Editorial Note

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The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. Moreover, manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal.Research theoretical papers should be between 5000 and 7,000 words in length. Reviews and short communication should not exceed 2000 words. The word count of the manuscript should include, abstract, references, tables and figures.Manuscripts should be in English or Kiswahili.

Editors–in-Chief

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Effects of Localized Floods and Households Coping Strategies in Mtambani B Street, Dar Es Salaam

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Abstract

Localized flooding occurs many times a year in unplanned settlements because there are few drains, most of the ground is highly compacted and pathways between dwellings become streams after heavy rain. Mtambani B Street in Ilala municipal in Dar es Salaam is characterized by unplanned settlements and has been experiencing frequently floods during rainy season almost every year. While the capacity of households to recover from effects of floods is unnoticed therefore this paper examines the effects and households coping strategies to floods in Mtambani B Street. This paper employed a case study research where a qualitative research approach was used to gather detailed and in-depth information on the effects and coping strategies used by households to recover from floods. A systematic random sampling was applied to obtain twenty-five respondents where every fifth household was selected from the list of 199 households who were severely affected by floods. Purposive sampling was used to select two government official from Mtambani B Street and Jangwani ward while simple random and stratified sampling was involved to obtain respondents for focus group discussion (FGDs).In-depth interviews and three FGDs were conducted to collect information. The analysis demonstrates that many households were affected by floods due to poor planning of settlements. Findings indicate that majority of households were severely affected family properties were damaged. Furthermore, findings indicate that coping strategies such as temporary relocation and raised door steps during and after floods are much dependent on

individual efforts and are mostly undertaken at the household and community level. The study recommends that awareness of context-specific nature on the causes of flooding, the associated risks and existing coping strategies is important to guide and minimize effects of floods at household level.

Keywords: Livelihoods, Adaptation Strategies, Localized floods, Slums, Mtambani B, Dar es Salaam.

Introduction

Floods is a large amount of water covering an area of land that is usually dry and it is said to be an overflow of an expanse of water that submerges land (Mbura, 2014).Localized flooding often happens as a result of overloaded, blocked or inadequate storm-water drainage systems that cause sheet flow into streets and low-lying areas, ponding in yards (Bushesha and Mbura, 2015; Sakijege *et al.,* 2014). Similarly Tshilunga (2014) suggests that flooding occurs as a result of both heavy or prolonged rainfall and a range of non-climatic factors such as overcrowding, dumping of sewage and solid waste into rivers and channels, and blockage of storm drains with garbage or illegal construction. Douglas *et al.* (2008:188) stated that, "flooding in urban areas is not just related to heavy rainfall and extreme climatic events; it is also related to changes in the built-up areas".

Low and middle income countries not only have close to three-quarters of the world's urban population they also have most of the urban population at greatest risk from the increased intensity and/or frequency of storms, flooding, landslides and heat waves (Romero-Lankao *et al.,* 2007; Satterthwaite *et al.*, 2009).This problem is further compounded by unguided rapid urbanization and limited capacity of urban local authorities to address the issue of unstructured urbanization. For example, most of the informal settlements lack storm water drainage

systems that are designed and built to a standards which enable the collection of storm water and this is a major cause of flooding (Moser and Satterthwaite, 2008).Likewise in Dar es Salaam city floods are mainly caused by poor drainage, illegal construction and other infrastructure problems (Johnson and Blackburn, 2014).

Flood cause several effects to households such as economic damage and loss of human lives as well as social, physical and emotional cost (Karley, 2009). The usual burdens of everyday life are severely aggravated by floods as it drastically limits access to basic needs such as food, drinking water, and shelter. In general floods affect livelihood assets to a larger extent (Abheuer *et al.,* 2012). For instance Mabasi (2009) study noted that floods exacerbate poverty in Kampala because it limits access to safe drinking water and food particularly for the poor. Similarly, people are losing money for food and other basic needs.

In low income countries the poor people who live in slums have different coping strategies to floods. These coping strategies include the use of blocks, stones and wood to create high places on which to put their most critical valuables during floods. Also, putting goods on top of wardrobes and in the small spaces between ceilings and roofs. Sharing such high places with others who have no similar 'safe' sites; and, temporarily moving away from the area to stay with friends and family during the flood.

Another coping strategy is reducing the number of meals per day in times of food scarcity (Sida, 2006; Tibor *et al.,* 2012). These coping strategies of the urban poor can either be 'preventive' or 'impact minimizing'. The former requires people to make informed choices to avoid being affected by an event, a typical example being the decision to avoid building in flood-prone areas (Blaikie *et al.,* 2004). Impact-

minimizing strategies, on the other hand, are those which minimize loss and facilitate recovery such as providing access to food and shelter for affected population (Jabeen *et al.,* 2010; Blaikie *et al.*, 2004).

In addition, these coping strategies operate at different levels, from individual (household), community (neighborhood), and institutional (citywide). For example, in Kampala city some residents undertake collective work to open drainage channels, some permanent residents temporarily move to public places like mosques and churches until the water level recedes, many residents construct barriers to water entry at their doorsteps, and some make outlets at the rear of their houses so any water entering their homes flows out quickly (Douglas *et al.,* 2008). Sometimes people share protective storage or accommodation on higher ground, as part of individual coping strategies. Spontaneous community action to unblock drainage channels is relatively rare. There's no coordinated action for emergency shelter or rapid response to flooding appears to exist in Kampala city (Oxfam, 2008).

Statement of the Problem
Dar es Salaam is frequently affected by severe flooding causing destruction and impeding daily life of its 4.5million inhabitants. Some of the settlements are regularly affected by devastating flooding whenever it rains. For instance, the Mtambani B street in Jangwani ward has been affected by flood consecutively from 2009, 2010, 2011, early and late 2014, 2015, 2017, 2018 and 2019 (Erman *et al.,* 2019).However the inhabitants in these areas have continued to reside in these settlements despite flooding effects such as loss of human life, destruction of properties, environmental pollution and disease outbreaks (Lerise and Malele, 2005).It has been noted that at the household level, the poor are disproportionately affected by flooding, and often do not have the means to recover.Although this is the case,

information on households coping strategies to recover from floods is not well documented. Therefore this study intends to explore and document the effects and coping strategies of households living in informal settlements in the study area.

Research Methodology
Selection of the Study Area
The study was carried out in Mtambani B Street, in Ilala municipal in Dar es Salaam Region.The selection of an area was based on the fact that, it is among the most affected areas by floods within the Municipal. Also the area has been frequently affected by floods almost in every year during rainy season. Although quantified data on the damage caused by floods on households and business is scarce but it is estimated that households in Dar es Salaam of which Jangwani is part of the affected areas lost on average 23% of annual income as a results of floods (Erman *et al.,* 2019).

Description of the Study Area
Jangwani is an administrative ward in Ilala district in Dar es Salaam region. It lies within lies between latitude 6.45^o S and 7.25^o S, and longitude 39^oE and 39.55^oE (Figure: 1).Climatic condition of Dar es Salaam is generally hot and humid throughout the year with an average daily temperature about 26^oC which could rise to $35oC$ during the hottest season (from October to March). The average rainfall is 1000mm (ranging betwen 800 and 1300mm) (Kebede and Nicholls, 2010).The main economic activities taking place in Ilala Municipal Council as well as Jangwani ward are retailing businesses including small and medium shops, hotels, bars and restaurants, transportation services, clearing and forwarding, agro businesses, medical businesses, handcraft businesses, banking businesses and construction

business.These activities employ about 45% of the total population of Ilala Municipality (URT-PMO-LARG, 2014).

In 2012, the population of Dar es Salaam reached 4.4 million people it is growing at the fastest rate of4.6 % and is projected to reach 8million by the year 2030 (Kebede and Nicholls, 2010). This growth rate is attributed partly to an influx of people towards urban areas (coastward migration) and increasing birth rate (Erman *et al.,* 2019). Dar es Salaam city is growing at a rate of 6.5% per year, this rapid urbanization is a result of improved services such as opportunities for education, markets and employment. Despite the improved services about seventy percent of the population of Dar es Salaam lives in unplanned settlements and fifty percent of the residents of these informal settlements live on an average income of less than US$1/day (Johnson and Blackburn, 2014).

Figure 1. Location of the Study Area
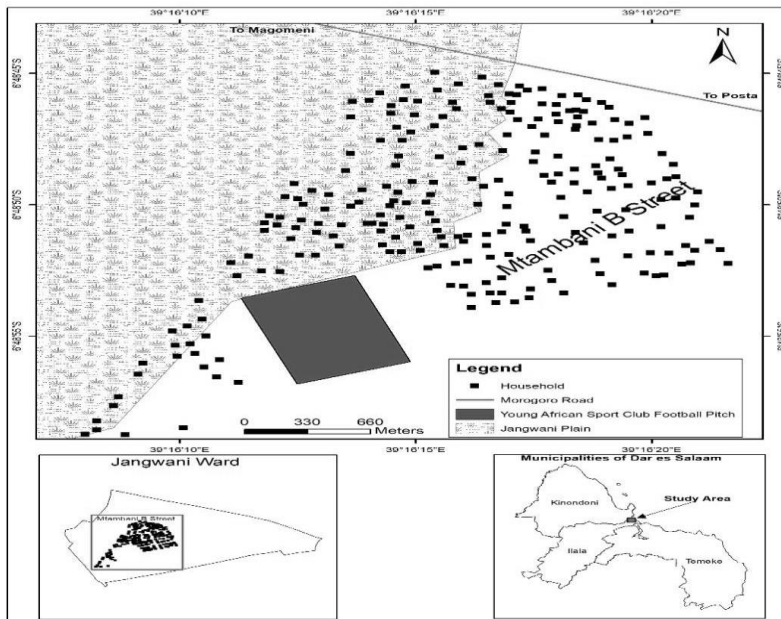
Sampling and Data Collection

This is a case study research where a qualitative research approach was employed in in-order to provide complex textual descriptions of how people experience the effects of floods and the coping strategies employed to recover from floods. In particular a conventional content analysis was employed to analyze data because it provided knowledge and understanding of the phenomena under study.The sample size of this study was 25 household out of 199 household who were directly affected by the floods. This is 12.5% of the total households affected directly that means the household who having water in the house/and or lost at least one valuable assets due to floods.

According to Kothari and Garg (2014) a representative sample was one which was at least 10% of the population thus the choice of 12.5% was considered as representative. Government officials were also involved one was the street chairperson and another was ward executive officer (WEO). A systematic sampling was used to select twenty-five households from the list of families affected by floods (n = 199 households) which was obtained from WEO. The selection was done by picking every 5th household from the list until the required number of households was reached. Simple random sampling was done then followed by stratified sampling to obtain respondents for focus group discussion.

Three FGDs were conducted which involved eight to ten members. The selection for FGD members was based on economic status specifically on levels of income, sex and age. This allowed the researcher to collect varying information on how different groups of people are affected by floods and varies ways of coping strategies based on age, sex and income. In-depth interviews were conducted to 25 households were a head of households were targeted. This is because head households

were considered as spokesperson of the family and also they are the ones who are responsible for taking decision on coping strategies for the affected households.

All interviews were conducted in convenient places for the purpose of comfort and confidentiality. One interview session took about 60 to 120minutes. The collected data were subjected to processing and analysis. Data from in-depth interviews and FGDs were transcribed then coded and categorized using a variety of clustering and classification schemes was done.Similar responses addressing a particular question were grouped into one theme and subdivided in different themes. The theme was presented at a time described involving quotations from respondents to illuminate the problem. The theme presented was supported by other literature linked to the problem.

Findings and Discussion
Socio Economic Profile of the Respondents
Majority of the habitants in Jangwani ward at Mtambani B street are low income earners mostly engaged in homestead-based economic activities i.e. small business engagements such shop vendors, kiosks, food vendors, informal garages (mostly by youth) and vegetables hawkers and frying cassava chips, and micro business as frying chicken legs and chicken intestines, meet chops and chips. Occupationally they are self-employed in microbusiness activities. Some of the business holders are retired pensioners. Most of the individuals live in their own houses compared to very few who rents. The above is attributed to the estate market decline in renting due to floods. Previously, the floods this area was the most preferred by the renters as it is most proximity to the city center.

More than half of respondents in the study area inherited the land from forefathers. During FGD one of the respondents narrated that:

> *I inherited this place from my father who inherited from my grandfather, they obtained this piece of land during Nyerere era 1972 when the whole country was facing serious hunger and Nyerere provided free land to citizens to cultivate food crops with the slogan named Kilimo cha Kufa na Kupona.*

The above quotation indicates that some of the respondents inherit the land where they are residing therefore they have sentimental value with the area. Hence moving to another place is difficult. In addition, most of the respondents were married; some with more than one wife and one of them was a widow. The size of the families varies between five and ten individuals, with the exception to one family which had more than fifteen children and grandchildren. Most respondents have low education level with primary school education and some are secondary school drop-outs. The above socio-economic characteristics concur with UNESCO Report (2012), which noted that, in Sub Saharan Africa majority of slum communities are characterized with unemployment, underemployment and informal jobs.

Causes of Localized Floods in Mtambani B Street
Localized floods is largely attributed by poor planning, poverty, and poor infrastructure which are exacerbated by poor infiltration and un-functioning storm water drainage, unplanned settlements and on time missing metrological warning (Mbura, 2014). Findings of this study indicate that localized floods in Mtambani B Street was caused by lack of storm water drainage system, housing densification, blockage of the drainage systems and water channels during construction of the BRT by the STRABAG Company also poor management of existing drainage systems due to haphazard dumping of solid waste.

Lack of Storm Water Drainage System

Localized floods which is experienced in Mtambani is contributed by lack of storm water drainage systems. The existing drainage are poorly constructed they are too narrow, shallow and uncoordinated to accommodate storm water. Besides the lack of a storm water drainage system, the area has a high-water table that exacerbates flooding during the rainy season. Similarly Erman *et al.* (2019) noted that about 8% of Dar es Salaam's is exposed to high floods because it is located in the low-elevation coastal zone below the 10m contour line. This findings concur with that of Erman *et al.* (2019) and Sakijege *et al.(* 2014) they noted that most of floods areas which are affected by floods in Dar es Salaam city lack proper storm water drainage systems.

Housing Densification

Densification of houses is another reason which cause localized floods in Mtambani Street. The unguided densification and consolidated of compact settlement in aggravates flooding by restricting flow of storm waters because large parts of the ground is covered with roofs and pavements (Figure 2). During in-depth interview it was revealed that increase in population and growth of development coupled with unplanned settlement led to densification of houses in the study area. As one respondent reported under here;

> *In the 1960s and 1970s this area had only ten houses the rest of the area was covered with swamps and farms, but as time goes together with increasing development, construction of houses increases, until now, you cannot see a boundary between one house and the other. When it rains even at a small amount the storms water flow is e high and cause floods.*

Figure 2. House Densification at Mtambani B Street

Construction of STRABAG Camp

In this study findings indicate that the establishment of STRABAG camp adjacent the Msimbazi valley destructed the natural water pool which used to collect water after heavy rains. Currently when it rains there is no place to collect the storm water therefore this situation caused floods to Mtambani residents. The reclamation of land and construction of wall by STRABAG [1] , aggravate floods towards residential areas because the STRABAG camp is located at the place which previously it was like a natural water pool and reservoir during heavy rains (Figure 3).This was indicated during FGD when one of the respondent pointed out thus;

> *Few years back …when it rains storm water was pooling in that place and slowly find its way to the ocean but nowadays road construction camp/office has encroached and blocked the natural reservoir and so now water find way to our homes.*

Figure 3. STRABAG Camp

STRABAG is the Australian construction Company that has been working on improvement of public transport in Dar es Salaam in particular the company was dealing with construction of modern bus transport system (BRT) since 2012.

Poor Management of Existing Drainage Systems

Poor management of existing drainage systems such as TBL drainage which is crossing the area. The poor management is of the drainage is caused by improper solid waste disposal. The dumping of solid waste to the drainage led to blockage of the natural floods outlets and hence exacerbate the problem. Due to blockage of water channels all rain water are directed to Msimbazi valley and results to floods in the study area (Figure 4).This was evident during FGDs when One respondent narrated thus:

> *In 1974 TBL drainage was very clean you could even see the concrete and cleaners where there all the time to make sure the drainage is clean, they were working under Ilala municipal…… but these days no one is responsible to clean the drainage so it is blocked and full of waste ….thus why it become shallow compared to the other side drainage along the Morogoro road.*

Figure 4.A Drainage System Filled with Solid Waste

From the discussion above findings indicate that factors such as poor management of drainage systems and poor urban planning are the cause of localized floods in the study area. This findings are in line with the study by Douglas *et al*(2008) who noted that the main causes of flooding in Accra-Ghana, Nairobi-Kenya, Lagos-Nigeria and Kampala-Uganda was improper city planning such as layout of buildings and other structures. They further pointed out that, poor drainage and industrial developments in reclaimed wetlands where floodwaters used to drain as the major causes of flooding.

Trend of Floods in Mtambani B Street
The occurrence of floods is not new a phenomena in Mtambani B Street. The first floods to hit the area occurred in 1992 but the impacts were not severe as of the current magnitude. This is because during that time, the rains could stop within a range of one to six hours and as soon as it stopped the flooding wouldn't be experienced as there was enough storm water discharging channels which weren't blocked as the current ones.

Another similar incidence in the same area occurred in 1998 during the El Nino in the same magnitude and extent like many other locations in Tanzania. The impact wasn't that severe as the current ones, because that time, the TBL drainage system was clean and robust, thus allowing water to flow easily; so after approximately two to three days,

situation returned to normal and members of the community could continue with their normal daily errands.

The next floods hit in 2011. This one was intense rainfall in terms of quantity and duration, as it rained 24 hours consecutively, which resulted to damaging properties and human casualties, injuries and deaths. Due to increase in settlements intercepting water ways, followed by the blockage of the natural channels in the area, along with the sedimentation of the TBL drainage channels with solid waste, the same increased the disaster of the phenomena. One respondent said that:

The damage was severe as it was first time to experience such devastating floods and they did not know that the rain will continue to the extent of submerging their houses, and she thus lost her properties. The floods which occurred on February 2014 (Figure 5). This was worse compared to previous years, due to land reclamation and gravel stockpile made during extension of the Morogoro road by the STRABAG Construction Company whereby they blocked water channels. Similarly there was shifting of abridge to location which couldn't support natural water path ways and the bridge couldn't afford to storm water to flow. So, the water couldn't find way to the Indian Ocean and instead lodged to our houses.

Figure 5. Floods Situation at Mtambani B February 2014

Effects of Floods to Households in the Study Area

Floods often cause damage to homes and businesses. The floods of 2014 left people in the study area homeless and property were lost. In addition to that, economic activities were severely disrupted. Most of the residences in Mtambani B Street lost home properties like mattress, kitchen utensils, beds, clothes, television sets and refrigerators in addition to damaging their houses. Women being the vulnerable group of the population, they were the most affected. As one woman said that her family was temporarily displaced and moved to a relative in Magomeni. She wasn't comfortable as she had no any other better alternative, because she couldn't do her favorite house choir such as cooking for her family, organizing the house, and continue with her normal business activities such as preparing *vitumbua* for her

customers. She further indicated that school attendance for both primary and secondary schools weren't much affected since children managed to go to school and back to camps or to where they secured temporary accommodation.

This indicate that due to floods households' lost properties and are unable to continue with economic activities. This is in turn affect sources of income as well as the livelihood of the affected households. Likewise Douglas *et al. (*2008) pointed out that most of slum dwellers livelihoods depends on activities such as small-scale business, petty trading and artisanal trades, and merchandising in wooden kiosks that cannot withstand the force of the floods, thus affecting the capacity to buy food or pay bills. Therefore, when faced with floods families who live in slums are highly affected both socially and economically.

Households' Coping Strategies During and After Localized Floods in Mtambani B
Several coping strategies were initiated in Mtambani B, however mostlyeffortswere taken by the community initiatives. Some coping strategies included relocation of floods victims by Ilala municipal. However, households at Mtambani B were not compensated because they declined several warnings by the municipality and government leaders to relocate to safe identified area, known as Magwepande after the floods of 2011.

Since the communities didn't adhere to the government directive, the Government did not provide any support to floods victims after the 2014 floods. This was indicated by one respondent who said that, "the Dar es Salaam Regional Commissioner Hon. Said MeckSadick, declared through news bulletin (Through a television announcement) that, the government wasn't going to assist the victims because they

declined to adhere to its several earlier warnings to vacate the area as its flood prone area and move to Magwepande where they would have been allocated plots to build new shelters.

Temporary Relocation
During floods people could secure temporary accommodation in their relative homes and move back after the waters dried up. Alternatively, they would stay in camps provided by street authority or religious buildings such as mosques. During focus group discussions it was learned that discussants showed having been conditioned to the area, and some kind of hesitant to move to new area as the area is proximity to the city centre and Kariakoo. Though others claimed that they were ready to vacate the area had government allocated them better and convenient places that wouldn't disrupt their micro business activities.

Raised Doorsteps and Construction of Protective Walls Around the House
Most households raised their doorsteps to prevent the storm water from lodging up their houses. While for those with extra space, built protective walls. Although, this strategy somehow mitigated the severity of the flooding impacts but in totality the walls compounded the problem as they blocked water flows during flooding season at the same time the walls ultimately being damaged as the waters remained around them for longtime softening the basement soils and soaking their concretes.

Use of Sandbags, Tree Logs and Wood Blocks
In Mtambani B Street sandbags were used to block flooding water and prevent erosion as well as provide accessibility while woodblock and tree logs were used as bridges to allow accessibility (Figure 6).This strategy was, however, not suitable to resist heavy storm water from

heavy rainfall, because after short moment the sandbags and tree logs were washed away.

Figure 6. The Use of Tree Logs and Wood Blocks to Increase Accessibility

Borrowing Money from Relatives and Rental Housing

After floods people must come and resume their normal life. One respondent said he borrowed money from relatives and take his balance from bank to reestablish his small shop. He also decides to use only three rooms in his house and the rest of the rooms were kept for renting to get extra money.

Alternative Livelihood Activities

Alternative livelihoods activities were identified as one of the strategy. One retired man identified looking for new job such as security guard in private company because he was depending on his house for letting for 25, 000 Tshs. However, currently people are not renting rooms in that place because of fear for floods in this area. Thus, he has to reduce price to 10,000Tsh but yet no one is interested and all rooms are empty except two rooms which are cheaper (5000Tshs per month). Some they

even don't know how they will manage to come back to normal live as they have no capital to resume to their business. They thanks Muslim organizations for providing them with food and mattress at least they have something to eat and place to sleep.

Conclusions and Recommendations

Localized floods faced by people in the study area is largely associated with mushrooming of houses, lack of storm water drainage, mismanagement of the existing drainage and construction of STRABAG camp. The impacts as results of these floods are severe such as loss of life, properties and disruption of income generating activities. Adaptation after floods is mostly based on households' efforts which are more physical and thus not able to reduce floods effects. While there is no adaptation before floods due to challenges associated with the delivery of alerts and early warning on time by the Tanzania Meteorological Agency (TMA). However, Government had no plan to provide any support to the households during floods of February 2014 because the area is recognized as hazard-prone area and not suitable for residential use.

However, households complained that there are rumors that Government has planned to sell the area to Young African Sports Club for the purpose of constructing football stadium for the team and hotels and shopping malls. This appears as politics behind floods prone areas specifically in Mtambani B Street in Jangwani area that is why residents are reluctant to move to Magwepande. This study suggests that the impacts of flooding not only depend on the level of exposure to floods, but also on their coping strategies (which is constrained among others by the poor institutional mechanisms and the nature of livelihood i.e. low income). The study, therefore, concluded that, awareness of

context-specific nature on the causes of flooding, the associated risks and existing coping strategies is important to guide future adaptation.

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Female Student Academic Performance: The Incidence of Ward Secondary Schools in Tanzania

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Abstract

This study aimed at examining factors influencing female student's academic performance in ward secondary schools in Tanzania. Data was collected using standardized questionnaire from two ward Secondary Schools in Iringa Municipality. Stratified sampling was used to ensure respondents representativeness from the two ward secondary schools, thereafter simple random sampling method was used to pick a sample size of 324 respondents from the strata developed from Kihesa Secondary and Mtwivila Secondary School.Findings using multiple regression analysis revealed that facilitating conditions, social factors and students' attitude are significant factors influencing female students' academic performance in ward secondary schools. This study has concluded that, facilitating conditions, social factors and students' attitude are the main factors influencing female students' academic performance in secondary school. This study recommended that, more sensitization programs should be conducted at family level and school level aiming at shaping the social aspects to support female student's academic performance.Sustainable programs have to be developed taking on government and participation of communities where ward secondary schools are built in order to strengthen facilities of ward secondary schools.

Key word: Academic Performance, Female Students, Ward Secondary school.

Introduction

The social and economic development of any country is directly linked with student academic performance (Mushtaq and Khan, 2012). As argued in Ali, et.al (2009) cited in Mushtaq, and Khan (2012) that students' academic performance plays an important role in producing the best graduates who will become great leaders and manpower for the country thus responsible for the country's social economic development. On the other hand, Mlambo (2011) advocate that high failure rates at tertiary institutions result in unacceptable levels of attrition, reduced graduate throughout and increased cost of training a nation's labour force. Hence, it is evidenced that academic performance is linked to social economic development of any national of which Tanzania is inclusive.

Despite of the importance of students' academic performance, yet literatures have come up with different perspectives on students' academic performance in secondary schools. For example, Lawal (2010) advocate that students from private schools perform better than students from public schools. This was also evidenced in Mlozi, et al. (2013) that academic performance of community built secondary schools was poorer than that from government built secondary schools in Form II and IV national examinations from 2006 to 2008 in Tanzania. In addition to that, Komba, et al. (2014) demonstrates that, there was no impressive performance among ward secondary schools in Moshi municipality and Moshi district in Tanzania.

These findings indicate that academic performance in ward secondary schools is not linked with the notion of improving the well being of

graduates since majority are not performing hence they will not be in a position to transform social economic development of their country. On the other hand other scholars have reported that female students are not performing well compared to men. Notably Tadesse, et al.(2015) indicated that female students in secondary schools are not performing well compared to male in Ethiopia. Also Tiruneh and Petros (2014) argues that, the numbers of female students who graduate are still less ascompared with their male counter parts due to different factors where female poor performance is inclusive.

Given this conflicting literature, this study examined the factors influencing femalestudents' academic performance in ward secondary schools. By understanding the factors that influence their performance could help the government and other stakeholder to support female to perform better.

Literature Review
Theoretical Literature Review
This part was used to select appropriate theory that helped to inform the researcher on the variables to be involved in the current study. Theory of planned behavior was selected and used as it is elaborated below.

Theory of Planned Behavioral
The present study draws from Ajzen's (1985, 1991) theory of planned behavior (TPB) toexplore the relationship between students'behavioral intentions to perform well in academic examination.The Theory of Planned Behaviour (TPB) proposes that, intention is the most proximal determinant of behavioral outcomes, with attitudes, subjective norms and perceived behavioral control proposed to predict intention (Ajzen, 1991).In this study, attitude, subjective norms and perceived behavioral

control predict behavioral intention for a student to perform well in academic examination.

The applicability of TPB in predicting students academic performance was observed in a study by Kyle, et al. (2014) who used TPB in predicting university students' high academic performance among students pursuing psychology subject at Brisbane university, findings using regression analysis revealed a partial support for the TPB where Perceived behavioral control, but not attitude or subjective norm, significantly predicted intention, with intention predicting final grade.

On the same ground, Keung (2014) used the theory of planned behavior to examine academic performance of Polynesian student athletes. Findings using a stepwise regression analysis indicated that subjective norm was a consistent predictor of academic, athletic, and career motivation. Further more positive relationships were also found between perceived behavioral control and athletic motivation, as well as, attitude and academic motivation. Findings highlight the impact of Polynesian football student-athletes perceived social pressure from family and culture on their academic, athletic, and career motivations.

On unrelated perspective, Stone, et al (2010)conducted a study to predict academic misconduct intentions and behavior using the Theory of Planned Behavior ,results supported TPB model and attitudes, subjective norms, perceived behavioral control, and behavior were found to be significantly in predicting misconduct. Given this justification of the applicability of TPB on studying student's academic performance, this study used TPB to further analysis of student's attitude, subjective norms and perceived behavioral control on predicting female student's academic performance in ward secondary schools in Tanzania.

Empirical Literature Review

The Influence of Facilitating Conditions on Female Students Academic Performance

Facilitating conditions refers to the degree to which studentsbelieve that organizational and technical infrastructures exist to support their academic performance (Keung, 2014). Mlozi, et al (2013) on their study found and recommended that the government should increase the number of teachers; provide teaching and learning materials such as textbooks, laboratories, classrooms, provide lunch to students staying far away from schools; introduce bonus schemes for teachers serving in difficult environment so as to facilitate them work for longer hours. Other education stakeholders such as parents, NGOs and local communities in collaboration with the government should build hostels and dormitories around the community built secondary schools for retention of students.

Tiruneh and Petros (2014) advocate that, academic and administrative rules and regulations, department choice of students and providing different supportive trainings and tutorial classes by the university impacts female students' academic performance. Tadesse, et al (2015) pointed out that lack of teachers instructional support (regular tutor for female students), inadequate guidance and counseling were affecting female students good performance.

This study recommended that motivation programs should be organized, training programs should be designed, sufficient budget should be allocated, and sufficient time should be given for female students to do their home works which will in turn help to improve female student's performance in secondary school. From this empirical evidence, the most cited dimensions of facilitating condition are number of teachers, qualified teachers, teaching facilities(laboratory

and class room),learning facilities (text books). Use of dormitories and counseling facilities. Given this evidence this study posits the following hypothesis:H1: Facilitating condition is significantly influencing female student academic performance.

The Influence of Social Factor on Female Academic Performance
Ampofo and Osei-owusu (2015) discovered that father's education and mother'seducation are associating with student's academic performance. On the other hand Mlozi, et al (2013) advocate that people in Tanzania society should have positive perceptions on community built secondary schools so as to eliminate some problems like decreased enrollment of pupils, thus increase access in education and reduce number of street children in the society.

Tiruneh and Petros (2014) indicated that peer pressure, lack of female role model teachers, educational status of parents, and economic status impact female students' academic performance. Tadesse, et al (2015) pointed out that inadequate support from their families and lack of teachers instructional support(regular tutor for female students) affect female students good performance.

This study recommended that motivation program should be organized, training program should be designed, sufficient budget should allocated, sufficient time should be given to female students to do their home works which will in turn help to improve female students performance in secondary school.From this empirical evidence, the most cited dimensions of social factors are family, peer pressure, community pressure, role model female teachers, and teacher pressure. Given this evidence this study posits the following hypothesis:H2: Social factor is significantly influencing female students' academic performance.

The Influence of Students Attitudes on Female Students Academic Performance

Ampofo and Osei-owusu(2015)discovered that child'sacademic ambition and the child's effort as the associates of academic performance. Tiruneh and Petros (2014) advocate that female students' background area impacts female students' academicperformance. Harband El-Shaarawi (2006) advocate that, the most important factor that affects student's academic performance is the student's competence in English. Besides competence in English, students who participate in class discussion and those on leave out perform other students.

The factors that negatively affect student's performance mostly include, missing too many lectures and living in crowded household. From this empirical evidence, the most cited dimensions of students attitudes are student's ambition, student's effort, competence, attitudes towards class discussion and attendance. Given these evidences, this study posits the following hypothesis:H3: Students attitude is significant influencing female students' academic performance.

Conceptual Framework Development

This conceptual Framework was developed with three independent variables namely; facilitating conditions, social factors and students attitude as they are discussed in the empirical literatures above and onedependent variable namely Female Students Academic performance.

Independent Variables | Dependent Variable

```
Facilitating Conditions          H1
                                         Female Student's
Social Factors         H2                Academic Performance
                       H3
Students Attitude
```
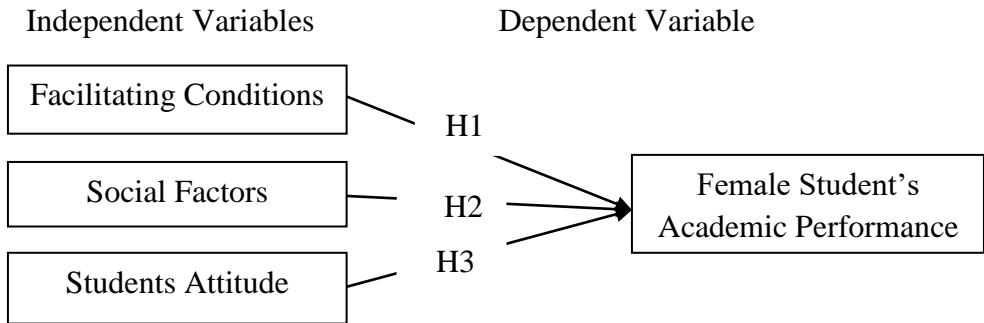
Source: Developed by the Author from Literature Review (2016).

Methodology

Quantitative approach was used in this study in order to test hypothesis. Based on the use of quantitative approach, data was collected using standardized questionnaire in two ward secondary schools in Iringa municipality in Tanzania. In designing the sample stratified sampling method was used at the beginning to ensure respondents representativeness among the two selected ward secondary schools.Thereafter, simple random sampling method was used to pick a sample size of 324 respondents from the strata developed from Kihesa secondary school and Mtwivila secondary school. Descriptive data analysis using percentage was used to profile respondent's characteristics.In testing reliability of the data collection instruments Cronbach's alpha was used. Multiple regression analysis was used in testing hypothesis on facilitating conditions, social factor as factors influencing female students' academic performance.

Findings

This part presents the results of an analysis of: respondents' characteristics, reliability statistics and regression analysis.

Respondents Characteristics

Respondent's characteristics were profiled in this study in order to insure that each unique characteristic is included in the process of data collection. Three characteristics were profiled based on level of study, school name and student's gender as it is described below in Table 4.1

Table 4.1 Respondents Characteristics

Variable	Items	Frequency	Percent
Level of Study	Form One	121	37.3
	Form Two	84	25.9
	Form Three	62	19.1
	Form Four	57	17.6
School Name	Kihesa Secondary	174	53.4
	Mtwivila Secondary	150	46.3
Gender	Male Students	151	46.6
	Female Students	173	53.4
Total		**324**	**100**

*Source:*Field Data (2016)

In table 4.1 above the results on respondents characteristics indicated that out of 324 students respondents contacted, 37.3 % were form one students, 25.9% were form two students,19.1%were form three students and 17.6% were form four students. On the side of school name, 53.4% comprises of students respondents from Kihesa secondary and 46.3% comprises of students respondents from Mtwivila secondary. On the other hand, 46.6% were male students and 53.4% were female students.

These findings imply that in this data at least there was representativeness of the sample.

Reliability Test

To test for internal consistent, Cronbach's alpha was used for testing the internal consistent of four variables namely, facilitating conditions, social factor and students Attitudes in this study as described in table 4.2 below.

Table 4.2 Reliability Test Results

Variables	No of Items	Cronbach's Alpha
Facilitating Conditions	6	0.719
Social Factor	5	0.667
Students Attitudes	4	0.677

The reliability statistic in table 4.2 above indicates that they were total number of 3 Cases and the results has found that all case have scored the accepted range of Cronbach's alpha(p) which is greater than 0.600. These findings suggest that the measures are acceptable.

Findings Base on Hypothesis Testing

In this study three hypotheses was tested using multiple regression analysis as described below:

Facilitating Condition is Strongly Significant Influencing Female Student Academic Performance

In testing this hypothesis, multiple regressions analysis was done and three tables were generated for displaying the test results as it has been described below:

Table 4.3 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.480[a]	.230	.215	.832

a. Predictors: (Constant), enough number of teachers, Learning facilities(text books), Teaching facilities(laboratory & classroom), Dormitories, counseling facilities, Qualified teachers.

The results provided in table4.3 showed that the relationship between dependent variable and independent variables using predictors "enough number of teachers, Learning facilities (text books), Teaching facilities(laboratories & classrooms), Dormitories, counseling facilities, Qualified teachers" in this study is explained by 23% as demonstrated by R square of 0.230.This means that the independent variables "facilitating condition"explain 23% of the variation in the dependent variable "female students' academic performance" in this study, which is moderate low.Further analysis using ANOVA table 4.4 in this study is described below.

Table 4.4 ANOVA[a]

	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	65.525	6	10.921	15.779	.000[b]
	Residual	219.398	317	.692		
	Total	284.923	323			

a. Dependent Variable: Female Students Academic performance

b. Predictors: (Constant), enough number of teachers, Learning facilities (text books), Teaching facilities (laboratory & classroom), Dormitories, counseling facilities, Qualified teachers.

Table 4.4 above showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable" Female students academic performance " and predictors "facilitating condition' to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that facilitating conditions is strongly significant influencing female students' academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.5 below:

Table 4.5 Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.613	.267		9.785	.000
	Dormitories	-.126	.048	-.156	-2.629	.009
	counseling facilities	.096	.051	.113	1.888	.060
	Learning facilities(text books)	.295	.051	.330	5.808	.000
	Teaching facilities(laboratory&classroom)	.166	.047	.193	3.538	.000
	Qualified teachers	-.112	.056	-.122	-2.015	.045
	enough number of teachers	.154	.055	.157	2.788	.006

a. Dependent Variable: Female Students Academic performance

The results provided in table 4.5 showed that, out of the six dimension, only one dimension namely counselingfacilities was found to be non significant while other dimensions were found to be significant to a large extent as demonstrated by p-value less than 0. 05 in a coefficients table.

Social Factor is Strongly Significant Influencing Female Students'
Academic Performance

In testing this hypothesis, multiple regressions analysis was done and three tables were generated for displaying the test results as it has been described below:

Table 4.6 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.737[a]	.543	.536	.640

a. Predictors: (Constant), Role Model, community, Peer Students, Teachers, Family support

The results provided in table4.6 showed that, the relationship between dependent variable and independent variables using predictors "Role Model, community, Peer Students, Teachers, Family support" in this study is explained by 54% as demonstrated by R square of 0.543. This means that the independent variables "social factor"explain 54% of the variation in the dependent variable "female students' academic performance" in this study, which is moderate high.Further analysis of the results of the main hypothesis is found in ANOVA table 4.7 in this study as described below:

Table 4.7 ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	154.670	5	30.934	75.522	.000[b]
	Residual	130.253	318	.410		
	Total	284.923	323			

a. Dependent Variable: Female Students Academic performance

b. Predictors: (Constant), Role Model, community, Peer Students, Teachers, Family support

Table 4.7 above showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable" Female students' academic performance " and independent variable "social factor" to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that social factor is strongly significant influencing female students' academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.8 below:

Table 4.8 Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.678	.242		2.798	.005
	Familty support	.692	.056	.650	12.298	.000
	Teachers	.116	.055	.103	2.099	.037
	Community	.000	.060	.000	.008	.993
	Peer Students	.061	.035	.074	1.723	.086
	Role Model	.022	.038	.025	.581	.562

a. Dependent Variable: Female Students Academic performance

The results provided in table 4.8 showed that out of five dimensions only three dimensions namely community, peer students and role model were found to be non significant while other dimensions(Family support and Teachers) were found to be significant to a large extent as demonstrated by p-value less than 0. 05 in a coefficients table.

Students Attitude is Strongly Significant Influencing Female Student Academic Performance

In testing this hypothesis, multiple regressions analysis was done and three tables was generated for displaying the test results as it has been described below:

Table 4.9 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.402ᵃ	.162	.151	.865

a. Predictors: (Constant), group discussion , class attendance, students ambition , competence.

The results provided in table4.9 showed that the relationship between dependent variable and independent variables using predictors "group discussion, class attendance, students ambition, competence" in this study is explained by 16% as demonstrated by R square of 0.162. This means that the independent variables "student's attitudes"explain 16% of the variation in the dependent variable "female students' academic performance" in this study, which is low. Further analysis of the results of the main hypothesis is found in ANOVA table 4.10 in this study as described below.

Table 4.10 ANOVAᵃ

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	46.016	4	11.504	15.361	.000ᵇ
	Residual	238.907	319	.749		
	Total	284.923	323			

a. Dependent Variable: Female Students Academic performance

b. Predictors: (Constant), group discussion , class attendance, students ambition , competence

Table 4.10 showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable" Female students academic performance " and independent variable "students attitude" to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that students' attitude is strongly significant influencing female student academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.11 below.

Table 4.11 Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.668	.274		9.754	.000
	students ambition	-.123	.056	-.132	-2.181	.030
	competence	.287	.072	.274	4.011	.000
	class attendance	.166	.065	.170	2.574	.011
	group discussion	.116	.045	.137	2.581	.010

a. Dependent Variable: Female Students Academic performance

The results provided in table 4.11 showed that out of four dimensions all(group discussion , class attendance, students ambition , competence) were found significantly to a large extent as demonstrated by p-value less than 0. 05 in a coefficients table.

Discussion of the Findings
In this study three hypotheses were tested and the findings are discussed below:

H1: Facilitating Condition is Strongly Significant Influencing Female Student Academic Performance.

Findings of this hypothesis using multiple regression analysis has yield a p-value <0.05 which indicate that the hypothesis which state that "Facilitating condition is strongly significant influencing female student academic performance" is accepted. This finding is supported by prior study by Keung (2014) who advocates that an organizational and technical infrastructure exists to support the academic performance. On the other side, these findings is similar to the study recommendation which was made by Mlozi et al.(2013) who recommended that the government should increase number of teachers; provide teaching and learning materials such as textbooks, laboratories, classrooms as they significantly influence female students' academic performance.

H2: Social Factor is Strongly Significant Influencing Female Student Academic Performance

Findings of this hypothesis using multiple regression analysis has yield a p-value of <0.05 which indicate that the hypothesis which state that "social factor is strongly significant influencing female student academic performance" is accepted. These findings are similar to a study conducted by Ampofo and Osei-owusu (2015) which indicated that, father's education and mother's education influence academic performance. On the other side, the current findings of this study are contrary to findings of prior studies (Mlozi, et al., 2013; Tiruneh and Petros,2014). This is explained in the sense that in the current study the significant value of social factor in female academic performance is associated with the influence of family and teachers. Contrary to a study by Tiruneh and Petros (2014) .The significant value in this study is explained by the influence of peer pressure and female role model.

H3: Students Attitudes is Strongly Significant Influencing Female Student Academic Performance

Findings of this hypothesis using multiple regression analysis has yield a p-value <0.05 which indicate that the hypothesis which state that "students attitude is strongly significant influencing female student academic performance" is accepted. These findings are similar to prior studies (Ampofo and Osei-owusu, 2015;Harband El-Shaarawi, 2006;Tiruneh and Petros,2014).This similarlity was observed in different settings, notably Ampofo and Osei-owusu (2015), found that child's academic ambition and the child's effort as the associates of academic performance. While on the other hand, Harband El-Shaarawi (2006) support the current study concurring that student's performance is influenced by student's competence and class discussion.

Conclusion and Recommendations

The main objective of this study was to investigate factors influencing female students'academic performance in ward secondary schools in Tanzania. Data collected from two ward secondary schools in Iringa Municipal Council has revealed that female students' academic performance is influenced by facilitating conditions, social influence andstudents' attitudes. Given the fact that this study was designed based on a modified Theory of Planned Behavioral (TPB), it can be concluded that TPB is applicable in studying female students' academic performance in Tanzanian ward secondary schools. Based on these findings and conclusion, this study recommends the followings:

i) The government should continue to provide adequate facilities such as class rooms, dormitories, laboratories and should provide adequate number of qualified teachers to enable students' academic performance where female students are also inclusive.

ii) While the family and teachers were found to have high influence on female students' academic performance, this study recommends that, family sensitization and school sensitization programs on supporting female students' should be done at school level and family level in order to shape the social environment that could help to increase female students' academic performance.

iii) Students themselves should increase their efforts and participate in class discussions which in turn could help to increase their academic performance.

iv)While this study was done in Iringa Municipal council only, it is recommended that the same study should be conducted in other Municipalities so as to expand more the level of understanding on female students' academic performance.

v) This study was purely quantitative in nature; it is again recommended that future studies should be conducted in qualitative approach so as to capture the hidden variable of interest.

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Historia na Maendeleo ya Muziki wa Dansi Nchini Tanzania

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Ikisiri
Makala hii imeshughulikia suala la kuingia kwa muziki wa dansi na maendeleo yake nchini Tanzania. Aidha, historia na maendeleo ya muziki yamechunnguzwa katika vipindi mbalimbali kwan kurejelea historia ya nchi yetu. Vipindi hivyo, vimejikita hasa wakati wa Ukoloni wa watawala wa mataifa yote mawili, yaani Wajermani na Waingereza; na sababu za kuenea kwa muziki wa dansi. Pia, imejadili hali ya muziki wa dansi katika kipindi hiki cha baada ya uhuru kupatikana hadi sasa. Data za makala hii zilipatikana maktabani.Mapitio ya nyaraka zilizotumika kurejelea na kufafanua data za msingi zilipatikana katika maktaba ya Chuo Kikuu cha Kikatoliki cha Ruaha kilichopo mkoani Iringa. Nadharia ya Unafsia imetumika katika uchambuzi na mjadala wa data zilizowasilishwa. Kwa ujumla, makala hii imebaini kuwa muziki uliingizwa nchini Tanzania na Wakoloni ukitokea nchini Kongo kutokana na sababu mbalimbali kama vile vita ya pili vya dunia, kukua kwa teknolojia, mtazamo chanya wa wanajeshi Waafrika kutoka nchi za Ulaya.

Utangulizi

Kwa mujibu wa*The Free Encyclopedia*, muziki wa dansi uliingia katika mji wa Dar es Salaam mnamo miaka ya 1930. Muziki wa dansi ulitokana na muziki wa *soukous* au Rumba ya Kikongo kutoka nchini Kongo - Kinshasa na kutokea hapo ikawa inaitwa *rumba* ya Tanzania. Dansi hii huitwa *Swahili jazz* kwa lugha ya Kiingereza. Suriano (2011) anasema kuwa muziki wa dansi unakadiriwa kuwa uliingia Tanzania mnamo miaka ya 1920 hadi 1930, ukiwa na mahadhi ya muziki wa *Soukous* kutoka Kongo - Kinshasa na ukapendwa na watu wengi wa Afrika ya Mashariki. Bendi nyingi jijini Dar es Salaam zilifuaa mtindo

wa bendi za Kongo na nyingine zilianzisha mitindo mipya, hasa bendi kama vile Dar es Salaam Jazz, Morogoro Jazz na Tabora Jazz.

Gunderson na Bars (2000) wamezungumzia bendi za mwanzo wa muziki wa dansi hapa Tanzania. Wanasema kuwa bendi ya mwanzo kabisa ni Morogoro Jazz iliyoundwa na wenyeji wa Morogoro mnamo mwaka 1944 na *Cuban Marimba* iliyoanzishwa mwaka 1947. Wanadai kuwa muziki wa dansi wa kipindi cha miaka ya 1930 hauwezi kuzungumzwa sana kutokana na kutokuwepo kwa vituo vya kurekodia hadi mwishoni mwa mwaka 1940. Kwa kuwa muziki huu haukurekodiwa unachukuliwa kama si muziki rasmi.

Baadaye, vikundi vya wanamuziki vikaenea katika mkoa wa Dar es Salaam; na katika miji mingi ya Tanganyika. Bendi hizi za mwanzo zilitambulishwa na mitindo mbalimbali ya uimbaji na uchezaji. Gunderson na Bars waanaendelea kusema kuwa mtindo wa bendi ulikuwa ni alama muhimu katika kuitambulisha bendi inayohusika. Hapa wanasema: 'Muziki wa dansi wa Tanzania haukukamilika bila kuwa na mtindo inayohusika'.

Mitindo ya bendi ndiyo ilikuwa kama alama yao ya kibiashara ya kuitambulisha bendi inayohusika. Mtindo ulitumika kama jina la pili la bendi ambao wafuasi walitumia kueleza hisia zao. Mitindo ilirejelea mazoea ya kimuziki ya hapa Tanzania. Mitindo ya bendi ya *Mlimani Park Sikinde au International Safari Sound* ilikuwa ni majina ya ngoma ya Wazaramo waishio mkoa wa Pwani na Dar es Salaam. Mtindo wa *Msondo* wa *Juwata Jazz band* lilikuwa ni jina la aina ya ngoma. Bendi hii ya dansi ilikuwa imezoeleka kwa watu wa Mashariki mwa Tanzania (Kahigi, 1975).

Majina ya mitindo mingine yalitokana na namna walivyokuwa wakicheza. Mtindo wa*Ogelea Piga Mbizi* ulikuwa ni wa bendi ya *Orchestra Maquis* katika nusu ya kwanza ya mwaka 1980. Mitindo mingine ilitokana na maudhui ya nyimbo zao. *Bongo* au *Duku Duku, Kamanyola* ni majina ya mitindo ambayo ilirejelea eneo la Mashariki mwa Kongo mahali ambako idadi kubwa ya wanamuziki wa bendi ya *Ocherstra Maquis* walitokea. Bendi hazikufungwa kubaki na mitindo hiyo miaka yote, bali ilibadilika siku hadi siku kadiri walivyoona inafaa.

Mawazo ya hapo juu kuhusu mitindo yanaungwa mkono na Suriano (2011) kwa kusema kuwa licha ya mtindo kuitambulisha bendi, lakini mtindo ulihusisha namna ya uchezaji ama upigaji na uimbaji. Mitindo katika bendi ilivutia watazamaji na wasikilizaji kutokana na kupata vionjo mbalimbali kutoka katika bendi mbalimbali. Katika *Kamanyola*, mtindo*waOrchestra Maquis Original*wachezaji walitakiwa kuchezesha mikono yao kama vile wanaogelea (Kandoro, 1976).Licha ya wachezaji wa bendi inayohusika kuwa na mtindo wao kila walipoihama bendi moja na kwenda bendi nyingine walilazimika kujifunza mtindo mpya wa bendi inayohusika. Wanamuziki na watunzi wengine walijulikana kutokana na uundaji wa mitindo. Dhana inayopatikana hapa ni kuwa wanamuziki hawakuupokea muziki na kuuendeleza kama ulivyokuwa, waliingiza vionjo vingine tofauti ili kuufanya muziki huo usawiri mazingira ya Watanzania (Kezilahabi, 2003). Kuingia kwa mitindo katika muziki wa dansi wa Tanzania tofauti na ulivyopokelewa ni hatua ya kimaendeleo ya muziki wa dansi Tanzania.

Kuenea kwa Muziki wa Dansi
Zipo sababu nyingi zinazotajwa kuwa zilizochangia kuenea kwa muziki wa dansi Tanzania. Miongoni mwa sababu hizo ni vita ya pili vya dunia, kukua kwa teknolojia, mtazamo chanya wa wanajeshi wa

Kiafrika kutoka nchi za Ulaya, kukua kwa jamii ambayo ilihitaji chombo kama muziki kilichohitajika kuzungumzia masuala mbalimbali kama vile ya kisiasa, kiutamaduni na kiuchumi.

Vita ya Pili ya Dunia
Muziki wa dansi ulienea sana mara baada ya vita ya pili ya dunia vya mwaka 1939 - 1945 kutokana na kipindi hiki kuwa na mgogoro mkubwa wa kiuchumi na kijamii. Hiki ndicho kipindi ambacho muziki wa dansi ulianza kufungamana na siasa. Wananchi walianza kutumia muziki wa dansi kama chombo cha kuleta mapinduzi ya kisiasa katika miji mbalimbali dhidi ya Serikali ya kikoloni ya Waingereza (Suriano 2012).

Kwa upande mwingine, muziki ulitumika kama zana ya kupandikiza fikira za kimapinduzi kwa Watanganyika; na ulisaidia kwao kujitambua kuwa walikuwa chini ya utawala dhalimu. Harakati za Watanganyika kutaka kujikomboa zilianza mapema zaidi mara tu Ukoloni ulipoingia. Harakati zilikomaa zaidi mara tu kilipoundwa chama cha *Tanganyika African Association* (T. A. A) kama chama cha wakulima na wafanyakazi. Majukumu yake yalipoongezeka, kilibadili jina na kuitwa *Tanganyika African National Union* (T. A. N. U) mwaka 1954.

Kukua kwa Teknolojia
 Sababu ya pili iliyochangia kuenea kwa muziki wa dansi ni kukua kwa teknolojia kama vile usafiri, vinasa sauti na vituo vya redio. Usafiri uliwezesha wanamuziki kusafiri kutoka eneo moja na jingine kwa ajili ya kujifunza na kurekodi (Samara, 1992). Vituo vya redio viliwezesha kurekodiwa kwa muziki. Vituo hivyo vilikuwa na dhima ya kurekodi na kuusikilizisha muziki. Kitendo cha vituo vya redio kuwa vinapiga muziki, kilifanya watanganyika kuufahamu; na baadaye kuichukulia dansi kuwa ndiyo ilikuwa alama na njia ya kujieleza. Suriano (2012)

anasisitiza kuwa bila vituo hivi, muziki wa dansi usingesikika huko vijijini. Hii inatokana na kuwa bendi nyingi zinapatikana mijini kuliko vijijini.

Mtazamo wa Wanajeshi Walioshiriki Vita ya Pili ya Dunia

Wanajeshi walikuwa wameuona muziki kutoka kwa watu wa mataifa mengine ulileta chachu katika kuenea kwa muziki wa dansi. Utawala wa Mwingereza ulileta mabadiliko makubwa katika muziki wa Tanganyika (Nyamahanga, 2015). Askari waliotoka vitani walirudi na hadithi kuhusu muziki, vyombo vya muziki na hata muziki walioukuta katika safari zao vitani. Vyombo kama akodian na magitaa yasiyotumia umeme yaliingia wakati huo. Jamii ikahamasika kwa kujiunga katika bendi mbalimbali. Hali hii ilipanua uelewa wa muziki kwa hadhira ya Tanzania, hasa kwa watunzi wa muziki.

Katika maeneo ya vita (nje ya nchi ya Tanzania) muziki uliopigwa ulikuwa katika muktadha wa vita, lakini ule uliopigwa humu nchini ukawa burudani na kuzungumzia hali halisi kuhusu masuala mbalimbali yaliyoikumba jamii (Omary, 2006). Aidha, wapiganaji hawa waliporudi kwenye nchi zao hususani Tanzania, walirudi na mtazamo mpya kimuziki. Mawazo yao chanya ya kimuziki yalisaidia kuhamasisha watu wengine kujiunga na sanaa ya muziki. Wengine wakawa mashabiki muziki na wengine wakaunda bendi zao.

Sanaa ya Muziki katika Mtazamo wa Kibiashara

Muziki ulienea kama njia ya watu kujitafutia kipato. Nyamahanga (2015) anasema kuwa mara baada ya Tanganyika kupata uhuru, viongozi wa nchi walishindwa kutekeleza ahadi kwa wananchi kama walivyokuwa wameahidi, hasa kujenga uchumi imara wa nchi kutokana na sababu mbalimbali. Kutokana na hali hiyo, vijana wengi walirudi nyuma na kuanza kujihusisha na vitendo visivyo halali kama njia ya

kujimudu kimaisha. Wengine waliona vitendo vya ujambazi havina tija, wakaamua kujihusisha na muziki wa aina mbalimbali, ukiwemo muziki wa dansi (Senkoro, 2007). Maelezo hayo yana ukweli katika mazingira haya, Tanganyika ilipopata uhuru haikuwa tayari kujitegemea kiuchumi kwa kuwa viongozi walishindwa kutekeleza ahadi kwa wananchi. Hali hii inathibitika wakati tulionao katika mazingira ya Tanzania. Vijana wengi wameingia kwenye sanaa ya muziki ili kujipatia kipato ili kuziba pengo la ajira.

Kukua na Kuimarika kwa Miji
Suriano (2012) anasema kuwa hali ya watu wa jamii mbalimbali kuanza kuchanganyika mijini kulileta chachu ya kusambaza kwa utamaduni huu wa muziki wa dansi. Waafrika waliokuwa wamesoma na wasiosoma kwa nyakati tofauti tofauti wakaanza kuwaiga Wazungu, hata kuanza kutengeneza clubs zao zilikuwa maarufu, ikiwemo Dancing Clubs. Katika clubs hizi zilipigwa nyimbo mbalimbali kwa kutumia santuri na wapenzi kucheza muziki katika mitindo mbalimbali kama vile Chacha, Tango, Foxtrot, Swing, Waltz. Club ya kwanza kwa hapa Tanzania ilianzia Tanga, ikiitwa Young Noverty Dancing Club, na baadaye Dar es Salaam ikawa na Young Generation Dancing Club. Clubs hizi zilikuwa ndio chanzo cha bendi za kwanza Dar es Salaam Social Orchestra, ambayo baadaye ilikuja kuwa bendi maarufu Dar es Salaam Jazz Band. Pia, katika kipindi cha kati ya 1920 na 1935 kulikuwepo na bendi ya YMCA Social Orchestra.

Baada ya vita ya pili ya dunia 1945, Wamarekani waliweka redio yenye nguvu katika mji unaoitwa sasa Kinshasa. Redio hii iliweza kusikika sehemu nyingi za Afrika Mashariki, Kati na Magharibi. Redio hii ilianza kwa*lebo* maarufu ya *Loningisa* nchini Kongo ambayo mwaka 1947 ilianza kusikika na kuigwa kwa muziki wa Kikongo kuanzia wakati huo. *Lebo* ya *Galotone* ya Afrika Kusini, pia ilisambaza santuri

ambazo ziliigiza mtindo wa *Jive* nchini (Omary, 2009). Kwa miaka mingi vijana walikuwa na vikundi wakicheza mtindo huo na bendi kadhaa ziliiga upigaji wao ukiambatana na upigaji wa filimbi kumwiga mwanamuziki wa nchi hiyo, Spokes Mashiyane.

Magitaa ya umeme, kwa bendi za muziki wa dansi yalianza kutumiwa kati ya mwaka 1957 na 1959. *Dar Jazz* hutajwa kama bendi ya kwanza ya muziki wa dansi kuanza kutumia gitaa hilo; ilifuatiwa na *Western Jazz*. Mwaka 1954, Kenya ikaanza kuwa kituo kikubwa cha kurekodi muziki; na kwa miaka mingi iliyofuata, bendi za Afrika Mashariki zililazimika kwenda Kenya ili kutoa santuri. Kutokana na sababu hii, kuna wanamuziki Watanzania hufikiriwa kuwa ni Wakenya au nyimbo zao kudhaniwa kuwa zilitoka Kenya, akiwemo Frank Humplink na dada zake ambao walitoa vibao ambavyo, bado vinasikika katika anga za muziki hadi leo. Nyimbo hizo ni*Embe Dodo, Tufurahi* na *Harusi*.

Licha ya juhudi kubwa zilizofanywa na Waingereza katika kuendeleza muziki wa dansi Tanganyika, suala la uhariri wa nyimbo zilizoimbwa ulikuwa mkubwa sana. Jambo hili la uhariri na sheria zilizokuwepo ziliwanyima wasanii uhuru wa kufikisha mawazo yao kwa jamii (Khamis, 1978). Utawala wa Wajerumani utakumbukwa kwa ukatili wake kwa Watanganyika; kwani, waliweka majeshi karibu kila eneo lililokuwa linakaliwa na watu. Jeshi ambalo licha ya kukusanya kodi na majukumu mengine, lilitumika kuwakamata, kuwafunga na kuwaweka kizuizini wasanii ambao walionekana kuimba nyimbo zilizoonekana kuwadhihaki Wazungu na kupandikiza mawazo ya kujitambua na kujikomboa kwa Watanganyika. Songoyi na Lange (2010) akisisitiza hilo, anasema kuwa, mtu aliyejulikana kwa jina la Gumha Misinzo alifungwa mwaka 1900. Pia, Ng'wana Mahindi aliyekuwa kiongozi wa kikundi cha ngoma ya *Banyege* aliwekwa kizuizini katika kisiwa kimojawapo cha bahari ya Hindi mwaka 1890 hadi mwishoni mwa vita

ya pili ya dunia alipoachiliwa na Waingereza na kuruhusiwa kurudi kwao Seke Shinyanga.

Wanaendelea kueleza kwamba, mara Waingereza walipochukua madaraka, uhuru wa wasanii na uhariri uliwekewa vizingiti rasmi kisheria (Chiraghdin, 1977). Waingereza walitambua nguvu ya sanaa ya uimbaji katika jamii. Muda wote walichunguza utendekaji wa sanaa kwa jicho pevu. Waliwaweka wataalamu ambao wangewaangalia na kutambua maudhui ya kila wimbo uliokuwa unaimbwa ili kuishauri serikali. Kwa mfano, Hall de Z. R, alipewa jukumu na Waingereza kuwachunguza Wasukuma wa Maswa kuhusu maudhui ya vikundi vyao vya ngoma. Kutokana na uchunguzi huo, Serikali ya Waingereza ilishauriwa kufanya uhariri wa kina wa nyimbo zao. Licha ya Waingereza kuwa na sera ya kuendeleza vikundi vya utamaduni vya ngoma, wasanii walinyimwa uhuru ili wasiimbe wapendacho, bali kile kisicho na madhara kwa utawala wao.

Muziki wa Dansi katika Kipindi cha Uhuru
Baada ya Tanganyika kupata uhuru wake mwaka 1961, kulikuwa na hatua za makusudi kuhusu Sera ya Utamaduni ambayo kwa namna ya pekee iliathiri maendeleo ya muziki na nyimbo zake za dansi. Tanganyika baada ya kupata uhuru ilikabiliwa na masuala ya kiutekelezaji ya ndani ya nchi na ya kimataifa (Nyamahanga, 2015). Serikali mpya ya Tanganyika chini ya raisi wa kwanza, Mwalimu Julius Kambarage Nyerere, ilikuwa na changamoto mbalimbali za ujenzi wa taifa changa. Tanganyika imeelekeza nguvu zake na watu wake katika kuhakikisha kuwa inajipatia maendeleo na watu wake. Ili kutekeleza hayo, sanaa na utamaduni zilitumika kama nyenzo muhimu. Mwalimu J. K. Nyerere alitambua uwezo na nafasi ya vikundi vya utamaduni katika maendeleo ya taifa; akaamua kuunda Wizara ya Utamaduni na Vijana mwaka 1962. Akasema "Nimeunda wizara mpya ili kutusaidia kurejesha hadhi katika utamaduni wetu" (Nyerere, 1968).

Nafasi ya wasanii ilikuwa imeelezwa katika sera ya utamaduni na utekelezaji. Wasanii walifunzwa kuhusu utamaduni ili kujumuisha juhudi zao za kujenga taifa la kijamaa, hususani mwaka 1967 hadi 1985 kipindi ambacho Mwalimu Nyerere alikuwa madarakani (Nyerere, 1968). Aidha, nafasi ya wasanii inadhihirika katika mwongozo wa Wizara ya Utamaduni na Vijana. Songoyi (1988: 23) anaeleza:

> *Kwa kutambua kuwa sanaa ni njia thabiti ya mawasiliano, lazima ikidhi matakwa ya wengi. Itumike kupandikiza elimu tumizi na inayotarajiwa na watu. Tunatambua kuwa sanaa ni burudani, lakini hii haitoshi kuiishia hapo. Lazima ilenge kufika mbali kwa kuelimisha jamii. Kwa hiyo, tutaimba kuhusu ujamaa kama njia itakayotuondoa kwenye unyonyaji na umasikini. Tutaigiza kuhusu mtu ambaye ni mgonjwa na hataki kwenda hospitalini ili watu waone umuhimu wa kwenda hospitalini wanapokuwa wanaumwa.*

Katika kipindi hicho, kazi za wasanii wa ngoma, dansi na maigizo huko vijijini na mijini zilifanana kidhima na kimaudhui. Serikali ilitunga sheria na miongozo kwa ajili ya kusimamia sanaa na utamaduni. Hivyo, wasanii wakajikuta wapo chini ya mkondo wa serikali ambao ulisimamia na kuhariri kazi zao. Wasanii waliokiuka walifungwa nawengine nyimbo zao kupigwa marufuku.Kwa mfano, Kalikali Mbagule aliwekwa kizuizini mwaka 1965 baada ya kuimba nyimbo zilizoukashifu utawala uliokuwepo (Songoyi, 1989).

Vile vile, wimbo wa Remmy Ongala wa *Mambo kwa Soksi* ulipigwa marufuku. Ili kuepuka mkono wa dola, wakaanza kuimba nyimbo za itikadi ya Chama cha Mapinduzi. Sababu kubwa ya kufanya hivyo, ilikuwa kufanya maudhui yaliyomo na lugha iliyotumika katika nyimbo kuwa muafaka kwa maana ya kufuata mkondo wa sera. Lugha

namaudhui vilitakiwa kuwa na staha na kutugombanisha wananchi na utawala.

Ili sanaa ya muziki wa dansi kutekeleza majukumu ya sera ya chama na serikali, Mwalimu Nyerere alianzisha ufadhili wa kuziwezesha bendi kiuchumi ili baadaye ziwe na uwezo wa kujitegemea. Hivyo, bendi zilitegemea asasi za umma kama vile viwanda, ofisi za serikali na mashirikisho ya wafanyakazi na vyama. Kwa mfano, NUTA JazzBandilitegemea Jumuiya ya Wafanyakazi Tanzania (*National Union of Tanzania*).Baadaye, bendi zilifikia hatua ya kujiweza kiuchumi kwa sababu zilikuwa zimepata faida. Aidha, zikafikia hatua ya kununua vifaa vya muziki na wanamuziki wakawa wanaajiriwa na kulipwa mishahara. Bendi ya kwanza kufikia hatua hii ni*NUTA Jazz* ikifuatiwa na*Orchestra Maquis Original, DDC Mlimani Park Orchestra na TANCUT Almasi.* Nyingine ni*Gari Kubwa, Tokyo Ngoma*na*Atomic Advantage.*

Muziki wa Dansi katika Kipindi cha hadi mwaka1985

Kabla ya mwaka 1985 mfumo wa chama na serikali ulitengeneza mfumo wa kutekeleza kila kitu kadiri ya matakwa ya chama na serikali. Watu wote katika sehemu za kazi, vijiji, miji na mijiji waliagizwa kuwa na vikundi vya utamaduni ambavyo vingekuwa ndivyo vikundi vya burudani baada ya kazi. Pia, jukwaa la kuelezea mipango na malengo ya chama na serikali. Zikaundwa bendi za asasi na mashirika ya umma kama vile Polisi, Jeshi la Wananchi wa Tanzania, Magereza na Uhamiaji, BIMA, TANCUT Almasi, DDC *Mlimani Park* na Shirika la Usafiri Dar es Salaam (UDA). Miji nayo ikawa na bendi kama vile *Kurugenzi* ya Arusha na *Kurugenzi* ya Dodoma (Senyamanza, 2015). Nyimbo nyingi maarufu zinazojulikana kama zilipendwa zilitungwa katika kipindi hiki. Kwa hiyo, nyimbo hizi ukizizsikiliza utagundua kuwa zilijinasibisha na itikadi za kisiasa.

Bendi zilitunga nyimbo ambazo zilipitia katika kamati maalumu kwa ajili ya kuhaririwa kimaudhui kabla ya kuruhusiwa kuchezwa, kurekodiwa na kurushwa katika vyombo vya habari. Kwa upande wake, serikali nayo ikaanzisha Idhaa tatu katika Redio ya Taifa. Nazo ni Idhaa ya nje, Idhaa ya Biashara na Idhaa ya Taifa. Idhaa ya Nje ilikuwa ikitangaza kwa lugha ya Kiingereza na lugha za nchi za kusini mwa Afrika zilizokuwa zikipigania uhuru wakati huo. Idhaa ya Biashara ilikuwa na vipindi vikitangaza biashara mbalimbali vilivyodhaminiwa na wafanyabiashara. Katika Idhaa hii, ulisikika muziki kutoka sehemu mbalimbali duniani. Idhaa ya Taifa ilipiga kila aina ya muziki wa Tanzania. Hii ilisaidia sana kutangaza muziki wa Watanzania.

Nyimbo nyingi zilitungwa, kuimbwa na kurushwa hewani zikiwa na mafunzo katika nyanja mbalimbali. Nyimbo zilizokuwa na maudhui au lugha isiyoendana na utamaduni na maadili ya Watanzania, kwa mujibu wa chama na serikali, zilizuiliwa. Wanamuziki waliokwenda kinyume, walionekana kuwa wahuni, walevi na malaya walikemea na kuzuiwa kuimba nyimbo zisizofaa au kufanya vitendo vya ovyo. Kuhusu jambo hili, Suriano aliwarejelea baadhi ya wazee wakilalamika:

> Vijana wa siku hizi ....wanacheza kwa kukumbatiana, jinsi ambavyo mwanamume anamshika mwanamke kiunoni. Wanafanya mapenzi mbele ya watu! Lakini, mambo haya yanatakiwa yafanywe faraghani! Ah! Vijana wa siku hizi! Mambo yanaharibika!

Pia, vilianzishwa vyombo vya kuratibu sanaa, ukiwemo muziki. Maofisa wa Utamaduni wa mikoa na wilaya waliratibu shughuli za utamaduni, ukiwemo muziki katika sehemu zao. Baraza la Muziki la Taifa liliratibu na kusimamia muziki kitaifa (Nyerere, 1974). Pia, kulianzishwa vyama mbalimbali vya kuunganisha wasanii. Miongoni

mwa vyama hivyo ni Chama cha Muziki wa Dansi Tanzania (CHAMUDATA) na *Tanzania Taarabu Association* (TTA). Pia, kulianzishwa matamasha, maonesho na mashindano ya muziki wa dansi kama Top Ten Show. Maonesho haya yaliratibiwa na Baraza la Sanaa la Taifa (BASATA), Umoja wa Vijana na Radio Tanzania.

Hadhira ya kwanza ya Muziki wa Dansi

Utafiti wa hivi karibuni Suriano (2011) na wengine wanaonesha kuunga mkono maelezo yaliyotolewa kuhusu kuingia na maendeleo ya muziki wa nyimbo za dansi kuhusishwa na kipindi cha Ukoloni wa Waingereza. Suriano ameangalia juu ya muziki wa dansi, hususani kwa maeneo ya mijini kuanzia mwaka 1945 hadi 1961, yaani kabla na baada ya uhuru. Anazungumzia kuwa muziki wa dansi ulianza kufahamika sana hapa Tanganyika katika miaka ya 1945 (Massamba, 2002). Kundi la jamii ambalo liliupokea muziki wa dansi lilikuwa ni kundi la vijana, hususani walioishi mijini. Vijana waliamini kuwa muziki huu ulikuwa ni njia muafaka ya kuwaleta pamoja kimawazo kati yao wenyewe na mawazo ya sehemu nyinginezo za dunia. Na hivyo, ikawa ni utambulisho wa usasa kwao. Maelezo haya yanaungwa mkono naSuriano (2012) kwamba:

> *Utanzu wa muziki umekuwa ni zana ya kumwongoza mtu binafsi na masuala ya mabadiliko ya kijamii, kisiasa na kiuchumi. Hutoa mwanga juu ya mabadiliko ya kijamii, kiuchumi na siasa. Vijana waliucheza na kuuimba muziki wa dansi kama njia mojawapo ya kutukuza u-mjini wao na kuonesha usasa wao. Muziki wa dansi ulipokelewa na watu wa maeneo ya Pwani kama vile Dar es Salaam na Tanga na kuanza kusambaa maeneo mengine kama vile, Mwanza hususani kando ya ziwa Victoria.*

Kwa hiyo, muziki wa dansi ulipokelewa na vijana wa wakati huo ambao kwa sasa ni wazee na wengine wao hawapo katika ulimwengu uliopo sasa. Hadi sasa muziki wa zilipendwa umeendelea kuwa wa wazee, ingawa baadhi ya wasanii vijana wameanza kudurufu kwa kuupiga kwa namna tofauti.

Hatima ya Muziki wa Dansi Tanzania

Muziki wa dansi umeanza kupotea kutokana na kuinuka muziki wa aina fulani ambao umechepuka kabisa na kuacha njia ya muziki wa awali wa wasanii kimaudhui, kimapigo na kifani. Lugha inayotumika kwenye muziki wa sasa wakati mwingine, hailengi hadhira yote ya wasikilizaji (Khatibu, 2014). Aidha, maudhui ambayo kwa kiasi kikubwa ni ya mlengo mmoja tu wa mapenzi. Kwa upande wa muziki wa dansi, umezaliwa muziki wenye mchanganyiko wa mahadhi ya muziki wa Zaire na Tanzania, ambao unaweza kuitwa *Tanzaire*. Muziki uliochepuka kutoka kwenye mkondo sahihi wa muziki wa Kitanzania; na wala haupo kwenye mkondo wa Kizaire. Mtindo huo unatumia nguvu nyingi katika kuimba na huwa na lugha mchanganyiko za Kongo na za asili za wenyeji wa Tanzania. Muziki huu pia, unajipambanua kwa mapigo yake kiasi cha kuiacha nyuma hadhira ya wazee.

Matokeo ya kuanza kupotea kwa muziki wa dansi ni kuiacha hadhira ya wazee bila burudani. Hii inatokana na sanaa ya muziki wa sasa kwa jumla kutowachukua wazee kutokana na lugha inayotumika, mapigo yake na mavazi yanayovaliwa na wamnamuziki. Wakati mwingine, fani inayotumika kwa baadhi ya nyimbo imekuwa ni ya kitoto huku maudhui yake yakiwa ni ya kiutu uzima. Hali inayoshindwa kuchukuana na maudhui yake, kiasi kwamba, hadhira ya wazee inabaki nyuma (Ngadala, 2003). Kufuatia kuelekea kupotea kwa muziki wa dansi wenye hadhi yake.

Mapendekezona Hitiimisho

Katika harakati za kuulinda muziki wa Tanzania, serikali haina budi kutunga sera na kuzisimamia kuhusu ulinzi wa kazi za wasanii ili zisiibwe. Kazi za wasanii zimekuwa haziwanufaishi wasanii kutokana na kutokuwa na usimamizi mzuri wa sheria zinazotungwa. Ikifanyika hivi, itawasaidia kuwajenga kiuchumi zaidi kuliko pengine ilivyo hivi sasa. Sera nzuri za kusimamia kazi za wasanii, zikitungwa na kusimamiwa vizuri, pamoja na mambo mengine zitalinda haki ya umiliki na kuzuia udurufishaji wa kazi za watu wengine. Matokeo ya sera nzuri za serikali itahamasisha wasanii wa muziki wa dansi waliopo kuendelea na sanaa hiyo.

Pia, Serikali ingetunga sera zinazoelekeza kwa makusudi kuendeleza muziki wa dansi. Muziki ambao hutambulisha Tanzania popote upigwapo. Muziki wa dansi una historia ndefu kwa hapa Tanzania; hivyo, ingefaa uendelezwe. Ni vema Watanzania wakatambua kuwa muziki huu unaelekea kupotea katika ramani ya Tanzania kutokana na wanamuziki wa dansi kuaga dunia, bila kuwepo vijana chipukizi wanaoundeleza. Aidha, serikali iendelee kuwakumbuka wanamuziki wa zamani ili iwe kama hamasa kwa wote watakaopenda kuanzisha bendi za muziki wa dansi. Hii itawahamasisha wasanii vijana kuingia kwenye sanaa ya dansi.

Pamoja na hayo, vituo vya redio na televisheni viwe vya binafsi au vya umma vina wajibu wa kuendelea kuwafanya Watanzania waendelee kusikiliza muziki huu wa zamani unaoelekea kupotea. Hakuna pahala pengine mbadala ambapo mwananchi anatarajia kusikiliza nyimbo hizi za zamani nje ya vituo hivyo. Kwa hiyo, ni vema kuwe na mkakati wa makusudi kwa vituo hivi kupiga miziki hiyo. Pia, wawahamasishe wasanii chipukizi ambao wangetamani kuuendeleza muziki huu kwa kasi. Aidha, Kwa upande wa watunga sera na wasimamizi, sheria zinazohusu usimamizi wa maadili katika sanaa zitungwe au zifufuliwe

na kusimamiwa ipasavyo. Uhariri ili kuthibiti maudhui ya sanaa utiliwe mkazo ili kujenga maadili ya Kitaifa.

Kwa upande wa wasanii, ni vema wakajua kuwa ndani ya jamii kuna makundi ya wazee au wa umri wa kati na vijana. Wazee nao wana muziki wao ambao huwakosha nyoyo zao unapopigwa. Hii ni kutokana na midundo yake. Wasanii wajue kuwa katika jamii kuna makundi yenye mahitaji mbalimbali kimuziki. Hivyo, jukumu la wasanii ni kupiga muziki wenye ladha inayogusa nyoyo za makundi yote katika jamii. Wasanii warudi nyuma na kupiga muziki utakaoitambulisha Tanzania hadi nje ya nchi. Pia, watambue kuwa wao ni kioo cha jamii. Wakilijua hilo, watakuwa na tabia za kuigwa katika jamii.

Licha ya misukosuko ambayo muziki wa dansi ulipitia, maendeleo ya muziki wa dansi yalikuwa yamefikia kilele chake miaka ya kati ya 1970 na 1985. Mabadiliko ya kijamii na teknolojia yalileta matokeao chanya hapo awali, na hatimaye, yameufikisha muziki wa dansi ulipo sasa, ambapo si salama. Hapana shaka kuwa, jamii si tuli, inabadilika siku hadi hadi siku, lakini yameuhamisha muziki kutoka kwenye mkondo wake asilia na kuingia kwenye mkondo geu. Mkondo ambao unashindwa kutambulika na jamii ikiwa ni dansi au vinginevyo.

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Marcel and Buber on Intersubjectivity: A Philosophical Approach to Interpersonal Conflicts in Africa

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Abstract

Both positive human relations and conflicts among human beings are common phenomena. This paper seeks to tackle a two-facetted problem. First, it is to show how positive human relations are essential and existential dimensions of the human nature. Secondly, it is to show how philosophy helps maintain positive human relations by resolving conflicts among human beings. While, comparing Gabriel Marcel and Martin Buber in their doctrines on intersubjectivity as a mode of human relations we argue that conflicts in Africa and elsewhere are resolvable if the conflicting human parties first recognize their proper natures as subjects, then encounter in their ontological human features as subjects.

Key words: Subject, Intersubjectivity, Conflict, Dialogue, Reciprocity.

Introduction

Interpersonal relation is a multifaceted commonplace phenomenon. It may be viewed from different angles depending on a variety of unifying factors which bring human persons into relations. Such unifying factors range from blood relationship, geographical neighbourhood, commonality of workplaces, political affiliations, religious beliefs, friendships, etc (Hodgetts, 1980: 111 – 112).

This paper seeks to investigate and establish whether interpersonal relation is an arbitrary social phenomenon or it is justifiably an ontological integral dimension of the human essence. If it is an integral part of the human nature how can it be used to resolve differences and

conflicts which are rampant among societies of our time? In tackling this question, a comparative descriptive method between Gabriel Marcel and Martin Buber has been employed.[2]

Their philosophical doctrines of dialogue have been descriptively compared and contrasted, with a focus of showing how these philosophers with convergences and divergences expose the human nature as essentially intersubjective. This nature demands human beings to reciprocate their perfective aspects of being – a phenomenon which both of them take as an ontological dialogue. Using these two philosophers we show the contribution of the philosophy of intersubjectivity to the endeavours of resolving social, political and economic conflicts in Africa.[3]

Intersubjective Human Relation as an Ontological Dialogue
In the postmodern philosophy, [4] the phenomenon 'interpersonal relation' and its concept occupy a special space in the discussion on the

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[2] Several postmodern philosophers gave intersubjectivity a special space in their thinking. In this paper, our discussion is on two philosophers: Gabriel Marcel and Martin Buber. The reason for selecting them is their common feature of being pioneers of advocating the intersubjective dimension of considering the party of intersubjective encounter as a *thou*. This is considered an important aspect of a human relation as an intersubjective dialogue which leads to conflict resolution.

[3] Some parts of Africa experience conflicts and tensions which have resulted into mass killings, social disintegration, misplacement, etc. For instance, tribal differences between the Tutsi and Hutus of Rwanda in 1994 ended in genocide which claimed more than 800,000 lives. Others examples include disparity of political ideologies, differences in religious beliefs; farmers-herders tensions in Tanzania, in Nigeria, etc.

[4] It is not easy to draw a clear line to demarcate the time when the Postmodern era began. However, the era is generally taken to be a period in the Western History of Philosophy the philosophical thoughts of which were in one way or another influenced by, a result of, or a reaction against the 17th Century to 19th century philosophy which culminated in Germany Idealism. In other words, it was an era the philosophical schools of which had roots from, or were reacting against the

human nature in general, and on the reality of human existence in the world which accommodates other human beings. This is the time epoch in the history of Philosophy in which a human being is perceived and conceived as a subject – as contrasted from perceiving and conceiving him/her as an object. [5] In this line of thought, has Dan Zahavi underscores it (Zahavi, 2014: 97) a relation among human beings is taken to be a relation among subjects, hence the term 'intersubjectivity'.[6]

 The term *intersubjectivity* connotes an encounter among human beings in which parties as subjects generously reciprocate treasures of their being for mutual enrichment (Zlatev *et al*., 2008: 2). Here, we see the phenomenon of intersubjectivity as a kind of dialogue in which parties as subjects interact at the ontological level of their beings (Schmitz, 1984:163f). This interaction is taken as an ontological discourse – an intersubjective dialogue which is not verbal but an encounter and exchange of their beings. With this understanding of ontological intersubjective dialogue as a level of interpersonal relation, the paper seeks to show how conflicting communities in Africa can reach

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major schools of thought of the Modern era, namely, Continental Rationalism, British Empiricism, Kantian Transcendental Idealism and German Idealism. Other historians of Philosophy refer to this period as Contemporary era which extends from the early 19th Century to the late 20th Century. The major philosophical trends of this era include Phenomenology, Analytical Philosophy and Philosophical Positivism, Existentialism, Pragmatism, Deconstructionism, Philosophical Hermeneutics, etc.

[5]The subject – object contrast cuts across various schools of thought of the postmodern era. It is accommodated in the German Idealism, in the Analytical Philosophy, in Phenomenology, in Existentialism, in Personalism, etc. It makes a difference between a human person as a subject on one hand and the infra-human reality.

[6]The term *intersubjectivity* was first used in the scholarly arena by Johannes Volklet in 1885 when he used a German word *Intersubjektivität* to denote something which is universally valid and independent of every individual. Edmund Husserl was the first one to use the term with a phenomenological meaning of combating the Cartesian solipsism, while showing the plurality and diversity of subjects. He thus made it connote interaction among subjects.

reconciliation and thus ascend from coexistence to *interviviality* basing on what they ontologically exchange.

The term 'dialogue' in its normal usage means a communicative discourse between two parties (Jazdzewska, 2014: 34).[7] It necessarily involves communication and a common ground which is of interest for both parties. In the context of this paper, dialogue transcends the confines of a discourse for a mere mutual understanding. It goes beyond verbal communication to embrace the ontological plane of the parties, and thus it becomes ontological dialogue (Baiju, 2006:16, 19). It is a person-to-person level of encounter which involves exchange of the perfective dimensions of the parties. At this level of relation, such a dialogue is deemed a mode of existence of the parties in their subjective natures – first and foremost as persons. It is on such grounds, intersubjective human relation is deemed an ontological dialogue (Friedman, 2002: 8 - 9).

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[7] According to the Merriam Webmaster Dictionary the word 'dialogue' in its day-to-day usage, as a noun means a conversation between two or more persons. As a verb, the word means being engaged in a discourse. Its etymological roots go to the Greek language. These roots are seen from different points of view. First, as a noun it is from a combination of two Greek words διά, *diá*(through, between) and λογος, *logos* (a discourse), which together form the word διάλογος, *dialogos* (dialogue). This root exposes it as etymologically meaning a discourse between some parties. Secondly, as a verb it is from the Greek verb διαλέγεσθαι, *dialegesthai* (to converse, to discuss), or from a combination of a Greek word διά, *diá* (through, between) and a Greek verb λέγειν, *légein* (to speak) which together form the word διαλέγειν, *dialegein*, literally meaning *to speak between*. Katarzyna Jazdzewska traces the historical usage of the word from the writings of Ancient Philosophers. He affirms that the term entered literary works in the 4th century B.C. as used by Plato in his literature termed as Dialogues. In these works, the word meant a discourse, a discussion, an intellectual inquiry carried out between two interlocutors. This makes the word *dialogue* go beyond a mere conversation. It then carries a dimension of inquiry, of a discovery of something achieved through a discussion.

Both, Gabriel Marcel and Martin Buber understood human relation at a person-to-person level as an intersubjective encounter which brings parties into an ontological dialogue. With this common understanding therefore, dialogue is not confined to its literal sense of a verbal discourse remaining on the level of exchanging ideas and views. In its deeper sense, dialogue involves mutuality of being and values motivated by love and trust, done in an atmosphere of mutual openness and generosity with an aim of attaining the plenitude of being (Marcel, 1952, 1: 206; Friedman, 1955: 297).

Dialogue in this sense involves human persons taken as subjects. Perceiving and conceiving a human being as a subject means taking him/her as being essentially and existentially characterized by identity, dignity, freedom, uniqueness, independence, an end in himself/herself, and concreteness existing in the sense of being concretely situated in time and space (Friedman, 2002: 9). These features make one be conceived not as an object but rather as a *thou* (Ghazzazani and Abbas, 2014: 84).

This understanding of interpersonal relation as a dialogue can contribute to the solution of socio-political and economic conflicts in Africa. With reference to the cases of farmer-herder land disputes in Tanzania for instance, the antagonists do not fight as persons as such but as farmers and herders. It is a conflict between two modes of economy rather than two human factions. It is like their socioeconomic values overshadow their human qualities and values (Mwanfupe, 2015: 4, 6; Ofuoku and Isife, 2009: 48).

A contribution from the philosophy of intersubjectivity would be the shift from object-to-object relation of the rivals to subject-to-subject encounter. This means, a farmer has first to see his/her rival as a *thou*,

as a person rather than as a herder and vice versa.[8] This will help the two parties first be human before they are farmers and herders. Seeing one another and encountering at the ontological plane as persons will give a deeper and more dignified meaning to their socioeconomic roles as farmers and herders. The same principle works for tensions based on ethnical, political and racial differences which are inferior to human dimensions shared by all.

The conception of a human being as a subject is shared by both Gabriel Marcel and Martin Buber. The two also share the conception that subjects relate at an ontological level at which, in an ontological dialogue they reciprocate perfections which make them subjects. In their common understanding of ontological dialogue as a person-to-person encounter for the reciprocation of perfections, both advocate the intersubjective *I-Thou* relation as the relation which is proper for human beings. The *I-Thou* human relation at the ontological level as intersubjective dialogue is conceived as a mode of human existence. This means, to exist as a human being is to be in an intersubjective dialogue in which one takes the party of encounter as a *thou* (Cohen, 1957: 92). One is deemed to exist if he/she is actively engaged in an *I-Thou* relation which makes the *I* be human as long as he/she is inseparable from the other party of the dialogue whom he/she conceives as a subjective-*thou*. (Mayhall, 2004: 24).

There has been a discussion as to who is the author of the philosophy of interpersonal relation as intersubjective *I-Thou* dialogue. Although it is

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[8] In the language of Gabriel Marcel, farmers and herders should first and foremost encounter as human beings rather than as farmers and herders. While the former is an encounter with the *I-Thou* attitude, the latter is a mere meeting with the *I-It* attitude. While the *I-Thou* attitude results into intersubjectivity, the *I-It* attitude is likely to result into conflict.

Martin Buber who popularised this relation as an intersubjective dialogue, researches have proved that it is Gabriel Marcel who was the first one to advocate it in a scholarly way. In 1915, Gabriel Marcel was already engaged in the study of this relation while Martin Buber's work *I and Thou*, which explicates the theme, appeared on the scene later in the year 1923 (Lescoe, 1973: 99).

In the intersubjective *I-Thou* relation, the parties have a mutual recognition as persons and subjects of freedom and uniqueness. Each party becomes himself/herself through the mediation of the other as Martin Buber puts it: "Through the *Thou* a man becomes *I*." (Buber, 1958: 28). Each party therefore, has a creative role to the other. The nature of the *I* depends on one's attitude to the other party of relation. If one objectifies the other by treating him/her as an *It*, *ipso facto*, the *I* reduces himself/herself into an object (*It*) (Marcel, 2, 1952: 3). Martin Buber explores further the mutual creation of the parties of an intersubjective dialogue by maintaining that the *I* in the *I-Thou* relation is inseparable from the *thou* just as the *I* in the *I-It* relation is inseparable from the *It* (Mayhall, 2004: 24).

Both Gabriel Marcel and Martin Buber prefer *Thou* to 'he', 'she' and 'you'. For them *Thou* expresses the unreserved personal intimacy and loving familiarity which one has towards the other party in relating (Buber, 1958: 8). It is an English translation of the French *Tu* and German *Du* as opposed to *Vous* and *Sie* respectively, which are the formal and impersonal expressions of relating devoid of familiarity and personal intimacy between the parties (Lescoe, 1973: 99).

Gabriel Marcel and Martin Buber differ on how the *I* is related to the *Thou*. For Martin Buber the two parties are clearly distinct though

inseparable. They only meet in *the sphere of the between*.[9] Basing on this aspect, the kind of dialogue advocated by Martin Buber is not for communion but just for mutual recognition in order to effect peaceful and respectful coexistence with a common goal of relating in and through God the Eternal Thou (Buber, 1958: 45). Gabriel Marcel on the other hand advocates dialogue for communion in which the *I* and the *thou* merge into one in the forms of inter-existence and inter-viviality (Marcel, 1964: 33). For Martin Buber dialogue is based on the common truth not in the mutual need for each other as Gabriel Marcel maintained. Martin Buber says:

> The true community does not arise through people having feelings for one another, … but through, first, their taking their stand in living mutual relation with a living Centre, and, second, their being in living mutual relation with one another (Buber, 1958: 45).

In this aspect we deem Martin Buber being more realistic than Gabriel Marcel. The communion advanced by Gabriel Marcel is much more of an ideal. It is not easy among human beings to reach that level of mutual accommodation into their deep selves. We also deem Martin Buber to be more realistic because it is easier and more appealing to realise dialogical ties when based on the common good or common truth rather than on mutual need of the parties.

Features of Ontological Dialogue
For the human beings to encounter one another and reciprocate their perfections at the ontological level there are some features which go with such encounter. For the interest of this paper we shall expound

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[9] The concept of the *Sphere of the Between* is expounded in detail in Section 2.3.

such features, namely experiential consciousness, existential internality and the intersubjective nexus.

Experiential Consciousness

As said previously, ontological dialogue involves human beings as subjects. It is an encounter in which parties have three levels of consciousness and three levels of experience. Each party is conscious of his/her nature as subject; he/she is conscious of the other party as subject and he/she is conscious of the reality of encounter. The same applies to experience: one experiences himself/herself as a subject; experiences the other party as subject and experiences the reality of encounter.

Consciousness and experience work together as a structure for a dialogue in which and through which parties reciprocate perfections. In this structure parties dialogically reciprocate consciousness in the sense that each party is conscious of the other party. They also reciprocate experience in the sense that each party experiences the other party. Both parties share a common ground of being conscious and of experiencing their encounter. This will be part of the ontological nexus to be expounded later.[10]

These features of consciousness and experiencing express the concreteness of ontological dialogue (Schmitz, 1984: 163 – 164). This means, dialogue at the ontological level leaves no room for abstract or imaginary encounter. Comparatively speaking, both Gabriel Marcel and Martin Buber advocate consciousness and experiencing as features of ontological dialogue.

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[10] As it will be exposed later (section 2.3) the concept of ontological nexus is expressed as *intersubjective nexus* by Gabriel Marcel and as *the sphere of the between* by Martin Buber.

Gabriel Marcel understands consciousness and experiencing as awareness and recognition of the presence of a subject to whom one intends through love, loyalty and concern (Smith, 1984: 341 – 342). Awareness and recognition begin with the self as *ego*, whom Gabriel Marcel explains by making a distinction between 'I' and 'me' (Smith, 1984: 341 – 342). In this distinction, the 'I' stands for the subject of consciousness and experiencing, while the 'me' stands for the object or the recipient of consciousness and experiencing.

This is the first level of consciousness and experiencing at which one is aware of, and affirms himself/herself as a subject. Consciousness and experiencing at this level form a base for the second level of consciousness and experiencing, that is being conscious of, and experiencing the other. At the first level one discovers and affirms himself/herself as a subject who is exigently needing to reciprocate consciousness and experiencing with others (Zaner, 1984: 314).

For Gabriel Marcel, the discovery and affirmation of the self opens consciousness and experiencing of the other as subject. The relation between these two levels of consciousness and experiencing, however, is not linear but spiral. While consciousness of, and experiencing the self form a base for the consciousness of, and experiencing the other, the latter reawakens and confirms the former (Zaner, 1984: 314). Their relationship is dialogical in the sense that each party affirms his/her self-consciousness and self-experiencing by being conscious of, and by experiencing the other. This intrinsic relationship between these two levels is the basis for the ontological dialogue between parties, and an integral structure for intersubjectivity and for community formation.

For Martin Buber consciousness and experiencing [11] encompass recognizing, accepting and confirming the party of encounter (Keim, 1990: 98). The nature of consciousness and experiencing is determined, shaped and oriented by the attitude with which one enters into a dialogical relationship (Górzina, 2011: 47). One is conscious of, and experiences the other party of dialogue as a subject or as an object if he/she is of the '*I-Thou'* or of the *I-It'* attitude respectively (Górzina, 2011: 47).

Another aspect of consciousness and experiencing according to Martin Buber is presence (Wheelwright, 1967: 91). One is conscious of, and experiences the party of dialogue as a subject if he/she is really present and, if he/she is conscious of this presence. Parties of intersubjective dialogue therefore, reciprocate consciousness, experiencing and presence. Inspired by their '*I-Thou*' attitude each party is conscious of, and experiences the presence of the other as a dialoguing subject (Buber, 1958: 4). The aspect of presence puts emphasis on concreteness as opposed to abstract way of relating which in the thinking of Martin Buber is not a dialogue but a form of a monologue (Farber, 1967: 599).

Existential Intentionality
Intentionality is described as other-orientedness, other-consciousness or other-experiencing (Sokolowski, 2000: 8). It is an ontological link and extendedness by which one is conscious of the other party, transcends oneself while tending towards the other party. Care has to be taken here, that the term intentionality as used in the school of Phenomenology is intended to have a cognitive meaning of other-

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[11] For Martin Buber, experiencing is expressed in the form of addressing the other party of the dialogue. This means, the other is experienced through addressing him/her as a subject of encounter rather than taking him/her as a mere object of experience.

orientedness in knowledge (Sokolowski, 2000: 8). In this context which takes human relation with an existential approach, intentionality is qualified as existential in order to capitalize on its concrete 'action' dimension as opposed to 'cognition' which in this context is deemed abstract (Griffiths, 2016: 1).

Consciousness and experiencing imply intentionality in the sense that one is conscious of something and that one experiences something. In the language of existentialism, through intentionality one as a subject, is conscious and experiences other parties not as objects but as subjects who reciprocate the same. Through this reciprocation of intentionality parties of human interaction tend towards each other, hence a dialogue (Tal, 2018: 3).

But how can this understanding of intentionality help tackle the problem of conflicts that some African communities pass through? The guiding questions for each of any conflicting parties have to be: what and how much does my being receptively benefit from my adversary? What and how much can I generously contribute to the being of my adversary? [12] Intentionality taken as a subject-to-subject other-orientedness will contribute to the transformation of attitudes and end-in-views of acting and living.

 A community of farmers for instance, with an attitude of intentionality has to take its life and farming activities as directed beyond the community confines to embrace and benefit the herders as well. If the

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[12] Farmers and herders as communities of human beings need each other both as persons and as farmers and herders. At the rudimentary level for instance, farmers need manure for their farms and need market for their crops. Herders as well need crops for food and need market for the products of their animals such as manure, milk, meat etc. Through intentionality the farmer-herder strife can be transformed into farmer-herder dialogical encounter and reciprocation of acting and being.

same attitude of intentionality is reciprocated from the herders, the two communities will encounter and exchange intentionalities of their socioeconomic activities and thus will resolve their differences and realize intersubjectivity.

Both Gabriel Marcel and Martin Buber accommodate in their doctrines intentionality as characteristic to ontological dialogue. In his work *The Knowledge of Man*, Martin Buber says:

> *Our behaviour rests upon innumerable unifications of movements to something and perceptions of something. There is no movement that is not directly or indirectly connected with a perception, and no perception that is not more or less consciously connected with a movement.*(Buber, 156).

In this text, Martin Buber expounds the notion and reality of intentionality in the context of knowledge. He describes it as a sort of movement of the mind towards the object of knowledge. Just as such intellectual movement is indispensable for knowledge to take place the same applies to human encounter at the ontological plane. Human relation intrinsically involves an intentional reciprocation of movement between the parties of relation. Through intentionality parties of relation dialogically tend towards each other and thus confirm what Maurice Freidman says while commenting on Martin Buber that to be human is to be relational (Friedman, 1991: 33).

Since being human is being relational, and since being relational implies being intentional, it logically follows that, to be human is to be intentional. This means, intentionality is an integral aspect of being human – a confirmation of Martin Buber's conviction that the human nature and human life are dialogical (Kohen, 1982: 35).

Gabriel Marcel's thought on intentionality is expressed in his use of the terms like availability, reception, reciprocity, etc (Kamuhabwa, 2009:

69 – 70). He describes intentionality in the form of availability to, openness to, or responsiveness to the appealing subject (Bollnow, 1984: 179). These concepts as employed by Gabriel Marcel are other-oriented, hence expressing intentionality. One encounters the other as a subject of dialogue as an appealing subject to whom one has to be responsively committed. Commenting on Gabriel Marcel's notion of availability as an expression of intentionality to the other subject, Otto Friedrich maintains that for Gabriel Marcel availability and commitment are intrinsically related and thus inseparable (Bollnow, 1984: 179).

As Gabriel Marcel understands intentionality as a form of responsiveness to an appealing subject, and that this responsiveness is intrinsically linked with commitment, it *ipso facto* follows that ontological dialogue as a form of human relation is intrinsically a commitment of both parties. Denial of such a commitment does harm not only to the human relations but also to the human essence and existence of the parties (Bollnow, 1984: 179). How can we use Gabriel Marcel's notion of intentionality as responsiveness to the appealing other and as a mutual commitment to resolve conflicts among some African communities?

According to Gabriel Marcel's anthropology a human being is existentially and essentially exigent. A response to such ontologically appealing neediness comes from the environment, from the other and ultimately from the divine realm. With a critical analysis of all forms of human factions we establish that they have their exigencies as appeals which in one way or another may be responded to by their adversaries. This means, farmers have exigencies such as markets for their crops, need of manure for their farms, need of milk and meat for food etc.

All these as forms of exigencies may be responded to by herders, who in turn have exigencies appealing to farmers for a generous response, hence a dialogical relationship between the two (Alliyu, 2015: 9).[13] The same applies to ethnic and political tensions in which each party of such tensions has a form of a response to the ontological exigencies of the other party. It needs a critical self assessment of the parties to identify the needy aspects within the self, and then amicably open up to the other party for the solution, hence a dialogically reciprocal relationship replacing tensions.

Both Gabriel Marcel and Martin Buber take intentionality as integral dimension of both human relation as dialogue and of the human nature. For both of them, to be human is to be intentional towards other human beings as subjects, and to be relational as human beings is to reciprocate intentionality. Both Gabriel Marcel and Martin Buber use the notion of intentionality in opposition to two extremes. First, it is opposed to insular and isolative solipsistic encapsulation into oneself (Ricoeur, 1984: 482).

Secondly, it is opposed to collectivistic diffusion of oneself into a societal whole (Marcel, (1), 1967: 42). By exposing an individual as existentially tending towards others, intentionality dissolves boundaries that would isolate an individual from, and insulate him/her against other human beings. Both Gabriel Marcel and Martin Buber take intentionality as meant to define an individual reciprocally extended to other individuals is a dialogical relation.

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[13] In his study Abdu Sada Alliyu found out the interdependence between herders and farmers. The Fulani herder community needs cereal crops for food, for dowry, etc. while their counterpart farmer communities need dairy products for food and animal manure for their farms.

The Intersubjective Dialogical Nexus

As alluded to previously, human relation as an intersubjective dialogue takes place where there is a ground of common interest for both parties. Such a ground has a unifying force which brings the parties together and thus effects a dialogue. Such a bond is referred to as an intersubjective dialogical nexus (Kamuhabwa, 2009: 92).

Such a nexus so to speak, is the meeting ground for the parties, a motivation and rationale for the dialogue to exist, and ultimately a factor which concretizes the human existence and essence of the parties of dialogue (Kamuhabwa, 2009: 92). This nexus therefore, is both a feature of human relations as an ontological aspect and a feature of authentic human existence (Anderson, 1975: 38). Both Gabriel Marcel and Martin Buber advocate this understanding of the untersubjective dialogical nexus. The terms used to refer to it are different but bearing the same cognitional content. While Gabriel Marcel uses the term *intersubjective nexus* (Anderson, 1975: 38), Martin Buber uses the term *the sphere of the between* referring to the same (Buber, 2002: xiv).

For Gabriel Marcel the unifying factors for the dialoguing intersubjective parties are hope and joy as contrasted to his contemporary existentialists for whom such a nexus is anxiety (Marcel, 2, 1967: 143). This means, what brings parties into a dialogical encounter at the ontological plane is that which is rooted in the ontological exigency for fulfilment. While hope and joy make one open up to dialogue with, and encounter others, anxiety according to Gabriel Marcel annihilates the possibility of relating as Otto Friedrich Bollnow puts it:

> *... an unhappy and despairing mood throws us back on ourselves and shuts us up inside ourselves, so that even if we want to, we cannot escape imprisonment within ourselves,*

> *whereas a happy and joyful mood opens our hearts and enables us to establish relationships with the world in general and with our fellow-beings in particular.*(Bollnow, 1984: 181).

But why does Gabriel Marcel associate happiness with openness to others, while associating anxiety with the state of being closed against others? He maintains that anxiety makes one be preoccupied with the self, for his/her survival while being confronted with the anxiety-inducing situation. Such a situation robs one space for others (Bollnow, 1984: 181). Again, anxiety taken as a problem looking for a solution is not there to stay. It disappears with a solution which is meant to be lasting.

Applying this understanding of dialogue to interpersonal relations, human persons enter into authentic intersubjective dialogue not because of the common problem facing them. The rationale for authentic dialogue is the common solution such intersubjective parties joyfully hope to achieve together. It is this solution which is lasting and thus permanently unifying the parties rather than the problem they solve and thus annihilate it.

Martin Buber expounds the interpersonal dialogical nexus by using the term *the sphere of the between* (Buber, 2002, xiv). This is a ground of common interest of the parties. It is a binding factor which spurs and effects a dialogical interaction. Will S. Keim analyses Martin Buber's *sphere of the between* as essentially having four conditions: physical presence of the parties, mutual awareness among the parties, interaction and willingness of each party to be influenced by the other (Keim, 1990: 44).

With physical presence Martin Buber puts emphasis on the concreteness of the parties of intersbjective dialogue (Tal, 2018: 2). This concreteness extends to the denial of abstractness not only of the parties of dialogue but also of the binding factors which bring them together, of the issues that are reciprocated, and of the effects of such dialogical intersubjectivity (Scott, 2011: 141). Mutual awareness expresses the mutual consciousness of the subjectivity of the parties. With this awareness, neither of the parties is objectified by being taken for granted. The last two conditions, that is, interaction and willingness to be influenced show the mutuality of openness. Intersubjective dialogue at the ontological level is possible if there is mutual, generous and unconditional openness between the parties. Such mutual openness makes each party to generously open up and create room in his/her personality to accommodate the other (Herberg, 1967: 137).

The concept of intersubjective nexus as expounded by Marcel Gabriel and Martin Buber may have a contribution to the lasting mutual understanding and intersubjective conviviality between conflicting communities such as the Hutus, Tutsis and Twas of Rwanda and the Fulani herder community and its surrounding crop farmers in the Katsina State of Nigeria. Rwanda experienced ethnical strife which resulted into genocide in 1994 claiming more than 800,000 lives, misplacement of people and turning others into refugees (Verwimp, 2004: 233). In Katsina State of Nigeria over ages there have been herder-farmer conflicts which keep on escalating (Alliyu, 2015: 1 – 3). In both cases, there have been efforts of the respective governments to inculcate a national or a unity spirit which in a way could help curb the tensions.

In Rwanda, among other efforts for social cohesion there has been the *umuganda* practice (Verwimp, 2004: 233) while the Local and Federal

Governments in Nigeria put in place policies for special grazing reserved lands and demarcating the *burtali,* that is the official cattle migration routes (Alliyu, 2015: 11-12). In his study, Philip Verwimp exposes *umuganda* as a practice and a matter of policy for the grownup Rwandese to render community service on a weekly basis. We relate the concept of intersubjective nexus with this socio-political practice carried out with the aim of realizing social cohesion which was deemed to be a national common interest. As time went on in the 1970s, with the aim of enforcing a national spirit it became obligatory that all Rwandese were to join the ruling party (MRDN) and had to participate in the *umuganda* weekly community service (Verwimp, 2004: 233).

As noted above, intersubjective nexus as a binding motive, a forum of mutual exchange has to be generous, amicable and unconditional. Any imposition in the name of a common interest does not build an intersubjective nexus but ruins it (Uwimbabazi, 2012: 49). As Pinine Wimbabazi recommends in her study, the *umuganda* as practiced in the pre-genocide period could beneficially be an intersubjective nexus if it were to be a community initiative rather than a government imposition (Uwimbabazi, 2012: 4).[14]

Human beings as subjects reach a level of intersujective reciprocity of their beings if all they do is done in freedom and generosity. Such forced socio-political practices caused discontent as opposed to joy and hope. The national consciousness campaign through the *Ndi Munyarwanda* Programme, if authentically implemented, makes the

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[14] The *umuganda* practice passed through various stages from the pre-colonial era, through the colonial era, the independence era and the genocide era. Its objectives and effects evolved with time from community development to being a political machinery for political mobilization – hence deviating farther from features of making it an intersubjective nexus.

Rwandese citizenry transcend the ethnic confines and thus solidify an authentic national intesubjective nexus in which the Rwandese nationals experience one another and constructively reciprocate their beings at the ontological plane (Blackie, 2014: 3). [15] Again, such national intersubjective nexus built on national consciousness will be worth calling intersubjectve nexus and thus bear fruits if it is enforced in a milieu characterized by freedom of opinion and expression which is a human right (Blackie, 2014: 5). The gestures of human reconciliation which form an integral part of the *Ndi MunyarwandaProgramme* have to be dialogical in the sense of being mutually and reciprocally reconciliatory between parties rather being in a form of a monologue in which only one party apologizes while the other party implicitly accuses the other (Blackie, 2014: 7 – 10).

Still on government intervention as an intersubjective nexus, in Nigeria as the study of Abdu Sada Alliyu exposes, the amicable approach to the resolution of conflicts was more effective than cohesive approaches (Alliyu, 2015: 57 – 58). The role of traditional rulers shows to be more effective in bringing people together as a nexus than the role of the state machineries such as the court of law and police. Again the local government committees which are much closer to the people than the state machineries proved to bear much more fruits in resolving conflicts (Alliyu, 2015: 57 – 58). This helps us confirm that any move towards social cohesion as an intersubjective nexus should be amicable, generous, free and stemming from the conflicting parties (Ofuoku and Isife, 2009: 53; Herberg, 1967: 137).

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[15] The phrase *Ndi Munyarwanda* literally means 'I am a Rwandese national'. It expresses a pride of being identified a Rwandese as transcending a Tutsi-Hutu-Twa ethnic identity. From 2013 a special initiative known as *Ndi Munyarwanda Programme* began as an endeavour of building an intersubjective nexus of a national consciousness and of a unified national identification. It is a programme which builds unity and national consciousness through reconciliation and mutual acceptance.

The two philosophers have some differences as regards the nature of the nexus. While for Gabriel Marcel, this bond is anthropocentric in the sense of gravitating towards the day-to-day concerns of human existence, for Martin Buber it is more theocentric as he says:… in each we are aware of the breath of the eternal Thou; in each Thou we address the eternal Thou.(Buber, 1958: 6).

Gabriel Marcel insists that human beings interact in their areas of common participation. These include being, life in humanity, personhood, and ultimately life in God as encountered within the domain of the human lived experience. For Gabriel Marcel therefore, human beings through dialogue effect inter-existence, inter-viviality and trans-existence (Gallagher, 1962: 18).[16] Martin Buber, on the other hand, pushes *the sphere of the between* beyond the individual's existential realm and puts it on the transcendental plane as he says:...in order to communicate with it in a sphere which is common to them but which reaches out beyond the special sphere of each. (Buber, 2002: 241).

According to Martin Buber therefore, for persons to be in dialogue, each party has to transcend his/her private circle and reach out the common sphere without annihilating the being of the other (Lescoe, 1973: 155). Applying this understanding of dialogical relationship to the conflicts in question, each party of the herders and farmers for instance, has to go beyond the confines of cattle rearing and land cultivation respectively and reach the ontological human essence which

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[16] In the philosophy of Gabriel Marcel the concept of *encounter* was explained by the use of several terms, each having a special aspect of emphasis. *Inter-existence* stresses existence of exchanging encounters; *inter-viviality* put stress on life of encountering others and *trans-existence* stresses the act of going beyond the human sphere of existence to interact with others on the transcendental plane.

is a nexus of common interest. The same applies to ethnic groups, political parties, etc. which, with an attitude of self-transcendence should accommodate each other by cultivate the good of the intersubjective nexus shared by all.

Levels of Dialogue

Both Gabriel Marcel and Martin Buber view the dialogical relation to be in levels. For Gabriel Marcel, the nuclear dialogue of one with himself/herself both in his/her tonalities and between his/her body and soul is the basis for all other levels. It is followed by the human being's dialogue with the world in which he/she is situated and which puts him/her in a position to interact with the other and with God (Gallagher, 1962: 18).

The nuclear dialogue as a constructive reciprocity among different aspects of the same human person is based on Gabriel Marcel's Theory of Tonalities (Marcel, 1960: 160 - 161). A tonality is an existentially integral dimension of a human person. Gabriel Marcel believed that such dimensions reciprocally perfect one another, hence a dialogue among them. It is this which is referred to as a Theory of Tonalities. This theory contributes to the resolution of interpersonal conflicts by establishing social entities which have elements from each of the adversaries.

An example of this is transforming each of the communities of herders and farmers to carry out concomitantly the two conflicting roles of animal rearing and land cultivation. With this approach, the same community, even at times each family will be carrying out the two roles and thus change them from conflicting to dialoguing. This will reduce or even may eradicate tensions between herders and farmers as the same communities will be carrying out both roles.

Another area to which the Theory of Tonalities is applicable is the encouragement of intermarriages between conflicting ethnic groups. Offspring of such intermarriages have as tonalities genetic traits from each ethnicity. We take this as a ground to argue that such offspring will be likely to have a lower level of ethnic hostility than parents who, from the genetic point of view are fully of one ethnic descent (Blackie, 2014: 9).[17]

Care must be taken here, that the move to intersubjectivity is not sought in the family of husband and wife from conflicting communities. This would rather be an intersubjective nexus in which such a family is a shared common interest of the husband and wife. An attempt of dialogue in this case, is sought in the offspring of such families rather than from parents. Such offspring are genetically neutral though they may psychologically and socially have ethnic bias. [18] It remains a researchable topic to investigate as to whether the ground for tribal identity and consciousness is much more genetic or rather psychological and social. If the former is true, then application of the Theory of Tonalities on genetic lines will bear fruits. If the latter is true, then the Theory has to be applied on psychological and social lines.

Martin Buber speaks of the same levels of dialogue but with some differences. The first level for Martin Buber is encounter with nature, then with the other and finally with the spiritual realities (Buber, 1958: 6). He is not for the nuclear dialogue (Buber, 1958: 6) nor does he say whether these levels build on one another.

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[17] In her study, Laura E. R. Blackie reveals cases of Hutus defending Tutsi on the intermarriage motives.

[18] The Theory of Tonalities helps establish the offspring's genetic neutrality which however, does not guarantee psychological and social neutrality.

Both Gabriel Marcel and Martin Buber are proponents of a dialogical relationship between a human being and nature. In this context nature is a generic expression of the environment in which a human person or his/her community is situated, and with which he/she interacts for his/her thriving. How does this level of dialogue help solve human conflicts? Nature as environment is taken as nexus which harbours human communities. This is a human-centred approach to the environment in which human beings interact and reciprocate with nature (Jamieson, 2001: 177 – 179).

With this understanding, nature is of common interests shared by two or more communities despite their conflicts they might be having. Dialogue with nature in the sense of conserving it while receiving its products serves a common purpose of being a common natural resourceful haven for all. Nature as a resource, therefore is a nexus in the sense of being a habitat which indiscriminately accommodates and provides for both adversaries, and acts as a common ground on which such adversaries meet and dialogue (Ofuoku and Isife, 2009: 48).

In Africa there are cases of environmentally related conflicts (Ofuoku and Isife, 2009: 48). Most of them are results of egoistic monologues with nature in which an individual, a company, one community, one nation or a government for egoistic motives robs nature its commonality by appropriating it at the expense of others. Studies show cases in which governments dispose land to investors who appropriate it exclusively for economic gains while for the local communities such land has dimensions other than being a mere economic asset. For such communities, land is a symbol of belonging and identity, a ground for encountering ancestors and the supernatural realm in general, etc (Mwamfupe, 2015: 1, 4). People of such communities reciprocate

belonging and identity with their land while investors secularise it and reductively make it a mere economic asset.

Tensions between local communities on one hand and the investors on the other could be resolved if principles of intersubjectivity are employed. First, investors and the local communities through appropriate mediation have to interact at the human level before viewing each other as economic partners (Mwamfupe, 2015: 4).[19] This means, encountering at the human level makes subjectivity surpass objectivity. It is here, investors require what is technically called a Social Licence to Operate (Joyce and Thomson, 2000: 49 – 52).[20] This is the continuous approval and acceptance which investors enjoy from the local community (Parson *et al*., 2014: 84). With this Licence as a mode of dialogical reciprocity investors and their projects receive social legitimacy while they dialogically reciprocate compliance with the local social norms and values. This creates a dialogical atmosphere characterized by mutual trust and credibility (Editor, Environment and Energy Bulletin, 2015: 3, 7).

[19] The quoted study of Davis Mwanfupe reveals failures of attempting to resolve conflicts by applying formal government machineries which in a way see conflicting parties first and foremost as economic partners. Again, the Uongozi Institute in its report emerging from research based on presentations on *Managing Relations between Investors in the Extractive Sector and Local Communities* of 14th June, 2016 on pages 5, 7, 52 points out that Legal Legitimacy and Political Legitimacy of investors and their projects are not enough for conflict-free and sustainable investments. The local community should dialogically be incorporated, and the two parties should reciprocate values.

[20] According to Robert Boutilier the term *Social License to Operate (SLO)* was coined by Jim Cooney as metaphorically meaning local acceptance as a prerequisite of sustainability of mining just as a Legal License is mandatory for the same. The term appeared for the first time in the scholarly arena through the work of Joyce, S. and Thomson, I., "Earning a Social Licence to Operate: Social Acceptability and Resource Development in Latin America" *The Canadian Mining and Metallurgical Bulletin*, (2000), 93(1037), 49 – 52.

Then equitable reciprocity between investors and the local communities has to get pre-eminence in order to avoid exploitative exchange between the two, which in the context of this paper is deemed mutual objectification at the expense of intersubjectivity. In the spirit of intentionality, investors as subjects and their investments have to aim at the integral and sustainable development both of the land and of the local communities while the communities have to reciprocates their resources such as manpower etc (Editor, Uongozi, 2016: 24, 26). The local communities on the other hand, in the intentional spirit have to transcend their ethnic confines and welcome investments for the wider benefit of the whole nation (Editor, Uongozi, 2016: 32).

Conditions of Dialogue

The two philosophers agree in some conditions of dialogue but still differ in their understanding of those conditions. Both advocate openness, transcendence and language as conditions for a fruitful dialogue. While Gabriel Marcel advocates mutual openness of the selves of the parties, Martin Buber is for the openness of the parties to the unifying truth as the common ground.

While for Gabriel Marcel transcendence means opening up in order to receive and then to give out, for Martin Buber transcendence means going beyond the private sphere of the self and reaching out to the sphere of the between (Buber, 2002: 241). While Gabriel Marcel insists on the receptive part of dialogue, Martin Buber is much more of the giving part of it. It is in this difference of insistence that for Gabriel Marcel, reception precedes giving while for Martin Buber it is vice versa. In this thinking, for Gabriel Marcel the other is experienced, while for Martin Buber the other is addressed (Buber, 1958: 6).

Gabriel Marcel speaks of a common language for mutuality. This is a metaphorical expression of the means as a common denominator between the parties that is personhood, through which perfections are exchanged (Marcel, 1964: 88). For Martin Buber, a common language: spoken or silent, as a condition for dialogue refers to having the other in one's mind in his/her otherness (Friedman, 1955: 297).

Finality of Dialogue

For both Gabriel Marcel and Martin Buber, dialogue has a transformative purpose. It is a person-to-person relationship meant to transform the *status quo* of the brokenness. But the two differ on the direct object of this transformation. For Martin Buber, dialogue is meant primarily to transform the relationship, not the parties. Commenting on Martin Buber, Francis J. Lescoe says:

> *The between is the reality that needs constant working out anew. It is not something inert, permanent and changeless. Rather, it is ever re-created whenever two human beings meet.* (Lescoe, 1973: 154).

This aspect of constant change in the sense of transformation, for Gabriel Marcel is not in the intersubjective nexus. It is primarily in the parties of dialogue, and then in their relationship. Here, Gabriel Marcel's stand is more powerful and more convincing than that of Martin Buber because the transformed relationship cannot be realised without transformed parties. While the latter must pre-exist and effect the former, the vice versa is impossible.

The dynamic nature of the intersubjective nexus and of the parties of dialogue as advocated by Martin Buber and by Gabriel Marcel respectively is a justification of the claim for dynamism in the terms and agreements which guide and superintend human relations. There

are cases in which rigidity and the static nature or long tenure of contracts between communities/governments and investors have been a reason for tensions and misunderstanding. Dynamism and demand for constant renewal as suggested by Gabriel Marcel may contribute to constant good understanding between parties of dialogue and thus may keep interpersonal relation alive.

Conclusion

Basing on the nature, features, conditions and finality of dialogical relationship exposed by Gabriel Marcel and Martin Buber, we have two models of dialogue: the Marcelian and the Buberian. In the Marcelian model there is mutuality of openness and reciprocity aiming at reaching a communion in which parties become one (Marcel, 1964: 33). The Buberian model is not for communion, but for peaceful co-existence basing on the transcendental unifying truth of the sphere of the between.

For Martin Buber, neither of the parties welcomes the other into its private sphere of existence as Gabriel Marcel maintains. Instead of having encounter in the existence of each, they stretch out to encounter each other in the common truth in God (Buber, 1958: 45 – 46). Both models have a role to play in the processes of resolving conflicts. Each model has its peculiar strong features for conflict resolution and reconciliation in the socio-political and economic tensions in Africa and elsewhere.

In the Buberian model, every human being has to enter dialogue with any other human being because the unifying force is the common truth they share. In the Marcelian model on the other hand, parties may fail to dialogue not because they are not open for dialogue, but because of the impenetrability of their perfections and lack of the dialogical slope.

Both models have to work together in order to transform human beings from the *brokenness* of individualism and collectivism to effect life of a community or communion.

From the two models we get two positions as regards the foundation for the dialogical relationship among human beings. From the Marcelian point of view, the proper *I-Thou* relationship between one human being and another human being is the ground for the two parties to have a proper *I-Thou* relationship with God. The other position is that of Martin Buber for whom the proper *I-Thou* relation between a human being and God, puts one in position to have a proper *I-Thou* relation with other human beings.

But the question is: does authentic interpersonal *I-Thou*relationship among human persons guarantee the same relationship with God? Still, is it a necessary condition for human persons to relate with God in order for them to have authentic interpersonal relation? Gabriel Marcel's model of approaching dialogue with a person-to-person relation as a starting point for other forms of dialogues is more concrete and practical than that of Martin Buber the starting point of which is spiritual. Experience has it that conflicts among human beings begin with concrete and day-to-day issues which call for concrete solutions.

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Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki katika Ngeli za Kimofolojia: Mifano kutoka Lugha ya Kinyakyusa

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Ikisiri

Sifa mojawapo ya nomino za lugha za Kibantu ni kupangwa katika makundi mbalimbali yaitwayo ngeli. Wanaisimu wanapopanga nomino katika makundi kwa kuzingatia kigezo cha kimofolojia, nomino hutawanyika katika ngeli tofautitofauti. Nomino hizo huwa na sifa za kisemantiki ambazo huonesha mfungamano wake. Mfungamano wa kisemantiki na kimofolojia unatokana na mofu ziundazo nomino kubeba maana. Hivyo, makala hii inalenga kuonesha mtawanyiko wa nomino za Kibantu kwa kuzingatia sifa za kisemantiki katika ngeli za kimofolojia. Katika kuonesha mtawanyiko huo, makala hii inafafanua kwa kina sifa za kisemantiki za nomino na jinsi nomino hizo zinavyotawanyika katika ngeli zilizoainishwa kwa kuzingatia msingi wa kimofolojia. Data zilizotumika katika makala hii zilikusanywa katika utafiti uliofanyika mkoani Mbeya, wilaya ya Rungwe, halmashauri ya Busokelo katika kata za Isange na Luteba, vijiji vya Isange na Ipuguso. Data hizo zilikusanywa kwa njia za dodoso, ushiriki na mahojiano. Makala hii inahitimisha kuwa nomino za Kibantu kwa kuzingatia sifa za kisemantiki zinatawanyika katika ngeli tofautitofauti zinapoainishwa kwa kigezo cha kimofolojia. Vilevile, imeonesha kuwa mtawanyiko huo unasababishwa na nomino hizo kuumbwa na viambishi ngeli tofauti ingawa zina sifa za kisemantiki zinazofanana. Mwisho, makala hii imependekeza namna ya kuondoa mtawanyiko huo kuwa ni kutumia kwa pamoja vigezo vyote viwili.

Utangulizi

Ngeli za nomino tangu enzi za wanaisimu wa zamani, zimekuwa zikiainishwa kwa kuzingatia mikabala mbalimbali iliyoegemezwa

kwenye misingi mikuu mitatu ya uchambuzi wa lugha ambayo ni mofolojia, sintaksia na semantiki. Katika kukamilisha malengo ya makala hii, uainishaji wa ngeli za nomino utazingatia mkabala wa viambishi awali vya nomino wenye msingi katika mofolojia na mkabala wa maana wenye msingi kwenye semantiki.

Kabla ya mkabala wa Jozi ya Viambishi vya Umoja na Wingi (JVUW) kulikuwa na mkabala wa Viambishi Awali vya Nomino (VAN). Mkabala wa VAN uliasisiwa na Bleek mwaka 1892 na uliboreshwa na Meinhof mwaka 1899 kama anavyoeleza Massamba (1995). Baadhi ya wanaisimu waliotumia mkabala huo kuainisha ngeli za nomino ni Katamba (2003) na Kahigi (2005). Kwa kuzingatia mkabala huu, ngeli za nomino zinaainishwa kwa kutumia viambishi awali vya nomino vinavyoashiria umoja na wingi. Viambishi vya ngeli vya umoja na wingi vimetenganishwa na kila kimoja kinaunda ngeli tofauti inayojitegemea.

Mkabala wa JVUW ulibuniwa na wanasarufi wa Kiswahili kama vile Ashton (1944) baada ya kuona ule wa VAN una matatizo. Tatizo la kwanza lilikuwa ni ngeli zaidi ya moja kuwakilishwa na kiambishi kimoja. Tatizo la pili ni kuwepo kwa nomino ambazo zina viambishi vya umoja vinavyofanana lakini viambishi vya wingi vinavyotofautiana. Tatizo la tatu ni kwamba baadhi ya nomino ambazo zilipaswa kuwekwa katika ngeli ya 1 na 2 kwa mfano, 'mtume/mitume', 'baba/baba' na 'rais/marais' haziwezi kuingizwa katika ngeli hizo kwa msingi wa viambishi. Hii ni kwa sababu viambishi awali vya nomino hizo haviendani na viambishi vinavyowakilisha ngeli hizo ambavyo ni //mu-// na //wa-//.

Vilevile nomino 'baba' haina kiambishi chochote na kwa upande wa nomino 'rais' haina kiambishi cha umoja ila ina kiambishi cha wingi

//ma-//. Kiambishi hiki hakiendani na kiambishi cha ngeli ya pili ambacho ni //wa-//. Pamoja na kuwa nomino hizo zina viambishi visivyo na sifa ya ngeli ya kwanza na ya pili, zimewekwa katika ngeli hizo kwa sababu zinahusu binadamu. Kutokana na matatizo hayo uainishaji wa ngeli za nomino kwa kutumia mkabala wa VAN ukaonekana unakanganya.

Kwa kuzingatia mkabala wa JVUW, ngeli za nomino huainishwa kwa jozi za viambishi vya umoja na wingi. Miongoni mwa wanasarufi wa Kiswahili walioainisha ngeli za Kiswahili kwa kutumia mkabala wa JVUW ni Ashton (1944). Katika uainishaji wake, kama alivyonukuliwa na Kihore na wenzake (2003:97), alitumia namba za kirumi kuorodhesha ngeli. Makala hii itatumia mkabala waJVUW na mkabala wa kisemantiki.

Mkabala wa kisemantiki unazingatia maana katika uainishaji wa nomino. Nomino ambazo zina mfungamano wa kimaana huwekwa katika ngeli moja. Wanaisimu mbalimbali kama vile Whiteley (1961) na Dixon (1968) katika Abayo (2003) wanakubaliana kuwa, hapo awali mgawanyo wa ngeli za nomino uliegemezwa katika msingi wa maana. Kwa msingi huo, nomino zenye kiunzi fulani cha maana inayoziunganisha huwekwa katika ngeli moja. Kiango (1992:17-21) ametumia mkabala wa kisemantiki pamoja na mkabala wa viambishi awali vya nomino kuainisha ngeli za nomino za Kiswahili kama zinavyooneshwa katika jedwali la 1.

Jedwali 1: Uainishaji wa Ngeli za Kiswahili Kimofolojia na Kisemantiki

Na.	KNg	Uainishaji Kisemantiki	Mifano ya Nomino
1 na 2	m-/wa-	vitu vyenye uhai, vyenye asili ya damu.	mtu .... mnyama .... mdudu ....
3 na 4	m-/mi-	mimea, miti, na viungo vya mwili vya viumbe hai.	mti .... mkono .... mguu ....
5 na 6	ji-/ma-	matunda, majani, viungo vya mwili na vitu vya kijozi.	chungwa .... jani .... jicho ....
7 na 8	ki-/vi-	vitu vidogo vidogo, upungufu fulani (kiakili, kimwili) na wanyama wadogo.	kichaa .... kiongozi .... kinyonga ....
9 na 10	N-/N-	nomino za mkopo na aina za wanyama.	kalamu .... habari .... simba ....

11	u-	vitu vyenye umbo refu, uwembamba na ubapa.	ukuta .... ukucha ....
14	u-	nomino za dhahania (huwezi kuona wala kushika. Pia nomino zisizohesabika.	Ukorofi upole unga
15	ku-	nomino zote zinazotokana na vitenzi (hutokana na mchakato wa unominishaji)	Kuimba kucheza kulima
16, 17 na 18	pa-/ku-/mu-	inahusu mahali	Pale kule mule

Chanzo: Kiango (1992:17-21)

Mada, Mbinu na Upeo wa Utafiti

Ngeli za nomino za lugha ya Kibantu zimeainishwa na wanaisimu mbalimbali kama vile Kahigi (2005), Katamba (2003), na Mwendamseke (2011). Kazi za wanaisimu waliotangulia zimeainisha tu ngeli bila kujishughulisha na mtawanyiko wa nomino za Kibantu kwa kuzingatia sifa za kisemantiki katika ngeli za kimofolojia. Jambo hili lilimsukuma mtafiti kufanya uchunguzi wa kina kuhusu mtawanyiko wa nomino za lugha ya Kibantu. Hivyo, makala hii inahusu mtawanyiko wa nomino za Kibantu kwa kuzingatia sifa za kisemantiki katika ngeli za kimofolojia.

Aidha, makala hii imeshughulikia mtawanyiko wa nomino za Kibantu kwa kuzingatia sifa za kisemantiki katika ngeli za kimofolojia. Utafiti ulifanyika mkoani Mbeya katika halmashauri ya Busokelo. Data za msingi zilipatikana uwandani kwa mbinu za dodoso, ushiriki na mahojiano katika kata ya Mpombo katika kijiji vya Ijoka na Lusanje. Maeneo hayo yaliteuliwa kwa kuwa yalikuwa na mawanda ya kutosha kukidhi mahitaji ya makala haya. Aidha, data za upili zilikusanywa maktabani kwa mbinu ya kinyaraka katika maktaba ya Chuo Kikuu cha Dar es Salaam. Maktaba hii iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada ya makala haya.

Uainishaji wa Ngeli Kisemantiki

Uainishaji wa ngeli za nomino kwa mkabala wa kisemantiki ni upangaji wa nomino zenye sifa fulani ya kisemantiki inayoziunganisha katika ngeli moja. Hivyo, kufafanua mtawanyiko wa nomino za Kibantu kwa kigezo cha kisemantiki ni muhimu kuainisha ngeli za nomino kwa mkabala wa kisemantiki. Mfano wa nomino za Kinyakyusa, uainishaji wa ngeli za nomino ni kama ufuatavyo:

Ngeli ya 1

Katika lugha ya Kinyakyusa ngeli hii inachukua nomino zinazohusu majina ya binadamu na baadhi ya majina ya wanyamapori kama vile mbwamwitu, kifutu, tumbili na kobe. Katika majendwali yafuatayo; irabu tangulizi (IT), kiambishi ngeli (KNg) na shina (Sh) hayatasomeka kwa kirefu badala yake yatasomeka kwa kifupi kama vilivyo kwenye mabano. Nomino zinazoweza kuingizwa katika ngeli hii ni:

(i) Nomino Zinazohusu Binadamu

Na.	Umoja	Wingi
(a)	u- mu- ndu 'mtu' IT KNg Sh	a- bha-ndu watu' IT KNg Sh
(b)	U-n-fweamaso 'kipofu' IT KNg Sh	a-bha-fweamaso 'vipofu' IT KNg Sh
(c)	U- n- dongosi 'kiongozi' IT KNg Sh	a-bh-alongosi 'viongozi' IT KNg Sh

Katika lugha ya Kinyakyusa ngeli ya 1 inachukua nomino zote za binadamu kama vile *u-n-fweamaso* (kipofu), *u-n-dongosi* (kiongozi), na u-mu-ndu (mtu). Nomino hizo zimeundwa kwa viambishi vya umoja //-n-//, //-mu-// na wingi //-bha-// vinavyofanana. Kiambishi ngeli //-mu// kina {-mu-} na {-n-}. Kufanana kwa viambishi ngeli hivyo kunafanya nomino hizo ziwekwe katika ngeli moja hata zikiainishwa kwa kigezo cha kimofolojia. Tofauti na lugha ya Kiswahili ambayo ngeli ya 1, nomino zinapoainishwa kwa kigezo cha kisemantiki huchukua nomino zote zinazohusu binadamu ingawa zimeundwa kimofolojia kwa viambishi vya umoja na wingi visivyofanana. Hali hiyo inafanya

nomino za binadamu zinapoainishwa kwa kigezo cha kimofolojia zipangwe katika ngeli tofauti, kwa mfano kiwete, kipofu, kiziwi, kaka na dada zitapangwa katika ngeli tofauti na nomino kama mtu, mtoto, mwalimu, na kadhalika.

Aidha, ngeli hii huchukua nomino za baadhi ya wanyamapori ambazo kwenye umoja zinaundwa na Sh- peke yake lakini kwenye wingi huchukua KNg //bha-//. Nomino hizo katika lugha ya Kinyakyusa zinazoingizwa katika ngeli hii ni kama zinazooneshwa katika (ii).

(ii) Nomino Zinazohusu Wanyama

Na.	Umoja	Wingi
(a)	ø - ø - kamútú 'mbwamwitu' IT KNg Sh	a - bha - kamútú 'mbwamwitu' IT KNg Sh
(b)	ø - ø - kajhamba 'kobe' IT KNg Sh	a - bha - kajhamba 'kobe' IT KNg - Sh
(c)	ø - ø - salila 'tumbili' IT KNg Sh	a - bha - salila 'tumbili' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 2
Nomino hii inachukua nomino zinazohusu mimea, miti, viungo vya miili ya viumbe hai na nomino nyingine za vitu visivyo hisivu. Nomino zinazoweza kupangwa katika ngeli ya 2 ni:

(i) Nomino Zinazohusu Mimea na Miti

Na	Umoja	Wingi
(a)	u -m- piki 'mti' IT KNg Sh	i - mi - piki 'miti' IT KNg Sh
(b)	u- mw- ifwa 'mwiba' IT KNg Sh	i - mi - fwa 'miiba' IT KNg Sh
(c)	u- n- kujhu 'mkuyu' IT KNg Sh	i - mi-kujhu 'mikuyu' IT KNg Sh

(ii) Nomino Zinazohusu Viungo vya Mwili

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

(iii) Nomino Zinazohusu Vitu Visivyo Hisivu

Na.	Umoja	Wingi
(a)	u-n-stali 'mstari' IT KNg Sh	i-mi-stali 'mistari' IT KNg Sh
(b)	u-n-kati 'mkate' IT KNg Sh	i-mi-kati 'mikate' IT KNg Sh
(c)	u-n-fwandilo 'jivu' IT KNg Sh	i-mi-fwandilo 'majivu' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Kama inavyooneshwa katika i-iii, ngeli ya 2 katika lugha ya Kinyakyusa inachukua nomino zinazohusu mimea, viungo vya mwili na nomino za vitu visivyo hisivu.

Ngeli ya 3
Nomino zinazoingizwa katika ngeli hii ni zile zinazohusu matunda, mimea, vitu visivyo hisivu na viungo vya miili. Nomino za Kinyakyusa zinazoweza kupangwa katika ngeli hii ni:

(i) Nomino za Matunda

Na.	Umoja	Wingi
(a)	i-ngajhabhi 'pera' IT Sh	a-ma-ngajhabhi 'mapera' IT KNg Sh
(b)	i-papajhu 'papai' IT Sh	a-ma-papajhu 'mapapai' IT KNg Sh

(c)	i-takapela 'parachichi'	a-m-atakapela 'maparachichi'
	IT Sh	IT KNg Sh

(ii) Nomino za Mimea

Na.	Umoja	Wingi
(a)	i-simbi 'jimbi' IT Sh	a-ma-simbi 'majimbi' IT KNg Sh
(b)	i-pangajhejhe 'alizeti' IT Sh	a-ma-pangajhejhe 'alizeti' IT KNg Sh
(c)	i-lasi 'mwanzi' IT Sh	a-ma-lasi 'mianzi' IT KNg Sh

(iii) Nomino za Viungo vya Mwili

Na.	Umoja	Wingi
(a)	i-pupu 'pafu' IT Sh	a-ma-pupu 'mapafu' IT KNg Sh
(b)	i-lelema 'ini' IT Sh	a-ma-lelema 'maini' IT KNg Sh
(c)	i-bhele 'titi' IT Sh	a-ma-bhele 'matiti' IT KNg Sh

(iv) Nomino za Vitu Visivyo Hisivu

Na.	Umoja	Wingi
(a)	i-kandi 'banzi' IT Sh	a-ma-kandi 'mabanzi' IT KNg Sh

| (b) | i-bhingo   'wingu'   IT Sh | a-ma-bhingo   'mawingu'   IT KNg Sh |
| (c) | i-bhwe   'jiwe'   IT Sh | a-ma-bhwe   'mawe'   IT KNg Sh |

Chanzo: Uwandani (Aprili, 2019)

Pamoja na nomino zilizooneshwa katika i-iv ngeli ya 3 huchukua nomino za mkopo kama vile *ighondolo/amaghondolo* (godoro/magodoro), *ighauni/amaghauni* (gauni/magauni), *ibhati/amabhati* (bati/mabati) na kadhalika. Nomino za kigeni zinapoingizwa katika lugha ya Kinyakyusa zinaambikwa IT au KNg na wakati mwingine vyote pamoja ili kuwa na umbo la nomino za lugha ya Kinyakyusa. Vilevile nomino hizo huandikwa na kutamkwa kama zinavyoandikwa na kutamkwa nomino za Kinyakyusa.

Ngeli ya 4
Ngeli hii katika lugha ya Kinyakyusa huchukua nomino za viungo vya mwili, vitu visivyo hisivu, mimea na wanyama. Nomino zinazoweza kuingizwa katika ngeli hii ni:

(i) Nomino za Viungo vya Mwili

Na.	Umoja	Wingi
(a)	i-ki-lundi 'mguu' IT KNg Sh	i-fi-lundi 'miguu' IT KNg Sh
(b)	i-ki-bhoko 'mkono' IT KNg Sh	i-fi-bhoko 'mikono' IT KNg Sh

(c)	i-ki-bhejha 'bega'	i-fi-bhejha 'mabega'
	IT KNg Sh	IT KNg Sh

(ii) Nomino za Vitu Visivyo Hisivu

Na.	Umoja	Wingi
(a)	i-ky-amba 'mlima'	i-fy-amba 'milima'
	IT KNg Sh	IT KNg Sh
(b)	i-ky-aka 'mpini'	i-fy-aka 'mipini'
	IT KNg Sh	IT KNg Sh
(c)	i-ki-tala 'kitanda'	i-fi-tala 'vitanda'
	IT KNg Sh	IT KNg Sh

(iii) Nomino za Mimea

Na.	Umoja	Wingi
(a)	i-ki-lombe 'mhindi'	i-fi-lombe 'mahindi'
	IT KNg Sh	IT KNg Sh
(b)	i-ki-jhinja 'mgomba'	i-fi-jhinja 'migomba'
	IT KNg Sh	IT KNg Sh
(c)	i-ki-syanjo 'kichaka'	i-fi-syanjo 'vichaka'
	IT KNg Sh	IT KNg Sh

(iv) Nomino za Wanyama

Na.	Umoja	Wingi
(a)	i-ki-nyamana 'chui' IT KNg Sh	i-fi-nyamana 'chui' IT KNg Sh
(b)	i-ky-ula 'chura' IT KNg Sh	i-fy-ula 'vyura' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 4 huchukua nomino za wanyama zenye KNg //ki-// umoja na //fi-// wingi ingawa nomino hizo ni chache. Kwa mujibu wa data iliyotumika ni nomino mbili tu za wanyama ambazo zimeingizwa katika ngeli hii kama inavyooneshwa katika (iv). Aidha, katika ngeli hii, nomino zinazohusu binadamu haziingizwi kabisa, tofauti na hali ilivyo katika baadhi ya lugha za Kibantu kama vile Kiswahili ambacho ngeli hii huchukua nomino za binadamu kama vile kiongozi, kipofu, kiziwi, kijana, kilema na kadhalika.

Ngeli ya 5
Katika ngeli hii nomino zinazoweza kuingizwa ni zile zinazohusu wanyama, viungo vya mwili na vitu visivyo hisivu. Nomino zinazoingia katika ngeli hii ni:

(i) Nomino za Wanyama

Na.	Umoja	Wingi
(a)	i-sofu 'tembo' IT Sh	i-sofu 'tembo' IT Sh

(b)	i-ngalamu 'simba'	i-ngalamu 'simba'
	IT Sh	IT Sh
(c)	i-mbene 'mbuzi'	i-mbene 'mbuzi'
	IT Sh	IT Sh

(ii) Nomino za Vitu Visivyo Hisivu

Na.	Umoja	Wingi
(a)	i-lefani 'kijiko'	i-lefani 'vijiko'
	IT Sh	IT Sh
(b)	i-supa 'chupa'	i-supa 'chupa'
	IT Sh	IT Sh
(c)	i-ngwembe 'ngozi'	i-ngwembe 'ngozi'
	IT Sh	IT Sh

(iii) Nomino za Mimea

Na.	Umoja	Wingi
(a)	i-mbila 'mtama'	i-mbila 'mtama'
	IT Sh	IT Sh
(b)	i-nganu 'ngano'	i-nganu 'ngano'
	IT Sh	IT Sh

(c)	i-nyemba 'mbono' IT Sh	i-nyemba 'mibono' IT Sh

(iv) Nomino za Viungo vya Mwili

Na.	Umoja	Wingi
(a)	i-nyuma 'mgongo' IT Sh	i-nyuma 'migongo' IT Sh
(b)	i-mbulukutu 'sikio' IT Sh	i-mbulukutu 'masikio' IT Sh
(c)	i-ndumbula 'moyo' IT Sh	i-ndumbula 'mioyo' IT Sh

Chanzo: Uwandani (Aprili, 2019)

Nomino za wanyama zinazoingizwa katika ngeli hii ni zile za wanyama wa kufugwa na wale wa porini kama ilivyo katika lugha ya Kiswahili. Hali hiyo ni tofauti kwa lugha ya Kibena ambayo huchukua nomino za wanyama wa kufugwa tu (Mwendamseke 2011:76).

Ngeli ya 6
Ngeli hii inachukua nomino za vitu vyenye umbo refu, jembamba, duara na nomino zinazohusu utamaduni na imani. Nomino za Kinyakyusa zinazoweza kupangwa katika ngeli hii ni kama zinazooneshwa katika i-iii:

(i) Nomino za Vitu Vyenye Umbo Refu na Jembamba

Na.	Umoja	Wingi
(a)	u-lw-isi 'mto' IT KNg Sh	i-ny-isi 'mito' IT KNg Sh
(b)	u-lup-aso 'ukigo' IT KNg Sh	i-mb-aso 'kigo' IT KNg Sh
(c)	u-lubh-afu 'ukuta' IT KNg Sh	i-mb-afu 'kuta' IT KNg Sh

(ii) Nomino za Vitu Vyenye Umbo Duara

Na.	Umoja	Wingi
(a)	u-lw-anda 'tumbo' IT KNg Sh	i-ny-anda 'matumbo' IT KNg Sh
(b)	u-lup-ale 'kibuyu' IT KNg Sh	i-mb-ale 'vibuyu' IT KNg Sh
(c)	u-lup-etelo 'ungo' IT KNg Sh	i-mb-etelo 'nyungo' IT KNg Sh

(iii) Nomino za Utamaduni na Imani

Na.	Umoja	Wingi
(a)	u-lw-imbo 'wimbo'	i-ny-imbo 'nyimbo'

	IT KNg Sh		IT KNg Sh	
(b)	u-lw-iputo	'kusali'	i-ny-iputo	'kusali'
	IT KNg Sh		IT KNg Sh	
(c)	u-lw-imiko	'baraka'	i-ny-imiko	'baraka'
	IT KNg Sh		IT KNg Sh	

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 7

Ngeli hii inachukua nomino zenye kuonesha dhima ya udogo na zile ambazo hazina dhima ya udogo lakini zina umbo sawa na zile zinazoonesha udogo. Pia ngeli hii huchukua nomino ambazo huweza kuonesha dhima ya udogo au isioneshe ingawa umbo ni lilelile moja. Ili kujua kuwa nomino hiyo ina dhima ya udogo au haioneshi dhima hiyo ni lazima ihusishwe na muktadha uliopo inapotumika. Mfano wa nomino za namna hii ni *akapombo/utupombo* (mnyaa/minyaa) ambayo huweza kuwa na dhima ya udogo kwa maana ya kamnyaa/tuminyaa, ingawa wakati mwingine kulingana na muktadha huweza kutokuwa na dhima ya udogo ila ikamaanisha mnyaa/minyaa.

Nomino katika Ngeli ya 7

Na.	Umoja		Wingi	
(a)	a-ka-pombo	'kamnyaa'	u-tu-pombo	'tuminyaa'
	IT KNg Sh		IT KNg Sh	
(b)	a-ka-lindwana	'kasichana'	u-tu-lindwana	'tusichana'
	IT KNg Sh		IT KNg Sh	
(c)	a-ka-gwata	'kandama'	u-tu-gwata	'tundama'
	IT KNg Sh		IT KNg Sh	

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 8

Ngeli hii inachukua nomino za vitu visivyo hisivu na vilivyo hisivu ingawa nomino hizo ni chache sana. Aidha, ngeli hii huchukua nomino za dhahania na nomino za vitu visivyohesabika. Nomino za Kinyakyusa zinazoingizwa katika ngeli hii ni:

(i) Nomino za Vitu Hisivu na Vitu Visivyohisivu

Na.	Umoja	Wingi
(a)	u-bhulhilhi 'kirago' IT Sh	u-bhulhilhi 'virago' IT Sh
(b)	u-bhw-alo 'shamba lililolimwa' IT KNg Sh	i-my-alo 'mashamba yaliyolimwa' IT KNg Sh
(c)	u-bhulili 'mnyoo' IT Sh	i-mi-lili 'minyoo' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Katika nomino zilizoooneshwa katika (i) kuna nomino za vitu hisivu na vitu visivyo hisivu. Nomino za vitu visivyo hisivu ni*ubhulhilhi/imilhilhi* (kirago/virago) *ubhwalo/imyalo* (shamba lililolimwa) na nomino za vitu hisivu ni *ubhulili/imilili* (mnyoo/minyoo).

(ii) Nomino za Dhahania

Na.	Nomino
(a)	u-bhubheti 'uzururaji/utembezi' IT Sh

(b)	u-bhupufu 'uzembe'
	IT Sh
(c)	u-bhulema 'ujinga'
	IT Sh

(iii) Nomino za Vitu Visivyohesabika

Na.	Nomino
(a)	u-bhufu 'unga'
	IT Sh
(b)	u-bhwalwa 'pombe'
	IT Sh
(c)	u-bhulasi 'ulanzi'
	IT Sh

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 8 katika lugha ya Kinyakyusa huchukua nomino zenye viambishi ngeli vya umoja na wingi lakini pia huchukua nomino za dhahania na nomino za vitu visivyohesabika. Hali hii ni tofauti na inavyojitokeza katika baadhi ya lugha za Kibantu kama vile Kibena ambamo ngeli hii huchukua nomino za dhahania na vitu visivyohesabika tu. Aidha, katika Kiswahili ngeli hii huchukua nomino za dhahania tu.

Ngeli ya 9

Ngeli hii huchukua nomino zinazotokana na vitenzi ambazo huanza na kiambishi //ku-//. Katika lugha ya Kinyakyusa nomino zinazoweza kuingizwa katika ngeli hii ni:

Nomino katika Ngeli ya 9

Na.	Nomino	
(a)	u-kukoma	'kupiga'
	IT Sh	
(b)	u-kuluka	'kusuka'
	IT Sh	
(c)	u-kupijha	'kupika'
	IT Sh	

Chanzo: Uwandani (Aprili, 2019)

Ngeli za 10, 11 na 12

Ngeli hizi, zinahusu nomino za mahali. Ngeli ya 10 inahusu mahali pa karibu, ngeli ya 11 inahusu mahali pa mbali na ngeli ya 12 mahali pa ndani. Nomino za Kinyakyusa zinazoweza kuingizwa katika ngeli hii ni:

Nomino katika Ngeli za 10, 11 na 12

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

Chanzo: Uwandani (Aprili, 2019)

Ufafanuzi wa Mtawanyiko wa Nomino za Kinyakyusa kwa Kigezo cha Kisemantiki

Baada ya kuainisha ngeli za nomino za Kinyakyusa kwa kigezo cha kisemantiki imedhihirika kuwa kuna mtawanyiko wa nomino zenye sifa za kisemantiki zinazofanana katika ngeli za nomino tofauti zikiainishwa kwa kigezo cha kimofolojia. Suala la mtawanyiko wa nomino zenye sifa zinazofanana kisemantiki kupangwa katika ngeli tofauti kwa kuzingatia kigezo cha kimofolojia limejadiliwa na wataalamu kama vile Ashton (1944), Polome (1976), Gibbe (1983b) na Mohammed (2001).

Kwa mujibu wa utafiti huu, data zilizokusanywa uwandani na kuchambuliwa zimebainisha kuwa katika lugha ya Kinyakyusa nomino zinazowahusu binadamu zimeundwa kwa viambishi vya umoja na wingi vinavyofanana. Kwa mfano, *u-**m**-fweamaso/a-**bha**-fweamaso* (kipofu/vipofu), *u-**n**-nyafyale/a-**bha**-nyafyale* (chifu/machifu), *u-**n**-keke/a-**bha**-keke*(kijana/vijana), *u-**n**-kikulu/a-**bha**-kikulu* (mwanamke/wanawake) na*u-**n**-dimi/a-**bha**-limi* (mkulima/wakulima). Kutokana na nomino hizo kuundwa kwa viambishi vinavyofanana, nomino zinazohusu binadamu zinapangwa katika ngeli ya 1.

Katika baadhi ya lugha za Kibantu kama Kiswahili hali ni tofauti kidogo kwa sababu baadhi ya nomino zinazohusu binadamu kama vile kiongozi, kipofu, kijana, kiziwi na kadhalika zimeundwa kwa viambishi ngeli tofauti na vile vinavyowakilisha ngeli ya 1. Hivyo, nomino hizo japo zinahusu binadamu zinaingizwa katika ngeli tofauti na nomino za ngeli ya 1 inayowakilishwa na viambishi //mu-// umoja na //wa-// wingi katika Kiswahili. Nomino za Kinyakyusa katika ngeli ya 1 ni:

Nomino katika Ngeli ya 1

Na.	Umoja	Wingi
(a)	u-n-fweamaso 'kipofu' IT KNg Sh	a-bha-fweamaso 'vipofu' IT KNg Sh
(b)	u-mu-ndu 'mtu' IT KNg Sh	a-bh-andu 'watu' IT KNg Sh
(c)	u-mw-alafyale 'chifu' IT KNg Sh	a-bh-alafyale 'machifu' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Mifano hii inaonesha kuwa katika lugha ya Kinyakyusa nomino zinazohusu binadamu kama vile viongozi, walemavu au watu kwa ujumla zinaambikwa viambishi ngeli vya umoja na wingi vilivyo sawa. Kutokana na hali ya nomino zote zinazohusu binadamu kuambikwa viambishi ngeli vilivyo sawa katika lugha ya Kinyakyusa nomino hizo hazitawanyiki katika ngeli nyingine.

Nomino za Kinyakyusa zinazowahusu binadamu hazitawanyiki katika ngeli tofauti kama hazijafungamanishwa na dhima kama vile ubaya, ukubwa, udogo, udhaifu, urefu n.k. Nomino zinazohusu vitu na viumbe wengine zimetawanyika katika ngeli tofauti japokuwa zina sifa za kisemantiki zinazofanana. Nomino ambazo zimetawanyika zaidi katika ngeli tofauti ni zile zinazohusu wanyama, viungo vya mwili, na nomino za vitu visivyo hisivu. Mtawanyiko wa nomino hizo ni kama unavyofafanuliwa katika vipengele vifuatavyo:

Mtawanyiko wa Nomino za Vitu Visivyo Hisivu

Vitu visivyo hisivu ni nomino jumuishi inayohusisha viumbe na vitu visivyo na uhai. Viumbe na vitu hivyo ni kama vile milima, mawe, miamba, bahari, mchanga, milango, viti, mikeka, kalamu, nguo n.k. Vitu hivyo havina uwezo wa kuhisi maumivu, njaa, baridi, joto, jua kali wala kuumwa. Mkude (2005) anaeleza kuwa vitu visivyo hisivu ni vile ambavyo havina uhai na katika tungo za lugha za Kibantu havipewi hadhi zaidi kuliko viumbe vyenye uhai kama vile binadamu na wanyama.

Nomino za vitu visivyo hisivu katika ngeli za nomino za lugha ya Kinyakyusa zinaingizwa katika ngeli zifuatazo: ngeli ya 2, ambayo huwakilishwa na viambishi //m-// umoja na //mi-// wingi, ngeli ya 3 yenye kuwakilishwa na viambishi //i-// umoja na //ma-//, ngeli ya 4 inayowakilishwa na viambishi //ki-// umoja na //fi-// wingi, ngeli ya 5 ambayo haina kiambishi kinachoiwakilisha hivyo huwakilishwa na alama **//ø-//**, ngeli ya 6 inayowakilishwa na viambishi //lu-// umoja na //ny-// wingi, ngeli ya 7 yenye kuwakilishwa na //ka-// umoja na //tu-// wingi na ngeli ya 8 inayowakilishwa na viambishi //bhu-// umoja na //mi-// wingi. Baadhi ya viambishi vinavyowakilisha ngeli zilizotajwa hapa vina alomofu zake.Hivyo, katika mifano ya nomino tuliyoitumia alomofu hizo zimejitokeza. Nomino hizo katika lugha ya Kinyakyusa zinaoneshwa kama ifuatavyo:

Nomino katika Ngeli ya 2

Na.	Umoja	Wingi
(a)	u-n-tandalilo 'ngazi' IT KNg Sh	i-mi-tandalilo 'ngazi' IT KNg Sh

(b)	u-mw-enda 'nguo'	i-my-enda 'nguo'
	IT KNg Sh	IT KNg Sh
(c)	u-m-maghe 'kisu'	i-mi-maghe 'visu'
	IT KNg Sh	IT KNg Sh

Nomino katika Ngeli ya 3

Na.	Umoja	Wingi
(a)	i-bhwe 'jiwe'	a-ma-bhwe 'mawe'
	IT Sh	IT KNg Sh
(b)	i-figha 'figa'	a-ma-figha 'mafiga'
	IT Sh	IT KNg Sh
(c)	i-tandiko 'godoro'	a-ma-tandiko 'magodoro'
	IT Sh	IT KNg Sh

Nomino katika Ngeli ya 4

Na.	Umoja	Wingi
(a)	i-ky-aka 'mpini'	i-fy-aka 'mipini'
	IT KNg Sh	IT KNg Sh
(b)	i-ki-tati 'meza'	i-fi-tati 'meza'
	IT KNg Sh	IT KNg Sh

(c)	i-ki-tuli 'kinu'	i-fi-tuli 'vinu'
	IT KNg Sh	IT KNg Sh

Nomino katika Ngeli ya 5

Na.	Umoja	Wingi
(a)	i-lefani 'kijiko' IT Sh	i-lefani 'vijiko' IT Sh
(b)	i-simbilo 'kalamu' IT Sh	i-simbilo 'kalamu' IT Sh
(c)	i-ndingala 'ngoma' IT Sh	i-ndingala 'ngoma' IT Sh

Nomino katika Ngeli ya 6

Na.	Umoja	Wingi
(a)	u-lw-ighi 'mlango' IT KNg Sh	i-ny-ighi 'milango' IT KNg Sh
(b)	u-tu-pale 'kibuyu' IT KNg Sh	i-mbale 'vibuyu' IT Sh
(c)	u-lupe-telo 'ungo' IT KNg Sh	i-mbe-telo 'nyungo' IT KNg Sh

Nomino katika Ngeli ya 7

Na.	Umoja	Wingi
(a)	a-ka-tonolelo 'mshale' IT KNg Sh	u-tu-tonolelo 'mishale' IT KNg Sh
(b)	a-ka-peka 'bangili' IT KNg Sh	u-tu-pika 'bangili' IT KNg Sh
(c)	a-ka-nyosolelo 'uma' IT KNg Sh	u-tu-nyosolelo 'nyuma' IT KNg Sh

Nomino katika Ngeli ya 8

Na.	Umoja	Wingi
(a)	u-bhulhilhi 'kirago' IT Sh	i-mi-lhilhi 'virago' IT KNg Sh
(b)	u-bhw-ato 'mtumbwi' IT KNg Sh	i-mi-ato 'mitumbwi' IT KNg Sh
(c)	u-bhw-alwa 'pombe' IT KNg Sh	i-my-alwa 'pombe' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Nomino za vitu visivyo hisivu katika lugha ya Kinyakyusa zimetawanyika katika ngeli tofauti kama zilivyooneshwa katika mifano. Nomino hizo zimeundwa kimofolojia kwa viambishi vya

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umoja na wingi visivyofanana. Kutokana na nomino hizo kuundwa kwa
viambishi visivyofanana, zikiainishwa kwa kigezo cha kimofolojia
zinapangwa katika ngeli tofauti. Aidha, nomino ambazo hazina
viambishi vya umoja na wingi zimepangwa katika ngeli ya 5.

Mtawanyiko wa Nomino za Wanyama
Nomino zinazohusu wanyama katika lugha ya Kinyakyusa hupatikana
katika ngeli ya 1 inayowakilishwa na viambishi //mu-// umoja na //bha-
//, ngeli ya 4 yenye kuwakilishwa na viambishi //ki-// umoja na //fi-//
wingi, ngeli ya 5 ambayo haina viambishi vinavyoiwakilisha badala
yake huwakilishwa na //ø-// kwenye umoja na wingi, na ngeli ya 7
inayowakilishwa na viambishi //ka-// umoja na //tu-// wingi. Nomino
hizo zinaoneshwa katika mifano inayofuatayo:

Nomino katika Ngeli ya 1

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

Nomino katika Ngeli ya 4

Na.	Umoja		Wingi	
(a)	i-ky-ula	'chura'	i-fy-ula	'vyura'

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	IT KNg Sh	IT KNg Sh
(b)	i-ki-nyamana 'chui' IT KNg Sh	i-fi-nyamana 'chui' IT KNg Sh
(c)	i-ki-ng'osi 'kondoo mdogo' IT KNg Sh	i-fi-ng'osi 'kondoo wadogo' IT KNg Sh

Nomino katika Ngeli ya 5

Na.	Umoja	Wingi
(a)	i-mbene 'mbuzi' IT KNg Sh	i-mbene 'mbuzi' IT KNg Sh
(b)	i-ngwata 'ndama' IT KNg Sh	i-ngwata 'ndama' IT KNg Sh
(c)	i-sofu 'tembo' IT KNg Sh	i-sofu 'tembo' IT KNg Sh

Nomino katika Ngeli ya 7

Na.	Umoja	Wingi
(a)	a-ka-ambwe 'mbweha' IT KNg Sh	utu-umbwe 'mbweha' IT KNg Sh
(b)	a-ka-sya 'swala'	u-tu-sya 'swala'

	IT KNg Sh	IT KNg Sh
(c)	a-ka-pene 'mbuzi mdogo' IT KNg Sh	u-tu-pene 'mbuzi wadogo' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Data katika mifano hii zinadhihirisha kuwa, nomino zinazohusu wanyama zimetawanyika katika ngeli ya 1, 4, 5 na 7. Aidha, data hizo zinadhihirisha kuwa nomino hizo ni za wanyama wanaofugwa kama vile kondoo wadogo, mbuzi, ndama na mbuzi wadogo. Pia kuna nomino za wanyama wasiofugwa kama vile swala, mbweha, tembo, chui, chura, kobe na tumbili.

Mtawanyiko wa Nomino Zinazohusu Viungo vya Mwili
Nomino zinazohusu viungo vya mwili katika lugha ya Kinyakyusa zinapatikana katika ngeli ya 2 inayowakilishwa na viambishi //m-// umoja na //mi-//, ngeli ya 4 inayowakilishwa na viambishi //ki-// umoja na //fi-//, ngeli ya 5 ambayo haina viambishi vinavyoiwakilisha badala yake huwakilishwa na //ø-// na ngeli ya 7 inayowakilishwa na //ka-// umoja na //tu-// wingi. Nomino hizo katika Kinyakyusa zinaoneshwa katika mifano ifuatayo:

Nomino katika Ngeli ya 2

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

	IT KNg Sh	IT KNg Sh
(c)	u-n-sana 'kiuno' IT KNg Sh	i-mi-sana 'viuno' IT KNg Sh

Nomino katika Ngeli ya 4

Na.	Umoja	Wingi
(a)	i-ki-bhoko 'mkono' IT KNg Sh	i-fi-bhoko 'mikono' IT KNg Sh
(b)	i-ki-sighe 'jicho' IT KNg Sh	i-fi-sighe 'macho' IT KNg Sh
(c)	i-ki-pambagha 'kifua' IT KNg Sh	i-fi-pambagha 'vifua' IT KNg Sh

Nomino katika Ngeli ya 5

Na.	Umoja	Wingi
(a)	i-ndumbula 'moyo' IT Sh	i-ndumbula 'mioyo' IT Sh
(b)	i-mbulukutu 'sikio' IT Sh	i-mbulukutu 'masikio' IT Sh
(c)	i-nyuma 'mgongo' IT Sh	i-nyuma 'migongo' IT Sh

Nomino katika Ngeli ya 7

Na.	Umoja	Wingi
(a)	a-ka-nwa 'kinywa' IT KNg Sh	u-tu-nwa 'vinywa' IT KNg Sh
(b)	a-ka-pembemilo 'koromeo' IT KNg Sh	u-tu-pembemilo 'makoromeo' IT KNg Sh
(c)	a-ka-puuto 'nguyu' IT KNg Sh	u-tu-puuto 'nguyu' IT KNg Sh

Chanzo: Uwandani (Aprili, 2019)

Data katika mifano hii inadhihirisha kuwa nomino zinazohusu viungo vya mwili katika lugha ya Kinyakyusa zimetawanyika katika ngeli ya 2, 4, 5 na 7. Vilevile inadhihirisha kuwa nomino hizo kimofolojia zimeundwa kwa viambishi ngeli visivyofanana hali inayofanya zipangwe katika ngeli tofauti zinapoainishwa kwa kutumia kigezo cha kimofolojia.

Hitimisho na Mapendekezo

Makala haya yamefafanua mtawanyiko wa nomino za Kibantu kwa kuzingatia sifa za kisemantiki katika ngeli za kimofolojia: mifano kutoka katika lugha ya Kinyakyusa. Makala haya yamefafanua kuwa nomino za Kibantu kwa kuzingatia sifa za kisemantiki zimetawanyika katika ngeli tofautitofauti zinapoainishwa kwa kigezo cha kimofolojia. Sababu kubwa ya mtawanyiko huo ni nomino kuumbwa na viambishi ngeli tofauti ingawa zina sifa za kisemantiki zinazofanana. Hali hii inafanya nomino hizo hutazamwa kama ngeli tofauti hususani

zinapoainishwa kwa kigezo cha kimofolojia. Nomino hizo zinapoainishwa kwa kigezo cha kisemantiki hutazamwa kama ngeli za aina moja. Ili kuondoa mtawanyiko huo ni vema uainishaji wake ukatumia vigezo vyote viwili. Vigezo hivyo vikitumika kwa pamoja vitaondoa mtawanyiko wa nomino zenye sifa zinazofanana za kisemantiki kupangwa katika ngeli tofauti.

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Nafasi ya Misemo katika Uendelezaji wa Elimu Kuhusu Mienendo ya Binadamu katika Jamii ya Wanyakyusa Nchini Tanzania

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Ikisiri

Makala hii imechunguza nafasi ya misemo katika kuendeleza elimu kuhusu mienendo ya binadamu katika misemo ya jamii ya Wanyakyusa. Hii ni kwa sababu fasihi hufungamana na jadi ya jamii inayohusika na hubadilika kutegemeana na mahitaji ya jamii na wakati. Makala hii inadokeza hali halisi kuhusiana na nafasi ya misemo katika kuendeleza misingi ya elimu katika jamii hiyo. Data za msingi za makala hii zilipatikana katika wilaya za Kyela na Rungwe kwa mbinu ya mahojiano. Mapitio ya nyaraka zilizotumika kushadadia data za msingi za mada iliyochunguzwa zilipatikana katika maktaba ya chuo kikuu cha Kikatoliki cha Ruaha iliyopo mkoani Iringa. Nadharia ya Usosholojia ilitumika katika uchambuzi, mjadala na uwasilishaji wa data. Makala hii inahitimisha kuwa misemo inachukuliwa kama matendo ya msingi ya binadamu; na ni mojawapo ya vyombo thabiti vya kiasili vinavyopewa uwanja mpana katika kutekeleza, kuongoza na kutoa elimu kuhusu tabia na mienendo inayohitajika katika jamii inayohusika.

Utangulizi

Suala la utafiti wa fasihi simulizi pamoja na vipera vyake ikiwamo misemo, limeshughulikiwa kwa namna mbalimbali na wanazuoni wengi kama vile Finnegan (1970), Liyong (1972), Balisidya (1989), Bernard (2004), Mbonde (2005) na Rajabu (2012). Wanafasihi hao

wanadokeza kuwa Afrika ina utajiri mkubwa wa semi, hadithi na
ushairi simulizi uliomo katika fasihi simulizi ya Kiafrika. Mojawapo ya
utajiri uliomo katika fasihi simulizi ni kuendeleza mafunzo mbalimbali
kuhusu maisha ya binadamu kupitia tanzu za fasihi simulizi. Hivyo,
makala hii inashughulikia suala la fasihi simulizi katika kuendeleza
mafunzo mbalimbali kupitia misemo ya jamii ya Wanyakyusa.
Kijiografia, Wanyakyusa wanaishi mkoani Mbeya - Kusini Magharibi
mwa Tanzania na Kaskazini mwa ziwa Nyasa, hasa katika wilaya za
Kyela na Rungwe.

Kwa upande wa sanaa katika jamii ya Wanyakyusa, misemo
hufungamana na jadi ya jamii hiyo kwa kuwa hubadilika kutegemeana
na mahitaji ya hadhira na wakati. Misemo ya kijadi ni mojawapo ya
vyombo vinavyopewa uwanja mpana katika kutekeleza, kuongoza na
kutoa mafunzo kuhusu tabia, falsafa, mila na desturi za jamii (Steven,
2011). Hali hiyo husaidia kujenga na kuimarisha misingi imara ya
falsafa na utamaduni wa jamii nyingi hapa nchini. Hii ni kwa sababu
misemo inaambatana na utendaji thabiti na hubadilika kulingana na
muktadha. Huo ndio msingi wa baadhi ya wanazuoni kuitalii fasihi na
kuikita katika muktadha wa kijamii, kijiografia na kihistoria katika
kuuelewa utamaduni na historia yake kupitia kazi za kifasihi (Selden &
Wenzake, 2005).

Misemo hutazamwa kama matendo ya msingi ya binadamu.
Muunganiko wa jamii na misemo yake huweza kuthibitishwa
kihistoria. Hapana shaka kuwa kila utamaduni unaofahamika katika
jamii mbalimbali za dunia una misemo yake (Hoja, 2004). Hali hiyo
hutokana na kuwapo kwa muunganiko mkubwa kati ya misemo na
maisha halisi ya kila siku ya mwanadamu wa sasa na wa tangu hapo
kale. Kwa kiasi kikubwa misemo hutawaliwa na kuchukuliwa kama
nyenzo ya kupambana na harakati za maisha ya kila siku katika jamii

inayohusika. Kimsingi, makala hii iliitazama misemo kama sehemu kamili ya mfumo wa asili wa kupitisha maarifa katika jamii iliyochunguzwa.

Misemo ya kijadi ina mengi yaliyo bora kulingana na jadi ya jamii inayohusika. Kisanaa, hakuna tukio lolote katika maisha ya kiutamaduni ya Waafrika ambalo si zao la jamii inayohusika (Mutembei, 2012). Kwa msingi huo, fasihi hutazamwa kama chombo cha kijamii kinachodhibitiwa na mahitaji ya wakati ya jamii inayohusika. Hoja hii ilitumika kama mwongozo katika uchunguzi wa misemo ya jamii ya Wanyakyusa kwa kuzingatia jadi ya uzungumzaji na matumizi yao. Jamii ya Wanyakyusa ilitazamwa kikamilifu kuwa ina nafasi kubwa iliyofungamana kikamilifu na fasihi yake. Kimsingi, uchunguzi wa misemo ulijikita zaidi katika misingi ya utamaduni wa maisha ya kila siku ya jamii hiyo.

Mada, Mbinu na Mawanda ya Uchunguzi

Wataalamu wengi, akiwamo Othman (1997), Mauya (2006), Bwenge (2009), Bakari (2010) na Omari (2012) wamefanya uchunguzi kuhusu misemo ya fasihi ya Kiswahili kwa misukumo na mitazamo tofauti tofauti. Licha ya kuwapo kwa jitihada za kiuchunguzi zilizokwishafanywa na wanazuoni hao, kwa kadiri ya ufahamu wetu hakuna uchunguziulioshughulikia suala la misemo inavyotumika katika uendelezaji wa mafunzo katika jamii. Kwa msingi huo, makala hii imeshughulikia pengo hilokwa kuchunguza nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo ya binadamu.

Makala hii imechunguza nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo ya binadamu. Utafiti ulifanyika mkoani Mbeya katika wilaya ya Kyela na Rungwe. Data za

msingi zilipatikana uwandani kwa mbinu ya mahojiano katika kata za Luteba, Kiwira (Rungwe) na Makwale (Kyela). Maeneo hayo yaliteuliwa kwa kuwa yana mawanda ya kutosha kukidhi mahitaji ya data zilizolengwa. Mapitio ya nyaraka zilizotumika kushadadia data za msingi za utafiti uliolengwa zilipatikana katika maktaba ya chuo kikuu cha Kikatoliki cha Ruaha iliyopo mkoani Iringa. Maktaba hiyo iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada ya makala iliyoshughulikiwa.

Yaliyoandikwa Kuhusu Mada

Misemo ni tungo za fasihi simulizi ambazo ni fupifupi zenye kutumia picha, tamathali na ishara (Nturo, 2011). Aidha, misemo ni dhana ambayo hutumiwa kuelezea tungo ambazo hutumia picha, ishara na tamathali ili kubeba maudhui yenye maana zinazofuatana na ibara mbalimbali za matumizi ya lugha (Mohamed, 2004). Pia, misemo hulinganisha maisha na matukio au vitu, pamoja na kutambulisha mazingira maalumu kupitia kazi ya fasihi inayoshughulikiwa. Jambo hili linatokana na ukweli kwamba misemo mingi inatumia misimu.

Katika jamii za Afrika Mashariki misemo ya kijamii ni kiakisi kizuri cha fahari waliyonayo wanaohusika katika utamaduni wao. Pia, imekuwa ikifanya kazi ya kusawiri maisha na kushughulikia masuala yanayomhusu binadamu pamoja na jinsi anavyoingiliana na mazingira yake (Ndungo na Mwai, 1996). Hekima na mantiki ipatikanayo katika misemo ya kijamii ni amali kubwa kwa jamii. Kimsingi, misemo ya kijamii hutazamwa kama hazina ya urithi iliyosheheni maadili na maarifa ya jamii inayohusika (Msokile, 1992; Ranger, 1996 & Abrams, 1999). Ujuzi wa maarifa yanayopatikana katika misemo ni mojawapo ya shahada ya pekee kwa wanajamii kuweza kuutumia katika harakati zao za kuyamudu mazingira yao.

Wataalamu mbalimbali wamechunguza na kuhakiki utanzu wa misemo kwa misukumo na mitazamo tofauti tofauti. Miongoni mwa wataalamu hao ni Othman (1997) ambaye alifanya utafiti wa maneno katika vazi la khanga na dhima ya mwanamke katika jamii hapa nchini. Kimsingi, anaeleza uhusiano duni uliopo kati ya mwanamke na mwanaume katika jamii. Uhusiano huo hushusha hadhi ya mwanamke na kumfanya kuwa chombo cha starehe cha mwanaume. Utafiti wa Othman umetusaidia kuchunguza mienendo ya binadamu na mahusiano yake kupitia misemo ya jamii inayochunguzwa.

Bernard (2002) alichunguza vipengele vya kimaudhui na kiumbo vinavyojitokeza katika misemo ya jamii ya Wachaga. Katika utafiti huo aligundua kwamba vipengele vinavyojitokeza kwa ufasaha zaidi katika misemo hiyo ni lugha na dhamira, ingawa hakueleza namna alivyokishughulikia kipengele cha lugha. Hii ni kwa sababu dhana ya lugha ni pana na ina vipengele vingi ambavyo si rahisi kuvishughulikia vyote kwa wakati mmoja (Alembi, 2000). Hata hivyo, uchunguzi huo ulitusaidia kubaini pengo la uchunguzi lililohusu nafasi ya misemo ya kijamii inavyosaidia uendelezaji wa mienendo katika jamii.

Uchunguzi wa Kiiza (2004) kuhusu maudhui katika misemo ya jamii ya Kihaya, alibaini kwamba kwa kiasi kikubwa, misemo mingi katika jamii hiyo inalenga kutoa maadili mbalimbali kulingana na muktadha wa jamii hiyo. Kwa kawaida, maadili hulenga kuiweka jamii katika msimamo bora katika vipengele mbalimbali vya maisha na falsafa za jamii inayohusika (Mulokozi, 1996; Mlacha & Hurskainen, 1995). Utafiti huo ulitoa dira mahususi kuhusu dhima ya misemo katika jamii hiyo kwa kuwa hudhihirika wazi jinsi jamii isivyoweza kujitenga na fasihi yake. Kwa msingi huo, makala hii ilitupa fursa pana ya kuichunguza misemo ya jamii ya Wanyakyusa kwa undani ili kubaini

misingi yake katika kujenga na kuendeleza mienendo inayostahili katika jamii.

Hasan (2010) alichunguza mitindo mbalimbali ya matumizi ya lugha katika semi zilizoandikwa katika bajaji. Alichunguza lugha ya majigambo, kishairi, taswira, lugha kavu, majibizano, lugha za kijamii, lugha za kigeni, lugha isiyo rasmi, tashititi na sitiari. Katika uchunguzi huo, alishughulikia vipengele vingi mno kiasi kwamba tunaamini hakuzama kwa undani katika kila kipengele. Hata hivyo, kazi yake ilitupa mwanga katika uchunguzi wa kipengele cha misemo katika jamii ya Wanyakyusa. Katika uchunguzi wetu tulizingatia kaida za kiitikadi za jamii iliyochunguzwa kitabia na kihaiba. Hii ni kwa sababu fasihi ni sanaa inayotumia lugha ya kisanaa katika kufikisha ujumbe wake kwa hadhira.

Kwa muhtasari, watafiti na wahakiki waliochunguza katika kazi tangulizi (Othman, 1997; Bernard, 2002; Kiiza, 2004 & Hasan, 2010) wamekuwa wakiishughulikia misemo ya jamii kwa misukumo na mitazamo mbalimbali. Hata hivyo, watafiti na wahakiki hao huitazama misemo ya hiyo kama sehemu ya taasisi pana yenye dhima tofauti tofauti ndani yake. Hali hii inatokana na kuwapo kwa mitindo na misemo iliyo na majukumu yenye mawanda mapana katika jamii. Makala hii imechunguza nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo ya binadamu. Makala hii iliteua misemo ya jamii ya Wanyakyusa na kuitumia kama mada kamili.

Nadharia ya Usosholojia katika Muktadha wa Fasihi ya Kiswahili
Kihistoria, nadharia ya Usosholojia ilianza kama sayansi ya utamaduni iliyozitazama kazi za kifasihi kuwa ni nakala ya tabia; na ni kiwakilishi cha hali halisi ya maisha ya jamii fulani (Eagleton, 1983; Selden, 1990

& Ryan, 1996). Mojawapo ya misingi yake ni kuyatazama mazingira ya asili ya jamii kuwa ndio huamua namna kazi ya kifasihi inavyotakiwa kuwa. Aidha, ilitumika kuikabili fasihi katika kuchunguza namna inavyohusiana na mazingira ya jamii. Kimsingi, msanii hawezi kuepuka athari za jamii katika utunzi wake kwa sababu fasihi yake ni zao mahususi la jamii yake (Silbermann, 1963; Msokile, 1993 & Booker, 1996). Hivyo, fasihi ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii.

Kwa kurejelea misingi ya nadharia hii, watafiti walijihusisha na uchunguzi wa nguvu za kijamii zinavyohusiana na nguvu za kisanaa (Jann, 1961 &Wamitila, 2002). Hii ni kwa sababu kazi ya fasihi inadhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya kila siku. Aidha, fasihi hutazamwa kama usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Scott, 1974 & Veeser, 1994). Kwa msingi huo, Misemo ya jamii ya Wanyakyusa ilichunguzwa jinsi inavyoendeleza, inavyoaminika na kukubalika katika jamii ya wakati wake. Pia, ilitazamwa kama zao mahususi la jamii hiyo kwa kuzingatia historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao; na ilichunguzwa kama kiungo maalumu cha mahusiano ya kijamii.

Katika uchunguzi huu, jamii ya Wanyakyusa iliwekwa katika ulimwengu wake wa kawaida, kweli na halisi katika uchambuzi, mjadala na uwasilishaji wa misemo iliyoteuliwa. Aidha, ilitazamwa kwa undani jinsi inavyosawiriwa katika misemo na mienendo yake na kuiweka kama ilivyo, inavyoaminika na kukubalika kupitia misemo yao. Aidha, misemo inayohusika ilitazamwa moja kwa moja bila chuku ili kufanya uhakiki wa kina na wazi. Eneo la utafiti lilipewa uzito ili kuonesha uhusiano uliopo kati ya jamii ya Wanyakyusa na misemo

yake kuhusu mienendo ya kijamii. Nadharia ya Usosholojia iliitazama misemo iliyoteuliwa kama zao mahususi la jamii iliyochunguzwa.

Misemo ya Wanyakyusa katika Kuendeleza Elimu Kuhusu Mienendo ya Binadamu katika Jamii

Uchambuzi uliowasilishwa katika sehemu hii unalenga kuonesha jinsi misemo ya jamii ya Wanyakyusa inavyotumika kutoa mafunzo ili kuendeleza mienendo inayostahili kufuatwa katika jamii. Sehemu hii inaonesha namna misemo ya jamii ya Wanyakyusa inavyokidhi haja hiyo kama chombo cha kueelimisha jamii. Mambo hayo yaliyopewa nafasi yanahusu malezi, uongozi na utawala, kuenzi utamaduni pamoja kufanya kazi kwa juhudi katika shughuli za uzalishaji mali na uchumi ili kuijenga jamii katika misingi imara inayozingatia mienendo bora inayokubalika hapa nchini.

Kwa kawaida, kazi yoyote ya sanaa haiwezi kuitazama na kuipima jamii kutoka kwenye ombwe, bali historia, mila na tamaduni, uchumi na siasa vinapaswa kuzingatiwa. Fasihi ni usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Scott, 1974 & Narizvi, 1982). Kwa mtazamo huo, misemo ya Wanyakyusa ilitazamwa kama kiungo maalumu cha mahusiano ya kijamii kwa kuzingatia historia yake, falsafa yake, mila na desturi zake, uchumi wake na siasa zake. Watafiti walitumia maarifa hayo ili kuona namna misemo ya Wanyakyusa inavyobeba mafunzo yanayolenga kujenga na kuendeleza elimu na mienendo bora katika jamii. Mafunzo ya misemo hiyo yamejikita katika vipengele mbalimbali vya maisha ya kila siku ya jamii kama ilivyoelezwa katika sehemu inayofuata.

Malezi ya Watoto katika Jamii

Suala la malezi bora kwa watoto husisitizwa kuanzia ngazi ya familia katika jamii ya Wanyakyusa. Wazazi hawana budi kushirikiana kwa

hali na mali ili kuwalea, kuwakuza na kuwajenga katika misingi imara ya kimaadili (Nassoro, 2004). Watoto ni mali ya wazazi wote wawili lakini kupitia misemo ya jamii ya Wanyakyusa, mwanamke ndiye mwenye jukumu kubwa la kulea watoto na familia kwa ujumla. Kutokana na umuhimu unaodokezwa, wanawake hawana budi kuwekewa mikakati imara ya kuwajengea nguvu na misingi ya kuzimudu harakati zao za kimalezi (Chamba, 2011). Kwa hiyo, katika jamii iliyochunguzwa, ipo misemo inayomtazama mwanamke kama mhimili mkuu wa malezi ya familia; na hutegemewa kuijenga katika misingi imara ya kimaadili.

Katika jamii ya Wanyakyusa kuna msemo usemao *'Umwana gwa nnino ghwako'* (Mtoto wa mwenzako ni mwanao). Msemo huu unahimiza na kuendeleza suala la upendo na malezi bora kwa watoto bila kujali kama ni mtoto wa kumzaa au la. Aidha, unalenga kuiepusha jamii ya Wanyakyusa kushiriki katika mienendo na matendo yasiyo na utu na ubinadamu. Msemo huo hupinga chuki na ukatili dhidi ya binadamu. Jamii hiyo inaamini kuwa mwenye kutenda maovu dhidi ya binadamu wenzake kwa makusudi hatima yake ni mbaya kama malipo ya uovu wake.

Ukatili wa wazazi kwa watoto ni jambo linalopigwa vita na jamii na taifa kwa ujumla kwa sababu huondoa haki ya mtoto kupata malezi bora kutoka kwa wazazi au walezi wake. Mzazi ndiye mwalimu wa kwanza katika suala la malezi; na ana wajibu wa kumfundisha stadi za awali kuhusu maisha, hasa katika kutambua mema na mabaya, ujenzi wa mahusiano kifamilia na kijamii (Mahenge, 2009). Mambo hayo yanawezekana iwapo tu kuna mazingira mazuri ya uhusiano kati ya mtoto, walezi na mzazi wake. Mzazi anapokuwa mkali kwa mwanaye hupunguza ujirani mwema kati yao. Mtoto humwona mzazi kama adui

badala ya kuwa rafiki mwema mwenye kumjengea misingi imara ya maisha.

Kimalezi, watoto hawana budi kulelewa kwa uangalifu mkubwa kwa kuwekewa misingi imara ya kimaadili na kimaisha. Huu ndio msingi unaokemea tabia ya baadhi ya wazazi wanaowatesa na kuwatumikisha watoto wa kufikia. Baadhi ya watoto hupewa kazi ngumu zisizolingana na umri wao. Wapo wanaonyimwa huduma za msingi, hasa chakula na malazi mazuri. Kufanya hivyo ni kinyume cha maadili ya malezi katika jamii nyingi hapa nchini (Khamis na Topan, 2006). Hatua kali za kimaadili na kisheria zichukuliwe kwa watakaobainika kufanya hayo. Ulinzi wa watoto hauna budi kuimarishwa katika ngazi zote kwa maslahi mapana ya ustawi na uendelevu wa jamii.

Msemo mwingine katika jamii ya Wanyakyusa ni ule unaosema *'Abhanyambala ni njila, abhakikulu na bhana'* [Wanaume na safari (kutotulia mahali pamoja), wanawake na watoto]. Msemo huu unaonesha kuwa wanaume hawatulii nyumbani bali wanatumia muda mwingi kuzunguka hapa na pale. Mizunguko hiyo inaweza kuwa na tija kwa familia ama isiwe na tija. Msemo huo unaonesha kuwa mwanamke anakuwa nyumbani kwa muda mwingi akiwahudumia watoto kwa namna mbalimbali. Katika jamii iliyochunguzwa msemo huo unatumika kuwaelimisha wanaume wasiojali familia na wanatumia muda mwingi kuzungukazunguka tu. Aidha, unaonesha kuwapo kwa suala la mgawanyo wa majukumu katika ngazi ya familia na jamii nzima. Kwa kawaida katika jamii nyingi, wanaume wanahangaika kutafuta mali na riziki kwa ajili ya familia zao; lakini wanawake wanategemewa katika usimamizi na malezi ya watoto (Mturo, 2011). Huu ndio msingi unaowatazama wanawake kama wameachiwa suala la malezi ya watoto.

Suala la malezi ya watoto huhitaji umoja na mshikamano baina ya walezi ama wazazi wote wawili. Watoto ni anga la nyumba na ni mbegu ya ustawi na uendelevu wa familia, jamii na taifa (Mabuba, 2015). Suala la kuwatelekeza watoto ni jambo linalopigwa vita na wanajamii, pamoja na watu wa kada mbalimbali hapa nchini. Hali hiyo inatokana na baadhi ya wasichana wanaopata mimba zisizotarajiwa kuwatelekeza watoto wao mara tu baada ya kujifungua (Rajabu, 2012). Wengi huyakwepa majukumu yao kama wazazi. Watoto wanaotelekezwa hukosa malezi bora. Jambo hilo husababisha baadhi yao kuteteleka kiafya na hata kupoteza maisha (Mazibuko na wenzake, 2007). Serikali haina budi kuunda sera zinazotekelezeka zinazojenga msisitizo wa kuwalea watoto kwa ushirikiano thabiti kwa maslahi mapana ya ustawi wa jamii na taifa na maendeleo yake.

Suala la uzazi na kupata watoto na kuwalea katika misingi inayopaswa linathaminiwa sana katika jamii za Kiafrika. Uzazi na watoto kwa Mwafrika ndio uzima wa milele (Mutembei, 2005). Kwa Mwafrika ugumba ni laana; na ni mwisho wa kuishi milele. Kinga ya kuendelea kuishi milele ni kupata watoto wanaotakiwa kulelewa kwa misingi imara ya kimaadili (Barbara, 1999 &Mabuba, 2015). Kwa hiyo, kuoa, kuolewa na kupata watoto ni jambo linalopokelewa kwa mikono miwili katika kila familia kwa kuwa huendeleza uhai wa kizazi kilichopo. Jamii na taifa kwa ujumla haina budi kuzingatia suala la maelezi bora ya watoto katika kila familia.

Misemo mingi kuhusu mwanamke imejikita katika usimamizi wa mienendo na maadili ya watoto na familia, kuelimisha, kuonya na kukosoa. Katika jamii ya Wanyakyusa mwanamke amepewa heshima na thamani ya kusimamia jambo hili japo malezi ni ya pande zote mbili. Msemo usemao '*Linga utikukonga imbatiko sya nyoko ikisu akikumanyisya*' (Usipozingatia malezi ya mama yako ulimwengu

utakufunza). Huu ni msemo wenye uwiano na methali isemayo 'Asiyefunzwa na mama yake hufunzwa na ulimwengu'. Katika mazingira ya utamaduni wa Mwafrika huaminiwa kuwa mama ana maarifa mengi yenye hekima na busara yanayohusiana na suala la malezi ya familia (Mbiu, 2013). Hivyo, mtu anayeshindwa kuzingatia mafunzo ya mama yake huweza kuharibikiwa na kuwa na mfumo mbaya wa maisha.

Katika masemo usemao '*Ntile unyoko jho Kyala gwa bhubili'* (Mheshimu mama ni Mungu wa pili). Msemo huu humpa mwanamke uwezo wa kiungu kutokana na uwezo alionao katika kuilea na kuisimamia jamii. Mambo mengi yanapokwenda sawa katika malezi ni matokeo ya mafunzo ya mama kwa watoto. Hata hivyo, suala la malezi kwa mtoto ni jukumu la watu wote si la mzazi au mtu mmoja pekee (Kiango, 1992 & Maitaria, 2012). Msemo huu humuonya mtoto kuwaheshimu wazazi na walezi wake ili kuepuka matatizo yanayoweza kumkumba asipozingatia mafundisho.

Pia, mwanamke katika jamii anaonekana kuwa na jukumu la kuwafunza wasichana kulinda usichana wao ili kuleta heshima kwa wazazi wao. Katika msemo huu '*Bhalile inguku'* (Wamekula kuku). Msemo unaoonesha binti aliyetolewa bikira kabla ya kuolewa kulingana na misingi ya utamaduni wa jamii iliyochunguzwa. Kimsingi, wasichana na watoto wadogo hawapaswi kujihusisha na masuala ya ngono mpaka umri wao wa kuolewa ukifika. Huu ndiyo msingi na msimamo wa mila na desturi za jamii ya Wanyakyusa na kwingineko barani Afrika, zikiwamo dini za kiasili na kigeni (Freeman, 2008; Greyson & wenzake, 2008). Kwa kutambua umuhimu wa kuendeleza mwenendo wa maadili katika jamii, mwanamke hufunza kwa kutumia mbinu na mitindo mbalimbali inayowatahadharisha wasichana kuutunza usichana wao; wasiuchezee kwa kutojiingiza

katika masuala ya mapenzi katika umri mdogo au kabla ya ndoa Kufanya hivyo ni aibu kwa wazazi kwa kushindwa kumlea binti yao. Pia, hulenga kumwepusha binti kuchoka mapema kibaolojia kuanza mapenzi kabla ya muda sahihi wa kukua na kukomaa kwake.

Kuendeleza Mienendo Bora katika Jamii

Misemo ina jukumu la kupitisha maarifa na kuendeleza mienendo bora katika jamii. Katika msemo huu '*Nkikulu bho jhu Luti',* (Mwanamke mwenye tabia kama Ruth). Ruth ni taswira ya mwanamke anayejituma, mwajibikaji, mwenye bidii na mtunzaji bora wa familia kimaadili na kimalezi. Katika harakati za maisha, mwanamke anasifiwa na kutiwa moyo kutokana na bidii na uwajibikaji alionao katika malezi na shughuli nyingine za uzalishaji mali na uchumi (Beidelman, 1967 & Abdun, 2000). Msemo huu huchukuliwa kama mfano wa kuigwa, kuwaelimisha na kuwafunza wanawake wengine wawe wawajibikaji na wenye bidii katika kazi na malezi bora kwa familia zao.

Aidha, ipo misemo inayolenga kumfunza na kumwonya mwanamke kuepuka tamaa ya kutaka vitu vilivyo nje ya uwezo wake ingawa kutamani ni hulka ya kila binadamu. Jambo hili linajibainisha wazi katika msemo huu '*Jhaki isindilila ghwe ghwa ibhele limo?*'(Sindilia ya nini wakati una ziwa moja?)Msemo huu, unamtahadharisha mwanamke kuepuka tabia ya kutamani vitu vilivyo nje ya uwezo wake. Jamii inatahadharishwa kuepuka tamaa na madhara yanayoweza kusababishwa na tabia hiyo. Watu wengi, hasa wanaoishi kwa tamaa na papara ya kutaka makubwa yasiyolingana na uwezo wao, hupatwa na matatizo mbalimbali, vikiwamo vifo, vifungo na kuishia katika hali mbaya ya maisha. Jamii haina budi kuridhika na vitu ama hali halisi iliyopo katika jamii.

Suala ya Uongozi na Utawala katika Jamii
Uongozi ni madaraka anayopewa mtu kusimamia shughuli au asasi (TUKI, 2004). Pia, mamlaka huwekwa katika jamii ili kuhakikisha kuwa watu wanaishi kwa kuzingatia kanuni, sheria na taratibu ili kudumisha amani katika jamii (Hans, 1968 & Scott, 1995). Kwa msingi huo, wanajamii wanapaswa kutii mamlaka na sheria zilizopo katika jamii ili kuishi kwa amani na utulivu.Katika kutimiza azma ya kusimamia amani, ipo misemo inayodokeza kuwa sheria zinapaswa kuzingatiwa kwa wote. Sheria hazipaswi kutekelezwa katika misingi ya kitabaka inayoweza kuwabana na kuwaacha baadhi ya watu (John, 1971). Katika msemo huu '*Unlengelo ghwa ngongobhe ghwitu twesa*' (Msumeno wa jogoo ni wetu wote). Msemo huu unasisitiza kuwa sheria ipo kwa ajili ya watu wote kwa kuwa hazipaswi kuwalenga baadhi ya watu. Mamlaka huwekwa katika jamii ili kuhakikisha kuwa watu wanaishi kwa kuzingatia kanuni, sheria na taratibu ili kudumisha amani katika jamii.

Msemo huu hutumika kusisitiza na kuhimiza watu kwamba kila mtu yupo chini ya sheria. Hivyo, sheria za nchi hazina budi kutumika kulingana na hali halisi; na si kwa kuangalia mkosaji ni nani katika jamii. Aidha, katika msemo usemao '*Ubhukusi ijhala*' (Ukubwa jalala). Mtu yeyote ambaye amepewa dhamana ya kusimamia mambo huweza hulaumiwa pindi matatizo yanapotokea hata kama lawama hazimhusu moja kwa moja (Hyden, 1980 & Ipara, 2003). Msemo huu unawatahadharisha viongozi kuwa wawe makini katika utendaji wa kazi na wafuate sheria ili kuhakikisha mambo yanaenda barabara.

Uzalishaji Mali na Uchumi katika Jamii
Uzalishaji ni hali ya kutengeneza bidhaa au kupata mazao kwa wingi; na uchumi ni mali iliyopatikana kutokana na amali za nchi au watu (TUKI, 2004). Suala la uzalishaji mali na kuinua uchumi imara ni

jukumu la jamii nzima. Fasihi ikiwamo misemo hutumika kuhamasisha suala la uzalishaji mali na kuepuka uzembe, uvivu na kutowajibika katika jamii. Kipekee, hujikita katika kuihimiza jamii kujishughulisha na shuguli za kilimo ili kupata riziki halali kulingana na utamaduni na sheria za nchi zilizopo. Nadharia ya Usosholojia inasisitiza kuwa ni wajibu wa kila mwanajamii kufanya kazi yake kwa bidii ili kuleta maendeleo katika jamii na taifa lake kwa wakati muafaka (Webster, 2006).

Katika msemo huu '*Ikumbulu kyuma*' (Jembe ni mali) huonesha kuwa shughuli za kilimo haziwezi kumwacha mkulima abaki maskini, hasa kama zitasimamiwa kikamilifu. Msemo huu huihamasisha jamii kujijenga kimaisha kwa kuendeleza na kukuza stadi za kazi na kufanya kazi ili kuondokana na umaskini pamoja na kuinua uchumi wa jamii na taifa. Pia, ni lazima mtu ajishughulishe na shughuli halali zikiwamo za kilimo ili kuinua kipato cha kaya na taifa (Rahumbika, 1992 & Omar, 2014). Hii ni kwa kuwa kilimo ndiyo uti wa mgongo wa jamii na taifa, hasa katika nchi changa zinazoendelea kuweka misingi ya kujenga uchumi wa kati na imara. Mkulima hana budi kupewa pembejeo kwa wakati na kujengwa katika misingi imara yenye tija.

Pia, katika msemo huu '*Imbombo nu nkota'* (Kazi na dawa) unasisitiza kuwa mtu hutakiwa kupewa ujira wake kulingana na kiwango au bidii ya kazi aliyonayo. Msemo huu unahamasisha watu ili waendeleze hulka ya kufanya kazi kwa bidii. Mafanikio na faraja vinapatikana baada ya kufanya kazi kwa bidii kubwa na maarifa. Pia, unalenga kuondoa dhana ya mtu kupata ujira bila kufanya kazi yoyote kwani hudharirisha utu wake. Kwa kawaida, hakuna mafanikio bila kufanya jitihada katika kazi za uzalishaji mali na uchumi (Krantz, 2001 & Mayega, 2006). Katika jambo lolote lile unalotaka lifanikiwe lazima kuonesha juhudi binafsi kabla ya kutaka kuomba msaada. Msemo huu

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unakuza hali ya mtu kujituma na kuondoa hali ya kuwa tegemezi ikatika harakati za kupambana na kuyamudu maisha.

Katika mazingira ya kazi, misemo pia inahimiza watu kutokuchagua kazi. Kwa mfano, katika msemo huu '*Umfwimi atikusala itengele*' (Mwindaji hachagui pori) ukiwa na maana kuwa mtu anayetafuta mali hawi na masharti katika jitihada na harakati zake zitakazomfanya apate mafanikio. Msemo huu hujenga stadi za maisha katika jamii kwa kuhimiza ukomavu na uvumilivu wa kukabiliana na hali zote pale mtu anapodhamiria kutenda jambo fulani la manufaa. Msemo huo huihamasisha jamii kufanya kazi yoyote ilmradi ni halali kwa mujibu wa sheria za nchi.

Kuenzi Utamaduni wa Jadi katika Jamii
Utamaduni ni jumla ya matendo, fikra, mifumo ya maisha na kiashiria kingine chochote kinachoweza kumtambulisha mtu wa jamii moja kwa jamii nyingine (Ponera, 2014). Mila, desturi na dini ni mambo ya msingi katika kuendeleza ustawi wa jamii yoyote ile; na hayapaswi kupuuzwa. Utamaduni hujumuisha vipengele vya mila, tabia, uasili, mazoea na desturi, lugha, silka, imani, michezo, sanaa na maadili. Utamaduni unahusu kurithisha jambo kutoka kizazi kimoja na kingine, tabia ya mwanadamu katika mfumo wa maisha, kuweka miiko ya matendo yasiyokubalika na kuyawekea sheria na adhabu (Omar, 1981 & Cross, 2011). Kupitia misemo kama sehemu ya utamaduni wa Mwafrika huweza kuendeleza elimu inayohusu mambo mbalimbali yanayorejelea utamaduni. Fasihi hutumika kama kitambulisho cha jamii ambacho hufungwa na kaida za kijamii, zikiwamo desturi, maadili, mila, itikeli na mbeko.

Katika msemo huu '*Ukukoma ingunguni*' (Kupiga kunguni) unamaanisha watoto wanapofika umri wa kujitegemea wanatakiwa

waondoke kwa wazazi wao na waende wakajitegemee katika maisha yao. Msemo huu unalenga kudhibiti tabia ya vijana ili wajitegemee kwa wakati muafaka. Jamii ya Wanyakyusa hupenda kuwajenga vijana katika misingi ya kujitegemea na kuwahamasisha kuwa na maisha yao pindi umri kujitegemea unapowaruhusu (Aswile, 2007). Aidha, si vizuri kijana anapofikia umri wa kujitegemea kuonekana anaendelea kulelewa kwa wazazi wake kwani anaweza kulemaa na kushindwa kuyamudu maisha yake binafsi hapo baadaye atakapokuwa na familia yake. Hivyo, huamua kuwarithisha misingi bora ya maisha ya kujitegemea katika shughuli mbalimbali za uzalishaji mali na uchumi.

Pia, kuna msemo huu '*Utileghe abhapalamani bhobhakamugho*' (Heshimu majirani ndiyo ndugu zako). Kujenga misingi imara ya ukaribu na kuwaheshimu majirani na watu wanaokuzunguka ni jambo la msingi katika maisha ya kila siku ya binadamu (Ngadala, 2003). Msemo huu hutumika kuhamasisha suala la upendo na kuheshimiana na majirani wanaotuzunguka ili kuwe na ushirikiano na kujenga tabia ya kusaidiana. Msemo huu unaelekeana na msemo usemao '*Nkamu jhu mundu*' (Ndugu yako si yule wa damu tu). Kwa kawaida, baadhi ya mambo unaweza kusaidiwa vizuri na mtu baki kuliko ndugu wa damu. Msemo huu hutumika kujenga hulka ya mtu kuukubali utu wa mtu mwingine kwa kuwa wanadamu wote wanapaswa kujaliana pasi kuweka matabaka.

Usemi huo huweza kukuza na kuendeleza tabia ya upendo na kuishi vizuri na watu wote wanaokuzunguka katika jamii. Jambo la heri kwa kila binadamu ni kuukubali na kuuthamini utu wa mtu hata kama siyo ndugu yake wa damu (Anthony, 1983). Wakati mwingine ni jambo la kawaida kwa ndugu wa damu, hasa mwenye uwezo kutomsaidia ndugu yake pindi anapohitaji msaada wa hali na mali. Watu wengi huishia kusaidiwa na mtu baki. Msemo huo unafanana na huu '*Ukusosya lwiho*

bhukabhukabhi' (Kutoa ni moyo si utajiri). Msemo huu unajenga utamaduni wa kusaidiana na kuwasaidia wengine kwa moyo wa hiari bila kulazimishwa ili kujenga uhusiano mwema katika jamii.

Khamisi (2008) anapoeleza suala la utamaduni amegusia kuhusu miiko ya matendo yasiyokubalika kuwa yamewekewa sheria na adhabu zake. Katika jamii ya Wanyakyusa huwa na mwenendo wa kukuza jamii kwa kuwaadhibu watu wasiofuata taratibu kwa kuwatenga. Msemo huu '*Uju ghwa Malawi*' (Huyu ni raia wa Malawi), unamaanisha mtu anayejibagua katika masuala ya kijamii hutazamwa kama raia wa taifa jirani la Malawi. Jamii ya Wanyakyusa hutumia msemo huu kukemea, kufunza na kuonya watu wasiojihusisha katika masuala ya kijamii kama vile misiba na mikutano mbalimbali ya maendeleo ya kijamii. Hivyo, wakati mwingine huweza kuwapa adhabu za kijadi pindi wanapopata matatizo kwa kuwaachia wafanye shughuli ambazo zingefanywa na jamii au kuwatoza faini za kimila ili wasirudie tabia ya kujitenga katika jamii.

Umaskini na Hali ngumu ya Maisha katika Jamii
Umasikini ni hali ya mtu au jamii kukosa uwezo wa kupata mahitaji katika maisha yao ya kila siku (TUKI, 2014). Hali ngumu ya maisha ni matokeo ya umaskini. Umaskini huchangia watu kutenda mambo yasiyofaa, ukiwamo wizi, kuombaomba na umalaya (Legulegu, 2016). Jamii ya Wanyakyusa hulazimika kutumia sanaa ili kuwafundisha na kuwaonya wanajamii kuundoa umaskini kwa kufanya kazi kwa bidii na maarifa. Baadhi ya misemo inayohimiza kufanya kazi ni kama '*Ifyaitolo fikughogha*' (Vya bure vinaua). Msemo huu unaitahadharisha jamii kuwa vitu vinavyotolewa bure mara nyingi vina madhara yake kwa mpokeaji. Jamii haina budi kupambana na mazingira kwa kufanya kazi halali zenye tija na manufaa ya ustawi wake.

Ujinga ni jambo lingine ambalo linachangia umasikini na kurudisha nyuma maendeleo katika jamii. Msemo huu '*Ubhulema mbungo*' (Ujinga ni ugonjwa) unamaanisha kuwa, mtu anatakiwa awe na uthububu wa kufanya kazi ili apate kipato na si kuendekeza ujinga au uzembe kwani hurudisha nyuma maendeleo ya jamii na taifa. Ujinga ni mzigo katika ngazi zote za familia, jamii na taifa. Taifa hili linahimizwa kuielimisha jamii ili kuepuka na kupambana kikamilifu dhidi ya ujinga kwa nia ya kuleta maendeleo yenye tija hapa nchini.

Aidha, katika msemo huu '*Ubulondo mbungo*' (Umaskini ni ugonjwa) suala la umaskini huoneshwa kwa mtazamo hasi. Umaskini ni mbaya na haufai katika jamii kwani huleta matatizo, kero na hata maafa (Karugendo, 2016). Misemo kama kunga za jadi hutumika kuwaelimisha watu katika jamii kuhusu athari za umaskini pamoja na kupendekeza namna sahihi ya kupambana nao. Hivyo, misemo kama sehemu mojawapo ya kazi ya sanaa ya misemo huwa na jukumu la kukuza uelewa na kuendeleza kufanya jitihada kubwa za kupambana kwa juhudi na maarifa katika kazi ili kuondokana na umaskini hapa nchini.

Vilevile misemo huweza kuhimiza umuhimu wa kuweka akiba katika maisha ili kuepuka umaskini kwani mtu anayekosa akiba huchukuliwa kuwa ni maskini. Msemo huu '*Inyambi jinyafwike*' (Mfuko umetoboka) humaanisha hali ya mtu kuishiwa au kufilisika kutokana na hali yake ya maisha kubadilika na kuwa mgumu. Hali ya kuishiwa hulinganishwa na mfuko uliotoboka ambao hauwezi kuhifadhi kitu chochote. Mtu anayekosa akiba na kufilisika anapaswa kujitegemea kwa kufanya kazi kwa bidii ili kuyamudu maisha yake (Juhan, 1988). Kila mtu hana budi kuwajibika ipasavyo ili aweze kukabiliana na kuyamudumaisha yake.

Hitimisho na Mapendekezo

Makala hii imeonesha nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo inayostahili kufuatwa katika jamii. Aidha, imebaini kuwa misemo ya Wanyakyusa ni kiungo maalumu cha mahusiano ya kijamii kwa kuzingatia historia yake, mazoea na falsafa yake, utamaduni wake, mila na desturi zake, mazingira yake, uchumi wake na siasa zake. Misemo hiyo hutumika kama maktaba mahususi ya urejelezi wa masuala ya kijamii; na kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi ya utamaduni na falsafa nzima ya maisha tangu kale mpaka sasa.

Kwa kuwa makala hii imechunguza nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo inayostahili kufuatwa katika jamii, ni vema kama watafiti na wahakiki wengine watachunguza kuhusu nafasi ya mwanamke na mwanaume, desturi na miiko katika shirikina, methali, nahau na vitendawili katika jamii iliyochunguzwa na nyinginezo hapa nchini. Jamii hazina budi kuweka mikakati thabiti inayolenga kuzikuza, kuziendeleza na kuzihifadhi tanzu za fasihi simulizi, pamoja na utamaduni wa taifa na sanaa zake. Vikundi vya kisanaa vilivyotamalaki vijijini havina budi kuimarishwa na kuwezeshwa kisheria, kisera na kifedha hadi ngazi ya taifa. Hali hiyo itaufanya utamaduni wa jamii na sanaa zake kujengwa katika misingi thabiti ya uzalendo wa kitaifa.

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Processes of Nominalization in Kihehe

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Abstract

This paper presents processes of nominalization in Kihehe, a Bantu language (G62) spoken in Iringa southern highland Tanzania. Datasets [21] were collected in rural areas in Iringa Region. The discussion of the findings is based on 300 nouns derived through suffix [-i], [-o] and [-u]. The study shows the properties of the derived nouns which are; agentive, instrumental, state, action and qualificative nouns. The study has also shown that the complete nominal derivation process in Kihehe requires a nominal prefix in order to yield nouns with semantic content. Consequently, this paper has also discussed the issue of derivation by change of noun class prefixes.

Key words: Nominalization, Suffixes, Prefixes, Agentive, Instrument, Kihehe.

Introduction

Nominalization concerns the process of deriving nouns from other lexical categories. In Bantu languages, nominalization is commonly rooted from verbs, adjectives and adverbs. Mletshe (2010) and Mugane (1997) point out that nominalization in Bantu is commonly from verbs and merely from adjectives, whereas (Pietraszko, 2017; Ferrari-Bridgers, 2009;Alexis, 2008; Nikitina, 2007 among others)posit that for the complement phrase nominalization, there is highly need of verbs, adjectives and adverbs. This phenomenon is pointed out in other language families as well as Comrie & Thompson (1985). In this regard, nominalization is obtained from verbs, adjective and adverbs.

This paper describes and presents the nominalization process specifically deverbal nouns in Kihehe. Scholars have described and analyzed the process of nominalization in different Bantu languages. The review below highlights important guidelines from the literature. Then this paper adopts their experiences to the nominalization in Kihehe.

There is a debate on which is the head of the derived nouns in Bantu languages. On the one hand, scholars (e.g. Ferrari-Bridgers 2009;Mchombo 2004;Myers 1987; Mufwene,1980, among others) claim that the nominalized heads in most Bantu is noun class prefix (henceforth, NCP). On the other hand, other scholars (e.g. Bostoein 2005;Katamba 2003; Mugane 1997) point out that the nominalizing head is the final vowel (henceforth, FV). This paper wants to argue that the debate can be resolved by qualitative study of language specificity. Consider the following examples:
(1)

        a) *mũ-in-i*
            1-sing-Nom
            "singer"

        b) *mũ-thiinj-i*
            1-slaughter-Nom
            "slaughter"

        c) *a-ndik-i*
            2-write-Nom
            "writers"

        Source: Bresnan and Mugane (2006, p.4).

Above examples with FV-i derive the doer of an action (agentive nouns). Consider the following examples from with the same final vowel derivation but with different kinds:

(2)

a) Formation of agentive nouns with FV-a
mugang-a "doctor" from *ganga* "treat"
muvug-a "driver" from *vuga* "drive".

b) Formation of agentive nouns with FV-e
mukoloz-e "cougher" from *kolole* "cough"
mulyak-e "liar" from *lyakula* "to cheat".

c) Formation of agentive with FV-i
mufumis-i "hunter" from *fumitta* "hunt"
muvuz-i "driver" from *vuga* "drive".
Source: Ferrari-Bridgers (2009, p.27).

From example (1), it seems that the derivation in other Bantu languages implies the uses of final vowel [-i] for agentive nouns. This issue is quite different when observing example (2) from which multiple formation of agentive nouns with different suffixes are detected. The sampled variations attract the need to investigate other Bantu languages so as to see the trend of nominalization from them. If that is the case, this paper is specifically going to investigate and discuss Kihehe nominalization as one among Bantu languages.

According to Mletshe (2010) and Poulos and Msimang (1998), Bantu languages share common characteristics in nominalization. It is hard to conceive this claim to all Bantu languages. It seems that, the process of nominalization in Bantu varies from one language to another. Bollaert (2017) and Schaderberg (1994) show the same idea that the suffix is the

most prominent feature for nominal derivation. For example the suffix [-i] is attached to the root verb *gend-a* "to walk" it derives *genz-i* "traveler" but it must take the class mark m-1/ va-2 to express about the number; that will be either *m-genz-i* "traveler" or *va-genz-i* "travelers. In this regard the nominalization head in Sagala is final vowel.

Additionally, the change of nominal prefixes derives new nouns. Bantu languages have the common characteristic that is shifting of the class prefix to another causing derivation (Rugemalira, 2014; Mletshe, 2010; Katamba, 2003; Schadeberg, 2001). According to Schadeberg (2001) derived nouns by change of prefixes are language specific in terms of new classes they form. For example in Kiswahili the new formed classes are often augment (cl.5/6), diminutive (cl.12/13) and quality nouns (cl.14) (cf. Schadeberg, 2001).

Due to two perspectives of scholars such as (Ferrari-Bridgers , 2009;Mchombo, 2004;Myers, 1987; Mufwene, 1980) who believe on NCP as the nominalizing head, versus other scholars namely; (Bollaert,2017;Katamba, 2003;Bostoen, 2005; Mugane ; 1997) who believe on FV as the nominalizing head, the study at hand had to be conducted in Kihehe to see and investigate its peculiar characteristics and its denomination on the two diversity claims. In this regard the study had to answer clearly the following questions:

  i. What are the types of nominalizing suffixes in Kihehe?
 ii. What are the functions of the nominalizing suffixes in Kihehe?
iii. What are the nominal derivations by change of prefixes in Kihehe?

Theoretical Approach
The data in this work are approached in two ways that is morphology and semantics. In this regard, lexical morphology theory will be used when I will be analyzing internal structure of the word by examining

morphology and phonology (Katamba & Stonham, 2006). The issue of derivation which is part and parcel to both morphological and phonological order when making affixation is the reason for choosing lexical morphology theory. Coming to semantics is where now Content analysis and Narrative analysis will be employed. For content analysis is where primarily will be dealing with collected verb materials and for narrative analysis is when I will be counting for, explaining for and using our own experiences in expressing the functions and ideas of the collected data more than common knowledge about them (cf. Smith, 2000).

Methodology and Source of Data
In total I have worked with 300 collected verbs in Kihehe. Data were collected from Iringa Rural areas in Iringa Region of Tanzania. Elicitation based on interview and focus group discussions were the main tools for data collection. The firsthand information came from four informants.Second hand informations were gathered from unpublished documents in Kihehe, namely "Sarufi ya Kihehe" by Crema (1987) and Hehe Bible.

Findings
The data gathered shows three suffixes which are attached to verbs to derive nouns in Kihehe. Section 3.2 provides the description of these deverbal suffixes. Section 3.3 discusses the properties of the derived nouns, paying much attention to their semantic roles. Additionally, section 4 provides the description of derivation by the change of class prefixes.

Overview of Noun Class System of Underived Nouns in Kihehe

Before going direct to the derivation I briefly analyze underived nouns in Kihehe following their nominal classes. Consider the following table.

Ncl.	Aug/pre-prefix	Nominal prefix	Examples	Gloss
1	u-	mu-/mw	*u-mu-ana*	Child
2	a-	va-	*a-va-ana*	children
3	u-	m-/mu-	*u-mu-biki*	tree
4	i-	mi-	*i-mi-biki*	Trees
5	i-	li-	*i-li-gulu*	foot
5a	i-/u-	li-/gu-	*u-gu-nyau*	The big cat
6	a-	ma-	*a-ma-gulu*	feet
6a	a-/i-	ma-/mi-	*i-mi-nyau*	the ugly cats
7	i-	ki-	*i-ki-mage*	a knife
8	i-	fi-	*i-fi-mage*	knives
9	i-	n-	*i-mbeva*	mouse
10	i-	n-	*i-mbeva*	mice
10a	i-	n-/ø	*i-ndengesi*	the straws
11	u-	lu-	*u-lu-legesi*	the straw
12	a-	ka-	*a-ka-na*	the small child
13	u-	tu-	*u-tu-ana*	the small children
14	u-	wu-	*u-wu-dibafu*	deaf like
15	u-	ku-	*u-ku-yava*	digging
16	a-	pa-	*pa-la*	there at
17	u-	ku-	*ku-la*	there to
18	u-	mu-	*mu-la*	there in

Source: Field data (2019)

1.1.5   Elaboration of Kihehe Nominal Classification System

Class one and two in Bantu languages simply hold nouns that indicate human beings (Katamba, 2003). This is similar to Kihehe whereby, classes one and two are classes for human beings. Class one is for singular, and class two is for plural as captured in the following examples:

(3)

i.	*mu-ana*	"child"	*va-ana*	"children"
	1-child		2-children	
ii.	*mu-kwamisi*	"boy"	*va-kwamisi*	"boys"
	1- boy		2-boys	

The data above indicate that, the prefix for class one is [mu-] as seen in *mu-ana* "child" and *mu-kwamisi* "boy" for singular form which is substituted by the class two prefix [va-] as seen in *va-ana* "children", *va-kwamisi* "boys" as its   plural form.

Noun classes three and four include names of trees and shrubs, time and calendar, some body parts and other varied nouns. Consider the following examples;

(4)

i.	*mu-tima*	"liver"	*mi-tima*	"livers"
	3-liver		4-livers	
ii.	*mu-lyango*	"door"	*mi-lyango*	"doors"
	3-door		4-doors	

The data above indicate that, noun prefix of class three [m-/mu-] which marks singularity is substituted by the noun prefix of class four **[mi-]** to mark plurality as example above explicitly shows it.

Noun classes five and six in Kihehe express augment nouns and they sometimes have uncomplimentary connotation, that is, they indicate badness or signal dislike. Consider the following examples:

(5)

i.	*li-beva*	"ugly rat"	*mi-beva*	"ugly rats"
	5-ugly rat		6-ugly rats	
ii.	*gu-nyau*	"big cat"	*ma-nyau*	"big cats"
	5-big cat		6-big cats	

As seen in example (5), both [li-]and [ma-] prefixes can also represent badness or dislike' Prefix[li-] marks singular form in class five while [mi-] marks plural form in class six. In case of prefix [gu-] with its plural [ma-] show the state of being large rather than bad or dislike. Consider the example (5) ii above.

Class seven includes names of languages, expressions of time, natural phenomenon, animals, tools and utensils, while class eight expresses their plural forms. Consider the following examples:

(6)

i.	*ki-goda*	"chair"	*fi-goda*	"chairs"
	7-chair		8-chairs	
ii.	*ki-tangula*	"winnow basket"	*fi-tangula*	"winnow baskets"
	7-winnow basket		8-winnow baskets	

Despite that in Kihehe class seven and eight use prefix [ki-] for singularity and prefix [fi-] for plurality, they also include tangible and non tangible objects. For tangible objects example (6)i., illustrate about it, but for non tangible objects can be seen as in *ki-vembo* (cl.7) "eulogy" and *fi-vembo* (cl.8) "eulogies" or *ki-lo* (cl.7) "night" and *fi-lo* (cl.8) "nights".

In classes nine and ten, the noun prefix for those two noun classes is a basic form of homorganic nasal. These classes have similar form in singular and plural. Consider the following examples;

(7)

i.	*n-zoka*	"snake"	*n-zoka*	"snakes"
	9-snake		10-snakes	
ii.	*n-dembwe*	"elephant"	*n-dembwe*	"elephants"
	9-elephant		10-elephants	

From the example (7), the prefix [n-] marks both singular and plural form of the word. To distinguish the word from either singular form to plural form it needs additional information when using the word in the sentence, for example *ndembweyimwi* "one elephants" or *ndembwe sivili* "two elephants".

Class eleven has a prefix [lu-] and its plural is marked with a class ten prefix [n-/ø] which can be shown as follows;

(8)

i.	*lu-lenga*	"wate	*n-denga*	"streams of water"
	11-water	r"	10-water	
ii.	*lu-tego*	"trap"	*n-ego*	"traps"
	11-trap		10-traps	

Class eleven actually show prolonged objects (home- made and non home -made) for example *lu-tefu* (cl. 11) "mat" and *n-efu* (class 10) "mats" or *lu-goda* (cl. 11) "stick" and *n-goda* (cl.10) "sticks" .More else it shows liquidity as seen in example (8)i. The reason for class eleven to use plural form of class ten is that all plural nouns in this class starts with nasal sounds.

Class twelve and thirteen contain diminutive [ka/tu] which actually show the smallness in size of either object, part of the body or animate and inanimate, as exemplified below;

(9)

i.	*ka-twe*	"small head"	*tu-twe*	"small heads"
	12-small head		13-small heads	
ii.	*ka-beva*	"mouse"	*tu-beva*	"mice"
	12-mouse		13-mice	

The uses of class twelve and thirteen sometimes in Kihehe is not formal. It may be used also to undermine certain race; for example *ka-gosi* (cl.11) "useless man" with its plural *tu-gosi* (cl.10) "useless men". Another example is; *ka-dala* (cl.11) "anti-social woman" with its plural *tu-dala* "anti-social women".

Class fourteen [u/w] contains abstract nouns, whereas the nouns are transformed from adjectival stems. The concepts conveyed are conditions, quality, quantity or state of being.

(10)

i.	*u-elu (welu)*	"whiteness"
	14-whiteness	
ii.	*u-ana (wana)*	"childish"
	14-childish	

From example (10), the main characteristic of this noun class is that, it does not indicate both singular and plural. Also, class fifteen [ku-infinitives]) has some nouns which are a result of derivation of verb. The addition of the prefix ku- to the stem of Kihehe verb forms the infinitives. Examples below tell it all;

(11)

  i. *ku-kalava* "to wash oneself"
      15-to wash oneself

  ii. *ku-lava* "seeing"
       15-seeing

From example (11), class fifteen with prefix [ku-] should be taken into consideration as noun only when used in the position of the addressee and not an action. The following example disambiguate the statement; *ku-kalava pamilau si kunofu nda* "to wash oneself in the morning is not good".

Kihehe seems to have noun class prefixes 16 [pa-], 17 [ku-] and 18 [mu-] .These are in terms of location description (specific, general and inside position). class16 [pa-] indicates near far like in *pa-la* "thereat", while class 17[ku-] indicates remote distance like in*ku-la* "thereto" and class 18[mu-] indicates inside position like in *mu-la* "therein".

Nominalization by Using Suffixes

In Kihehe there are nouns which have been derived from verbs and take suffix [-i] to the root verb. For example when a suffix [-i] is added to the root verb *havila* "bewitch" it derives *hav-i*. Again when prefix [mu-] is added to the stem it becomes *mu-hav-i* "witch". Also when suffix [-i] is added to the root verb *enga* "local brewery [22]cooking" it derives *enz-i;* and when pre-prefix [u-] and prefix [-wu-]are added to the stem, it becomes *u-wu-enz-i* "local brewery cookery". I shall explain in details inthe following parts why the same suffix [-i] derives two types

---

[22] Local brewery of Kihehe is called *"uwugimbi"* from which is made by ferment maize locally called *"kimela"*. It is boiled and after cooled it is mixed with an alcoholic catalyst called *"ilihelu"*. After one night, it is ready for consumption.

of nouns that are prefix [-mu-] and [-wu-]. Consider the following examples which follow the same steps when deriving nouns from verbs.

(12)

       a) *senga*"to build"[*senz-i*]*mu-senz*-i "builder"
       b) *hisa*"to steal"[*his-i]mu-his-i* "thief"
       c) *gala* "get drunkard"[*gas-i]u-wu-gas-i* "over alcoholism"
       d) *fuima* "hunt"[*fuim-i*] *u-wu-fuim-i* "an act of hunting"

From the above examples; in Kihehe the process known as spirantisation takes place as the results of high vowels particularly /i/ when added to the voiced stop sounds such as /g/ and /d/ to the entire consonant and makes value of the emerged syllable. For example when suffix [-i] is added to the root verb *seng-a* "to build" it derives *senz-i* and after addition of prefix [mu-] it becomes *mu-senz-i* "builder". Additionally, when the suffix [-i] is added to the root verb *geend-a* "to walk" it derives *genz-i* and when prefix [mu-] is added to it , becomes *mu-genz-i* "traveler or guest". Therefore, /g/ and /d/ are changed to /z/ and /l/ is changed to /s/ when followed by vowel /i/ and can be presented as follows in the schematic diagram:
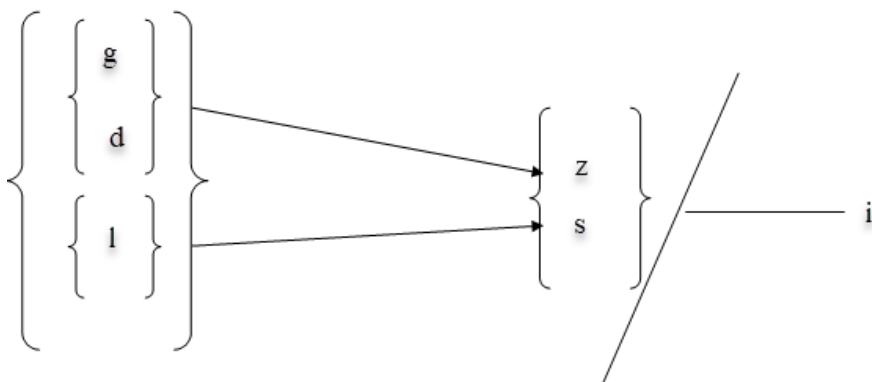
From the schematic diagram above, it represents that, sounds /g/and /d/are realized to be /z/ where as sound /l/ is realized to be /s/ when followed by high vowel /i/. It seems that in Kihehe the suffix [-i] derives nouns mostly from verbs however derivation from other nouns has been observed by using suffix [-i] as they will be discussed in other sections.

There are derived nouns by means of suffix [-o] in Kihehe. For example when the suffix [-o] is added to the root verb *fyagila* "sweep" it becomes *fyagil-o* and when added prefix [ki-] it becomes *ki-fyagil-o* "bloomy". Also when the suffix [-o] is added to the root verb *fungul-a* "open" it derives directly *fungul-o* "keys". Consider the following examples:

(13)

        a) *gimula* "dig"*[gimil-o]li-gimil-o* "hoe"
        b) *bata* "catch" *[batil-o]ki-batil-o* "catcher/trap"
        c) *husa* "filter" *[husil-o]ki-husil-o* "filter"
        d) *pana* "kick"*[panil-o]ki-panil-o* "kicker"

In Kihehe the derived nouns by the suffix [-u] are actually coming from causative verb. For example the suffix [u] when added to the causative root verb *afuk-a* "get dirty" it derives *afuf-u* [*afu*– to avoid repetition] then after adding prefix [-mu-] it becomes *mu-af-u* "dirty one". Additionally when the suffix [-u] is attached to causative root verb *dibal-a* "getting deafness" it derives *dibaf-u* and when added prefix [-mu] it becomes *mu-dibaf-u* "deaf/ the one who do not hear". If suffix[u]derives a noun with prefix [-mu] actually its plural will be [-va-] as in *mu-af-u* "dirty one" will be *va-af-u* "dirty ones", contrary to the derived noun with prefix [-wu-] which does not agree in plurality like in *wu-af-u* "dirtiness" et cetera.

The suffix [-u] when used to derives nouns actually will cause stridentization. This happens to the preceding consonants which may either be /k/ or /l/must change to /f/ when followed by vowel suffix [–u] like in *diba-l-a* "becoming deaf" when is derives a noun by suffix [-u] it becomes mu-*diba-f-u* "deaf" or when the verb *anangi-k-a* "getting worse" derives a noun by a means of suffix [-u] it becomes *mu-anangi-f-u* "destructive one". This process can be sketched phonologically as follows:
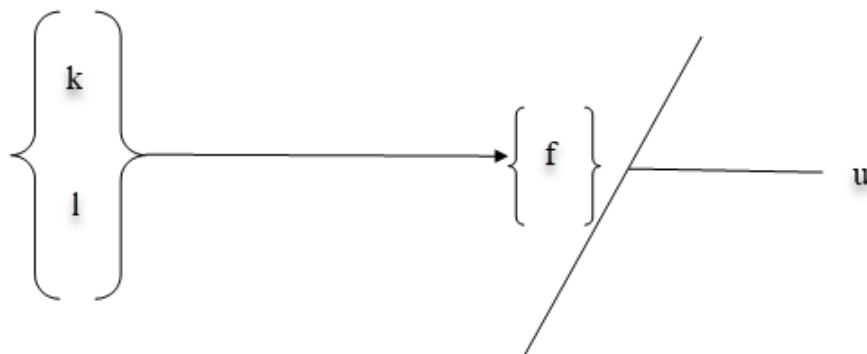
From the schemata, when the root verb ends with either sounds /k/ or /l/ is realized to be /f/ when the final vowel /u/ is attached to them as the nominalizing suffix. This process is applied to all verbs when derives nouns by using suffix [-u].Consider the following table which summarizes the process of nominalization in Kihehe from verbs.

Table 2: Nominalization in Kihehe from Verbs

Source	Gloss	[x-]	[-x-]	[-x]	cl.	Noun	Gloss
Hisa	steal	u-	-mu-	-i	1	*umuhisi*	thief
Kama	milk	u-	-mu-	-i	1	*umukami*	dairy person
Dumula	cut	i-	-ki-	-o	7	*ikidumulilo*	cutter
Tega	trap	u-	-lu-	-o	7	*umutego*	trap
Helula	winnow	u-	-lu-	-o	7	*uluhelo*	winnower
Afuka	get dirty	u-	-wu-	-u	14	*uwuafu*	dirtiness
Ananga	destroy	u-	-wu-	-u	14	*uwunangifu*	destruction
Senga	build	u-	-wu-	-i	14	*uwusenzi*	construction

From the table (2), in Kihehe the suffixes which derive nouns from verbs are [-i, -o and -u]. The new formed nouns belong to class 1, 7 and 14. The properties of the derived nouns are going to be critically discussed in the following sections.

Properties of the Derived Nouns

The derived nouns reveal that there are participant nominalization, instrumental nominalization, and state/action nominalization. From these three major groups is where I get agentive suffixes from participant nominalization, and action, qualificative nominals and infinitive nominals belong to state/action nominalization as hereunder sketched below.
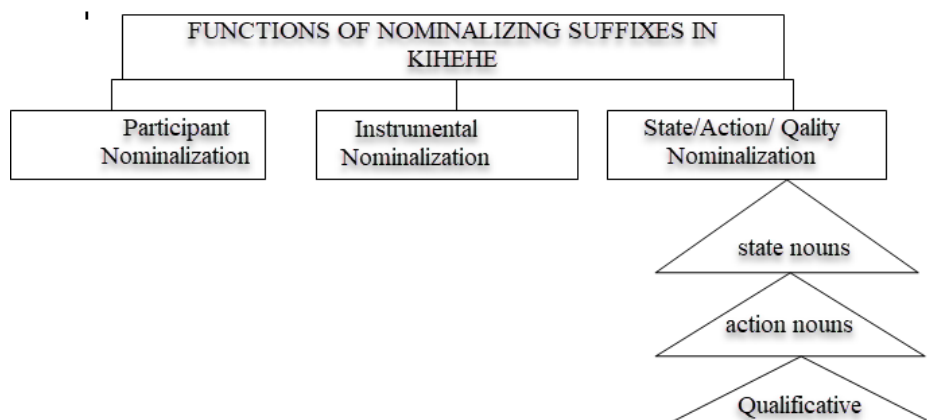
In Kihehe most of the derived nouns with suffix [-i] are human agentive nouns however there are exception with the prefixes they carry. For example the derived noun *mukam-i* "dairyperson" from the verb *kama* "the act of milking" or *muhis*-i "thief" from verb *hisa* "steal" show that the final suffix [-i] addresses the class of human being that is class 1. Consider the following examples;

(14)

a) *gala* "be drunkard" >*mu- gas –i* "drunkard"
                     1-be drunkard-Nom. Suffix

b) *fuima* "hunt">*mu-fuim-i* "hunter"
             1-hunt-Nom. Suffix

c) *senga* "build">*mu-senz-i* "builder"
             1-build-Nom.suffix

d) *deta* "cheat">*mu-des-i* "cheater"
             1-cheat-Nom. Suffix

From the above examples, it must be clear that, the agentive suffix [-i] in Kihehe must take beside it the correspondent prefix that is [-mu-]. Additionally it may take the pre-prefix [-u] such as *u-muhis-i* "a thief". The uses of pre-prefix is option in Kihehe however further study is need for the particular dilemma.

In Kihehe instrumental derived nouns have suffix [-o].Nouns with suffix [-o] are instrumental nouns but only those with prefixes such as; [-ki-], [-mu-] and [-lu-]. For example the derived noun *kifyagil-o* "bloom" from verb *fyagil-a* "sweep" or noun *mu-twang-o* "grinder" from the verb *twang-a* "grind" and the derived noun *lu-hel-o* "winnower" from the verb *helul-a* "winnow".   Consider the other examples:
(15)

a) *dumula* "cut">*ki-dumul-il-o*   "cutter"
             7-cut-Appl-Nom.Suffix

b) *heenga* "slash">*lu-hengel-o*   "slasher"
             11- slash-Nom. Suffix

c) *huusa* "filter">*ki-husil-o*   "filter"
             7-Open-Nom. Suffix

From examples above, other nouns to be delivered, they need an extension of the source verbs, for example you cannot say *kidumul-o* but *ki-dumul-il-o* "cutter" coming from applicative verb *dumul-il-a* "cut with/cut for" sourced from *dumul-a* "cut". Other verbs which can be derived from the applicative verbs include; *ki-kwangul-il-o* "scratcher" from *kwangu-il-a* "scratch with/for" sourced from *kwangul-a* "scratch"; *ki-pwitul-il-o* "air pump" from pwitul-*il*-*a* "pump with/for" sourced from *pwitul-a* "pump" and other many.

In Kihehe it has been observed that nouns with suffix [-u] mostly show state of an action verb. For example derived noun *wu-kangaf-u* "hardness" from the verb *kangal-a* "hard working" and *wu-dibaf-u* "deafness" from the verb *dibal-a* "becoming deaf"; Regarding the phonological adaptation during their derivation to nouns as discussed in part 4.1, all these derived nouns show the state of the action verbs from which they are derived. Consider the following other nouns of the same kind:

(16)

    a) *afuka* "becoming dirty">*u-wu-af-u* "dirtiness"
                     Pp-14-dirt- Nom. Suffix

    b) *tamika* "becoming ill">*u-wu-tamif-u* "illness"
                    Pp-14-get ill-Nom. Suffix

    c) *hupala* "becoming ugly">*u-wu-huf-u* "ugliness"
              Pp-14-becoming ugly- Nom. Suffix

From the above examples, the thing which makes state nominalizing suffix [-u] in Kihehe is only that; it shows the state of the action verb and not otherwise as it has been observed above.

In Kihehe it has been observed that, there are other derived nouns from verbs which show action of an agent. These types of nouns can be termed as "*Action nouns*". These nouns end with suffix [-i]. For example the derived noun *u-wugas-i* "abnormal alcoholism taking" from the verb *gala* "becoming drunkard", or *u-wu-bany-i* "abnormal sex commitment" from the verb *bany-a* "having sex". Consider the following examples of the same kind:

(17)

   a) *gona* "sleep">*u-wu-gon-i* " sleeping with someone's wife"
                        Pp-14-sleep-Nom.Suffix

   b) *tambika* "pray to ancestors" >*u-wu-tambis*-i "an act of praying to ancestors"
                        Pp-14-pray-Nom. Suffix

   c) *kalipa* "becoming harsh">*u-wu-kal-i* " an act of someone being harsh"
                        Pp-14-becoming harsh-Nom. Suffix

These derived nouns are viewed like an action but what distinguish from being verb is the insertion of the suffix [-i] and either pre-prefix or prefix. In Kihehe and probably in Bantu it is seldom to come cross with verbs ending with suffix [-i].

In Kihehe qualificative nominalizing suffix are characterized by [-i] and [-o]. These nouns can be viewed as Nominal adjectives since they express the quality of an individual however they are not completely adjectives. For example the derived noun *u-wu-talip-**i*** "tallness" from the verb *talip-a* "becoming tall" or *u-wu-gogol-**o*** "elderly" from the verb *gogol-a* "becoming old" . Consider the following examples of the same kind;

(18)

a) *long-a* "talk">*u-wu-lonz-i* "talkativeness"

                    Pp-14-talk- Nom. Suffix

b) *hemul-a* "boil">*u-wu-hemul-o* "the characteristics of boiling"

                    Pp-14-boil-Nom. Suffix

c) *tund-a* "urinate">*u-wu-tunz-i* "urinary"

                    Pp-14-urinate-Nom. Suffix

From the above examples; it must be noted that the named suffixes for qualificative function often take with them the prefixes;[wu-], and [-lu-] as seen above. Additionaly qualificative nouns do not allow pluralism when used regadless how many either arguments or objects they take. Lastly these nouns carry pre-prefix before the prefix, however in other types of nouns a prefix is option since triggers nothing to semantic content of the noun. For example one must say *u-wu-lonz*-i "talkativeness", but saying *wu-lonz-i* "*talkativeness" doesn't make sense to be qualificative, rather than will be expressing more about the verb and not an individual who is talkative.

Nominal Derivation by Change of Noun Class Prefixes

In Kihehe it has been observed that, other nouns can get derivation by the change of their class prefixes. This actually happens when the entire noun class can be semantically assigned in another class. For example noun *mbwa* "dog" class 3 when changed to prefix [li-] derives *li-bwa* "ugly dog" which is found in class 5 (Aug.) . Furthermore, noun *mu-lim-i* "farmer" class 1 when changed to prefix [-wu-] it becomes *wu-lim -i* "farming" class 15.This process actually is the shifting of the current noun class to another one by the change of the noun class prefixes. The followings are the nouns derived by the change of noun class prefixes.

Table 3: Derivation by the Change of Noun Class Prefixes

Class	[x-]	[-x-]	Noun	Gloss
1	u-	-mu-	*muana*	child
2	a-	-va-	*vana*	children
5	i-	-li-	*liana*	bad child
6	a-	-ma-	*ma-na (myana)*	bad children
12	a-	-ka-	*kana*	small child
13	u-	twa-	*twana*	small children
14	u-	-wa-	*wana*	childish
9	i-	-n-	*nyau*	cat
5	i-	-li-	*linyau*	very bad cat/big cat
6	a-	-ma-	*manyau*	very bad cats/big cats
1	u-	-mu-	*munu*	person
2	a-	-va-	*vanu*	people
5	i-	-li-	*linu*	bad/big person
6	a-	-ma-	*manu*	bad/big people.
3.	u-	-mu-	*mubiki*	Tree
5	i-	-li-	*libiki*	Very big tree
7	i-	-ki-	*kivembo*	Eulogy
15	u-	-ku-	*kuvemba*	crying

From the above data, in Kihehe, derivation by the change of class prefixes are mainly found from human being class 1/2 and animals' class 3/4 to augment nouns class 5/6, natural phenomenon class 7/8, nasal nouns class 9/10, diminutive class 12/13 , abstract nouns class 14 and infinitive nouns class 15. These nouns are the products of other nouns and specifically rooted from class 1&2 and class 3&4. For example class one *mu-ana* (cl.1) "child" derives *iliana* (cl.5) "bad child, *akana* (cl.12) "small child" and *uwuana* (cl.14) "childish". Likely, *nyau* (cl.5) "cat" derives *linyau* (cl.5) "ugly cat" and *akanyau* (cl. 12) "small cat". Furthermore, *kivembo* (cl.7) "eulogy" derives *kuvemba* (cl.15) "crying" That is to say, in Kihehe, class1/2 , class 3/4,

class 7/8 and class 9/10 are productive to class 5/6, class 12/13 , class 14 and class 15 in terms of nominal derivation by change of the class prefixes.

Discussion

In this section, some comparative analysis of Bantu deverbal nouns is provided. The focus is on ideas which provide contradictory answers in Kihehe data. These ideas include the nominalizing head is prefix and another the nominalizing head is suffix. For scholars such as (Ferrari-Bridgers, 2009;Mchombo, 2004;Myers, 1987 among others) show their interest on configuring that in Bantu, prefix is the head nominalizer.

For example, Ferrari-Bridgers (2009) points out that Nominal Class Prefix has two morphological natures (inflection and derivation) that arguing that Nominal Class Prefix should be termed as head nominalizer. Taking examples from Luganda the noun *mu-goba* "driver" can also be *bha-goba* "drivers" but also the noun *b-beere* (cl.5) can become *ki-beere* (cl.7) "udder". Following this trend, the study conquers partially with this argument, since it has been observed that in Kihehe both prefix and suffix derive noun as seen in the findings.

In case of scholars believing in Final vowel as head nominalizer, still Kihehe seeks that basing on final vowel alone as head nominalizer the semantic content of the word will remain incomplete. Therefore in Kihehe as other Bantu; for example Poulos and Msimang (1998) clearly show how both prefixes and suffixes having an impact to the nominal derivation. For instance in Zulu the derived noun *i-m-pil-o* "life" coming from the root verb *phil-* "live" or the derived noun *u-m-thawal-o* "a load" from the verb root *thwal-* "carry a load".

Also, We discuss the formation of new nouns through prefixation, as highlighted in previous studies by (Bollaert, 2017;Pietraszko, 2017; Rugemalira, 2014; Katamba, 2003 &Schaderberg, 2001) show that, the shift of noun class prefix from one state to another causes derivation. Taking examples from Kimashami by Rugemalira (2014, p.13), the noun *ńndû* (cl.1) "person" derives to *kańdû* (cl.12) "person" (dim. appreciative) or in Kiswahili by Schaderberg (2001,p.4) the noun *mfalme* (cl.1) "king" can be *ufalme* (cl.14) "kingdom". Following the same trend, this study has observed also the derivation by change of class prefixes which to other Bantu call it class shift. As observed in Findings, the word like *muana* (cl.1) "child" can also be *kamuana* (class 12) "small child" (dim.), also *liana* (cl.5) "big/bad child" (Aug.) also can be *uwana* (cl.14) "childish" (quality). In this regards in Kihehe derivation by the change of prefixes is possible like other Bantu that have been mentioned above.

Conclusion
This paper has critically discussed and met all what were required to be discussed including (i) types of nominalizing suffixes which are [-i], [o] and [-u] (ii) properties of nominalizing suffix which are agentive, infinitive, instrumentalism, state and qualificative function. (iii) Derivation by the change of class prefixes such as [-mu-], [-ki-], [-n-], [-wu-] , [-ku-] and [-li-].

Actually, the process of Nominalization in Kihehe which to the best of this paper is largely sourced from verb has had a need to make a thorough investigation due to the duo perspectives of the two sides; others believe that the derivation maker is suffix and others believe that it is prefix(refer to section 3.2). Actually this paper's investigation in Kihehe has seen that for the derivation to take place the affixation of

both prefix and suffix is successfully applied to the source verb that is root verb.

Another issue is that some scholars like (Pule, 2008; Bostoen, 2005;Mletshe,2010&Bollaert,2017) have greatly recommended that, for a derived word with suffix [-i] that noun is agentive, the thing which in Kihehe has found other nouns in Kihehe with suffix [-i] but are not agentive nouns. For example derived nouns such as *u-wu-lonz-i* "talkativeness", *u-wu-saf-i* "adultery"; in Kihehe for a noun to be agent it must take also the prefix [-mu-]. Again, In Kihehe regarding its specificity, there are distinctions with the state of class 14 derived nouns; others are qualificative and others are infinitive with different function as seen in section, 3.3.

Finally, it is supposed not to be generalized in Bantu nominalization, rather than language specific research is needed. In Kihehe the nominal derivation is almost sourced from verbs and other nouns by a means of derivation by change of class prefixes as seen in part. Other Bantu languages like Gikuyu, Sesotho, Ndebele, Chichewa and Luganda apart from verbs, adjectives and other nouns are the source for nominal derivation as seen in the previous parts. Therefore the study in Kihehe should be a catalyst for other Bantu language study so as to come with required finding in language specific.

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Reflections on the Policy and Practices to Resuscitate Co-Curricular Activities in Primary Schools in Tanzania

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Abstract

The purpose of this study was to assess the practice of co-curricular activities by reflecting on the policy of 1995 and 2014 with intention of resuscitating the implementation of co-curricular activities in primary schools in Tanzania. Guided by pragmatism philosophical paradigm, the study employed concurrent triangulation mixed research approach that employed case study design and descriptive survey design. Purposive and stratified random sampling procedures were employed to select a sample of four hundred and sixty seven (N=467) participants who comprised of 332 pupils, 125 teachers, 8 school heads and 2 quality assurers. Questionnaire, interview, observation and documentary review method were used for data collection. The data were analyzed through content and descriptive statistics analysis. The findings unveiled that various co-curricular activities have been implemented in both public and private primary schools, though the degree of implementation varied between private and public schools. It was indicated that private schools were much better in the offering of those co-curricular activities compared to public schools. Therefore, it is recommended that co-curricular activities should be integrated together with core-curricular activities as compulsory activities whereby all schools implement and accord similar status by supplying all requirements as per direction of Education and Training Policy of 1995 and 2014.

Key Terms: Co-Curricular Activities; Education and Training Policy of 1995 & 2014; Public and Private Primary Schools.

Introduction

Co-curricular activities have been viewed as pupil practical oriented component of the curriculum occurring in the whole process of learning that enables pupils to grasp what they learn during class hours and connect them with other skills that are grasped and gained outside class hours (Adeyemo, 2010). The co-curricular activities include music, arts, drama, sports, games, debate, subject clubs and vocational clubs. It is observed that through core and co-curricular activities pupils can learn to become useful members of any community and get the opportunity to develop in cognitive, affective and psychomotor domains (Marsh & Kleitman, 2002 & Bartkas et al, 2012). This enables learners to be exposed to various angles that help them to be useful members of the community by participating in various community activities.

In Tanzania co-curricular activities hold a place of great importance in the field of education for developing different careers to learners (Shehu, 2001; Japhet, 2010; Lazaro & Anney, 2016). The Ministry of Education has insisted the implementation of activities in schools and outside the schools since pre-colonial education whereby children participated in informal activities such as swimming, dancing, singing and playing by considering the experiences of the surrounding culture and they were informally acquired (Ndee, 2010 & Dhanmeher, 2014). During colonial period, co-curricular activities were done in schools whereby different sports and games were practiced (Kazungu, 2010 & Machera, 2012). However, during this period education benefited mostly the pupils who were coming from the upper class (Germany & English families) and middle class (Indians &Arabs) and few Africans particularly the sons and daughters of African chiefs (Mafumiko & Pangani, 2008).

After independence, the government of Tanzania adopted and implemented co-curricular activities in schools (Pretzlik, 1994 & MoEC, 2005). Unlike colonial education, post colonial education was meant for all Tanzanians who were in schools without prejudice (G/tsadiki, 2014 & Makwinya & Straton, 2014). Various policies such as Education for Self-Reliance of 1967; Education and Training Policies of 1995 and 2014; Basic Education Curricula for pre-primary, primary and secondary education as well as curriculum for teachers education were supposed to be implemented parallel to co-curricular activities (MoEC, 2000 & 2013; Lazaro, 2015 & MoEST, 2016).

The government of Tanzania has also placed a strong emphasis on quality environment that aim at improving learning process and environment that enhances pupils' learning outcomes (MoEC, 1996 & Marzo, 2014). For example, the Education and Training Policy (ETP) of 1995 insisted on preparing the pupils with the foundation of self-creativity, self-advancement and self-confidence which help them to enter into the world of work (MoEC, 2007 and Mabagala & Mabagala, 2012).

The government of Tanzania also set the benchmark for establishing good environment for implementation of co-curricular activities such as field of play, laboratories and libraries. Moreover, the government of Tanzania through the Ministry of Education has developed a curriculum which emphasizes the implementation of co-curricular activities in schools such as subject clubs, sports, arts and games activities, entrepreneurship activities, library, gender, life skills and cross cutting issues (MoEST, 2016 & Isanga et al, 2017).

Furthermore, Tanzania agreed on the solution adopted by the General Assembly on 25 September 2015 which postulates that all girls and

boys should complete a free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes by 2030 as one of the Sustainable Development Goals (Haber, 2006). Those studies and policies show that, Tanzania has been recognising the importance of activities and considerable efforts have been taken to ensure that pupils access and acquire the best education (Sultana, 2012; MoEC-ETP, 1995 & MoEVT-ETP, 2014).

Statement of the Problem

Regardless of the recognition and importance attached to co-curricular activities in schools, the implementation of co-curricular activities in most primary schools are increasingly neglected (Mc Laden, 2003). These studies show that, some practitioners argue that implementing co-curricular activities is time consuming and wastage of learning time. They insist on teaching the core curricula subjects that are evaluated through the National Examinations Council of Tanzania (NECTA) (Juma, 2015). This perspective illustrates that activities are undervalued. Therefore, the intention of this study was to assess the implementation of activities in primary schools by reflecting the education and Training Policy of 1995 and 2014 with intention of resuscitating the practice of activities in different schools in Tanzania.

The Purpose and Significance of the Study

The purpose of this study was to assess the practice of co-curricular activities by reflecting on the policy of 1995 and 2014 with intention of resuscitating the implementation of co-curricular activities in primary schools in Tanzania. Specifically, the study sought to identify the implemented co-curricular activities and its status of implementation in primary schools.

The study findings and knowledge generated from this study are significant in many ways: First, the findings of this study add both theoretical and practical knowledge to the available literature on the implementation of co-curricular activities in primary schools in Tanzania. Theoretically, the study contributes in filling the research gaps by revealing the current situation of implementing co-curricular activities in primary schools by reflecting the Education and Training Policy of 2014. Second, the findings may serve as an insight and reference for further research on co-curriculum in primary education in Tanzania.

Literature Review
Concept of Co-curricular Activities
Co-curricular activities are conceptualised differently based on different contexts and nature of researchers. According to McKown (1952), co-curricular activities are as old as the education system itself. They include athletics, music, sports, games, oratorical competitions, and clubs for students, debating, dramatics, honour awards and special day celebrations. These activities are predominantly organised by the pupils themselves. School timetable and equipment are provided, though there is little official recognition and no credit is awarded to participants.

In Tanzania, MoEST (2016) delineates co-curricular activities as activities recognised and sponsored as essential part of educational institutions, such as schools or colleges although they are not part of the academic curriculum. Generally, co-curricular activities are activities, programmes and learning experiences that complement some of what pupils are learning in the school core curriculum during class hours.

The Practice of Co-curricular Activities in Schools

It is evident that co-curricular activities are found at all levels of school system (MoEVT, 2014). Globally, different countries have been implementing co-curricular activities from time immemorial to date. These activities have influenced the way others think, feel, believe, and act whereas social events, athletics, clubs, and all other many leisure activities become part of values and virtues of the objectives of education and of democratic life (MoEC, 1995; MoEVT, 2014 & MoEST, 2016).

Primary education is the most significant part of formal education, which covers the period of early childhood and adolescent stage of human development. Therefore, the organisation of co-curricular activities at this level brings about the maximum bodily development and thus pupils need to participate in various games and sports to make their bodies active (Sultana, 2012). Nevertheless, the school may place students at significant risks of underachieving or not completing primary education unless an appropriate curriculum is provided to engage and challenge their abilities.

Sultana (2012) opines that it is wrong to force students to specialise too early in specific areas because children have remarkable abilities in all sorts of different areas. For that case, the school is responsible for preparing rich learning environment that fosters wellbeing and learning outcomes consistent with learners' abilities. It has to provide educational pathways and appropriate challenging and enriching experiences (Lazaro & Anney, 2016). From these perspectives different literature classify co-curricular activities in different categories. Shehu (2001) classifies co-curricular activities into five (5) groups, Sultana (2012) classifies co-curricular activities into eleven (11) groups and MoEST classifies them into two categories. Yet, the implementation of

co-curricular activities that are practiced in primary schools differs from one school to another depending on availability of facilities and equipment. Table 1.0 summarises CCAs practiced in schools.

Table 1.0: Summary of Co-curricular Activities Practiced in Primary schools.

Types of Co-curricular activities	Activities for Each Categories
Sports and Games	• Track and field activities i.e. running, throwing, jumping • Ball games i.e. football, netball, volleyball, basketball, & handball • Racket games i.e. table tennis and lawn tennis • Traditional games
Club Activity	• Girls and boys clubs, press club, school band, dramatic club, religious/choir group, science club, literacy and debating society, music club, sports club, culture club and Scout
Social and Voluntary Services	• Blood donation/health education, peer counseling, environment conservation, helping the sick, fund rising, advocacy etc
Productive Activities	• Spinning, tailoring, embroidery, knitting, weaving, toy making, basket making, gardening, floriculture

School Leadership	• Student duties at school, hostel and classroom level, morning assemblies, orientation programme, students unionism, prefects, monitors and team leaders etc
Literacy Activity	• Publication of school magazine, wall papers, pamphlets and bulletins, essay writings, review and summary of books

Source: Adapted and Modified from Shehu (2001); Lazaro (2015) & MoEST (2016).

Methodology

The study employed the concurrent triangulation mixed research design. The design was used because it focused on collecting, analyzing, interpreting and reporting concurrently both quantitative and qualitative data. The central premise of using this design was to develop better understanding of a research problem being investigated rather than using a single approach (Kothari, 2004 and Cresswell &Clark, 2011). The design helped the researcher to concurrently collect both forms of data either qualitative or quantitative, analyze, interpret and report the data at the same time (Onwuegbuzie et al, 2007). The researcher in this context compared both forms of data from different methods, respondents and analysis for the purpose of developing the congruent findings.

The study was conducted in Mbeya City. The city was selected due to availability of both public and primary schools offering co-curricular activities. Mbeya City has a good profile of public-private primary schools compared to other districts of Southern Highland zone. Additionally, the zonal and district quality assurance for inspecting

schools in Southern Highland zone are located in Mbeya City which enable the researcher to get relevant respondents in the category of quality assurers. Furthermore, there is a paucity of research studies that have been conducted in Mbeya City on the assessment of the implementation of curricular activities to primary schools by reflecting the Education and Training Policy of 1995 and 2014.Thus, those factors made the researcher to select Mbeya City as a study area with intention of getting the accuracy information for the development of this study.

In this study, the targeted population included teachers, pupils, school heads, District Education Officer (DEO) and quality assurers of primary schools located in Mbeya City. This population was suitable because the study intended to assess the implementation of co-curricular activities in primary schools in Tanzania. The targeted population such as teachers, head of schools, DEO, and quality assurers are important actors in implementing co-curricular activities in primary schools and pupils are the main beneficiaries on the implementation output of co-curricular activities. For this reasons this population made the necessary sample for this study.

The population was grouped in two strata based on the type of school ownership in terms of public and private ownership. It is advised that sample size is supposed to match with the size of population of which the results are to be considered representative (Kombo & Tromp, 2006 and Cresswell, 2007). On basis of the number of teachers whom they were 1225 the selected sample was 125 participants. As for primary school pupils of standard five and six who were 19,860 the formula proposed and used by Israel (2013) was used to select pupils of standard five and six to be involved in this study. The formula which is based on 95% confidence level and P=0.05 read as:

$$n = \frac{N}{1+N(e)^2}$$

Whereby 'n' is the sample size to be calculated; 'N' is the total population of the study; 'e' the level of precision or margin of error measured by probability scale of 5%. Therefore, plugging data into the formula, the following was in order:

{Whereby n=?   N=19860;   e=0.05}

$$n = \frac{19860}{1+1980\ (0.05)^2}$$

Therefore, n (pupils) =400

As per this study the estimated sample size was 535, however, the actual sample size for this paper was 467.

The study required both primary and secondary data which based on qualitative and quantitative approaches. The reasons of collecting the data from both qualitative and quantitative approaches was to help the researcher to triangulate and confirm the finding by complementing and corroborating one evidence with another evidence from different sources of data. This was supported by Kamau (2005) noted that, there is no single method can provide the answers to research problem in all dimensions. Therefore, in this study the researcher applied four data collection methods such as interview, observation, documentary review and questionnaires.

Results and Discussions
In this section the researcher presents the discussion and results based on the exploration of co-curricular activities being implemented in primary schools by reflecting the directive of primary school curriculum and Education and Training Policy of 1995 and 2014. The

information was set to respond this objective was collected through questionnaires that were administered to teachers and pupils, unstructured interviews that were conducted to quality assurers and head of schools. The results are presented and discussed as follows:

Games and Sports Activities
The findings that were generated through questionnaires which administered to pupils revealed that various games and sports activities such as football, netball, volleyball, handball, basketball, track and field events had been practiced in primary schools. However, the findings obtained from the pupils questionnaires indicates that football was the most popular sporting activity being practiced in primary schools (197, 59.3%), followed by netball (99, 29.8%). Moreover, the findings in this aspect indicates that, some of co-curricular activities such as truck and field events, volleyball, basketball and other traditional activities that were supposed to be implemented in primary schools as per curriculum were poorly implemented in those schools.

Apart from the responses from pupils, teachers were asked through questionnaire to indicate the types of games and sports activities that were practiced in their schools as co-curricular activities. Their responses indicate that football and netball were the major games and sports activities that are practiced mostly in their schools. The findings imply that the popular co-curricular activities that are implemented in primary schools as part of games and sports activities were football and netball. These activities seem to have good support from teachers in both public and private primary schools. Other games and sports activities such as volleyball, basketball, track and field events were poorly reported to be implemented in primary schools unlike football and netball activities.

Heads of school were asked through unstructured interview to identify the types of co-curricular activities that were implemented in their schools. Majority of heads of school responded that, they have been implementing various types of games and sports activities such as football, netball, volleyball, track and field events and scouting. This was reported during the interview session with school heads from different schools in public and private primary schools. For example, School 'A' (Private school):

> *…In my school, different games and sports activities are being practiced. My pupils do attend in football, netball, volleyball, sprinting, throwing of javelin depending on the school timetable. I am insisting to my teachers and other supporting staff to follow properly the school timetable.* **Source**: Field Data (August, 2018).

The response in school 'A' indicates that, various co-curricular activities have been practiced in private primary schools and these activities are such as football, netball, volleyball, basketball, track and field events. School 'B' (Public Primary School):

> *Oh...this school has been implementing some co-curricular activities and majority of the activities are done in the last forty minutes (40minutes) from Monday to Friday... These activities are like football, netball, singing, drawing and normal traditional games like bao where pupils are randomly participated.* **Source**: Field Data (September, 2018).

The two quotations above verify that the types of co-curricular that are practiced in majority of primary schools were such as football, netball, basketball, volleyball, singing and traditional games.

Generally the findings portrays that the types of games and sports activities which are implemented in both private and public primary schools as co-curricular activities were; football, netball, volleyball, basketball, handball, traditional games, track and field events. However, it was noticed in this study that some of co-curricular activities such as football and netball in this category were more popular compared to other activities such as volleyball, basketball, handball, track and field event that were observed to be poorly implemented in primary schools. These findings concur with those of Lazaro and Anney (2016) who noticed that, in secondary schools various co-curricular activities were implemented, however, football and netball were well practiced and more popular compared to other activities such as volleyball, basketball, scouting and others that relate to sport and games.

Likewise, Japhet (2010) found that, in schools there are different forms of co-curricular that are supposed to be offered but they implement few activities that cater adequately for the choices of many students. From this perspective the findings unveiled that sports activities like netball and football were most available and well practiced in schools compared to other co-curricular activities such as athletics, drama and music (Storey, 2010 & Regassa, 2014). This justifies that co-curricular activities related to games and sports activities were mostly available and popular in schools compared to other activities.

Moreover, all pupils from both public and private primary schools are required to participate in similar co-curricular activities as per curriculum. From the data that were presented from different sources indicated that private primary schools implemented well the co-curricular activities to pupils compared to public primary schools. However, all schools had the session of implementing co-curricular

activities. These findings are in-line with those developed by Lazaro and Anney (2016) and Njeri (2012), who found that, most of private primary school had good environment to implement co-curricular activities.

However, these findings are in contrast with the government directives through primary schools curriculum that direct all schools to implement games and sports activities (Wuest & Buther, 1995). Such contested results was caused by the differences in social and environmental factors that affected the implementation of such activities due to inability of the schools in terms of fiscal resources and availability of enough spaces to majority of primary schools.

Fine and Performing Arts
In this category, the intention of the researcher was to identify the implemented types of co-curricular activities related to fine and performing arts. In reflection to the curriculum of primary schools, the types of fine and performing arts that were supposed to be implemented were painting, drawing, printmaking, pottery, sculpture, dance, singing calligraphy and mosaics. Facts generated through questionnaires which were administered to teachers as shown in Table 1.1 showed that around 94 (75.2%) of all teachers agreed that various fine and performing arts activities were implemented in primary schools as per curriculum directives. The findings imply that majority (75.2%) of teachers as the main implementers were aware that various fine and performing arts such as pottery, painting, drawings, dancing and music were implemented in primary schools.

Table 1.1: Teachers Responses on the Availability of Fine and Performing Arts

Statement	Responses	Frequency and Percentages
Different arts activities such as painting, drawings, pottery, sculpture, dance and music are practiced in your school	Agreed	94 (75.2%)
	Neutral	28 (22.4%)
	Disagreed	3(2.4%)
Total		125 (100%)

Source: Field Data (August, 2018).

Also, during the interview with head of schools and quality assurers, it was noticed that various fine and performing arts such as painting, drawing, music, dance and mosaic activities were practiced as the types of co-curricular activities to primary schools pupils. Facts from heads of schools show that pupils were equipped in learning various fine and performing arts which helped them to learn and gain various competencies that assist them to identify their talents. This was noticed during the interview with one of the school head who said:

> *...Pupils learn various arts activities such as drawing, painting, sculpture, dance, pottery, printmaking and music which help to gain competencies that will assist them in identifying the talents like singing and etc...***Source**: Field Data (September, 2018).

The saying from the school head implies that various fine and performing arts activities were implemented in primary schools.

On the other hand, during the interview with quality assurers, it was noticed that different fine and performing arts activities were implemented in primary schools, though majority of these activities

were practiced in private primary schools and little were practiced in public primary schools. This finding was noticed in the interview with quality assurer who affirmed that:

> *…During the school inspection, we have five domain and domain three deals with co-curricular and extra-curricular activities…But in the process of inspecting fine and performing arts different reports indicates that various activities such as printing, drawing, sculpture, dances and music are practiced mostly to private primary schools and little in public primary schools…* **Source**: Field Data (August, 2018).

The findings that were unveiled from quality assurers imply that majority of private primary schools had various fine and performing arts activities such as printing, drawing, sculpture, dances and music. Though majority of public primary schools were poorly practiced the fine and performing arts activities.

The findings depict that the types of fine and performing arts activities which are practiced in both private and public primary schools as co-curricular activities were; dancing, drawing, sculpture, dances, music, printmaking, toy making and pottery. However, it was noticed in this study that some of fine and performing arts such as mosaic and calligraphy were not practiced as it was proposed in the curriculum of primary schools. Moreover, the findings depict that majority of fine and performing arts were well implemented in private primary schools compared to public primary schools.

These findings concur with those of Makwinya and Straton (2015) who noticed that, in primary schools various fine and performing arts were implemented, however, majority of private primary school were well implementing the activities compared to public primary schools. Similarly, Japhet (2010) shows that majority of primary schools had

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different form of fine and performing arts activities, though they implement few activities that cater adequately for the choices of many students (Njeri, 2012 & Lazaro, 2015).

Generally the data that were presented from different sources indicated that private primary schools implemented well the fine and performing arts activities to pupils compared to public primary schools. These findings are in-line with those developed by Makwinya & Straton (2015) and Wanyama (2012), who found that, most of public primary school had good environment to implement fine and performing arts compared to public primary schools.

However, these findings are in contrast with the government directives through primary schools curriculum that direct all schools to implement fine and performing arts activities especially in public primary schools (MoEST, 2016 & MoEVT, 2014). Such contrasted results were caused by the differences in social and environmental factors that affected the implementation of such activities due to inability of the schools in terms of fiscal and physical resources and the availability of experts who are knowledgeable in various fine and performing arts activities to majority of primary schools.

Subject Clubs
Based on the objective of this study, in this category the aim was to identify the existing types of co-curricular activities related to subject clubs that are implemented in primary schools by reflecting to the curriculum of primary schools in Tanzania. The data which was collected from pupils and teachers through questionnaires as well as head of schools and quality assurers through interviews are presented and analyzed in this sub-section. The findings from pupils' response are summarized in Table 1.2:

Table 1.2: The Implemented Subject Clubs Activities

Co-curricular activities (subject clubs)	Frequency	Percentage
Mathematics club	204	61
Sciences clubs	211	63
Social studies clubs	170	51
Language clubs	156	47
ICT Clubs	35	10.5
Other clubs *Tuseme	197	59.3
*Peleka rafiki zangu club	253	76.2
*TOTAL	**776**	**232.5**

*The analysis based on multiple responses hence column tallies exceed 332 and 100 respectively**. Source**: Field Data (September, 2018).

Table 1.2 show frequencies and percentage of responses from primary school pupils who responded on the types of subject clubs activities that were available in the primary schools. The findings indicate that subject clubs that were implemented in their schools were Mathematics club that were responded by (204, 61%); Sciences clubs were responded by (211, 63%); Social studies club were responded by (170, 51%); Language clubs were responded by (156, 47%) and the Information Technology Communication - ICT club were responded by (35, 10.5%).

Apart from the mentioned subject clubs activities, it was revealed that some schools introduced the Tuseme and Peleka rafiki zangu club (197, 59.3%) and (253, 76.2%) respectively. These clubs were also implemented as part of co-curricular activities where pupils discuss

various crosscutting and challenging issues in the society locally and globally.

Despite of the responses from pupils, also teachers were asked to indicate whether there is an implementation of subject clubs and to indicate the common co-curricular activities that relate to subject clubs which are implemented in their schools. Teachers revealed that there were various co-curricular activities related to subject clubs that are implemented in primary schools. Majority of teachers (71, 56.8%) responded through questionnaire that there was an implementation of different subject clubs and they have been assigned to coordinate those subject clubs such as mathematics, language, science, social studies and ICT clubs. The findings imply that there was an implementation of subject clubs in primary schools.

When heads of schools were interviewed on types of co-curricular activities related to subject clubs that were implemented in their schools, they responded that the schools followed the primary school curriculum and one among of the issues to be implemented in schools was to have the subject clubs. From those responses it was revealed that majority of primary schools implemented the subject clubs. It was also shown that teachers were assigned to supervise those subject clubs. For example, in the interview with one of school head in the visited private primary schools was quoted saying that:

> *…Subject clubs are very good and I am emphasizing all teachers to follow the school daily routine which involves the subject clubs… my school have been doing very well in debate competition. Subject clubs help pupils to develop competence to speak English before others, so to me I think subject clubs are indeed very useful…* **Source:** Field Data (August, 2018).

As regards to public primary schools it was revealed that majority of primary schools were faced with the challenges of environment and teachers who were willing to implement various subject clubs. Through the interview session, one school head in public primary schools was quoted complaining:

> *...The nature of our schools limits us to implement every aspect that have been indicated in the curriculum...I recognize that subject clubs are good to be practiced in this schools but the environment are not conducive in this schools, teachers are few and we are limited with classes...* **Source**: Field Data (August, 2018).

The above quotation indicates that some of public primary schools did not implement effectively the subject clubs because of school environment and shortage of teachers.

Furthermore, the quality assurers were asked to indicate the implemented types of co-curricular activities that relate subject clubs in primary schools. The findings through interview with quality assurers revealed that subject clubs were implemented in schools. Surprisingly, the response from quality assurers further indicated that, the implementation status of subject clubs activities differ between public and private primary schools. As per reports of quality assurers shows that private primary schools were implemented well compared to public primary schools. Through the interview with one of quality assurers affirmed that:

> *...One of the roles of inspecting our schools is to oversee the implementations of co-curricular activities including subject clubs...majority of our reports show that some of the schools have subject clubs and other schools do not have... However,*

> *almost all private primary schools have subject clubs but the challenges are in public primary schools…* **Source:** Field Data (2018).

From the above quote the response imply that subject clubs were present in primary schools. However, there were variations in terms of status of the extent to which subject clubs were implemented between private and public primary schools. Some of public primary schools did not have subject clubs as their co-curricular activity.

Generally, it was found out that subject clubs are practiced in primary schools, though the status of implementation varied from one school to another. These findings are in-line with those of Lazaro & Anney (2016), Mafuru (1994), Makwinya and Straton (2015) who found that, majority of schools had subject clubs which helped students to study and revise what they had learnt in core subjects. However, these findings are contrary with those of Kibona (2015) and Njeri (2012) who found that there was lack of implementation of subject clubs in schools. Additionally, it was observed that majority of private primary schools implemented well the subject clubs compared to public primary schools. These findings are supported by Lazaro (2015) and Luthans (2005) who established that, majority of private schools had good environment to implement subject clubs compared to public schools.

Conclusions and Recommendation
Despite of the commitment of government on implementation of co-curricular activities in all schools, the findings of this study unveil that the implementation process especially in public schools were lagging behind. Therefore, it is proposed that there should be a balance in terms of implementation of co-curricular activities to both private and public primary schools. Therefore, it is recommended that co-curricular

activities should be integrated together with core-curricular activities as compulsory activities whereby all schools will implement and accord similar status by supplying all requirements as per direction of Education and Training Policy of 1995 and 2014.

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