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Editorial Note

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Editors–in-Chief

Reconciling Researcher's Insider Status, Ethical Requirements and Objectivity: My Experiences as a Doctorate Student

By

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Abstract

It is critical that whenever a researcher investigates as an insider, they should make sure that they make reconciliation between their position or status and ethical requirements to avoid research bias and compromising their findings. This report shares my experiences as an insider researcher during my PhD journey whereby I investigated the curriculum reform process in Tanzania's education system. This a system in which I have served for thirty-three years by the time I embarked on the PhD journey. Having served in the system that much long, I can strongly conclude that it shaped me and indeed I was part of it. Yet when circumstances required that I embark on this level of studies, for personal reasons, I decided to base my thesis on it. To be objective and produce a scholarly document worth the time, I had to reconcile my position versus ethical requirements as university regulations required. This paper begins by exploring the concepts of insider and outside researchers before describing the factors that led to my registering for PhD studies out of which this study was born. I then describe the study itself, its assumptions and conceptual framework. I then concentrate on my field experiences and how I was able to navigate and interact with the participants while at the same time observing ethics of a researcher. My conclusion is that this was a learning experience for me and I tried my level best to produce a piece of work that convinced the University of Glasgow Management to award me this highest level of education credentials.

Key words: insider researcher, outsider researcher, ethical considerations, objectivity.

Introduction

Research plays a vital role in addressing problems and issues for continual improvement (Creswell, 2014). Researchers need to find appropriate methods for carrying out their studies if they want to provide answers to solve the myriad of problems facing the world. This after all, is one of the major reasons people engage in research. This notwithstanding, every researcher shapes their final research report as an individual. This is because sometimes a researcher needs to carry out a study on topics which are related to them or on topics related to a group they are associated with. In other instances, the researcher may have to carry out a study on things that

are new to them in which they, despite having no experience or knowledge of them. (Unluer, 2012).

There are two trends of studies in the first half and second half of the 19ᵗʰ Century that led to two different ways of doing research in this area. The first is the one that Mercer (2007) described as one involving one conducting a study outside of their topic, interest or background such as the study about other races or cultures when the researcher is from a different one. The second involves a researcher doing a research about a topic which they are familiar with (Hockey, 1993). The two types of research thus create the distinction of the word *insider* or *outsider* where insider researcher could be defined as someone who shares a particular characteristic such as gender, ethnicity or culture, and the outsider researcher as someone who does not share the same characteristics mentioned above (see also Merton, 1972 and Mercer, 2007).

On the other hand, Breen (2007) and Adler & Adler (1994) assert that the insider researcher is one of the members to the group being studied, whereas, the outsider is the one who studies issues that do not belong to them. From this basis, it could be said that the former would be more familiar to the group to be studied in contrast with the latter. An Insider researcher can then be viewed as one who conducts research within one's own work institution or place of work. As such, they would find carrying out their investigation in familiar settings and amongst peers and colleagues.

Critic of the Insider - Outsider dichotomy

The Insider – Outsider researcher dichotomy has however not sailed smoothly in the academic world. Indeed Merton (1972) stresses that it is even very vague with several disadvantages and with no clear-cut boundary between them. That is, a person can count themselves an insider during field investigation, only to be considered an outsider by the participants being investigated. A few examples are necessary to clarify this point. In China, a researcher went into a certain locality dressed to appear like the respondents he was interviewing. He thought that his attire would in a way distract the people so that they can see him as part of them. He was wrong because he was denied information because he was regarded as an outsider. In India, a similar incident occurred. The country's dominant population (the Hindu) operate a social class system called castes divided into four main categories i.e., the Brahmins, the Kshatriyas, the

Vaishyas and the Shudras. A researcher from the Brahmins caste went for field work in a different caste area and was considered an outsider. In the Pacific Islands, a researcher from one island who was conducting research in a different island was regarded an outsider. Such stories inform us of one thing – the insider or outsider research labels are feelings expressed by the participants being investigated rather than the investigators themselves.

Strengths and challenges of insider researcher

Insider researchers have so many advantages because they are investigating systems, they are familiar with. They can easily get physical access to the study area and be accepted by participants because they have colleague relationship. They also have prior knowledge of everyday life of the system, e.g., politics, culture, informal ways, grapevine procedures, critical events, practices, jargons and what is acceptable and what is not. As pointed out by Hayfield & Huxley (2015) and Bryan & Deyhle (2000), they can conduct their investigation in an economical way because they have a large store of information on the topic they are studying as well as the setting. They also may not face 'cultural shock', as they are in familiar settings. As such they can on the issues with rigour and curiosity. As acknowledged in qualitative studies, keeping the study setting natural is crucial so as not to raise suspicion on the part of the participants. An insider researcher can easily blend in and make this happen. They can easily create social and psychological rapport with respondents and make the interaction appear normal. In this way, respondents can easily identify themselves with the researcher and feel confident working with them. In most cases, the researcher will encounter less bureaucracy due to relationship with respondents for what is known as old-girl/boy networking such as school mate, flat mate or office mate.

On the other side, there are challenges that an insider researcher can encounter and the way they deal with them will make a huge different on the study results. First, there is a danger of taking too many things for granted or make too many assumptions because of the prior knowledge of the research system. Second as the language is too familiar (clichés, jargon, puns …); a lot of concepts and terms meaningful to the study may be overlooked. Third, data analysis may be difficult as the researcher may give superficial descriptions. Fourth, respondents may conceal information as they may not be certain of the researcher's purpose. Fifth, they may be considered

a traitors, spies or people with subversive intentions against the institution. As such they may be denied deeper access into some departments that are considered sensitive.

Factors that contributed to this study

The decision to do a PhD out of which this research was conceived was arrived at due to interplay of personal, organizational and professional factors. On the personal factors, it was my own need to get an extra higher degree as part of my continuous development trajectory. I started working as a teacher in the lowest cadre level of the Tanzania education system i.e., primary school teacher. Slowly, I worked my way up the ladder via private studies until I graduated with a first and second degree in education. Still the fire was burning within me until 2010 when I succeeded to get admission at Glasgow University for PhD studies. In summary, it was something to do with my own goals, values and (perhaps) status. Organisational factors included the need to enable my employing institution to work more professionally. I felt that the Ministry headquarters needed staff with higher degrees to deal with its day-to-day undertakings. The Ministry administrators seemed not to realise this need and hence no efforts were done to fund individuals for such training. I recall when I presented my case for funding to my employer, he said 'Why do you need such credentials here?' I explained the reason and was required to present my request in writing. Two weeks later, the reply came. "Sorry, your request is rejected because the training you want to attend is not within the Ministry's staff capacity building programme." I persisted with my request and even promised to fund myself if the worse came to the worst. The professional aspect was again based on enabling my employing institution to collaborate even better with other organizations, development partners, and non-state organizations in delivering education services. As acknowledged, the education ministry works with various partners including other government ministries, non-government organisation and international development partners.

The study itself

My study was on the *formulation, management and implementation of the 2005 curriculum in selected disadvantaged districts of Tanzania.* The preparation for the study took the whole of Year 1 in a 3-year PhD programme. This period of time involved several activities including shaping and reshaping the earlier proposal that I had submitted to the University while in Tanzania. It also involved attending research training sessions, making presentations in staff students' seminars, attending local and international conferences related to my study, and publishing papers in peer reviewed journals. The final activity was submission of ethical application forms to the School of Arts and Social Sciences, St. Andrews College, Glasgow University for approval before travelling for fieldwork in Tanzania. The School Ethical Committee accepted my request with only a few corrections and I left Scotland in April 2011 ready to begin data collection by early May 2011.

Study assumptions, purpose and key questions

Reforming the curriculum of an education system basically means replacing one curriculum policy with another for purposes of addressing the shortfalls identified in the former. My assumption in this study was that by investigating the curriculum reform process that took place between 2002 and 2005, and focusing on how the new policy was implemented in schools, I would predict receptivity of not only curriculum policies, but also other future education policies for the benefit of future policy-making both within the country and without. I also conceived that locating my study in the selected disadvantaged districts, would serve as pilot for further research studies in other similar districts in a broader scale. For the benefit of readers, disadvantaged districts in Tanzania are quite many.

My specific purposes in this study were (a) to generate data on the experiences of curriculum development, reform and implementation in the country; (b) to contribute to the existing body of knowledge on curriculum reform practices within the context of a changing social-economic and cultural context; and (c) to generate data that would inform the socio−political context within which TC2005 reform operated.

The key research questions were (a) what role did education/curriculum stakeholders play in the 2005 curriculum reform process and with what effect? (b) How relevant and practicable was the

new curriculum to students, parents and communities? (c) How were different management functions such as authority, decision making, supervision, control, deployment of resources and monitoring executed and with what effect to actual classroom teaching? Based on these questions, the research *foci* were (a) The role of the various education and curriculum stakeholders in the reform process, (b) The relevance and practicability of the new curriculum to the beneficiaries, (c) The management of the curriculum reform process.

Conceptual Framework

The study was guided by Critical Policy Sociology (CPS) as my conceptual framework. According to Ozga (1990), and Ozga (2005), this is an approach to policy analysis that is built on the social science tradition, informed by history and learning lessons from various qualitative and illuminative techniques. My decision to opt for CPS was because I wanted to have more understanding on the methodological approaches used in producing the TC2005 policy text as well as the practicalities of translating it in the schools in the given localities in the country.

Ball (1993) makes a distinction between policy as *text* and policy as discourse. This categorisationhas attracted comments and criticisms from others; (See for example McPherson & Raab, 1988, Bowe *et al.,* 1992; Gale, 2001). These criticisms notwithstanding, I found Ball's distinction most relevant in my study as it was able to illustrate the belief held by post-modernist social analysts (See Baachi, 2008) that policy intents are not necessarily translated at the macro levels as they were originally meant to be at the micro-levels (Spillane, 2002; Shapiro, 1993; Dobuzinskis, 1992). In fact, McLaughlin (1987:172) even noted that implementers mostly at the lower echelons of any political-cum administrative system many a time did contrary to what the policies prescribed and sometimes even responded idiosyncratically and in resistant ways. Unfortunately, theories of scientific management and economics have not been able to explain the reasons for this discrepancy. In an attempt to do so, Spillane *et al.* (op.cit:732) assert that implementation involves interpretation and figuring out what a policy means and whether and how it applies to the implementers' specific context. Answers to these questions enable them to adapt, adopt or ignore a particular policy.

Methodology

The study area comprised of 4 administrative districts of Mainland Tanzania. Participating institutions included 8 primary schools, 3 secondary schools, and 1 teacher training college. Also involved were 2 non-state educational institutions, and 1 state education institutions. In total, 201 human participants took part in the study including 12 school heads, 12 students' focus groups, 4 parents' focus groups, 74 classroom teachers, 8 district education officers, 8 school inspectors, and 8 ministry of education officials. The study utilised semi-structured interviews, Likert scale questionnaires and documentary review.

Appraisal and research permit prior to fieldwork

Before the fieldwork, I felt the urge to make a self-appraisal (sort of SWOT analysis) of myself as an educational researcher of my own professional system. The key questions I asked myself were (a) Do I have the perseverance, skills and potential to undertake this exercise? (b) What are the surrounding circumstances, my position and status and how will these affect the exercise? (c) What is the context i.e., background, place and time? As I describe later in this paper, all of these factors affected the way I navigated through the tasks to arrive and attain what I had planned to do.

The Government regulations then were that nobody was allowed to conduct any study of this nature or whatsoever without prior Ministry of Education permission. As a senior staff at this same ministry, I could have manoeuvred and conducted the field work without a permit if I so wished. However, this would have been not only unethical but also jeopardised by studies. So, I had to follow and adhere to the requisite procedures. Indeed, before I was given permission to go for the fieldwork by my supervisors at Glasgow University, I had to commit myself to follow these and other government procedures.

The process of getting the research permit involved submission of an application letter accompanied by the research instruments. No time limit was given to me regarding when a reply will be given. I had to wait for exactly ten days to get it. Reading through it, I noted that it was not meant to allow me into schools, rather to report to the regional 'gate keepers' i.e., Regional Educational Officers of the four regions involved in the study who will then provide me with another permit to go into schools for data collection. In short it was a bureaucratic process that I

underwent regardless of my position at the Ministry of Education. My translation of this bureaucratic process was that the officer concerned took me to be an *outsider*. Although I knew I was an *insider*. A clearance letter from the REOs to the DEOs took 2 – 3 days. It certainly would have taken longer had it not been for what is elsewhere known as 'old-boy networking'. Three of the DEOs in the four districts were my university mates whereas one was my student in a teachers' college in the mid-1980s.

Experiences in the field

I had to deal with other ethical aspects as I commenced the fieldwork in the schools and districts. First was the issue of Informed consent. Informed Consent is a voluntary agreement to participate in research. It is a process that requires the participants to understand the study and the risks involved. Hence it is essential and obligatory before any data collection exercise begins. I managed to do this through detailed and comprehensive self-introduction in each office and school. I introduced myself and my study and indeed in some schools, this took longer time than necessary especially because there were questions from participants that required explanation.

The second issue was that of participants' confidentiality. Confidentiality refers to the researcher's agreement to handle, store, and share research data to ensure that information obtained from and about research participants is not improperly divulged. I did this verbally as well as it was part of the plain language statement forms. In one non-state institution, one of the participants insisted that I should assure him that I was not going to 'sell' the information he volunteered to the public media. After giving him some verbal assurance, he provided very valuable information.

The actual data collection experiences

Students' focus group sessions: These sessions were conducted under the shades of trees on school grounds and were of mixed gender. I assured the participants that their teachers would not have a clue of what they told me. In one particular school, a certain teacher was sent to *spy* on our session with students. We were conducting the session under a tree behind an empty classroom. A female teacher walked into this classroom and sat adjacent to the window such that she could hear what we were saying. I guess the school head was suspicious of the presence of a Ministry of Education official in his school and not a PhD student.

Parents' focus group sessions: These were also done under trees in some schools as well as in the head teachers' offices in others. They were also of mixed gender. One interesting phenomenon with the parents was that many of them felt free to talk about progress and challenges of their schools. A lot of the challenges they described had existed for so many years. I therefore posited that they felt '... finally, here is someone from the Government who was ready to listen to us and possibly help with some of these problems.   The other was that they often had a tendency of meandering away from the main theme of the research questions. Several times, I had to redirect them back to my question. The parents also 'forced' me to conduct impression management many a time because they often blamed the government/Ministry of Education for not addressing many of the challenges they faced in their schools. I just had to be polite and accommodative.

Overt or covert researcher: There was also an issue of conducting the data collection exercise as an overt or covert researcher. That is a researcher hiding their identities for fear that their social location, if known, may constrain their studies. I conducted my study as an overt researcher. I knew this would work to my advantage. I provided a very comprehensive introduction before the sessions; at times, too much personal and professional bio-data.

Familiarising with participants beforehand: In one occasion, I was given a mid-week invitation for a social event where several school teachers were to attend. Some of these teachers were to be my information providers the next day. So, I declined this offer because I did not want to become familiar with them to avoid any risks. On the other hand, at the end of my stay in this same district, I invited the district education officer for a drink in my hotel. He came and we discussed issues as a matter of reciprocating the help he accorded me during my stay. My filled questionnaires and interview recordings were all safe in my briefcase during this brief encounter.

Respondents hiding information: There are known cases where respondents decide not to disclose information to a researcher. As a ministry of education official, I expected this to happen especially in schools where things were not going well. Indeed a few interviewees did so and during data analysis, a few gray areas were revealed. It was not that much of a bother to me because the respondents (teachers and students) were picked by the school heads using the

criteria I provided. Data from the identified gray areas were validated by the triangulation process.

Peers and colleagues: As pointed out earlier on, peers and colleagues (teachers who have worked with me before) would have affected my study by providing information unethically or via *grapevine* procedures. To be honest, not much of this happened in the schools in particular. The reason was not difficult to understand because by the time I conducted the research i.e., 2011, I had left actual classroom teaching 29 years before. It was therefore not easy to find peers or colleagues in actual classroom teaching except at district administration levels.

Uncomfortable questions: These are common in research especially in cases where the instruments are hurriedly designed and printed. In my study, the teachers did printed questionnaires that were thoroughly discussed with my supervisor, piloted in a few schools in Tanzania and reviewed before being used for actual data collection in the field. So, there was no issue regarding hurtful questions to the interviewees.

Findings

The findings of this study suggested that there were unequal power relations between the state and curriculum-cum-education stakeholders. The state was found to control and dictate terms from the centre as well as excluding even the actual classroom practitioners. Bipartisan politics was also identified where different groups struggled to have their values and interests included in the curriculum process. The State won the 'war' to retain its status quo and thus the other groups fought in vain. It was also noted that the TC2005 had good intentions for the future of the recipients, but these were weighed down by several limitations, including lack of books and other resources, influence from the polity, donor pressure and the globalization reality. Further, the way TC2005 was managed was found to be authoritarian in nature rather than participatory. In this way, other people's skills that would have been used to arrive at more effective decisions were rendered useless. Conclusively, the TC2005 featured rigid syllabuses that were to be translated using State-vetted textbooks. Teachers' sense of autonomy was eroded to render them unable to broker and craft their own policies as professionals.

Did I conduct this study as a real researcher?

In conclusion, I would like to ask myself a self-assessment question as given here above. The reason is that insider researchers are vulnerable in the process. That is, they can be impacted by the various factors discussed herein and thus negatively affect their findings. In hope I did my best, although readers of this article should be free to make their own judgement as well. What I felt I did was to attempt to produce a good thesis. I put effort in observing required ethical procedures so as to produce an objective research report worth awarding a philosophy doctoral degree. Interested readers and researchers can freely read and cite the document from the Glasgow University Library website, viz. http://theses.gla.ac.uk/5774/1/2014kopwehphd.pdf.

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Relevance of Teaching Practice to the Competence Acquisition in Lesson Plan Development among the Prospective Teachers: A Case of Ruaha Catholic University
By

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Abstract

The study focused on the relevance of the teaching practice to the competence acquisition in lesson plan development among the prospective teachers. The study used qualitative research approach with the case study research design. It involved 116 prospective teachers whose portfolios were analyzed to find out the formulation of lesson competences and objectives. The findings of the study indicated on one hand that 52.6% of the prospective teachers did not clearly formulate the lesson competences. Similarly, 75% of the prospective teachers did not clearly formulate the general objectives. On the other hand, the findings indicated that formulation of the specific objectives by adhering to the Audience, Behavior, Condition and Degree (ABCD) was not well considered by the prospective teachers. Likewise, it was found that all prospective teachers (100%) involved in the study formulated specific objectives by including the two elements only namely audience and behavior. In contrast, all prospective teachers (100%) did not include the two elements in the statement of specific objectives namely condition and degree indicating partially or incomplete specific objectives statement. Furthermore, the specific objectives covered only lower levels of Blooms taxonomy of cognitive domain namely knowledge and comprehension. The study concluded that teaching practice did not help prospective teachers acquire the competences in lesson plan elements formulation since some elements were not stated at all but also statement of the objectives based on only lower levels of Blooms taxonomy of cognitive domain. It is recommended that higher education learning institutions should put emphasis in the teaching methods courses for the prospective teachers to be well equipped with the competences. Likewise, teaching practice should be conducted in such a way that may help prospective teachers get constructive feedback from supervisors or assessors to help them improve the competences in lesson development. Teaching practice should be considered by higher education institutions as a formative learning exercise rather than summative grading exercise.

Key words:Teaching Practice, Competence Acquisition, Lesson Plan, Prospective Teachers

Introduction

There has been a concern among scholars on the importance of teaching practice to the undergraduate prospective teachers (Hagos et al., 2020; Halimah & Syaddad, 2020; Kiggundu & Nayimuli, 2009; Makafane, 2020). It prepares undergraduate prospective teachers for the work environment and provides documented, practical experience that can be used in a teaching

profession (French, 2013). The scholars stress on the importance of teaching practice in pedagogical competences acquisition. Pedagogical competences may enable a prospective teacher to be in position to teach accordingly as per the requirement of the profession. This means teaching practice acts like a bridge between theory and practice by making prospective teachers exposed to the real life situation of the teaching profession. In addition, it is a key aspect of concern among scholars as it prepares prospective teachers to be acquainted with the teaching professional morals and principles.

Recent studies have shown the importance of teaching practice towards lesson plan development among the prospective teachers. First, teaching practice acts like a learning exercise among the undergraduate prospective teachers making them acquire the competence in lesson plan development (Hagos et al., 2020; König et al., 2020). Second, it provides feedback to the undergraduate prospective teachers which helps them acquire competence in lesson plans designing (Caires & Almeida, 2007). Third, it acts as a process to equip them with the awareness on the importance of designing and using lesson plans in classroom teaching (Basil, 2021; Iqbal et al., 2021; Sabilah et al., 2021). It has been suggested that teaching practice contributes to the teaching profession as it makes them acquire the pedagogical competences (Halimah & Syaddad, 2020; Susilo & Rohman, 2020) of which lesson plan development forms part of it. Pedagogical competence involves competences regarding science of teaching in general which includes; understanding the teaching approaches, the learners and interpretation of the curriculum. As a part of pedagogical competence, lesson plan preparation is quite an important area to be understood by the undergraduate prospective teachers (Ndihokubwayo et al., 2020; Susilo & Rohman, 2020).

Despite the importance of teaching practice towards the lesson plans development among the undergraduate prospective teachers; some studies show contrary results (Kafyulilo et al., 2013; Komba & Mwandaji, 2015; Makafane, 2020; Mungure, 2016; Ndihokubwayo et al., 2020). The scholars have shown that the undergraduate prospective teachers to have inadequate competences after the teaching practice exercise. The inadequacy may be observed in various areas such as poor use of teaching methods (Makafane, 2020; Paulo, 2014) and inability to interpret the curriculum (Makafane, 2020; Mungure, 2016). Furthermore, studies show contrary effects from the teaching practice to the undergraduate prospective teachers in terms of

inadequacy to prepare competence based lesson plans (Kafyulilo et al., 2013; Ndihokubwayo et al., 2020).

As yet, there is no study that has addressed statement of lesson competences and lesson objectives. Recent studies have concentrated on the pedagogical competences and lesson plan development in general. However, recent evidence show that the development of lesson plan is not clearly explained as studies show inadequacy in competence based lesson plan development (Boikhutso, 2010; Komba & Mwandaji, 2015; Makunja, 2015; Ndihokubwayo et al., 2020). Based on these findings, the concern has been raised to focus on the lesson plans development by looking at the specific elements. The goal of this study was to determine the competences of the undergraduate prospective teachers in formulating or stating the lesson competences and objectives with regard to the ABCD format and Blooms cognitive domain. ABCD formats stands for Audience, Behavior, Condition and Degree respectively. ABCD is from behavioral objective theory; which s one of the theories in lesson plan development. According to the behavioral objective theory; for the instructional objectives to be well accomplished by learners, they should comprise all the four elements namely ABCD (McConnell et al., 2020). Audience specifies to whom are the instructional objectives for, in other words who are the learners targeted or intended to change the behavior after the learning has taken place. Behavior or performance specifies what should be demonstrated by the learners that may signify learning to have taken place. Condition shows or specifies materials, tools or resources that may facilitate learning hence attainment of the behavior specified. Degree indicates quality or quantity on which learning will be measured; it specifies how teachers will measure the change of behavior among individual learners. For this purpose, the undergraduate prospective teachers' portfolios containing lesson plans used during the teaching practice were purposively selected to accomplish the objectives of the study. It was hypothesized that the undergraduate prospective teachers after the teaching practice could have the competences in formulating the lesson competences and lesson objectives by adhering to ABCD format. This paper therefore intended to find out the competences of the prospective teachers in formulating lesson competences and lesson objectives after the teaching practice exercise.

Methodology

The study employed qualitative research approach with a content or document analysis. This is one of the research design applied to written materials (Ary et al., 2010). The study involved 116 third year Bachelor of Arts with Education students of Ruaha Catholic University who were involved in the teaching practice for the academic year 2020/2021 at 250 schools in ten regions of Tanzania mainland. Purposive sampling was involved in selecting 116 third year prospective teachers from 250 schools whose portfolios were collected for analysis. In each school a representative prospective teacher was involved in the study with the condition that should be a third year. First and second year prospective teachers were not included in the study.Document review or analysis was used to collect data in that 116 lesson plans in the portfolios from 116 undergraduate prospective teachers were collected to check the formulation of competences and objectives. It involved the use of official documents (Johnson & Christensen, 2014) which formed the undergraduate prospective teachers works in the portfolios.

Findings

Findings indicate how lesson competences and lesson objectives were formulated by the prospective teachers. Likewise, findings indicate formulation of specific objectives as per ABCD behavioral objective format. Formulation of objectives basing on the levels of Blooms taxonomy of cognitive domain are also indicated as may well be seen in the Tables below.

Table 1: Lesson competences and general objectives formulation (N = 116)

SN	Competence	Clearly stated/formulated		Not clearly stated/formulated	
		Frequency	Percent	Frequency	Percent
1.	Statement of lesson competences	55	47.4%	61	52.6%
2.	Formulation of general objective	29	25.0%	87	75.0%

The findings show on one hand that 55 prospective teachers (47.4%) clearly stated the lesson competence while 61 prospective teachers (52.6%) did not clearly state the lesson competence. On the other hand, 29 prospective teachers (25.0%) formulated well the general objective while 87 prospective teachers (75.0%) did not formulate it correctly. Refer to Table 1 for the details

Table 2: Formulation of specific objectives by adhering to ABCD format (N = 116)

SN	Element of specific objective	Frequency		Percent	
		Yes	No	Yes	No
1.	Audience (A)	116	00	100.0%	00%
2.	Behavior (B)	116	00	100.0%	00%
3.	Condition (C)	00	116	00%	100.0%
4.	Degree (D)	00	116	00%	100.0%

Formulation of specific objectives by adhering to ABCD (Audience, Behavior, Condition, Degree) format; it was found that all 116 prospective teachers who were involved in the study did not state specific objectives by adhering to ABCD format. For example all 116 prospective teachers included the two elements namely audience and behavior in the statement of the objectives while condition and degree were not included by all 116 prospective teachers. See Table 2 for the details.

Table 3: Specific objectives with incomplete elements under ABCD (N = 116)

SN	Element of specific objective	Frequency		Percent	
		Yes	No	Yes	No
1.	Audience (A)	00	116	00%	100.0%
2.	Behavior (B)	00	116	00%	100.0%
3.	Condition (C)	116	00	100.0%	00%
4.	Degree (D)	116	00	100.0%	00%

 The findings indicated that condition and degree as elements of the parts of a complete specific objectives were not included in the statement of the objectives as all (116) respondents who were involved in the study responded negatively against them. In addition, Table 3 shows that there was minimal acquisition of competences after the teaching practice among the prospective teachers with regard to formulation of lesson competences and lesson objectives.

Table 4: Type of competence demonstrated by students through portfolio (N = 116)

SN	Competence	Frequency		Percent	
		Yes	No	Yes	No
1.	Feedback given for improvement	26	90	22.4%	77.6%
2.	Formulation of specific objectives by adhering to ABCD format	00	116	00%	100.0%
3.	Formulation of specific objectives in lower levels of Blooms cognitive domain	116	00	100.0%	00%
4.	Formulation of specific objectives in higher levels of Blooms cognitive domain	05	111	4.3%	95.7%

Thee findings revealed that feedback was minimally given to prospective teachers by assessors with regard to lesson competences and lesson objectives. For example, out of 116 prospective teachers; only 26 (22.4%) were given feedback through comments in portfolios while 90 (77.6%) were not given feedback at all. Basing on the Blooms taxonomy cognitive levels; the findings indicated that the specific objectives formulated by the prospective teachers focused only on lower levels namely remembering and understanding. Sample verbs focusing on higher levels were not included in the statement of specific objectives by the prospective teachers.

Table 5: Descriptive statistics

SN.	Competence	Min.	Max.	Mean	Std. Deviation
1.	Statement of lesson competence	1	2	1.53	0.501
2.	Formulation of general objective	1	2	1.75	0.435
3.	Formulation of specific objectives by adhering to ABCD format	2	2	2.00	0.00
4.	Stated element (Audience) in specific objectives	1	1	1.00	0.00
5.	Stated element (Behavior) in specific objectives	2	2	2.00	0.00
6.	Specific objectives with incomplete condition element under ABCD format	3	3	3.00	0.00
7.	Specific objectives with incomplete degree element under ABCD format	4	4	4.00	0.00
8.	Feedback given for improvement in competences and objectives	1	2	1.78	0.419
9.	Formulation of specific objectives in lower levels of Blooms cognitive domain	1	1	1.00	0.00
10.	Formulation of specific objectives in higher levels of Blooms cognitive domain	1	2	1.96	0.204

The Table 5 indicates the findings basing on the competences acquired by the prospective teachers after the teaching practice. It indicates that prospective teachers were not able to formulate lesson competences correctly after the teaching practice with the mean of 1.53. Similarly, they were not able to formulate general objective clearly as evidenced with a mean of 1.75. The formulation of specific objectives by adhering to the ABCD format was not observed since findings indicated that all prospective teachers stated specific objectives with some elements missing. This may well be evidenced from the Table 5 with the mean of 2.0 indicating none of them stated complete specific objectives. Findings in Table 5 also indicate prospective teachers formulating specific objectives in lower levels under the Blooms taxonomy of cognitive domain rather than both lower and higher levels. Feedback was not given to the prospective teachers per the findings as may be evidenced by a mean of 1.78.

Table 6: Some examples of competences and specific objectives stated by the prospective teachers

SN	Competence as stated by prospective teachers	Specific objectives as stated by the prospective teachers	Weaknesses
1.	The students have ability to understand the aspects related to solar system to plan day to day life activities	Within the forty minutes the students of form one D should be able to mention the types of eclipse	▪ Competence not stated in measurable terms ▪ Objectives lack condition and degree under ABCD format ▪ Only lower cognitive levels stated
2.	By the end of the lesson topic each form four student should be able to write using appropriate language content and style	By the end of 40 minutes students should have enough ability to compose expository essays	▪ Competence stated as specific objective (i.e. should be able instead of… should have ability… ▪ Specific objectives not stated on individual basis ▪ Objective missing condition and degree or standard
3.	The student should be able to demonstrate the knowledge of the social and welfare association	Within 40 minutes student should be able to explain the meaning of social and welfare association and factor for rise	▪ Competence stated like a specific objective (i.e. should be able instead of… should have ability… ▪ Specific objectives missing condition and degree or standard
	To demonstrate knowledge on the forces	Within 40 minutes each student should	▪ Competence lacks audience ▪ Specific objectives not well organized

that affect the structure of the earth	be able to differentiate between vulcanicity and volcanicity. Also student should be able to identify and explain the internal volcanic features	following numbering format ▪ Condition and degree elements are missing
To demonstrate ability to examine the theories of the origin and evolution of man and draw conclusion	By the end of 80 minutes form I student should be able to understand meaning of evolution of man	▪ Competence lacks audience ▪ Specific objective lacks condition and degree ▪ Specific objectives not stated in measurable terms
The student can demonstrate an ability to observe, recorded……	Within 80 minutes every student should be able to know the importance of weather	▪ Specific objectives lack condition and degree elements ▪ Specific objective stated in non-measurable term
By the end of 80 minutes each student should be able to demonstrate knowledge on single party system in Africa	The student should be able to understand……..	▪ Competence stated as a specific objective (i.e. should be able instead of… should have ability… ▪ Specific objective stated in non-measurable term ▪ Condition and degree elements are missing
By the end of the topic the student should be able to write cards…..	By the end of 40 minutes each form two A student should be able to write invitation cards	▪ Competence stated as specific objective (i.e. should be able instead of… should have ability… ▪ Condition and degree elements in specific objective are missing
Ability of students to read and analyse literary work	At the end of the period students should be able to read	▪ Audience in competence not specified ▪ Specific objective lacks condition and degree elements
At the end of the lesson students should understand the concept of continents	Students should able to define continents, distribution of continents and features of continents	▪ Competences not stated in measurable terms by the end of the topic ▪ Specific objective lacks condition and degree elements

Table 6 show incomplete specific objectives in terms of elements namely audience, behavior, condition and degree as stated by the prospective teachers. The two elements which were not included in the statement of specific objectives include condition and degree. Other two elements namely audience and behavior were well included in the statement of specific objectives as shown in the Table 6. In addition, the examples on statement of lesson competences indicate not to be well stated as did not reflect the achieved results of the individual student learning.

Discussions

The findings in this study show that lesson competence and objectives were not clearly formulated. Basing on the elements of specific objectives, namely Audience (A), Behavior (B), Condition (C), and Degree (D), the findings show problems in the two elements namely condition and degree. The specific objectives formulated by the prospective teachers missed the two elements with only audience and behavior being included. This implies that the prospective teachers planned lessons partially by not indicating how learning would take place (condition) but also how would such learning be measured. It also implied that the teaching and learning process were not successful as the plans failed to indicate how learners would be helped to learn. The findings show the two elements namely audience and behavior to be included in the statement of specific objectives by all prospective teachers, however, the missing two elements namely condition and degree make them incomplete. The findings are in line with Boikhutso(2010) who found instructional objectivs stated with two elements missing namely condition and degree. Similarly, (Ferit, 2016; Latifa, 2017) found that instructional objectives written by preservice teachers were inadequate in terms of ABCD model. The authors support the problem of inadequacy of competences in lesson plan development among the pospective teachers. For example,Susilo and Rohman (2020)indicated that there were problems in lesson development by the prospective teachers in that they had difficulty in formulating competences and objectives.

Furthermore, on statement of specific objectives focusing on lower levels of Blooms cognitive domain, the findings indicated that the prospective teachers formulated or planned the lessons by focusing on only lower levels of Bloom cognitive. This means they were prepared or had competence in planning lessons covering only lower levels. Higher levels of Blooms cognitive

domain were minimally used implying that prospective teachers had inadequate competences with regard to stating objectives covering all levels.

The findings are in line with Ndihokubwayo, Ndayambaje, and Uwamahoro (2020) who examined pedagogical documents including lesson plans among Rwandan physics teachers and observed that teachers formulated specific objectives covering lower levels of Blooms cognitive domain. In Tanzania, the problem of incompetence of teachers in the preparation of competence based lesson plan still exists (Komba & Mwandaji, 2015; Makunja, 2015; Namamba & Rao, 2017). Komba and Mwandaji (2015) found teachers to be incompetent in the preparation of competence based lesson plans which are the recommended ones in secondary schools. Similarly, Makunja(2015) had the same finding showing that most teachers lacked pedagogical competence in interpreting competence based curriculum. The findings from these scholars are in line with the findings of this study which shows inadequate competence among the prospective teachers in formulation of lesson competences and objectives. This means the problem of the teachers' incompetence in designing and implementing competence-based curriculum might be due to inefficient teaching practice conduction.

That being the case, it was expected feedback to be accompanied with the teaching practice exercise in order those shortcomings observed in statement of competences and objectives to be rectified or corrected. The correction of such shortcomings may enable the prospective teachers acquire the competences which may make them fit in the world of teaching profession after graduation, however, the findings show that feedback in form of comments was minimally or not given at all with the mean of 1.78 implying no feedback. If teaching practice is to be a learning exercise; feedback should be timely and constructively given to the prospective teachers orally and in form of comment showing areas of weaknesses and strength (Mahende & Mabula, 2014). Lack of feedback may make the teaching practice ineffective as might not help prospective teachers acquire the competences expected. The findings on lack of feedback provision during the teaching practice exercise concur with some scholars (Caires & Almeida, 2007; Darling-Hammond et al., 2005).

These scholars argue that lack or inadequate feedback provision led prospective teachers fail to improve pedagogical competences in general and lesson development competences in particular. From the findings of the scholars and this study it is obvious that lack of feedback during the

teaching practice may affect acquisition of competences among the prospective teachers. And it might be one of the reasons for incompetent teachers in the field of teaching profession as was observed by the previous studies.

Conclusions

Teaching practice may lead to acquisition of lesson development competences among prospective teachers during and after the exercise, however, from the findings, it did not bring the expected results. This is due to the fact that prospective teachers could not state the lesson competences correctly as per the requirements. Furthermore, general and specific objectives were not clearly stated according to ABCD format of stating the lesson objectives. Similarly, specific objectives were formulated basing on only lower levels of Blooms cognitive domain rather than focusing on both lower and higher levels. It may be concluded that inadequate feedback provision during the teaching practice contributed towards poor competence among the prospective teachers with regard to formulation of lesson competences and lesson objectives. Furthermore, the way the undergraduate prospective science teachers are prepared in terms of teaching methods and other courses related to the teaching profession in general might the problem. This indicates in one way or another that they are not well prepared before the teaching practice, during and after such exercise.

Recommendations

Basing on the findings of the study, it is recommended that higher education learning institutions should emphasize on the teaching methods courses among the prospective teachers. The teaching methods should help prospective teachers work on areas of weaknesses in formulation of lesson competences and objectives. Much emphasis should be given on how prospective teachers are involved through microteaching before going for the actual teaching practice. All aspects regarding lesson plan development in general should be spelled out and worked upon during the normal teaching and microteaching. Furthermore, supervision during teaching practice should be effectively monitored by emphasizing the provision of constructive feedback to prospective teachers that may help them improve on how to formulate lesson competences and objectives. Teaching practice should be considered by higher education institutions as a formative learning exercise rather than summative grading exercise.

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Why Africa Matters. A book review
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Biographical Note

Mayson (2010) the author of the book, *Why Africa Matters*, was born in South Africa in the year 1927. He lived in the bush by the Kruger National Park: but most of his children and grandchildren lived in Cape Town, where his great grandfather was buried. In his life, Cedric Mayson worked as Director of the Commission on Religious Affairs for African National Congress, Johannesburg, South Africa. As a Methodist minister, Mayson was an active participant in the religious resistance to apartheid in South Africa and at one point was exiled in England. Cedric Mayson was a popular lecturer at major conferences throughout the world. He had experience in international politics and global spirituality. Cedric Mayson died on 23rd of May 2015.

Justification

Three main reasons compelled the author of this article to review this classic book; Foremost, to inform the academic community that, Africans rightly react negatively when representatives of the world powers mostly regard the continent as an arena for their own strategic or economic interests, as was largely the case during cold war. Secondly, the review of this book createsawareness on the modern indicators of Neo-colonialisms in Africa which emerges in form of Western aid and loans-giving which are couched in a progressive language of poverty reduction and human wellbeing. Thirdly, the bookaddresses the need of the new system known as *Ubuntu*economy for Africa.

Structure of the Book

Chapter One; The Five Horsemen of the Apocalypse
The author mentions and discusses the main areas of development, which in the West are seen not only as signs of human progress, but also herald the African failure and destruction. These areas according to the author are: religion, economics, politics, ecology and the media culture. Africa helps Africans to see ways to confront their threats and danger.

Chapter Two; On Earthling Matter

The chapter is mainly discussing the value of the concept of *Ubuntu* in Africa. The author discuses *Ubuntu* as the concept which embraces: body, mind and spirit, in community. The chapter analyses the Earthlings in Africa; the community in Africa, the primal reality of all earthlings, picture of a continent and the people in Africa. The chapter concludes discussing Earthling and civilization.

Chapter Three; On Liberation Matter

In this chapter, the author discusses how the spread of Western civilization to Africa during the past five hundred years has illumined the clash between the oppressive colonialism of Western civilization and the primal *Ubuntu* culture of Africa. This puts new light on the current global struggle for survival. The author puts the question that Africans should ask themselves: are we liberators or oppressors?

Chapter Four; The Ecological Matter

In this chapter the author depicts the fact that, life has been destroyed several times during the history of Earth. Earthlings must clearly handle ecological systems correctly to survive. The West and the East, and Africa have sometimes attempted to deny the urgency of the problems Africans face, but denial spells doom.The African quest for renewal that assists Africans in spelling out the real problems and tackling them.

Chapter Five: The Political Matter

In chapter five the author discusses about the wind of change which blows through the continent of Africa. The growth of national consciousness is a political fact. The author discusses the matter by the historical fact that, the countries of modern Africa were invented by Europeans in the nineteenth-century during the scramble to make colonies. African politics thus emerged in the context of resistance to the oppressive practices of Western greed that had separated the secular from the spiritual. America and Europe remained committed to using violence as the means of political progress, but Africa also sought a strong non-violent philosophy and practice. The author as a conclusion discusses the fact that political liberation has now swept through Africa, but the negative effect of civilized pressure in all the patches has militated against peace and prosperity.

Chapter Six; The Economic Matter

The chapter analyses the economic global system and how it has led Africa into misery and poverty. The author depicts the need of the new system, an *Ubuntu* economy. From this point of view, the following points have been deeply discussed: Africa and the Earthling Economy, The Earthling Economy and the Prophets, The Colonial Economy, Socialism, Liberation from Economic Exploitation, The Collapse of Capitalist Empire and the Development Economy and Africa.

Chapter Seven; The Media Matter

The chapter is exploring the fact that the ability to share information and inspiration by writing and reading led to profound developments beyond the oral era which had both losses and gains. Africa recognizes the media as a major tool of liberating culture but also of oppression and subjugation. The author appeals to the need of liberation of the media and of culture as a crucial matter because the African media today are dominated by the Western interests. In order to reach his goal, the author has given a historical survey of media in Africa followed by the influence of the media, the seduction of sincerity and the liberated media agenda.

Chapter Eight; The Spiritual Matter

In this chapter, the author presents the need to move beyond our inherited religious institutions to secular-spiritual revolution. The reason is that, Africa has everyday experience of the wide range of human spirituality summed up in the word *Ubuntu*, which is the key to the life and progress of Earthlings. Religion has a crucial role inspiring humanity to meet the many enormous challenges we face. The author analyses both the pre-religious secular spirituality i.e. Traditional beliefs, Primal African Spirituality, The Vital Life Force, *Ubuntu*, The Prophets and religious institutions i.e. Christianity in Africa, The Missionary Era, Colonialism in Africa, Africa Indigenous Churches, Ecumenism, The Interfaith Era and Fundamentalism.

Chapter Nine; The Crux of the Matter

The author explores the fact that, the crux of the matter is that much of Africa today has been bought out and corrupted by the West. Basic change is required in every sector of the society to empower and save Earthlings, which Africans recognize as a big challenge to our spirits. Many in the West share the belief of many Africans that a new post-religion secular spirituality is crucial for Earthlings. Here the author analyses the following points: The Need of Spiritual Revolution, The Common Ground of the Spirit of Earthlings, Liberation from Colonial Religion, The Secular Influences, and Challenge to the Church – The *Kairos* Time, The Liberation of Religion Today and Post religion.

Chapter Ten; Something New Out of Africa

The author uses the words of Thabo Mbeki at the very outset of this chapter: "Perhaps the time has come for the emergence of a united movement of the people of the world that would come together to work for the creation of a new world order" [P.175]. As a concluding chapter, the author depicts the call towards a serious way of salvation or liberation of Africa. The author proposes the need of sacred-secular approach that chases away the Five Horsemen with their abuse of politics, economics, religion, the media, and ecology, and puts us into the business of liberation, not apocalypse.

Evaluation of the Book

Mayson (2010), the colleague of Nelson Mandela, in his book *Why Africa Matters* reveals the richness of Africa's peoples, traditions and cultures in a very critical way. The book has been written on the base of theology of liberation and personal experience of the author on racial discrimination in South Africa. Mayson (2010) as a Methodist minister has been an active participant in the religious resistance to apartheid. The author justifies the title of his book, *Why Africa Matters* by exploring the richness of Africa and why it is good and challenging news for the world today.

The author touches on the contemporary issues that really concern Africans. The author explores the heart and soul of a great continent and allows us to appreciate the beauty while not ignoring the reality that, the continent still suffers from Neo-colonialism in the following main areas as the author himself names them: The Five Horsemen of the Apocalypse; religion, economics, politics, ecology and the media culture. From this point of departure, the author calls for the liberation because the existing oppression from the five horsemen of the apocalypse heralds our failure and destruction in Africa.

In brief, the author depicts the Five Horsemen as follows: Religion trotted into the scene spreading gentle ways of peace and harmony and hope, with the sense of a Higher Power to care for us all. Economics entered as humanity learned to cultivate the land and breed cattle for food instead of subsisting on berries, nuts, and scavenging; to construct with wood, iron, and bronze; and invent villages, towns, cities, and, the great convenience, coins. Politics came in, prancing proudly with tossing head and whisking tail, as humans devised ways of organising and governing themselves, bringing order and direction to their growing communities. Science(ecology)stepped briskly up, well-shod hooves planting strong and certain steps to open up new transforming vistas and practices, solving so many problems, making so many possibilities. Finally, ambling into the human scene (media) on the path laid out by those who brought together reading and writing, the printing press and radio waves came the horseman of the media, to make a new educated Earthling culture, informed and informing. Many in the West think these come to Africa as five horsemen with the aura of liberation, leading us from the fumbling uncertainty of early emerging evolutionary into the power and promise of the modern world. But then, with the suddenness of a button pressed to change the scene from life to death,

the five gentle horsemen of progress and peace change into the Five Horsemen of the Apocalypse. With gnashing teeth and slashing hooves, they become heralds of doom to Africa, advancing like mounted spearmen of the Middle Ages, protected by armor, lances raised to compel or kill, spearheading the destruction of civilisation. The liberators became abusers, merciless oppressors and destroyers against whom neither Africa nor the Earth has any chance of continuing unless Africans stop them.

The foregoing argument brings the author to explore the fact that, liberation and evolution comes from confronting oppression and surpassing the claims of the respectable ruling powers of the elite. Basic changes have always taken place in humanity, and we should face them and make them without the fear inspired by false politicians or the superstitious folly spread by false preachers in America and Europe or by their sycophants in Africa. "Religious truth is evolutionary" wrote Gert Theissen. It is not given once and for all in particular traditions. Rather, these traditions undergo decisive changes. Modern men cannot view them in the same way as people from past times. Africans have a prophetic mission to chase the Apocalyptic Horsemen away.

The author is critical when argues that many people in Africa now realise that the Five Horsemen of the Apocalypse are real and devilish and destructive, controlled by poppycock religions, poppycock economics, poppycock politics, poppycock ecology, and a poppycock media. The supermarket notion that everything in humanity is gradually improving, trickling progress and prosperity down to all, is totally false. Humanity has become a cancerous growth in the life of the world. The author states clearly that one of the reasons why Africa Matters in the human spirituality of *ubuntu* is far nearer the surface in Africa, and the liberation we require is buried less deeply under centuries of the institutional dogmatic indoctrination and superstitions then in many other areas.

Being born in Africa, though not black African, the author in this book expresses his conviction that maintaining African cultural values based on *Ubuntu*, Africa will manage to liberate itself from the existing oppression from the West. *Ubuntu* is the response to one another that all can experience. It does not have to be spelled out in religious terms at all. For African Earthlings, the spiritual and the secular went hand in hand; they were all of a piece. Those who remained in Africa after the Great Trek around Earth of ninety to a hundred thousand years ago developed a

sense of the wholeness of life that was quite different from the divisiveness of civilization and still – throbs at the heart of the African psyche and in all those who retain their Earthling roots.

The African has a sense of the wholeness of life. In traditional African religion there is no separate community of religious people because everyone who participates in the life of the community also participates in the religion. Any commentator on African traditional awareness brings out this profound spiritual-secular understanding of the primal belief, which defines the roots of Earthlings. All ancient communities still in touch with their Earthling-ness reveal it throughout the world. It is the crucial human experience that many civilized people have rediscover.

African understanding does not cut spirituality adrift from other aspects of life. They are two sides of the same Earthling experience, and separating those causes immense problems. The unresolved and omnipresent tensions in Western Christian culture between theology and science, religion and politics, worship and human life – become blatantly conflictual in Africa. Africa knows in its depths that civilization has got it wrong. Trying to confine spiritual experience within the doctrinal commands of religious institutions is like trying to describe a car ride through the beauties of Africa by a lecture on internal combustion engines or geology. The prophets' concern to liberate and fulfill the whole life of Earthlings conflicts with the priests' concern to run religious institutions. Prophets sought to build holy people and holistic communities for this life: priests sought to make church members preparing for the next life.

Africa Matters Most

The author in fact doesn't oppose or negate the role of the Five Horsemen as a part of human development today. His main central argument in his book is that, the Five Horsemen should be grounded under the wholeness of *Ubuntu* which is the essential challenge faced by Earthlings in Africa, the West and the world today. The author calls for the integration between the two for a real human development in Africa and not a separation as the West did. Western civilization rejected what mattered most to Africa: the spiritual-secular unity of Earthlings and its expression in *Ubuntu*. Despite the pressure from the West, many in Africa today are attempting to break through the centuries of religious, political, economic, and cultural indoctrination, transform the conflict of patch vs. patch, and rediscover the wonder of being these unique Earthlings. This awareness of the need of mutual enrichment between spiritual and secular must still be created in

all people so that it becomes a part of our "folk religion." The consubstantiality of life which is such an integral part of primal religious tradition must become a vital principle in all religious orientation. As Africans open ourselves to embrace the world we must acknowledge how close knit our global village is. Africans cannot exist without one another. This principle must become embedded in our deepest religious approach to life.

The author states clearly that Africa matters to the West and the East, not because it knows all the answers, but because it looks in the correct direction. Africa gives us a new look at reality. Many no longer see things from the Western or Eastern or Northern points of view; Africans go beyond the Christian, Muslim, Jewish, Hindu, or atheistic outlook. Our sight lines are set beyond black or white or Indian or colored; Africans are no longer defined by riches or poverty but begin to see ourselves as Earthlings. It is the quest of many today throughout the world. How do we return to the spirituality at the heart of Earthling reality? What can Africa contribute to the rebirth of humanity? This vision is vital in enabling Africans to unseat the Five Horsemen of the Apocalypse charging into the midst of the Earthling community, brandishing destruction in the name of Religion, Economics, Politics, the Media, and Ecology. Our survival depends on finding the answers. To do this Africans must examine a subject on which African Earthlings are experts: liberation. Africans vision and values need liberation to find Africans way forward as Earthlings.

The contrast between the spiritual/secular apartheid of civilization and the wholeness of *Ubuntu* is the essential challenge faced by Earthlings in Africa, the West, and the world today. The author as a Methodist minister has been very critically blaming religion because it has lost the sense of the Life Force – though people may too be indoctrinating to admit it. Most religions today have diverted us from spiritual strength to institutional order. The author criticizes religion for having lost the Earthlings. He gives his experience stating that in the struggle against racial discrimination in Africa, Christians were divided. Following the color bar example set by the churches of the British Empire, apartheid was invented by staunch Christians of the Reformed churches, and even the churches that criticized it were run on apartheid lines. For many years their awareness that apartheid was wrong was not allowed to interfere with the way Catholics, Anglicans, Methodists, Presbyterians, and others ran their churches.

The author tried best to reveal the richness of Africa's peoples, traditions and cultures in a very critical way. The author has tried also to justify the title of his book, *Why Africa Matters* by exploring the richness of Africa and why it is good and challenging news for the world today. However there are some shortcomings of his book. The main shortcoming is that, the author has failed to fill the gap of how the *Ubuntu* ethos should be integrated into the Five Horsemen of the Apocalypse namely religion, economics, politics, ecology and the media culture. The author failed to highlight how Five Horsemen should be grounded under the wholeness of *Ubuntu* which is the essential challenge faced by Earthlings in Africa, the West and the world today. The author calls for the integration between the two for a real human development in Africa and not a separation as the West did but how? It is true that, in traditional African Bantu society the *Ubuntu* ethos has always been at the basis and point of reference for moral values education for relevant and efficient teaching and learning, a perspective which is still relevant for education and development in Africa today. So the author was supposed to reaffirm in his book that *Ubuntu* ethos, is at core of the pedagogy of *Ubuntu* by explaining better how the *Ubuntu* can facilitate moral values education and development in Africa today.

As a concluding remark, apart from the shortcomings of the book, the author has discussed important issues which creates awareness and reminds us that today there is indeed something new out of Africa. Hopefully this important book will help to change the way the world views Africa. The Africa people's dialogue with West can be one of the mutual enrichment and illumination.

Trained English language teachers' implementation of Competence-Based Curriculum in Tanzania's Secondary schools.

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Abstract
This study examined trained English language teachers' interpretation and implementation of Competence-Based Curriculum (CBC) during teaching and learning process in Tanzania's secondary schools classrooms. The study was conducted in Tanga Urban district in Tanzania whereby four secondary schools were purposively selected. A case study design underpinned by the interpretivism paradigm was employed. Data were collected through interviews, documentary review and observation methods. The key participants were eight trained secondary school English language teachers who were implementing CBC. These participants were purposively selected from English language teachers who received training in CBC. Data were analysed thematically and interpretation of themes was both at manifest and conceptual level. The findings indicated that, the trained English language teachers' interpretation and implementation of CBC was affected by their inadequacy knowledge of CBC. The participant teachers implemented CBC contrary to curriculum planners' expectations. Ineffective implementation of CBC lead to students' incompetence in the English language and the subject interms of academic performance in national examinations. It was concluded that, despite their professional training in the implementation of CBC, the English language teachers were not effectively implementing CBC. In order for teachers to effectively implement CBC, the study recommends that, the teachers' training programme in Tanzania must be learner-centred. This kind of training will help the prospective teachers to improve their teaching competencies. The Ministry responsible for education in Tanzania should organise regular in-service trainings for English language teachers. The trainings should be geared towards improving teacher's knowledge and interpretation of CBC in the context of English language teaching.
Key words: Language, teaching, Competence Based. Curriculum

Introduction

Introduction of Competence Based Curriculum in Tanzania, replaced the then Content Based Curriculum (CBC) (MoeVT, 2009). The Content Based Curriculum was centred on the situational language teaching and the audio-lingual methods. The content-based curriculum did not foster second language development process and did not enable learners to engage in real-life communication. The implementation of Content Based Curriculum was also more oriented to the teacher-centred approaches which insists on memorization of concepts rather than the understanding of concepts (Long, 1991; Long & Robinson, 1998). In addition, the Content Based Curriculum did not help in the improvement of learner's mastery of communicative English language skills. Students' incompetent in the communicative English language skills led to their inadequate participation in classrooms. This effect was demonstrated by students' limited ability to ask questions, answer questions and express their views using English language which is the recommended language of instruction.Some scholars have concluded that, teaching in Tanzania has generally been characterized by didactic and teacher-centred approaches that use rote memorization as the primary approach which limit students' competence in subjects that are taught (Barrett, 2007).

In order to address students' competence in what they learn, the government of Tanzania through the Ministry of Education introduced the Competence Based Curriculum (CBC) in all levels of education in Tanzania in 2005. In college education and universities, the first-student teachers who followed a new syllabus under CBC graduated in 2008. In the teaching of English language, these teachers were expected to appropriately implement CBC in classrooms. These English teachers were expected to demonstrate effectiveness and efficiency when carrying out teaching activity(Richards and Rodgers, 2001). However, despite the government of Tanzania emphasis and effort to institutionalize CBC, the outcome has been discouraging as expected outcomes are not achieved. This is indicated by students' academic performance in the English language subject at Certificate of Secondary Education Examination from 2009 to 2019 which indicates no improvement.

Related literature review in this study indicates that teachers have been teaching the English language subjects topics/subtopics in a traditional way (Mosha, 2007). Therefore, students in secondary schools in Tanzania are facing a communication problem inside and outside classrooms. The government effort to minimize the effect of language of instruction in schools is not producing the expected outcomes. Language of instructions challenges is leading to low performance not only in the English language subject but also in other subjects that are taught in English language of instruction at ordinary secondary school level. This study examined trained English language teachers' interpretation and implementations of an English language Competence Based curriculum in order to learn how these influence student's mastery of the English language. To achieve the research objective, the researchers answered two research questions; What are trained English teachers' conceptualization of CBC when teaching English language? Secondly, how effectively do the English language teachers interpret and implement CBC when carrying out English language teaching activities?

Related Literature Review
Theoretical Stance
The cognitive constructivism theory guided the formulation of research questions and the data collection process. The constructivist philosophers such as Piaget (1985) articulated that an individual construct new knowledge through learning experiences. Reyes and Vallone (2008) contend that, learning experiences helps individuals to construct new meaning which help them to interpret new information. In the English language classrooms, a teacher with competent knowledge of CBC apply knowledge by helping learner's build new learning based on their prior knowledge. Learning is mediated through interaction and problem solving whereby a teacher is a facilitator of the learning process. Learners are given opportunity for concrete, contextualized meaningful experience through which they can search for patterns, raise their own questions and construct their own models, concepts and strategies. During teaching and learning process, teachers use different teaching strategies such as brainstorming, demonstration, group discussion, role plays and real objects in order to bring meaning to the students.

In the implementation of CBC, the purpose of an English language teacher is expected to help learners develop communicative competence and to improve learners' skills (Richards and

Rodgers, 1990).The main skills are; grammatical competence, which can be defined as the mastery of lexical, grammatical and phonological units of a language; sociolinguistic competence, that refers to understanding of the social context in which the language is used; discourse competence, which is concerned with interpretation of isolated sentences or utterances to form a meaningful whole and strategic competence, which is about strategies that people use to imperfect knowledge of rules.In assessment, the teacher observes learners' originality and how they contribute their own ideas and skills. In group tasks and discussions, teachers test learners' personal learning initiatives and imaginative thinking, assess how learners evaluate ideas, processes and experiences as they arise in meaningful contexts (Mitchell, 1989).

The reform of the teaching-learning of English in Tanzania required teachers to shift from the traditional teaching approaches to contemporary English language teaching pedagogies which focus on developing learners' communicative competence and promoting learning strategies and learner autonomy in language classrooms. This required teachers to address students' learning challenges which includes having learners who are aware of learning goals. Thus, the language curriculum development model shifted from what should be done by teachers in a course of study to what specifically should be done by language teachers in their classes to engage students in learning. Negotiation between teachers and learners in the planning, implementation and evaluation of language courses is crucial (Nunan, 1986). Placing more responsibility in the hands of the students to manage their own learningwas the emphasis. Teachers taking roles as facilitators of knowledge was expected to help learners learn how to learn, rather than being the source of knowledge was a key factor (Banks, 2000). In classroom practices, teachers were expected to actively engage learners in the teaching and learning process. The language teachers were expected to encourage critical thinking among the learners and make them take responsibility for their own learning.Since learning is activity oriented in learner-centred approaches, assessment of competencies (knowledge, skills and behaviors) was expected to be through having teachers directly assign students with tasks that require them to demonstrate critical and creative thinking, competence in communication and personal constructions of meaning (Moerkerke, 1986).

Empirical literature review

Reports from researchers in Asia on the implementation of CBC has been facing numerous challenges including matching teaching styles with the students' learning styles which have been affected by teachers' use of the dominant teacher-centred, book-cantered, and grammar-translation method which emphasizes on rote memory (Zhenhui, 2001). Among the reasons have been the learners' belief that information should be transmitted from the teacher, whereby learners are strictly the followers to teacher's instructions. Lynch (2008) contends that, critical English teaching and learning problem is lack of learners' motivation, insufficient teaching and learning time, teaching resources and big number of learners in the classroom.Lack competent English language teachers have been identified in Tanzania (Mosha, 2007).

Prejudices towards the language and anxious factors such as students' lack of self-confidence and motivation towards learning English, wrong belief that English can be learned and fluently spoken in a short time, the English language learning culture, code mixing and code switching in the language classroom and un-contextualized assessment mode are associated successful learning of English language in Tanzania (Rugemalira, 2005). Learner-centred approaches from CBC are advised to help the teachers shift from teacher-centred approaches to learner-centred approaches (MOEVT, 2009). The learner-centred approaches could facilitate the design of collaborative activities like language games, problem solving activities, information gap exercises, and visual materials in the form of pictures, songs and posters (Murray & Christison, 2011). It is also commended that teachers must sustain a communicative learning environment in which oral practice is implemented rather than structural grammar and vocabulary exercises (Shaaban & Ghaith, 2000). Role-play and similar dialogues, discussions and debates, presentation making help students to raise their attitudes and feelings towards English language contentand texts(Jacques, 2001). In Larsen-Freeman (2000)work, it was also found that, when teachers encourage language practice they help and enable students to identify and practice the grammatical structures, vocabulary items and phonological features like pronunciation, stress and intonations in the texts.

Methodology

We applied qualitative approach underpinned by the interpretive paradigm which was considered the best in studying participant teachers' interpretation, their conceptualization and implementation of CBC when teaching English after being trained in CBC. Interviews,documentary review, and classroom observationsof teaching while teaching made it possible for the researchers to collect and analysed data in natural teaching and learning environmental setting. Case study design was applied to identify eight English language teachers from four schools. The teachers were identified by English alphabet letters; A, B, C, D, E, F, G, and H. All eight teachers were purposively selected due to being previously trained in CBC during their pre-service teaching and training in English language pedagogy in universities and colleges. All eight teachers were from the same district in northern part of the country. The district had previously registered low performance in the English language subject at the certificate of secondary education examination (CSEE) for about five consecutive years. The education statistics in the country showed that the district was among ten districts which recorded low performance in the English language subject.

During data collection process, each researcher recorded data in a note book to ensure confirmability of the findings. Each researcher collected data independently and later on data were peer reviewed by all investigators. Later on, each researcher's interpretations or explanations on the data and themes were examined to reach consensus. Before analysis started, the researchers agreed on the specific themes, coding methods and code. Analysis started by reading the data to capture the themes. Analysis of data were both at the manifest and thematic level. Both data and method triangulation were used to ensure credibility of the findings because the researchers wanted to ensure whether multiple data supported the interpretation and evaluation of the data. Two main themes were captured; participants' conceptualization of CBC and implementation of CBC at classroom level setting.The theme helped to document each participants teacher's conceptualization and interpretation of CBC in way that the main themes were described by the study.

Findings and discussions

Trained teachers' conceptualization of English Competence Based Curriculum

Data from interview with trained English teachers revealed that, the participant teachers conceptualized that the English language competence-based curriculum is more vocational based and require students to demonstrate the ability to write, read, and speak correct English. This assertion is supported by the following quotations from participant teachers;

"*I think a curriculum requires students to be able to write, read and speak correct English, and if there is more, it should be mastery of the English language in general.*" (interview,Teacher A). Another teacher responded *"English language syllabus now is more competence based with skills which are embedded in the vocation skills educations"* (interview, Teacher D).

Such responses from participant English language teachers indicated that, the participant English language teachers had the general concept of competence-based curriculum while other participant teachers had speciafically and partially conceptualized the English language competence-based curriculum in the context of teaching English language subject. These teacher's responses were interpreted by the researchers that, the participants' teachers had a concept that, competence in English language subject is limited to communication skills and accomplishment of teaching English language contents. In addition, it was concluded that the teachers' conceptualization of the competence-based curriculum was influenced by the secondary school competence based English language syllabus of 2005 that was reviewed to incorporate the competence-based skills. The syllabus states that;

By the end of form IV, the student should be able to: Use appropriate English to communicate in a variety of settings, Use English to achieve academically in all contents areas, communicate in English using signs and read using Braile (for the hearing impaired and visually impaired students respectively)(p.iv*)*"

In this respect, Celce-Murcia and Olshtain, (2000) argues that, English language CBC should lead to learners' acquisition of linguistic competence. The linguistic competence includes phonological, lexical, morphological, and syntacticknowledge. Phonological knowledge refers to knowledge of segmental (vowels, consonants, syllable types) and suprasegmentally (prominence/stress, intonation, and rhythm) forms. Lexical refers to knowledge of both content words (nouns, verbs, adjectives) and unction words (pronouns, determiners, prepositions, verbalauxiliaries, etc.). Morphological is knowledge of parts of speech, grammatical inflections,

and productivederivational processes. Syntactic knowledge includes constituent/phrase structure, word order (both canonical and marked), basic sentence types, modification, coordination, subordination and embedding. It is expected that a learner with competence in the English language could perform specific tasks, such as to give advice, make suggestions, describe, request, and make comparison (Littlewood, 1981).

The English language teachers' application of CBC when teaching English language

The English language teachers lesson plans revealed that, the participant English language teachers were incompetent in translating the English language objectives into teachable English language competences. The teachers found it difficult to state competencies in the lessons plans as they confused with specific objectives in the syllabus. In an interview with one of the participant teachers, the teacher noted that;

> Frankly speaking in the lesson plan is very difficult to state competencies because *sometime they are just like specific objectives and it is very confusing! However, in the scheme of work it is very easy to state the competencies since you draw directly from the English language syllabus as written for that topic. This means for us it easy and possible to derive directly from the syllabus than writing myself (*Interview, Teacher C).

The teachers' implementation of the curriculum was also affected by administrators' supply of lesson plan and schemes of work templates which had no enough space for writing the required competencies. For example, a teacher B stated as follows during one interview session:

"*Have a close look yourself at these lesson plan templates, where should I state the competencies? You are sometimes forced to eliminate important things. No way out it is like that, the resources provided are in teacher-centred methods!*".

During classroom observation, it was noted that, students' anxiety was a challenge to teachers' implementation of their lessons. Teachers attempted to put learners in small groups however, learners seemed to be untrained and motivated. To address these teachers used demonstration which was followed by students' practices. The English teachers' responses revealed;

I, show them how to do some tasks on words once, put a little bit of theory when it is time for practice I put them in groups when teaching some topics that they feel shy to contribute. That is what I have so far regarding teaching the English subject (a response from a teacher A during interview with a researcher).

To improve learners' mastery and understanding of words, memorization was commonly used by the teachers. One teacher responded;

"*In the materials, there are numerous words that I use i.e., vocabulary and idioms. I ask students to memorize them*" (a response from a teacher D during interview with a researcher).

The reason for this example of teacher-centred teaching approaches was being easier for both the teachers and students to follow a**s** revealed by this assertion;

> *Students in English lesson prefer to be taught through transmission methods. Students believe that, teachers who demand or probe for students' experience on the topic or concept are less competent. They are interested in receiving materials and answers from their teachers. I do not want to lower my reputation* (interview with a teacher E).

The participant teacher's response indicated that, although the teachers were trained in the context of CBC, they were still absorbed in using the use of Content Based Curriculum which was more leading them to maintaining their autonomy over students' construction of knowledge on English concepts. This finding suggests that, the trained English language teachers in the study had inappropriately conceptualized the English language curriculum prepared in the CBC model. Indeed, it is an evident that despite being trained in CBC, the training had not equipped the teachers with sufficient pedagogical knowledge to implement the English CBC curriculum. Furthermore, teachers failed to design teaching and learning material based on learning and teaching contexts as revealed;

> *I use textbooks in teaching the English language in response to implementation of CBC syllabus since they are the only materials which are reliable and available. Materials like pictures, cards, radio, TV and image materials are rarely available in schools and at this school as well. I rarely use ... (interview with a researcher teacher B).*

> We are still using the same materials we used to teach using Content Based Curriculum. The government only issued the new curriculum document without providing us with related teaching materials (*interview with a teacher* G *during interview*).

> *One could have expected our school to have enough teaching and learning facilities after introduction of CBC, but we have been forced into Content Based Curriculum materials. Our teaching and learning materials are few and outdated. Much of them suit the Content Based Curriculum rather than Competence Based Curriculum since they are not interactive in nature (interview with a researcher a teacher F).*

The responses indicated that, the most appropriate English teaching strategies like visual materials, meaningful contexts, various activities, games, songs, and technology were not used by the participant teachers.

> *The nature of teaching-learning resources in this school forces us to rely on lectures and notes given to our students. We fail to impart the needed competencies to our students, particularly in pronunciation and grammar because we do not have the English language laboratory or a library where our students could develop their talents and skills. We are encouraged by our leaders on the use of visual materials, but we do not have them in this schools* (interview with a teacher H).

Although the participants English language teachers in this study, associated their teaching to implementation of CBC, they less frequency used the CBC related strategies. In addition, not all English language textbooks that were written to insist on implementation of CBC could address the challenges. Teachers' who were trained in CBC model were required to demonstrate CBC skills to strength their communicative competence components that could help in the implementation of the curriculum.

Marcellinus (2005)had argued that, several English language textbooks pose challenges to implementers because they do not include a grammatical aspect that is required in communicative English language aspects. Majority of English language textbook writers do not put much weight on the concept of communicative competence. Indeed, teachers do notadequately address grammatical or communicative, during teaching and learning process, more focus is on language use. It is argued that, the textbooks which meet the essential requirements of CBC English language are those which stress on Basic English skills, knowledge, attitudes, and behaviours competencies for effective communication in the real-world tasks (Berns, 1990). Anxious factors were also stated by the participant teachers which seemed to be in line with Rugemalira (2005) who associated successful learning of English language in Tanzania to prejudices towards the language and the anxious factors.

Conclusions

With regards to the findings, the researchers conclude that, the participant trained English language teachers in the study had inappropriately conceptualized the English language Competence Based Curriculum. Inappropriate conceptualization of CBC lead to teachers' inappropriateness in the implementation of the teaching approaches as suggested by CBC. It is

also concluded that, inappropriate teachers' conceptualization of CBC lead to teachers' poor implementation of English language CBC.

Recommendations

The Ministry responsible for education in Tanzania should organize in-service training for English language teachers from time to time to train teachers on both knowledge and implementation of the English language CBC. In addition, English language teachers should be equipped with knowledge on design and use of teaching and learning material. This is may improve and refine the teaching of English language teaching in public secondary schools.Consequently, these deliberate efforts should be made for improvement in students' academic achievement in the subject at classroom level and academic performance in the subject at CSEE level. Since participant English language teachers were concerned about teaching and learning material for effectively implement CBC, further studies can be conducted on the effects of teaching and learning material on the implementation of CBC.

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Evidence of the Noun Phrase Accessibility Hierarchy in Chindali Relative Clauses

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Abstract
The paper analyses the relativizable grammatical relations under Noun Phrase Accessibility Hierarchy (NPAH) in Chindali. The study was conducted at Kafule, Kalembo, and Malangali wards of Ileje District where Chindali is natively spoken. The study employed a qualitative approach with a descriptive research design. The target population included Chindali native speakers and texts written in Chindali. The informants were obtained through the snowball sampling technique. Data were collected by text collection and introspection techniques. Data collection and analysis were guided by Kayne's (1994) Promotion Theory and the Interpretivism Philosophical Paradigm which was used during data analysis by interpreting and understanding the meaning of different subjects and language patterns under investigation. The data were analysed through inductive and deductive thematic analysis. The study revealed that the ease of relativisation in Chindali cut off at indirect objects. The language uses relative pronouns and gapping strategy to relativise the Subject (SU), Direct Object (Od), Oblique (OBL), and Indirect Object (Oi). The genitive is achieved through the gapping strategy. This implies that relavizable grammatical relations under NPAH differ across languages. The study is significant to enrich literature on Chindali relativisation. It is suggested that other researchers conduct a comparative study on Bantu relativisation to determine whether there are universal relativisation aspects such relative markers, structure of RCs in order to identify the position of relative clauses in relation to head noun, relativisation strategies, and the NPAH across Bantu languages.

Key words: Noun phrase, Accessibility, Hierarchy and Chindali.

Introduction

This paper analyses the relativisable grammatical relations under Noun Phrase Accessibility Hierarchy (NPAH) in Chindali. NPAH was advocated by Keenan and Comrie (1977), which implies an implication scale for relativizability of different grammatical roles (Fox, 1987). Ozeki and Shirai (2007) explain the NPAH as a scale that predicts the ease of relativisation as a function of the grammatical role of the head noun (NP) modified by the relative clause (RC). The NPAH is the ordered scale of syntactic positions within the restricting clause which provide the restriction on the head noun.

Keenan and Comrie (op. cit) identify certain limitations which apply to syntactic positions of the grammatical roles that can be relativised under AH. The limitations put emphasis on the fact that any relative clause forming strategy must apply to the implication scale of AH. The strategies that apply at one point of all AH may in principle cease to apply at any lower point. In their study of about 50 languages, Keenan and Comrie (1977) found that languages vary with respect to which NP positions that can be relativised, and that the variation is not random. The position of the RCs depends on each other in the hierarchy.

Xu (2014) asserts that a natural language may use two strategies to achieve relativisation. Keenan and Comrie (1977) outline several hierarchy constraints. One constraint is that a language must be able to relativise subjects. Another constraint is that any RC forming strategy must apply to the continuous segments of any AH. For example, a language can relativise at the object, indirect object, oblique, genitives and object of comparison. This argument is supported by Kumagai (2012) who proclaims that the AH predicts a subject NP to be most accessible to relativisation. Kumagai (Ibid.) also explains that if a language has a strategy of relativizing the indirect object (IO), then such a language can relativise on other NPs that is higher in the hierarchy than the indirect object.

The study by Keenan (1975) about the inherent naturalness of the subject relativisation shows that subject relative is more common compared to other levels in the NPAH. Similarly, if a primary strategy in a given language can apply to a low position on the AH, it can apply to all higher positions (Keenan & Comrie, 1977).

The reviewed literature demonstrates that the position under which grammatical relations can be relativised varies depending on the language, even within the same family. For example, Alphonse (2018) found that Iraqw, an Afrosiatic language family, can relativise at all six grammatical relations on the AH, whereas Abrahams (1959), Schachter (1973), and Keenan and Comrie (1977), found that Hausa, an Afrosiatic language, does not follow the AH of relativisation advocated by Keenan and Comrie (1977). According to NPAH, all languages adhere to the following scale in Figure 1.1:

Subject>Direct object>Indirect object>Oblique>Genitive>Object of Comparison

Figure 1.1: NPAH Implication Scale
Source: Keenan and Comrie's (1977)

Figure 1.1 shows the implication scale for the relativizability of different grammatical roles. The sign > means more accessible than (Keenan &Comrie, 1977). This scale implies that the language that has a relativizing strategy can relativise on subject and direct object, subject to indirect object and the relativizing strategy may cut off at any point on the AH depending on the language (Keenan & Comrie, 1977; Maxwell, 1979; Fox, 1987). This argument is supported by the study of Xu (2014) which shows that in English, the gap strategy is consistent throughout the four of Subject, Direct Object, Indirect Object, and Object of Preposition. English relativises four grammatical relations. In Chinese, a gap is used in two higher positions, the subject and direct object (Xu, 2014); hence, it relativises two grammatical relations.

NPAH predicts a subject NP as the most accessible to relativisation compared to other types of grammatical relations. This implies that the left side of > is more accessible to relativisation compared to other NP categories on the right side (Keenan & Comrie, 1977; Kumagai, 2012). If a language has a strategy of relativizing an indirect object, it may relativise any other NPs in the left side of the AH. Similarly, if the language can relativise the indirect object, it cannot relativise the NPs that are less accessible than the indirect object, i.e., oblique, genitives and objects of the comparison. The relativizing process with a primary strategy diminution as one goes down the AH (Keenan & Comrie, 1977). Consequently, if the NP positions are not immediately ordered in the scale which is relativizable, then all NP positions between these two categories must be sensitive to relativisation. For example, if SU and GEN positions are relativizable, then DO, IO, OBL are relativizable too (Keenan & Comrie, 1977; Kumagai, 2012).

This argument is supported by the findings of the study by Alphonce (2018) that the higher levels in AH are easier and more accessible for relativisation than the lower ones in Iraqw. The degree of relativizing grammatical relations varies from one language to another. For instance, Dutch and English relativise from subject to object of comparison. Hence, they fulfil practically every function on the AH (de Melo, 2007), while Chinese relativises from subject to direct object (Xu, 2014), and other grammatical positions beyond the direct object are not relativizable.

German, Russian, and Polish have participle relative clause forming that applies only to subject, whereas Toba, like many Malayo Polynesian languages, relativises only to subject (Keenan & Comrie, 1977).

In African languages, relativisation of grammatical relations differs too. Each grammatical relation employs different strategies (Rawda, 2003). For example, Ethiopian languages relativise from subject to genitive. Cushitic languages, namely, Kambaata and Alaaba, relativise from subject to genitive (Schneider-Blume, 2007; Treis, 2008) while Qabeena allows relativisation from subject to oblique object (Schneider-Blume, 2007), and a South Cushitic Iraqw relativises from subject to object of comparison; hence, it allows relativisation of all grammatical relations (Alphonce, 2018). In Kivunjo, the grammatical relations that can be relativised under NPAH are subject, direct object, indirect object, and oblique (Kombe, 2010).

Literature on NPAH shows that grammatical relations that can be relativised under NPAH differ from one language to another and the extent of their accessibility also varies. These variations and scanty descriptions of relativisable grammatical relations under NPAH have motivated the current study. The study provides a detailed description of relativizable grammatical relations under NPAH to come up with a descriptive analysis of relativizable grammatical relations under NPAH in Chindali.

Theoretical Framework

The study was guided by the Promotion Theory advocated by Schachter (1973) and Vergnaud (1974). Then, the theory was modernized by Kayne in the anti-symmetry of Kayne (1994). The theory considers the complementation of RCs to the outer determiner in the D-Complement hypothesis and the raise of the head noun from within an RC to the matrix clause in raising analysis. The theory helped in examining the mechanics of Chindali RCs structure in which the researcher identified the relativisable grammatical relations under NPAH in the language.

Methodology

The study analyses the relativizable grammatical relations under NPAH in Chindali. The qualitative approach was employed with a descriptive research design. The approach and design were chosen because the study aimed to reveal detailed and interpretative relativisable grammatical relations under NPAH. The approach was suitable to fulfilling-depth and broad analysis of Chindali RCs. This approach allowed deeper and insightful information about relativizable grammatical relations under NPAH in Chindali. The approach allowed the researcher to explore the relativizable grammatical relations in Chindali using different techniques like text collection and introspection. The researcher opted for the descriptive research design because it aimed at collecting data and analysing the syntax of Chindali relative clauses in a natural setting.

The study was conducted in the Ileje District, specifically in the Malangali, Kalembo, and Kafule wards, where Chindali is the native language. The location was chosen because it is in a remote area with little contact with other languages. The research sample was determined by information saturation. The informants were obtained through the snowball sampling technique. The first informants were obtained by asking villagers to inform the whereabouts of the insightful key native informants who could provide stories and narrations. The technique was selected because it was natural and convenient in collecting natural and authentic information from insightful native speakers.

The researcher opted to use texts collection because it allowed the collection of natural speeches that provided natural Chindali sentences with RCs without manipulation. Fundamentally, the natural Chindali sentences with RCs were made the study objective since they revealed the reality of investigation. Spoken texts collection and introspection were the main techniques of natural data collection which were supplemented by written texts collection.

The data were analysed through thematic analysis in which data were organised, transcribed, identified, summarised, analysed, and reported empirically. They were analysed by inductive and deductive thematic analysis. Inductively, codes and themes were developed from raw data; while deductively, themes were drawn from the existing theoretical framework that guided the researcher to investigate the relativisable grammatical relations in Chindali.The researcher chose

thematic analysis because the study was qualitative and required in-depth and broad data interpretation.

Grammatical Relations Relativizable under NPAH in Chindali

This section reports the findings in relation to the Noun Phrase Accessibility Hierarchy in Chindali relative clauses. It focuses on the qualitative syntactic analysis of Chindali sentences with RCs to reveal different grammatical relations that can be relativised under NPAH and the way they are achieved. The scale of NPAH of Keenan and Comrie (1977) was used as a base to analyse the collected data. Literature on relativisation shows that the position under which grammatical relations can be relativised varies depending on the language. The findings of this study revealed that the ease of relativizability in Chindali implication scale cut off at indirect object. This implication scale implies that Chindali allows relativisation of the subject, direct object, oblique argument, genitive, and indirect object in which the subject is the most accessible. Therefore, based on Keenan and Comrie's (1977) scale, the analysis of data from Chindali results in the establishment of Chindali AH as:

Subject>Direct Object>Oblique>Genitive>Indirect Object

The conclusion was reached after looking at the frequency of accessibility and which grammatical relations are more likely to be relativised than others.

4.1 Subject Relativization

The results reveal that, based on the frequency criterion, the subject is more accessible than other grammatical relations, as detailed in Table 3.1 in this section, this represents 51% of all grammatical relations examined. Regarding the relativisation of the subject, Chindali uses the relative pronoun strategy in relativizing the subject. It allows the agreement of subject and subordinate RCs. The relative pronoun strategy in Chindali indicates both syntactic and semantic roles of the head noun, hence conforming to the argument of Kuteva and Comrie (2005) and their follower de Melo (2007). The process of relativizing the subject through relative pronoun strategy is triggered by subject-verb agreement as in (a & b)(*Det-determiner, CL-class, 1,2,3-person, FV-final verb, SG-singular, Poss-possessive, REL/RM-relative marker, ANT-anterior suffix, PRES-present, aug-augment, CAM-class agreement marker, SM-subject marker, OM-object marker, PL-plural, ADV-adverbial, LOC-locative, Affirm-affirmative, Aux-auxilliary*)

(a) nu-mu-ghundaghu-kabh-a   ghwa-chi-kolo
Det-3SG.CL$_3$-NOM-farm   3Cl.$_3$-to be-FV   3SG.CL$_3$-3SG.CL$_7$-Clan
ghu-kalem-   a ukubh-a   chu-ma   cha-bho
3Cl.$_3$.SM-remained-FV   to be- FV   3SG-wealth- 3SG-Poss
'The farm was for the family remained to be their wealth.'

(b) nu-mu-ghundaghuu-ghwoghu-kabh-a ghwa-
Det-3SG.CL$_3$-NOM-farm CAM$_3$-REL$_3$ 3Cl.$_3$-to be-FV3SG.CL$_7$-
Chikologhu-kalem- a ukubh-a   chu-ma   cha-bho
clan   3Cl.$_3$-remained-FV to be- FV   3SGwealth-   3SG-Poss
'The farm which was for the family remained to be their wealth'

The sentence in (1a) is not relativised. It is made up of two independent clauses that are loosely linked together and generalised. The clauses are *numughunda ghukabha ghwa Chikolo*, which means 'the farm was for the family, and *ghukalema ukubha chuuma chabho*, which means 'the farm remained to be their wealth'. The affixation of the prefix (determiner)*nu* in the former clause makes the sentence incomplete because the clause *numughunda ghukabha ghwa chikolo* 'the farm was for the family requires the listener/reader to have a background of what the speaker or writer was talking about. The complete clause should begin with the noun phrase followed by an augment *u*, forming the clause *umughunda ghubabha ghwa chikolo*, which means 'the farm was for the family'. Similarly, the later clause is incomplete because it requires the listener/reader to have prior knowledge of what the speaker or writer was conversing/writing. The clause *ghukalema ukubha chuuma chabho* 'remained to be their wealth' is loosely connected with the preceding clause *numughunda ghukubha ghwa chikolo* 'the farm was for the family', raising the question of what remained to be their wealth.

In principle, the answer is *numughunda* 'the farm', which is represented covertly by the prefix *ghu* in the verb *ghukalema*, which means 'remained'.To be firmly joined, specific, and complete, the sentence (1a) needed to be relativised, as in (1b), where the relative marker *ghúghwo* becomes a relative linker. Relativisation occurs at any grammatical relation, depending on the language and the nature of the sentence permitted by that language. The analysis of data revealed that Chindali clearly shows that it permits relativisation of the subject. This is revealed in example (1b) in which the noun phrase *mughunda* 'the farm' has been relativised. The strategy employed in this process is the relative pronoun strategy. The head noun *nu mughunda* 'the farm'is modified by the relative clause *ghúghwoghukabhaghwa Chikolo*'which was for the clan' introduced by the relative pronoun *ghúghwo* 'which'. The head noun is in the nominative

case which is marked as the subject. Thus, the relativisable grammatical relation under NPAH is a subject.

Direct Object Relativisation

The study also revealed that Chindali allows relativisation at the direct object position. For Chindali language to relativise at the direct object position, the sentence usually begins with the verb. The strategy used in the relativisation mechanism of the direct object position is the relative pronoun strategy. This verb consists of the embedded subject represented by an affix which does not relativise. The relative which is introduced by the relative pronoun modifies the direct object thereby becoming the complement of the object as illustrated:

a-bhye- ele   a-ma-leshimuu-mwo
3SG.SM-plant-ANTaug-3PL.OM-millet CAM_{18}-REL_{18}
mu-   ta- fund-ite
$3CL_{18}$.Loc.PRES.NEG-fertile-ANT
'S/hehas planted the millet where there is no fertility'

u-lu-ghanoululu-ta- ka-bha-fwang-a
aug-$3CL_{11}$-Love   Dem $3CL_{11}$-PST.NEG SM $3CL_{.2}$-help-FV
a-bha- fwi-   ilebhaa-bhobha-ta-kabhaghil-a
3SG-$3CL_{.2}$-widows-ANT CAM_2-REL_2 $_{3PL.Cl.2}$-PST.NEG- do- FV
*u- kwijhafw-a*aug-help- FV
'The love helped the widows who did not help themselves'.

The noun *pharma leshi* 'millet' precedes the relative clause *múmwo mutafundite* 'where there is no fertility'. The relative clause follows the noun phrase maleshi *'millet which* is the direct object. This relative clause modifies the noun phrase maleshi *'millet by* locating the covert place 'which is not fertile' where the millet is grown. The relative pronoun *múmwo* 'where' is in agreement with the prefix *mu* in the verb *mutafundite* 'where there is no fertility'. The relative clause becomes the complement of the direct object *amaleshi 'millet which* has been relativised. The relative clause is describing or modifying the direct object. The relative clause talks more about the object *amaleshi* 'millet'. The sentence can be written as *múmwo mutafundite abhyele amaleshi* 'where there is no fertility s/he plants millet or passivized as *amaleshi ghabhyalighwe múmwo mutafundite* 'the millet is planted where there is no fertility'. The subject of a matrix clause is embedded in the verb *abhyele 'plant which* is represented by the prefix *a*.

The relative clause *bhábho bhatakabhaghila ukwijhafwa* 'who do not help themselves' modifies the noun phrase *kambafwile* 'widows'.The relativised noun phrase is *accusative;* hence, the relativised noun phrase *bhaile* widows' is the direct object. The relative clause becomes the complement of the direct object. It tells more information about the direct object of the sentence. The focus of the matrix clause is the word 'widow' which is the direct object and not 'love' which is the subject. The sentence begins with the matrix clause's verb. The study revealed that when the direct object relativises at Chindali, the matrix clause normally comes before the relative clause, as opposed to the relativisation at the subject, where the matrix clause comes after the relative clause. From this analysis, it is clear that Chindali allows relativisation at the direct object position where the relative clause functions as a complement of the object thereby fulfilling the concept of NPAH.

Indirect Object Relativisation

The findings of the study revealed that Chindali permits the relativisation of indirect objects. This feature is attested when the relative clause modifies the indirect object as demonstrated in examples :

[$_S$u-ghwise[$_V$ a-bhu- li-ile][$_{OI}$ a-bha- nabha-ke]
Aug-father 3SG.SM-3PL.OM-buy-ANT aug-3PL.CL$_2$-children-3PL-POSS
 [$_{DO}$i-fi-lato[$_{REL}$ fii-fyofi-ta-kubhajh- a]^{RC}
aug- 3PL.CL$_8$-shoes CAM$_8$-REL$_8$-3CL$_8$-PRES.NEG-fit-FV
'The father bought his children shoes which do not fit them'.

[S a-bho-ghwise] [V bha-ka-bha-pang-a] [DO i-ng'ombe]
Aug-3PL-father3PL.CL2-PST.Affirm-3CL2-give-FVaug-cows
[$_{OI}$ a-bha-nabha-bho] [$_{REL}$ bhaa-bhobhe-ghi-ite]^{RC}
Aug-3OIM.CL2-children3PL.CL2-POSSC1AM2-REL23PL.Cl.2.Affirm-marryANT
'The fathers gave a dowry of cows for their son who has got married'.

There are different grammatical roles relativizable in above. In (4), the relative clause is *fiifyofitakubhajha* 'which does not fit them'. The subject is *ughwise* 'the father' which does not relativise. The in direct object is *abhaanabhake* 'his/her children' which again does not relativise. The relativised noun phrase filato 'shoes' is the direct object. The relative clause*fífyofitakubhajha* 'which does not fit them modifies the relativised noun phrase filato 'shoes'. Therefore, the grammatical relation that relativises under NPAH is a direct object. This

is in contrast with what has been depicted in (5): the subject of the sentence, for example, is *abhoghwise* 'the fathers' which does not relativise. The direct object is *ing'ombe* 'cows', which again does not relativise. The relativizable grammatical relation relativised at the indirect object *abhaanabhabho* 'their children' which is modified by the relative clause *bhábhobheghite* 'who have got married'.

This relativised NP consists of the noun *abhaana 'children and* the possessive adjective *bhabho* *'*their*'* in which the relative clause*bhábhobheghite* 'who married modifies the indirect object *abhaanabhabho* 'their children' as stated formerly. The direct object *ing'ombe* 'cows*'* is not relativised. The NP *ing'ombe* 'cows' is affected directly by the verb *bhakabhapanga* 'they gave them'*,* while the NP *abhaanabhabho* 'their children' is affected indirectly. Therefore, the grammatical relation that relativises under NPAH is the indirect object. The relativisation process is achieved through relative pronoun and gapping strategies.

Oblique Relativization
The analysis also revealed that Chindali relativises an oblique argument. These oblique arguments in Chindali appear after the adverbial and prepositional phrases. The process of relativisation is achieved through the relative pronoun. These results are supported by Comrie (1989) who suggests that an oblique is a nominal case that is used when the noun prase functions as an object, similar to the accusative case or preposition and similar to the dative case in modern English. In attesting the relativizable oblique, it is important to consider the argument of predicate rather than a single grammatical role. Since the head element of a predicate is a verb, it was important for the researcher to consider the elements after the verb. This feature is revealed in Chindali relativisation:

[(S)V bha-kumb-ite][O i-chi-shima][ADV pa-ka-ghamba]
3PL.SM-dig-ANT aug-3SG.CL$_7$-well   CL$_{16}$.Loc-3SG-hill
  [$_{RC}$paa-po pa-li   nama-jhondo]
 CAM$_{16}$-REL$_{16}$- CL$_{16}$-to be Conj3PL-stone.
'They have dug the well at the peak of the hill where there are stones'.

[(S)Vshi-ku-kongan- a][PP no-lu-sekelo][RCluu-lwoa-li-nalw-   o].
CL$_{10}$-PRES-depend-FVPrep-CL$_{11}$-happiness CAM$_{11}$-RELL$_{11}$3SG-PRESS-has-FV
 'It depends on the happiness which s/he has'.

 The relative clause*pápopalinamajhondo* 'where there are stones relativises the noun phrase pakaghamba'at the peak of the hill" that functions as an adverb of place. This adverb modifies

the verb *bhakumbite* 'they dug by answering the question 'where'. Therefore, the adverb *pakaghamba* 'at the peak of the hill and the relative clause *pápopalinamajhondo*'where there are stones' form the adverbial clause in which the relative clause is embedded. Hence, the relativizable grammatical role is an oblique argument. The relative clause*lúlwoalinalwo* 'which s/he has'modifies the prepositional phrase *nu lusekelo* 'on the happiness'. The prepositional phrase *nu lusekelo* 'on the happiness is formed by the preposition *nu* gives the relationship of the verb *shikukongana* 'it depends' and the noun *ulusekelo* 'on the happiness'. The relativizable grammatical role is the oblique argument. As the oblique argument appears as an adverbial phrase, this is worth arguing that the relativizable grammatical role is an oblique argument.

Genitive Relativization

Chindali also relativises at the genitives using the gapping strategy. The genitive case shows the NP, marking the possessive role in which the relative marker is covert. This implies that there is a gap which should be filled by the relativised NP by inserting the relative marker :

i-ndi-ma (shísho) sha-keshi-ta-nyiisa
NP[aug-3CL$_{10}$-beans] [$_{RC}$N (REL$_{10}$) CL$_{10}$-POSS] VP [CL$_{10}$.SM PRESS.NEG.V-to be ADJ]
'His/her beans are not good/ The beans which are his/hers are not good.'

u-sekulu (jhújho)ghwi-tua-ka- fumila
[Aug-3SG.CL1-grandfather][$_{RC}$N(REL$_1$)CL$_1$-POSS]VP[3SG.SMPST.AFFIRM.V]
ku-bhu- sangu
NP [CL$_{15}$.LOC-N]
'Our grandfather came from Usangu/ The grandfather who is ours came from Usangu.'

In (8), the NP is formed by the noun *indima* 'beans' and the possessive adjective *shake* 'his/her'. This NP forms the subject of a sentence. The possessive adjective is followed by the predicate *shitanyiisa* 'are not good'. Therefore, the relativised grammatical role is the genitive argument. The genitive argument is a case for marking the noun phrase that case-marked possessive construct. This relativisation process is achieved by the gapping strategy. The sentence can be reconstructed as *indimashísho shake shitaanyiisa*'the beans which is his/hers are not good'. Therefore, in this construction, there is an optional relative marker which is covert. The NP *indima shake* 'his or her beans'is raised from within the relative clause to the prefix *shi* in the verb of the matrix clause *shitaanyiisa* 'are not good'. Similarly, in the NP *usekulughwitu* 'our grandfathers@ form a subject which consists of a noun phrase and a possessive adjective.

Between a noun and a possessive adjective *ghwitu* 'our*',* there is an optional relative marker *jhújho* 'who'. The NP can be reconstructed as *usekulujhújhoghwitu* 'the grandfather who is ours'. The sentence will be *usekulujhújhoghwituakafumakubhusangu* 'the grandfather who is ours, came from Usangu'. This implies that there are many grandfathers, but the speaker is talking about the one who is theirs. The insertion of the relative marker shows restriction and specification. The NP *usekulu* 'grand-father' is promoted to the prefix *a* which is embedded in the verb *akafumila* 'came from'. The relativizable grammatical role is a genitive case which is achieved through the gapping strategy. DeLancey (2002) supports the relativisation of genitives in explaining the meaning of relative construction. This scholar explains a relative construction as a nominalized clause functioning as either a prenominal modifier or a postnominal appositive in which the head relatives are always marked as genitives indicating their subordinate status within the NP.

Table 3.1 shows the frequency of Chindali grammatical roles relativizable under NPAH. It highlights the extent to which different grammatical roles are relativizable.

Table 3.1:   Frequency of Chindali Grammatical Roles Relativizable under NPAH

Code No. of collected Data	Relativizable Grammatical Role Frequency				
	SU	**DO**	**OI**	**OBLQ**	**GEN**
1-40	20	14	0	6	0
41-80	23	7	0	10	0
81-120	20	12	2	2	4
121-160	20	8	0	11	4
161-208	24	11	0	10	0
TOTAL	**107**	**52**	**2**	**39**	**8**
Percentage (%)	**51**	**25**	**1**	**19**	**4**

Source: Field Data (2020)

Table 3.1 provides the summary of the frequency of accessibility of relativizable grammatical relations revealed in the relativisation of Chindali. The researcher examined grammatical roles relativizable under NPAH, which are subject, direct object, indirect object, oblique, and genitive.

The summary was obtained from 207 sentences with RCs collected from the field. The researcher aimed at testing the grammatical roles which are more accessible and attest the applicability of Kennan and Comries' scale in Chindali relativisation. The findings of Schneider-Blume (2007), Treis (2008), Xu (2014), Kumagai (2012), and Alphonce (2018)on the syntax of RCs agree with those of Keenan and Comrie (1977), that the subject is more accessible to relativisation than other grammatical roles. Keenan and Comrie further explain that in any language, relativisation must bear the grammatical relation of the subject.

The subject is a primary relativisation role across languages. Fox (1987) in his study of 'NPAH Reinterpreted: Subject Primacy or the Absolute Hypothesis?' revealed new perspectives in relativisation where the findings revealed equal numbers of subjects to object relatives (46) with the ratio of 1:1. This is not consistent with the findings of Kenaan and Comrie and their followers.Similarly, Diozdik (2010) states that the phenomenon of accessibility has considerable psychological validity as it offers a sort of psychological accessibility to the RC formation. The results of this study, based on the texts collected on the field, show that the subject is more accessible by 51% compared to other grammatical relations. Similarly, the findings of the study show that the direct object is less accessible than the subject but more accessible to other relativizable grammatical relations under NPAH by 25%. These are indirect objects, oblique and genitive.

 Furthermore, the oblique is attested to be more relativizable compared to indirect objects and genitives by 19%. The genitive is attested to be accessible by only 4%. The indirect object has been discovered to be the least accessible, only by 1%. These grammatical relations have shown the consistency in extent of accessibility of relativisation as per the advocators Keenan and Comrie (1977) who argued that the higher levels in the implication scale is the subject which is easier for relativisation, and the more one goes down the scale, the more s/he encounters difficulties of relativisation. Chindali implicational scale of relativizability has been attested to consist of five grammatical relations relativisable under NPAH as follows:
Subject>Direct Object>Oblique>Genitive>Indirect Object

These findings reveal a new perspective regarding the AH as advocated by Keenan and Comrie (1977). The results of this study show that Chindali relativizable grammatical relations are not consistent with Comrie and Keenan's NPAH. This scale is inconsistent because, according to

Keenan and Comrie (1977), the subject is the most accessible of all grammatical relations, followed by the direct object. Kenaan and Comrie's scale is then followed by an indirect object, which does not correspond to the findings of this study. Their scale was also followed by oblique and genitive, which corresponds to the findings of this study. The variation was only seen on the indirect object, causing the scale to be inconsistent with that of Keenan and Comries. This conclusion has been made by using the frequency criterion to examine which grammatical relations are easier relativizable than the other. These frequencies helped the researcher to grade and arrange these grammatical relations in the hierarchy with regards to accessibility. When evaluating sentences with RCs, the subject has proven to be more accessible than other grammatical relations.

The findings of this study concerning the NPAH are consistent with a few studies that call into question the validity of Keenan and Comrie's implication scale of accessibility under the NPAH. The study revealed that the indirect object is the least accessible grammatical relation when compared to other grammatical relations; thus, they have a lower AH than oblique and genitive, contrary to Keenan and Comrie's conclusion. As a result, the ease of relativisation in Chindali ends at the indirect object, which is less accessible than oblique and genitives in AH. Unlike some other languages, Chindali attested to relativising only five grammatical relations on the Keenan and Comrie's scale, which is a normal condition for AH constraints.

Other studies in the literature support the findings of this study, which calls into question the generalization of NPAH. According to Sajjadi and Sahraee (2018)'research of 361 RCs in Persian, the subject and object relative clauses follow Keenan and Comrie's AH exactly, but other grammatical roles show evidence of non-compliance with the hierarchy. Fox (1987) examined over 100 RCs from English conversation and discovered a frequency of accessibility of subject and object with an equal number of 36 with a ratio of 1:1, thus violating the continuous segment principle and 'subject primacy' hypothesis of Keenan and Comrie's (1977) conclusion. In a study advocating the NPAH, Keenan and Comrie (1977) observed the number and type of positions that can be relativised in a way that does not appear entirely random, but they also demonstrated that Yoruba, a Niger Congo language family, and Hausa, an Afrosiatic language family, have the AH that does not apply to continuous segment of AH, the case is supported by Abrahams (1959) and Schachter (1973), who claim that Hausa and Yoruba appear

to adopt RC strategies that apply to discontinuous RC segments. This suggests that the AH may not have universal validity across all languages.

Lawal (1987) contested Yoruba's claim that they do not breach the hierarchy constraint, claiming that Yoruba relativises all positions except the object of comparison, contrary to Keenan and Comrie's thought. The position of the coreferential pronoun seen in subject relativisation, which appears to violate the continuous segment principle, is the source of misunderstanding in Keenan and Comries' (1977) study, according to Lawal (Op. Cit). Cinque (1981) questioned the validity of Kenaan and Comrie main relativisation constraints on Italian NPAH in his study 'on Kenaan and Comrie's primary relativisation constraints.' Cinque (Ibid.) noted that the implication scale of AH in Keenan and Comrie's scale of AH looks to be a severe challenge to analyze, as it is at least partly erroneous for Italian in the face of relevant fragment grammar; Because their hierarchy does not allow for predicative NPs or adverbial complements, authors were compelled to analyze data on Italian using the –case strategies to cover only the subject and direct object NP positions. As a result, Figure 3.1 depicts the suggested scale by Cinque (1981) along the lines of saving requirements of Keenan and Comrie's AH restrictions in Italian.

Subject>Direct Object> Predicate NP> Temporal Adverbial> Indirect Object>
Genitive> Object of Comparison

Figure 3.1: Cinque's suggested Italian AH Implication Scale
Source: Cinque (1981)

Cinque suggests that Kenaan and Comrie use the recommended Italian AH implication scale in their revision to minimize the mismatches found in the Italian study (see Figure 3.1). Based on the flaws identified by certain scholars as well as the outcomes of this study, it is concluded that the ease of relativisation in Chindali cuts off at indirect objects, which are lower than oblique and genitives in Chindali NPAH. Chindali language uses relative pronouns to relativise the subject, direct object, indirect object, and oblique. In some cases, pronoun retention is used together with the relative pronoun strategy to relativise these grammatical functions. Genitive is achieved through the gapping strategy.

6.0 Conclusions and Recommendations

The study looked into relativisable grammatical relations under NPAH in Chindali. It discovered that, the findings of this study revealed that the ease of relativizability in Chindali implication scale cut off at indirect object. This implication scale implies that Chindali allows relativisation of the subject, direct object, oblique argument, genitive, and indirect object.The results of this study show that Chindali relativizable grammatical relations are not consistent with the Comrie and Keenan's NPAH. Based on this observation, it is worth concluding that the relativisable grammatical relations under NPAH differ from one language to another. It is recommended more research on the validity of Keenan and Comries (1977)' conclusion on the implication scale if applicable in all languages as some languages breach the hierarchy constraints.The studyalso suggests more research into other aspects of Chindali relativization that will enrich literature in the linguistic arena and Chindali relativization in particular.

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Matumizi ya Lugha Yanavyoibua Dhamira katika Nyimbo za Kijadi Nchini Tanzania

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Ikisiri

Makala hii imechunguza matumizi ya lugha yanavyoibua dhamira katika nyimbo za fasihi simulizi. Utafiti huu umefanywa kwa kurejelea nyimbo za jamii ya Wakaguru wanaoishi katika mkoa wa Morogoro nchini Tanzania. Data za msingi za makala hii uwandani kwa mbinu ya mahojiano na usaili. Utafiti ulifanyika uwandani katika mkoa wa Morogoro, wilaya ya Gairo katika kata ya Mkalama, Msingisi, Madege na Italagwe.Matokeo ya makala hii yanaonesha namna kipengele cha lugha kinavyoibua dhamira katika nyimbo za jamii teule. Vipengele vya lugha vilivyowasilishwa vilikitwa katika mazingira, historia na utamaduni wa jamii iliyochunguzwa. Pia, yanaonesha kuwa lugha na dhamira ni vipengele viwili vinavyotegemeana na kukamilishana katika kazi ya fasihi. Makala hii inapendekeza kuwa ufundishwaji wa fasihi za jadi utolewe na taasisi husika na zifanyiwe tarijama kwa ajili ya vizazi vilivyopo na vijavyo. Serikali haina budi kutunge sharia nakanuni kali za kudhibiti matumizi ya fasihi za kigeni zisizoendana na uhalisi wa mazingira ya kiasili.

Istilahi za Msingi: Matumizi ya Lugha, Dhamira, Nyimbo za Kiasili na Jamii ya Wakaguru

Utangulizi

Makala hii imechunguza matumizi ya lugha yanavyoibua dhamira katika nyimbo za fasihi simulizi. Utafiti huu umefanywa kwa kurejelea nyimbo za jamii ya Wakaguru wanaoishi katika mkoa wa Morogoro nchini Tanzania. Suala la utafiti wa fasihi simulizi limeshughulikiwa kwa namna mbalimbali na wanafasihi wengi, akiwemo Msokile (1993), Bernard (2004), Wamitila (2008), Hassan (2010) na Rajabu (2012). Wanafasihi hao wanadokeza kuwa Afrika ina utajiri mkubwa wa semi uliomo katika tanzu za fasihi simulizi ya Kiafrika. Mojawapo ya utajiri uliomo katika fasihi simulizi ni kuendeleza mafunzo mbalimbali kuhusu maisha ya binadamu kupitia tanzu zake. Makala hii inashughulikia kipengele cha matumizi ya lugha kinavyoibua dhamira katika nyimbo za kiasili za jamii ya Wakaguru.

Kisanaa, matumizi ya lugha yanafungamana na jadi ya jamii inayohusika kwa kuwa hubadilika kutegemeana na mahitaji ya wakati. Matumizi ya lugha ni mojawapo ya vyombo vinavyopewa nafasi pana katika kutekeleza, kuongoza na kutoa mafunzo kuhusu tabia, falsafa, mila na desturi

za jamii (Mahenge, 2009). Hali hiyo husaidia kujenga na kuimarisha misingi imara ya falsafa na utamaduni wa jamii nyingi hapa nchini. Hali hiyo inatokana na kuwa matumizi ya lugha yanaambatana na utendaji thabiti na hubadilika kulingana na muktadha. Jambo hilo linawafanya baadhi ya wanazuoni kuitalii fasihi na kuikita katika muktadha wa kijamii, kijiografia na kihistoria ili kuuelewa utamaduni na historia yake kupitia kazi za kifasihi.

Matumizi ya lugha hutazamwa kama matendo ya msingi ya binadamu. Muunganiko wa jamii na lugha yake huweza kuthibitishwa kihistoria na kiutamaduni. Kila utamaduni unaofahamika katika jamii za dunia una lugha yake (Mbiu, 2013). Hali hiyo hutokana na kuwepo kwa muunganiko mkubwa kati ya lugha na maisha halisi ya kila siku ya binadamu wa sasa na wa tangu hapo kale. Kwa kiasi kikubwa, matumizi ya lugha yanatawaliwa na kuchukuliwa kama wenzo wa kupambana na harakati za maisha ya kila siku katika jamii. Makala hii iliitazama lugha kama sehemu kamili ya mfumo wa asili wa kupitisha maarifa katika jamii teule.

Lugha ya kijadi ina mengi yaliyo bora kulingana na misingi ya kiasili ya jamii inayohusika. Kisanaa, hakuna tukio lolote katika maisha ya kiutamaduni ya Waafrika ambalo si zao la jamii inayohusika (Wambua, 2001). Kwa mtazamo huo, fasihi hutazamwa kama chombo cha kijamii kinachodhibitiwa na mahitaji ya wakati ya jamii inayohusika. Hoja hii ilitumika kama dira katika uchunguzi wa matumizi ya lugha katika nyimbo za jamii ya Wakaguru kwa kurejelea jadi ya uimbaji wao na matumizi yao. Jamii ya Wakaguru ilichunguzwa kwa undani kuwa ina nafasi kubwa iliyofungamana kikamilifu na fasihi yake. Uchunguzi wa matumizi ya lugha ulijikita zaidi katika misingi ya utamaduni wa maisha ya kila siku ya jamii hiyo.

Mbinu za Utafiti

Matumizi ya lugha yanavyoibua dhamira katika nyimbo za kijadi nchini Tanzania. Utafiti ulifanyika katika mkoa wa Morogoro, wilaya ya Gairo katika kata na vijiji vya Majawanga na Mkalama (Mkalama), Luhwaji na Msingisi (Msingisi), Sanganjelu na Madege (Madege) na Makuyu na Italagwe (Italagwe). Maeneo hayo yameteuliwa kwa kuwa yana mawanda ya kutosha yaliyosheheni data zilizolengwa ili kukidhi lengo la makala hii. Mapitio ya nyaraka zilizotumika kufafanua na kuthibitisha data za msingi za makala hii zilipatikana kwa kudurusu nyaraka mbalimbali kutoka katika maktaba ya Chuo Kikuu Huria cha Tanzania. Maktaba hiyo iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada ya makala iliyoshughulikiwa.

Matumizi ya Lugha Yanavyoibua Dhamira katika Nyimbo za Kijadi

Nyimbo za kijamii zina utajiri mkubwa uliojilimbikiza katika vipengele vya lugha. Lugha ni chombo cha mawasiliano yanayohitilafiana kati ya jamii moja na nyingine kulingana na muktadha wa matumizi na uwasilishwaji wake (Omary, 2009). Katika kipengele cha matumizi ya lugha tumechunguza tamathali za semi. Mojawapo ya majukumu ya tamathali ni huburudisha na kuzindua akili ya hadhira na kuacha athari ya kudumu katika mawazo yake. Mjadala katika kipengele hiki, umezichunguza tamathali za semi katika muktadha mpana wa jamii teule iliyolengwa katika utafiti uliofanyika. Mjadala ulilenga kubaini namna vipengele vya lugha vilivyosaidia kuibua dhamira katika nyimbo za jamii ya Wakaguru nchini Tanzania. Baadhi ya vipengele vya lugha vilivyopewa nafasi ni sitiari, kejeli, tasfida na kijembe.

Sitiari

Sitiari ni mbinu inayotumia dhana moja kuwakilisha dhana nyingine isiyohusiana nayo. Neno sitiari linatokana na neno sitiri lenye maana ya kuficha au kufunika. Mturo (2011) anaeleza kuwa neno sitiri asili yake kutoka lugha ya Kigiriki lenye maana ya kuhamisha ama kuvusha hadi upande mwingine. Kutokana na maelezo ya mtaalamu huyo, tunaweza kueleza kuwa sitiari ni tamathali ya usemi inayotumiwa kulinganisha vitu viwili vilivyo tofauti au vyenye hali au tabia tofauti bila kutumia viungo vinavyotumiwa katika tashibiha. Kwa mfano, mapenzi ni kikohozi, maisha ni upepo au ujana ni moshi.

Sitiari ni tamathali ya ulinganishi inayotumia maneno yanayoashiria ulinganishi. Baadhi ya maneno yanayotumiwa katika ulingaishi huo ni 'kama, mfano wa, kana kwamba na mithili ya'. Msingi mahsusi wa sitiari ni uhamishi wa maana. Sitiari ni semi inahusisha vitu viwili visivyo na uhusiano wa moja kwa moja bila kutumia viunganishi. Sitiari hutumia sifa ya kilinganishi kinachotumiwa kama msingi wa kufananisha (Saro – Wiwa, 1992). Msingi wa kilinganishi ni ile sifa yenyewe ya ulinganishi. Mtu anaweza kuumba dhana kwa kuhusisha vitu vilivyomo katika mazingira yake. Mojawapo ya majukumu ya sitiari ni kumfikirisha mtu aende mbali zaidi kuhusu jambo au hali fulani.

Makala hii imetumia sitiari ili kuwasilisha na kuibua dhamira mbalimbali katika jamii. Kwa mfano, katika wimbo wa *Mamudyo* (Matunda) sitiari inayosema *Iisi ibarikiwa (Ulimwengu umeharibika)* inaibua dhamira inayohusu kuishi katika jamii kwa kuchukua tahadhari kwa kutokana na kushamiri kwa matendo ya ukikwaji wa haki za binadamu. Wasanii wameitumia

sitiari hiyo kueleza namna ulimwengu unavyobadilika kwa kasi kutokana na matukio mabaya yanayokiuka utu yaliyotamalaki katika jamii mbalimbali hapa nchini. Pia, huonesha jinsi ulimwengu ulivyokithiri kwa milipuko ya maradhi yasiyo tiba na vituko vya mauaji ya binadamu, wakiwemo walemavu wa ngozi, watoto na wazee. Mauaji hayo yanatokana na kuwepo kwa imani za kichawi na kishirikina zinazosababisha kuongezeka kwa matendo ya uuaji katika jamii nyingi hapa nchini(Hunt, 1990). Jamii haina budi kuacha tabia hiyo ili kujenga misingi ya kuishi kwa amani na utulivu.

Wasanii katika wimbo wa *Simo* (Kitendawili)wametumia sitiari inayosema *Amaisha ni miheto (Maisha ni mtihani).* Sitiari hii inaibua dhamira inayosisitiza kuwa maisha hayazoeleki kama mitihani isivyozoeleka. Maisha ya binadamu katika sitiari hiyo yanachunguzwa kama mtihani unaotolewa kwa malengo mahsusi. Maisha hayazoeleki kama mitihani isivyozoeleka kwa wajifunzaji wa ngazi mbalimbali za kielimu hapa duniani. Kila mtu anapaswa kufanya Jitihada kubwa ili kumudu hali mbalimbali zilizopo katika jamii (Khatib, 1990). Madhumuni ya msingi wa tamathali hii ni kuihamasisha jamii kufanya kazi kwa bidii na kujipa moyo ili kuzikabili changamoto mbalimbali zilizopo katika jamii. Jitihada za kutosha zinapaswa kuchukuliwa ili kuyakabili matatizo yanayomkumba binadamu katika maisha yake ya kila siku. Maisha ni mtihani unaohitaji kuwepo kwa jitihada kubwa ili kuukabili kikamilifu.

Pia, wasanii wanapinga masuala yote yanayokiuka sheria, taratibu na misingi ya haki zinazopaswa kuzingatiwa katika jamii. Miongoni mwa mambo yanayokiuka mila na desturi za jamii ni kushamiri kwa umalaya, ubakaji, uporaji, ulevi ulipindukia, matumizi ya madawa ya kulevya na mauaji yanayoendelea katika jamii za Kiafrika (Kamau, 2012). Mambo yanayoelezwa huufanya ulimwengu uchunguzwekama upo ukingoni kuelekea kuanguaka na kusamabaratika kabisa kutokana na kuporomoka kwa maadili ya kiasili katika jamii nyingi za Kiafrika. Baadhi ya watu kufanya mambo yasiyo na tija ambayo hayana budi kutokomezwa kwa kuzingatia kanuni, taratibu na sheria za nchi.

Wasanii katika wimbo wa *Mpungo* (Magonjwa)wametumia sitiari *inayosemaUsenha nisumu(Umalaya ni sumu)* kudokeza namna umalaya unavyoweza kusababisha maafa katika kwa jamii. Umalaya ni chanzo kimojawapo kinachoongeza kasi ya maambukizi ya UKIMWI katika jamii. Umalaya ni kitendo cha mwanamke nau mwanaume mwenye tabia ya uzinzi. Pia,

huelezwa kuwa ni mwanamke anayejiuza kwa ajili ya kupata pesa. Wasanii wanakemea tabia ya umalaya ili kuepuka maambukizi zaidi katika jamii. Baadhi ya familia zimesambaratika kutokana na umalaya ambao unachangia kutojali na kupuuza malezi ya watoto na familia katika jamii. Umalaya unachochea kasi ya maambukizi ya magonjwa ya kuambukiza (Kisanji, 2010). Jamii haina budi kuchukua hatua za makusudi za kubadili tabia na kuacha tabia za ulevi nyingine zisizo na tija kwa ustawi wa jamii na maendeleo yake.

Pia, wasanii katika wimbo wa *Wandele* (Wanawari) wametumia sitiari inayosema *Nhole iwe imara (Ndoa ni uhai).* Tamathalihii inaibua dhamira inayooonesha thamani ya ndoa katika kuendeleza kizazi na jamii endelevu. Thamani ya ndoa inalinganishwa na uhai wa maishaya binadamu. Ukamilifu wa maisha ya ndoa hutegemea sana kuwepo kwa sera na kanuni imara zinazolenga kulinda ndoa kama eneo linalopaswa kuendelezwa kwa ustadi mkubwa. Taasisi ya ndoa imeathiriwa na misukumo mbalimbali kutoka katika mataifa ya Magharibi mwa dunia (Hassan, 2010). Wazazi na walezi hawana fursa pana na ya kutosha ya kutoa ushauri kwa vijana wao kuhusiana na masuala yanayohusu ndoa. Matokeo yake huweza kuoana bila kuwepo kwa miongozo ya wazazi wao kupewa taarifa zozote.

Misemo

Misemo ni dhana inayotumiwa kuelezea tungo zinazotumia picha, ishara na tamathali katika kueleza kitu kwa ufupi ili kuadilisha jamii. Misemo hutumiwa kueleza kauli ambazo hueleza ukweli fulani kuhusu historia, mazingira na utamaduni wa jamii husika (Makene, 2004). Pia, hutambulisha mazingira, hadhira na wakati husika katika kazi ya fasihi. Misemo ni vifungu vinavyotumiwa kwa jinsi ambayo huenda isihusiane na maana halisi ya maneno yaliyopo kwenye vifungu vinavyohusika. Vifungu hivyo huwa na mundo usiobadilika, licha ya kuwa vinaweza kubadilika na kupanuliwa zaidi. Wakati mwingine, matumizi ya misemo hushabihiana sana na yale ya methali. Misemo huzaliwa, hukua, huishi na hata kufa. Hali hiyo huyafanya matumizi yake kutegemea sana uhai wake.

Suala la malezi bora kwa watoto husisitizwa kuanzia ngazi ya familia katika jamii ya Wakaguru, mkoani Morogoro. Wazazi na walezi wanapaswa kushirikiana kwa udi na uvumba kuwalea na kuwajenga kimaadili (Migodela, 2011). Kutokana na umuhimu huo, wanawake hawana budi kuwekewa mikakati imara ya kuzimudu harakati zao za kimalezi na kimalezi. Katika jamii ya

Wakaguru ipo misemo inayomchunguza mwanamke kama kiungo maalumu katika malezi ya watoto na familia kwa ujumla.Katika wimbo wa *Mfele* (Wasichana) kuna msemo usemao *Imwana wemiyago ni idako dyako (Mwana wa wanzako n'wako).* Msemo huu unasisitiza suala la malezi bora katika jamii bila kujali kuwa si mtoto wako. Msemo unaibua dhamira ya kuimarisha malezi katika jamii bila ubaguzi. Pia, unalenga kupinga ukatili dhidi ya watoto. Jamii inapaswa kuwalinda, kuwalea na kuwaepusha katika masuala yote yanayohusiana na ukatili wa kijinsia.Kila mwanajamii anapaswa kuwatunza watoto bila kuwabagua.

Jamii haina budi kuwalinda watoto kwa kuwaepusha katika wimbi la ukatili wa kijinsia. Watoto walindwe kwa kurejelea haki ya kutunzwa na kupata elimu na malezi bora kutoka kwa wazazi wake. Wazazi na walezi hawapaswi kuwa wakali kwa watoto wao. Mtoto asimuone mzazi kama adui yake. Wazazi hawana budi kuwa karibu na watoto wao ili kuwajenga katika misingi imara ya kimaadili na kimaisha (Mauya, 2006). Pia, wanapaswa kulelewa kwa uangalifu mkubwa kwa kuwekewa misingi imara ya kimaadili. Hoja hii inalenga kukemea tabia ya baadhi ya wazazi wanaowanyanyasa na kuwaadhibibu watoto kwa kuwaonea. Kufanya hivyo, ni kinyume na misingi ya malezi watoto. Hatua kali za kisheria zichukuliwe dhidi ya wale wote wanaowafanyia watoto vitendo vya kikatili.

Pia, katika wimbo wa *Wanyaso* (Wasichana) msemo unaosema *Nghinako ni Mlungu wa keli (Mama ni Mungu wa pili)* unampa nafasi ya pekee mwanamke kushirikishwa kani ya uumbaji aliyojariwa na Mwenyezi Mungu. Msemo unaibua dhamira ya kumheshimu mwanamake kama mzazi na chimbuko la familia. Mwanamke anapewa uwezo huo mkubwa kutokana na fursa pana na nguvu ya kuzaa, kuilea na kusimamia makuzi wa watoto katika jamii. Malezi bora na mtoto kuwa na tabia njema ni matokea ya kufuzu mafunzo bora yaliyosimamiwa na mwanamke (Masungwa, 2012). Msemo huu unalenga kumuonya mtoto kuwaheshimu wazazi na walezi wake kwa kuwa wao ndilo chimbuko lake. Hata hivyo, suala la mtoto kuwa na heshima, mwaminifu na mwaadilifu halipaswi kuwalenga wazazi na walezi wake pekee, bali wanajamii wote bila kujali jinsia na umri wao.

Suala la uzalishaji mali na uchumi ni jukumu la jamii nzima katika jamii ya Wakaguru. Misemo

mbalimbali hutumika kusisitiza suala hilo kwa kukemea uvivu na kutowajibika kikamilifu katika jamii. Misemo ya namna hiyo inalenga kuwahimiza wanajamii kufanya kazi kwa juhudi na maarifa ili kupata mali na riziki halali kutegemeana na fursa zilizopo katika jamii. Katika wimbo wa *Chidole* (Kidole)msemo unaosema *Disili nomali yetu ya kwanza (Jembe ni mali)* huonesha kuwa kilimo haziwezi kumtupa mkulima. Msemo unaibua dhamira ya kilimo ni moyo wa uchumi wa jamii na taifa. Pia, unaihamasisha jamii kufanya kazi ili kuinua uchumi wa familia, jamii na taifa. Itakuwa vema kama kila mwanajamii atajishughulisha katika kilimo ili kuinua kipato cha familia. Katika mataifa yanayoenndelea kilimo ni uti wa mgongo wa maendeleo. Mkulima anapaswa kupewa pembejeo kwa muda muafaka.

Umaskini ni mzito kwani huchangia watu kutenda mambo yasiyofaa. Jamii ya Wakaguru hulazimika kutumia sanaa ili kuwahimiza wanajamii namna sahihi ya kupambana na umaskini i kwa kufanya kazi kwa juhudu. Katika wimbo wa *Chidole* (Kidole) msemo huu *Vyachaka fikukomaga wahnu (Vya bure vinaua)* unawatahadharisha wajamii kuwa vitu vya kupewa bure mara zote vina madhara na thamani yake ni ndogo kwa mpokeaji. Msemo unaibua dhamira ya kujitegemea na kuepuka uvivu. Vitu vya kupewa bure vinaweza kuondoa uhuru wa kuhoji jambo kwa kuwa aliyepewa anakuwa kama ameuza uhuru wake. Utegemezi wa namna hiyo unamfanya mtu abweteke na wakati mwingi anaweza kupewa masharti magumu yanayoweza kuathiri maisha yake. Jambo la msingi ni kwamba, kila mtu anapaswa kujitegemea na kuacha tabia ya kuomba omba na kupewa vitu vya bure (Barwany, 1992). Ikumbukwe kuwa mtegemea cha nduguye hufa angali maskini. Jamii haina budi kupambana kwa hali na mali kwa kufanya kazi halali zenye tija na manufaa ya ustawi jamii na taifa.

Ujinga ni jambo lingine ambalo linachangia umasikini na kurudisha nyuma maendeleo katika jamii. Msemo huu 'Ujinga ni ugonjwa' unamaanisha kuwa kila mtu afanye kazi ili apate kipato chake halali na uvivu unaoweza kukwamisha maendeleo ya jamii. Ujinga ni mzigo kwa familia, jamii na taifa. Ujinga haufai katika jamii kwani huleta lawama, kero na hata maafa. Misemo huo unatumika kuwaelimisha kuhusu athari za ujinga. Jukumu mojawapo la misemo ni kusisitiza kuwa na jitihada za makusudi za kupambana kwa juhudi ili kuondokana na ujinga katika jamii zetu. Makala hii imebaini kuwa misemo ya Wakaguru ni kiungo maalumu cha mahusiano ya kijamii kwa kuzingatia historia, utamaduni na mazingira yake. Misemo hiyo hutumika kama

kiungo cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi ya utamaduni na maisha yake tangu kale mpaka sasa.

Vijembe

Kijembe kinatumiwa katika maongezi na kinahusisha sifa ya sitiari. kijembe ni tamathali inayosema kwa kufumba na kudokeza maana ya fumbo bila kuweka wazi (Mohamed, 2004). Pia, huweza kumsema mtu kwa kutumia lugha iliyo katika mafumbo. Mafumbo yanayotumika, hayawezi kueleweka kwa mtu ambaye si mwenyeji wa jamiilugha inayohusika (Ipara, 2003). Inatokea hivyo kwa kuwa tamathali zote ni nakala ya yale yaliyomo katika jamii ya mfumbaji na mfumbiwa kwa upande wa utanzu wa kijembe. Mfumbiwa anaweza kukosa uwezo wa kujibu kutokana na kukosekana kwa uthibitisho uliowazi kuhusu uhusika wake katika tamathali inayohusika.

Mojawapo ya kijembe kilichotumika katika wimbo wa *Simo* (Kitendawili) kinasema *Yena meso yakona (Hali ngumu kwa wote).* Tamathali hiyo inaonesha jinsi suala la hali ngumu ya maisha linavyoumiza na kugonga vichwa duniani kote na kutazamwa kwa namna mbalimbali katika jamii ya Wakaguru. Hali halisi inaonesha kwamba jamii inapaswa na kuhimizwa kuwajibikaji kikamilifu katika shughuli za uzalishaji mali na uchumi. Kufanya kazi kwa bidii ndilo suluhisho kama mbinu kuu ya kupambana na hali ngumu ya maisha katika jamii (Hoja, 2004). Hali ngumu ya maisha inaweza kuwaangukia wazembe, wasiowajibika katika kufanya kazi halali na zenye tija katika jamii. Uvivu unachukuliwa kama wakala na adui wa maendeleo katika jamii. Jamii inapaswa kufanya kazi kwa nguvu zake zote ili kukabiliana na hali ngumu ya maisha. Uwajibikaji katika kazi halali na zenye tija ndio njia muafaka ya kukabiliana na hali ngumu ya maisha katika jamii.

Katika jamii zetu bado wapo watu wasioamini kuwa ugumu wa maisha katika familia zao umetokana kutowajibika kikamilifu. Wengi wao wanaishia kuegemeza lawama na kuwashutumu wengine. Matokeo yake, huilaumu serikali yao kuwa haiwajibiki kuziba mianya inayosababisha hali ngumu ya maisha katika jamii. Serikali ina wajibu wa kutimiza majukumu yake kwa kuimarisha miundo inayowezesha kujenga mazingira rafiki ya uzalishaji mali na uchumi. Kila upande uwajibike kwa kadiri unavyoweza ili kudhibiti mianya inayosababisha matatizo katika

jamii. Harakati za serikali na wananchi ziunganishwe ili kuwa na nguvu moja ya kukabiliana na hali ngumu inayoendelea kutamalaki katika jamii.

Hali ngumu ya maisha iliyopo katika jamii inaweza kusababishwa na sera zisizo rafiki na kutowajibika kwa serikali. Serikali yenye dhamana ya kuwaongoza wananchi inaweza kushindwa kuandaa sera na miundo mbinu muafaka inayoweza kuwasaidia wananchi atika harakati zao za kujikwamua na kumudu hali ngumu ya maisha. Pia, kuwepo kwa mabadiliko makubwa ya kisera, kiwakati, mazingira na kiuongozi yanaweza kuathiri jitihada na misingi sahihi iliyokuwepo ya uzalishaji mali na uchumi. Mabadiliko hayo kusababisha hali ngumu ya maisha. Serikali inapaswa kuandaa na kuwa na mipango inayotekelezeka ili kukabiliana na hali ngumu ya maisha iliyowaangukia raia wake.

Pia, katika wimbo wa *Chidole* (Kidole) kuna tamathali inayosema *Njuki siwakunyatilwaga (Nyuki hafumbatwi).* Nyuki kwa kawaida si rahisi kufumbatwa kwa mikono. Nyuki ni miongoni mwa viumbe hatari kwa maisha ya binadamu na viumbe wengine kutokana na kuwa na sumu kali. Mara zote akionekana ni rahisi kumpisha akiwa katika harakati zake kuliko kumbughudhi ama kumshambulia. Kijembe hiki kinatumika kuwakemea na kuwaandama watu wenye tabia ya kuyakumbatia na kufanya maovu ambayo, kwa kawaida, hayakubaliki katika jamii. Baadhi ya mambo yasiyokubalika katika jamii ni wizi, uvivu, ukahaba, matumizi ya madawa ya kulefya, kuwatelekeza watoto, matusi na ugomvi. Watendaji wa mambo hayo hawapaswi kufumbiwa macho. Hatua kali za kisheria na kijamii zichukuliwe ili kudhibiti hali hiyo.

Katika wimbo wa *Wandele* (Wanawari) kuna kijembe kinachosema *Chende gahele (Tukubali yaishe)* hutumiwa kuhalalisha masuala yanayoleta ukinzani katika jamii, yakiwemo mashindano ya kawaida. Pia, hutumiwa pale mmoja anapomshinda mwenzake humrushia kijembe hiki ili ahalalishe kushindwa kwake. Mshindi anaweza kutumia kijembe hicho kuhalalisha ushindi wake kwani asiyekubali kushindwa si mshindani. Wasanii wa nyimbo za Wakaguru huakisi matukio yanayotokea katika jamii yao. Walioshindwa wanakubali kushindwa kwako na kujiapanga upya katika msimu unaofuata ili kuleta upinzani zaidi katika makabiliano yatakayofuata. Msingi wa kijembe hicho ni kuchochea kasi ya ushindani wenye tija katika jamii. Kukubali kushindwa ni tukio linaloongeza thamani na utashi kwa anayehusika.

Tabaini

Tabaini ni tamathali ya msisitizo unafanywa kwa maneno ambayo, kwa kawaida, kijuu juu yanaonekana kama yanakanusha.tamathali hii hufanywa kwa matumizi ya kikanushi 'si' (Senyamanza, 2015). Hali ya ukanushi inajitokeza katika mazingira mbalimbali. Kwa mfano, si mke mke huyo wa kuoa! Matumizi ya alama ya mshangao (!) ni muhimu ili kuimarisha fasili hii ya sentensi. Tabaini inaishia kuingiza na kutumia sifa za kejeli ndani yake. Pia, hutumiwa kusisitiza jambo kwa kutumia maneno yanayoonesha ukinzani wa wazi. Tabaini ni tamathali inayosisitiza suala kwa kutumia maneno ya ukinzani. Hii ni mbinu ya kiusemi inayotambuliwa na kuwepo kwa wazo linalokinzana kwa madhumuni kujenga msisitizo wa jambo linalotolewa. Hali hii huchangia kuizindua hadhira na kuonesha nafasi kubwa katika lugha.

Tabaini ni tamathali ya usemi ambayo mawazo yanakinzana yenye kuleta msisitizo wa mawazo yanayotolewa. Ufafanuzi wa hoja hii ulirejelea misingi ya msimbo wa kimatukio ambapo mtunzi wa fasihi huweza kuunda visa na kuchunguza jinsi mwingiliano wake ulivyosaidia kujenga dhamira katika kazi inayolengwa. Kwa mfano, katika wimbo wa *Simo* (Kitendawili) kuna tabaini inayosema *Yena meso yakona (Kuteleza si kuanguka!* Tabaini hii inaeleza kuwa mtu anaposuasua na kuanguka katika harakati zake za kuyamudu maisha au shughuli fulani anaweza akarudi katika hali yake ya kawaida na kuinuka zaidi ya hali aliyokuwa nayo. Kuugua sio kufa. Mtu anaweza kuugua na kuwa mahututi, lakini anaweza kupona maradhi yaliyokuwa yakimwandama na kurejea katika shughuli zake za kila siku. Pia, mtu akianguka kiuchumi anaweza kuinuka kama atajipanga vizuri kwa kutathmini mianya iliyomwangusha na kuchukua hatua mahsusi. Bila kujipanga na kupambana kwa hali na mali si rahisi kuyamudu maisha (Matei, 2011). Kutetereka katika maisha kuchukuliwe kama fursa ya kujipanga, kujitathmini na kuchukua hatua za kusonga mbele kwa kufuata na kuchukua tahadhari za kutosha.

Pia, wasanii katika wimbo wa *Mhali* (Mwenza) wametumia tabaini inayosema *Binadamu siyo Mlungu(Binadamu si Mungu).* Ukinzani unaooneshwa kati ya Mwenyezi Mungu na binadamu. Mungu ndiye kaiumba dunia, ulimwengu na vyote vilivyomo. Upekee huo unatoa fursa ya kumtofauti Mungu na binadamu. Mungu si Athumani. Binadamu anayeleezwa katika tamathali hiyo ni mtu wa kawaida katika jamii ya Wakaguru na nyinginezo hapa duniani. Kwa vyovyote vile, si rahisi kumlinganisha binadamu na Mungu kwa kurejelea majukumu yao. Kiimani,

Mwenyezi Mungu hawezi kulinganishwa na binadamu na hakuna binadamu aliyejitosheleza katika kutekeleza majukumu yake (Kahagwa, 2000). Matokeo yake, binadamu hutegemeana kutimiza majukumu yao ya kila siku kwa msaada wa Mwenyzi Mungu. Binadamu hana mamlaka ya kutekeleza baadhi ya mambo kutokana na uwezo wao wa kawaida.

Aidha, imejitokeza tabaini inayoeleza kuwepo kwa watu wanaoweza kukopa na kushindwa kulipa. Kila mtu akope kulingana na uwezo wa kumudu deni linalohusika. Katika wimbo wa *Mhali* (Mwenza) kuna tamathali inayosema *Kukopa sherehe, kulipa maafu (Kukopa sherehe, kulipa maafa.* Ukinzani unajitokeza katika neno kukopa linalofuatiwa na kulipa. Pia, kuna neno sherehe linalofuatiwa na maafa. Tabaini hiyo inalenga kuiasa jamii kuwa kukopa lazima kufungamane kikamilifu na kulipa. Katika jamii, ni jambo la kawaida kuwepo watu wenye tabia ya kukopa na kutolipa kutokana na sababu mbalimbali. Licha ya kuwa walivyokopa viliwasaidia kutatua shida au mambo yao, lakini ukifika muda wa kulipa huanza kupiga chenga kwa kutoa ahadi za hapa na pale zisizotekelezeka. Baadhi yao si waaminifu kwa kushindwa kutekeleza ahadi zao. Dawa ya deni ni kulipa.

Kukosekana kwa uaminifu husababisha baadhi ya wakopaji kuishia kuchukuliwa hatua kali za kisheria, kimaadili na wengine wanaishia kufilisiwa mali zao. Ukweli kuhusu jambo hili ni kwamba, suala la kukopa halikwepeki katika jamii kwa sababu hata serikali inakopa ili kuendeleza miradi ya maendeleo kwa ajili ya wananchi wake. Jambo la msingi ni kwamba, wanajamii waache kukopa bila sababu za msingi. Si vizuri kukopa bila sababu za msingi za kimaendeleo na kiutendaji. Wakopaji wasikope kwa ajili ya matumizi ya mambo yasiyo na tija katika jamii (Nassoro, 2004). Wengo wao wameishia kuyakimbia makazi yao na kulazimika kuuza mali walizo nazo ili kukwepa vifungo baada ya kuchukuliwa hatua za kisheria.

Kukopa hakuzuiliki, mkopaji akope kwa lengo mahsusi. Mkopaji akope kulingana na uwezo wa kumudu deni lake. Pia, ikumbukwe kuwa, kukopeana kunaimarisha na kudumisha umoja na mshikamano katika jamii. Utaratibu huo hujenga moyo wa kusaidiana, kuthaminiana na kuheshimiana katika jamii. Hata hivyo, wakopaji si waaminifu kwani si wepesi wa kukumbuka kulipa. Wengi wanaishia kuchukuliwa hatua kufilisiwa mali zao na hata wengine hutiwa nguvuni. Jamii ya Wakaguru ipo katika harakati mbalimbali za mapambano dhidi ya maisha

yake ya kila siku. Jamii hiyo inahitaji kujengewa uwezo wa kuyatambua na kuyaelewa mazingira yake ili kuweza kuyamudu na kuyakabili. Kila mtu anapaswa kufanya kazi halali na kuacha mbinu za mkato mkato zisizo za kuyamudu maisha (Kiiza, 2004). Bidii na maarifa katika kufanya kazi ndio msingi wa mafanikio na maensdeleo ya jamii.

Methali

Methali ni usemi mfupi wenye maana ulio na mizizi katika jamii fulani. Usemi huo hukusudiwa kusema jambo kwa mbinu ya kufumba. Pia, huwa ni usemi ambao mara nyingi hukusudiwa kumwongoza na kumwadilisha binadamu kwa kuwa hutumiwa kuyatafakari na kuyapima maisha na mazingira ya binadamu (Ibrahim, 2005). Methali huwa na muundo wa pande mbili. Upande wa kwanza huelezea mazoea na utendaji wa jambo ; na wa pili hueleza matokeo yanayotokana na mazoea yanayoelezwa upande wa kwanza. Methali hutumika kutajirisha fani na maudhui ya kazi ya fasihi (Ntibara, 2008). Methali nyingi huwa na muundo wa kistiari unaotumika kuelezea mambo yaliyopo katika muktadha halisi wa kijamii.

Makala hii imebaini kuwepo kwa methali mbalimbali zilizotumika katika nyimbo za jamii ya Wakaguru. Baadhi ya methali hizo zinaelezea suala la umuhimu wa malezi ya watoto katika jamii. Ustawi na uimara wa jamii katika maisha ya hapa duniani hunategemea sana malezi katika yaliyopo na yanayoendelea katika kila jamii (Armitt, 2005). Mitindo iliyopo katika jamii inaweza kuchangia kukua au kuanguka kwa familia na jamii. Hali hii imezifanya jamii nyingi hapa nchini, ikiwemo ya Wakaguru kutoa msisitizo mkubwa katika malezi bora na sahihi ili kuwa na mwendelezo thabiti wa kizazi kilichoimarishwa katika misingi mahsusi ya kiutamaduni na kimaadili inayopaswa kurejelewa katika jamii zetu. Suala la malezi linaelezwa katika wimbo wa *Wandele* (Wanawari) kupitia methali inayosema *Ameji yakwandamila mtololondo (Maji hufuata mkondo).* Methali hii inasisitiza kuwa malezi mazuri kwa watoto ni jambo la thamani na la pekee katika jamii. Wazazi na walezi wanapaswa kuwa makini katika malezi kwa kuwa mtoto apaswa kujifunza kutoka kwa wazazi na jamii yake.

Katika jamii za Kiafrika, wajibu mkubwa wa kusimamia malezi ya watoto unaelekezwa kwa mwanamke au mama. Hali hii inawalazimu wanawake kuwajenga watoto wao ili waweze kufuta maadili bora. Ikitokea mwanamke anafanya mambo yanayokiuka kaida zenye zilizozoeleka

katika jamii, watoto wake pia watakuwa na tabia mbaya. Mama ndiye mwenye wajibu mkubwa la malezi kwa watoto kwani ana muda mwingi wa kufanya mambo yote ya msingi ya kimalezi na kimaadili. Hata hivyo, wakati yote haya yakifanyika, baba anakuwa katika shughuli za uzalishaji mali na uchumi ili kuhakikisha familia yake inapata mahitaji ya msingi ya kibinadamu. Mwanamke akiwa na maadili yasiyotakiwa rahisi kuwafanya watoto kuingia katika maadili yasiyokubalika katika jamii. Pamoja na huwa na maadili tofauti na yale ya wazazi wao ambayo walitarajia (Mwakajinga, 2009). Watoto wanapaswa kulelewa katika misingi ya maadili ya Kiafrika.

Kama ilivyokwishaelezwa kwamba suala la malezi ya watoto katika jamii za Kiafrika kuwa ni kazi ya mzazi au mlezi. Akifanya makosa ama kuzembea katika kutimiza wajibu wake wa malezi, watoto watasambaratika na watakuwa na mienendo isiyokubaliki katika jamii. Wakaguru katika wimbo wa *Wandele* (Wanawari) wana methali inayosema *Kuwaleke mhnene wakusambaa (Ukiwaacha mbuzi, husambaa).* Katika methali hii, mbuzi ametumika kama sitiari kuwarejelea watoto. Mbuzi ukiwaacha peke yake watasambaa na kusamabaratika kabisa. Msambaratiko wa mbuzi si rahisi kuukusanya ili kurejea katika hali ya kawaida. Methali inasisitiza kuwa kila mzazi anapaswa kuhakikisha kuwa watoto wanapata usimamizi mzuri wa kimalezi. Miaka ya hivi karibuni mpaka sasa, wazazi wengi wanatingwa katika shughuli nyingi kiasi cha kukosa kabisa nafasi ya kuwasimamia na kuwaongoza watoto wao. Watoto nao, hufanya mambo mengi kwa kufuata utashi wao mchanga unaosongwa na kuathiriwa na utamaduni wa jamii za nje ya taifa na bara laola Afrika. Wajibu wa wazazi ni kuwajibika kikamilifu ili kuwaweka watoto katika mzingo imara ya kimaadili.

Methali nyingine iliyotumika katika wimbo wa *Wandele* (Wanawari) ni ile inayosema *Ifinogile vigoloswa (Vyaelea, vimeundwa).* Methali hii imeibua dhamira inayosisitiza kuacha tabia ya kupuuza ama kubeza mambo ambayo hatujui misingi ya kuwepo kwake katika jamii. Methali hiyo inamaanisha kwamba suala lolote lililopo katika jamii au mahali fulani halipaswi kupuuzwa, kubezwa na kulichukulia mzaha. Kwa mfano, suala la mgogoro baina ya Ukraine na Urusi, Umoja wa Mataifa na Jumuiya za Kikanda za Kimataifa, hazipaswi kulishugulikia suala hilo kwa ushabiki bila kuchunguza uyakinifu wa chanzo cha vita kati ya mataifa hayo mawili. Pia, jitihada za kusuluhisha jambo hilo zinapaswa kuchukulia uzito wake, hasa kwa kurejelea

madhara ya vita na matokeo yake katika kudhoofisha amani na uchumi wa dunia. Busara ichukue nafasi yake ili kufikia muafaka wenye tija badala ya kuendeleza matumizi ya nguvu za kijeshi kama suluhisho la msingi.

Baadhi ya masuala yanapewa nafasi kubwa katika methali zilizomo katika jamii ya Wakaguru ni kusisitiza kufanya kazi kwa juhudi na maarifa. Kufanya kazi kwa bidii kubwa ni kipimo cha kuheshimiwa, kuaminiwa na kuthaminiwa katika jamii ya Wakaguru. Kazi ni uhai. Jamii ya Wakaguru inahimiza wanajamii kufanya kazi ili kujiimarisha kiuchumi na kupata chakula cha kutosha kwa nia ya kuendeleza maisha ya jamii kama wanavyoeleza katika methali inayosema *Sinda sisigonaga njala (Tumbo halilali njaa).* Methali hii inasisitiza suala la kufanya kazi kwa bidii ili kupata mahitaji ya msingi. Jamii inahimizwa kufanya kazi kwa bidii ili kukuza kipato katika ngazi ya familia, jamii na taifa. Katika jamii ya Wakaguru, wananchi wake ni wachapakazi na kazi zao huwa zinafululiza mwaka mzima. Wanajamii wanapaswa kuwa na mwamko wa kufanya kazi kwa juhudi na maarifa na kujivunia mafanikio yanayoweza kupatikana kutokana na uchapakazi. Kazi ni shina imara katika mafanikio na maendeleo ya jamii.

Maisha ya binadamu yana mwisho wake. Binadamu ana mwisho wa maisha yake kwani hufikia ukomo anapofariki hapa duniani. Kila mtu atafikia mwisho wake wa kuishi hapa duniani. Uongozi wa binadamu una ukomo kama yalivyo maisha ya binadamu. Kila kiongozi ataondoka madarakani baada ya muda wake kukoma kwa kurejelea misingi ya kanuni, sera na katiba katika jamii inayohusika. Baadhi ya viongozi hawapo tayari kuacha madaraka wakitaka watawale daima. Suala hilo linazua migogoro na vita katika jamii na mataifa fulani fulani. Jambo hili huwa haliwezekani kwa kuwa asili ya binadamu haimruhusu kuishi milele. Methali za Wakaguru zinaakisi suala hilo kama inavyoelezwa katika wimbo wa *Wandele* (Wanawari) kupitia methali inayosema ʻKisiki kimeng'oka'.

Methali hiyo imejengwa kwa kutumia sitiari 'kisiki' kurejelea kiongozi anayeongoza kwa mikwara na mbwembwe kwa kuwadharau na kuwapuuza anaowaongoza. Kisiki hutumika kurejelea masuala yanayotazamwa vikwazo vinavyoathiri mipango ya maendeleo katika jamii wanazoziongoza. Viongozi walio wengi wa namna hiyo, huwaongoza wananchi bila kujali

maslahi ya taifa na wananchi wao. Pia, wapo viongozi wenye roho mbaya na ukatili wa kuua wananchi wao. Wengine ni mafisadi, madikteta, waporaji wa mali za umma na wanashiriki kurudisha nyuma maendeleo ya jamii. Baadhi ya jamii zinaamua kupambana nao ili kuwapindua na kuwang'oa madarakani. Watu hao pindi wanapofariki wanajamii hufurahi na hata kufanya sherehe badala ya kuhuzunika. Elimu ya uraia inapaswa kutolewa ili kuwawezesha wananchi watambue haki za msingi.

Katika wimbo wa *Wandele* (Wanawari) kuna methali nyingine inayosema *Weje waseleka (Ukue uzeeke)*. Methali hii inaeleza dhima ya kufanya mambo kwa kutumia busara na hekima na methali. Hata hivyo, inaonesha kwamba, mtu mzima anayepaswa kuwa na busara na hekima, kana kwamba, kijana hawezi kuwa na hekima na busara katika kutoa maelekezo ama maamuzi yanayopaswa kufanyika. Mzee anaaminika kuwa ana uzoefu wa mkubwa kutokana kuwa ameona mambo mengi. Uzoefu huo unawafanya baadhi waamini kuwa amashsheni hekima na busara. Huo ndiyo msingi wa methali inayosema 'Ukue uzeeke' ikimaanisha kuwa kwamba 'Uzee' ndio uliojaa hekima. Vijana wanatazamwa kama taasisi changa isiyo na uzoefu wa kutosha wa kufanya maamuzi yaliyosheheni busara na hekima (Mpangala, 2007). Upo ukweli unaoweza kupewa uzito katika mjadala huu kwa kwani tumeshuhudia wazee wakiwa ndio wasuluhishi wa migogoro katika maeneo mbalimbali. Kwa mfano, Umoja wa Mataifa na Umoja wa Afrika umekuwa ukitumia viongozi wastaafu, wakiwemo maraisi kusuluhishi wa migogoro ya kisiasa katika nchi mbalimbali.

Hitimisho

Makala hii imewasilisha vipengele vya lugha vinavyoibua dhamira katika nyimbo za jamii ya Wakaguru nchini Tanzania. Mjadala wa data zilizowasilishwa katika makala hii zimeonesha namna kipengele cha lugha kinavyoibua dhamira katika nyimbo za jamii teule. Vipengele vya lugha vilivyowasilishwa vilikitwa katika mazingira, historia na utamaduni wa jamii iliyochunguzwa. Lugha na dhamira ni vipengele viwili vinavyotegemeana na kukamilishana katika kazi ya fasihi.

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Dhamira za Ushairi wa Kiswahili na Uhalisi Wake katika Nchi Zinazoendelea

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Ikisiri
Makala haya yamechunguza dhamira za ushairi wa Kiswahili na uhalisi wake katika nchi zinazoendelea kwa kurejelea diwani teule za *Wasakatonge* na *Chini ya Mwembe.* Utafiti huu ni wa kamaktaba. Data za msingi zilipatikana kwa mbinu ya usomaji makini. Mbinu ya uteuzi lengwa ilitumika kupata diwani teule mbili za *Wasakatonge* na *Chini ya Mwembe*. Data za upili kwa ajili ya kufafanua, kujaziliza na kuthibitisha data za msingi zilipatikana maktabani kwa mbinu ya usomaji makini wa matini teule.Makala haya yameonesha uhalisi wa dhamira za ushairi wa Kiswahili katika kukuza na kuendeleza uelewa mpana wa masuala na maarifa ya jamii. Hekima, busara na mantiki inayopatikana katika dhamira hizo ni mojawapo ya amali kubwa kwa jamii na maisha ya binadamu. Pia, ujuzi wa maarifa yanayopatikana katika dhamira hizo ni mojawapo ya shahada ya pekee kwa wanajamii kuweza kuutumia katika harakati zao za kuyamudu mazingira na maisha yao. Makala haya yanapendekeza kuwa ushairi wa Kiswahili hauna budi kuendelezwa kwa kuwa ni chombo kinachotumika kama kipima joto cha maendeleo na harakati za jamii.

Istilahi Muhimu: Ushairi wa Kiswahili, Dhamira, Uhalisi na Nchi Zinazoendelea.

Utangulizi

Ushairi ni miongoni mwa tanzu za fasihi zilizokuwepo tangu pale binadamu alipoanza kuwasiliana na wenzake kwa kutumia lugha. Ushairi ni miongoni mwa tanzu zenye historia ndefu katika maisha na maendeleo ya binadamu. Inaaminika kuwa, ushairi ulianza mara tu binadamu alipoanza kuyakabili maisha kwa kupambana dhidi ya maisha na mazingira yake. Pia, umekuwa ukifanya kazi ya kusawiri maisha na kushughulikia masuala yanayomhusu binadamu na namna anavyoingiliana na mazingira yake. Ulimwenguni kote, ushairi hutazamwa kama nyenzo ya kuhifadhia amali za jamii (Mwalimu, 2020). Kabla ya kuwepo kwa maandishi katika jamii nyingi za Kiafrika, ushairi ulitumika kama hazina ya kuhifadhia utamaduni, historia na maendeleo ya jamii. Mojawapo ya majukumu yake ni kuhifadhi mambo yote yanayohusu taaluma zote za binadamu.

Ushairi ni kiakisi kizuri cha fahari waliyonayo wanaohusika katika utamaduni wao. Pia, hutumika kuukuza na kuuendeleza ufahamu mpana wa masuala na maarifa ya jamii (Wamitila,

2016). Hekima, busara na mantiki inayopatikana katika utanzu huo ni mojawapo ya amali kubwa kwa jamii na maisha ya binadamu. Ujuzi wa maarifa yanayopatikana katika ushairi ni mojawapo ya shahada ya pekee kwa wanajamii kuweza kuutumia katika harakati zao za kuyamudu mazingira na maisha yao. Misingi ya utanzu huu imelenga kushughulikia masuala yote yaliyomo katika jamii, hasa matatizo yake, ndoto zake, matumaini yake, migogoro yake na jinsi anavyoingiliana na kuyamudu mazingira yake.

Ushairi hutazamwa kama hazina ya urithi iliyosheheni falsafa, maadili na maarifa ya jamii inayohusika (Wanjala, 2013).Katika miaka ya hivi karibuni, ushairi waKiswahili umeendelea kupata muktadha mpana kimatumizi. Kadri siku zinavyozidi kwenda, baadhi ya waandishi wameanza kutunga mashairi yanayofuata na kukiuka kanuni za utunzi na uandishi wa ushairi wa kimapokeo. Utunzi na uandishi wa namna hiyo unatazamwa kama hatua mojawapo ya kukua na kukomaa kwa sanaa ya ushairi wa Kiswahili. Makala haya yameziteua baadhi ya diwani zilizofuata na kukiuka kanuni hizo ili kuchunguza na kupata picha halisi ya maendeleo ya ushairi wa Kiswahilikimaudhui. Makala haya yamechunguza dhamira za ushairi wa Kiswahili na uhalisi wake katika nchi zinazoendelea kwa kurejelea diwani teule za*Wasakatonge*na *Chini ya Mwembe.*

Mbinu za Utafiti

Makala haya yamechunguza dhamira za ushairi wa Kiswahili na uhalisi wake katika nchi zinazoendelea kwa kurejelea diwani teule za *Wasakatonge* na *Chini ya Mwembe.* Utafiti huu ni wa kamaktaba. Data za msingi zilipatikana kwa mbinu ya usomaji makini. Mbinu ya uteuzi lengwa ilitumika kupata diwani teule mbili za *Wasakatonge* na *Chini ya Mwembe*. Data za upili kwa ajili ya kufafanua, kujaziliza na kuthibitisha data za msingi zilipatikana maktabani kwa mbinu ya usomaji makini wa matini teule.

Uwasilishaji wa Data

Ushairi ni kiakisi kizuri cha fahari waliyonayo wanaohusika katika utamaduni wao. Pia, hutumika kuukuza na kuuendeleza ufahamu mpana wa masuala na maarifa ya jamii. Sehemu inayofuata imechunguza dhamira za ushairi wa Kiswahili na uhalisi wake katika nchi zinazoendelea kwa kurejelea diwani teule za *Wasakatonge* na *Chini ya Mwembe.*

Uwajibikaji

Uwajibikaji ni hali ya kiongozi na mtendaji kuwa tayari kujibu, kubeba dhamana na kutoa maelezo kwa wananchi juu ya maamuzi au matendo aliyopewa. Uwabikaji ni kichocheo kikubwa cha msingi katika maendeleo ya jamii. Uwajibikaji kwa viongozi unapaswa kuzingatia utawala wa sheria, ushirikishwaji wa wananchi wote bila ubaguzi wa aina yoyote na kuchukua maamuzi yenye maslahi kwa wananchi wote. Viongozi wawajibikaji huhakikisha kuwa, masuala ya haki na usawa miongoni mwa wanajamii yanazingatiwa. Wananchi wote wanapaswa kupatiwa fursa sawa katika kushiriki mambo yanayohusu jamii yao bila kubaguliwa.Katika mataifa mengi viongozi wengi si waadilifu. Kukosekanakwa uadilifu kumechangia uchumi wa nchi nyingi kuporomoka (Kimeu, 2016). Mienendo hii isiyofuata maadili ya uongozi imekuwa ikisababisha migogoro katika mataifa mengi. Misuguano isiyokuwa na tija imekuwa ikiathiri kwa kiasi kikubwa maendeleo ya nchi. Nchi yoyote ile haiwezi kupiga hatua kimaendeleo ikiwa inashuhudia vurugu kila mara.

Viongozi wasio waadilifu hutumia madaraka yao kwa manufaa yao binafsi badala ya umma. Viongozi wa umma wanapenda ubinafsi, uchu na wana tamaa ya kutawala kipindi chote cha maisha yao. Wapo wanaodiriki hata kubadilisha katiba ya nchi ili kuweka vipengele ambavyo vitawafanya wasalie madarakani kwa miaka mingi. Viongozi hawa hujitenga na wananchi wao ili wasiweze kuwahoji kuhusu udhalimu wao unaotokana na uongozi usio na tija kwa maslahi mapana ya ataifa yao. Pia, wapo wanaojilimbikizia mali huku wananchi wao wakizidi kugubikwa na umaskini uliokithiri (Kubenea, 2016). Viongozi wengi wamekuwa miungu watu kwa kutotaka kuhojiwa. Mwandishi katika shairi la *Madikteta*anaeleza:

> *Madikteta,*
> *Katika,*
> *Dunia hii ya tatu,*
> *Na hasa Afrika yetu,*
> *Itele Miungu watu,*
> *Bokasa, Idi, Mobutu,*
> *Mizinga nayo mitutu,*
> *Haitoi risasi,*
> *Hutoa maraisi,*
> *Walio madikteta (uk. 21).*

Katika nukuu hii, msanii anaonesha jinsi Afrika na nchi nyingine za dunia ya tatu iligubikwa na kuandamwa na viongozi madikteta. Viongozi wengi huwa hawasikilizi maoni ya wananchi wao suala linalochochea chuki na machafuko katika mataifa yao. Kwa mfano, mapinduzi ya kijeshi yaliyojitokeza na yanayoendelea kujitokeza katika nchi za Sudani, Zimbabwe, Burkina Faso, Guinea na Mali yamesababishwa na viongozi wasiowajibika kwa wananchi wao. Viongozi wanapaswa kuwa waadilifu na kuwa na mwenendo mzuri katika utendaji kazi wao kwa kuwajali wananchi kwa kuzingatia sheria na kanuni. Rasilimali za taifa zinapaswa kuwanufaisha wananchi wote (Maitaria, 2014). Viongozi wanapaswa kuwa kiunganishi kwa wananchi kwa kuhakikisha kwa kutenda haki.

Suala la uwajibikaji kwa viongozi linapaswa kuwenda sambamba na utekelezaji wa ahadi walizozitoa kwa wananchi wao. Suala hili linaenda sambamba na kuhakikisha kuwa viongozi hao wanatoa ahadi zinazoweza kutekelezeka (Momany, 2001). Hali hii ni tofauti kwa upande wa viongozi wengi waliopo barani Afrika. Katika diwani ya *Chini ya Mwembe*, msanii anaeleza kuwa, wananchi wanapaswa kuwa na tahadhari kubwa dhidi ya ahadi zinazotolewa na viongozi wao kwa kuwa ahadi zao ni za uongo. Wananchi walio wengi bado hawana upeo mkubwa wa kifikra kung'amua ahadi zinazotolewa na viongozi kutokana na kukosa elimu. Wananchi hurubuniwa kwa urahisi. Ahadi zisizotekelezeka ni hatari kwa ustawi na ufanisi katika sekta ya maendeleo katika jamii. Msanii katika shairi la *Zawadi Yangu Kwako* anaeleza:

> *Mengi tuliahidiwa, mazuri ya kuvutia,*
> *Ahadi tukamwagiwa, akili kuzipumbaa,*
> *Nguo nazo kushonewa, sare sare tukavaa,*
> *Akili za kuambiwa, tuchanganye na za kwetu (uk. 92).*

Katika ubeti huo, mshairi anawaasa wananchi kuwa makini na ahadi zinazotolewa na viongozi wao. Viongozi wasiowajibika wamekuwa wakiwarubuni wananchi kwa kutoa ahadi zinazoambatana na zawadi mbalimbali kama vile kuwagaiwa fulana, kanga, vitenge, kofia na fedha. Matokeo ya kuwachagua viongozi kwa misingi ya zawadi wanazozitoa husababisha kupatikana kwa viongozi wala rushwa, wabinafsi na madikteta. Pindi wanapotokea wanaharakati wanaowapinga viongozi wasiowajibika wakumbwa na misukosuko yenye kuhatarisha maisha yao. Utawala usiojali maslahi ya wananchi huchochea kufanyika kwa mapinduzi ya kijeshi

(Shivji, 2002). Wananchi wanapoahidiwa ahadi za uongo wanakosa uvumilivu. Msanii katika shairi la *Mkangafu*anaeleza:

Abiria wameshuka, watathmini safari,
Shauku imewatoka, ima fa ima si ari,
Gari lao mkangafu, limepita topeni (uk. 22).

Katika shairi hili, linaonesha jinsi wananchi wanavyokosa uvumilivu kutokana na ahadi za viongozi wao zisizotekelezwa kwa wakati na kwa manufaa ya taifa. Ahadi za uwongo zinazotolewa na viongozi husababisha wananchi kuwa na chuki na kukosa uzalendo kwa nchi yao. Hali hii husababisha wananchi kuanza mapambano dhidi ya viongozi wao (Mulikozi, 2013).Viongozi wasiowajibika huweza kusababisha machafuko makubwa katika jamii. Ili kuhakikisha jamii inasonga mbele kimaendeleo ni lazima kukomesha tabia za viongozi wasiowajibika kikamilifu.

Utamaduni na Maadili
Maadili hutokana na utamaduni wa jamii inayohusika. Utamaduni wa eneo moja unaweza usiwe na maadili yanayokubalika katika eneo jingine au jamii nyingine. Utamaduni ni mfumo au utaratibu na mwenendo wa maisha ambao jamii inafuata katika maisha yake ya kila siku kama vile mila na desturi, miiko, jando na unyago (Adam, 2014). Utamaduni huitambulisha jamii na taifa zima kwa ujumla. Maadili ni mwenendo mzuri au mbaya ambayo mtu anaonesha katika jamii yake. Maadili hayo hayaendi kinyume na mila na desturi ya jamii husika. Kwa kawaida, utamaduni na maadili ni masuala yanayo tofautiana kati ya jamii moja na nyingine, taifa moja na jingine na hata bara moja na jingine.

Baadhi ya wana jamii wameanza kubadilisha mienendo inayokubalika katika jamii kwa kuanza kuiga tabia zisizo na maadili kwa jamii yetu. Uigaji huo unaambatana mtazamo wa kuziona mila na desturi za nje kuwa ni za kifahari kuliko za ndani. Kuna hatari kubwa wana jamii kuachana tabia ya kuiga tamaduni za nje ambazo zinakiuka maadili ya jamii yetu (Legulegu, 2016). Jamii inapokumbatia tamaduni za nje inapoteza historia na utambulisho wake. Vijana ambao ndio kundi kubwa katika jamii kuwania tamaduni mbalimbali za nje kama vile lugha, mavazi na sanaa. Kufanya hivyo ni hatari kubwa kwa taifa kumomonyoka kimaadili. Katika diwani ya

Wasakatonge, msanii anaeleza juu ya hatari ya kupoteza maadili mema kwa kukumbatia tamaduni za nje zisizofaa. Msanii katika shairi la *Jiwe Si Mchi* anaeleza:

> *Vinu wenzake ni michi, wala sibadilishiwe,*
> *Ufundi haujifichi, utwanzi na mizunguwe,*
> *Jiwe la manga si fichi, haitakidhi hajawe.*
>
> *Achana na misagio, walau uongokewe,*
> *Utafute mtwangio, jiwe halisagi jiwe,*
> *Unga sopenya chungio, utapikwaje uliwe?(uk. 18).*

Katika shairi hili, msanii anaiasa jamii kuachana na mapenzi ya jinsia moja kwani ni utamaduni usiokubalika katika jamii yetu. Hapana shaka kuwa, utamaduni huo haufai kwa kuwa hauna maadili mema kwa jamii yetu. Pia, masuala ya ndoa za jinsia moja ni moja ya utamaduni usio na asili katika jamii yetu. Kuiga utamaduni wa nje usio natija ni kufuta ustaarabu wa jamii za Kiafrika (Mong'eri, 2000). Utamaduni wa kigeni husababisha kumomonyoka kwa misingi ya maadili mema yaliyojengeka katika jamii za Kiafrika kwa miaka mingi. Kuongezeka kwa suala la ndoa za jinsia moja katika jamii yetu, wasanii wameongeza juhudi kubwa katika kukemea utamaduni huo ambao ni batili. Katika diwani ya *Chini ya Mwembe*, msanii ameonesha jinsi mapenzi ya jinsia moja jinsi yalivyokuwa tatizo kubwa katika jamii yetu na kutaka hatua za haraka kuchukuliwa kukomesha utamaduni huo usiofaa. Msanii katika shairi la *Ndoa Hii NdoaGani*? Anaeleza:

> *Ndoa hii ya wavuli, leo kwetu Tanzania!*
> *Ndugu zangu tafadhali, jambo hili ni balaa,*
> *Katu si yetu asili, tunene pasi fadhaa,*
> *Ndoa hii ndoa gani, mbona kama ya Sodoma.*
>
> *Dume kumpanda dume, walahi sijasikia,*
> *Hata wawe kwenye ngome, wapweke watabakia,*
> *Nayo siku ya ukame, kamwe hawatapotea,*
> *Ndoa hii ndoa gani, mbonakama ya Sodoma! (uk. 139-140).*

Katika dondoo la shairi hili, mwandishi anatoa rai kuwa, jamii inapaswa kukataa kabisa kukaribisha utamaduni wa ndoa za jinsia moja zisizofaa. Kwa utamaduni wa Tanzania, ni haramu mwanamke kumuoa mwanamke mwenzie na mwanamume kumuoa mwanamume mwenzie. Mataifa yaliyoendelea yanatumia mabavu kueneza baadhi ya tamaduni zao kwa mataifa ya Kiafrika. Misaada wanayoitoa huambatana na masharti ya kukubali baadhi ya

ustaarabu wao kama vile ndoa za jinsia moja na ushoga. Afrika hatuhitaji kuiga tamaduni za watu wengine ili tuwe wastaarabu (Chuachua na wenzake, 2009). Jamii inapaswa kukumbatia utamaduni wetu na kuacha kasumba za kupenda na kusifu tamaduni za nje zisizo na maadili yanayokubalika katika jamii yetu. Jamii haina budi kupinga vikali tabia ya baadhi ya waafrika kukumbatia nakuabudu mila na tamaduniza nchi za Magharibi na kuzibeza mila na tamaduni za kiafrika. Utamaduni ni kama mboni ya jicho la jamii na nchi yoyote ile, unapaswa kutunzwa vizuri. Elimu itolewe kwa watu wote katika jamii juu ya umuhimu wa kutunza na kuthamini utamaduni wetu wenye maadili mema.

Ukoloni Mamboleo

Ukoloni mamboleo ni mfumo wa utawala wa nchi za kibepari kuwa na ushawishi wa kiuchumi katika nchi zinazoendelea kwa maslahi yao. Ukoloni mamboleo ni hali ya nchi kupata uhuru wa bendera, huku ikiwa inaendelea kutawaliwa na mataifa makubwa kichumi, kisiasa na kiutamaduni (Maidi, 2008). Ukoloni mamboleo huzinyima nchi maskini haki zao za kujiamulia mambo yao wenyewe. Nchi maskini hupangiwa na mataifa yaliyoendelea mambo ya kuyatekeleza. Baadhi ya mambo hayo ni pamoja na kupanga bei za bidhaa soko la dunia, kushusha thamani ya fedha za nchi, kuanzisha vyama vingi na kuruhusu soko huria. Pia, ukoloni mambo leo huhamasisha uwekezaji, ubinafsishaji na serikali kutotoa ruzuku kwa wakulima na katika huduma nyingine muhimu kama vile afya, elimu, maji na nishati kama umeme, gesi na petroli. Ukoloni mambo leo huingizwa katika nchi maskini kwa kutumia mbinu mbalimbali kama zile utandawazi.

Ukoloni mamboleo ni namna utawala wa nchi za kibepari huathiri na kuamua kuhusu uchumi na siasa za nchi zinazoendelea kwa maslahi yao (Ambrose na wenzake, 2015). Mataifa yaliyoendelea huendelea kuyadhibiti mataifa madogo ya kimaskini kwa njia zisizo za moja kwa moja. Hali hii hudhoofisha mataifa maskini kwa kukosa uhuru wa kujiamulia masuala yao, hasa ya kichumi na kisiasa. Ukoloni mamboleo,kwa kiasi kikubwa, unachangiwa na viongozi ambao ni wabinafsi na wanaokosa maono na misimamo imara. Viongozi wengi, hasa katika nchi maskini za Afrika huingia mikataba mibaya na mataifa yaliyendelea na kuzisababishia nchi zao kujiingiza katika madeni makubwa bila sababu za msingi. Nchi maskini huzidi kuwa kudhoofika

kiuchui kutokana na madhara yanayosababishwa na ukoloni mamboleo. Katika diwani ya *Wasakatonge*, msanii katika shairi la *Wafadhiliwa*anaeleza:

> *Wafadhili kufurahishwa,*
> *Ni sera zao kupitishwa,*
> *Rais anaamrishwa,*
> *Tekeleza!*
>
> *Ni sera za kunakamishwa,*
> *Umma wote kuatilishwa,*
> *Shida na diki kuvalishwa,*
> *Taabani! (uk. 38-39).*

Hali hii huzifanya nchi za Afrika kuwa watumwa kwa mataifa. Ili nchi maskini ziweze kupata misaada kutoka nchi zilizoendelea,sharti zikubali baadhi ya masharti. Misaada hii inayoambatana na masharti huzifanya nchi maskini kuwa tegemezi na kushindwa kushindana na mataifa tajiri kiuchumi (Kubenea, 2016). Kutokana na utegemezi huu, mataifa mengi maskini hulazimika kuuza hadhi zao ili yaweze kupata misaada. Mataifa yaliyoendelea huzitawala nchi za Kiafrika kwa kuzipa masharti magumu yanayoambatana na misaada wanayoitoa kwa nchi maskini.

Nchi maskini hazifaidiki na uhuru walioupata hata kidogo kutokana na ukoloni mamboleo unaoendelea. Matarajio na malengo ya kujipatia uhuru kwa nchi maskini hayajakamilika kutokana na kuendelea kutawaliwa na nchi zilizoendelea. Katika diwani ya *Wasakatonge*, msanii katika shairi la *Bundi*anaeleza:

> *Bundi hataki kubanduka,*
> *Yu paani amejipachika,*
> *Lialia kila dakika,*
> *Mambo si salama,*
> *Hakuna uzima,*
> *Ila ni nakama,*
> *Sote twayoyoma,*
> *Hakujacha (uk. 43).*

Nchi zilizoendelea kila siku zinahakikisha kuwa zinaendelea huzitawala nchi za maskini kwa kuwa zinajinufaisha pakubwa kutoka katika nchi maskini. Hata kama wakoloni waliondoka, wangali wanawafuata Waafrika (Kasege, 2013). Nchi zilizoendelea hujipatia kwa njia ya dhuluma masoko ya biashara zao pamoja na malighafi za kutosha kwa mahitaji ya viwanda vyao

kutoka katika nchi maskini. Baadhi ya nchi maskini zimechukua juhudi kadhaa za kuondokana na ukoloni mamboleo. Hali hii inatokana na kuchoshwa na unyanyasaji kutoka katika mataifa yaliyoendelea. Mwamko huu umetokana na kuibuka kwa baadhi ya viongozi wenye uzalendo kwa nchi zao. Viongozi hawa hujitahidi kusimama kidete kuachana na baadhi ya masharti na mikataba kandamizi iliyowekwa na mataifa yaliyoendelea kwa nchi maskini. Katika diwani ya *Wasakatonge*, msanii katika shairi la *Hatukubali* anaeleza:

> *Hatukubali tena,*
> *Kutuletea usultani,*
> *Kutuletea na ukoloni,*
> *Kutuletea na uzayuni,*
> *Hatukubali katu,*
> *Ndani ya nchi yetu,*
> *Iliyo huru (uk. 30).*

Kutokana na madhara yanayosababishwa na ukoloni mamboleo, wasanii katika diwani teule wameona kuwa tusiukumbatie, bali tuupige vita ili tuweze kuishi maisha mazuri baada ya kujitawala. Kutokana na kuchoshwa na madhila ya ukoloni mambo leo, baadhi ya waafrika walianza kupinga njama za wageni (Colin, 1995). Hata hivyo, ni bahati mbaya kuwa, adhma hii imekuwa ngumu kufanikiwa kutokana na kukosa mwamko kutoka kwa baadhi ya viongozi wa waliopo katika nchi maskini. Wananchi Kusini mwa Afrika walipiga vita ukoloni ili kuondokana na ubaguzi ili kuishi katika mazingira ya haki na usawa. Ukoloni mamboleo una madhara kwa nchi maskini, wananchi hawana budi kuacha tabia ya kuukaribisha tena kwa kuhakikisha kuwa wanakuwa makini na misaada kutoka katika nchi zilizoendelea kwani imekuwa ikiambatana na masharti yasiyo na tija dhidi ya nchi zinazoendelea.

Ukoloni mamboleo huzifanya nchi za kiafrika kutekeleza matakwa ya mataifa makubwa kwa lengo la kuwanufaisha wao huku nchi za Kiafrika zikibaki maskini. Katika diwani ya *Wasakatonge*, msanii anahamasisha wananchi kuepuka utegemezi dhidi ya nchi za kibepari. Mwandishi anashauri kuwa ili nchi za Kiafrika ziweze kuondokana na ukoloni mamboleo lazima zichape kazi kwa bidii, zijenge viwanda vya kutosha vy akisasa na ziboreshe kilimo na ufugaji. Pia, zihakikishe kuwa zinaboresha mifumo ya elimu inayolenga kuwafanya watu kujiajiri. Pamoja na hayo, ni lazima pia zipige vita rushwa, umaskini, ujinga na maradhi. Msanii analiona bara la Afrika ni kama mgonjwa aliye mahututi kutokana na kugubikwa na maadui umaskini, ujinga na maradhi. Msanii katika shairi la *Tiba Isotibu* anaeleza:

Asema,
Ndwele ni umaskini,
Ujinga upo pomoni,
Maradhi yaso kifani,
Bara lilo ujingani,
Lazima tiba (uk. 18).

Kwa kuchunguza maudhui ya shairi zima, msanii analionesha bara la Afrika kama bara la giza, bara lililosongwa na matatizo mengi. Kukosekana kwa ari ya kupinga ukoloni kunatokana na wananchi kutekwa katika akili zao (Ngugi, 2018). Matatizo ya maradhi na ujinga yamesababisha kuibuka kwa njaa, vita, chuki na visasi vya kila aina na hivyo kufanya bara la Afrika lisiwe na amani. Viongozi wengi katika nchi maskini wamegeuka kuwa vikaragosi vya mataifa yaliyoendelea. Viongozi hao wapo kwa ajili ya kuendeleza matakwa ya nchi tajiri. Kutokana na hili, wananchi wameanza kuwa na wasiwasi baada ya kuona kuwa hali iliyokuwepo ya kikoloni imeanza kurejea tena. Katika diwani ya *Chini ya Mwembe*, msanii katika shairi la *Mzimu Umerudi*anaeleza:

Minong'ono imezuka, mzimu umerejea,
Ijapo sina hakika, bado nafuatilia,
Nami nipate ridhika, ninambe pasi chekelea,
Mzimuwe umerudi, hatamu umeinyaka!

Wakuu walitamka, hatunaye katutoka,
Ijapo sina hakika, bado ninaona shaka,
Ni gari lilipinduka, ama ndio kugongeka,
Mzimuwe umerudi, hatamu umeinyaka! (uk. 85).

Beti hizi zinaonesha hali ya utawala uliokuwepo enzi za ukoloni umeanza kurejelea. Licha ya kuwa nchi hizi maskini za Kiafrika ni huru lakini bado zinaendelea kutawaliwa na mataifa yaliyoendelea. Hali hii imesababishwa na baadhi ya viongozi waliolazimika kubadilisha mambo yaliyopewa kipaumbele na wananchi na kutenda kinyume kwa maslahi yao. Hivyo, ni dhahiri kuwa licha, ya mataifa yaliyoendelea kutumia mbinu mbalimbali kuzitawala nchi maskini, ukoloni mbambo leo umeletwa na viongozi kwa maslahi yao binafsi.

Umuhimu wa Uongozi Bora

Uongozi ni madaraka anayopewa mtu ya kusimamia shughuli au asasi. Madaraka haya hupewa mtu mwenye uwezo wa kuyatekeleza kwa manufaa ya umma. Katika diwani teule wasanii

wameonesha kuwa nchi nyingi duniani, zikiwemo za Kiafrika zinakabiliwa na tatizo kubwa la uongozi mbaya. Mfumo mzima wa utawala uliopo katika mataifa barani Afrika hauna tofauti na ule uliokuwepo wakati wa ukoloni (Njoroge, 2014). Utawala wa kikoloni ulikuwa wa mabavu usiozingatia misingi ya utawala wa haki na sheria. Hali hii imeendelea kujitokeza hata baada ya nchi za Kiafrika kujinyakulia uhuru. Viongozi walio wengi katika bara la Afrika ni madikteta ambao hawataki kuachia madaraka wala kuwapa wananchi uhuru wa kuzungumza na kutoa mawazo yao.

Katika nchi nyingi za Afrika, harakati za kusaka uhuru na demokrasia hazijawahi kuzaa matunda yanayotarajiwa kwani viongozi waliopatikana baada ya kupata uhuru wamewasaliti wananchi kwa kufanya kinyume na matarajio yao. Ili kuijenga dhamira hii, msanii ametumia mifano ya baadhi ya viongozi wa Afrika waliotawala kwa mabavu katika nchi zao kuwalikisha viongozi wengine wa nchi za Afrika wenye kariba inayofanana viongozi hao. Baadhi yao walikuwa ni Mobutu Seseko - Kongo (DRC), Bokosa – Afrika ya Kati na Idi Amini - Uganda. Madikteta hawa walikumbatia ukabila, udini na udhalilishaji wa wananchi wao (Mbonde, 2004). Msanii katika shairi la *Madikteta*anasema:

> *Madikteta,*
> *Katika,*
> *Dunia hii ya tatu,*
> *Na hasa Afrika yetu,*
> *Itele "Miungu watu"*
> *Bokasa, Idi, Mobutu,*
> *Mizinga nayo mitutu,*
> *Haitoi risasi,*
> *Hutoa maraisi,*
> *Walio madikteta (uk. 21).*

Katika dondoo la shairi hili, msanii anaonesha kuwa suala la kung'ang'ania madaraka kwa nchi maskini, hasa nchi za Afrika ni kansa iliyo sugu kwa muda mrefu sasa. Viongozi walio madarakani ni kama wamepata haki miliki ya kutawala milele. Jambo hili huzorotesha maendeleo katika bara hili. Viongozi wa aina hii huwanyima wananchi wao uhuru wa kusema na kujiamulia mambo yao wenyewe. Msanii katika shairi la *Marufuku*, anaeleza:

Sitakiki uone,
Ingawa una macho,
Sitaki useme,
Ingawa una mdomo,
Sitaki usikie,
Ingawa una masikio,
Sitaki ufikiri,
Ingawa una akili,
Sababu utazinduka,
Utakomboka,
Uwe mtu,
Hilo sitaki,
Marufuku (uk. 36).

Viongozi wabaya ni wapenda dhuluma na manyanyaso. Huwadhulumu na kuwanyanyasa raia wao na wakati mwingine hufanya unyanyasaji hata kwa raia wa nchi nyingine. Unyanyasaji wa wananchi wa kawaida hutokea pale ambapo wanapokuwa wanadai haki zao. Uongozi mbaya huangandamiza watu katika kudai haki zao. Ukandamizwaji huu wa haki huenda sambamba na kudhibiti vyombo vya habari (Ali, 2017). Vyombo vya habari hulazimika kutangaza masuala yanayowafurahisha watawala. Mwandishi ameonesha kuwa Tanzania na nchi nyingi za Afrika zinakabiliwa na tatizo kubwa la uongozi mbaya, ambapo viongozi waliopewa dhamana ya kuongoza hutumia vibaya madaraka yao kwa kuwanyanyasa wananchi wao. Katika nchi za Kiafrika wapo viongozi ambao hutumia vibaya madaraka yao kwa kuwanyima watu haki ya kujieleza. Msanii katika shairi la *Uchochezi Ndio Nini?* Anaeleza:

Uchochezi gazetini, uchochezi luningani,
Uchochezi redioni, watega mitandaoni,
Uchochezi ndio nini?(uk. 104).

Katika shairi hili, msanii anaonesha kuwa kiongozi anapokosolewa, mkosoaji hupewa kosa la kuwa la uchochezi na kufunguliwa mashtaka ya uhaini katika vyombo vya sheria. Viongozi wengi wa Kiafrika hawapendi kukosolewa. Viongozi hawa huhodhi vyombo vyote vya dola kama vile mahakama, bunge na vyombo vya ulinzi na usalama kama vile polisi na jeshi. Uongozi mbaya ni kikwazo kikubwa cha maendeleo katika jamii. Mali na utajiri mkubwa uliopo katika nchi nyingi za Afrika hutumiwa na viongozi kawa maslahi binafsi badala ya kuwanufaisha wananchi wote(Njoroge, 2014). Viongozi wa Afrika hutumia madaraka yao vibaya kwa kujilimbikizia mali nyingi kwa maslahi yao huku wananchi wakitaabika katika umaskini.

Viongozi wengi katika nchi za Afrika wamekuwa na tabia ya ukigeugeu. Mara walipopata madaraka walianza kufanya kinyume na matakwa ya umma na kufanya mambo tofauti kwa maslahi yao binafsi

Hitimisho

Makala haya yamechunguza dhamira za ushairi wa Kiswahili na uhalisi wake katika nchi zinazoendelea kwa kurejelea diwani teule za *Wasakatonge* na *Chini ya Mwembe.*Makala haya yanabainisha kuwa ushairi ni kiakisi kizuri cha fahari waliyonayo wanaohusika katika utamaduni wao kwa kurejelea nyakati mbalimbali tangu zamani mpaka sasa. Pia, ushairi hutumika kukuza na kuendeleza ufahamu mpana wa masuala na maarifa ya jamii. Hekima, busara na mantiki inayopatikana katika utanzu huo ni mojawapo ya amali kubwa kwa jamii na maisha ya binadamu.Ujuzi wa maarifa yanayopatikana katika ushairi ni mojawapo ya shahada ya pekee kwa wanajamii kuweza kuutumia katika harakati zao za kuyamudu mazingira na maisha yao. Misingi ya utanzu huu imelenga kushughulikia masuala yote yaliyomo katika jamii, hasa matatizo yake, ndoto zake, matumaini yake, migogoro yake na jinsi anavyoingiliana na kuyamudu mazingira yake. Kwa hiyo, ushairi hutazamwa kama hazina ya urithi iliyosheheni falsafa, maadili na maarifa ya jamii inayohusika.

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