katika muktadha wa uchumi, Sengo (1973) na Khamis (1983) wameonesha umuhimu wa fasihi kama chombo kinachowaunganisha watu na darasa la kutoa elimu kuhusu masuala mbalimbali ya maendeleo. Khatibu (1985) amegusia kwa kiasi kidogo namna uwasilishwaji wa maudhui ndani ya kazi za fasihi yanavyoweza kushusha uchumi. Anafafanua kuwa *Utenzi wa Mwanakupona* ni sumu inayorudisha nyuma maendeleo ya mwanadamu kwa kumwingiza mwanamke utumwani. Hali inamnyima uhuru wa kujishughulisha na shughuli mbalimbali za uzalishaji mali. Andiko la Sengo, Khamis na Khatibu ni vielelezo kuwa kazi za fasihi zina atharikubwa katika kuchangia maendeleo ya jamii.

Pamoja na mchango mkubwa unaotolewa na maandiko haya kuhusu umuhimu wa fasihi katika maendeleo ya kijamii, bado maandiko hayo hayajafafanua namna nyimbo za muziki wa Bongo Flewa unavyochangia katika ukuaji wa uchumi. Jambo

hili linasababisha watu na taasisi mbalimbali kuutazama muziki huo kama ni chombo cha burudani tu. Makala hii imekusudia kuziba pengo hilo kwa kubainisha ni kwa namna gani nyimbo za muziki wa Bongo Fleva unavyochangia katika ukuaji wa uchumi nchini Tanzania. Hii itasaidia sekta mbalimbali na wizara zinazohusiana na sanaa kuumakinikia muziki huo kwa maslahi mapana ya ukuaji wa uchumi nchini Tanzania.

### **Kiunzi cha Nadharia**

Uchambuzi na uwasilishaji wa data katika makala hii uliongozwa na nadharia ya Uhalisia. Nadharia hii inalenga kuhakiki kazi za fasihi kwa kuangalia uhalisi wa maisha ya jamii kama yalivyo; sambamba na namna yanavyoakisiwa katika kazi za fasihi (Wafula na Njogu, 2007.) Moja kati ya wataalamu wanaohusishwa na nadharia hii ni Georg Lukacs. Mwanafalsafa huyu alitumia dhana hii kurejelea usawiri wa uhalisi na ukamilifu wake; pamoja na kuchunguza undani wa picha inavyoonekana katika uhalisi wake (Wamitila, 2003 & Njogu na Wafula, 2007). Wamitila (2002) anafafanua kuwa nadharia ya Uhalisia ina misingi miwili ambayo mhakiki au msomaji wa kazi za fasihi anatakiwa ajiegemeze. Kwanza, ni uchunguzi wa jambo katika uhalisi wake kama linavyoonekana katika maisha halisi. Pili, ni kuangalia namna gani jambo hilo linavyoonekana ukweli unaodhihirika katika uhalisi wa maisha katika vipindi vinavyohusika. Katika makala hii, nadharia hii imetumika kumuongoza mtafiti kuangalia ni kwa namna gani nyimbo za muziki wa Bongo Fleva zinaakisi maisha halisi ya jamii ya Watanzania. Jambo hili limefanyika kwa kuchunguza mfungamano wa maudhui yanayoongelewa ndani yake na yale yanayojitokeza katika maisha halisi. Pia, imemuongoza mtafiti kuangalia umuhimu wa nyimbo za muziki huo katika ukuaji wa uchumi sambamba na uhalisi wa maisha ya jamii husika kwa kuangalia athari mbalimbali za nyimbo za muziki wa Bongo Fleva katika jamii.

### **Mbinu za Utafiti**

Utafiti uliozalisha makala hii ni wa Kifenomenolojia. Data zilizozalishwa makala hii zilipatikana maktabani. Data zilikusanywa kwa kutumia mbinu ya upekuzi wa nyaraka mbalimbali zinazohusu fasihi kwa jumla na muziki wa Bongo Fleva. Mtafiti alitumia nyimbo nne za muziki kutoka katika makundi matatu. Makundi mawili ni ya muziki wa dansi ambapo kundi la kwanza la muziki liitwalo JKT Kimbunga Stereo lilihusishwa. Katika kundi hili wimbo wa “*Wahujumu na Walanguzi*” ulioimbwa katika miaka ya 1980 ulitumiwa. Kundi la pili ni la Tanzania One Theatre (TOT) ambapo wimbo wa “*Mtaji wa Masikini*” ulioimbwa na Ramadhani Masanja (Banza Stone) mnamo mwaka 2000, ulitumiwa. Kundi la mwisho ni la Konde Music. Katika kundi hili nyimbo za muziki wa Bongo Fleva “*TASAF*” na “*Magufuli*” zilizoimbwa na Rajabu Abdul Kahali (Harmonize) mwaka 2020 zilitumiwa. Kimsingi, nyimbo hizi zilichaguliwa kutokana na maudhui yake kuwa na muumano wa moja kwa moja na mada husika. Data zilichanganuliwa na kuwasilishwa kwa kutumia mkabala wa kitaamuli.

### **Fasihi kama Kichocheo cha Ukuaji wa Uchumi**

Suala la fasihi kama kichocheo cha uchumi huweza kujibainisha katika maeneo mbalimbali. Mulokozi (2017) anaeleza kuwa kiuchumi, dhima ya fasihi ina ncha mbili. Ncha ya kwanza ni kuiburudisha jamii baada ya utendaji kazi. Ncha ya pili ni ile inayoitazama fasihi kama bidhaa au malighafi. Katika upana wa kimawanda, makala hii inaitazama fasihi kama kichocheo cha uchumi kwa kuyamakini maeneo makuu matatu. Nayo ni fasihi kama bidhaa, mbinu mkakati katika shughuli za uzalishaji mali na kama dira mbayo hutoa mwelekeo wa kiuchumi. Mambo haya yamejenga mjadala katika sehemu inayofuata.

### **Fasihi kama Bidhaa**

Katika historia ya mwanadamu hususani nchini Tanzania, ubidhaishaji wa fasihi ulianza baada ya majilio ya Wakoloni. Wakoloni walipoingia katika nchi za Afrika waliwakuta wenyeji wakiwa na fasihi yao iliyokuwa mali ya jamii nzima (Mulokozi, 2017). Wakoloni walikuja na utamaduni wao ambao uliathiri utendaji wa fasihi ya Waafrika. Badala ya fasihi kuwa mali ya jamii nzima iligeuzwa na kuwa bidhaa inayouzika sokoni. Mwegamo huu uliotokana na kasumba za Kikoloni zilizosababisha athari kubwa kwa jamii mbalimbali ulimwenguni. Katika kipindi cha Ukoloni, kazi za fasihi kupitia tanzu mbalimbali ziligeuza mwelekeo na kuchukua na mazingira na hali halisi ya kipindi hicho. Kutokana na athari za Ukoloni, kutoka kuwa asasi ya burudani na darasa la kutolea mafunzo lisilo rasmi, fasihi ilianza kuuzika na kuwapatia watu kipato. Hatimaye, ilibadili mwelekeo na kuwa ni nyenzo muhimu katika kuinua uchumi wa mtu binafsi na taifa kwa jumla (Madumulla, 2009 & Mulokozi, 2017). Mfano mzuri wa bidhaa hiyo ni nyimbo za muziki wa dansi na muziki wa Bongo Flewa zinazoinua pato la taifa kutokana na mapato ya ushuru serikalini yanayotokana na malipo ya kodi kutoka kwa waimbaji wa nyimbo hizo.

Kupitia matamasha mbalimbali yanayofanywa na wanamuziki, kwa mfano, Rajabu Abdul Kahali (Harmonize) ndani na nje ya nchi, uchumi wa mtu binafsi hukua na kuimarika. Kukua kwa uchumi wa mtu kunadhihirisha uimara wa uchumi wa nchi. Kipimo cha msingi cha uchumi wa nchi kinatokana na uchumi imara na ulioimarika kwa raia wake. Pili, uchumi wa nchi unakuwa kutokana na mapato ya kodi yanayolipwa na wanamuziki hao pamoja na shughuli mbalimbali zinazokwenda sambamba na shughuli za kimuziki. Mfano wa shughuli hizo ni utunzi wa nyimbo husika, uuzwaji wa nyimbo hizo kupitia mifumo mbalimbali ya kielektroniki kama vile CD, redioni na katika televisheni. Pia, kuzuka kwa makampuni ya kurekodi miziki hiyo ambayo ni muhimu katika ukuaji wa uchumi kutokana na mapato yanayotokana na shughuli zinazofanyika ndani ya makampuni hayo. Licha ya kuongeza mapato ya ushuru serikalini, shughuli hizi huchangia ongezeko la ajira ambalo hukuza uchumi wa mtu binafsi na wa nchi kupitia ulipaji wa kodi.

Fasihi ni chombo muhimu katika kuchochea ukuaji wa uchumi kwani ni kichokoo muhimu katika ukuaji wa sekta mbalimbali nchini. Mfano mzuri ni sekta ya viwanda ambapo uzalishaji wa kazi za fasihi umekuwa ukitegemeana na sekta hiyo kwa kiasi

kikubwa. Uzalishaji wa kazi za fasihi, hususani nyimbo za muziki zinazomakinikia katika makala hii, hutegemea kuwapo kwa vifaa mbalimbali katika ukamilishwaji wake. Miongoni mwa vifaa hivyo kwa kuvitaja baadhi ni gitaa, CD, ngoma, zomari na vinanda. Kiwango cha uzalishaji wa nyimbo za muziki huchochea ukuaji wa uzalishaji mali viwandani. Pia, kupanuka kwa biashara ya vifaa vya muziki huongeza pato la taifa kupitia tozo ya kodi ya viwanda hivyo serikalini. Kwa namna nyingine, ukuaji wa viwanda hivyo ni chanzo cha ajira kwa vijana. Kutokana na kipato watakachopata katika ajira zao, uchumi wao binafsi utaimarika, pamoja na uchumi wa taifa.

### **Fasihi kama Mbinu Mkakati katika Uzalishaji Mali**

Fasihi ni mbinu muhimu katika kutoa elimu kuhusu masuala mbalimbali ya kiuchumi. Sengo (1973) anafafanua kuwa maarifa yanayopatikana ndani ya fasihi ni amali kubwa ambayo mtu anaweza kutumia kutatulia matatizo mbalimbali hususani katika kuondoa ujinga na umasikini. Suala hili linadhihirika kupitia wimbo wa muziki wa dansi wa “Mtaji wa Masikini” ulioimbwa na Ramadhani Masanja kutoka katika kundi la TOT. Wimbo huo ni akisio la maisha halisi ya jamii ya Mtanzania ambapo vijana hutazamiwa kuwa ndiyo nguvu kazi ya taifa. Ramadhani Masanja anaelimisha jamii kuhusu umuhimu wa elimu kama nguzo msingi ya kuyafikia mafanikio. Mwimbaji hakuishia hapo tu amekwenda mbele zaidi na kueleza kuwa endapo mtu atakosa elimu, bado ukosefu huo sio kikwazo cha kutoyapata mafanikio aliyokusudia. Anafafanua kuwa zipo njia mbalimbali za kuyafikia mafanikio na miongoni mwazo ni pamoja na kufanya kazi kwa bidii. Katika ubeti wa kwanza wa wimbo huo, anaeleza:

Mtaji wa masikini ni nguvu zake mwenyewe eee x 4,  
Kwa kuwa elimu mwenzangu hukupata oo,  
Ila nguvu Mungu amekujalia aa,  
Zidisha juhudi katika kufanya kazi,  
Kwani mtaji ulionao ni nguvu zako mwenyewe eee.

Licha ya kuwaelimisha watu kufanya kazi kwa bidii, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpatia mtu kipato. Kwa kuzingatia hali halisi ya maisha ya Mtanzania, anataja kazi hizo kuwa ni kilimo, kubeba zege na hata uimbaji muziki. Kufanya hivi, kunawaelimisha wanajamii kuwa hakuna kazi kubwa wala ndogo. Muhimu ni kujituma na kuzingatia kufanya kazi kwa bidii ili kuyafikia mafanikio kama ambavyo anasisitiza katika ubeti wa pili kwa kusema:

Mtaji wa masikini ni nguvu zake mwenyeweee,  
Usife moyo Rocks weweee,  
Mtaji wa masikini ni nguvu zake mwenyeweee,  
Hao wenye pesa hawakuzaliwa nazooo,  
Mtaji wa masikini ni nguvu zake mwenyewee,  
Hao wenye magari ee hawakuzaliwa nayoo,  
Mkulima ee, nguvu zake mwenyeweee,

Mbeba zegee oo nguvu zake mwenyewe,  
Mama lishe oo nguvu zake mwenyewe,  
Mwana muziki nguvu zake mwenyewe,  
Hao wenye pesa hawakuzaliwa nazooo oolelaaaaaee ... jitumee,  
Fanya kazi, kwani kazi ni msingi wa maisha yako jitume x3.

Nchini Tanzania, kuna watu wasiojua kusoma na kuandika, nyimbo za muziki kama kipengele kimojawapo cha fasihi simulizi huchukua nafasi kama asasi muhimu katika kutoa elimu kuhusu masuala mbalimbali ya kijamii. Kwa vile njia hii haibagui uwezo wa watu wa kusoma na kuandika, hutazamwa kama ni njia muafaka ya kutoa elimu na kuwafikia watu wengi. Elimu hiyo huhusu pia masuala ya kiuchumi kama inavyoonesha katika ubeti wa pili hapo juu. Hali hiyo, huamsha ari ya wanajamii kujibidiisha katika shughuli za uzalishaji mali na hatimaye kukuza uchumi wa nchi.

Nyimbo za muziki zina dhima kubwa katika uhamasishaji wa masuala mbalimbali ya kijamii. Katika muktadha wa kiuchumi, nyimbo hizi zina dhima ya kutia hamasa kwa jamii kuhusu suala la umoja na mshikamano pamoja na kufanya kazi kwa bidii. Pia, hutumiwa kama chombo cha kutoa taarifa mbalimbali kuhusu maendeleo ya kiuchumi ya jamii husika. Kupitia taarifa hizo, wanajamii huhamasika kutokana na mafanikio yanayotokana na utekelezaji wa mikakati mbalimbali; pamoja na kushiriki kikamilifu katika miradi mbalimbali ili kuinua uchumi wa Taifa. Mfano mzuri ni wimbo wa TASAF unaoeleza namna mfuko huo unavyochangia katika kuinua uchumi kwa kutekeleza miradi mbalimbali. Harmonize anasawiri hali halisi ya jamii ya Watanzania na kubainisha umuhimu wa mfuko huo katika maendeleo ya taifa. Anasema:

Hizi ni baadhi ya faida,  
Maendeleo yanayoletwa na TASAF wote tunayaona,  
Barabara za jana sio ka za leo,  
Nyingi zilikuwaga chafu, miradi tunaiona,  
Hizi juhudi za serikali kuzinusuru kaya masikini,  
Wale wanyonge wasio na hadhi yani wenzangu na mimi,  
Yani Bara na Zanzibari wasoweza kufanya kazi mjini,  
Kwa miradi mbalimbali wakijinusuru na umasikini.

Tumejenga na kukarabati miundo mbinu ya afya,  
Elimu maji barabara, tena zisiwe mbaya,  
Ezua nyasi ezeka bati wengi tumewawezesha,  
Muhimu mahitaji, kuongezeka kwa kipato cha kaya,  
Vikundi vya kuweka na kuwekeza kwa wajasiriamali,  
Ruzuku kwa wajane wasojiweza umasikini tupa mbali,  
Elimu kwa watoto, afya kwa watoto chini ya miaka mitano,  
Asante TASAF.

Ubeti wa kwanza unaonesha namna mfuko wa maendeleo ya jamii TASAF ulivyoweza kutekeleza maendeleo mbalimbali kama vile ujenzi wa barabara pamoja

na kuzinusuru kaya masikini. Pia, katika ubeti wa pili, ameendelea kufafanua namna mfuko huo ulivyofanikiwa kuinua maisha ya Watanzania kwa kuzisaidia kaya mbalimbali kuboresha maisha kwa kutoa misaada inayowawezesha kukarabati nyumba kwa wasiojiweza, kuanzisha vikundi mbalimbali vya ujasiriamali katika kuwekeza na kuimarisha huduma ya sekta za afya. Wimbo huu unatoa elimu kuhusu umuhimu wa TASAF kwa jamii, pamoja na kuwahamasisha wanajamii kujiunga na mfuko huo katika kutekeleza mipango mbalimbali ya kimaendeleo ili kuinua uchumi. Miongoni mwa mipango hiyo ni kuimarika kwa miundo mbinu na kuhakikisha huduma bora za kiafya zinapatikana kwa wanajamii. Katika uimarikaji huo, wananchi watakuwa na maisha bora na yenye utulivu utakaowaruhusu kujibidiisha katika shughuli nyingine za uzalishaji mali na kuinua uchumi na pato la Taifa.

Katika wimbo wa muziki wa *Magufuli*, mwimbaji anawahamasisha wanajamii kufanya kazi kwa pamoja kwa ajili ya maendeleo ya jamii. Kupitia wimbo huo, jamii inajenga moyo wa ushirikiano kati ya wananchi na viongozi wao katika kusukuma gurudumu la maendeleo na hivyo kuinua uchumi wa Taifa. Katika kibwagizo cha ubeti wa pili, anawaalika Watanzania na viongozi kusimama kwa pamoja katika kuleta maendeleo. Anasema:

Ooo dadi Magufuli cheza nikwone (kwangwaru),  
Wasopenda wabane choooo (kwangwaru),  
Magu mwacheni (kwangwaru),  
Ooo dadi asa cheza nikwone (kwangwaru),  
Jembe toka Chato (kwangwaru),  
Magufuli ndo Rais wa wanyonge (kwangwaru),  
Sasa wote Watanzania tusimame imara (imara),  
Yani wote Tanzania (imara) Tanzania tusonge mbele,  
John Pombe Magufuli simama imara (imara),  
Yani sote tusonge mbele (imara) Tanzania tusonge mbele,  
Ooo mama Samia Suluhu basi simama imara (imara),  
kwa pamoja tusonge mbele (imara ) Tanzania tusonge mbele,  
Baba Kasimu Majaliwa simama imara (imara),  
Kwa pamoja tusonge mbele (imara) Tanzania tusonge mbele.

Kimsingi, wimbo huu unatia hamasa kubwa kwa Watanzania ambayo inawajengea imani kwa Rais wao ili kujenga umoja na ushirikiano ambao ni nguzo imara katika uimarishaji wa uchumi na uzalishaji mali.

### **Chombo cha Kutangaza Masoko**

Katika suala la ukuaji wa uchumi, shughuli mbalimbali zinazokusudiwa kuleta maendeleo ya taifa hutegemea pia kuwapo kwa masoko kwa ajili ya uuzaji na ununuzi wa bidhaa husika. Mfano wa shughuli hizo ni zile za utalii pamoja na bidhaa husika zinazozalishwa viwandani. Upatikanaji wa masoko katika shughuli za uzalishaji mali, hutegemea matangazo mbalimbali ambayo yatawawezesha watu ndani na nje ya nchi kuelewa fahari na vivutio vya utalii, pamoja na ubora wa bidhaa

zinazozalishwa. Nyimbo za muziki huchukua nafasi kubwa kama chombo cha matangazo ya shughuli mbalimbali za kiuchumi. Kupitia wimbo wa *Magufuri*, mwanamuziki huyo haelezi tu jitihada za Rais Magufuli katika kufufua shirika la ndege Tanzania, bali pia anautangaza utalii wa Tanzania pamoja na huduma maridhawa za shirika hilo na kupanua soko la utalii na huduma za ndege ndani na nje ya mipaka ya Tanzania. Katika ubeti wa kwanza, anasema:

Mmm, *I wish* ningemwona Magufuli,  
Nipige magoti, nimpongeze hadharani,  
Rais wa Muungano wa Jamuhuri,  
Mchapakazi hachoki, anayepinga nani,  
Ametuvusha vikwazo, wewe nami, ona inchi anavyoijenga,  
*Fly overs* tunazo, daraja kigamboni air port imeshajengwa,  
Acha nikupongeze kwa *Air Tanzania*, zidi baba,  
Tuongeze *Air Bus* Bombadia,  
Standadi geji tuteleze kusafiri unasinzia,  
Achene tu niwaeleze magufuli kapania.

Katika ubeti wa pili, anatangaza utalii kwa kueleza jitihada za Rais Magufuli katika upanuzi wa hifadhi ya taifa ya Buligi kama nyongeza ya maeneo ya kitalii. Anatuambia kuwa Buligi utalii ameongeza uchumi uweze panda. Kimsingi, kupitia wimbo huu, watu mbalimbali wataweza kulifahamu shirika la ndege la Air Tanzania, na hivyo, kuvutika kupata huduma zake. Pia, sekta ya utalii itaweza kufahamika ndani na nje ya nchi ya Tanzania kunakosikika wimbo huo. Hii itasababisha kupanuka kwa soko la usafirishaji katika shirika la ndege na pia shughuli za utalii, na hivyo kuchangia uchumi wa Taifa kupanda kutokana na kuongezeka kwa kipato kunakotokana na kupanuka kwa masoko.

### **Fasihi kama Dira ya Uchumi**

Fasihi ni sanaa inayoakisi hali, maingiliano, mivutano, mikinzano, na mielekeo mbalimbali katika maisha ya mwanadamu. Katika utekelezaji wa dhima hizi hutumika kama ghala la kuhifadhia amali za jamii husika. Masebo na Nyangwine (2007) wanafafanua kuwa fasihi ni nyenzo muhimu ambayo kutokana na dhima yake ya kuhifadhi historia ya jamii huwawezesha wanajamii kujua wao ni wakina nani, wanatoka wapi na ni wapi wanakoelekea. Pia, ni nyenzo muhimu katika kuhifadhi historia ya uchumi wa jamii husika kwa vipindi tofauti vya kinyakati kulingana na maendeleo yake ya kijiografia.

Kwa kuzingatia misingi ya uhalisi ambayo inayoelekeza kuwa fasihi huakisi uhalisi wa maisha pamoja na historia ya jamii husika, historia ya jamii kama inavyoakisiwa katika nyimbo za muziki ni mzani bora katika kupima mabadiliko mbalimbali ya kiuchumi ya nyakati tofauti. Kupitia usawiri wa historia hiyo, jamii inaweza kujitathmini ni wapi ilikotoka, ilipo na inakoelekea kiuchumi. Kutokana na mwelekeo wa tathmini hiyo, jamii huweza kuunda mikakati kuhusu ni namna gani ya kuinua, kurekebisha ama kuimarisha uchumi kwa namna historia inavyosema.

Kupitia nyimbo za muziki, jamii inaweza kupata dira au mwelekeo wa kiuchumi wa nyakati tofauti tofauti kutokana na maudhui ya yaliyomo ndani yake na kuona namna bora ya kufanya ili kutoka katika hatua moja kwenda hatua nyingine. Mfano mzuri ni wimbo wa *Wahujumu na Walanguzi* ulioimbwa katika miaka ya 1980 ukieleza hali mbaya ya uchumi iliyotokana na baadhi ya wafanyabiashara kuficha malighafi mbalimbali na kulifanya taifa kuwa katika hali mbaya kiuchumi. Katika wimbo huo ubeti wa kwanza mwimbaji anasema:

Bomu limeshapasuka, mabepari wanahangaika wahujumu  
wanatapatapa, Milanguzi nayo iko ndani eee x2,  
Nilikuwa mimi silali, nikihangaika na mawazo, nikifikiria maisha,  
Kwangu yalikuwa magumu ee X2,  
Kila nilichofanya, sijui kilipokwenda, kazi nilifanya, mshahara  
nilipata ooo,  
Ooo maisha magumu eee x2,  
Nilikuwa na wake wawili, mmoja nimeshamuacha, sababu ya  
matatizo, maisha yalipanda ee... sababu ya hao walanguzi eex2.

#### **Kiitikio**

Nikilala nikiamka ee unga hauonekani,  
Nikilala nikiamka ee sukari haionekani,  
Nikilala nikiamka ee sabuni hazionekani,  
Nikilala nikiamka ee mchele hauonekani,  
Kumbe sababu ya walanguzi eeee.

Wimbo huu, ukilinganishwa na wimbo wa *Magufuli* wa miaka ya 2019, ni dira ya maendeleo ya kiuchumi kutoka katika kipindi cha miaka ya 1980 ambapo hali ya uchumi wa nchi ilikuwa mbaya, na maisha kwa wanajamii hayakuwa mazuri. Ikumbukwe kuwa, kukua kwa uchumi wa taifa lolote lile kunakwenda sanjari na kukua kiuchumi kwa mwananchi mmoja mmoja. Ikiwa wananchi wanalamika maisha ni magumu, mahitaji muhimu kama vile sukari havionekani hiki ni kiashiria cha kuporomoka kwa uchumi kwa taifa husika. Wimbo huu unaweza kutazamwa kama ni kipimo cha uchumi cha wakati huo, pia ni dira inayotathmini ya uchumi ya vipindi vingine kwa kuangalia sababu za kudorora kwa uchumi katika kipindi hicho, na nini kifanyike ili kuinua uchumi kwa nyakati zijazo.

#### **Hitimisho**

Makala hii imebainisha athari za fasihi katika ukuaji wa uchumi. Makala imefanya hivyo kwa kumakinikia nyimbo za muziki wa Bongo Flewa. Makala imebainisha kuwa, nyimbo za muziki wa Bongo Flewa zina athari kubwa katika ukuaji wa uchumi nchini Tanzania. Hii ni kwa sababu nyimbo hizo huweza kutumiwa kama bidhaa inayouzika sokoni, mbinu mkakati katika kukuza uchumi, na pia kama dira au kipimo cha uchumi wa taifa. Kutokana na umuhimu huo, jamii haina budi kuzitazama nyimbo za muziki kwa jicho la kipekee: hususani katika uundwaji wa maudhui yake ili yawe na mwegamo wenye manufaa kwa jamii na si kulenga kuistarehesha peke yake. Pia, ni wajibu wa serikali kuangalia namna ya kuhifadhi



nyimbo za muziki za nyakati tofauti kama rasilimali muhimu kwa maendeleo ya taifa. Licha ya kuwa na manufaa ya kiuchumi kama ilivyojadiliwa katika makala hii, nyimbo za muziki ni asasi muhimu katika kutunza historia ya jamii, utamaduni na pia kuadilisha na kuburudisha jamii.

### **Marejeo**

- Chuachua, R. (2016). Falsafa ya Riwaya za Saaban Robert na Euphrase Kezilahabi katika Muktaba wa Epistemolojia ya Kibantu. Tasnifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Faustine, S. (2017). Falsafa ya Waafrika na Ujenzi wa Mtindo wa Uhalisiajabu katika Riwaya ya Kiswahili. Tasnifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Farsy, A. (1967). *Ada za Harusi katika Unguja*. Nairobi: EALB.
- Gibbe, A. (1993). *Women and the Making of Literature in East Africa*. OSSREA 4<sup>th</sup> Issue Competition. Muswada
- J. K. T, Kimbunga Stereo. (2020). 'Wahujumu na Walanguzi'. <https://youtu.be/erJpQwg8d8Q> Umesikilizwa tarehe 31/03/2020.
- Kahali, A. K. (2020). 'TASAF'. Katika <https://youtu.be/FrAZ5zf5AU> umesikilizwa Tarehe 31/03/2020.
- Kahali, A. K. (2019). 'Magufuli'. Katika <https://youtu.be/FrAZ5Lzf5AU> Umesikilizwa tarehe 31/03/2020.
- Khamis, A. S. (1987). Nafasi ya Fasihi Simulizi katika Jamii ya Tanzania. *Mulika*, Tol. 15: 3 - 13.
- Khatibu, S. M. (1985). *Utenzi wa Mwanakupona*. *Mulika*, Tol. 17: 46 - 52.
- Madumulla, J. S. (2009). *Riwaya ya Kiswahili*. Dar es Salaam: Mture Educational Publishers Limited.
- Masanja, R. (2000). 'Mtaji wa Masikini'. Katika <https://youtu.be/8YlgaOwMZB4> Umesikilizwa tarehe 31/03/2020.
- Masebo, J. A., & Nyangwine, N. (2007). *Nadharia ya Fasihi*. Dar es Salaam: Nyambari Nyangwine Publishers.
- Mlacha, S. K. (1996). 'Utamaduni wa Mwafrika katika Riwaya ya Bwana Myombekere na Bibi Bugonoka'. *Mulika*, Tol. 23: 24 - 35.
- Mulokozi, M. M. (2017). *Utangulizi wa Fasihi ya Kiswahili*. Dar es Salaam: KAUTTU.

- Mwinyi, Y. M. (2020). 'Kilingo cha *Utenzi wa Mwanakupona* katika Usawiri wa Mwanamke wa Pwani: Mifano kutoka Kisiwa cha Tumbatu na Lamu'. *Tasinifu ya Uzamivu*, Chuo Kikuu cha Dodoma.
- Njozi, H. (1990). 'Utendi wa *Mwanakupona* and Reception Aesthetics'. *Kiswahili*, 57 uk. 55 - 67.
- Ponera, A. S. (2019). *Misingi ya Utafiti wa Kitaamuli na Uandishi wa Tasinifu*. Dodoma: Central Tanganyika Press.
- Sengo, T. S. Y. (1973). Dhima ya Fasihi kwa Maendeleo ya Jamii. *Kiswahili*, Tol. 42/3: 76-78.
- Simchimba, E. A. (2012). Falsafa ya Waafrika katika Methali za Kiswahili. *Tasinifu ya Uzamili*, Chuo Kikuu cha Dodoma.
- Wamitila, K. W. (2002). *Uhakiki wa Fasihi: Misingi na Vipengele Vyake*. Nairobi: Phoenix Publishers Ltd.

## **Mdhihiriko wa Mwanadamu kama Kipengele cha Ontolojia ya Kiafrika katika Riwaya Teule za Kiswahili**

Tatu Y. Khamis  
Chuo Kikuu cha Dodoma  
*khamist910@gmail.com*

### **Ikisiri**

Makala hii inahusu mdhihiriko wa mwanadamu kama kipengele cha ontolojia ya Kiafrika. Utafiti huu umehusisha mbinu za uwandani na maktabani. Data za msingi zilikusanywa kwa kutumia njia ya usaili na udurusu wa nyaraka ili kupata data za maktabani na uwandani. Usomaji wa nyaraka ulijikita katika riwaya teule za *Kosa la Bwana Msa na Duniani kuna Watu*. Sambamba na mbinu hizi, mhimili wa nadharia ya Ndani-Nje ndiyo iliyotumika katika uchambuzi na mjadala wa data zilizowasilishwa katika makala hii. Matokeo yanaonesha kuwa mwanadamu ni miongoni mwa vipengele muhimu vinavyobainisha ontolojia ya Kiafrika. Hali hii ni kwa sababu fikra za Mwafrika zimekitwa katika kiwiliwili, roho, nafsi, moyo na akili ambapo ukamilifu wa mwanadamu ndiyo hubainika. Makala hii inahitimisha kuwa masuala ya roho, nafsi, akili na moyo ni vigumu kuyatenganisha kwa upana wake kwa kuwa ni vipengele vinavyofanya kazi kwa pamoja na wakati mmoja katika kiwiliwili cha mwanadamu. Watanzania kama sehemu kamili ya jamii ya Waafrika, pamoja na kuamini kwao kuwa kila kiungo kina kazi yake ya kufanya, bado wanaona kuwa, kwa umoja wake, vitu hivyo ndivyo vinavyokamilisha utu wa binadamu.

### **Uangulizi**

Kwa muda mrefu sasa kumekuwa na mawazo kinzani kuhusu kuwapo au kutokuwapo kwa falsafa ya Kiafrika (Bodunrin, 1981). Hii ni kwa sababu falsafa ya Kiafrika si ngeni sana kwa wanafasihi wa Kiswahili, lakini utafiti wake bado ni mchanga mno. Wataalamu wa Kimagharibi wanashikilia kuwa Waafrika hawana falsafa yao kwa kuwa hawakuwa na taaluma ya maandishi (Obenga, 2004). Hoja hii inatokana madai yao kuwa Waafrika walikuwa hawana uwezo wa kufikiri kutokana na kuwa na mila ambazo haziingii katika tafakuri za kirazini. Mtazamo huo ulibuniwa na Wakoloni ili kuhalalisha hatua zao za kuitawala Afrika katika nyanja zote za kiuchumi, kisiasa na kiuchumi bila ya kutazama hatua za kimaendeleo alizokuwa amezifikia kabla ya ujio ya wageni hao. Chuachua (2016) anathibitisha kuwa falsafa ya Kiafrika ni hai na huwapo pamoja na fasihi ya jamii husika. Jamii za Kiafrika, kama zilivyo jamii nyingine ulimwenguni, zina falsafa yao ambayo imeundwa na vipengele mbalimbali ambavyo hubainika katika fani za fasihi (Mulokozi, 2017). Miongoni mwa vipengele hivyo ni eskatolojia, epistemolojia, akziolojia na ontolojia.

Ontolojia ni dhana inayorejelea kuwapo kwa mtu, jamii na ulimwengu; pamoja na sababu na hatma yake (Temples, 1959). Pia, ni taaluma ya falsafa inayoshughulikia asili ya kuwapo au kuishi kwa viumbe vinavyoonekana na visivyooonekana, pamoja na maumbile ya ulimwengu. Kaponda (2018) anasema kuwa mtu ndiye kiini cha ontolojia ya Kiafrika. Ontolojia imerejelea kuwapo kwa mtazamo na imani kuhusu jamii na mazingira yanayoizunguka. Mbiti (1969) anasema kuwa Waafrika wana ontolojia yao iliyokitwa katika dini zao. Dini imechanganua masuala ya kuwapo ambayo yanajibu maswali ya kiontolojia. Masuala hayo ni Mungu, roho, binadamu, wanyama na vitu. Waafrika hawawezi kuishi bila ya dini kwa sababu, kwao, binadamu hutambulika katika jamii kwa kushiriki katika imani, sherehe na matambiko.

Jamii za Kimagharibi ziliitumia ontolojia kwa kumuangalia Mwafrika kama nusu mtu. Suala hili lilisababishwa na kutokuwapo kwa taarifa muhimu kuhusu ontolojia ya Waafrika (Yu-lan, 1976 & Sengo, 1995). Kwa kawaida, hakuna jamii isiyokuwa na ontolojia, iwe imeandikwa au haikuandikwa. Hakuna ulazima wa kuitazama falsafa ya Kiafrika, ikiwamo ontolojia katika maandishi pekee (Yu-lan, 1976; Omari, 1980 & Faustine, 2017). Hii ni kwa sababu fasihi inahusu masimulizi, tamthiliya na ushairi ambao husimuliwa, hutambwa na kughanwa kulingana na mazingira (Press, 2007). Pia, huhifadhiwa kichwani katika miviga, sanaa, nyimbo na majina na ina sifa kadhaa. Miongoni mwa sifa za ontolojia ya Kiafrika ni dhana ya familia pana inayojumuisha waishio sasa, waliofariki na ambao hawajazaliwa, kuheshimu wahenga, kuthamini uzazi kwa kuamini kuwa ndiyo njia ya uzima wa milele na ugumba ni laana, imani juu ya Mungu Mkuu, miungu na mizimu ambayo huambatana na imani katika sihiri na uganga. Pia, kuna dhana ya wakati na ujamiishaji kuwa ni wa mduara. Kupitia sifa hizi, Mwafrika anaweza kujipambanua kiontolojia.

Afrika ni kubwa na ina jamii mbalimbali. Jamii za Waafrika zinagawanyika kutokana na rangi walizonazo, lugha na hata pande za kijiografia. Bado kuna maeneo ambapo ontolojia ya eneo moja inatofautiana na ontolojia ya eneo lingine. Maeneo hayo yana jamii tofauti tofauti kulingana na mitazamo yao ya kiepistemolojia ambayo kwayo, ontolojia huzaliwa. Fikra hizi, zinashabihiana na Omeregbe (1998) anayesema kuwa kila jamii ina mambo yake ambayo yanabainisha mitazamo ya ontolojia ya jamii hiyo. Sanga (2018) anaunga mkono hoja hizi kwa kusema kuwa, jamii za Waafrika zinatofautiana katika masuala ya kiutamaduni, kihistoria, kiutawala, kiteknolojia na kamaeneo pia. Mwandishi wa makala hii aliona kuwa ipo haja ya kuchunguza jinsi ontolojia ya Kiafrika kwa kurejelea fasihi ya Kiswahili. Kwa hiyo, makala hii inajadili jinsi ontolojia ya Wazanzibari (inavyodhihirika katika riwaya ya *Kosa la Bwana Msa* na *Duniani Kuna Watu* za Muhammed Said Abdulla.

#### **Mawanda, Mbinu na Kiunzi cha Nadharia**

Makala hii inahusu mdhihiriko wa ontolojia ya Kiafrika katika riwaya teule za *Duniani Kuna Watu* na *Kosa la Bwana Msa*. Makala hii imekitwa katika uchunguzi

wa kipengele cha mwanadamu kama sehemu ya ontolojia ya Kiafrika. Katika kukamilisha lengo la makala hii, mbinu ya usanifu iliyotumika ni uchunguzi kifani wa kitaamuli. Data za msingi zilikusanywa kwa kutumia njia ya usaili na udurusu wa nyaraka ili kupata data za maktabani na uwandani. Usomaji wa nyaraka ulijikita katika riwaya teule za *Kosa la Bwana Msa* na *Duniani kuna Watu*. Mbinu ya usaili iliwalenga wanataaluma waliosoma na kuzihakiki riwaya teule zilizobainishwa. Sambamba na mbinu hizi, mhimili wa nadharia ya Ndani-Nje ndiyo iliyotumika katika uchambuzi na mjadala wa data zilizowasilishwa katika makala hii.

Uchambuzi na uwasilishaji wa data katika makala hii umeongozwa na nadharia ya Ndani-Nje. Nadharia hii iliasisiwa na Tigiti Sengo miaka ya 1970. Nadharia hii huonesha mfungamano wa moja kwa moja uliopo kati ya kazi ya fasihi na jamii. Hivyo, ili mtu aijue fasihi ya watu fulani, ni lazima kwanza awajue watu wenyewe, historia yao, utamaduni wao, mila zao, ada na desturi zao ambazo ni kiini cha ishara ya mambo yao. Uhusiano wa fasihi ya jamii fulani hudhihirisha ujumi unaopatikana katika jamii husika. Mhakiki ahusianishe kazi ya fasihi na jamii husika ili apate ujumi huo. Msingi mkuu wa nadharia hii ni ukweli ambao haupatikani popote isipokuwa katika jamii husika. Mwandishi wa vitabu teule aliwekwa katika muktadha wake wa kawaida ulio wazi ili kujua mwenendo na shughuli zake kwa kuwa kazi zake ndicho kiungo chake. Uchambuzi kuhusu ontolojiaya Kiafrika uliwekwa katika ulimwengu halisi ili kufanya uhakiki wa kina. Kipengele cha ontolojia kimehakikiwa kwa kurejelea uhusiano wa moja kwa moja uliopo baina ya fasihi na jamii. Vipengele vilivyolengwa vilichunguza katika vitabu teule kwa kuhusisha moja kwa moja na masuala ya kiontolojia yaliyomo katika jamii za Wazanzibar.

### **Mwanadamu kama Kipengele cha Ontolojia ya Kiafrika katika Riwaya Teule**

Mwanadamu ni kipengele kimojawapo muhimu kinachotambulisha kuwapo kwa ontolojia ya Kiafrika wakiwemo Wazanzibari. Wazanzibari kama binadamu, ubinadamu wao ndio unaowatafautisha na watu wengine wasiokuwa wao. Wazanzibari wanaamini kuwa ili mwanadamu akamilike, basi ni lazima atambue kuwa yeye ni kiumbe. TUKI (1981) inafafanua dhana ya kiumbe kuwa ni chenye kuumbwa na roho. Akifafanua juu ya suala hili, Abbas anasema kuwa kuwapo kwa Wazanzibari kunatambulisha ontolojia yao. Hii ni kusema kuwa, kwa kuwa mwanadamu ni kiumbe, basi hakuna shaka kuwa kuna Muumbaji, yaani Allah. Maneno haya yanathibitisha kuwapo kwa ontolojia ya Wazanzibari kwa sababu wao, wapo na Muumbaji wao wanamjua. Wazanzibari wanafahamu kuwa kuwapo kwao kunabainisha maisha yao yanategemea kani yenye nguvu dhidi yao.

Suala la kuumbwa kwa mwanadamu kama kipengele cha ontolojia ya Waafrika, linathibitishwa pia na Abdulla katika riwaya yake ya *Duniani Kuna Watu* kama anavyoeleza kuwa hazikutimia siku tatu baada ya kupata ugonjwa huo katili. Siku ya pili Mungu akachukua roho yake iliyokuwa ni amana tu kumpa kiumbe chake (uk. 34). Dondoo hili linathibitisha kuwapo kwa Wazanzibari kama viumbe dhifu

vinavyotegemea kuwapo kwa Muumba wao. Vilevile, linadhihirisha kuwa mwanadamu huyo, anakamilishwa na roho. Uthibitisho kama huu unapatikana pia katika riwaya ya *Kosa la Bwana Msa* pale mwandishi anaposema, “Kinga inatokea kwa kudura ya Mungu” (uk. 86). Mwandishi anadhihirisha kuwa Mungu ndiye Muumbaji wa kila jambo. Hakuna shaka kuwapo kwa Wazanzibari kunakamilishwa na Muumba wao ambaye amewaumba kwa viungo vinavyowatofautisha na wengine. Dhana ya mwanadamu katika jamii za Kiafrika hujengwa na akili, roho na mwili. Sanga (2012) anaongeza kipengele cha moyo na nafsi kuwa ni muhimu katika kuutambua utu wa mtu. Kwa mantiki hiyo mwanadamu ni kiumbe anayekamilishwa na mambo makuu matano. Mambo hayo ni kiwiliwili, akili, roho, moyo na nafsi. Kwa pamoja, vitu hivi ndivyo vinavyofanya kazi ya kutengeneza utu wa mwanadamu kama kipengele cha ontolojia ya Kiafrika.

### **Kiwiliwili**

Kiwiliwili ni jufe linalompambanua mwanadamu (Mihanjo, 2004). Kiwiliwili cha mwanadamu kimeundwa na viungo vya ndani na nje ya mwili wake. Viungo vya nje ya mwili ni kama vile kichwa, mikono, miguu, masikio, pua, shingo, tumbo na masiko. Miongoni mwa viungo vya ndani ni kama vile moyo, roho, akili, pumzi, figo, ini, nyongo, koo na utumbo (Gyeke, 1995; Mihanjo, khj). Kwa mantiki hii, Wazanzibari wapo kwa sababu kuwapo kwao, kunadhihirishwa na kuwapo kwa watu katika jamii yao, wenye kiwiliwili kilichoundwa na vitu hivi. Tofauti yao ni kuwa wajihi wa kiwiliwili chao, unatofautiana katika viungo vya nje. Haya yanabainishwa na mwandishi kama anavyoeleza kuwa:

Viwiliwili vya Wazanzibari vipo vya namna kwa namna; lakini atapokwenda popote anajulikana kutokana na uso wake wa aibu, hasa kwa wanawake. Pia, nyuso zao nyingi ni ndefu na pua zenye mgongo. Kwa mbali, hasa Wapemba, wanashabihiana na Waarabu, lakini sio wengi. Na kwa kweli, Wazanzibari wameumbika hasa, lakini mavazi yao wanaficha miili yao. Kwa mfano, huwezi kujua wewe kama Wazanzibari wana miguu ya “Chupa ya bia” (Maneno ya vijana), shingo za vidani na nywele ndefu wengine zinafika migongoni mwao (uk. 12).

Dondoo hili linabainisha wajihi wa Wazanzibari kulingana na maumbile yao ya nje. Riwaya za Abdulla zinayasadifu maneno haya kwa kuelezea takribani wajihi wa wahusika wake wote. Kiuhakiki, msomaji atang’amua kuwa wahusika hao wana sifa zinazofanana kimaumbile. Kwa mfano, katika riwaya ya *Kosa la Bwana Msa*, mwandishi anaeleza wasifu wa ndani na nje wa Safinia kwa kusema:

Safinia alikuwa makamu ya mtu, mrefu na katanuka kifuani kuonesha mvimbo wa matiti yake makubwa aliyoyatia katika sidiria. Jamila alistaajabu kuona katika gari lile anateremka bibi mmoja wa Kiarabu, mweupe pe, mzuri kwa namna yake, na ana haiba ya kumtia mtu fadhaa ya roho.

Bibi yule kwa upande wake naye, aliona kasimama mlangoni pale mtoto mwanamke mzuri kama Malaika, mwenye uzuri iliompiga machoni mwake pa, ukamtia kiwi cha choyo, hata ikampitikia moyoni mwake, ikiwa mwanamke mwenyewe ndiye huyu (uk. 6 - 7).

Maneno haya yanasadifu kuwapo kwa kiwiliwili cha Wazanzibari kinachowabainisha wao na watu wa maeneo mengine katika Afrika. Viwiliwili vyao vinamchanganyiko wa rangi, sura, haiba na maumbo kulingana na mchanganyiko wa watu wanaopatikana katika jamii yao. Usawiri wa kiwiliwili cha Wazanzibari katika riwaya ni suala muhimu kwa sababu linadhihirisha kuwapo kwa jamii ambayo ameihifadhi ontolojia kupitia miili yao inayowatambulisha katika mazingira yao na mazingira ya jamii zinazowazunguka.

### **Akili**

Akili ni sehemu inayomwongoza mtu katika kudhibiti tamaa ya roho yake. Akili, ni miongoni mwa vitu muhimu vinavyompambanua mwanadamu na mnyama (Mihanjo, 2014). Aristotle (1984) anasema kwamba, pamoja na kuwa akili ndiyo inayomtofautisha mwanadamu na mnyama, akili hii kwanza huwa ni tupu, hasa kwa mtoto mdogo aliyezaliwa. Kwa msingi huo, watu huweza kutofautiana kiakili kulingana na maarifa yao waliyonayo. Kuna baadhi wana akili kubwa na wengine wana akili ndogo. Akili ndogo husababisha mtu kuwa na uwezo mdogo wa kutafakari, kuelewa, kupembua na kuyatolea ufumbuzi mambo. Hali kadhalika, akili kubwa ni ile ambayo mtu huweza kuyafikiri mambo na kuyatolea ufumbuzi kwa wepesi na kwa uzingativu wa hali ya juu. Wazanzibari wanaamini kuwa akili huweza kufanya uadilifu pale ambapo inahusika na upevu wa ufahamu. Hii humsaidia mtu kuwa na nafasi kubwa ya kuishi maisha ya furaha au kusababisha furaha kwa wengine. Kwa Wazanzibari, akili ndiyo inayomwongoza binadamu kimaadili na kimazoea. Kimaadili, kutapata mafunzo kimatendo na kimazoea kutatokana na busara za mtu kulingana na mitazamo yake. Mtafitiwa 1 anaeleza:

Kitu kikubwa kinachomtofautisha mtu mmoja na mwingine ni akili. Unajua, akili ndiyo inayomfanya mtu afuate au asifuate yale yanayotakiwa na muumba wake, pamoja na jamii yake. Ndiyo maana mtu akiwa hana akili, hata Allah humsamehe tu kwa maana hajui analofanya. Hali kadhalika, jamii pia haimhukumu mtu ambaye akili zake ni hafifu kwa sababu matendo yake yatatofautiana na mtu mwenye akili timamu (Mtafitiwa 1: Mahojiano yalifanyika Pemba, 17. 06. 2020).

Kwa mujibu dondo hii, inaonesha jinsi binadamu wanavyoweza kutofautiana katika kutafakari mambo kutokana na akili walizonazo. Ndiyo maana wakati mwingine mtu mmoja huweza kutatua mambo kwa urahisi zaidi ya mwingine kutokana na uwezo wake wa kutafakari uliougana na busara za mitazamo yake. Suala hili linathibitika katika riwaya ya *Kosa la Bwana Msa* pale mwandishi anaposema kuwa:

Lakini tukifikiri sana kwa nini binadamu anakosa, tutagundua kuwa anakosa kwa sababu ana akili... na hayo kwa sababu Malaika hawakupewa chombo cha fikira, hawakupewa akili ya kufikiri kama tulivyopewa sisi binadamu. Sisi wenye akili, tukiliona jambo au tukilisikia jambo, akili zetu zinatupeleka kulisawirisha jambo lile kwa namna inavyotuelekeza akili yetu. Mimi nitaeleza hivi; wewe utalielekeza vingine; na mwingine atalielekeza vingine – jambo lile lile moja (uk. 129).

Kwa maneno haya ya mwandishi, inadhihirika wazi kuwa akili ndiyo mwongozo wa binadamu unaomfanya kufanya mambo yenye mwelekeo ili kumuondoa katika matatizo na migogoro inayomkabili. Jambo hilo, kwa mtazamo wa watafitiwa, ndilo Wazanzibari wanalolitia maanani sana katika kuendesha maisha yao ya kila siku. Kulingana na msingi ya nadharia ya Ndani- Nje, mambo ya jamii huweza kujengwa na vipengele kadhaa ambavyo huipambanua jamii husika kulingana na imani na mitazamo yao. Kila jamii ina mambo inayoiongoza. Nao, Wazanzibari wanaongozwa na akili kama kipimo cha kumtambua mwanadamu katika maisha yao. Pamoja na suala hili, katika riwaya teule, mhusika Bwana Msa amepewa akili za ajabu za kuweza kuyatafakari mambo kutokana na maadili na mazoea yake katika mazingira yanayomzunguka. Katika riwaya ya *Kosa la Bwana Msa*, mwandishi amedhihirisha uwezo wa akili wa Bwana Msa kwa kufanikiwa kufichua siri iliyopangwa na Bi. Shununa na Tunu dhidi ya Bw. Seyyid Ahmad Soud. Pia, akili ya mhusika inadhihirika pale ambapo Bwana Msa anagundua aliyechana karatasi ya ndoa ya Jamila na Bwana Ali kwa sheha wa Chwaka.

Katika riwaya ya *Duniani Kuna Watu*, Bwana Msa ameweza kufichua siri kuhusu mali ya Bw. Marjani kuwa imefichwa katika pango na mwenyewe ndiye aliyeificha ili irithiwe na watu sahihi kwa sababu Kassim hakuwa mwanawe kisheria. Marjani alioa mke kwa siri (kwa jina la Bwana Abdulla Salum) ambaye ni Bi. Mariamu Mkebe na wakazaa mtoto mmoja wa kiume ambaye ni Saleh (uk. 97). Bwana Msa aliweza kubaini kuwa ndoa ya Selume na Saleh ni batili kwa sababu wao ni ndugu wa baba mmoja (uk. 95). Ali (2020) anasema kuwa watu kama mhusika Bwana Msa ni watu wa kawaida ambao wanaonekana katika jamii ya Wazanzibari. Watu hawa wana uwezo mkubwa wa kuweza kugundua mambo na siri zilizojificha na kuzianika katika jamii. Siri hizo zinazogunduliwa na kuwekwa wazi na kusaidia kutatua baadhi ya matatizo katika jamii yao. Maelezo haya yanadhihirisha kuwa akili ndiyo kipengele cha juu kinachoonesha kuwa binadamu amekamilika kiroho. Hata hivyo, kwa Wazanzibari, kwa mujibu wa Watafitiwa, pamoja na kutumia akili katika kuchunguza, kutatua na kusuluhisha matatizo yao, kwa kiasi kikubwa wanaongozwa pia na roho zao.



## **Roho**

Roho ni sehemu ya mwanadamu ambayo ndiyo inayokamilisha utu wa mtu. Roho ndiyo inayompa uhai binadamu (Chuachua, 2016). BAKIZA (2010) wanasema kuwa roho ni kitu maalumu kisichoonekana ambacho kinaambatana na mwili ili kumwezesha binadamu kuwa hai. Binadamu asipokuwa na roho, huwa hayuko hai. Roho huwa haina tena nafasi yake katika mwili. Mtu huyo huwa hahisi, hatamani, haumii, wala hajui chochote kinachoendelea katika ulimwengu wa walio hai. Wazanzibari wanaamini kuwa roho imeumbwa kama alivyoubwa mwanadamu. Siku yake ikifika ya kuondoka katika kiwiliwili cha mwanadamu, huwa hakuna hila wala ujanja, lazima itoke. Mmiliki wa roho za mwanadamu ni Muumba na ndiye muamuzi wa kila jambo. Haya yanathibitishwa na Musa:

Allah ndiye ajuaye roho ya mja itatoka lini, wapi na saa ngapi na kwa namna gani. Roho zote ziliumbwa siku moja. Hivyo, hakuna roho kubwa wala changa, lakini kuna binadamu mkubwa na mtoto kwa kadiri yeye Allah alivyokadiria mtoto huyo kuja ulimwenguni. Roho ya mwanadamu inapotoka, mja huwa anaiangalia ikipaa. Ndiyo maana tunasema kuwa, roho huwekwa katika roho nyingine huko mbinguni; mpaka pale atakapozikwa yule mfu, ndipo hurudishiwa roho yake.

Dondoo hili, pamoja na kuonesha kuwa roho ya mwanadamu imeumbwa, pia limebainisha kuwa, roho ya mwanadamu ikishatoka huwekwa sehemu maalumu mpaka pale maiti atakapozikwa ndipo arudishiwe. *Kurani Tukufu* inazungumzia suala la roho kwa kusema, “wanakuuliza kuhusu roho?. Wambie watu hao hilo jambo lipo kwa Mwenyezi Mungu (Suratul Israai, 85). Maelezo haya yanashabihiana na yale ya Mihanjo (2004) anaposema kuwa, roho ni kitu cha mwili na inatoka katika ulimwengu wa roho zilizoubwa na Mungu. Roho huvuviwa kwa watoto na wazazi katika hali ya kimwili. Hivyo, roho inapotoka katika mwili wa mwanadamu, huenda kuungana na roho nyingine katika ulimwengu wa roho. Kwa maelezo haya, roho ya mwanadamu hujongea; yaani, huanza kwa kuzaliwa, kuishi, kufa na kuendelea tena kuishi katika ulimwengu mwingine wa kiroho ambao ndio unaoaminika kuwa wa milele.

Katika riwaya yake ya *Duniani Kuna Watu*, Abdulla anathibitisha kuumbwa kwa roho kwa kusema kuwa ‘Leo hii kaondoka: Kwa Mungu ndiko tutokako, na ndiko turejeako’. Hapa mwandishi ameonesha jinsi roho inavyotengana na kiwiliwili. Roho iliyoubwa, imezaliwa, ikaishi na imerudi kwa aliyeiumba. Mwandishi wa riwaya teule hakuyasawiri haya kwa utashi wake, bali ni kutokana na fikra walizonazo wanajamii kulingana na misingi ya naharia ya Ndani-Nje. Mbali na hayo, Wazanzibari wanaamini kuwa roho ina nafasi kubwa sana katika kiwiliwili cha binadamu kwa sababu ndiyo inayoupa mwili uhai. Pia, roho inaagua, inapaparika, inahuzunika na kufurahika. Aidha, roho ina tamaa, ubaya na uzuri pia. Mtafitiwa 2 anasema:

Roho ina sehemu nyingi sana. Ndiyo maana huwa inapaparika. Na haya huwa tunayasema hata katika mazungumzo ya kawaida, kuwa: “Huyu mtu,” kwa mfano, “roho yake ilimbakuka”. Au: “Mtoto huyu hasa roho yake haijatulia, anapenda kupaparika”. Wakati mwingine, watu pia huwa tunawasema kuwa, wana roho mbaya au nzuri kutegemea tabia zao. Hivyo, alimradi roho ina sehemu kubwa tu katika mwili wa mwanadamu (Mtafitiwa 2: Mahojiano yalifanyika UDoM, 03. 12. 020).

Dondoo hili linaonesha mtazamo sawa na mwandishi mteule kwa jinsi roho inavyofanya kazi katika kiwiliwili cha mwanadamu. Hii ni kusema kuwa, linaonesha kupaparika, kutamani, kuharibika au kuongoka ndiyo sifa yake. Maelezo haya yanashabihiana pia na yale ya Saidi anapoeleza kuwa roho mbaya au nzuri ya mwanadamu huangaliwa kwa kuamiliiana na watu. Kwa mfano, roho nzuri hubainika pale mtu anapowasaidia wenziwe kwa hali na mali na mwenye roho mbaya hubainika kwa kuwachukia watu bila sababu. Roho huwa na chuki, ukatili na wakati mwingine kufanya uharibifu pia kwa kutamani kitu kisicho chake, asicho uwezo nacho na wala hawezi kukimiliki.

Kwa upande wa riwaya za Abdulla, masuala haya yamebainika wazi wazi. Kwa mfano, ubaya na uzuri wa roho unajitokeza katika *Duniani Kuna Watu* pale mwandishi anaposema kuwa yuko mtu mmoja maskini, fakiri wa Mungu, alihitajia shilingi moja, akamkusudia tajiri mmoja mkubwa akaaye pande za mjini. Siku ile ilikuwa katika mwezi wa Rajabu na ilivyokuwa tajiri yule anatoa shilingi tatutatu kuwapa mwezi wa Ramadhani, alimwambia yule bwana maskini aende zake akasubiri mpaka siku yake ya sadaka, mwezi wa Ramadhani. Bwana Hakim hakuwa hivyo. Mkono wake ulikuwa uwazi, hamwendei mtu mwenye haja naye akamwambia “njoo kesho”, na hata kama mtu yule kamwendea mara tatu mfululizo katika wiki moja – zote mara tatu mtu yule ataondoka kwa Hakim kakidhiwa haja yake, kama alivyotaka (uk. 35). Maelezo haya yanaonesha jinsi mtu mwenye roho mbaya anavyokuwa hajali watu kwa shida zao mpaka atakapotaka mwenyewe. Tofauti na wengine ambao wao huwa wana roho za utu na huruma ndiyo maana huwajali na huweza kuwatatulia watu shida zao muda wowote watakapokwenda.

Kwa upande wa uaguzi, watafitiwa wanasema kuwa roho huweza kumwambia mtu jambo na likawa kama alivyolidhani. Hivyo, Wazanzibari wanaamini kuwa roho ni bao. Hii humaanisha kuwa roho huweza kukukataza au kukuamrisha kufanya jambo na likawa. Bimkubwa anasema kuwa roho huagua jambo litakalotokea na mara nyingi huwa vilevile. Waswahili husema “roho ni bao, iagualo ndo litokealo”. Suala hili la uaguzi limedhihirishwa na mwandishi katika riwaya yake ya *Duniani Kuna Watu* anapoeleza kuwa “Bw. Hakim aliondoka taratibu akaenda kufungua mlango. Alijua nani aliyegonga mlango na alipofungua alimwona mtu yule yule aliyemfikiria rohoni (uk. 17). Maelezo haya yanaonesha jinsi mtu anavyoweza kutabiri jambo na likawa ndilo lile lile lililompitia rohoni mwake. Roho ni kiungo muhimu sana kwa

binadamu kinachokamatika na kina uhusiano mkubwa na moyo wa mwanadamu. Roho inapoondoka, humuacha mwanadamu peke yake. Hata hivyo, roho ndicho kipimo kinachoonsha thamani ya utu wa mwanadamu katika masuala yahasuyo ujumi wa Kiafrika wakiwemo Wazanzibari.

### **Moyo**

Moyo ni dhana inayochangamanishwa sana na roho. Hii ni kwa sababu mara nyingi hutumiwa kama kisawe. Hata hivyo, moyo huchukuliwa kama maisha ya ndani ya mtu binafsi. Maisha haya yanaweza kuonekana au yasionekane, lakini hubainisha wema au ubaya (Fleming, 1994). Kwa muktadha huo, huathiri nafsi, matamano, ufahamu, mapenzi na malengo yake katika maisha. Moyo ni kibainishi cha mtu kiontolojia na ndicho kielelezo cha kiepistemolojia kinachofanya kazi ya kumwongoza mtu kutafakuri kuhusu ulimwengu wake. Hii ni kusema kuwa, moyo ndio unaojenga mwili na akili ya binadamu. Nao, BAKIZA (2010) wanaona kuwa moyo ni kiungo cha ndani cha mwili kinachosukuma damu na kina uwezo wa kustahamili mambo na ujasiri wa kufanya jambo. Ufafanuzi huu wa istilahi ya moyo unapunguwa maelezo kwa mtazamo wa jamii ya Wazanzibari. Hii ni kwa sababu Wazanzibari wanaamini kuwa, utu wa mtu hukamilishwa na moyo wake mkarimu, wenye mapenzi na unyeyekevu kwa muumba wake na binadamu wenziwe. Kazi ya moyo katika kiwiliwili cha mwanadamu ni zaidi ya kusukuma damu. Kwao, moyo hujenga tafakuri, urazini, mantiki na husaidia katika kutafuta, kugundua na kutoa suluhu ya matatizo yanayowakabili katika jamii yao. Mtafitiwa 3 anathibitisha hili kwa kusema kuwa:

Moyo ni kiungo chenye sehemu kubwa katika kiwiliwili cha mwanadamu. Hii ni kwa sababu, pamoja na kusukuma damu katika mwili huo, lakini pia hufanya kazi nyingine za kimaana. Miongoni mwa kazi hizo ni kama vile kupenda, kuchukia, kuhifadhi mambo, kujali, kuheshimu na hata kudharau. Hivyo, kama ilivyo roho, na mioyo pia ipo mibaya na mizuri. Kuna watu wana roho mbaya kutokana na mioyo yao kuwa mibaya na wengine wana roho nzuri kutokana na mioyo yao kuwa mizuri. Hali kadhalika, kuna watu wanaweza kupenda au kuchukia kutegemea na mioyo yao (Mtafitiwa 3: Mahojiano yalifanyika Unguja, 28. 02. 2020).

Maelezo haya yanadhihirisha tabia za moyo kama wanavyoamini Wazanzibari wenyewe kuwa hivyo ndivyo moyo ulivyo. Pia, moyo ni chombo cha mapenzi. Suala hili la mapenzi ya kushirikiana na watu kwa moyo, linabainika katika riwaya ya *Duniani Kuna Watu* pale mwandishi anaposema “Bwana Msa alijibu kwa huruma na moyo mzuri wa kushirikiana na binadamu mwenziwe katika masaibu yaliyompata” (uk. 87). Mwandishi amebainisha kuwa moyo ni chombo cha mapenzi katika riwaya ya *Kosa la Bwana Msa* pale anaposema maneno yake ya kugota, maneno yasiyotatuka, yalifanya moyo wa mzazi kupenda kumwona na kumsiki (uk. 41). “Jambo hilo limenifariji, limenipoza moyo” (uk. 107). Pia, kutokana na mapenzi ya Jamila kwa mumewe Bwana Ali, anaona bora akachane karatasi ya ndoa kwa

sheha wa Chwaka na kukimbia. Kulingana na nadharia ya Ndani-Nje mambo ya jamii sharti yazingatie kweli za ndani ya jambo.

### **Nafsi**

Nafsi ni kipengele kinachotazamwa kama uhai, roho pamoja na moyo (Kaponda, 2018). TUKI (1981) wanafasili dhana ya nafsi kuwa ndiyo roho au kiini cha dhati ya jambo husika. Hivyo, huongoza hali ya kupumua na kuupa uhai mwili wa mwanadamu. Wazanzibari wanaamini kuwa kila mwanadamu ana nafsi lakini haiwezi kuonekana kwa macho, wala kujulikana iko wapi wala imekaa vipi. Hii ni kwa sababu kazi ya kuongoza na kuzitambua nafsi za waja ni ya Muumba. Hata hivyo, huweza kubainika kutokana na umimi wa mtu binafsi. Kwa mujibu wa Sanga (2012), “Umimi hudhihirika kutokana na sehemu tatu kuu (Id, Ego na Super Ego) alizonazo mwanadamu”. Freud (1975) anasema kuwa sehemu hizo ndizo zinazokamilisha utu wa mtu. Vile mtu anavyojiona na kutenda, ndivyo watu wanavyoweza kubaini kuwa nafsi yake ikoje, ingawa haiko bayana. Maelezo haya yanabainika kwa mtafitiwa 4 aliposema:

Binafsi, nafsi siwezi kujua ilivyo, ingawa nitajijua tu kuwa mimi nafanya hivi au vile na hivi au vile sifanyi. Lakini, nini kitanipata na wapi na saa ngapi, basi sijui, na hapo ndio tukasema tuombe hatima njema kwa maana hatujui kesho nini nafsi itakichuma. Sasa kama miye mwenyewe sijijui, je, itakuwaje kwa mtu baki? Ni ngumu kujua nafsi yake. Hata hivyo, tunaweza kukadiria nafsi za watu zilivyo kwa matendo yao, mawazo yao na fikra zao pale wanapozitoa kwa wengine. Kwa mfano, ushaona jambo fulani hatari kisha ukamshawishi mwenzio alifanye, basi hujua kama huyu mtu nafsi yake si nzuri kwa mwenziwe. Mtu kufanya vitendo kama kajumba, basi hapo watu pia huweza kuitathmini nafsi yake (Mtafitiwa 4: Mahojiano yalifanyika SUZA, 02. 09. 2020).

Dondoo hili linaonesha namna ilivyo vigumu kuibani hali ya nafsi, si kwa mtu baki pekee, lakini pia kwa mtu binafsi mwenyewe; ingawa hujua yale anayoyatenda. Abdulla amedhihirisha pia suala hili kupitia riwaya yake ya *Duniani Kuna Watu*, anasema:

Kwa tabia, alianza Bwana Msa, marehemu Bwana Hakimu Marjani, kama alivyonitulikia mimi, alikuwa ni namna ya mtu mwenye vilinge namna kwa namna. Alikuwa ni mtu mwenye kupenda kujisitiri mambo yake, hataki ajulikane yeye wala vitendo vyake. Naweza kusema kwamba hata yeye mwenyewe alipenda asijijue nafsi yake ni nani. Kwa hiyo, alitumia hila na vitimbi kujisitiri na kusitiri mambo yake na hayo mara nyingi yalisababisha kutumia mafumbo, methali, mifano na vitendawili kusudi kuwababaisha watu (uk. 106).

Hapa mwandishi anaonesha namna ilivyo vigumu kuijua nafsi ya mtu hasa akiwa ana tabia ya kuficha matendo yake. Kwa maana, matendo ya binadamu ndiyo yanayoweza kupimwa kwa kugundua nafsi ya mtu ilivyo. Mathalani, Kasim aliridhika nafsi yake kwa kucheza kamari na kuomba pesa kwa baba yake. Yeye hakutaka kujishughulisha na kazi yoyote kwa sababu alijua baba yake akifa, atarithi mali yake. Hali kadhalika, Bi. Shinuna wa *Kosa la Bwana Msa* ambaye alifanya kila hila ili kuridhisha nafsi yake baada ya kuona kuwa mumewe ana mke mwingine Chwaka. Matendo ya wahusika hawa ndiyo yaliyodhihirisha nafsi zao zilivyo. Bila ya matendo hayo, isingejulikana walivyo. Kwa upande mwingine, Wazanzibari wanaamini kuwa nafsi hujilaumu, huona haya, hujutia na huwa na tahayuri kwa yale iliyofanya. Epistemolojia yao inaibua aina tatu za nafsi. Nazo ni nafsi inayojilaumu, nafsi iliyotulia na nafsi inayoamrisha maovu. Hoja hii imetiliwa nguvu na Mussa:

Unajua, tukirudi katika kiongozi chetu sisi kama Wazanzibari, utagundua kuwa hii nafsi imezungumziwa ndani ya Kurani. Yaani, *Allah* amezitaja nafsi za watu katika sura tafauti tafauti. Kwa mfano, *nafsil-mut'mainna* (nafsi iliyotulizana) imetajwa katika sura ya 89 aya ya 26-27 kwa kusema, “Ewe nafsi yenye kutulizana. Rudi kwa Mola wako Mlezi hali ya kuwa ni mwenye kuridhia na mwenye kuridhiwa”. Nafsi yenye kujilaumu imetajwa katika sura ya 75 aya ya 2 kwa kusema, “Na nina apa kwa nafsi yenye kujilaumu”. Ama kwa upande wa nafsi yenye kuamrisha maovu imetajwa katika sura ya 12 aya 57 inayosema, “Nami sijitoi lawamani, kwa hakika nafsi ni yenye kuamrisha maovu, isipokuwa ile ambayo Mola wangu mlezi aliyeirehemu. Hakika Mola wangu Mlezi ni msamehevu, na mwenye kurehemu.”

Maelezo haya yanaonesha jinsi nafsi za wanadamu zilivyo; zinaweza kupaparika, kujilaumu na hata kuamrisha maovu. Aina hizi za nafsi zinashabihiana na sehemu kuu tatu alizozieleza Sanga wakati akimrejelea Freud (1975). Kwake, anaona kuwa nafsi hizi zinatoka na sehemu ya Id, Ego na Superego. Sehemu hizi, pamoja na kuwa kila moja ina mchango wa kipekee katika utu wa binadamu, lakini huingiliana kwa namna zinavyoweza kuisukuma nafsi katika kutenda mambo husika na kusababisha kuibua aina mbalimbali za nafsi. Ushahidi wa kuwapo kwa aina mbalimbali za nafsi unapatikana pia katika riwaya za Abdulla. Mwandishi, kwa weledi, ameonesha aina zote za nafsi kwa namna tofauti tofauti. Kwa mfano, katika riwaya ya *Kosa la Bwana Msa*, ameonesha wazi kuwa Bwana Msa anajilaumu nafsi yake kutokana na kumuoza Jamila mume bila ya kuzingatia sheria. Haya yanabainika pale mwandishi anaposema ‘Mimi nimepotea, na nimefanya kosa kubwa, dhambi zake hazikadiriki. Namwomba Mungu anighofirie. Bwana Msa alitikisa kichwa kwa kustaafu na kujuta’ (uk. 129-130). Dondoo hilo linaonesha bayana kuwa Bwana Msa anajutia nafsi yake kwa lile alilolifanya. Ndiyo maana anaomba msamaha kwa Muumba wake. Mara mtu anapojiona ameghafilika kufanya jambo, hurudi kwa Mola wake kuomba msamaha kwa maana wanaamini kuwa, Mola wao ni mwingi wa rehema na ni mwenye kurehemu. Hivyo, wakiomba, watasamehewa.

Nafsi iliyotulia, huwa mja ameweza kuimiliki, haipapariki, haitamani mambo yasiyokuwa yake, wala yaliyo juu ya uwezo wake. Kila kitu hukiacha kama kilivyo. Mwandishi anaionesha aina ya nafsi pale ambapo Bwana Msa anajutia nafsi yake na Mwanatenga ana wasiwasi juu ya yale aliyoyafanya Bwana Msa. Jamila yeye alikuwa kapoa moyo wake. Mwandishi anasema “Bwana Msa aliwatazama wasikilizaji wake mmoja mmoja, akawaona wote wamekunja uso kama kwa kulikadiri hilo kosa lake. Jamila alikuwa katulia kimya akionyesha uzuifu na utawala juu ya nafsi yake” (uk. 131). Dondoo hili linadhihirisha namna Jamila alivyoweza kuimiliki nafsi yake kwa kuituliza. Hivyo, alikuwa na nafsi iliyotulizana. Kwa Wazanzibari, aina hii ya nafsi inapatikana kwa sababu watu wake hawana papara, wanakinaa cha nafsi na humwachia Muumba kila jambo kwa kuamini kuwa yeye ndiye muweza wa yote.

Kwa hali ya nafsi inayoamrisha maovu, mwandishi mteule ameonsha katika riwaya zake kuwa hii ndiyo hasa iliyoshamiri katika jamii. Watu wengi hufanya maovu kwa kukusudia au kwa kujingikiwa, lakini ilimradi hufanya kwa manufaa yao. Kwa mfano, kupitia riwaya yake ya *Kisima cha Giningi*, amemsawiri Bwana Ali Makame kuwa nafsi yake imemuamrisha kumfitinisha Mwana wa Giningi na mumewe Vuai ili aweze kuzimiliki mali (uk. 46). Pia, nafsi ilimhimiza kumuua mwana huyo ili yeye aweze kurithi mali zote (uk. 98). Katika riwaya ya *Kosa la Bwana Msa*, mwandishi amemsawiri Bi. Shinuna kuwa ni mtu mwenye nafsi inayoamrisha maovu kwa kuwa yeye ndiye aliyepanga njama za kutaka kumuua mume wake, Bwana Seyyid Ahmed bin Soud (uk. 33). Kwa kuongezea, katika riwaya ya *Duniani Kuna Watu*, mwandishi amemuonesha Kasim kuwa yeye nafsi yake inamuongoza katika kucheza kamari, ulevi na kutafuta pesa kwa njia zisizo za halali hata akaweza kumpelekea majambazi baba yake ili auwawe, yeye apate pesa (uk. 19-23).

### **Hitimisho**

Kwa kuhitimisha tunaweza kusema kuwa, masula ya roho, nafsi, akili na moyo ni vigumu kuyatenganisha kwa upana wake kwa sababu ni vipengele vinavyofanya kazi kwa pamoja na wakati mmoja katika kiwiliwili cha mwanadamu. Ndio maana Wazanzibari pamoja na kuamini kwao kuwa kila kimoja kina kazi yake ya kufanya, bado wanaona kuwa kwa umoja wake vitu hivyo ndivyo vinavyokamilisha utu wa mtu. Kinyume chake, mtu hatakuwa mtu kwa matendo au atakuwa mfu kwa kuondokwa na vitu hivyo. Miongoni mwa vipengele vikuu vya ontolojia ya Waafrika, wakiwamo Wazanzibari, ni mwanadamu ambaye anakamilishwa na roho, nafsi, moyo, kiwiliwili na akili. Kwa muktadha huo, Muhammed Said Abdulla hakuwa nyuma katika suala la kuibua masuala mazito ya jamii yake, ikiwamo ontolojia ya jamii ya Wazanzibari katika riwaya zake. Pia, anadhihirisha kuwa mwanadamu ni kipengele muhimu katika kuibua ontolojia husika. Hivyo, wenye mtazamo wa kuwa riwaya zake hazikusawiri masuala mazito ya jamii yake ni kuwa hawakuielewa vyema jamii ya Wazanzibari, hasa kwa kutambua miili, mioyo, nafsi, roho na akili zao zilivyo.

**Marejeo**

- Abdul, R. (2013). Learning Beliefs of Seven Adult Malay Muslim Learners in Non-Formal Learning Environments. PhD Thesis, University of Putra Malaysia, Selangor.
- Abdulla, M. (1973). *Duniani Kuna Watu*. Nairobi: East African Publishing House.
- Abdulla, M. (1984). *Kosa la Bwana Msa*. Zanzibar: Masomo Bookshop.
- Ameir, Z. (2011). Ujumi wa Kisanaa katika Mtindo wa Riwaya teule za Muhammed Said Abdulla. Tasinifu ya Umahiri, Chuo Kikuu cha Dodoma.
- BAKIZA (2010). *Kamusi la Kiswahili Fasaha*. Kenya: Oxford University Press.
- Bodunrin, P. (1981). The Question of African Philosophy. Katika *The Essential Reading*. New York: Paragon Publishers uk. 213.
- Chuachua, R. (2016). Falsafa ya Riwaya za Shaaban Robert na Euphrase Kezilahabi Katika Mukadha wa Epistemolojia ya Kibantu. Tasinifu ya ya Uzamivu, Chuo Kikuu cha Dodoma.
- Faustine, S. (2017). Usawiri wa Falsafa ya Kiafrika na Mchango wake katika Riwaya ya Kiswahili Tasinifu ya Uzamivu, Chuo Kikuu cha Dodoma.
- Fleming, D. (1994). *Kamusi ya Biblia*. Dodoma: Kanisa la Biblia Publishers.
- Gyekye, K. (1975). 'Akan Concept of a Person'. *International Philosophical Quarterly*, Tol. 18, Na. 3 (uk. 277-287).
- Kajosi, S. (2013). Suala la Uzazi katika Ontolojia ya Kibantu na Jinsi Liliyojitokeza katika Riwaya za Kiswahili. Tasinifu ya Umahiri, Chuo Kikuu cha Dar es Salaam.
- Kaponda, G. (2018). Ontolojia ya Kiafrika katika Mbolezi za Wanyasa. Tasinifu ya Shahada ya Umahiri, Chuo Kikuu cha Dodoma.
- Khamis, A. (2008). 'Jadi na Utamaduni wa Mswahili wa Zanzibar' katika *Utamaduni wa Mzanzibari*, 1 - 22.
- Khamis, A. (2016). 'Utandawazi katika Utamaduni wa Vijana wa Kizanzibari' katika *Jahazi*, 1, 1-16.
- Kombo, D. and Tromp, D. (2006). *Proposal and Thesis Writing: An Introduction*. Nairobi: Paulines Publication Africa.
- Mbatia, M. (2016). *Riwaya ya Kiswahili: Chimbuko na Maendeleo*. Printing Services Ltd: Kenya.
- Mbiti, J. (2015). *Introductio of African Religion*. Heineman: University of Michigan.

- Mbiti, J. (1969). *African Religion and Philosophy*. London: Heineman.
- Mihanjo, A. (2004). *Falsafa na Usanifu wa Hoja- Kutoka Wayunani hadi Watanzani (Waafrika)*. Morogoro: Salvatorianum.
- Mihanjo, A. (1997). *Falsafa na Ufunuo wa Maarifa: Toka Uyunani Hadi Afrika*. Morogoro: Salvatorianum.
- Mulokozi, M. (2017). *Utangulizi wa Fasihi ya Kiswahili: Kozi za Fasihi Vyuoni na Vyuu Vikuu*. Dar es Salaam: Moccony Printing Press.
- Mulokozi, M., & Mung'ong'o, C. (1983). *Fasihi, Uandishi na Uchapishaji*. Dar es Salaam: Dar es Salaam University Press.
- Obenga, T. (2004). 'Ancient History of African Philosophy' katika *A Comparison to African Philosophy*. Blackwell Publishing Ltd: Cambridge. Uk. 31 - 35.
- Omari, C. (1980). 'Utamaduni na Jamii katika Mitaala ya Lugha na Fasihi, Urithi na Utamaduni wetu'. Na. 9, Dar es Salaam: TPH.
- Omeregbe, J. (1998). 'African Philosophy: Yesterday and Today' katika *African Philosophy: An Anthology*. Cambridge: Blackwell Publishers. Uk. 5 - 11.
- Ponera, A. (2016). 'Suala la Matumizi ya Nadharia kama Kiunzi cha Tafiti za Kitaamuli: Mfano wa Matumizi ya Nadharia ya Ukanivali'. *Journal of Humanities, School of Humanities, The University of Dodoma*, 3(1), 128 - 143.
- Ponera, A. (2019). *Misingi ya Utafiti wa Kitaamuli na Uandishi wa Tasinifu*. Dar es Salaam: Afroplus Industries Limited.
- Press, T. (2007). *Philosophy and Literature*. London: The Johns Hopkins University Press.
- Sanga, A. (2012). Ujumi katika Riwaya Pendwa ya Kiswahili: Mifano Kutoka kwa Muhammed Said Abdulla na Eristabulus Elvis Musiba. *Tasinifu ya Umahiri, Chuo Kikuu cha Dodoma*.
- Sanga, A. (2018). Mkengeuko wa Ujumi wa Kiafrika katika hhdithi Fupi Andishi za Kiswahili Kipindi cha Utandawazi: Mifano ya Hadithi Fupi Kutoka Magazeti ya *Habari Leo, Nipashe* na *Mwananchi* ya Mwaka 2008 Hadi 2014. *Tasinifu ya Umahiri, Chuo Kikuu cha Dodoma*.
- Sengo, T. (1995). *Lugha, Utamaduni na Fasihi Simulizi ya Kiswahili*. TUKI: Dar es Salaam.
- Sengo, T. (2008). *Tafakuri ya Utu na Uhai*. Dar es Salaam: Al-amin Education Research Academy.



Sengo, T. (2009). *Sengo na Fasihi za Kinchi*. Dar es Salaam: AERA Kiswahili Researched Product.

Temples, P. (1959). *Bantu Philosopy katika The Titi Turdoncea Bulletin*. Paris: Presence African.

Toufik, M. (2019). Ukwepi na Uhalisi wa Riwaya za Muhammed Said Abdulla katika muktadha wa maisha ya karne ya 21. Tasinifu ya Umahiri, Chuo Kikuu cha Taifa cha Zanzibar.

TUKI (1981). *Kamusi ya Kiswahili Sanifu*. Nairobi: Oxford University Press.

Yu-lan, F. (1976). *A Short History of Chines Philosophy*. New York: The Free Press.

## **Derivation of Toponyms: The Case of Abaluhya Place Names**

Toboso Mahero Bernard  
Alupe University College  
Constituent College of Moi University, Kenya  
*tobosomahero@gmail.com*

### **Abstract**

Many investigations have been carried out about toponyms. It has emerged that toponyms carry characteristics that all users of the named agree with. This means that toponyms of many communities have meaning. The meaning carried in a name varies from one individual to the other and from one group to the other. It has also been argued that a place name not only points out a place, it also carries a number of qualities that give meanings to that place. This paper aims at investigating Abaluhya toponyms. It aims at investigating significance of Abaluhya toponyms and ways used by the Abaluhya community to derive their toponyms. Purposeful sampling method was used to identify five respondents who are speakers of five different dialects of Luhya language. The respondents were used to get data about place names used in their sub-regions and any other region within Abaluhya land. Part of the data was generated by the researcher. Three hundred names were collected and analysed descriptively. The study found out that toponyms used by Abaluhya have functions and therefore, are meaningful to its users.

### **Introduction**

This paper aims at investigating Abaluhya toponyms. It aims at investigating significance of Abaluhya toponyms and ways used by the Abaluhya community to derive their toponyms. Abaluhya is a Bantu community that lives in the western region of Kenya. The community neighbours other Kenyan communities namely, Kalenjin, Teso and Luo. These communities especially the Luo have had a significant influence on Abaluhya way of naming places. Abaluhya community has more than fifteen sub-communities which speak dialects with significant linguistic differences. These differences are the source of differences in word spellings from one dialect to another. Various studies have been carried out about toponyms some of the investigations have argued that toponyms used by many communities carry a sufficient number of identifying descriptions agreed upon by a sufficient number of users (Bright 2003 & Helleland, 2012).

Bright (2003) further argues that the meaning of place names is, on some essential level, to be found in their histories. Basso (1984) argues that place names do not only refer; they are also used and valued for other reasons as well. These reasons include

giving identity to places. This argument is also advanced by Tent and Blair (2011). While discussing motivations for naming in Australia, they argue that indeed, names given to places have a lot of significance to the individual name givers and communities. This means that toponyms of many communities have meaning.

Pfukwa (2008) argues that naming is a process of procession. He insists that by naming, the namer can claim social and political space over the named. He further argues that names express a whole way of life, religious practices, social systems and cultural traditions. However, the meaning carried in a name varies from one individual to the other and from one group to the other. Helleland (2012) rightly posits that a place name not only points out a place, it also mediates a cluster of qualities and meanings attached to that place, partly valid for a single individual, partly shared by a given social group. Basso (1984) argues that place names are used as a reference. In addition, they are also used and valued for other reasons as well. During this investigation, it emerged that Abaluhya place names indeed have inherent meaning. Just like personal names, toponyms are not given to places without due considerations.

This investigation was based on a field study which was carried out in Abaluhya land. Abaluhya land in this case refers to the geographical area occupied predominantly by the Abaluhya community in the western region of Kenya. The region covers five counties namely, Kakamega, Bungoma, Busia, Trans-Nzoia and Vihiga. Four of the counties were covered by this study. They include Bungoma, Kakamega, Busia and Vihiga. Purposeful sampling method was used to identify five respondents who are speakers of five different dialects of Luhya language. The respondents were used to get data about place names used in their sub-regions and any other region within Abaluhya land. Part of the data was generated by the researcher. Three hundred names were collected. The data was verified by the researcher who also comes from Abaluhya community. The data was grouped and analysed descriptively.

## **Results and Discussion**

Abaluhya, just like many other African communities, have a traditional practice of giving people and things names that have significance to individuals and the community. This is the reason why people's names, toponyms, ethnonyms and hydronyms have meaning. In this section, we shall look at meanings attached to Abaluhya toponyms.

### **Names as Historical Markers**

One significant trend in Africa is the use of African names especially toponyms and ethnonyms in the reconstruction of African history. Ethnonyms and toponyms have especially been significant in the reconstruction of the history of Kiswahili language. Names are also significant tools in keeping historical events alive. Human beings have the practice of keeping history of events by giving names to memorable

historical phenomena. Names are given to such events so as to place them appropriately, in time and space. Helleland (2012) and Saparov (2003) argue, toponyms used by many communities are durable, meaning that they remain intact for a long time. This also means that a name with historical significance will tell the history of a place and keep it alive as long as the name exists. For this reason, toponyms used as marks for historical events will remind many generations about their history. Linguists and historians may also rely on the information preserved in the names to construct history.

Among the Abaluhya, there are many names that play the role of historical beacons or historical reminders. The name, Budalang'i, refers to a village on the shores of Lake Victoria. The name which literally means, "Place of Lions," is a historical reminder about the presence of lions in Budalang'i area before they were transferred to game parks across the country. Although the place no longer has lions, the present and future generations will always be reminded about wildlife that once lived in the area. The fact that the place was named after lions means that the animals had a significant impact on the lives of the people. In the Abaluhya community, the naming process was not planned. It was a natural or spontaneous occurrence. This means that the name, Budalang'i was not specifically designed by an individual or the community so as to be given to the village. The name, Mumias (the town of Mumia Nabongo, the 20<sup>th</sup> century king of Bawanga) and Mwiboma (the king's homestead) will always be a reminder to many generations about King Mumia Nabongo and his residence. The name Shimalabandu (black spot) is a spot on the Kakamega-Webuye road in Kakamega County. This is another name which serves as a historical reminder about prevalent accidents at the spot, even if accidents rarely occur at the spot there days.

### **Geographical Markers**

One of the prominent functions of names is to empower the users to refer to entities (Batoma 2006). Toponyms are known to play this role in a significant way. These names have the significance of referring to geographical features in a way that defines its geography. In this way, toponyms play the role of differentiating between places within the same region. It should be remembered that toponyms in many communities are also used as ethnonyms. In this way, these names become significant tools of demarcating and defining ethnic, sub-ethnic, clan and village boundaries. For example, in Kakamega County, there are several towns along Kakamega-Bungoma highway that neighbor Mumias town. These towns overlap in a way that only their names help to demarcate and differentiate between them. These places or towns include Ekeru, Misheni, St Marys, Ekama, Mumias, Elukoye, Stage Maringo, Shibale and Mayoni. All these towns are spread along the highway just within a distance of three kilometers. These names act as tools of differentiation between the various towns that are also bus stages for public service vehicles. A person not conversant with the various towns may consider them as one town.

Toponyms are also used as clan names. This means that some of the clans refer to themselves by their regional name. Among the Abanyole, Abamarama, Abashisa and Abalogoli, many of the clan names are also toponyms. For example, the geographical area where the Abanyole and Abamarama sub-communities live is toponymically known as Ebunyole and Ebumarama respectively, while Eshisa and Ebumaragoli are the toponyms for the place where the Abashisa and Abalogoli people live. Look at the following table 1, which has more examples about names as geographical markers:

**Table 1: Names as Geographical Markers**

<b>Toponym</b>	<b>Ethnonym</b>
Ebubala	Ababala (men) Nambala (women)
Ebuseta	Abaseta (Men)
Ebuchenya	Abachenya(Men) Nanjenya (women)

From these names, it is evident that place names also play the role as clan names. For example, people who live in Ebubala village in Butere sub-county refer to themselves as Ababala or Nambala for men and women respectively. Similarly, people who live in Ebuseta village are referred to as Abaseta. This means that place names also serve as geographical beacons.

### **Toponyms as Identity Marks**

Names serve to identify to people, towns, institutions, places and groups. Toponyms used by individuals and groups to refer to a place serve to help the groups or individuals to identify the particular places. Many communities have the practice of giving one toponym to one place. This means, the name gives special characteristics to the place which are to identify the place. The Abaluhya community observes this practice of giving one name to one place. In cases where one name emerges to refer to two places, there is a tendency to differentiate between the names by, in some cases, adding a second name. For example, there are two Abaluhya sub-communities which refer to themselves as Banyala. One lives on the shores of Lake Victoria while the other lives further east and neighbours the Nandi community. The geographical regions in which both Banyala live istoponymically referred to as Bunyala. Because of this shared identity, the Eastern Banyala are now known as Banyala-ba-Ndombi meaning, the Banyala sons of Ndombi. The region in which they live is now known as Bunyala-wa-Ndombi (Bunyala, the home of Ndombis). This means that Bunyala-wa-Ndombi is an identical toponym for the Ndombis. This identity is always seen when there is a mix up in reference such as when one is by error introduced as person form Bunyala-wa-Ndombi simply as Bunyala. The person referred to will quickly correct the title by insisting that she/he comes from Bunyala-wa-Ndombi and not Bunyala.

Toponyms derived from clan names are particularly significant to them. The reason is that the Abaluhya cherish their clans and many people would love to be identified

by their clan names and clan derived toponyms. For this reason, married women are rarely referred to by their real names or anthroponyms. Instead, they are always referred to by their clan title and clan based toponyms such as “Omukhanawa Ebuchenya” (Girl from Ebuchenya). In this case, Ebuchenya is the toponym for Abachenya clan and clan titles for men and women from that clan are Omuchenya and Nanjenya respectively. So, to woman from Ebuchenya clan, “Omukhanawa Ebuchenya” is an ideal title because it carries in it their identity and pride, and many married women from that clan may take offence in being called by their real names instead of their clan based toponyms or clan ethnonyms. Helleland (2012) argues, place names are social signals of belonging to a group and the more names that are shared, the stronger the bonds are within the group.

Eskeland (2001) also posits that names and places belong together, regardless of how the name is formed etymologically. The name is a key to memories and experiences. To be familiar with the same name is to know a little about each other. Names are social signals of solidarity. The more names one shares with others, the stronger the solidarity with them is. This is exemplified in the Abachenya case and all other Abaluyia clan based toponyms. There is an intimate relationship between a person’s self and names which the person may feel attached to, including toponyms. Such mental relationship can be described as identity. This takes the form of place identity and ethnic identity.

### **Derivation of Abaluyia Toponyms**

Abaluhya have many ways of deriving toponyms. In the following section, we discuss various ways through which the Abaluhya derive their toponyms.

#### **Names from Borrowed Words**

Bright (2003) while discussing place names among the American Indians posits that one way of deriving names was through borrowing of words from other languages. In this study, the practice of borrowing was evident. There are many place names among the Abaluhya which are on a result of words borrowed from other languages. These languages include English, Kiswahili, Dholuo and Kalenjin.

#### **Names Borrowed from English Words**

There are many names across Abaluhya land which have been borrowed from English names. For example, Down Valley, is a village in Lugari settlement scheme. This name, as evident from the language was borrowed from English language. Pan-paper is another borrowed name used among the Abaluhya. The name is used to refer to the place in Webuye town where the Panpaper factory is situated. Originally, the name was used to refer to the paper factory, but its use was expanded to cover the emerging shopping center and the surrounding settlements. Other words borrowed from English include Emuhaya (from Aim higher), Port Victoria (named after Queen Victoria of England) and Sio-Port.

### **Names Borrowed from Kiswahili**

There are many words among the Abaluhya which have been borrowed from Kiswahili. The practice of name borrowing is common in many communities in Africa. Political, social and economic contact between communities leads to sharing of many aspects of culture including names. It is therefore common for neighbouring communities in Africa to share names through borrowing. In this study, we came across many borrowed names which the Abaluhya borrowed from neighbours from near and far places. Look at the following table 2, which has more examples about names borrowed from Kiswahili:

**Table 2: Names Borrowed from Kiswahili**

<b>Toponym</b>
Mandazini
Kima
Milimani macho
Mkonge
Makutano
Kiwanjandeg

The above words have been borrowed from Kiswahili. It was easy for the Abaluhya to borrow words from Kiswahili because of two reasons. First, is that both Luhya and Kiswahili are Bantu languages. Therefore, they have a morphological similarity. Two, Kiswahili has been the national language of Kenya since 1979. This means that the two languages have had contact for a long time.

### **Combination of Names from Different Languages**

There are many names among the Abaluhya which have a combination of names from different languages. Some of the names are a combination of local and borrowed names while others are all borrowed. Other names are a combination of foreign names and local people's names. Borrowed names among the Abaluhya were localized by being given local morphological structure. This was used as a method of disambiguation. This means that names with foreign origin were transformed by being given local pronunciation. Look at the following table 3, which has names derived by combining names:

**Table 3: Combination of Names from Different Languages**

<b>Toponym</b>	<b>Original name</b>
Tangakona	Danger Corner
Khumairo	One Mile
Ikolomani	Goldmine
Khumisheni	Missionary Hospital
Musandaluo	MusandaLuo
Schemesmpya	Schemes Mpya
Kisumundogo	Kisumu Ndogo
Kambiyamwanza	Camp yaMwanza
Mombasandogo	Mombasa Ndogo

Kambikuku	Kambiya kuku
Siopot	Sio Port

It is evident from these names that the act of borrowing was followed by the act of disambiguation. Elimination of ambiguity was done by giving a borrowed name local morphological structure. This is the reason the English name, Danger-Corner was changed to *Tangakona*, while One-Mile was changed to *Khumailo*. The act of disambiguation was unconscious. Many times, it was a natural corrective phonological change which occurred during pronunciation.

### Transferred Names

There are names that have been transferred from other places. These names were majorly collected from urban or urbanizing areas and settlement schemes inhabited by people with diverse linguistic and ethnic backgrounds. Some of the names were also found to refer to places along major roads or highways.

**Table 4: Names Borrowed from Outside Kenya**

Toponym
Cairo
Denmark
Baghdad
Kalifonia

This trend is as a result of contacts with people from other places especially in settlement schemes and cosmopolitan areas. The pattern is also as a result of historical occurrences in various countries of the world, especially ones that had serious attraction to the namers.

### Names from Peoples Names

There are place names that have been derived from people's names. Many of the names refer to places along roads and highways and some of them are bus stops. This means that the names may have emerged as bus stops as passengers kept referring to peoples homesteads along roads as their alighting points i.e., "Kwa-Njoroge," which is Kiswahili for Njoroge's home. These names can be divided into three different groups. There are names of Abaluyia which one used in this way as toponyms. These include Wa-Odanga (Odanga's home) and Wa-Orobo (Orobo's home). Second, there are names belonging to people from other Kenyan communities but who live among the Abaluyia. Such names include Kwa-Njoroge. Third, there are names belonging to Europeans. This means that these names have a historical origin. Such names include Port-Victoria.

### Names From Ethnonyms 1

Batoma (2006), while discussing African ethnonyms and toponyms argues that some African Ethnic groups derive their place names from ethnic names. During this



study, there emerged names whose origin is ethnic names. Many of the names that were gathered indicate that are regions in which various communities groups and sub-groups live are also referred to by the names of the communities and sub communities. For example, the entire region inhabited by the Abaluhya community is referred to by the Marama and Kisa sub-groups as Ebuluhya, and by the Wanga as Buluhya. Names of various sub-communities have also been adopted as names for their various regions. For example, the region in which the Wanga Sub-Community lives is referred to by the Ababukusu, Bamaragoli, Abanyore and Abamarama as Ebuwanga. The only difference is in the pronunciation as a result of difference in stress placement on the name. The Bawanga refer to their region as Buwanga. The same name is used by the Marachi and Khayo to refer to the Wanga nation.

### **Names from Ethnonyms 2**

Clan names have been adopted as place names. This means that regions and places where various clans live are have adopted names of the clans. The reason is that each clan takes the place where it lives as its nation; so, each clan has proudly adopted its clan names as the “National” toponym. Due to this, the following names are used:

**Table 5: Toponyms Derived from Ethnonyms**

<b>Clan Name</b>	<b>Toponym</b>
Ababere	Ebubere
Abaseta	Ebuseta
Nanjenya	Ebuchenya
Nambala	Ebubala
Abamukhula	Ebumukhula
Abashitsetse	Ebushitsetse

These names indicate that the Abaluyia have the practice of using ethnonyms as toponyms. This is the reason the place where Abatere people live is referred to as Ebutere while the place where Abachenya live is called Ebuchenya. This is testimony to the fact that there was close relationship between toponyms and ethnonyms during naming.

### **Names with Incidental Origin**

Some place names used by various Abaluhya communities trace their origin to past incidences. This is especially true of place names along roads and village names. Some names used to refer to villages emerged from past historical occurrences. For example the name, Ebukosia (place of murder) used to refer to a village in North Wanga is as a result of many recurrent incidents of mysterious murder in the village. The name, Shimalabandu (black spot) is another incidental name which is used to refer to a spot on the Kakamega-Kisumu road which is a notorious black spot for accidents. Similarly, the name, Tangakona which is used to refer to a place on Nambale- Busia road emerged due to many accidents at the spot. That is the reason the place was named, Danger-Corner, which later changed to Tangakona through folk etymology.

### **Names Derived from Local Flora and Fauna**

Local flora and fauna have significant mark on Abaluhya toponyms. There are names which have been derived from vegetation and wildlife found within Abaluhya territory. The names gathered suggest that the naming was influenced by a large presence of the plants or animals whose names were adopted as toponyms. For example, Ebudalangi is a name given to a place on the shores of lake Victoria which had many lions before they were transferred to game parks during the early years of the 20<sup>th</sup> century. The name literally means “place of lions.” Similarly, Shamakhokho, which literally means “place of pied crows,” is a name given to a shopping centre in Vihiga County in Kenya. The origin of the name is the presence of many pied crows in the area.

### **Institutional Landmarks**

Institutions have also shaped naming of places among the Abaluhya it is therefore common to find a place with a school being referred to as Khusukuli (at the school) or a place with a hospital being referred to as Khusibitali (at the hospital). In this case, the name, Kusukuli or Khusibitali refers to the region around the school or hospital it is for this reason that during this research, we came across such names as “Khumisheni” (at the missionary hospital), “Mukambi” (In the chiefs camp), and Khukanisa (At the church). It emerged during this research that many places around institutions are known by the names of the institutions and inhabitants of these places are comfortable with the toponyms derived from these institutions.

### **Names with Geological Origin**

There also exist toponyms which have been derived from geographical features such as mountains, hills, rocks, rivers and lakes. People living around such physical features have adopted names of these features as their place names. Look at the following table:

**Table 6: Toponyms with Geographical Origin**

<b>Toponym</b>	<b>Meaning</b>
Khushianda	On the rock
Khushiku	On the hill
Shibale	Marrum
Eshihakamushikuri	Eshihaka on the plains

The names in the table above refer to physical features such as rocks, hills and plains. The names play the role of geological land marks because they are easily identified by visitors. This therefore makes it easy to describe ones home basing on the location of these geological features.

### **Names with Folk Etymology**

There are names whose origin is foreign languages but which have been adjusted morphologically so as to give them Luyia structure. Apparently, the names had

unfamiliar morphological structure which led to their adjustment so as to make them morphologically familiar. Look at the following table:

**Table 7: Names with Folk Etymology**

Original name	Current name
Gold Mine	Ikolomani
Corridor	Korinda
Danger corner	Tangakona
One mile	Khumairo

In this example, the name, Gold mine, was adjusted to become Ikolomani. This happened due to inability of users of the name to pronounce the original name. change of the name was as a measure of making it familiar in pronunciation.

### Conclusion

In this investigation, it emerged that toponyms used by Abaluyia community have great significance to the community and individual users. It emerged that toponyms used by this community are carefully sourced so as to lend meaning to the places, for easy identification or for the purpose of keeping history. It also emerged that the Abaluhya community has a particular way of deriving toponyms. The way of naming is common to all Abaluhya sub-communities as evident through this study. We have discussed several ways used by this community in giving names to places. Some of the ways discussed include derivation from incidences, local flora and fauna, borrowing, people's names and ethnonyms. This way of naming serves an important function of reminding residents of Abaluhya land about their History.

### References

- Basso, K. (1984). 'Stalking with Stories: Names, Places and Moral Narratives among the Western Aoache'. In Plattner, S and E. M. Bruner (eds.), Text, play and Story: The Construction and Reconstruction of Self and Society. *Proceedings of the American Ethnological Society*. Washington: The American Ethnological Society.
- Batoma, A. (2003). 'African Ethnonyms and Toponyms: An Annotated Bibliography'. *Electronic Journal of Africana Bibliography*, Pp 120 – 132.
- Bright, W. (2003). 'What is a Name? Reflections on Onomastics'. *Language and Linguistics* 4:669 - 681, 2003.
- Eskeland, T. (2001). Place Names and Identity. *Nordlit 10*. [http://www. Hum. Uit.No/Nordlit/10/leskeland.html](http://www.Hum.Uit.No/Nordlit/10/leskeland.html).
- Helleland, B. (2012). 'Place Names and Identities'. In B Helleland, C.E. Ore and S. Wikstro. *Names and Identities. Oslo Studies in Language* 4 (2).
- Pfukwa, C. (2008). 'Shona Description of Diurnal Time'. *Journal of Language and Communication*, June 2008 pp 58 – 65.

- Sapav, A. (2003). 'The Alteration of Places Names and Construction of National Identity in Soviet Armeni'. *Cahiers du Monde Ruse* 44/1.179 - 198.
- Tent, J., and Blair, D. (2011). 'Motivations for Naming: The Development of a Toponymic Typology for Australian Place Names'. *Journal of Language*, Vol. 59, No. 2, June 2011, 67 - 89

## Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania

Willy Migodela  
Chuo Kikuu Katoliki Ruaha  
*migodela@hotmail.com*

Mwaija Ngenzi  
Chuo Kikuu Kishiriki Katoliki Mbeya

### **Ikisiri**

Makala hii imechunguza mfumo wa njeo katika vitenzi vya lugha ya Kihehe. Kilichochunguzwa hapa ni aina za njeo katika lugha ya Kihehe. Data za msingi zilizotumika katika makala hii zimepatikana kwa njia ya mahojiano na dodoso. Uchanganuzi wa data za utafiti huu umeongozwa na nadharia ya Kanuni Akisi. Matokeo ya utafiti huu yamebaini kuwa lugha ya Kihehe ina njeo za aina tatu ambazo huwakilishwa na mofu mbalimbali zinazotokea katika vitenzi vya lugha hiyo. Mofu huambatana na toni katika kubainisha nyakati. Pia, mofu za njeo hutokea katika mazingira ya kabla na baada ya mzizi wa neno. Utokeaji wa mofu za njeo hutawaliwa na kanuni mbalimbali. Matokeo ya utafiti huu hayamaanishi kuwa ndiyo mwisho wa kuuchunguza mfumo wa njeo katika lugha ya Kihehe. Lugha hukua na kubadilika. Mabadiliko yake yanaweza kuathiri vipengele vilivyojadiliwa. Kwa kuwa utafiti huu ulijikita kuchunguza mfumo wa njeo, kuna haja ya kuchunguza mfumo wa hali ili kubaini ruwaza zake, mazingira ya utokeaji wake na hata kanuni zinazotawala kutokea kwa mofu za hali katika lugha ya Kihehe.

### **Utangulizi**

Njeo ni mojawapo ya kategoria ya kisarufi katika lugha za Kibantu. Njeo ni kipengele cha kisarufi kinachoonesha uhusiano kati ya nafasi mbili za wakati (Massamba, 2004). Kimapokeo, kuna njeo ya wakati uliopo, uliopita na ujao. Wataalamu wengi, akiwamo Kapinga (1983), Waihiga (1999), Kihore na wenzake (2003), Massamba (2004), Phanuel (2006), Nurse (2008) na Chomi (2013) wamechunguza mfumo wa njeo katika lugha za Kibantu. Wataalamu hao wanakubaliana kuwa njeo hubainishwa kwa mofu mbalimbali zinazotokea katika vitenzi vya lugha nayohusika. Kwa mfano, Chomi (2013) alichunguza vipengele mbalimbali vya mofolojia na njeo katika lugha ya Kiswahili. Katika utafiti huo, anaeleza kuwa njeo katika lugha ya Kiswahili kuna njeo tatu za wakati uliopo (-**na**-), ujao (-**ta**-) na uliopita (-**li**-). Aidha, Phanuel (2006) alishughulikia suala la mfumo wa njeo na hali katika lugha ya Kimachame. Katika utafiti huo, alizingatia suala la idadi ya njeo na mofu zinazobainisha njeo katika lugha hiyo. Akifafanua kuhusu nyakati hizo, wakati uliopita huoneshwa kwa mofu tatu, yaani mofu -**a**- wakati uliopita karibuni, mofu -**le**- wakati uliopita katikati na mofu -**é**- wakati uliopita zamani. Mgawanyiko huo unaifanya lugha ya Kimachame kuwa na jumla ya njeo tano.

Kwa upande wa lugha ya Kihehe, kuna tafiti zilizochunguza njeo katika lugha hiyo na kuibuka na matokeo ambayo kimsingi yanaibua mashaka. Katika tafiti hizo, njeo katika lugha ya Kihehe hubainishwa kwa mofu mbalimbali zinazopachikwa katika vitenzi vya lugha hiyo (Mtavangu, 2008 na Mpalanzi, 2010). Mahitimisho yaliyofikiwa na wataalamu hao yanaibua hoja zinazokinzana, hasa kuhusu idadi ya njeo na mofu zinazobainishwa katika lugha ya Kihehe. Kwa mfano, kwa mujibu wa Mpalanzi, lugha ya Kihehe ina jumla ya njeo za aina saba. Madai ya Mpalanzi yanatofautiana na Mtavangu ambaye alihitimisha kuwa lugha ya Kihehe ina njeo za aina sita. Ugawaji wa wakati uliopita ulioainishwa na Mpalanzi unaleta mashaka kwani hakuna tofauti dhahiri inayoonekana baina ya wakati uliopita wa kihistoria na wakati uliopita zamani sana. Nyakati zote zinazungumzia matukio yaliyotokea wakati uliopita.

Pia, watafiti hao wanatofautiana katika uainishaji wa mofu mbalimbali zinazobainisha njeo katika lugha ya Kihehe. Kwa mfano, Mpalanzi, wakati uliopo hubainishwa kwa mofu *-i-* ...*a-* na mofu *-i-* ...*a-* na Mtavangu, wakati uliopo hubainishwa kwa mofu *i-* na mofu *-ku*. Katika kuonesha wakati ujao, Mpalanzi anasema kuwa, *-i-* ni mofu ya wakati ujao katika sentensi '*tuidumula ing'olo*' (tunachinja kondoo). Pia, mofu hiyo ameionesha kuwa ni ya wakati uliopo. Mofu hiyo kuitwa ni ya wakati ujao katika tungo hiyo yenye tafsiri ya wakati uliopo, kunaleta mashaka. Mofu *-i-* katika tungo hiyo ni ya wakati uliopo na si ujao kama alivyohitimisha. Halikadhalika, ufafanuzi wa Mtavangu kuhusu wakati ujao wa baadaye unaleta mashaka kwani mbali na wakati huo, kuelezwa kwa vielezi vya wakati kama alivyobainisha, pia unaweza kuwakilishwa na mofu ambazo huambatana na toni kama inavyoonekana katika mfano huu: '*tusu:mbà*' (tutaruka) ambapo mofu *-à* yenye toni chini inawakilisha wakati ujao. Uwapo wa mashaka na hoja zinazokinzana kuhusu idadi za njeo na mofu zinazobainisha njeo hizo, yanadhihirisha haja ya kuwapo kwa utafiti wa kina ambao unatakiwa kujenga msingi thabiti kuhusu mfumo wa njeo katika lugha ya Kihehe. Utafiti huu umechunguza mfumo wa njeo, mazingira ya utokeaji wa mofu za njeo na kanuni zinazotawala utokeaji wake katika lugha ya Kihehe.

### **Mbinu na Mkabala wa Kinadharia**

Makala hii imechunguza mfumo wa njeo katika vitenzi vya lugha ya Kihehe. Data za msingi za utafiti huu zilikusanywa kwa kutumia mbinu za mahojiano na dodoso. Aidha, data hizi zilikusanywa uwandani katika mkoa wa Iringa, wilaya ya Kilolo katika vijiji vya Lyamko, Boma la Ng'ombe na Mwatasi. Utafiti huu ulikuwa na sampuli ya watoa taarifa 18. Katika kila kijiji tuliteua watoa taarifa 6 katika kijiji cha Lyamko, Boma la Ng'ombe 6 na Kijiji cha Mwatasi 6. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Kanuni Akisi iliyoasisiwa na Baker (1985a, 1988 na 2002) nchini Harvad. Msingi mkuu wa nadharia hii unahusu uchunguzi wa mpangilio wa mofu katika kitenzi ambao unabainisha namna michakato ya kimofolojia inavyoshabihiana na ile ya kisintaksia.

Baker alitumia nadharia hiyo alichunguza mofu za njeo na nafsi katika vitenzi vya lugha ya Kibemba. Katika utafiti huo alionesha kuwa katika lugha ya Kibemba, mofu za nafsi hutokea mwanzoni mwa kitenzi zikifuatiwa na mofu nyinginezo kama za njeo ambazo huwa karibu na mofu mzizi ingawa si katika mazingira yote hali huwa hivyo. Msingi wa pili wa nadharia ya Kanuni Akisi unahusu kanuni zinazotawala utokeaji wa mofu katika vitenzi. Kwa mujibu wa mhimili huu, mofu zinazoambikwa katika vitenzi huweza kutawaliwa ama kutotawaliwa na kanuni. Uchambuzi wa vitenzi vya lugha ya Kihehe ulifanywa kwa kuzitenga mofu katika makundi mbalimbali. Mchakato huu ulisaidia kubaini mpangilio wa mofu zilizoambikwa katika vitenzi mbalimbali vya lugha ya Kihehe, jambo ambalo lilisaidia kubaini mofu za njeo na mazingira ya utokeaji wake. Msingi wa pili unahusu kanuni zinazotawala utokeaji wa mofu katika vitenzi. Mofu mbalimbali zilizoambikwa katika vitenzi zilipanguuliwa kwa kuzitenganisha na mofu mzizi ili kubaini namna zilivyotokea. Mchakato huu ulisaidia kubaini kuwa utokeaji wa mofu za njeo unatawaliwa na kanuni mbalimbali.

### **Njeo ya Wakati Uliopita**

Wakati uliopita huelezea jambo lililokwishatokea katika kipindi kilichopita. Kipindi hicho kinaweza kuwa kimepita muda si mrefu au tukio limetokea jana/juzi, miezi kadhaa, miaka michache iliyopita ama lililotokea kipindi kirefu kilichopita, yaani takribani miaka mingi iliyopita. Kwa mujibu wa makala hii, wakati uliopita katika lugha ya Kihehe umegawanywa katika namna tatu. Mgawanyo wa nyakati hizo umezingatia muda wa tukio ama jambo fulani kufanywa. Mgawanyo huo unaanzia muda mfupi baada ya tukio ama jambo fulani kufanyika ama kuzungumzwa. Kwa kuzingatia mgawanyo huu, tunapata njeo ya wakati uliopita hivi karibuni/punde, wakati uliopita kati na wakati uliopita zamani. Njeo hizi zimejadiliwa katika sehemu zinazofuata.

### **Njeo ya Wakati Uliopita Hivi Karibuni**

Katika lugha ya Kihehe, wakati uliopita hivi karibuni unawakilisha tendo/tukio ambalo limetokea siku hiyo hiyo muda mfupi tu uliopita (inaweza kuwa ni dakika chache, ama saa chache zilizopita). Ifuatayo ni mifano inayoonesha ruwaza ya njeo ya wakati uliopita hivi karibuni katika tungo mbalimbali za lugha ya Kihehe kama ilivyobainika katika makala hii:

1. yuva      a-      -lim-      -ite      umugunda  
    |      |      |      |      |  
    N    NFS3u    MZ    Wp1    N  
    ‘Mama amelima shamba’
  
2. a-      -ly-      -e      chakulya  
    |      |      |      |  
    NFS3u    MZ    Wp1    N  
    ‘Amekula chakula’

3. mu-      -fuf-      -ile      myenda  
       |            |            |            |  
       NFS2w MZ      Wp1      N  
       ‘Mmefua nguo’

Data katika mifano namba 1-3 inaonesha kuwa wakati uliopita hivi karibuni katika lugha ya Kihehe hubainishwa kwa mofu **-ile/-ite/-e** ambazo ni za toni chini. Data hizo zinaonesha dhahiri kuwa tukio hilo limetokea hivi karibuni. Ubainishaji wa mofu hizo za njeo umefanywa kwa kuzingatia msingi wa nadharia ya Kanuni Akisi unaosema kuwa mofu huchunguzwa kwa kuzingatia mpangilio wake katika vitenzi vya lugha inayohusika. Pia, mhimili huu unafafanua zaidi kuwa mfuatano wa mofu katika neno unaakisi uambishaji unaotokea katika neno hilo. Data zilizokozwa wino ni mofu za njeo zilizotokana na uambishaji uliotokea katika mizizi ya vitenzi vilivyooneshwa. Kwa mujibu wa mhimili huu, baadhi ya mofu hutokea kuwa karibu na mofu mzizi na nyingine hutokea mbali na mofu mzizi. Mofu za njeo ya wakati uliopita karibuni ziliweza kubainishwa kwa kuchunguza mpangilio wa mofu zilizoambikwa katika mzizi wa vitenzi. Vilevile, makala hii imebaini kuwa utokeaji wa karibu ama mbali wa mofu mzizi na mofu nyinginezo hutegemea na wakati unaozungumziwa. Katika baadhi ya nyakati, mofu za njeo huwa karibu kuliko mofu za nafsi na katika nyakati nyingine mofu zote, yaani za njeo na nafsi huwa karibu na mofu mzizi. Kwa mfano, katika wakati uliopita hivi karibuni mofu zote, yaani za njeo na nafsi zimetokea karibu na mofu mzizi kama inavyoonekana katika data (1-3).

### Njeo ya Wakati Uliopita Kati

Katika lugha ya Kihehe, njeo ya wakati uliopita kati hurejelea tukio ambalo limetokea jana ama siku au miezi/miaka michache baada ya jambo kutokea ama kufanyika. Zifuatazo ni data zinazoonesha ruwaza ya njeo ya wakati uliopita katika tungo mbalimbali za lugha ya Kihehe kama ilivyobainika katika data hizi:

4. va-      -ki-      -imb-      -ite-      igolo  
       |            |            |            |            |  
       NFS3w Wp2      MZ      Wp2      E  
       ‘Waliimba jana’

5. tu-      -ka-      -yav-      -ile ifingamba umwaka gwe gultye  
       |            |            |            |            |            |  
       NFS1w Wp2      MZ      Wp2      N            E  
       ‘Tulichimba viazi mwaka uliopita’

6. a-      -ka      -py-      -e      panili?  
       |            |            |            |  
       NFS3u Wp2      MZ      Wp2      E  
       ‘Aliungua lini?’



Data namba 4-6 zinaonesha ruwaza ya njeo ya wakati uliopita kati katika tungo mbalimbali za lugha ya Kihehe. Data hizo zinaonesha kwamba, kimofolojia, wakati uliopita kati katika lugha ya Kihehe hubainishwa na mofu **-ka-/-ki:- ... -e/-ite/-ile/**. Aidha, mofu **-ka-** hubadilika na kuwa mofu **-ki:-** katika mazingira ambayo mzizi wa kitenzi unianza na irabu **[i]**. Hii ina maana kuwa, kama mzizi wa kitenzi utanzia kwa irabu [i-], basi mofu **-ki:-** itabainisha wakati husika. Hii inaonekana katika mfano wa (5) katika kitenzi ‘*tukayavile*’ (tulichimba) ambapo mofu **-ka-** imebainisha wakati huu. Mofu hiyo imebadilika na kuwa mofu **-ki:-** katika kitenzi ‘*vakiimbite*’ katika mfano wa (4) kwa sababu mzizi wa kitenzi ‘*vakiimbite*’ (waliimba) umeanzia kwa irabu **[i]**.

Mabadiliko yanayotokea katika mofu hiyo yamebainishwa kwa kuzingatia mhimili wa nadharia ya Kanuni Akisi unaohusu kanuni zinazotawala utokeaji wa mofu katika vitenzi. Ili kuweza kubaini kanuni za utokeaji wa mofu ni lazima utokeaji wa mofu katika mzizi wa vitenzi uchunguzwe. Jambo ambalo limesaidia pia kubaini mazingira ya utokeaji wa mofu. Kwa kutumia mhimili huo, mofu zilizoambikwa katika vitenzi zimechunguza utokeaji wake na mabadiliko yanayotokea katika mizizi ya vitenzi vya data husika yameweza kubainishwa. Kwa kufanya hivyo, tumebaini kuwa, mofu za njeo hutokea kwa kutawaliwa na kanuni kama itakavyoelezwa katika kipengele kinachohusu kanuni zinazotawala utokeaji wa mofu za njeo. Makala hii imebaini kuwa katika njeo ya wakati uliopita kati, mofu za njeo hutokea karibu na mofu mzizi kama inavyoonekana katika data namba (4-6). Tofauti na matokeo ya makala hii, mabadiliko ya mofu **-ka-/-ki:-** hayakuelezwa katika utafiti uliofanywa na Mpalanzi (2010). Mofu za njeo hii zimebainika kuwa na toni chini jambo ambalo linatofautiana na utafiti wa Mpalanzi.

### Njeo ya Wakati Uliopita Zamani

Njeo ya wakati uliopita zamani katika lugha ya Kihehe hurejelea matukio yaliyokwishatokea muda mrefu uliopita, inaweza kuwa miaka mingi iliyopita. Data ifuatayo inaonesha njeo ruwaza ya njeo hii katika lugha ya Kihehe kama ilivyobainika katika utafiti huu:

7.   yaya   a:-    -se:ng-   **-ite'**    ikaye idaha hilo  
       |       |       |       |       |       |  
       N    NFS3u   MZ       Wp3    N       E  
       ‘Mjomba alijenga nyumba zamani sana’

8.   .tu-       **-a-**    -ly-       **-e'**       chakulya idaha hilo  
       |       |       |       |       |       |  
       NFS1w Wp3   MZ       Wp3    N       E  
       ‘Tulikula chakula zamani sana’

9. mu- -a:- -tov- -ile' pandede  
 | | | | |  
 NFS2w Wp3 MZ Wp3 E  
 'Mlipiga kipinde kile cha senene'

Data katika mifano namba 7-9 inaonesha ruwaza ya njeo ya wakati uliopita zamani katika tungo mbalimbali za lugha ya Kihehe. Kama inavyoonekana katika data hizo, wakati huu hubainishwa kwa mofu **-a:- ...-ite'/-ile'/-e'** za toni juu. Vielezi vya wakati wa zamani sana kama '*umwaka gula*', (mwaka ule), '*pandede*' (kipindi kile cha senene), '*idaha hilo*' (zamani sana), hutumika katika kuelezea wakati huu katika kusisitiza uzamani wa tukio au urefu wa muda uliopita. Kwa mujibu wa data za makala hii, mofu **-a-**, katika wakati uliopita zamani, hutokea kutegemea na nafsi inayozungumzwa kwani katika baadhi ya nafsi haijibainishi. Katika nafsi ya tatu haitokei, isipokuwa kwa nafsi ya kwanza wingi na nafsi ya pili umoja na wingi kama ilivyoonekana katika namba. Mofu za njeo hii zimebainika kutokea karibu na mofu mzizi kama inavyoonekana katika mifano namba 7 – 9.

### Njeo ya Wakati Uliopo

Wakati uliopo katika lugha ya Kihehe hurejelea matukio yanayotokea pamoja na muda wa tukio kutokea ama jambo kuzungumzwa. Ufafanuzi kuhusu njeo hii utafuata baada ya wasilisho lifuatalo la data za njeo hii:

10. mu- -i:- -telek- -a fing'amba  
 | | | | |  
 NFS2w Wu MZ Ish N  
 'Mnapika viazi vitamu'

11. tu- -i:- -kov- -a nyamusa ino de  
 | | | | | | |  
 NFS1w Wu MZ Ish N E  
 'Tunachuma mboga ya maboga sasa hivi'

12. a- -ku- -ibat- -a -imene  
 | | | | |  
 NFS3u Wu MZ Ish N  
 'Anakamata mbuzi'

Data katika mifano namba 10-12 inaonesha ruwaza za njeo ya wakati uliopo katika vitenzi vya lugha ya Kihehe. Kama inavyoonekana katika data hizo, wakati uliopo hubainishwa kwa mofu **-i:-/-ku-**. Makala hii imebaini kuwa mofu za njeo katika wakati huu hutokea karibu na mofu mzizi kuliko mofu za nafsi ambazo hutokea mbali. Matokeo ya makala hii yanatofautiana na Mpalanzi ambaye alibanisha kuwa wakati uliopo hubainishwa kwa mofu **-i: ...-a** na mofu **-i- ...a**.

### Njeo ya Wakati Ujao

Katika lugha ya Kihehe, wakati ujao hurejelea jambo/tukio fulani ambalo linategemewa kutokea baadaye, yaani baada ya muda fulani, mathalani dakika chache, saa, siku, miezi, miaka na kuendelea. Wakati ujao katika lugha ya Kihehe, umegawanywa katika aina mbili ambazo ni wakati ujao wa hivi karibuni na wakati ujao wa mbali ama baadaye. Ufuatao ni ufafanuzi wa aina hizo za wakati kama zilivyobainika katika makala hii:

### Njeo ya Wakati Ujao wa Hivi Karibuni

Wakati ujao wa hivi karibuni huzungumzia matukio yanayotarajiwa kufanyika ama kutokea muda mfupi utakaofuatia baada ya muda wa mazungumzo. Muda huo waweza kuwa ndani ya siku hiyohiyo, kesho, wiki ijayo ama ndani ya kipindi kisichozidi mwaka mmoja. Katika lugha ya Kihehe, wakati huu kimofolojia hubainishwa na mofu **-à** ya toni chini itokeayo katika irabu ya mwisho. Mofu hizo huambatana na vielezi vya wakati vinavyoonesha ukaribu wa wakati, kama inavyoonekana katika data ifuatayo inavyoonesha ruwaza ya njeo ya wakati ujao wa hivi karibuni:

13. tu- -su: mb- -à pambele ludodo.  
| | | |  
NFS1w MZ Wj1 E  
'Tutaruka baadaye kidogo'

14. vi: - -imb- -à milau  
| | | |  
NFS3w MZ Wj1 E  
'watasoma kesho'

15. u- -ve: mb- -à paucha  
| | | |  
NFS2u MZ Wju1 E  
'Utalika kesho kutwa'

Data katika mifano namba 13-15 zinaonesha ruwaza za njeo ya wakati ujao wa hivi karibuni katika sentensi mbalimbali za lugha ya Kihehe. Data hiyo imeonesha kwamba wakati huu hubainishwa kwa mofu **-à** ya toni chini kama ilivyodhihirika katika maneno *'tusuumbà* (tutaruka) *'viimbà*' (wataimba) na *'aveumbà*' (atalia). Wakati huu kama ulivyoonekana katika utafiti wa makala hii, hubainishwa na irabu ishilizi [-à] ambayo ni ya toni chini pamoja na vielezi vya wakati vinavyosisitiza suala la ukaribu wa wakati huu. Matokeo ya utafiti wa makala hii yamebaini kuwa mofu za njeo hutokea karibu na mofu mzizi kama zinavyoonekana katika mifano namba 13-15.

Ubainishaji huo umefanyika kwa kuchunguza utokeaji wa mofu zilizoambikwa katika mizizi ya vitenzi hivyo kama Nadharia ya Kanuni Akisi inavyoelekeza. Matokeo ya utafiti huu yanatofautiana na utafiti uliofanywa na Mpalanzi (2010)

katika kipengele cha mofu zinazobainisha wakati huu. Kwa mujibu wa matokeo ya utafiti wa makala hii, wakati ujao wa hivi karibuni hubainishwa kwa mofu **-à** ya toni chini, hali ambayo inatofautiana na utafiti wa Mpalanzi ambaye katika utafiti wake, alionesha kuwa wakati huu huwakilishwa na mofu **-i: ... a-**. Matokeo ya utafiti katika makala hii yamebaini kuwa **-i:** ni mofu ya wakati uliopo na si ujao kama ilivyobainishwa na Mpalanzi. Matokeo ya utafiti huu yanafanana na utafiti uliofanywa na Mtavangu (2008) katika kipengele cha wakati ujao wa hivi karibuni kwani katika utafiti wake alibaini kuwa, wakati ujao wa hivi karibuni katika lugha ya Kihehe hubainishwa kwa mofu **-à** ya toni chini na vielezi vya wakati kama ilivyoonekana katika utafiti wa makala hii.

### Njeo ya Wakati Ujao wa Mbali/ Baadaye

Katika lugha ya Kihehe, wakati ujao wa mbali/baadaye hutumiwa kuelezea matukio ambayo yanatarajiwa kutokea baadaye sana, takriban zaidi ya mwaka mmoja. Ifuatayo ni mifano ya kuonesha ruwaza ya njeo ya wakati ujao wa mbali kama ilivyobainika katika matokeo ya utafiti huu:

16. u-      -bet-      -a'      pefwe'  
           |            |            |            |  
           NFS2u    MZ      Wju2      E  
           ‘Utavuna nitakapokufa’

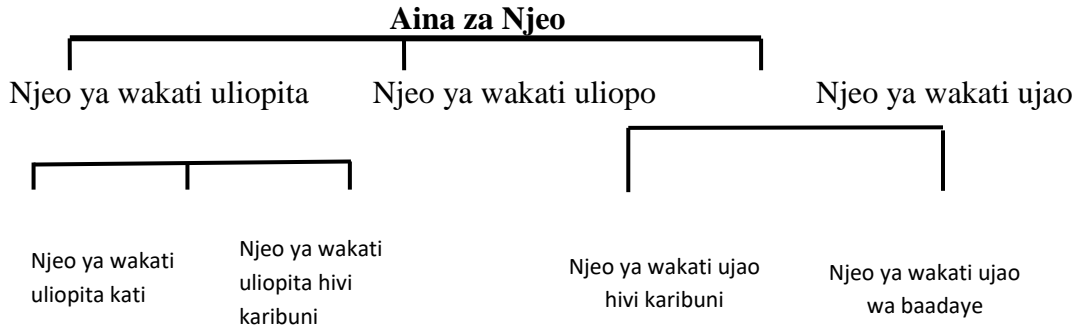
17. a-      -hanang-      -a'      pendigogwe  
           |            |            |            |  
           NFS3u    MZ            Wj2            E  
           ‘Ataharibu nitakapozeeka’

18. tu-      -bit-      -a'      lusiku  
           |            |            |            |  
           NFS1w    MZ      Wj2            E  
           ‘Tutakwenda siku nyingine za huko mbeleni’

Data katika ruwaza hiyo ya njeo ya wakati ujao wa mbali inaonesha kuwa, kimofolojia, katika lugha ya Kihehe hubainishwa kwa mofu **-à** ya toni chini inayotokea katika irabu ya mwisho ikifuatiwa na vielezi vya wakati vinavyoelezea umbali wa wakati ujao kama vile, *'kumwaka'*, (mwakani), *'pendigogwe'* (nitakapozeeka), *'pendifwe'* (nitakapokufa), *'lusiku'* (siku fulani ya mbeleni). Vielezi hivyo vya wakati vinaonesha msisitizo wa kipindi kirefu sana cha wakati wa baadaye. Mofu inayobainisha wakati huu inafanana na mofu inayobainisha wakati ujao wa mbali. Tofauti baina ya nyakati hizi ni katika aina ya vielezi vya wakati vinavyoambatana na njeo hizo. Matokeo ya utafiti wa makala hii yanatofautiana na ya tafiti tangulizi ambazo zilionesha kuwa wakati huu huwakilishwa na vielezi vya wakati tu. Matokeo ya utafiti wa makala hii yanatofautiana na tafiti tangulizi katika mofu za njeo za wakati ujao wa baadaye. Wakati ujao wa baadaye hubainishwa kwa mofu **-à** ya toni chini na vielezi vya wakati, hali ambayo ni tofauti na utafiti uliofanywa na Mpalanzi, ambaye alionesha kuwa, wakati huu hubainishwa kwa

mofu **sa:/se:-... -à**, na mofu **sa:/se:-...-ag- -à**. Utafiti huu umebaini kuwa, mofu **sa:/se** zenye tafsiri ya ‘ga’ katika lugha ya Kiswahili, mara nyingi hutumiwa na wazungumzaji wa lugha ya Kihehe (waliopata athari ya lugha ya kwanza) pindi wazungumzapo lugha ya Kiswahili.

**Kielelezo Na. 1: Aina za Njeo katika Lugha ya Kihehe**



Kielelezo Na. 1 kinaonesha aina za njeo na mgawanyiko wake katika lugha ya Kihehe. Matokeo ya utafiti wa makala hii yanatofautina na utafiti wa Mpalanzi katika kipengele cha idadi za njeo kwani katika utafiti wake alibaini uwepo wa njeo za aina saba katika lugha ya Kihehe. Halikadhalika, kama tulivyoona katika mjadala wa aina za njeo, makala hii imebaini kuwa katika baadhi ya njeo, toni hutumika kuelezea wakati. TONI hizo huambatana na mofu zinazowakilisha wakati husika. Ubainishaji wa mofu hizo ulizingatia msingi wa nadharia ya Kanuni Akisi ambapo mofu za njeo zilibainishwa kwa kuchunguza mpangilio wa mofu zilizoambikwa katika mizizi ya vitenzi kama msingi wa nadharia hiyo unavyoeleza.

**Mazingira ya Utokeaji wa Mofu za Njeo katika Vitenzi vya Lugha ya Kihehe**

Data za tafiti wa makala hii zinaonesha kuwa katika lugha ya Kihehe, mofu za njeo hutokea katika mazingira ya kabla na baada ya mzizi wa kitenzi. Tunaweza kuona mifano ya baadhi ya njeo hizo. Kwa mujibu wa data zilizopatikana katika utafiti wa makala hii, mofu za njeo ya wakati uliopo katika vitenzi vya lugha ya Kihehe, hutokea kabla ya mzizi wa kitenzi. Data ifuatayo inaonesha mazingira ya utokeaji wa mofu za njeo ya wakati uliopo katika vitenzi vya lugha ya Kihehe: tu- **-i-** -bit- -a kuboma ino de, (Tunakwenda mjini sasa hivi); a- **-ku-** -s- -a ino de (Anakuja sasa hivi). Mifano katika data hizo inaonesha kuwa, mofu za njeo ya wakati uliopo hutokea kabla ya mzizi wa kitenzi. Mofu hizo ni **{i-}** na **{ku-}**, zinazotokea kabla ya mzizi wa kitenzi. Halikadhalika, mofu za wakati uliopita hivi karibuni, hutokea katika mazingira ya baada ya mzizi wa kitenzi kama data ifuatayo inavyoonesha: va- -heh- **-ite** neng’uni (Wameteta leo); a- -fw- **-e** panili? (‘Amekufa lini?’); Tu- -sind- **-ile-** hilo (Tumesubiri sana). Katika data hizo mofu za njeo ni mofu **{-ile/-ite/-e}** ambazo ni za toni chini. Mofu hizo zimetokea baada ya mzizi wa vitenzi katika tungo zilizobainishwa. Katika sehemu ya (4.3.1) tuliona kuwa, njeo ya wakati ujao wa hivi karibuni, kimofolojia hubainishwa na mofu **-à** ya toni chini itokeayo katika irabu ya mwisho wa kitenzi na vielezi vya wakati.

Njeo ya wakati ujao wa hivi karibuni hutokea baada ya mzizi wa kitenzi. Mifano ifuatayo inabainisha mazingira ya utokeaji wa mofu ya njeo ya wakati ujao wa hivi karibuni katika vitenzi vya lugha ya Kihehe: u- -vas- -à pambele ludodo (Utalala baadaye kidogo); va - -pep- -à milau (Watawata asubuhi); tu- -kol- -à neng'ino de (Tutapita leo hii). Kama inavyoonekana katika mifano hiyo, mofu za njeo ya wakati ujao wa hivi karibuni, hutokea baada ya mzizi wa neno. Tukiangalia mifano hiyo, tunaona kuwa, mofu ya njeo ni mofu {-á} yenye toni chini iliyotokea baada ya mizizi ya vitenzi. Kwa mujibu wa utafiti wa makala hii, mofu za njeo za wakati ujao wa hivi karibuni, hutokea baada ya mzizi wa kitenzi kama ambavyo inaonekana katika data hiyo. Sehemu inayofuata imeangazia kanuni zinazotawala utokeaji wa mofu za njeo katika lugha ya Kihehe.

### **Kanuni Zinazotawala Utokeaji wa Mofu za Njeo katika Vitenzi vya Lugha ya Kihehe**

Mofu zinazoambikwa katika neno hutokea kwa kutawaliwa ama kutotawaliwa na kanuni (Manova na Arano, 2010). Mofu mbalimbali za njeo zilizoambikwa katika mizizi ya vitenzi, zimechunguzwa utokeaji wake kwa kuzitenganisha na mofu mzizi. Kwa kufanya hivyo, tumeweza kubaini namna mofu hizo zinavyojitokeza na kanuni zinazotawala utokeaji wake. Mtafiti katika makala hii amebaini kuwa, mofu za njeo hutokea kwa kutawaliwa na kanuni. Tofauti na utafiti huu, Mtavangu (2008) na Mpalanzi (2010), hawakuzungumzia suala la kanuni zinazotawala utokeaji wa mofu za njeo katika vitenzi vya lugha ya Kihehe.

Mofu za njeo hutawaliwa na kanuni mbalimbali katika utokeaji wake. Kwa mfano, mofu za njeo ya wakati uliopita wa hivi karibuni ama punde kutokea kwake kikanuni huwa, mofu **e/-ite/-ile**, hutokea katika mazingira ambayo mzizi wa kitenzi unafuatiwa na irabu irabu [-e]. Kuhusu kanuni inayotawala utokeaji wa mofu za njeo ya wakati uliopita kati, tumeona kuwa, mofu **-ka-** hubadilika na kuwa mofu **-ki-** katika mazingira ya kutanguliwa na mzizi wa kitenzi unaoanza kwa irabu [-i]. Katika mazingira ambayo mzizi wa kitenzi hauanzi kwa irabu [-i], mofu **-ka-** hubainisha njeo ya wakati uliopita kati. Kuhusu kanuni inayotawala utokeaji wa mofu za njeo za wakati uliopita zamani tuliona kuwa, mofu **-a:** ya wakati uliopita zamani hutokea katika mazingira ya kutanguliwa na mofu ya nafsi ya kwanza wingi na mofu ya nafsi ya pili umoja na wingi. Kwa upande wa kanuni ya utokeaji wa mofu za wakati uliopo tuliona kuwa, mofu **-ku-** hutokea katika mazingira ambayo mzizi wa kitenzi unatangiwa na irabu [i]. Mofu **i:-** hutokea katika mazingira ambayo mzizi wa kitenzi hauanzi kwa irabu [i]. Mofu za wakati ujao pia zimeweza kubainishiwa kanuni zinazotawala utokeaji wake. Mofu za njeo za wakati ujao hutokea katika mazingira ambayo kitenzi cha wakati ujao kinaishia na irabu [-á], ambayo ni ya toni chini. Maelezo haya ya utokeaji wa mofu hizo yaliweza kuelezwa pia kwa kutumia vielelezo vya kanuni pale ilipohitajika kufanya hivyo.

### **Hitimisho**

Katika makala hii tumeonesha mfumo wa njeo katika vitenzi vya lugha ya Kihehe. Uchambuzi wa data za utafiti wa makala hii uliongozwa na nadharia ya Kanuni Akisi. Mpangilio wa mofu zilizoambikwa katika vitenzi ulichunguzwa na kusaidia kubaini mofu za njeo katika vitenzi vya lugha ya Kihehe. Nadharia hiyo ilitoa mwongozo katika kubaini mazingira ya utokeaji wa mofu za njeo pamoja na kanuni zinazotawala utokeaji wake. Utafiti wa makala hii umebani kuwa, njeo katika lugha ya Kihehe zimegawanywa katika aina tatu. Aina hizo za njeo ni pamoja na njeo ya wakati uliopita, njeo ya wakati uliopo na njeo ya wakati ujao. Njeo hizo pia zimegawanywa katika aina kadhaa na hivyo kufanya kuwapo kwa jumla ya njeo sita.

Njeo ya wakati uliopita ina aina tatu ambazo ni wakati uliopita hivi karibuni/punde, wakati uliopita kati na wakati uliopita zamani. Aina ya pili ya njeo ni njeo ya wakati uliopo. Kwa mujibu wa data zilizopatikana katika utafiti huu, njeo hii haikugawanyika kama njeo zilizotangulia. Njeo ya aina ya tatu ni wakati ujao. Wakati ujao umegawanywa katika aina mbili ambazo ni wakati ujao wa hivi karibuni na wakati ujao wa mbali ama baadaye. Utafiti wa makala hii umeangazia mazingira ya utokeaji wa mofu za njeo na kanuni zinazotawala utokeaji wake. Utafiti huu umechunguza mfumo wa njeo katika vitenzi vya lugha ya Kihehe ambao ni moja ya kategoria za kisarufi zinazopatikana katika lugha hiyo. Kategoria nyingine ni kama vile mfumo wa hali katika vitenzi vya lugha ya Kihehe, ambayo inahitaji kufanyiwa utafiti. Kwa kuwa utafiti huu ulijikita katika mfumo wa njeo, kuna haja pia mfumo wa hali kutazamwa ili kuweza kubaini ruwaza, mazingira ya utokeaji wake na hata kanuni zinazotawala kutokea kwa mofu za hali katika lugha ya Kihehe.

### **Marejeo**

- Baker, M. (1985). *The Mirror Principle and Morphosyntactic Explanation*. Linguistic Inquiry 16, 373-416.
- Baker, M. (1988). 'Compensation and Incentives: Theory and Practice'. The Journal of Finance Volume, 43 Issue 3/p.593-616.
- Chomi, E. (2013). *Kitangulizi cha Mofolojia ya Kiswahili*. Dar es Salaam: TUKI.
- Habwe, J., & Karanja, P. (2003). *Misingi ya Sarufi ya Kiswahili*. Nairobi: Phoenix Publishers Ltd.
- Kapinga, C. M. (1983). *Sarufi Maumbo ya Kiswahili Sanifu*. Dar es Salaam: TUKI.
- Kihore, Y. M., Massamba, D. P. B., & Msanjila, Y. P. (2003). *Sarufi Maumbo ya Kiswahili Sanifu (SAMAKISA): Sekondari na Vyuho*. Dar es Saalam: TUKI.
- Massamba, D. P. B. (2004). *Kamusi ya Isimu na Falsafa*. Dar es Salaam: TUKI.

- Mpalanzi, L. (2010). An Analysis of Tense Aspects System in Kihehe: A Case of Affirmative and Negative Constuction. Tasinifu ya Umahiri, University of Dar es Salaam.
- Mtavangu, N. B. (2008). 'Tense and Aspects in Ikihehe': Katika Occasional Papers in Linguistics3, 34-38. University of Dar es Salaam.
- Phanuel, B. L. (2006). An Analysis of Tense and Aspects in Kimachame. Tasinifu ya Umahiri, University of Dar es Salaam.
- Nurse, D. (2008). *Tense and Aspects in Bantu*. Oxford University Press. Inc. Oxford.
- TUKI. (1990). *Kamusi Sanifu ya Isimu na Lugha*. Dar es Salaam: Oxford Universit Press.
- Waihiga, G. (1999). *Sarufi Fafanuzi ya Kiswahili*. Nairobi: Longhorn Publisher.



## **Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa Nchini Tanzania**

Zakaria Mwakatobe  
Chuo Kikuu Huria cha Tanzania  
*zmwakatobe@yahoo.com*

Gerephace Mwangosi  
Chuo Kikuu Katoliki Ruaha

Rehema Khamis Said  
Chuo Kikuu Huria cha Tanzania

### **Ikisiri**

Makala hii imechunguza sababu za maambukizi ya UKIMWI zinavyoakisiwa katika nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Data za msingi zilizotumika katika makala hii zilipatikana uwandani kwa mbinu ya mahojiano. Nadharia ya Usosholojia imetumika kama mwegamo muhimu wa ukusanyaji, uchambuzi na mjadala wa data zilizowasilishwa. Matokeo yanaonesha kwamba zipo sababu mbalimbali zinazosababisha maambukizi ya UKIMWI. Sababu zilizobainika wazi katika utanzu teule zinatokana na kutamalaki kwa ngono zembe, ubakaji na ukahaba. Pia, yanadhihirisha kuwa taarifa na maarifa yaliyomo ndani ya nyimbo teule husawiri sababu za maambukizi ya UKIMWI katika jamii za Tanzania kwa kurejelea mitindo ya maisha, utamaduni na mazingira. Makala hii inahitimisha kuwa UKIMWI hauna chanjo wala tiba. Jamii haina budi kuepuka maambukizi kwa kufuata maelekezo yanayotolewa na wizara ya Afya na wataalamu afya kuhusu maambukizi ya UKIMWI na athari zake kwa jamii na taifa. Pia, haina budi kuchukua hatua madhubuti za kukomesha uendeleo wa maambukizi ya UKIMWI.

### **Utangulizi**

Katika kipindi hiki cha zama za utandawazi, jamii za Tanzania na kwingineko barani Afrika zimekumbwa na maafa yanayosababishwa na janga la UKIMWI. Kihistoria, inaaminika kuwa janga hilo lilikuwapo duniani tangu miaka ya 1970 katika baadhi ya mataifa na kuendelea kusambaa kwa kasi mwanzoni mwa miaka ya 1980 (Ministry of Health Social Welfare, 2013). Kutandawaa kwa janga hilo kumeyafanya mataifa mengi kujihusisha kikamilifu katika mapambano dhidi ya UKIMWI na athari zake kwa kutumia mbinu mbalimbali. Pia, kuna mikakati inayolenga kuongoza harakati za mapambano ili kupunguza kasi ya ongezeko la maambukizi, pamoja na kuimarisha mipango ya kuwapo kwa kinga bora na tiba ili kupunguza athari zake kwa manufaa ya ustawi na maendeleo ya jamii za dunia.

Taarifa kuhusu ugonjwa wa UKIMWI nchini Tanzania kwa mara ya kwanza iliripotiwa mwanzoni mwa miaka ya 1980, ingawa katika baadhi ya mataifa ya Kiafrika inasemekana janga hilo lilianza mapema tangu miaka ya 1970 (Maswanya na Wenzake, 2010). UKIMWI umeleta madhara makubwa katika sekta mbalimbali za maendeleo ya jamii na taifa. Tangu wakati huo, mpaka sasa, Tanzania imekuwa ikifanya jitihada mbalimbali za kulidhibiti na kukabiliana na janga hilo lililoangamiza maelfu ya raia wake (TACAIDS, 2013). Licha ya jitihada zinaendelea kuchukuliwa, kiwango cha maambukizi ya UKIMWI nchini kinaendelea kuongezeka mwaka hadi mwaka. Hata hivyo, inaaminika kwamba maambukizi yake yanaweza kuzuilika kwa sababu zaidi ya 80% ya maambukizo yote yanayotokana na kujamiiana.

Kukosekana kwa tiba yake kumeleta hofu miongoni mwa watu. Vifo vinavyosababishwa na maradhi ya UKIMWI vinatokea kwa watumishi wenye umri kati ya miaka 25 hadi 49 na wanaoathirika zaidi katika wizara, idara na wakala za serikali ni wanaume kutokana na wingi wao; ingawa kwa upande wa Ofisi za Wakuu wa Mikoa na Serikali za Mitaa wanaoathirika zaidi ni wanawake (Menejimenti ya Utumishi wa Umma, 2014). Hali hii inatokea kwa kuwa wanawake ndiyo wengi zaidi katika makundi haya kuliko wanaume. Aidha, 30% ya vifo vinavyotokana na magonjwa haya vinatokea kwa watu wenye umri chini ya miaka 60 ambayo ndio nguvu kazi ya taifa (Ministry of Health and Sociol Welfare, National Aids Control Programme, 2012). Kwa namna hali ilivyo, UKIMWI unaathiri zaidi watu walio katika umri wa uzazi na uzalishaji mali na uchumi. Janga hili lisipodhibitiwa haraka litaendelea kuathiri ustawi, uendelevu na nguvu kazi ya jamii na taifa.

Suala la mmomonyoko wa maadili na utamaduni wa kiasili katika jamii za Kiafrika linatazamwa kama mojawapo ya sababu zilizochangia kasi ya maambukizi ya UKIMWI katika jamii. Kudhoofika kwa harakati za mafunzo ya jando na unyago katika baadhi ya jamii kumechangia kuenea kwa UKIMWI. Nyoni na Ross (2013) wakisisitiza hoja hii wanaeleza kuwa sababu za kuvunjika kwa utamaduni wa kiasili zimechangia kuenea kwa UKIMWI kwa kuwa ilikuwa vigumu kwa vijana waliofundwa kikamilifu katika jando kujiingiza kwenye uasherati kirahisi. Aidha, mtindo wa kuiga mila na desturi za kigeni zisizo na tija umechangia kumong'onyoka kwa maadili ya kijamii. Kihistoria, Afrika ilivamiwa na taasisi nyingi za kigeni zilizoathiri kwa kiasi kikubwa utamaduni wake wa kiasili.

Kwa upande wa fasihi, watalaamu wengi, akiwemo Mutembe (2001 & 2005) wanaeleza kwa kina historia ya janga la UKIMWI tangu lilipoingia hapa nchini. Kwa ufupi, wanaonesha fikira kavu za wanajamii katika kupambana na kuudhibiti UKIMWI kwa kuwa ulihusishwa na imani za kishirikina na kichawi. Wananchi wengi waliamini kuwa UKIMWI ni ugonjwa wa kurogwa jambo lililosababisha kupwaya kwa harakati za kupambana ili kuutokomeza kwa kuzingatia uyakinifu wa vyanzo na athari zake katika jamii (Mwangosi, 2018). Kukosekana kwa elimu kuhusu UKIMWI kuliwafanya wananchi wengi kulishughulikia suala hilo katika

misingi iliyoambatana na imani potofu na ushirikina. Hali hiyo ilisababisha UKIMWI kuimarika kwa kasi zaidi katika miji na vijijini vya Tanzania,

UKIMWI ni janga lililojengwa katika mitazamo mbalimbali duniani kote. Katika baadhi ya jamii za Kiafrika UKIMWI ulihusishwa na imani za kishirikina na ushetani (Pastore, 1993). Upokezi huo ulijikita katika misingi ya kijadi na kushughulikiwa katika mitindo ya maisha ya kiasili ya kuyakabili majonjwa katika jamii. Kuwapo kwa imani hizo kumeendelea kudhoofisha jitihada za kupambana na kuutokomeza UKIMWI. Pia, wazazi na walezi wanashindwa kuwaeleza vijana wao kwa undani kuhusu maambukizi na athari za UKIMWI kwa kuogopa kuvunja mila na desturi zao za kiasili. Ukimya wao umesababisha vijana wengi kutumbukia katika janga hili bila kuwa na uelewa wa kutosha. Nzobe (2012) anasisitiza kuwa mbinu za kiutamaduni hazina budi kujengwa katika misingi ya michezo na sanaa za kijadi za kijamii ili kujenga misingi ya ufahamu, maarifa na mwelekeo thabiti kuhusu UKIMWI na athari zake katika jamii.

Kwa namna suala la UKIMWI linavyoendelea kuimarika katika jamii, hasa ukichunguza athari zake kwa ustawi na maendeleo ya jamii, makala hii imelenga kulishughulikia suala hilo kupitia nyimbo za kijamii. Nyimbo ni miongoni mwa tanzu za kisanaa zinazoakisi kwa mawanda mapana masuala mbalimbali yaliyopo katika jamii. Wasanii wengi, kwa makusudi au kutojua kuwa wanaathiriwa na athari zinazozuka katika jamii zao, wamejikuta wakilishughulikia suala la UKIMWI katika nyimbo zao. Kwa hiyo, makala hii imechunguza sababu za maambukizi ya UKIMWI jinsi zinavyoakisiwa katika nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania.

### **Nadharia na Upeo wa Makala**

Suala la uchunguzi kuhusu UKIMWI katika jamii za Kiafrika limeshughulikiwa na wanafasihi wengi (Rwejuna, 2001; Yunus & Mathangwane, 2003; Hoja, 2004 & Nzobe, 2012) kwa misukumo mbalimbali. Baadhi yao wamechunguza upokezi, mitazamo na mielekeo ya jamii kuhusu UKIMWI katika jamii. Mitazamo ya wataalamu hao inahitilafiana kwa kuwa imefungamana na mitindo ya maisha ya kiutamaduni na kijiografia ya jamii zao. Hali hiyo imemsukuma mtafiti kushughulikia pengo hilo kwa kuchunguza sababu za maambukizi ya UKIMWI kwa kurejelea nyimbo za Kimele za Wanyakyusa nchini Tanzania. Mbinu ya mahojiano ilitumika katika ukusanyaji wa data za msingi. Kutokana na kuwapo kwa mwingiliano wa jamii mbalimbali katika jamii teule, waimbaji (vijana) hulazimika kuimba kwa lugha ya Kiswahili ili ujumbe uweze kuwafikia wakazi wote.

Mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Usosholojia iliyoasisiwa katikati ya karne ya 19 barani Ulaya (Wamitila, 2002). Mojawapo ya misingi yake ni kuichukulia fasihi kuwa ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo ya kijamii. Makala hii iliichunguza jamii ya Wanyakyusa kuwa ni malighafi ya fasihi na ina athari

kubwa katika jamii inayohusika. Waimbaji wa nyimbo za Kimele waliwekwa katika muktadha wao uliowazi ili kujua mwenendo na shughuli zao kwa kuwa nyimbo zao ni kiungo chao. Jamii teule iliwekwa katika ulimwengu wa kawaida ili kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea nyimbo za jamii teule.

### **Maambukizi ya UKIMWI**

Upungufu wa Kinga Mwilini (UKIMWI) ni ugonjwa unaotokana na Virusi vya UKIMWI vinavyosahmbulia mwili kwa kudhoofisha nguvu za kupambana na maambukizi nyemelezi yanayosababisha maradhi mbalimbali mwilini. Shirika la Afya la Dunia linaeleza kuwa UKIMWI umeangamiza zaidi ya watu milioni 35 kufikia mwaka 2017. Watu milioni 21.7 wanaoishi na Virusi vya UKIMWI wamekuwa wakitumia dawa za kukabiliana na virusi. Idadi hiyo imeongezeka kutoka milioni 8 tangu mwaka 2010. Pia, shirika hilo la Afya la Dunia linaeleza kuwa 78% wanaoishi na Virusi vya UKIMWI wanaitambua hali hiyo (African Union, 2012). Dalili za UKIMWI zinaweza kuwa tofauti kati ya mtu mmoja na mwingine. Mwaathirika wa Virusi vya UKIMWI anaweza kupata maambukizi ambayo yanaweza kuwa nadra kwa wasio na maambukizi. Lishe bora na matumizi sahihi ya dawa zinazoshauriwa na wataalamu zinaweza kuongeza na kuimarisha kinga ya mwili kwa aliyeathirika.

Nyimbo za kiasili za kijamii ni mojawapo ya vyombo vinavyoendelea kuihakiki jamii katika nyanja zote za kisiasa, kiuchumi na kiutamaduni. Mojawapo ya majukumu ya nyimbo ni pamoja na kuchambua na kuhakiki masuala mbalimbali yaliyomo katika jamii, ukiwamo UKIMWI, uharibifu wa mazingira, mivutano ya vyama vya siasa na matokeo yake. UKIMWI ni miongoni mwa maradhi endelevu yanayowashughulisha wataalamu wa afya wa kitaifa na kimataifa katika kutafuta kinga na tiba yake. Kukosekana kwa tiba yake kumeleta hofu miongoni mwa watu. Jambo la msingi la kuzingatia ni kuwa maambukizo ya UKIMWI yanaweza kuzuilika kwa sababu zaidi ya 80% ya maambukizo yote yanatokana na kujamiiana (Prime Minister's Office, 2001). UKIMWI umeathiri zaidi watu walio katika umri wa uzazi, uzalishaji mali na uchumi katika ngazi ya familia, jamii na taifa. Madhara yake kama hatadhibitiwa kwa kuwekewa mikakati imara yataendelea kuathiri ustawi, uendelevu na nguvu kazi ya jamii na taifa. Njia za maambukizi ya UKIMWI zimefafanuliwa katika kipengele kinachofuata.

### **Kuporomoka kwa Maadili ya Kiasili**

Baadhi ya wasanii wanahusisha suala la kuporomoka kwa maadili na utamaduni wa kiasili katika jamii za Kiafrika kuwa limechangia kuwapo kwa kasi ya maambukizi ya UKIMWI. Kuimarika na kudhoofika kwa harakati za mafunzo ya jando na unyago katika baadhi ya jamii kumechangia kuenea kwa UKIMWI. Uchunguzi wa kina hauna budi kufanywa ili kudhibitisha hoja hiyo. Mwangosi (2019) anaeleza sababu za kuvunjika kwa utamaduni wa kijadi zilichangia sana kuenea kwa UKIMWI kwa kuwa ilikuwa vigumu kwa vijana waliofundwa kikamilifu katika jando na unyago kuingia kwenye uasherati na kirahisi. Misingi ya mafunzo ya kijadi kupitia mitindo ya jando na unyago ilisaidia kuwaimarisha vijana kuyakabili mazingira yao

kikamilifu, ingawa wakati mwingine tafsiri yake inatazamwa katika mfumo hasi. Pamoja na kuwa harakati za jando na unyago zilichangia kuwaingiza vijana na kuwashirikisha katika masuala ya kindoa kabla ya muda wao sahihi, lakini zilisaidia kuwajenga katika misingi mahsusi na imara ya awali ya kimaadili ya jamii zao zilizowalea na kuwakuza.

Mmomonyoko wa maadili ya asili na utamaduni mseto umetamalaki zaidi sehemu za miji kuliko vijijini. Mathalani, mitindo wa kuiga mila na utamaduni wa kigeni unaelezwa kama njia mojawapo inayosababisha kasi ya kuanguka kwa misingi ya maadili ya asili ya kijamii. Mtazamo huo unawafanya wakati wa vijijini kuitazama miji kama eneo maalum lililoporomoka kimaadili, hasa ukichunguza mienendo ya vijana na matokeo yake. Utamaduni mseto unapuuza misingi ya awali ya maisha ya kimaadili umechangia kuzitumbukiza jamii katika maambukizi ya Virusi vya UKIMWI (Ministry of Health and Social Welfare, 2013). Jitihada za vijana za kukimbilia mijini ili kujikwamua kiuchumi zinahusishwa moja kwa moja na kasi ya kuongezeka kwa maambukizi zaidi. Ushauri unapaswa kutolewa na wataalamu kuhusu namna bora ya kuyaepuka maambukizi ili kuwanusuru vijana na makundi mengine yaliyo katika hatari ya kuambukizwa. Wasanii wa nyimbo za Kimele katika jamii teule wanahimiza jamii kubadili kabiri maambukizi. Pia, wanaitaka jamii kutambua na kuelewa kiini cha maambukizi ya UKIMWI na athari zake kwa jamii na taifa. Katika wimbo wa *Tabia* wanaeleza:

UKIMWI upo,  
Gonjwa liso tiba,  
Kwa uzembe wao,  
Kwa tamaa zao,  
Umesomba maelfu,  
Vijana kwa wazee,  
Ngoni zembe chanzo,  
Badili tabia.

Fungu hili linaeleza chanzo cha maambukizi ya Virusi vya UKIMWI kuwa ni kutokana na uzembe wa kushindwa kutumia kinga, hasa kuendekeza ngono zembe. Hata hivyo, jamii inaaswa kubadili tabia ya kuwaka tamaa ya kuendekeza ngono. Jamii inapaswa kutumia kinga kama vile matumizi ya kondomu kwa kufuata maelekezo wataalamu wa wizara ya Afya na shirika la Afya la Dunia. Mkazo unatolewa kuwa kuwapo kwa matumizi ya kinga mbalimbali zinazoweza kupunguza maambukizi isiwe kigezo cha jamii kujisahau na kupuuza jitihada za kupambana na athari za UKIMWI. Matumizi ya kinga yawe sambamba na harakati za kupambana na kuyakabili maambukizi zaidi. Kihistoria, Afrika ilivamiwa na taasisi nyingi za kigeni zilizoathiri kwa kiasi kikubwa utamaduni wa kiasili. Waafrika sasa wamekuwa watumwa wa mila na tamaduni za kigeni katika ngazi zote za maendeleo yake (Rwejuna, 2001). Suala la kuiga utamaduni wa kigeni, kiasi kikubwa, imechangia kuvunjika kwa maadili ya kijamii. Hali hiyo imesababisha kasi ya kuenea kwa UKIMWI kutokana na kuiga mitindo ya maisha na baadhi ya tabia za

kigeni zisizostahili, hasa ushoga na ngono zembe. Kujiingiza katika mila na desturi zisizofaa za ulevi, umalaya na uasherati zimechangia kuwapo kwa kasi ya maambukizi katika jamii.

Kuimarika kwa umalaya na uasherati ni mojawapo ya vielelezo vya kuwapo kwa hali ya kuporomoka kwa maadili ya kiasili katika jamii nyingi hapa nchini. Vilelezo hivyo vinatazamwa kama nyenzo za maalumu zinazoongeza kasi ya kuenea kwa maambukizi ya Virusi vya UKIMWI katika jamii. Umalaya ni kitendo cha mwanaume au mwanamke mwenye tabia ya uzinzi (TUKI, 2004). Pia, huelezwa kuwa umalaya ni hali ya mwanamke kujiuza kwa ajili ya kupata pesa. Umalaya ni mojawapo ya ala mahsusi inayosababisha kasi ya maambukizi ya Virusi vya UKIMWI. Jamii inapaswa kubadili tabia kwa kuacha uzinzi na uasherati kama njia mojawapo ya kuepukana na kasi ya maambukizi. Kukosekana kwa uaminifu katika ndoa ndio msingi wa kuongezeka kwa kasi ya maambukizi ya UKIMWI katika ngazi ya familia, jamii na taifa. Suala la uaminifu halina budi kuchukuliwa kama mhimiri muhimu katika mapambano dhidi ya UKIMWI, pamoja na kuacha uasherati, umalaya na ulevi. Wasanii katika wimbo huo huo wa *Tabia* wanaeleza:

UKIMWI upo,  
Gonjwa liso tiba,  
Umalaya chanzo,  
Uasherati kiini,  
Ubakaji hatari,  
Umepukutisha wengi,  
Wazee hasa vijana,  
Badili tabia.

Nukuu hii inadokeza zaidi vyanzo vya maambukizi ya Virusi vya UKIMWI, pamoja na kuitaka jamii kusesitiza kubadili tabia kama njia mahsusi ya kuacha kuendekeza ngono. Kila mtu katika jamii na taifa kwa ujumla anapaswa kuwajibika kikamilifu ili kuepuka maambukizi zaidi. Serikali na mashirika yasiyo ya kiserikali hayana budi kuendelea kutoa semina na mafunzo endelevu yasiyo na ukomo kuhusu sababu za maambukizi ya UKIMWI, athari na hatua zinazopaswa kuchukuliwa ili kuepuka maafa zaidi (Ifakara Health Institute, 2013). Pamoja na kusesitiza zaidi kuwapo kwa semina na mafuzo mbalimbali, serikali inapaswa kuandaa sheria kali za kiafya zinaweza kupunguza mianya inayoweza kuongeza kasi ya maambukizi zaidi kwa kutoa adhabu kali, hasa vifungo vya maisha kutokana na ubakaji na rushwa za ngono.

### **Mitara na Kurithi Wajane**

Ndoa za mitara ni zile zinazohusisha mwanaume mmoja kuwa na wanawake zaidi ya mmoja. Ndoa za namna hii zinaelezwa kuwa zinaongeza kuwapo kwa mianya ya kuongeza kasi ya maambukizi ya Virusi vya UKIMWI, hasa suala la uaminifu linapokosekana miongoni mwa mwao. Suala la kuwa na wake wengi au wapenzi wengi katika jamii nyingi, hasa katika nchi zinazoendelea linatazamwa kama alama

ya umaarufu, ingawa upande mwingine linatazamwa kama ishara ya kutoridhika kimapenzi (International, 2008). Hata hivyo, makala hii inatambua kuwapo kwa baadhi ya dini zinazoruhusu kuoa wanawake wengi kwa kufuata misingi ya imani zao. Jambo hilo limechunguzwa kwa mtazamo wa kijadi kwa kurejelea jamii teule iliyoshughulikiwa katika makala hii. Kwa kurejelea mtazamo uliobainishwa katika jamii teule, kimila, kuoa wanawake wengi ni sehemu ya umaarufu. Wasanii katika wimbo wa *Mitara* wanaonesha mtazamo wao kuhusu suala la mitara katika jamii:

Mitara mitara,  
Mitara hukuza kaya,  
Mitara hukuza ukoo,  
Mitara ni heshima,  
Mitara kwa matajiri,  
Mitara wengi humudu!

Fungu hilo linaonesha kuwa mitara ni sehemu kamili ya heshima pamoja na kukuza familia katika ngazi ya kaya na taifa. Pia, inaonekana wanaume waliooa wake ni matajiri na wengi wanaonekana kumudu hali hiyo. Msimamo wa makala hii ni kuwa mitara si tatizo kama suala la uaminifu na mshikamano litaimarika miongoni mwa wanandoa. Kasi ya maambukizi ya UKIMWI imekuwa kubwa zaidi kutokana na kukosekana kwa uaminifu katika ndoa za mitara. Hoja hii inapewa nguvu na TACAIDS (2007) kuwa kundi la wanawake ndilo linaloongoza kuathirika zaidi kutokana na kushamiri kwa utamaduni usio na tija.

Licha ya kuwapo kwa elimu kuhusu maambukizi ya Virusi vya UKIMWI na madhara yake yaliyoshuhudiwa takribani katika kila kaya ya Mnyakyusa, bado jamii inamtazama mwanamke kama chanzo cha maambukizi ya Virusi vya UKIMWI. Hoja hii ni mojawapo ya mambo yanayosababisha kuathiri harakati na jitihada za kupambana na maambukizi zaidi. Aidha, kuendelea kumlaumu mwanamke ni jambo linalodhoofisha harakati za mapambano makali dhidi ya UKIMWI (Ministry of Health and Social Welfare, 2014). Ili kuondokana na tatizo hilo, lazima jamii iyatazame masuala haya kwa jicho pana badala ya kuyachunguza kwa mtazamo finyu na upekee wa mtu mmoja au kikundi fulani katika kijamii. Kwa kawaida, suala la maambukizi ya UKIMWI halina budi kutazamwa kwa uyaakinifu kulingana na hali halisi ya vyanzo vya maambukizi na jitihada zinazolenga kuyatokomezwa. Jitihada za kuyakabili maambukizi ya UKIMWI hazina budi kuanzia katika ngazi ya kaya badala ya kuwalenga watumishi wa umma pekee, hasa wanaoishi katika miji mikubwa hapa nchini. Wale wanaoishi katika miji mikubwa wanatazamwa kama wana mwamko mkubwa kuhusiana na elimu ya maambukizi ya UKIMWI wakilinganishwa na wale wanaoishi sehemu za vijijini. Uwiano uzingatiwe katika harakati za kuyakabili maambukizi. Vita vya UKIMWI havina budi kulenga vyanzo mahsusi vya maambukizi na harakati zake za kuudhibiti.

Wajane ni wanawake ambao wamefiwa na waume zao na wengine ni wanaume walifiwa na wake zao. Kurithi wajane bila kujua wenza wao wamefariki kwa sababu

zipi wanaweza kusababisha maambukizi ya Virusi vya UKIMWI, hasa ikiwa watu hao walifariki kwa gonjwa hili la UKIMWI (UNAIDS, 2010). Virusi vya UKIMWI vinaweza kusambaa kwa kasi kutoka kwa mjane mmoja kwenda kwa mrithi wake au kutoka kwa mgane kwenda kwa mke wake aliyeamrithi, akiwamo mke wake. Kwa mantiki hii, yule aliyemrithi mjane akikutana na mtu mwingine ambaye sio mwathirika anaweza kupata UKIMWI kama anaweza kuingiliana kimapenzi bilakuchukua tahadhari za kujikinga na maambukizi zaidi ya Virusi vya UKIMWI kwa kufanya ngono zembe. Katika hali ya kawaida, wajane kama binadamu wengine, wanahitaji kupata wenza wao ili kujitosheleza kimapenzi, kimahitaji na kimaisha. Wasanii wanaeleza katika wimbo wa *Wajane* wanaeleza:

Wanawake walofiwa,  
Wanaume nao kufiwa,  
Wake zao kuwakosa,  
Yapasa kufika mahali,  
Viliwazo kutafuta,  
Bila kuwa makini,  
Hatari kwa maambukizi.

Katika ubeti huu wasanii wanaonesha namna ambavyo wanawake na wanaume waliofiwa wanavyokuwa ma mahitaji makubwa ya kupata wenza wengine kwa ajili ya kuliwaza nafsi zao kama sehemu ya faraja. Hii inajidhihirisha kupitia mstari watatu unaonesha mahitaji ya wagane na wajane baada ya vifo vya wenza wao. Jambo hilo ni hatari kwa afya kwani watu wengi hurithi bila hata kufanya uchunguzi au kwenda kuhakikisha afya zao kabla ya kukutana kimapenzi. Hali hii inasababisha kusambaa kwa UKIMWI kwa kasi sana na kudumaza maendeleo ya nchi. Wasanii anaendelea kuelezea namna ngono zembe inavyochangia maambukizi ya UKIMWI. Licha ya wajane kurithiwa bado wanendelea kufanya ngono isiyosalama ambayo husababisha sana maambukizi ya Virusi vya UKIMWI. Elimu itolewe kwa wanandoa juu ya matumizi ya kinga ili kupunguza asilimia za maambukizi ya Virusi vya UKIMWI pamoja na UKIMWI. Katika wimbo huo huo wa *Wajane* wasanii wanaonesha namna suala la utamaduni wa kulamisha kurithi wajane linavyochangia maambukizi ya Virusi vya UKIMWI. Wanaeleza:

Tamaduni kuchangia,  
UKIMWI hueneza,  
Wanawake walazimishwa,  
Kurithiwa na wanaume,  
Wanawake kutorithia,  
Kwa nguvu kuwabana,  
Hatari kwa maambukizi.

Katika ubeti huu, suala la kurithi wajane linatazamwa kama mojawapo ya vyanzo vya kuenea kwa kasi ya maambukizi ya Virusi vya UKIMWI. Hali ya kurithi wajane inatokana na ukweli kwamba utaratibu huo unafanyika katika misingi ya kijadi inayopuuza kanuni za msingi za kupima afya kabla ya kuingiliana kimwili. Hali ya



kurithi wajane haitoi nafasi pana ya kutafakari kwa kina kuhusu maradhi yaliyosababisha kifo cha marehemu. Kurithi wajane kunaongeza idadi ya watu wengi wanaingia katika mtandao wa mahasiano ya kimapenzi, hasa kama mmojawapo sio mwaminifu (Ministry of Health and Social Welfare, 2011). Pia, kukosekana kwa uaminifu kutokana na mwanaume kushindwa kutimiza majukumu yake ya kuwasimamia, kuwatumika na kuwatunza wake wote kikamilifu pamoja na familia zao. Mwanaume akishindwa kumudu wajibu wake anaweza kupogoa misingi ya uaminifu na mshikamano wa kindoa na kujenga mianya inayoweza kutengeneza wigo wa kutoka nje ya ndoa ili kujimudu kimahitaji. Wanasanii katika wimbo huo huo wa *Mitara* wanafafanua kuhusu madhara ya mitara:

Mitara mitara,  
Mitara huzua chuki,  
Mitara ndoa kuvugana,  
Mitara wake kutelekezwa,  
Mitara kwa wasoaminifu,  
Mitara mwanya wa UKIMWI!

Mojawapo ya madhara ya mitara kulingana na fungu hilo ni pamoja na kuvuruga na kuzua chuki baina ya wanandoa kwa sababu baadhi ya familia zilizo katika mitara zinatekelezwa kutokana na baadhi ya wanaume kusdhindwa kumudu majukumu yao. Miongoni mwa athari mbaya za mitara ni wanawake kutelekezwa na kuachiwa jukumu la kulea na kusimamia familia, hasa wanaume inapotokea wamefungamana na familia ya mke mmojawapo. Pamoja na umuhimu uliodokezwa kuhusu mitara, suala la kutelekezwa kwa wanawake na familia zao linatia doa, hasa tunapozungumzia uendeleu wa kizazi cha binadamu na umuhimu wake katika kuiendeleza dunia na mazingira yake. Pia, linaathiri misingi ya kuwapo kwa haja ya umoja na mshikamano kuanzia ngazi ya familia, jamii na taifa.

### **Ubakaji na Ngoni Zembe**

Ubakaji na ngono zembe ni mojawapo ya vitendo halamu za vinavyoongeza kasi ya maambukizi ya Virusi vya UKIMWI. Masuala hayo yanazishughulisha serikali mbalimbali za ndani na nje ya bara la Afrika. Ubakaji ni baadhi ya matendo yasiyofumbiwa macho na kila mwanajamii hapa nchini. Uendeleu wa jambo hili kumeifanya serikali nyingi kuanza kuchukua hatua kali za kisheria ili kupambana na kudhibiti suala hilo, hasa katika kipindi hiki cha miaka ya 2000 (IPPF, UNAIDS & NAP, 2012). Hali hiyo husababisha wanaobakwa kupata kupata maambukizi ya UKIMWI na mimba zisizotarajiwa ambazo ni hatari kwa maisha yao na ya watoto wanaozaliwa. Waathirika wengi hukata tamaa ya maisha na wengine hukatishwa masomo hali inayozima matarajio yao ya maisha. Wasanii katika wimbo wa *Ubakaji* wanaiangaliza jamii na kukemea tabia hiyo:

Dunia inateketea,  
Kwa ukatili,  
Kwa ubakaji,

Kwa makusudi,  
Ngoni zembe,  
Ubakaji hueneza UKIMWI.

Makala hii inaunga mkono suala la kupambana kwa hali na mali dhidi ya ubakaji unaosababisha madhara makubwa katika jamii na taifa kwa ujumla. Fungu linaonesha madhara ya ubakaji kwani aliyebakwa huwa hatarini kuambukizwa maradhi ya kuambukizwa, ukiwamo UKIMWI na wengine wanaweza kupata mimba zisizotarajiwa wakiwa katika umri mdogo, na hata kuathirika kisaikolojia na kusababisha kifo. Jamii haina budi kushirikiana kikamilifu na serikali yao ili kuwashughulikia kisheria wabakaji kwa kuwachukulia hatua kali za kisheria na kimaadili. Hatua kali za kisheria zichukuliwe dhidi yao. Wasanii wanasisitiza hatua kali za kisheria zichukuliwe dhidi ya wabakaji. Wasanii katika wimbo huo huo wa *Ubakaji* wanaeleza:

Dunia inateketea,  
Hatua kali chukua,  
Kudhibiti kasi,  
Kubana wabakaji,  
Komesha ubakaji,  
Huangamiza taifa.

Fungu hili linasisitiza jamii kuchukua hatua kali za kisheria ili kuwashughulikia kikamilifu wabakaji. Ubakaji hulingamiza taifa kwa sababu una madhara mengi. Serikali haina budi programu maalumu na kuzisambaza kwa wananchi wake zitakazobainisha madhara ya ubakaji na namna ya kulikomesha suala hilo kisheria na kimaadili. Pia, sheria ndogo ndogo hazina budi kuandaliwa na kuzifikisha kwa wananchi zitakazolenga kupambanua uwanja mpana wa mianya inayoweza kusababisha kasi ya maambukizi ya Virusi vya UKIMWI, ukiwamo ubakaji, ulevi wa pombe na matumizi ya madawa ya kulevyo.

Aidha, ngono zembe ni mtindo wa kufanya ngono pasipo kuchukua tahadhiri yoyote ya kujikinga na maambukizi ya Virusi vya UKIMWI. Matalani, asiyemwathirika wa Virusi vya UKIMWI akifanya tendo la ndoa na mwaathirika bila kutumia kinga kama vile kondomu anaweza kupata maambukizi ya maradhi ya kuambukiza kama vile UKIMWI na kaswende. Ngoni zembe ni chanzo kikubwa cha maambukizi ya UKIMWI. Hali hii inatokana na tabia ya kupuuza kanuni na maelekezo ya kiafya yanayoelekeza namna sahihi ya kukabiliana na maambukizi zaidi. Pia, inatokana na matumizi ya nguvu katika mapenzi. Ubakaji haukubaliki katika mahusiano ya kimapanzi, kimaadili na kisheria kwa sababu madhara yanayotokana na tukio hilo ni makubwa. Wasanii katika wimbo wa *Ubakaji* wanaeleza:

Dunia inateketea,  
Kwa uzembe,  
Kwa makusudi,  
Kwa kutoelewa,

Ngono zembe,  
Wakala wa UKIMWI.

Nukuu hii inaeleza wazi kwamba, wakati mwingine, suala la ngono zembe linalosababisha kasi ya maambukizi ya UKIMWI linafanywa kwa makusudi, uzembe na kukosa elimu dhidi ya athari za ngono zembe kuhusu maambukizi ya Virusi ya UKIMWI. Jamii iliyochunguzwa haikubaliani na mambo ambayo ni kinyume cha maadili yaliyozoeleka katika jamii. Wasanii wa nyimbo za Kimele ni hulazimika kuielimisha jamii kuhusu mambo mbalimbali yanayoisibu jamii kuimarisha ulinzi na usalama kwa kukemea, kushauri na kutoa miongozo inayolenga kuiepusha jamii katika maovu. Makala hii inatoa wito wa kuchukua hatua kali za kisheria kwa yeyote anayefanya mambo yanayovunja maadili na sheria za nchi.

Ngono zembe ni miongoni mwa matatizo yanayowakumba vijana ambao kwanza asilimia kubwa huwa na wapenzi wengi na mbaya zaidi wanafanya mapenzi bila ya kuchukua tahadhari za kujikinga. Hili ni hatari sana hasa ikizingatiwa katika kipindi hiki cha ugonjwa hatari wa UKIMWI. Ugonjwa huu hatari unaenezwa kwa kufanya ngono isiyo salama, wakati wa kufanya ngono kama ikitokea michubuko basi kuna uwezekano mkubwa wa kupata maambukizi ya UKIMWI. Ili kujikinga na maambukizi ya Virusi vya UKIMWI ni lazima kwanza watu hasa vijana sharti wawe waaminifu kwa wapenzi wao pia kama ikitokea basi inashauriwa kutumia kondomu ambapo kwa kiasi kikubwa itamkinga na kupatwa kwa magonjwa ya zinaa pamoja na virusi vya UKIMWI. Ikigundulika kwamba mtu ameambukizwa Virusi vya UKIMWI ni vyema mtu huyo apewe ushauri juu ya namna gani ataishi katika hali hiyo. Hata hivyo, kuna dawa maalumu zinazotolewa kwa ajili ya kuongeza na kuimarisha kinga zao za mwili dawa hizo zinaitwa ARV. Dawa hizi zinaimarisha kinga ya mwili na kufanya mwili uwe na uwezo mkubwa wa kupambana na magonjwa nyemelezi. Wasanii wanaonesha jinsi ukosefu wa elimu unavyochangia maambukizi zaidi ya Virusi vya UKIMWI. Katika wimbo wa *Elimu* wanaeleza:

Ukosefu wa elimu,  
UKIMWI kuueneza,  
Matumizi ya kondomu,  
Watu hawazingatii,  
Wanadai sio tamu,  
Ndizi kula na ganda,  
Kumenya ganda dili,  
Utamu kuupata,  
Ngono zembe hatari.

Wasanii katika ubeti huu wanaonesha changamoto kubwa inayorudisha nyuma mapambano dhidi ya maambukizi ya Virusi vya UKIMWI. Ukosefu wa elimu, hasa kuhusu matumizi ya kinga na kuchukua tahadhari dhidi ya maambukizi ya Virusi vya UKIMWI umechangia kuwapo kwa kasi ya maambukizi. Mathalni, vijana kwa asilimia kubwa wanakosa elimu juu ya matumizi mya kinga wakati wa kufanya

mapenzi. Kama ilivyodokezwa katika ubeti huo, vijana hawaoni haja ya kutumia kondomu kwa kuwa wanadai kwamba inapunguza radha ya tendo la ndoa. Wasanii katika wimbo wa huo huo wa *Elimu* wanasisitiza umuhimu wa kupata elimu sahihi ya namna kutumia kinga kikamilifu:

Dunia i hatarini,  
Vizazi vya pukutika,  
Wazee na wanawake,  
Vijana wanateseka,  
Gonjwa UKIMWI hatari,  
Mataifa yanalia,  
Mataifa yawe makini,  
Jamii yaangamia,  
UKIMWI ni tishio.

Nukuu hii inaonesha kuwa UKIMWI unaathiri rika zote, hasa vijana, wanawake na wazee Ugonjwa huu hauchagui rika la mtu haijarishi wewe ni mzee au kijana unaweza ukaupata. Wasanii wanaionya jamii kujitahadhari na ugonjwa huu kwani hauchagui rika wala umri. Pia, wanaionya jamii kujiepusha na kuwa na wapenzi wengi kwa maana ya michepuko kwani ni vyema kuepuka kwa kuwa ukiwa na wapenzi wengi inakuwa ni vigumu sana kujilinda, kupitia michepuko mingi ni rahisi sana kupata maambukizi ya Virusi vya UKIMWI kutokana na kwamba mmoja wenu akipata maambuzi inakuwa rahisi kusambaza kwa wengine. Pili msanii anatoa wosia kwa hadhira kwamba tukijikinga na Virusi vya UKIMWI tutaweza kuishi miaka mingi.

### **Kuongezewa Damu**

Kuongezewa damu kutokana na sababu za kiafya na kimatibabu zinaweza kusababisha maambukizi ya Virusi vya UKIMWI kama damu haikufanyiwa uchunguzi wa kutosha kuhusu ubora na usalama wake kabla ya kumwongea mgonjwa. Ikitokea, daktari amemwongeza mgonjwa damu ambayo haijapimwa kikamilifu kutoka kwa mtu aliyeathirika na Virusi vya UKIMWI, aliyeongezwa anaweza kupata maambukizi ya Virusi vya UKIMWI. Mojawapo ya watu wanaoweza kupata maambukizi kwa kuongezewa damu ni majeruhi wa ajali na wanawake wanaojifungua, hasa wanaoweza kutokwa na damu nyingi. Maambukizi yanaweza kufanyika tu ikiwa damu haijafanyiwa uchunguzi wa kutosha kutokana na uzembe ama kutokuwapo kwa vifaa imara vya kisasa vinavyokidhi mahitaji ya kupima damu salama. Wajibu wa daktari ni kuhakikisha mgonjwa anaongezwa damu safi na salama. Wasanii katika wimbo wa *Janga* wanaeleza:

UKIMWI gongwa hatari,  
Waua wengi unamaliza,  
Vipimo vya madaktari,  
Navyo wavipuuza,  
Damu chafu ni hatari,  
Maisha kuyapoteza,

Damu salama ongeza.

Maelezo katika ubeti huo yanaonesha kuwa kuongewa damu chafu kutoka kwa aliyeathirika kunaweza kusababisha maambukizi ya Virusi vya UKIMWI na UKIMWI. Hali hii inatokana na kuwapo kwa madaktari wazembe wanaoshindwa kuichunguza damu kwa kina iliyotolewa kabla ya kumuongezea mgonjwa. Shirika la Afya la Dunia kwa kushirikiana na wizara ya Afya wanapaswa linatoa msisitizo kwa madaktari kutopuuza vipimo ili kuhakikisha damu safi na salama inatolewa kutoka kwa mtu mmoja kwenda kwa mwingine kabla ya kumwongezea mhitaji au mgonjwa. Wasanii katika wimbo wa *Janga* wanaeleza:

Msingi ulo mbovu,  
Nadharia kusomea,  
Wajibu wao mbovu,  
Vitendo kupuuzia,  
Daktari zingatia,  
Damu chafu ni hatari,  
Damu salama ongeza.

Fungu hilo linasisitiza madaktari kuwa makini katika mchakato mzima wa kumwongeza mgonjwa damu salama na kudokeza kuwa damu chafu ni hatari. Pia, linaeleza athari za elimu iliyojengwa katika misingi ya kinadharia na kupuuzia elimu ya vitendo kwa maadaktari. Elimu inayotolewa kinadharia haiwapi ujuzi na maarifa ya kutosha wanataalamu katika uga unaohusika, wakiwamo madaktari. Hali hiyo inajikita zaidi katika kukariri badala ya kuimarisha katika nadharia inayotafsiriwa kwa vitendo, hasa katika masuala yanayohusu utafiti katika maabara. Upimaji wa damu pamoja na maradhi mengine yanayomwangukia binadamu umekuwa ukileta changamoto za kutomudu hali halisi ya namna bora ya kushughulikia maambukizi ya Virusi vya UKIMWI na UKIMWI. Elimu iliyo na uwiano bora kati ya nadharia na vitendo inapaswa kutiliwa mkazo na kuimarishwa zaidi kwa mtazamo wa kitaifa.

Pamoja na wasanii kuisisitiza elimu ya vitendo, pia wanaeleza kuwapo kwa upungufu wa vifaa vya kufanyia majaribio ya kimaabara, hasa katika hospitali za wilaya na mikoa kunachangia kuwapo kwa kasi zaidi ya maambukizi ya Virusi vya UKIMWI. Kwa upande mwingine, kuwapo kwa uhaba wa wataalamu waliobobea, wenye ujuzi na maarifa ya kutosha kuhusu masuala ya vipimo kama mojawapo ya jitihada za kukabiliana na maambukizi ya Virusi vya UKIMWI. Suala la kuongezewa damu halizuiliki kwa baadhi ya wagonjwa, hasa wenye upungufu wa damu kutokana na kuishiwa damu baada ya kupata ajali pamoja wa wanawake wanaoweza kupoteza damu nyingi wakati wa kujifungua. Hata hivyo, kama wataongezewa damu isiyosalama inaweza kusababisha maambukizi ya Virusi vya UKIMWI kutoka kwa mmoja kwenda kwa mwingine. Vipimo vinapaswa kufanyika kwa kufuata misingi ya uelewa mpana katika taaluma ya tiba. Katika wimbo wa *Janga* wasanii wanaeleza kuhusu umuhimu wa kuimarisha vipimo na maabara:

Uchache wa maabara,  
Uduni wa vifaa tiba,  
Kuwakosa wataalamu,  
Miaya hiyo tuzibe,  
Damu walopungukiwa  
Kwa uchunguzi makini,  
Damu salama ongeza.

Jamii nzima inapaswa kushirikishwa kikamilifu ili kupata elimu inayohusu mafunzo, madhara na mbinu za kujikinga na UKIMWI. Semina na mihadhara inapaswa kufanyika kuhusu athari za UKIMWI na mustakabali wa maendeleo ya jamii na taifa. Mafunzo yatakayotolewa hayana budi kwenda sambamba na kuiangaliza jamii kuhusu njia za maambukiza ya UKIMWI, namna sahihi ya kuyakabili maambukizi na uendeleu wa athari zake katika ngazi za familia, jamii na taifa. Jamii, hasa vijana hawana budi kujijenga katika misingi ya uaminifu na uadilifu kwa kufuata mielekeo ya maadili ya kiasili. Wazazi hawana budi kutimiza wajibu wao kwa watoto wao ili kuwaepusha katika vishawishi visivyokuwa vya lazima vinavyoweza kuwatumbukiza katika maambukizi ya UKIMWI.

#### **Kukosekana kwa Uaminifu katika Ndoa**

Katika ndoa ya watu wawili waliopendana wasipoaminiana wanaweza kusababisha kuenea kwa ugonjwa wa UKIMWI na kuweza kuambukiza wengine. Pia, kama mmoja kati ya wanandoa atakuwa anatoka nje ya ndoa na kufanya mapenzi ni rahisi kuambukizwa Virusi vya UKIMWI kwani hajui kuwa yule wa nje ameathirika au hajaathirika. Kutoaminiana katika ndoa kunaweza kuleta ugomvi mkubwa katika familia, hasa ikifahamika kuwa kati ya wale wapendanao wamesalitiana. Mahusiano ya kindoa yanaweza kuvunjika. Uaminifu katika ndoa ni jambo la heri linaleta faraja na amani katika ndoa katika nchi nyingi UKIMWI unaenenzwa kwasababu wapendanao wengi wanakuwa sio waaminifu katika ndoa zao hivyo kufanya UKIMWI uenenzwe kwa kiasi kikubwa sana katika jamii na ndoa zetu, kutakuwa mwaminifu katika ndoa kunaweza kusababisha kupeana taraka na kuachana watoto wakiwa katika masikitiko makubwa pia kunaweza kusababisha kupoteza furaha ya watoto hivo wanaweza kubaki wakiwa kwa sababu wazazi hamuelewani vinzuri pia kunaweza kusababisha wivu wa kimapenzi ambao unaweza kuleta wivu wa kimapenzi ambao unaweza kufanya familia ivurugike kabisa mambo yote haya huweza kufanya mmoja aweze kufikiria kwamba utamuambukiza Virusi vya UKIMWI. Uaminifu ni jambo la msingi katika ndoa na ni la lazima kufuatwa na kuzingatiwa. Katika wimbo wa *Uaminifu* wasanii wanaeleza:

Wanandoa jamani,  
Mbona mwatuaibisha,  
Kwa kutoaminiana,  
Eti mwakomoana,  
Huko ndiko kupotea,  
Acheni michepuko,

Tulieni ndoani,  
Miaya hiyo zibeni,  
UKIMWI tuudhitibi.

Katika ubeti wa hapo juu wasanii wanaonesha madhara ya wanandoa kutokuaminiana na jinsi matatizo yanavyoweza kutokea katika familia kama kusababisha watoto kuungua pale ambapo watoto wanakuwa tayari wamekwisha ambukizwa Virusi vya UKIMWI. Pia, wanaeleza kuwa ndoa nyingi zinaharibika kuuoka na wanandoa wengi ambao wanakuwa hawaamini kwani watoto wakiambukizwa lazima familia itakuwa haina raha pia katika jamii zetu wanandoa ambao hawaaminiani wanaweza kusababisha kuaibisha familia na jamii kwa ujumla kwani pale wanandoa kama hawaaminiani kinachoweza kutokea ni migogoro ambayo haina msingi wowote ambapo watoto wanaanza kuungua kwasababu ya kutoaminiana. Hivyo basi katika ndoa zetu uaminifu ni kitu cha msingi sana katika ndoa zetu kwani kunakuwa na furaha sana katika maisha ya ndoa kama watu wanaaminiana kwani hata watoto wanakuwa na furaha na wazazi wao hivyo basi familia zinatakiwa kuwa na mwenendo mzuri ili watoto waweze kuwa amani kwani migogoro katika familia kakosesha raha watoto.

Wasanii wanasisitiza kwamba wanandoa wanatakiwa michepuko waache watulie na familia zao katika ubeti huu msanii anahimiza kwamba kwa kutokana na wanafamilia kutokuaminiana wanakuwa wanavanya michepuko bila woga na kufanya UKIMWI uenee kwa kasi sana. Wanandoa wanatakiwa kuwa na uaminifu katika ndoa zao kutokuwa na michepuko maana msanii anasema mlidhani mwakomoana kumbe wanapotea. Hivyo, inaonekana kwamba wanandoa wote wawili wanatakiwa kuwa waaminifu katika ndoa zao na kuacha michepuko mwa sababu ya kukomoana kwa familia zenu kwani anaweza kufanya familia ivunjike kutokana na kutoaminiana katika ndoa. Wanandoa wanatakiwa kuwa waaminifu kwa ndoa zao wengi ambao na wanandoa wanakuwa na michepuko mingi inayosababisha kuenea kwa UKIMWI kwa kasi kwani wanandoa wanakuwa na michepuko mingi. Wale waliopendana wanatakiwa kuwa waaminifu katika ndoa zao na kuacha michepuko ambayo haina maana yoyote kwa familia zao zaidi ya kuvunja na kuvuruga watoto wao kuwa na huzuni kwa sababu wazazi wao lazima watakuwa na ugomvi muda wote. Uaminifu katika ndoa ni kitu cha msingi sana. Wanasanii katika wimbo huo huo wa *Uaminifu* wanaeleza:

Baba usichepuke,  
Mama acha umalaya,  
Mwaua familia,  
Acha kuvurugana,  
Ndoa haijatulia,  
Sasa hamuaminiani,  
Maradhi mwaikaribisha,  
Tulieni ndoani,  
Miaya hiyo zibeni,

### UKIMWI tuudhitibi.

Katika ubeti huu wasanii wanasisitiza jamii kuacha tabia ya umalaya na michepuko, hasa kwa wanandoa. Pia, msanii anasema kwamba wanandoa wanapaswa kutokuaminiana kwani wanaweza kupata maambukizi ya Virusi vya UKIMWI. Wanandoa wanapaswa kuaminiana, kushirikiana na kushikamana kikamilifu katika familia yao. Ndoa ikiimarika na kusimama imara, itawafanya wanandoa kusaidiana katika malezi ya familia yao. Maendeleo ya jamii na taifa kwa ujumla wake yanategemea kuimarika kwa jamii zilizo katia misingi imara. Ndoa zikiteteleka si rahisi kufanya kazi za uzalishaji mali na uchumi kwa kasi inayotakiwa ili kujenga uchumi wa taifa. Kwa hiyo, jamii zinapaswa kuheshiana ili kutunza, kulinda na kustawisha ndoa zao kwa manufaa mapana ya familia, jamii na taifa.

### **Kuchangiana Vifaa Vyene Ncha Kali**

Kuchangia vifaa kutokana na hali ya kuchangia na kutumia kifaa kimoja kwa zaidi ya mtu mmoja au zaidi. Baadhi ya vifaa hivyo ni kama sindano, wembe, mkasi na kisu. Jambo hili ni rahisi kufanyika katika sehemu mbalimbali, hasa hospitalini na katika baadhi ya jamii zinazoendelea kufanya ukeketaji kwa wanawake na tohara zisizo salama kwa wanaume huongeza na kusababisha kuwapo kwa kasi ya maambukizi katika jamii. Pia, sindano huweza kusababisha maambukizi kutokana na sindano moja kutumika na mtu zaidi ya mmoja wakati wa matibabu ama chanjo kama sindano itatumika kwa watu zaidi ya mmoja. Jambo la msingi ni kwamba kila mtu achukue tahadhari kutokana na madhara yanayoweza kujitokeza baada ya maambukizi ya Virusi vya UKIMWI. Wasanii katika wimbo wa *Vifaa* wanaeleza athari za matumizi ya vifaa vyene ncha kali bila kuchukua tahadhari za msingi. Wanaeleza:

UKIMWI unaua,  
Wote tuuogope,  
Vifaa kuchangia,  
Ncha kali sababu,  
Wembe tuuogope,  
Madhara twajua sote,  
Sasa tuelimike,  
Wote twaweza kupona.

Ubeti huu unaonesha chanzo cha maambukizi ya Virusi vya UKIMWI kutokana na kuchangia vifaa vyene ncha kali kama vile wembe ambapo msanii anajaribu kutoa madhara na ni namna gani kuepuka maambukizi ya UKIMWI. Madhara ya maambukizi ya UKIMWI ni makubwa kutokana na kuwapo kwa vifo vingi katika jamii (TACAIDS, 2012). Pia, waathirika hupoteza matumaini ya kuendelea kuishi kwani wanajua kuwa kupata maambukizi ya Virusi vya UKIMWI ndio mwisho wa maisha yao. Wasanii wanasisitiza kuwa watu wachukue tahadhari juu ya huyu mdudu anayeyumbisha maisha ya watu wengi ulimwenguni. Pia, husababisha kupungua nguvu kazi katika ngazi ya familia, jamii na taifa. Hali hii inajitokeza



baada ya maambukizi ya Virusi vya UKIMWI kwani watu wengi wanashindwa kuendelea na majukumu ya kila siku ya uzalishaji mali na uchumi kutokana na kuathirika kiafya na kisaikolojia ama kimawazo kwa kujua kuputa maambukizi ndio mwisho wa maisha yao hapa duniani. Mawazo hayo si sahihi kwani mtu akifuata masharti anaweza kuishi maisha marefu, hasa akipata chakula kwa kuzingatia mulo kamili ili kuujengea mwili nguvu zaidi na kuweza kumfanya mtu aweze kuendelea na majukumu mengine kwa mfano shughuli za kilimo pamoja na shughuli za kibiashara na kuweza kujipatia kipato kinachoweza kumsaidia kusukuma gurudumu la maisha yake. Wasanii katika wimbo huo huo wa *Vifaa* watoa tahadhari dhidi ya madhara ya tohara katika jamii zinazoendelea katika baadhi ya jamii bila kuzingatia misingi ya matumizi ya njia za kisasa:

Tohara uzembe,  
Chanzo elimu kukosa,  
Visu kuchangia,  
Maambukizi huchangia,  
Kutochukua hatua,  
Husababisha vifo,  
Sasa tuelimike,  
Wote twaweza kupona.

Katika ubeti huu wasanii wanaweka msisitizo juu ya tohara za kijadi kwamba zinachangia madhara mbalimbali katika jamii. Kwa mfano, jamii nyingi katika baadhi ya mikoa hapa nchini Tanzania bado zinaendelea na kuteleza suala la ukeketaji linalochukua nafasi kubwa kutokana kuendeleza mitindo ya maisha yanayofuata mila na desturi za kijadi zilizopitwa na wakati huu maendeleo ya sayansi na teknolojia ya masuala ya afya na tiba za jamii duniani. Jamii inapaswa kupata elimu ya kutosha juu ya athari mbalimbali zinazoweza kujitokeza kama jamii zitaendelea kuendelea mambo yasiyopaswa kuendelea na kutendeka katika jamii nyingi za Kitanzania.

### **Hitimisho**

Katika makala hii sababu za maambukizi ya Virusi vya UKIMWI kwa kurejelea nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Baadhi ya sababu za maambukizi ya UKIMWI zilizopatikana katika utanzu teule ni pamoja na kuendelea ngono zembe kutokana na mitazamo mbalimbali, kushamiri kwa vitendo vya ubakaji na umalaya, mitara na kuwapo kwa tabia ya kurithi wajane. Mambo haya kama yatadhibitiwa kwa kuielimisha jamii namna ya kuyaepuka na kuyaacha jamii inaweza kuwa salama. Jambo la kuzingatia ni kuwa jamii haina budi kufuata maelekezo yanayotolewa na wataalamu wa afya na tiba za jamii ili kujikinga na maambukizi. Hapa, ikumbukwe kwamba, UKIMWI hauna chanjo wala tiba. Jamii inapaswa kuepuka mianya yote inayoweza kuwa chanzo cha maambukizi ya Virusi vya UKIMWI.

## **Marejeo**

- African Union, (2012). *Roadmap on Shared Responsibility and Globe Solidality for AIDS, TB aand Maralia Response in Africa, Afrian Heads of State and Government*. Adis Ababa: African Union Commission.
- Hoja, K. (2004). *Misemo na Methali na Vita Dhidi ya UKIMWI katika Jamii ya Wasukuma*. Tasinifu ya Shahada ya Kwanza, Chuo Kikuu cha Dar es Salaam.
- Ifakara Health Institute (2013). *Draft Report on Heterosexual Anal Intercourse*. Dar es Salaam: TACAIDS.
- International (2008). *Tanzania HIV/AIDS and Maralia Indicator Survey 2007 – 08*. Dar Es Salaam: UNAIDS.
- IPPF, UNAIDS & NAP, (2012). *People Living with HIV Stigma Index*. Dar Es Salaam: IPPF, UNAIDS and NAP.
- Maswanya, E. S., na Wenzake. (2010). *Drivers of HIV/AIDS Epidemics in Tanzania Mainland: Case Study of Makete Temeke, Geita, Lindi, Kigoma and Meru Districs*. Dar es Salaam: NIMR/TACAIDS/UNAIDS.
- Menejimenti ya Utumishi wa Umma (2014). *Mwongozo wa Kudhibiti VVU, UKIMWI na Magonjwa Sugu Yasiyoambukizwa Mahali pa Kazi katika Utumishi wa Umma*. Dar es Salaam: Tume ya Kudhibiti UKIMWI.
- Ministry of Health and Sociol Welfare (2011). *HIV/AIDS/STI Surveillance Report Number 22*. Dar Es Salaam: Ministry o Health and Sociol Welfare.
- Ministry of Health and Sociol Welfare (2013). *HIV and STI Biological and Behavioural Survey: Female Sexworkers Study in Seven Regions, Dar es Salaam, Iringa, Mbeya, Shinyanga, Tabora and Mara*. Dar es Salaam: Reproductive and Child Health Section.
- Ministry of Health and Sociol Welfare (2013). *Situation Analysis Report for Development of the Health Sector HIV and AIDS Communication Strategy for the Population*. Dar es Salaam: NACP.
- Ministry of Health and Sociol Welfare (2014). *National Guideline for Comprehensive Package of HIV Intervations for Keey Populations*. Dar es Salaam: NACP.
- Ministry of Health and Sociol Welfare, National Aids Cntrol Programme (2012). *National Guideline for the Management of HIV/AIDS*. Dar es Salaam: Government of Tanzania.
- Mutembei, A. K. (2001). *Poetry and AIDS in Tanzania: Changing Metaphors and Metonymies in Haya Oral Traditions*. Leiden: CNWS.
- Mutembei, A. K. (2009). *UKIMWI katika Fasihi ya Kiswahili 1982 - 2006*. Chuo Kikuu cha Dar es Salaam: Taasisi ya Taaluma za Kiswahili.

- Mwangosi, G. (2018). 'Fasihi Simulizi na UKIMWI: Mifano Kutoka katika Semi za Jamii ya Wanyakyusa'. Chuo Kikuu cha Kikatoliki Ruaha: RUJASS.
- Mwangosi, G. (2019). Kuchunguza Dhamira na Fani Katika Nyimbo za Magosi za Jamii ya Wanyakyusa. Tasinifu ya Shahada ya Uzamivu, Chuo Kikuu Huria cha Tanzania.
- Nyoni, J. E., & Ross, M. W. (2013). Condom Use and HIV – Related Behaviours in Urban Tanzanian Men Who Have Sex with Men: A Study of Beliefs, *HIV Knowledge Sources, Partner Interactions and Risk Behaviours*. *AIDS Care*, 25 (2), 223 – 9.
- Nzobe, R. L. (2012). Fasihi Simulizi na UKIMWI: Mifano Kutoka katika Nyimbo za Ngoma ya Wigashe ya Wasukuma. Tasinifu ya Shahada ya Uzamili, Chuo Kikuu cha Dar es Salaam.
- Pastore, L. J. (1993). *Comforting Aids Through Literature*. America: University of Illinois.
- Prime Minister's Office, TACAIDS, (2013). *National HIV and AIDS Policy*. Dar es Salaam: Prime Minister's Office.
- Rwejuna, L. (2001). Nyimbo za Kabila la Wahaya na Mapambano ya UKIMWI. Tasinifu ya Shahada ya Kwanza, Chuo Kikuu cha Dar es Salaam.
- TACAIDS, (2012). *Country Progress Reporting, Part A: Tanzania Mainland*. Dar es Salaam: AIDS.
- TACAIDS, (2013). *Gender Opotional Plan for HIV Response ni Mainland Tanzania*. Dar es Salaam: TACAIDS.
- UNAIDS, (2010). Operational Plan for the UNAIDS Action Framework: Addressing Women, Girls, Gender Equity and HIV, 25<sup>th</sup> Meeting of the UNAIDS Programme Coordinating Board. Geneva: UNAIDS.
- Yunus, Y. K., & Mathangwane, J. T. (2003). *Proverbs and HIV/AIDS*. Provebium 21: 407 - 422.

## **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.
2. An abstract of 150-200 words should accompany the article.
3. The manuscript should have: a title page of the paper, the names, institutional affiliation, Postal address, phone number and email address of the author (s). If a paper has more than one author, indicate the corresponding author. The entire manuscript must be typed in 1.5 space except for abstract which should be in 1.0 space non italic font. The font size of the main text shall be 12 point Times New Roman. All pages must be numbered.
4. Research theoretical paper should be between 4000 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.
5. Digital references should follow the latest style of American Psychological Association. Manual references will not be accepted.
6. All quotations should be italicized, indented and put in a single space.
7. Manuscripts that are written in clear and grammatical English or Kiswahili should be submitted in soft copy to:

### **Editors -in –Chief**

Ruaha Journal of Arts and Social Sciences,  
Ruaha Catholic University,  
P.O.BOX 774,  
**IRINGA.**  
TANZANIA.  
Email: [rujass@rucu.ac.tz](mailto:rujass@rucu.ac.tz)