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

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Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili

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Ikisiri


Utangulizi

kwanza, mwandishi alipata uhurua wa kutoka katika minyororo na silasila za sheria zilizokuwa zikisisitizwa nyakati za urasimi na Urasi mi Mpya.

Pamoja na kuwapo kwa uandishi wa kidemokrasia, uandishi wa kimsaragambwe uliakisi kwa kiasi kikubwa maisha yalivyoo na kwa kadi maisha wa kia kimaudhui kutokana na kani kadhaa. Kani za kiuandishi, kisiasa, kiutamaduni na kijamii ambazo kwa kiasi kikubwa huchangia katika kuyabadili maisha katika mifumo yake. Kwa maana hiyo, hali hi iliwafanya kazi za kisana na kwa kiasi kikubwa huchangia katika kuyabadili maisha katika mifumo yake. Kwa maana hiyo, hali hi iliwafanya watu wengi wa kazi za kisanaa katika mpya na kimaudhui kwa kadhi maisha yatunzi na kufanya utunzi changamani ili kuendelea na kasi za maisha kwa kadhi ya kama maisha ya kadi ya kia kimaudhui kutokana na kani kadhaa.


Tofauti na riwaya zilizotungwa baada ya riwaya zilizotunga wakati ambazo nyonge zimekuuka kida za utunzi na mungu wakati ambazo nyonge zimekuuka kida za utunzi na mungu.

Mabadihiko ya Vionjo vya Kiwanda na Riwaya ya Kiswahili 2

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Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili


Nadharia na Mawanda ya Makala

Makala hi imechunguza sababu za mabadiliko ya vionjo vya kiuandishi kati ya riwaya teule za Adili na Nduguze na Babu Alipoofufuka kwa wa Uhalisia riwaya za sasa. Nadharia ya Uhalisia imeumuliza hatua ya kuchunguza uhalisia ya tafadhali, utumizi wa wa kuchunguza mazingaombwe, uhalisia linashikilia hatua ya kuchunguza mazingaombwe kama wengine na utumizi ya ndoto katika uchambuzi wa chini.

Nadharia hi imechunguza sababu za mabadiliko ya vionjo vya kiuandishi ambapo vionjo vya awali kama vile usimulizi wa kimuhakati. Huu ni usimulizi wa utumizi wa kimuhakati za kijamii, kuwuka kwa kuibuka kwa ndogo. Hapana hi sana kama sababu za mabadiliko katika kuchunguza uhalisi wa kijamii, kwa kufuata mahitaji ya jamii.

Mabadiliko ya Vionjo vya Kiuandishi

Sehenu hi imechunguza sababu za mabadiliko ya vionjo vya kiuandishi ambapo vionjo vya awali kama vile usimulizi wa kimuhakati, kufuata kwa kuhakati na kuhakati, utumizi ya wahusika bapa, utumizi wa kuvuka kwa kuwuka kwa kumbuka wa kijamii, kwa kufuata mahitaji ya jamii, zinaweza kutumika pamoja na utumizi ya wahusika wa awali, uhalisia mazingaombwe, mapenzi na ngono, utumizi ya ndoto na nguvu za kifaa za kijamii, kufuata mahitaji ya jamii.
Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili

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

Makuzi ya Waandishi


Kujitanafusi

Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili

Ongezeko la Wasomi

Mabadiliko ya Kijami


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


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

Mabadiliko ya Mazingira
Waandishi wa sasa hivi wanaangaliwa suala linalosphumi jamii. Tukichukulia kwa mfano, goniwa kama la UKIMWI limewashughulisha waandishi wengi kwa kuwa hauna tiba. Lakini, chanzo kikubwa cha maambukizi ya Virusi vya UKIMWI ni ukahababa uliokithiri katika jamii zetu. Ndiyo maana waandishi wengi wanajishughulisha kuandika kuhusu masuala ya mapenzi na ngono zingatia unukuzi wa kitaaluma, oneshia ukurasa.

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

**Mabadiliko ya Wakati**


**Hitimisho**

Mabadiliko ya Vionjo vya Kiuandishi katika Riwaya ya Kiswahili

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

Marejeo


Phonetics and Phonology of Échizinza Language: An Analysis

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Abstract
This paper investigates on phonetics and phonology of Échizinza. It specifically looks at sound inventory and phonological processes found in Échizinza language of Tanzania. The author used autosegmental phonology for handling data analysis. The case study design was used in which the researcher attended in Geita where Abazinza natives are found. From the field, it was found that in Échizinza phonetics phonemes like [ð, 0], [v], [ʒ], [dʒ] and [ŋ] do not exist in Échizinza sound inventory. This proves that the prediction of one feature does not necessarily predict the other feature as implicational phonetics universal is all about. Échizinza phonological system shows that apocope, vowel lengthening, nasalization, elision, frication, co-articulation, insertion, assimilation and glidization are some of the phonological processes in Échizinza language. It is recommended that Échizinza has different types of tones: high tone (H), low tone (L), mid tone (M), low-high tone (LH) and high-low tone (HL). This attracts another study to see if there are peculiarities apart from the general known to Bantu languages. Since Échizinza language is nearly to die following the few number of natives, linguists are advised to make more research for making the language alive.

Keywords: Échizinza, Phonological processes, Autosegmental and Phonology

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

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

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

Alongside with methodological literature, documentary review was used by reading Échizinza Bible (Wycliffe Bible Translators, 2009), the Bible has many lexemes written in Échizinza language, thus two tasks took place as a researcher identified many phonemes in different words of which he went to prove them to native speakers and identified many processes as in plural formation, deletions, insertions etc in which all these were proved to native speakers ready for analysis. Finally,
covert observation the researcher used to observe native speakers to two events of wedding ceremony without their knowledge that are being observed. Smart phone was used for recording the two events which latter helped the researcher in data analysis.

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

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

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

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

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

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

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

**Figure 2**: The Production of [f]
Alveolar is the place where sounds are produced with the front part of the tongue on the alveolar ridge which is the rough bony-ridge behind and above immediately the upper tooth as in [t, d] for alveolar plosives and [s, z], [l] and [n] consonant sounds. The production of alveolar speech phonemes can be shown in the below figure:

![Figure 3: Production of [t, d]](image1)

![Figure 4: production of [s] and [z]](image2)

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

![Fig5](image5.png)

**Figure 5:** the production of [tʃ]

![Fig6](image6.png)

**Figure 6:** Production of [ʃ]

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

![Fig7](image7.png)

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

![Figure 8: Articulation of [r]](image)

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

**Manner of Articulation**

This is the way consonants are produced by human being with either strong puff of the air (fortis) as in [p, t and k] or less puff of the air (lenis) as in [b, d and g] complete or partial closure. In the manner of articulation Échizinza has 6 ways showing how consonants are produced namely: plosives/stops, fricative, affricates, nasals, lateral and glides. Briefly they can be described in the next section as plosive are sounds produced by stopping of the air stream (very brief), then letting it go with pop-sound or abruptly. Sounds of this nature are [d], [t], [b], [p], and [g], [k] and glottal stop consonant [h]. Another word for plosive is stop. Nasals are also stops because during their production, the air is stopped in the oral cavity. In other words, plosives or stops are called such name because their production involves pop sound after stopping of the air stream.
Fricatives are sounds produced with frictions. They involve the blocking almost the air stream and having the air push through the narrow opening. Here the air is pushed with friction. Gimson (1980) added that these sounds are produced with two organs being brought together and held sufficiently close together for escaping airstream to be produced. Sounds like [f], [h], [s], [z], [ʃ] are known as fricatives. Nasals are sounds produced orally with the velum raised preventing air flow through the mouth. Here the production takes place when the velum is lowered and the airstream is allowed to flow out through the noise to produce sounds like [n] and [m] that are also voiced.

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

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

![Figure 10: /l/; dark [ƚ]]

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

State of Stricture

The major division among speech sounds which is relevant for all languages is the dichotomy of their stricture or voice (McMahon, 2002). If you touch your fingers on your ‘Adam’s apple’ or ‘Voice box’ (technically known as the larynx), and produce a very long [zzzzzzz], you should feel vibration. This shows that [z] is a vibrant sound or technically a voiced sound. On the other hand, if you make a very long [sssssss], you will not feel the voice box does not vibrate hence [s] is not a vibrant sound or technically known as a voiceless sound (McMahon, 2002). It must be noted that any
sound which is produced by vocal cord vibration is voiced and the vice versa. Therefore, Échizinza voiced and voiceless state of the vocal cord is exemplified in the below table in which the symbol of minus represents voiceless and the plus represents voiced speech sound. Like other consonants of the natural languages, Échizinza consonants can be structured in the International Phonetic Alphabet hence forth (IPA) chart.

Table: Échizinza Phonetic Alphabetic Chart (éPAC)

<table>
<thead>
<tr>
<th>The manner of articulation</th>
<th>The place of articulation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bilabials</td>
</tr>
<tr>
<td>Stops/plosives</td>
<td>-p</td>
</tr>
<tr>
<td>fricatives</td>
<td>-s</td>
</tr>
<tr>
<td>Affricate retroflex</td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>+m</td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
</tr>
<tr>
<td>Glides</td>
<td>+w</td>
</tr>
</tbody>
</table>

Source: Field work, (2021)

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

1. /i/ as in chiina
   /i/ as in echitabu
   /æ/ as in amata
   /u/ as in ataanu
   /o/ as in omutuumo
   /ʌ/ as in omukama
   /ɑ/ as in noomanya
   /o/ as in omusomi
   /e/ as in okuleeba
   /ɑ/ as in myaka
   /a/ as in kubanza
   /ɑ:/ as in ataanu
The mentioned Échizinza vowel phonemes can be figured in the vowel trapezium. Such trapezium shows the height of the tongue where the vowels are situated as in (close, half close, half open and open) and the position of the tongue where the vowels are situated as in (front, central and back) as well as the quality of the lips in which the vowels behave when are produced as in (round, spread/unrounded, neutral) vowels. For simplicity, Échizinza vowels can also be figured in the vowel trapezium below:

**Figure 11: Échizinza Vowel Trapezium (EVT)**

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close</td>
<td>i</td>
<td>u close</td>
</tr>
<tr>
<td>Half close</td>
<td>ɪ</td>
<td>ʊ half close</td>
</tr>
<tr>
<td>Half open</td>
<td>e</td>
<td>o half open</td>
</tr>
<tr>
<td>Open</td>
<td>a</td>
<td>ʌ open</td>
</tr>
</tbody>
</table>

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

1. [aɪ] [aine] /aine/ ‘he has’
2. [ɪɔ] [byôna] /byôna/ ‘all’
3. [ɪə] [myaka] /myaka/ ‘years’
4. [uɔ] [gwo] /gwo/ ‘that one’

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

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

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

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

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

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

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

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

The above data shows that in deep structure, we have [ú] and [w], but in surface structure, these segments are deleted in the word neither initially nor finally.
Glide formation is the formation of forming either /w/ or /y/ speech sounds and sometimes are known as glides in linguistics discipline. It must be noted the glide [w] is pronounced as back rounded vowel /u/ as well s the glide /y/ is pronounced as a front unrounded vowel /i/. Note that glides are also known as semi vowels following the fact that they share some features with vowel speech sounds. Consider the following data in 6 below:

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

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


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

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

8. a. [mûngu] /m不克不及u:/ ‘God’
b. [nyanza] /nyันza/ ‘sea’
c. [gamba] /gãmba/ /say’
d. [mênzi] /mênzi/ /water/  

The data shows that vowels often have become nasalized in the environment of nasal consonants. That is to say nasal phonemes /n and /m/ have made vowels to acquire nasal features hence vowel nasalization process. That is to say, the nasalized vowels above are being indicated by a tilde over the appropriate vowel symbol. Sometimes is known as vowel assimilation following the fact that vowels have been made to acquire nasal features. This is how vowel nasalization is all about.
Affrication process is the process in which a sound which is either stop or affricate is changed into affricates. In Échizinza language we evidenced that only stop [k] changes into affricate /č/. Consider the following data in 9 below:

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

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


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

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

The data in11 shows that, the glide semi vowel [y] is inserted in the mid of the word or within the word. The insertion of such segment triggers the change of semantics of the word. Vowel lengthening is the process in which two vowels juxtapose together as the result of two issues, one, one vowel is deleted and the left is lengthened for compensation, second, one vowel is changed into either glide [y] or [w] (Cf, 3) and the remaining vowel is lengthened for compensation:


The data in 12, shows that the low front vowel [a] is juxtaposed with either [e], [a] or [o] as the result the root vowel is lose and the second vowel is lengthened to compensate for the loss. Aspiration is the phonetic process in which sound especially voiceless stops are aspirated, that is to say such sounds are pronounced with a hissing
of [h] speech sound. In the discussion with native speakers of the language under
discussion, in order to determine whether a certain speech sound has aspiration we
did grip one of the paper in their thumb and forefinger and they did hold up
following what the researcher instructed them, then they pronounced, as the
result some words had no small raised [h] sound and others had. Thus, words with
raised [h] sound were aspirated; hence this was the way of determining this
phonological process in Échizinza language. See the below Échizinza data in 13:

13. a. [ikúmi] /[ikʰúmi]/ ‘ten’
b. [teera] /tʰeeə]/ ‘beat’
c. [empola] /empʰola/ ‘fine’

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

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

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

Conclusion and Recommendation
Échizinza phonetics and phonological system shows that phonemes like [ð, ɵ], [v],
[ʒ], [dʒ] and [ŋ] do not exist in Échizinza sound inventory according to the best of
my knowledge. Other natural languages like English has these phonemes, this
indicates that languages differ in pertinent to phonemes they have. Échizinza
language is the language that proves one of the linguistics universals being it
implicational linguistics universal: This feature tips that he presence one feature
implies the presence of another feature. On the other hand the presence of let say [k]
shows the chances and predicts its counterpart [g]. Other features include: The
presence of [−] predicts the presence of [+], the presence of voiced predicts the
presence of voiceless However, while this is true of having the ability of one feature
predicts the other feature. Échizinza language proves failure because the presence of
[f] does not predict the presence of [v] or the presence of [ə] does not predict the
presence of [dʒ]. Such argument is similar with the argument of (Hyman, 1975) who
argued that there are languages where voiceless cannot predict voiced. He gave
examples from Finish, Korean and Sothern Paiute. From this base, we can know that in our research, researchers need to be care since sometimes x cannot predict y. Thus, Échizinza adds another language apart from the list being exemplified by Hyman. Échizinza language has shown good behavior of tone and transfer, the language is tonal language and it has four forms of tone namely high tone (H), low tone (L), mid tone (M), low-high tone (LH) and high-low tone (HL). Therefore, another study I needed on tonal transfer of Échizinza language to see if there are peculiarities apart from the general known to Bantu languages. Additionally, Échizinza language has words and derivations whose meaning is not single, in other words, the meaning of some words are multiple, thus another study is needed to be taken on semantics of words in Échizinza to see if the language contributes in linguistics semantics.

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

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

Keywords: Rural, Urban, Continuum and Settlements.

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

Settlement reflects a community, its habitation and lines of movement. Human settlements vary in size; shape and morphology, degree of clustering of dwellings and so forming an interesting mosaic and human landscape on the earth’s surface. For instance, in agrarian societies the settlement patterns are associated with mode of
production. As in all population processes human settlements are dynamic (URT, 2003). Buildings and other natural and man made structures can be generally static although they are bound to undergo changes in courses of human settlements development. The changes occur at varying rates and directions leading to growth or decay (Hudson, 1976). When settlements experience an increase their functions activities they grow. Such growth often demands a corresponding transformation in the laid up infrastructure such as buildings, transport, social services and the production system (Berry, 1971). When settlement experiences a reduction in its functions they decay. It is important to note that the growth and decay of settlement over time and space owing to changing knowledge and technology. Population structures, size and characteristics of settlements contribute largely to their decay or growth.

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

Urban-rural continuum it usually finds a clear distinction between where urban settlements and rural settlements and where the land use begin (Waugh, 2009). Usually, the gradual degradation slump urban characteristics with increasing distance from the urban centers. The Urban-rural continuum includes the rate at which rural settlements expand or decrease as people move out into nearby towns and changes in socio-economic base. As services and other functions which have transferred to country side and changes in land resulting from increased pressure exerted on rural areas by nearby urban areas. The Urban - rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district explained by essential components between the two areas. The components for Urban-rural continuum adopted in the study included; morphology and patterns, functions of settlements, models of structure of settlements between the study areas, some components of urbanizations, problems and challenges. The Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district reflected a clear position to assess the gradual degradation of settlements with reference to identified aspects of the study.
The area of destination at Kalenga ward in Iringa Rural district as rural settings provided an advantages in explaining the origin of settlements especially with the existence of Ruaha river valley which concurred similar advantages with the classical valleys in the whole process for establishment of early and origin of settlements in the world. The factors such as availability of water for domestic and agriculture especially irrigation carried out within the Kalenga ward in Iringa Rural district, pastures for animals, modification of climatic conditions such as temperature and rainfall and availability of fish which provide food to the community (Chadwick, 1987).

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

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

The study adopted cross-sectional research designs which employed a survey method. Cross-sectional design is an observational research type that data collected at one point were analyzed to determine their significance (Babbie, 1993). The purposive sampling was applied which involved choosing the appropriate wards for the study. Iringa Urban wards and Kalenga ward in Iringa Rural district as areas of study were selected purposeful with information which were necessary in the study.
The study on Urban-rural continuum in settlements between Iringa Urban district and Kalenga ward in Iringa Rural district focused on morphology and patterns, functions, models of structure of settlements, functions of settlements in relation to other parts of the world, some components of urbanization, problems and challenges. Morphology of settlements of Iringa Urban district and Kalenga ward in Iringa Rural district depicted the general outlook, appearance or spatial organization of settlements relating to their spacing, arrangement and functions in which they perform (Pacione, 2009). The morphology of Iringa Urban district and Kalenga ward in Iringa Rural district were more complex. The morphology varied from place to place associated with functions and physical environment or landforms formation. This influenced the nature of settlements to be established either in the hills areas at the foot of the hills or in the undulating surface around the areas. For example, Wilolesi, Gangilonga, Ipogolo and Isakalilo hills depicted the situations. Settlements formations and functions of Iringa Urban district and Kalenga ward in Iringa Rural district were influenced by morphology.

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

The study revealed that the areas of Miyomboni, Uhindini, and kitanzini, Frelimo, Gangilonga and Kihesa experienced this type of pattern of settlements. This concurred with Burgess model of urban structure of (1924) where the nucleated settlements in Chicago in United States of America were influenced by socio-economic activities carried out in the area such as major shops, entertainments, administration as well as transport and communications (Waugh, 2009). The study revealed that the areas were dominated by spring line settlements where buildings were established at the foot of hills. This was common patterns of settlements in the areas such as Gangilonga, Mkawa, Mkimbizi, Isakalilo, Wilolesi and some parts of
Kalenga ward in Iringa Rural district. The nucleated settlements found at the centre of Iringa Urban district was associated with the socio-economic activities carried out in the area. Most of the commercial activities carried out in the area ranged from small to large enterprises. The areas such as Miyomboni, Kitanzini and Msindo were some of the typical examples of nucleated settlements which attracted a large number of population.

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

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

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

The scattered settlement pattern were areas with well-planned and composed with natives from different parts of the country and people with middle income who could afford transport costs or with private transport means.
The Functions of Iringa-Urban District and Kalenga Ward in Iringa Rural District in Relation to Other Cities in the World

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

Trade and Commercial Functions

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

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

The new constructed market as indicated in plate 3, above, people are engaging in selling agricultural and non-agricultural product. The business classes were ranging from retails to whole sales in small number. The constructed market found in the Kalenga ward in Iringa Rural district, was specialized in selling mostly agricultural products such as vegettables of different varieties, onions, potatoes and tomatoes in large quantity.
The market at Kalenga ward in Iringa Rural district differed with market found in Iringa Urban district, due to the fact that most of the goods sold were agricultural products in large quantity. The market was dominated by retailers trade or small business class. The area of Kalenga ward in Iringa Rural district was dominated by agricultural activities specialized in food crops such as, vegetable. The most important agricultural crop grown in Kalenga ward in Iringa Rural district was tomato which acts as food and surplus were sold to the traders from different parts of the country or transported to highly consuming cities such as Dar es Salaam.

**Provision of Social Services**

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

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

The study also revealed that, Iringa Urban district and Kalenga ward in Iringa Rural district were well supplied with medical facilities ranging from dispensaries to regional referral hospital. For example, some of the medical centers between the two areas were, Kalenga dispensary, Agakhan, Frelimo and Iringa regional referral hospital. These medical institutions were important in providing medications to various community groups, within the study areas and nearby district such as Kilolo, Mufindi and other neighbouring regions like Njombe for combating pandemic and other diseases in turn reduced risk and rate of mortality among the people. The areas between Iringa Urban district and Kalenga ward in Iringa Rural district were dominated with two major religious institutions. The most important religious institutions were christianity and islamic. Different churches buildings and mosques were available in the study areas.
Infrastructural Functions

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

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

Water was well supplied both in Iringa Urban district as per above plate8. Kalenga ward in Iringa Rural district were also, supplied with water facilities for various use such drinking, washing and cooking. The study areas of Iringa Urban district and Kalenga ward in Iringa Rural district were connected with different transport route starting from the study areas to other parts of the country and neighboring countries. Transport facilities were important of transporting goods and services within and different parts of the country. Igumbiro bus terminal much concentrate in transporting people within the study areas and other parts of the country and neighbouring countries such as Malawi and Zambia.

Cultural and Tourism Centre

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

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

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

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

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

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

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

The Components of Urbanization in Iringa Urban-District and Iringa Ward in Iringa Rural District
Urbanization means an increasingly proportion of the total population, usually that of a country live in towns and cities (URT, 2003). The urbanization in the world started around fourth millenium Bc. In early 19th century only 3% of the population lived in urban areas (Waugh, 2009). The world urbanization level have increased throughout 20th century. The percentage of world population rose from 30% in 1950 to 47% in 2000. The urban share is projected to reach 2025. In developed areas had 76%
urban in 2000 and expected to reach 80% in 2025. Developing countries are urbanizing faster from 18% in 1950 to 40% in 2000 to 54% in 2025.

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

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

Political decisions, steps towards urbanization, Kalenga ward in Iringa Rural district has been proposed for establishment of Iringa Rural district council. This in turn contributed towards urbanization of the study areas. The study further more, indicated that there was clear urban-rural continuum in the areas. Despite the fact that, natural increase particularly increase birth rates important factor for urbanization in less economically developed countries. There was little evidence on the contributions of birth rates towards urbanization in the areas between Iringa Urban district and Kalenga ward in Iringa Rural urban district. Urbanization in the area was associated with migration within and from other parts of the country. Further more, the study revealed that, urbanization was associated with problem of congested
dwellings in some areas like Frelimo, Mwangata and Kihesa which transformed into environmental problems especially sewage management. Poor infrastructure during the rain season in some areas of Mkimbizi, Mawelewale, Ikonongo and Kivetele, also in some streets of Kalenga ward in Iringa Rural districts. The current emerging problem was traffic congestations during morning and evening periods especially in Iringa Urban district. This was associated with concentration of activities in one area.

**Conclusions and Recommendations**

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

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

**References**


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

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

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

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

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

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

Theoretical Perspectives on Stigmatization

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

Sociologists, Link and Phelan (2001) warn that many people involved in the study of stigma in society have used theories that are not informed by the lived experiences of the groups of people they endeavor to study. The result, Link and Phelan say, is a misunderstanding of the experience of the people who are stigmatized and the perpetuation of unsubstantiated assumptions (p. 365). This article uses the stigma theory directly reflecting the lived experiences of the group of PLWHA from their own context thus, this study reduces an individualistic nature as it is not divorced from the real life of the people.
Goffman (1963) is credited to have developed a theory of stigma. After a thorough study, he defined what stigma is and how it really works in the social reality of human interaction. He examined the interaction between people or groups of people who saw themselves as being the normal ones and people or groups of people who were seen as being the abnormal. This examination led to the distinction of peoples’ identities within the same society. Also, claimed that the concept of stigma relates to three aspects characterizing the stigmatized person: The abomination of the body, the blemish of an individual’s character and the stigma due to race, ethnic belonging and religious affiliation. For Phillips, Benoit, Hallgrimsdottir & Vallance (2012) stigma is an attribute that is deeply discrediting and that reduces the one having it from a whole and usual person to a tainted, discounted one. This is an attribute imputed to self-stigmatization or social stigmatization.

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

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

**Positioning the Group of PLWHA in Context**

This research was conducted to a group of PLWHA in Njombe, Tanzania, between October 2006 and March 2007 to ascertain they way they read a biblical text in order to re-gain self-worth. This group of PLWHA was one of support groups run by one of the hospitals at the Njombe Region in Tanzania. The group comprised of men and women, totaling about 25 who participated in the research process regularly. The group members had an age between 28 to 62 years. Most of them came from families
whose income was extremely low. In terms of education, some of them knew how to read and write, while others did not. Their religious affiliation was various. Most of them were Christians belonging to Lutheran, Roman Catholic and Pentecostal denominations. A few of them were Moslem.

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

**Methodological Perspective**

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

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

The group of PLWHA selected John 8:1–11 as one of the texts to read because it found that John 8:1–11 portrayed two types of characters: those who stigmatize (the Jewish religious leaders and the people), and those who are stigmatized (the woman and probably Jesus who faced courtesy stigmatization, also referred to as stigmatization by association, in the course of interaction). The characters who stigmatize base their stigmatization on the Jewish law and those who are stigmatized
have own rationale for their response. To the woman, for example, it is internalization of the Jewish law. The response of Jesus to courtesy stigmatization is unique. Courtesy stigmatization is one that a not directly stigmatized person encounters it because of associating with stigmatized people (Koro-Ljungberg & Bussing, 2009 & Birenbaum, 1970). For example, a person caring for PLWHA can be stigmatized just for associating with stigmatized PLWHA. Hence, Jesus rejects both stigmatization and the silencing which those who stigmatize exert upon the woman, Jesus himself and those who associate him.

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

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

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

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

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

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

The group also found the woman in the text to be suffering from the same infection as theirs. They were infected by HIV; the woman appeared to them as being infected by another kind of virus. To the group, the woman had a virus that caused her stigmatization from the rest of community members. Ackermann (2004) identified two possible viruses infecting women in various societies, including the ancient Jewish society. One virus relates to gender and the other relates to economic statuses of people. Ackermann writes, the first virus is the one that assigns women an inferior status before men in the society. According to Ackermann, this is the virus that enhances the sex industry and allows men to perpetrate sexual violence upon women and children. This virus exacerbates the silence of women in places of decision-
making and self-actualization. The second virus is that of economic injustice inflicted by developed countries to developing countries. This virus is one of the greatest agents for the spread of HIV in developing countries. The virus causes a dreadful poverty in many parts of the developing world. In this case, the woman in the text seems to be caught at the shadow of silence because of the first virus, the virus that renders women silent before men in the Jewish context. This virus is also visible in other patriarchal societies in the world. Including the Bena ethnic group to which the group of PLWHA belonged (Mligo, 2020). For that matter, the group of PLWHA was affected by a similar virus that affected the woman in the text, despite the HIV they had in their bodies.

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

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

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

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

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

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

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

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

PLWHA observed that the role of Jesus was to turn the situation upside down. The religious authorities silenced the woman because of her inability to comply with the existing statutes. But Jesus silenced the religious authorities due to their bias in executing the law and not taking seriously the value of a human person. Jesus
reformed and redefined the existing Jewish culture by rejecting the stigmatization of people basing on Scripture. He also empowered the woman to recognize the evil of internalized Jewish traditions that silenced most women’s voices in the midst of men. He indicated before the woman the vulnerability of every human as a sinner before God because of sin. Moreover, Jesus opened the mouth of the woman to speak out in front of him.

**Concluding Remarks**

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

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

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Sera ya Lugha katika Nchi za Afrika Mashariki na Hadhi ya Kiswahili Ulmwenguni

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Ikisiri
Makala hii imechunguza kuhusu sera ya lugha katika nchi za Afrika Mashariki na hadhi ya Kiswahili ulimwenguni. Data za msingi zilizokusanywa, zilizochambuliwa na kuwasilishwa katika makala hii zilizanywa mbinu ya usomaji wa nyaraka. Matokeo yanaonesha kwamba sera za lugha katika nchi za Afrika Mashariki kwa baada ya kupata uhuru zimeendelea kufuata sera za watawala wa Kikoloni. Licha ya lugha ya Kiswahili kuwa na mchango mkubwa katika maendeleo ya nyanja ya kitaaluma, mawasiliano, sayansi na teknolojia ulimwenguni kote, bada hapajawa na sera imara katika nchi za Afrika Mashariki inayopaswa kutumika kishaeria na kikatiba kama nguzo kukuyawezesha lugha ya Kiswahili kuwa na mchango mkubwa katika maendeleo ya kitaaluma, mawasiliano, sayansi na teknolojia ulimwenguni kote.

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

Usuli wa Mada
Sera ya Lugha katika Nchi za Afrika Mashariki na Hadhi ya Kiswahili Ulimwenguni

Sera ya lugha huwa ni matokeo ya mpango-lugha na ndio mwongozo wa utayarishaji na utekelezaji wa mpango-lugha. Sera ya lugha ni kipeengele kimojawapo cha mpango-lugha. Sera ya lugha ni jumla ya malengo mapana ya kisiasa, kiuchumi na kijamii. Pia, hufafanua taratibu za kutathmini maendeleo leo na matatizo ya utekelezaji wa sera na matokeo ya namna ya kuiendeleza au kubadilisha sera hiyo.

Baada ya kupata uhuru, nchi za Afrika Mashariki zimekosa kuwa na sera ya lugha inayopaswa kujengwa katika majum рестор на топливом двигателем на аргоне 99.9%. Восстановление топливного оборудования и возможности работы на аргоне 99.9%.
katika mfumo wa elimu na maendeleo yake. Data za msingi zilizotumika katika makala hii zilipatikana kwa mbinu ya usomaji makini. Mbinu ya uteuzi lengwa itumika kupata nchi teule za Tanzania, Kenya na Uganda.

Uwasilishaji wa Data

Sera ya Lugha Nchini Uganda

Sera ya Lugha katika Nchini za Afrika Mashariki na Hadhi ya Kiswahili Ulimwenguni

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

Tangazo lililotolewa na serikali ya Uganda kuwa kuwa nga serikali zimapatikana na lugha ya Kiswahili. Kwa namna hili, lugha ya Kiswahili inafungamishwa na jamii yoyote, pamoja na serikali ya Amin ya kuendeleza lugha ya Kiswahili kama lugha ya taifa. Lugha ya Kiswahili iliendelea kutumiwa na askari na wanajeshi, mbali na kuendeleza katika shule chache kama lugha ya kawaida ya kijamii.

Sera ya Lugha Nchini Kenya

Kabla ya Ukoloni nchini Kenya, lugha ya Kiswahili ilikuwa imeene zaidi katika Mwambao wa Pwani ya Kenya. Lugha ya Kiswahili ilipata maenezi kwa sehenu za Bara kutokana na biashara ya juu, pembe za ndovu na ndovu za ujumbe wa Mamlaka wa Uislamu. Lugha hii ilikuwa liko katika shule chache kama lugha ya kawaida ya kijamii na shule chache kama lugha ya kawaida ya kijamii.

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


Sera ya lugha nchini Kenya inaieleza kuwa masomo yote katika shule za msingi, upili na vyuo yatafunzwa kwa Kiingereza. Vipindi vingi vya runinga, matangazo ya televisheni na filamu hutolewa kwa lugha ya Kiingereza, ambapo 90% huwa vimeagizwa moja kwa moja kutoka mataifa ya ng’ambo, yakiwemo ya Uganda na Marekani. Hali hiyo inaweza kukuza taarifa za lugha nchini Kenia, ingawa inaweza kukuza ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa. Uhusiano na majukumu ya kila lugha hayakutolewa kama ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa, na hali hiyo inaweza kukuza taarifa za lugha nchini Kenia.

Sera ya Lugha Nchini Tanzania

Kabla ya ujio wa wageni hapa nchini, kama vile Waarabu, Wamisionari na baadaye Wakoloni, hapakuwako na tazima la lugha ya mawasiliano kwa jamii. Mawasiliano na mafunzo yote yafundishwa kwa lugha za kienyeji za kiingereza au inyoyosha. Tazimo la kuchagua lugha inatoa jina yosembe katika lugha ya kiafrika, ambapo 90% huwa vimeagizwa moja kwa moja kutoka mataifa ya ng’ambo. Hali hiyo inaweza kukuza taarifa za lugha nchini Tanzania, ingawa inaweza kukuza ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa. Uhusiano na majukumu ya kila lugha hayakutolewa kama ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa, na hali hiyo inaweza kukuza taarifa za lugha nchini Tanzania.

Sera ya Lugha Nchini Tanzania

Kabla ya ujio wa wageni hapa nchini, kama vile Waarabu, Wamisionari na baadaye Wakoloni, hapakuwako na tazimo la lugha ya mawasiliano kwa jamii. Mawasiliano na mafunzo yote yafundishwa kwa lugha za kienyeji za kiingereza au inyoyosha. Tazimo la kuchagua lugha inatoa jina yosembe katika lugha ya kiafrika, ambapo 90% huwa vimeagizwa moja kwa moja kutoka mataifa ya ng’ambo, yakiwemo ya Uganda na Marekani. Hali hiyo inaweza kukuza taarifa za lugha nchini Tanzania, ingawa inaweza kukuza ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa. Uhusiano na majukumu ya kila lugha hayakutolewa kama ujumla wa kila lugha hukuwa na jukumu la kuwa lugha rasmi ya taifa, na hali hiyo inaweza kukuza taarifa za lugha nchini Tanzania.


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

**Hadhi ya Kiswahili Ulimwenguni**


**Nyanja za Taaluma, Sayansi na Teknolojia**


**Mawasiliano ya Kikanda na Kimataifa**


Uhusiano na Sanaa Nyingine

Hitimisho
Marejeo


Moving a Mountain with Bare Hands: The Expository Analysis of Brutus’ ‘For a Dead African’ through Pragmatic Approach

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

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

Introduction
Pragmatics is the approach which readers and literary critics apply as a guideline for analysing discourse. This is because the importance of pragmatic approach in understanding a ‘truth’ in the world through texts is clear and has been studied extensively across the world in a cognitive sense. There is no single explanation of the term ‘Pragmatics’ as the field has been born from a diverse background and it is
used as a paradigm in different disciplines. In language, Crystal (2003) defines pragmatics as the study of language from the point of view of the users, especially on the choices they make, the constraints they encounter and the effects of language use has on the other participants in the course of communication. In literature, referred to as literary pragmatic which essentially, signifies a field of inquiry which investigates those sorts of influences that writers endeavour to exert on their audience (Mey, 2001).

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

In describing on pragmatic approach, Al-Aghbari (20161) puts it clearly that pragmatics is concerned with exploring questions like how do people communicate more than what the words or phrases might mean by themselves?, How do people make interpretations of the phrases?, Why do people choose to say and/or interpret something in one way rather than another? And, how do people’s perceptions of contextual factors influence the process of producing and interpreting language? These questions confirm that the pragmatic approach emphasizes the importance of paying attention to context as crucial to any explanation of both, oral and written forms. Al-Aghbari identifies three types of context which can help to clarify the meaning of a text. The first type is linguistic context or co-text. This is the prior and subsequent textual forms that have a bearing on interpreting some items in a text. The second type of context is known as the physical context. This involves all the elements surrounding the speaker or hearer at the time of communication. The third one is the social context. This type of context focuses on the social relationship of the people engaged in communication (pg: 75). Each of the three types of context mentioned revealed significant contributions on understanding meaning of a text or portion of the text.

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

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

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

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

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

Analysis of Brutus’ *For a Dead African* through Pragmatic Approach

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

**Situational Context**

Situational context, as elaborated by Cutting (2008) is the immediate physical co-presence, that is, the situation where the interaction is taking place at the moment of speaking. In this poem, there is an interaction between a persona and a reader. The persona is speaking to the reader when he/she is reading the poem. The interaction
between the persona and the other group of people who are explicitly represented by the persona as ‘we’. Therefore, going through ‘For a Dead African’ the reader can realize that the poet uses a single persona who is among the people who are affected by the situation expressed in the poem. This is revealed through the following excerpt:

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

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

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

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

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

The words ‘For history to record’ in the second verse gives a hint on the persona knowledge about the suffering of the people in the past centuries. The persona also speaks of the current situation where there is no evidences concerning the suffering people face as history record things that are considered as important like wars and battles. In that case, the readers may get the notion that the poem suggests the group of people who suffers from injustice to fight against all the oppression and evils done to them to make history of their future. Apart from personal pronoun, situational context in Brutus’s poem is revealed through demonstrative pronoun such as ‘this’ and ‘that’ to point to something visible. The demonstrative pronoun according to Al-
Aghbari (2016) is the linguistic context which is one among textual forms that are useful in generating sense of some portion of a text. The demonstrative pronoun in Brutus’ poem is illustrated in the last verse of stanza one which says:

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

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

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

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

Background Knowledge Context
Background Knowledge context is the outside circumstance which is favourable in helping the interpreter or reader to get the message intended by the speaker or writer (Leech, 1983). The background knowledge as the title is concerned, is the general information of the individual; the reader/listener or the speaker or writer. This information in the Marxist view is known as the knowledge which a person acquires
from his/her society as the economic and socio-political consequences. (Dobie, 2002). The background Knowledge context according to Cutting (2008) is divided into two types, namely, the cultural knowledge and interpersonal knowledge.

**The Cultural Knowledge**

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

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

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

The paper proves the usefulness of background knowledge context to readers as it help them recognize persona (s) tone and make connections between life experiences
of the poet and the text itself. The persona whom we believe represents the feeling and emotion of the poet in this poem uses irony to speak, which is the sign of discontent or dissatisfaction. This tone point out the sympathy of Brutus to his country and the Africans in general. Apart from the tone, the background knowledge context enhances understanding of how the persona masters the ‘subject matter’. The persona who in this study is referred to as the speaker seems to know everything in his surrounding and the whole atmosphere of the world. This knowledge can be seen in the second stanza when he says:

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

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

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

The readers through the interpersonal knowledge of the poet can easily comprehend how the situation is or was. They can be able to make connection of the poet’s background knowledge and what is presented in the poem by moving outside the text to investigate what pushed the poet to compose such a poem and the reason for his or her word choice. This research can give clue of the real situation in Brutus’ period and hence, they can easily make association of the reality and the content, which will be useful in making a precise interpretation of the poem. The readers can be able to make connection of the situation in the poem and its relevance to their own
circumstances. It is then expected that after recognizing the poet’s purpose which is referred to as interpersonal context, readers will be conscious and they will react on such circumstance in their future in the social and cultural issues of their times.

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

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

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

Another challenge readers may face is the significance of knowing the cultural background before drawing conclusion of the meaning portrayed in the text. The last two verses for example, explaining about the ones who will stand beside. One may require extra effort to learn about the poet and his background life in order to understand about them and the context of language used which is time consuming especially, in examinations. This is also described clearly by Altikriti (2011) who claims that context of language of any literary work may be felt in the text but not
all the time, since understanding literary works may be dependant on cultural contexts which are neither found in the text nor familiar to readers. That means, language only cannot help the readers to understand the poem because the community which is assumed to be known and the state affairs of the speaker/persona in the poem is unfamiliar. That is to say, understanding of background context including social, political and cultural rules contexts can best be achieved only through constant exposure which can only be attained through parallel reading to familiarize with several texts outside the content (Mustofa & Hill, 2018).

When describing the concept of ‘Inferencing’, the world of knowledge of the reader or listerner may be different from that of the speaker or writer and from the world of the characters in the text (Mushengyezi, 2003). Hence, without shared knowledge, problems of interpretation are bound to rise. Thus, one way to broaden one’s experience in order to understand the words of a text is to conduct a research. That means for readers to increase their understanding of a text, they need to observe decisions that the author has made the content of the masterpiece and the technique.

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

**Conclusion and Recommendations**

The study proves that the concept of ‘context’ is a valid and systematic approach in pragmatics and can help to reveal the profound implications of a text, thus guaranteeing a deeper understanding and better appreciation of a literary work. The use of tropes as communicative instruments in poetry creates mult-interpretations which in this study revealed to bring some sort of difficult of using this approach in contextualizing the meaning. This deviance of language in the poem creates two levels of meaning; the first is from natural language and the second one is the implied or underlying structure of the language. The reader has to understand the surface meaning and apply the context of language to comprehend what is implied. Without doing so, the analysis of line to line utterances through pragmatics approach based on the concept of ‘context’ cannot give clue of the communicative purpose of the poem to readers. Therefore, the study recommends that for accurate and precise interpretation of a poem readers should be encouraged to look on many other outside factors in order to generate worldwide/background knowledge context. This is because worldwide knowledge normally creates hints which will then be associated
with the language used in a poem to get a clear meaning. Communicative competence which can be acquired from the study of language and literature, is one among the features which the study proves to be significant in the study of poetry as it give readers ability to analyse literary language. Conclusively, it can be said that the combination of situational and background context as suggested in pragmatic approach and communicative competence as well form a systematic relationship between an expression in a poem and meaning/message portrayed in the text.

References


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

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

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

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

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

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

Makhuwa is spoken in the North of Mozambique in Cabo Deldago, Nampula, Niassa and Zambézia Provinces in Malawi in Mulanje and Tyhlo areas and in the Southern parts of Tanzania (Kröger, 2005). In Tanzania, the principal regions where Makhuwa speakers live are Mtwara especially in Masasi, Nanyumbu, Newala, Mtwara Urban, Tandahimba and Mtwara Rural Districts, Lindi (Nachingwea, Lindi Rural, Liwale and Lindi Urban Districts) and Ruvuma (Songea Urban and Tunduru Districts). Other areas are Morogoro (Kilosa District) and Coast (Mkuranga district). Guthrie (1948) and Kisseberth (2003) classify the Makhuwa language as (P31). The dialects of Makhuwa are Enyara, Emwaja, Imarevoni, Iiomwe, Imelinet, Ichirima, Ikoroveri and Imitupi. The current paper uses data from Imithupi. According to Mradi wa Lugha za Tanzania (2009), the language has approximately 300, 825 speakers.
Swahili is spoken primarily in Tanzania and Kenya, although it is also spoken in Uganda, Rwanda, Burundi, Comoro, Southern Somalia, Northern Malawi, Northern Zambia and Mozambique (Polome, 1967; Mbaabu, 1991 & Mpiranya 2015). In Tanzania, though its origin is the Coastal areas, the language is also spoken in all regions. This paper uses data from standard Swahili which is spoken in Tanzania.

Vunjo is spoken on the slopes of mount Kilimanjaro in North-East Tanzania. Guthrie (1970) classifies Kivunjo as (E62). The language is spoken in Kilimanjaro region, specifically in Moshi Rural (in Mwika, Mamba, Marangu, Kilema and Kirua), Moshi Urban, Rombo and Siha districts. In addition to that, though Chasu and Vunjo are very close geographically, they show different features of negation as described in section 3. For example, Vunjo has clause final pfo negation marker but Chasu does not have this marker. The language has approximately 141, 853 speakers.

**Forms of Negation Strategies**

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

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

<table>
<thead>
<tr>
<th>Table 1: Bantu Verb Template</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Initial</td>
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<tr>
<td>NEG</td>
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**Source:** Adopted From Meeussen (1967: 108)
Ngonyani (2001) identifies seven strategies for expressing negation in Bantu languages. These are the use of a pre-verbal particle (1a), a pre-initial affix (1b), a post-initial affix (1c), a post-final suffix (1d), a post-verbal particle (1e), a post-clause particle (1f) and a marker in the pre-initial position along with the final vowel (1g). Nurse (2008) presents six strategies for marking negation in Bantu. Four strategies are similar to both Ngonyani and Nurse. The similar strategies are (1a), (1b), (1c) and (1e). Apart from these strategies, Nurse has other strategies, which are not mentioned by Ngonyani. Those strategies include negation marker at the final vowel position and the auxiliary verbs (1h). Among these markers, the pre-initial and post-initial are considered to be the reflexes of Proto-Bantu reconstructed forms *(n)ka and *ti or ci (Guthrie 1970).

(1)  
a)  \[lo \ i\text{-}meen \ ki\text{-}ti\]  
[Kihung’an (H42)]  
\(\text{NEG SM1SG-see 7-chair}\)  
‘I did not see the chair.’

b)  \[kä\text{-}tw\text{-}aká\text{-}mú\text{-}p\text{-}a\]  
[Chiluba (L31)]  
\(\text{NEG- SM1PL-PST-OM1-give-FV}\)  
‘We did not give him/her.’

c)  \[tu\text{-}ka\text{-}a\text{-}píj\text{-}ile\]  
[Kinyakyusa (M31)]  
\(\text{SM1PL-NEG-PST-cook-PRF}\)  
‘We did not cook.’

d)  \[ná\text{-}mon\text{-}en\text{-}ha\]  
[Nkoya (L62)]  
\(\text{SM1sg-see-PST-NEG}\)  
‘I did not see.’

e)  \[mgeni \ a\text{-}tol\text{-}i \ lepa \ u\text{-}gimbi\]  
[Chingoni (P13)]  
\(\text{1-guest SM1PST-take-FV NEG 14-beer}\)  
‘The guest did not take beer.’

f)  \[Ava\text{-}hinza \ si\text{-}v\text{-}i\text{-}telek\text{-}a \ ifi\text{-}ngamba \ ha\]  
[Kihehe (G63)]  
\(\text{2-girl NEG-SM2-PST-cook-FV 8-potatoes NEG}\)  
‘The girls are not cooking sweet potatoes.’

g)  \[ha\text{-}tu\text{-}ondok\text{-}i\]  
[Swahili (G42)]  
\(\text{NEG-SM1PL-leave-NEG}\)  
‘We are not leaving.’  
(Ngonyani, 2001: 59-73)

h)  \[kaná \ upíme\]  
[Matumbi (P13)]  
‘Dont buy (lit. refuse that you buy)’  
(Nurse, 2008: 183).
Devos and Van der Auwera (2013) provide different strategies of marking negation in Bantu. The strategies include internal negation which involves pre-initial or post initial negation markers as illustrated in examples (2). Second, is external negation which involves pre-verbal or post-verbal negation markers as illustrated in (3a) and (3b). Third, is internal and external negation, which involves either pre-initial or post-initial negation marker together with pre-verbal or post-verbal negation marker as illustrated in example (4). The other is triple negation which involves one internal negation marker and two external negation markers as illustrated in example (5). There is triple negation which comprises of two pre-verbal negation markers and one post-verbal negation marker as illustrated in example (6). Additionally, there is one internal negation marker and two alternatives of post verbal negation marker as illustrated in (7).

(2)  ha-tu-ta-lim-a  
NEG-1PL-FTR-cultivate-FV  
‘We will not cultivate.’  
(Devos and Van der Auwera, 2013)

(3)  
a)  gagonusa  lo  ga-loomb-idi  giluungu  
1.woman  NEG  SM1-ask-PRF  7.gourd  
‘The woman has not asked for the gourd.’  
(Ndolo, 1972: 75 in Devos and Van der Auwera, 2013: 208)

b)  na-kok-i  ko-kend-a  na  ndako  naye  te  
SM1SG-can-PRS  15.go-INF  to 9.house  POSS.1  NEG  
‘I cannot go to her house.’  

(4)  me  n-sii-tin-a  mu-kaanda  ko  
I  SM1SG-NEG-write-PRF  3-letter  NEG  
‘I have not written a letter.’  

(5)  kaa-dedelo-ku  mu-tondu  ba  
NEG1-cut.PRF-NEG  3-tree  NEG  
‘He hasn’t cut a tree.’  

(6)  lo  gwami  nga-swég-a  idondo  lo  
NEG  NEG  SM1sg.PST-hide-PRF  9.meat  (NEG 3)  
‘I have not hidden the meat.’  

(7)  ni-ki-li  didi  we / pa  
1SG-NEG1-eat.PRF  banana  NEG 2 / NEG 2  
‘I have not eaten a banana.’  
Examples (1) – (7) show different strategies of marking negation in Bantu languages. These examples show that Bantu languages differ in terms of form and distributions of negation markers. Therefore, from the previous studies, it is clear that although negation strategies are similar and tend to differ in different Bantu languages. The differences provide a room for discussing negation strategies in other Bantu languages as indicated in the present chapter.

**Syntactic Distribution of Strategies**

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

(8) *a-ba-suma ti-ba-rá-mu-tém-ir-e*  
Aug-2-thief NEG-OM2-TAM-OM1-cut-PERF-FV  
‘The thieves did not cut him.’  
(Rugemalira, 2005: 99).

(9) *ba-ta-rim-a*  
SM2-NEG-cultivate-FV  
‘They should not cultivate.’  
(Rugemalira, 2005: 99).

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

**The Form of the Negation Markers**

This section presents and analyses the data related to three issues. The first issue is the forms of negation markers. The second one is the distribution of negation markers in relation to the types of sentence structures. In Chasu, there are three internal negation markers. These are the pre-initial *te-*, the post-initial *-si-* and the post-initial *-sa-. The pre-initial marker *te-* is used in declarative main clauses (10b), the post-initial marker *-si* is used in subjunctive verb forms (11b), and the last one is used in conditional clauses. Examples in (10), (11) and (12) illustrate the markers in declarative main clause, subjunctive verb form and conditional form respectively.
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(10) a) *u-eki-tek-ie* [Chasu]
SM2SG-PST-lost-PERF
‘You were lost.’

b) *te-* *w-eki-tek-ie*
NEG SM2SG-PST-lost-PERF
‘You were not lost.’

(11) a) *ni-im-e* [Chasu]
SM1SG-cultivate-SUBJ
‘I may cultivate.’

b) *ni-si-im-e*
SM1SG-NEG-cultivate-SUBJ
‘I may not cultivate.’

(12) a) *u-ki-z-a*  
* u-ni-r-e* [Chasu]
SM2SG-COND-come-IND SM2SG-OM1SG-tell-SUBJ
‘If you come, tell me.’

b) *u-ki-sa-z-a*  
* u-ni-r-e*
SM2sg-COND-NEG-come-IND SM2sg-OM1SG-tell-SUBJ
‘If you don’t come, tell me.’

(Charles, 2016: 38-51).

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

(13) a) *a-tha-aka*  
* a-no-rwa-a* u-wani [Makhuwa]
1-uncle-my SM1-PRS-go-FV 17-home
‘My uncle is going home.’

b) *a-tha-aka*  
* k-Ø-no-rwa-a* u-wani
1-uncle-my NEG-SM1-PRS-go-FV 17-home
‘My uncle is not going home.’

(14) a) *n-ki-vah-e*   
yo-olya
SM2SG-OM1SG-give-SUBJ 7-food
‘(You) give me food.’

b) *n-ki-vah-e*   
yo-olya
2SG-NEG-OM-give-SUBJ 7-food
‘(You) don’t give me food.’

(Field data, 2017).
In addition to these formatives, there is the negative form $k^b a$-SM-hi-mwe ‘it is not...’. This formative is comprised of the pre-initial $k^b a$-, a subject marker (SM), post-initial -hi-, and the pronoun –mwe. However, the subject marker attached to the formative, varies depending on the class of the noun that is negated. This can be seen in the copula example in (15b) below.

(15) a) $mwiri$ $pi$ orera [Makhuwa]
   3-tree IS 3.good
   ‘The tree is good.’

b) $mw$-iri $k^b a$-u-hi-mwe orera
   3-tree NEG-SM3-NEG-PRO 3.good
   ‘The tree is not good.’
   (Hassan, 2010: 55)

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

(16) Class SM  Example [Makhuwa]
1  a  $n$-tu $k^b a$-a-hi-mwe orera
   1-person NEG-SM1-NEG-PRO 1.good
   ‘The person is not good.’

3  u  $mw$-iri $k^b a$-u-hi-mwe orera
   3-tree NEG-SM3-NEG-PRO 3.good
   ‘The tree is not good.’
   (Field data, 2017).

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

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

(17)  (a) $Wa$-toto $wa$-ta-lim-a [Swahili]
   2-child SM2-FUT-cultivate-FV
   ‘The children will cultivate.’

(b) $Wa$-toto  $ha$-wa-ta-lim-a
   2-child NEG-SM2-FTR-cultivate-FV
   ‘The children will not cultivate.’

(c) $Wa$-toto $wa$-li-lim-a
   2-child SM2-PST-cultivate-FV
   ‘The children cultivated.’
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(d) *Wa-toto ha-wa-ku-lim-a*
2-child NEG- SM2-PST-cultivate-FV
‘The children did not cultivate.’

(e) *Wa-toto wa-me-lim-a*
2-child SM2-PERF-cultivate-FV
‘The children have cultivated.’

(f) *Wa-toto ha-wa-ja-lim-a*
2-child NEG-SM2- PERF -cultivate-FV
‘The children have not cultivated.’

(g) *Wa-toto wa-na-lim-a*
2-child SM2-PRS-cultivate-FV
‘The children are cultivating.’

(h) *Wa-toto ha-wa-Ø-lim-i*
2-child NEG-SM2-PRS-cultivate-NEG
‘The children are not cultivating.’

(18) (a) *Mimi ni-ta-lim-a*
I SM1SG-FUT-cultivate-FV
‘I will cultivate.’

(b) *Mimi si- Ø-ta-lim-a*
I NEG-SM1SG-FUT-cultivate-FV
‘I will not cultivate.’

(c) *Mimi ni-li-lim-a*
I SM1SG-PST-cultivate-FV
‘I cultivated.’

(d) *Mimi si- ku-lim-a*
I NEG-PST-cultivate-FV
‘I did not cultivate.’

(e) *Mimi ni-me-lim-a*
I SM1SG-PERF-cultivate-FV
‘I have cultivated.’

(f) *Mimi si- ja-lim-a*
I NEG-PERF-cultivate-FV
‘I have not cultivated.’

(g) *Mimi ni-na-lim-a*
I SM1SG-PRS-cultivate-FV
‘I am cultivating.’
It should be noted that, in Swahili, there are morphological changes that occur in the process of negation. Negation changes the past tense marker -li- into -ku- (17d and 18d), present perfective marker -me- appears as -ja- in negative sentences (17f and 18f), whilst in the present continuous there is no pre-stem tense marker and the final vowel appears as –i (17h and 18h). In other negative constructions such as relative, copula and infinitives the negative forms are the post-initial -si- (19b), tenseless copula si (20b) and kuto- (21b).

In Vunjo, there are three forms of negation markers; the internal post-initial negation marker -la-, the external clause final negation marker pfo and the external clause initial negative copula chi as illustrated in (22b), (23b), and (24b). The chi formative co-occurs with pfo formative as seen in example (24b).
b)  
\[ u-\text{la-}\text{par-}e \]
\[ \text{cry- NEG cry imp} \]
‘Don’t cry!’

(23) a)  
\[ Mana \text{ na-}i-\text{tem-}a \]
\[ 1.\text{child} \text{ SM1- PROG- play-}fV \]
‘The child is playing.’

b)  
\[ Mana \text{ na-}i-\text{tem-}a \text{ pfo} \]
\[ 1.\text{child} \text{ SM1- PROG- play-}FV \text{ NEG} \]
‘The child is not playing.’

(24) a)  
\[ Yahane \text{ a-}le-\text{kap-}a \text{ m-pira} \]
\[ 1.\text{Yohane} \text{ SM1- PRF- kick-}FV \text{ 3-ball} \]
‘Yohane kicked the ball.’

b)  
\[ chi \text{ m-pira Yohane a-}le-\text{kap-}a \text{ pfo} \]
\[ \text{NEG3-ball} 1.\text{Yohane} \text{ SM1- PERF- kick-}FV \text{ NEG} \]
‘It is not a ball that Yohana kicked.’

(Urassa, 2012: 80).

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

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

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

(25)  
\[ u\text{-si-}\text{mk-e} \text{ fia} \text{ [Chasu]} \]
\[ \text{SM2SG-NEG-stand-SUBJ} \text{ quickly} \]
‘Don’t stand up quickly.’

(26)  
\[ Kalamu \text{ ye-si-nagw-a ye-si-ibh-iv-e} \]
\[ 9.\text{pencil} \text{ SM9-NEG-fall-FV} \text{ SM9-NEG-steal-PASS-PERF} \]
‘The pencil that has not fallen down has not been stolen.’

(Field data, 2017).

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

(27)  
\[ Weki \text{ Ø-sa-bhot-a m-tihani ne-si-ka-ku-ink-e matundu} \text{ [Chasu]} \]
\[ If \text{ SM1-NEG-pass-FV 3-exam SM1-NEG-FUT-INF-give-SUBJ money} \]
‘If you will not pass the exam I will not give you money.’
Moreover, *si* also appears as the negative copula in basic predication and in negative cleft constructions, as seen in (29) and (30) respectively.

(29) $βh$-ana *abha* *si* *vedi* [Chasu]

2-child DEM2 NEG 2-good

‘These children are not good’

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

NEG 5-bedsheet sm5-wash-PASS-FV by 1.aunt

‘It is not the bedsheet that was washed by aunt (it is something else).’

(Field data, 2017)

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

(31) *Amma* $k^h$a-Ø -no-apy-*a* *yoolya* [Makhuwa]

1.mother NEG-1SM-PRS-cook-FV 7.food

‘Mother is not cooking some food.’

(32) *U-lima* $k^h$a-u-no-$l^h$anan-*a* *iminda*

15-Cultivate NEG-SM15-PRS-need-FV effort

‘Cultivating does not need effort.’

(33) *Ula* *mw-ana* $k^h$a-Ø -rin-*a* *i-kalamu*

dem1 1-child NEG-SM1-has- FV 7-pen

‘This child has no pen.’

(34) *I-kalamu* *i-mor-il-é* *va-$l^h$i* $k^h$a-i-no-wiy-iy-*a*

9-pen SM9-fall-PRF-REL 16-down NEG-SM9-PRS-steal-PSV-FV

‘The pen that has fallen down is not stolen.’

(Field data, 2017).

However, in a complex sentence there is a necessity of using both negation markers $k^h$-a- and -$hi$- whereby the former is used in the main clause and the latter is positioned in the relative clause, as seen in (35).
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(35) I-kalamu i-hi-mor-il-é va-t³i k⁹a- i-no-wiy-iy-a [Makhuwa] 
9-pen SM9-NEG-fall- PERF-REL 16-down NEG-SM9-PRS-steal-PASS-FV
‘The pen that has not fallen down is not stolen.’
(Field data, 2017).

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

(36) a) mwa-vir-e-ke n-tihani k⁹a-ki-no-u-vah-a n-churuku [Makhuwa] 
SM2SG-pass-FV-COND 5-exams NEG-SM1SG-FUT-OM1-give-FV 5-money
‘*If you pass exams I will not give you money.’

b) mwa-hi-vir-e-ke n-tihani k⁹a-ki-no-u-vah-a n-churuku 
SM2SG-NEG-pass-FV-COND 5-exams NEG-1SG-FUT-OM1-give-FV 5-money
‘If you don’t pass exams I will not give you money.’
(Field data, 2017).

The post-initial negative -hi- is used in subjunctive moods, imperative moods, and relative clauses as seen in (37), (38), and (39) respectively. As can be seen in example (40) the k⁹a- and –hi- can co-occur in one sentence (as was also seen in example (35). It is also used in the conditional clause in a complex sentence but the main clause also requires negation. Therefore, k⁹a- and hi can co-occur as seen in (40).

(37) ki-hi-t⁹um-e ik⁹u! [Makhuwa] 
SM1SG -NEG-buy-SUBJ 9clothes
‘I must not buy clothes.’

(38) ki-hi-miry-e yo-olya 
SM1SG -NEG-swallow-SUBJ 7.clothes
‘I shall not swallow some food.’

(39) kha-ni- kal-el-`e ihice ci-hi- t⁹um- iy-é lelo 
NEG-1PL-sit-APL-PERF/REL 8.chair SM8-NEG-buy-PASS-PERF/REL today
‘We have not sat on chairs which have not been bought today.’

(40) ka-hi- mw-on-e-ke k⁹a-ki-no-n-tangel-a 
SM1SG-NEG-OM1-see-FV-COND NEG-SM1SG-FUT-OM1-tell-FV
‘If I do not see him/her, I will not tell him/her.’
(Field data, 2017).

The k⁹a-SM-hi-mwe formative is used in the tenseless copula and cleft constructions as seen in examples (41) and (42).
(41) *Asha kʰa-Ø-hi-mwe mw-ana mw-ankani* [Makhuwa]

1Asha NEG-SM1-NEG-PRO 1-child 1-small

‘Asha is not a small child.’

(42) *kʰa-Ø-hi-mwe Asha Ø-mw-at-ilé mw-ana*

NEG-SM1-NEG-PRO 1Asha SM1-OM1-beat-PERF/REL 1-child

‘It is not Juma who has beaten the child.’ (Field data, 2017).

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

(43) *Wewe ha-u-na ma-tatizo* [Swahili]

You NEG-SG2-have 6-problem

‘You have no problems.’

(44) *Kalamu i-li-yo-dondok-a ha-i-ja-ib-w-a*

9-pencil SM9-TAM-REL-fall-FV NEG-SM9-PERF-steal-PASS-FV

‘The pen which has fallen down has not been stolen.’ (Field data, 2017).

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

(45) *U-si-lim-e*

[Swahili]

SM2SG-NEG-cultivate-SUBJ

‘(You) don’t cultivate.’

(46) *Kalamu i-si-yo-dondok-a i-me-ib-w-a*

9-pencil SM9-NEG-REL-fall-FV 9-PERF-steal-PASS-FV

‘The pen which has not fallen down has been stolen.’

(47) *U-si-po-faulu m-tihanı ni-ta-ku-p-a pesa*

SM2SG-NEG-COND-pass 3-exam SM1SG-FUT-INF-give-FV 10-money

‘If you don’t pass examinations I will give you money.’

(48) *U-si-po-faulu m-tihanı si-ta-ku-p-a pesa*

SM2SG-NEG-COND-pass 3-exam NEG-FUT-INF-give-FV 10-money

‘If you do not pass examinations I will not give you money.

(Field data, 2017).

Further more, negation copula *si* is used in tenseless copula and cleft constructions as seen in (49) and (50) respectively. The use of other formatives, results to ill-formed sentences.
(49)  
 achiever NEG 1-clever  
 ‘Juma is not clever.’  

(50)  
 NEG 1-artist SM1-PRS-REL-sing-FV 5.class-LOC  
 ‘It is not an artist who is singing in the class.’ (Field data, 2017).

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

(51)  
 NEG-like REL 1-child 6.milk  
 ‘The child who doesn’t like milk’

(52)  
 NEG-if saw SM-COND SM-FUT-reap FV NEG  
 ‘If you don’t sow you won’t reap’ (Field data, 2017).

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

(53)  
 pfo 9.health NEG  
 ‘Laughing does not bring health’ (Field data, 2017).

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

Discussion

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

The analysis of data shows that to some extent these languages show similar properties. For instance, all languages have post-initial affix. There is some sort of variations across the languages. For instance, Chasu, Makhuwa and Swahili have pre-initial negative affix and negative copula, but Vunjo does not have those negation markers. Also, while Vunjo has clause initial and clause final negative
particles, the other three languages do not have the two negation particles. The study has observed that Vunjo language tends to vary greatly with the other three languages. The analysis shows that in Makhuwa language there is $k^h_a$-sm-hi-mwe negation marker. This is a rather strange marker in comparison with other markers discussed by other Bantu linguists such as Ngonyani (2001), Nurse (2008) and Devos and van der Auwera (2013). It is a strange marker because it comprises of the pre-initial $k^h_a$, a subject marker (SM) of the negated element, post-initial -hi-, and the pronoun –mwe. Therefore, this peculiarity enhances that Bantu languages vary in terms of realization of negation markers.

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

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

**Conclusion**

In all languages examined here, negation is marked by using negative affixes, lexical markers of negation. There is variation between the languages in terms of the form and distribution of the markers. In Chasu, Makhuwa and Swahili there are internal negation markers which are realized in pre-initial, post-initial or final vowel NEG. In contrast, in Vunjo there is only a post-initial negative. In Chasu, Swahili and Makhuwa there is no clause-final negative markers, but this contrasts with the situation in Vunjo where there are clause-final negative markers. Although the use of negation markers is, in part, determined by sentence structure, there is some variations. For instance, in Chasu there is no distinction between the negation
markers used in the main and relative clauses of complex sentences, but in Swahili and Makhuwa distinct forms are used in these types of constructions. We can conclude that the selected languages showed similarities in the realization of some of negation aspects.

References


Phonological Borrowing: The Influence of English Loanwords in Kihehe

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

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

Introduction
Loan words are linguistic units which come to be used in a language or dialect other than the one where they originate (Crystal, 2003). They are linguistic units borrowed by one language from another as a result of language contact (Myers-Scotton, 2002). It has been well established that loanwords do not come abruptly into a recipient language. First, speakers begin to use them with other words in their language through code switching; then if the contact is prolonged, the speakers may integrate and use them as native words (Dworkin, 2012). This implies that ‘code switching’ is a necessary condition for a language to borrow. Thus, as Thomason (2001) and Myers-Scotton (2002) maintain, code switching is a crucial route by which loanwords enter a language. Cross-linguistically, a loanword is identified on the basis of its synchronic
description and novelty. Synchronic description involves analysing a loanword to see the ways through which it is integrated, while novelty involves tracing back its earlier stages to know when and how it entered into the recipient language (Waldman, 1989).

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

**Kihehe**

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

**Contact Situation**

The contact between Hehe and English begun in 1850 when European missionaries began their work of spreading Christianity in Tanganyika. According to Mumford (1934), some of them spoke English. The contact between Hehe and English is, however, pointed to become intensive in the 1940s when Tanganyika became a British colony (Gower, 1952 & Rockel, 1997). Being the medium of communication
mainly used by the government during the British rule, English began to be known to some Hehe. In education, it became a compulsory subject in grade three, that is class three based on International standards, while at the same time it was used as medium of instruction; in middle schools (i.e. grade five to eight), in secondary schools (i.e. grade nine to twelve) and tertiary education (Blommaert, 2013). Although it is reported that more efforts were made in a bid to promote Kiswahili throughout the colonial administration in Tanganyika by establishing various institutions such as the Inter-territorial Kiswahili committee to select one Swahili dialect for communication, standardize its orthography and grammar and control the publication of books and dictionaries, English continued to be more familiar to many parts of Tanganyika including the Hehe land (Batibo, 1996 & Swilla, 2000).

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

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

Studies on Phonological Borrowing: An Overview
The importation of loanwords affects the phonological features of the recipient languages by bringing sound(s) that are foreign to its phoneme inventory and/or combinations of sounds which are phototactically disallowed in its syllables
(Windford, 2013). Depending on the degree of contact and non-linguistic factors such as age, gender and social class, however, the influence of loanwords on the phonology of a recipient language vary from one language to another (Thomason, 2001; Andersson, Sayeed and Vaux, 2015 & Sitali-Mubanga, 2018). For instance, the voicing contrast in English, is pointed to be a result of lexical borrowing (Minkova, 2013). There is evidence that old English had only voiceless consonants /f/, /o/ and /s/, but its contact with French resulted into creation of counterpart voiced consonants /v/, /ð/ and /z/ demonstrated in loanwords such as wife / wives, bath / bathe and house / house (Andersson, Sayeed and Vaux, 2015).

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

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

<table>
<thead>
<tr>
<th>(1)</th>
<th>Loan phoneme</th>
<th>SiLozi</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/</td>
<td>/e/</td>
<td>beya ‘bare’, bebi ‘baby’</td>
<td></td>
</tr>
<tr>
<td>/ɔː/</td>
<td>/o/</td>
<td>choko ‘chalk’, bola ‘ball’</td>
<td></td>
</tr>
<tr>
<td>/e/</td>
<td>/i/</td>
<td>deti ‘date’, giledi ‘grade, cenji</td>
<td></td>
</tr>
<tr>
<td>‘change’</td>
<td>/ea/ [ɔː:]</td>
<td>/e/</td>
<td>wiki ‘weak’, buledi ‘bread’,</td>
</tr>
<tr>
<td>‘break’</td>
<td>/ee/ [i:]</td>
<td>/i/</td>
<td>gilini ‘green’, thiri ‘three’, tili</td>
</tr>
<tr>
<td>‘tree’</td>
<td>/c/[k]</td>
<td>/k/</td>
<td>lebeka ‘rebbecca’, kilasi ‘class’</td>
</tr>
<tr>
<td>/c/[s]</td>
<td>/s/</td>
<td>sikosikala ‘scotch cart’, kilisitu</td>
<td></td>
</tr>
<tr>
<td>‘christ’</td>
<td>/b/</td>
<td>/pl/, /mb/</td>
<td>pongisi or mbokisi ‘box’</td>
</tr>
</tbody>
</table>
Phonological Borrowing: The Influence of English Loanwords in Kihehe

/g/ /lj/ buliji ‘bridge’, poleji ‘porridge’
/ch/ [ʧ] /cj/ buca ‘butcher’, marici ‘march’


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

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

Material and Methods
The study was conducted in Kiponzelo village nearby Kalenga in Iringa district. The selection of this village was dependent on that it is under central dialect which constitutes pure Kihehe. To accomplish the study both primary and secondary data were involved. Primary data were collected through employing oral elicitation and focus group discussions. Oral elicitation enabled the researcher to interrogate various informants in order to obtain critical information about Kihehe words which are loan. In most cases, the data were gathered through face-to-face conversation between the researcher and the informants in different situations where Kihehe is spoken natively, such as funeral ceremonies, farms, bus stops, shops, households, markets, garage, and dispute-negotiating meetings.
As the excise of selection of informants was done in the assistance of the village executive officer, getting resourceful informants became easy. At funeral ceremonies, the researcher asked some informants to narrate stories about death, treatment and entombment process. At the farms, the informants were asked to narrate stories about drought, floods, harvesting and growing of various crops; the aim being to collect information which display the use and change of aspects of lexicon. The exercise also involved informants found at shops, bus stops, and households too; thus a collecting a wide range of loanwords of different fields of semantics relevant for this study. Some data, especially those which are related to the pronunciation of loanwords, however, were justified using follow-up questions asked to some informants through telephone calls. Sometimes, the researcher used unstructured questions along with probing questions paraphrased insightfully to capture the information related to the already asked questions; the aim being to check the consistency of the informants’ responses.

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

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

**Phoneme Inventory System**
The inventory system of a language consists of consonants and vowels. These aspects occur in Kihehe as well.
**Consonant Phonemes**

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

<table>
<thead>
<tr>
<th>Table 1: Kihehe Consonant Phonemes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bilateral</strong></td>
</tr>
<tr>
<td>Plosive</td>
</tr>
<tr>
<td>Nasal</td>
</tr>
<tr>
<td>Fricatives</td>
</tr>
<tr>
<td>Affricates</td>
</tr>
<tr>
<td>Approximants /Glides</td>
</tr>
<tr>
<td>Lateral</td>
</tr>
</tbody>
</table>

*Source: Odden (2005)*

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

(2) Phonetic symbol | Orthographic symbol | Examples
---|---|---
/ʃ/ | y | yeki ‘for what’
/ʧ/ | ch | chaana ‘kid’
/ɲ/ | ng’ | ng’ingo ‘skin’
/ŋ/ | ny | nyuulo ‘wild forest’
/ŋŋ/ | ng | ngoolo ‘shout’

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

Table 2: English Consonant Phonemes

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labial -dental</th>
<th>Interdent al</th>
<th>Alveolar</th>
<th>Postalveolar</th>
<th>Palatal</th>
<th>Vel ar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>p</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td>k</td>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>N</td>
<td>f</td>
<td>θ</td>
<td>S</td>
<td>j</td>
<td>η</td>
<td>h</td>
</tr>
<tr>
<td>Fricatives</td>
<td>f</td>
<td>v</td>
<td>S</td>
<td>z</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trill</td>
<td>L</td>
<td>R</td>
<td>w</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Approximant</td>
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<td></td>
<td></td>
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<tr>
<td>Lateral</td>
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<td></td>
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<td></td>
<td>L</td>
</tr>
</tbody>
</table>

Source: Roach (2000)

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

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

<table>
<thead>
<tr>
<th></th>
<th>Front unrounded</th>
<th>Central</th>
<th>Back rounded</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i/ii</td>
<td></td>
<td>o/uu</td>
</tr>
<tr>
<td>mid</td>
<td>e/ee</td>
<td></td>
<td>o/oo</td>
</tr>
<tr>
<td>low</td>
<td></td>
<td></td>
<td>a/aa</td>
</tr>
</tbody>
</table>


In English, the twenty vowels fall into two groups. The first group comprises thirteen monophthongs; eight of which are short and five are long vowels. The monophthong vowels are /æ/, /ɛ/; /eɪ/, /aɪ/, /aʊ/, /ɔɪ/; /æ/, /eɪ/, /aɪ/, /aʊ/ and /ɔɪ/. The second group
comprises of seven diphthong vowels, namely /eɪ/, /aɪ/, /ɔɪ/, /ǝʊ/, /aʊ/, /ɪǝ/, and /ʊǝ/ (Roach, 2000).

**Syllable and Phonotactic Patterns**

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

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

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

**Adoption of Loanword’s Phonology in Kihehe**

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

**Assimilation of Loan Phonological Aspects**

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

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

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

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

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

As case of loanwords’ loan consonants /r/ and /ʃ/, the inventory system of Kihehe lacks both the post alveolar /ʤ/ and the pre-nasalised post alveolar affricate /nʤ/. Some of the loan consonants borrowed along with loanwords were found to have
been assimilated through devoicing process. Two loan consonants from English that get subjected to the process of devoicing were found as shown in example (5) below.

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

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

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

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

In Hadhrami Arabic, there are four English loan consonants; namely /p/, /ʧ/, /v/ and /ŋ/ that are borrowed along with loanwords. However, as exemplified in (6), since in
most cases loanwords containing these consonants are hard to pronounce speakers, they are modified differently into the closest native sounds.

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

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

(7) Kiswahili | Chagga | Examples
---|---|---
/z/ | /r/ or /s/ | mburu >mbuzi ‘goat’, mesa >mesa
‘table, mwiri >mwizi ‘thief’
/ð/ | /s/ | asabu >adhabu ‘punishment’, sambi
>dhambi ‘sin’
/g/ | /v/ or /k/ | mwoova >mwoga ‘coward’, ufakio >
ufagio ‘broom’

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

(8) English vowel | Kihehe vowel | Examples
---|---|---
/ʌ/ | /a:/ | ba:si ‘bus’, na:ti ‘nut’,
kuka:po ‘lock up’
Phonological Borrowing: The Influence of English Loanwords in Kihehe

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

(9) English vowel Kihehe Examples

<table>
<thead>
<tr>
<th>English vowel</th>
<th>Kihehe</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ɪə/</td>
<td>/j/</td>
<td>poleya ‘player’, igiya ‘car gear’</td>
</tr>
<tr>
<td>/æi/</td>
<td>/j/</td>
<td>tayi ‘tie’, lityiili ‘car tyre’</td>
</tr>
<tr>
<td>/ei/ worker</td>
<td>/j/</td>
<td>peyi ‘pay’, deyiawaka ‘day</td>
</tr>
<tr>
<td>/əʊ/ ‘blouse’</td>
<td>/w/</td>
<td>gawuni ‘gown’, bulawusi</td>
</tr>
<tr>
<td>/ai/</td>
<td>/j/</td>
<td>muboyi ‘boy’,</td>
</tr>
</tbody>
</table>

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

(10) English vowel Kihehe Example

<table>
<thead>
<tr>
<th>English vowel</th>
<th>Kihehe</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>/eə/ [ɜː]</td>
<td>/eə/</td>
<td>buleeki ‘break’,</td>
</tr>
<tr>
<td>‘learner’,</td>
<td></td>
<td>leena</td>
</tr>
<tr>
<td>/eɪ/ [iː]</td>
<td>/iː/</td>
<td>gilisi ‘greas’</td>
</tr>
<tr>
<td>‘week’,</td>
<td></td>
<td>gilisi ‘green’,</td>
</tr>
<tr>
<td>/eɔ/ [uː]</td>
<td>/uː/</td>
<td>buluum ‘bloom’,</td>
</tr>
<tr>
<td>‘good’,</td>
<td></td>
<td>guudi</td>
</tr>
<tr>
<td>‘buuku’ ‘book’</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

(11) a) English vowel Hadhrami Arabic Example

<table>
<thead>
<tr>
<th>English vowel</th>
<th>Hadhrami Arabic</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>/e/</td>
<td>/i/</td>
<td>ridi ‘ready’</td>
</tr>
<tr>
<td>/æ/</td>
<td>/a/</td>
<td>raf ‘rough’</td>
</tr>
<tr>
<td>/ə/</td>
<td>/a/</td>
<td>galan ‘gallon’</td>
</tr>
<tr>
<td>/eɪ/</td>
<td>/eː/</td>
<td>bre:k ‘brake’</td>
</tr>
<tr>
<td>/eʊ/</td>
<td>/e/</td>
<td>es ‘ice’</td>
</tr>
<tr>
<td>/eʊ/</td>
<td>/ɔː/</td>
<td>mio:tar ‘motor’</td>
</tr>
</tbody>
</table>
Phonological Borrowing: The Influence of English Loanwords in Kihehe

b) Kiswahili vowel Chagga Example

\(/\text{u}/\) \(/\text{u}/\) ishuule > shule ‘school’

\(/\text{a}/\) \(/\text{a}/\) dakitaari > daktari

‘doctor’

\(/\text{ɔ}/\) mwooka mwoga

‘coward’

\(/\text{ɪɒ}/\) ulfakio > ufagio ‘broom’

\(/\text{ʊ}/\) mfua > mvua ‘rain’

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

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

(12) English consonant series Examples

<table>
<thead>
<tr>
<th>English consonant series</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>bl</td>
<td>bulangeti ‘blanket’</td>
</tr>
<tr>
<td>pl</td>
<td>pulasita ‘plaster’</td>
</tr>
<tr>
<td>st</td>
<td>siteseni ‘station’, sitendi ‘stand’</td>
</tr>
<tr>
<td>sk</td>
<td>desiki ‘desk’</td>
</tr>
<tr>
<td>tr</td>
<td>teleni ‘train’</td>
</tr>
<tr>
<td>dr</td>
<td>deleva ‘driver’</td>
</tr>
<tr>
<td>br</td>
<td>buleki ‘brake’</td>
</tr>
<tr>
<td>gr</td>
<td>gilisi ‘grease’</td>
</tr>
<tr>
<td>kr</td>
<td>kilimu ; cream’</td>
</tr>
<tr>
<td>kl</td>
<td>kilabu ‘club’</td>
</tr>
<tr>
<td>sh</td>
<td>silingi ‘shilling’</td>
</tr>
</tbody>
</table>

Phonological Borrowing: The Influence of English Loanwords in Kihehe

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

Importation of Loan Phonological Aspects

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

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

<table>
<thead>
<tr>
<th>(13) English consonant</th>
<th>Kihehe consonant</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/t/</td>
<td>/t/</td>
<td>‘driver’, risi:ti ‘receipt’ tro:li ‘trolley’, dreva</td>
</tr>
<tr>
<td>/z/</td>
<td>/z/</td>
<td>‘blouse’, batiza ‘baptize’ zi:pu ‘zip’, blauzi</td>
</tr>
<tr>
<td>/f/ or /sh/</td>
<td>/θ/ or /dh/</td>
<td>shati ‘shirt’, modha ‘mother’, fadha</td>
</tr>
<tr>
<td>/ð/ or /j/</td>
<td></td>
<td>‘father’, bethidei ‘birth day’ bethidei ‘birth day’</td>
</tr>
<tr>
<td>/nʤ/ or /nj/</td>
<td></td>
<td>‘bandage’ ja:gi ‘jug’, ba:ndehji</td>
</tr>
<tr>
<td>‘syringe’</td>
<td></td>
<td>chenji ‘change’, si:linji</td>
</tr>
</tbody>
</table>
Phonological Borrowing: The Influence of English Loanwords in Kihehe

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

(14) English vowel | Kihehe vowel | Examples
---|---|---
/ɪ/ | /ɪ/ | gia ‘car gear’, polea
‘player’
/aɪ/ | /aɪ/ | taili ‘tyre’, tai ‘tie’
/eɪ/ | /eɪ/ | pei dei ‘pay day’,
deiwaka ‘deiwe:ka
/ɑʊ/ | /ɑʊ/ | gauni ‘gown’, taulo
‘towel’, blausi ‘blouse’

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

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

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

(15) English consonant series | Kihehe consonant series | Examples
---|---|---
bl | bl | blo:ko
‘block’, blu: ‘blue’, blangeti ‘blanket’
pl | pl | plastiki
‘plastic’, plau’ plough’, pleya ‘playe
st | st | stesheni ‘station’,
stopu ‘stop’, stendi ‘stand’
Phonological Borrowing: The Influence of English Loanwords in Kihehe

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

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

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

Conclusion
The analysis of English loanwords in Kihehe made has provided ample evidence regarding the influence of borrowing on the phonology of Kihehe. More specifically, it has been revealed that, since an English loanword come with phonemes, syllable structure and phonotactic patterns which are new to Kihehe, normal speakers reject
them because are unpronounceable. Therefore, to be accepted, loanwords are either assimilated to be like native words or get imported along with their loan phonemes, syllable structures and phonotactics. The assimilation process involves seven loan consonants and seven vowels, namely /zl/, /ʃl/, /ʃl/ /ŋl/, /ɔl/, and /ndʒl/; and /zl/, /æl/, /ɔ/ and /əl/, /əl/, /əl/, and /əʊl/. The loan consonants are assimilated differently; the consonant /ʃl/ is replaced with the native consonants /sl/, the consonant /tl/ is replaced by the consonant /l/, the replacement of the consonant /ŋl/ involves addition of velar consonant /g/ to derive /ŋg/ which then replaces the loanword’s consonant /ŋl/, the consonant /ndʒl/ is replaced with the prenasalised voiceless alveolar fricative /nsl/. Two loan consonants, that is, /z/ and /v/, are assimilated through the process of devoicing. Moreover, while the loan monophthongs /æ/ and /ɛ/ are replaced with the long vowel /a:/, the loan monophthong /ə/ is replaced by the short vowel /a/. The diphthongs /aʊl/, /aʊl/, /eʊl/ and /əʊl/ are often adjusted into /w/ or /j/. The loan syllable and phonotactics adjusted into natives are eleven which cover: [bl], [pl], [st], [sk], [tr], [dr], [br], [gr], [kr], [kl] and [sh].

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

References


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

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Ikisiri

Usuli wa Mada
Mpango-lugha ni jumla ya matukio, shughuli au hatua mbalimbali zinazochukuliwa na dola kwa makusudi kwa nia ya kuleta mabadiliko au kusitisha mabadiliko yasiendelee kutokea katika jamii kuhusiana na taratibu za matumizi ya lugha. Mpango-lugha unamaanisha harakati zinazotafuta zinazotafuta zinazotafuta kutafuta ufumbuzi koteo kwa kutokea katika jamii kuhusiana na taratibu za matumizi ya lugha. Sera ya lugha za kiasili za lugha na mpango-lugha unamaanisha harakati zinazotafuta zinazotafuta zinazotafuta zinazotafuta kutafuta ufumbuzi koteo kwa kutokea katika jamii kuhusiana na taratibu za matumizi ya lugha. Kwa kawaida, sera ya lugha haipaswi kuegemezwa katika matamko na maagizo ya viongozi wa serikali. Kwa upande wa matumizi, hali hiyo imesababisha lugha za kiasili zilizotamalaki zaidi vijijini zaidi. Sera ya lugha na mpango-lugha imenyamaza kuhusu matumizi ya lugha za kiasili zaidi vijijini na katika maeneo yasiyo rasmi, hasa katika maeneo yasiyo rasmi ya katiba ya nchi. Shughuli za maandalizi na utekelezaji wa mpango-lugha hufanywa na watu na vyombo mbalimbali vya serikali na vinggine kwa niaba ya yake. Vyombo vya serikali vinavyojuhishwa moja kwa moja na mpango-lugha huwa ni pamoja na serikali yenye na vyombo vyake vya kisheria na kufikia na vishaurianikana vikubwa vya serikali vya serikali vinavyojuhishwa moja kwa moja na mpango-lugha huwa ni pamoja na serikali yenye na vyombo vyake vya kisheria na kufikia na vishaurianikana vikubwa vya serikali vya serikali.

Shughuli za kupanga hadhi katika mpango-lugha zinaambatana na hatua za kutafuta ufumbuzi wa changamoto za kijamii zaidi kuliko za kiisimu (Blommaert, 1997). Hali hiyo inatokana na ukweli kuwa uyezi wa lugha moja au zadi kutoka miongoni mwa vilugha vingi kutumika kama lugha ya taifa au lugha rasmi katika jamii inayopangiwa lugha. Aidha, ni uyezi wa lugha unaweza kuzingatia baadhi ya mambo muhimu kama vile utaifa na usifabia wa lugha, kikomaa na kuwa lugha ya kiulimwengu.


**Mbinu za Utafiti**

Uteuzi wa mada kuhusu uhusiano na athari baina ya sera ya lugha na mpango-lugha Tanzania umezingatia kuwa historia na maendeleo ya sera ya lugha inaweza kuwa kusaidia kuwa historia ya kisiaka yaliyotokea baada ya kuisia na mabadiliko ya kisiasa ya kijamii yaliyotokwa baada ya matafa ya kisiaka. Matafa yanayofuata sera ya Endoglosia na Exoglosia. Endoglosia ni unahusu sera ya lugha inaweza kuwa historia na maendeleo ya sera ya lugha inaweza kusaidia kuwa historia ya kisiaka yaliyotokea baada ya kuisia na mabadiliko ya kisiasa ya kijamii yaliyotokwa baada ya matafa ya kisiaka. Matafa yanayofuata sera ya Endoglosia ni unahusu sera ya lugha inaweza kuwa historia ya kisiaka yaliyotokea baada ya kuisia na mabadiliko ya kisiasa ya kijamii yaliyotokwa baada ya matafa ya kisiaka.

**Uwasilishaji wa Data**

Matafa ya Kiafrika ya neema angika katika makundi makuu mawili yenye sera ya lugha ya Endoglosia na Eksoglosia. Endoglosia ni unahusu sera ya lugha inaweza kuwa historia na maendeleo ya sera ya lugha inaweza kusaidia kuwa historia ya kisiaka yaliyotokea baada ya kuisia na mabadiliko ya kisiasa ya kijamii yaliyotokwa baada ya matafa ya kisiaka. Matafa yanayofuata sera ya Endoglosia na Exoglosia. Exoglosia ni unahusu sera ya lugha inaweza kuwa historia na maendeleo ya sera ya lugha inaweza kusaidia kuwa historia ya kisiaka yaliyotokea baada ya kuisia na mabadiliko ya kisiasa ya kijamii yaliyotokwa baada ya matafa ya kisiaka.
Uhusiano na Athari Baina ya Sera ya Lu
gha na Mpango
-
Lugha Nchini Tanzania

zilchukuliwa. Lugha hii ina hadhi ya kuwa lugha dola na ya mawasiliano mapana kutokea na kuwapo kwa asasi za kisera na kibinafsi za kulinda, kuendeleza na kukuza matumizi yake nchini. Mafanikio hayo ni matokeo ya utekelezaji wa mpango-lugha uliofanywa kwa misingi ya dhana za uhuza na utaifaa, umoja na ufansisi (King’ei, 2010). Hata hiyo, kuwapo kwa mpango-lugha na malengo yake Tanzania hakudhani na sera ya lugha iliyojengwa katika maagizo na matamko ya viongozi wa serikali. Katika sehemu inayofuata, makala hii imechunguza uhusiano uliopo baina ya sera ya lugha na mpango-lugha nchini Tanzania.

Uhusiano Baina ya Sera ya Lugha na Mpango-Lugha

Baada ya Tanzania kupata uhuru, kumekuwa na mgeuko wa matamko ya sera ya lugha katika vipindi mbalimbali vinavyoambatana na itikadi yake. Maagizo yanayotolewa na viongozi kuhusu sera ya lugha bado yameendelea kudhibitiwa na sera ya lugha ya mashirika ya Kibepari inayosiritiza matumizi ya lugha za kimataifa (Williams, 1992). Matamko yanayotolewa yamesababisha kuwapo kwa msigano mkubwa baina ya sera ya lugha na mpango-lugha hapa nchini. Matamko yanayotolewa yanadhihirisha namna ya sera ya lugha nchini Tanzania inavyoongozwa na maagizo yaliyojengwa katika marafiki misingi ya ulumia inayoeleukeza matumizi ya lugha kuu mbili za Kiingereza na Kiswahili katika mtambo wa kasi za kiume ya kikatika. Hata hivyo, kuwapo kwa mpango-lugha na malengo yake Tanzania hakuwani na sera ya lugha iliyojengwa katika maagizo na matamko ya viongozi wa serikali.

Sera ya lugha iliyopo Tanzania ni ya kiishara yenye mlolongo wa nyaraka na matamko mbalimbali ya serikali yanayohusu kutumia au kutotumia lugha za Kiswahili na Kiingereza katika baadhi ya maeneo rasmi ya matumizi ya lugha na yale yanayohusu taratibu za kukuza na kuendeleza lugha. Makala hii inatambua kuwapo kwa tamkani la serikali kupitia Sera ya Utamaduni ya mwaka 1997 yenye mpango maalumu wa kuiwesha elimu na mafunzo katika ngazi za uhusiano na viongozi kwa macho ya kukuza na kuendeleza lugha. Hata hivyo, katika kumbuka mzuri za kukuza na kuendeleza lugha, maagizo yanayotolewa na matamko ya Utamaduni ya mwaka 1997 yenye mpango maalumu wa kuiwesha elimu na mafunzo katika ngazi za uhusiano na viongozi kwa macho ya kukuza na kuendeleza lugha.

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

Tamko lingine ni lilitolewa mwaka 1974 na kiongozi wa serikali ambalo lilipiga
marufuku matumizi ya lugha ya Kiingereza katika barua na mawasiliano mengine ya
kiofisi na katika mbao zote za matangazo katika ofisi za serikali na mashirika ya
umma. Hali hii inahusu pia tamko lililohusu nia ya serikali kubadili lugha ya
kufundishia masomo ya elimu ya juu kwa Kiswahili badala ya Kiingereza (Mekacha,
Kiingereza itaendalea kuwa lugha ya kufundishia masomo ya elimu ya juu kuanzisha
ngazi ya sekondari. Tamko la serikali katika sera ya elimu na mafunzo ya mwaka
1995 linaelekeza kwamba lugha ya kufundishia itakuwa lugha ya Kiswahili na lugha
ya kufundishia na kutolea mafunzo ya juu itakuwa lugha ya Kiingereza. Aidha,
tamko la serikali katika Sera ya Utamaduni ya mwaka 1997 lilihusu kuandaliwa na
kutekelezwa kwa mpango maalumu wa kuweiwesha elimu na mafunzo katika ngazi
zote kutolewa kwa lugha ya Kiingereza. Matamko na maagizo yaliofisa ni mwaka
yanazamaniwa kuwa ndiyo ndiyo yanayotaka sera ya lugha Tanzania. Kwa kawaida,
atamko haya hayawezi kutazamwa kama sera ya lugha.

Nyaraka na tamamko yanayosemeka kuwa ndiyo yanayounda sera ya lugha nchini
Tanzania yanahusu kipekele kimoja tu cha sera ya lugha inayolekeza lugha
zinazopaswa kutumika katika maeneo mbalimbali. Mafanikio katika uingezaji wa
mpango-lugha nchini Tanzania hayaongozwa ni sera halisi ya lugha nchini
(Coulmas, 1989). Sera ya lugha ya Tanzania haijaa ambathana na kutayarishwa
kulingana na mazingira halisi ya matumizi ya lugha nchini kutokana na kwawapo kwa
msisitizo mkubwa unaolengwa kuelekeza matumizi ya lugha katika mfumo wa
elimu na mawasiliano. Sera haielezi dhima na uamiliwa wa lugha za kiasili ambazo ni
nyingi na zina matumizi makubwa katika jamii. Lugha hizo ni mhuimu kwa kuwa ni
kielelezo cha utamaduni wa asili wa Tanzania na kama chanzo cha kukuza lugha ya
Kiingereza (Mekacha, 2010). Lugha hizo zinaeledelea kutumika na zina dhima hubwa
katika jamii, ingawa sera ya lugha imezipa nafasi zaidi lugha za Kiswahili na
Kiingereza kana kwamba lugha za kijamii hazipo na hazina matumizi yoyote.

Uhusiano uliopo baina ya sera ya lugha na mpango-lugha Tanzania unatia shaka kwa
kuwa mpango-lugha unatekelezwa kutokana na misingi ya udhaifu wa lugha moja.
Juhudi zote zinauzofanya ni katika kuendeleza matumizi ya lugha ya Kiswahili na
hakuna mpango wowote wa kuuwezeza matumizi ya lugha nyingine kama vile za
kiasili. Pia, hakuna uwiano na halii ya kiisimu jamii kwa sababu lugha ya kufundishia
elimu ya juu ni Kiingereza; wahata lugha ambayo matumizi yake yameenea kwa
mawanda mapana katika jamii ni Kiswahili. Lugha ya Kiingereza inayotumika
kufundishia, ambayo asili yake si hapa Afrika, haifanya katika misingi na
mazingira imara ya ulewa, kiasi kwamba, wanafunzi na walimu wengi wanakosa umilisi wa kumudu mahitaji mapana ya kitaaluma (Rubagunya, 1990). Matoko yake, walimu na wanafunzi wanaendelea kutumia lugha mbili za Kiingereza na Kiswahili kwa kuchanganya na Kiingereza; na baadhili ya wahi timu ya kutumudumu vyema kutumia lugha hizo kama lugha za kitaaluma.


Licha ya kuwapo kwa mafanikio mazuri patikana na lugha ya Kiingereza, kumekuwapo na mabadiliko makubwa katika utekelezaji wa sera ya lugha yanayodhiriika vizuri katika lugha mbili za Kiingereza na Kiswahili, na ulimwengu wa lugha mbili za Kiingereza na Kiswahili.


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

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Ikisiri

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

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

Jamii inayopokea sanaa kutoka nje kwa kiasi kikubwa hujikutoka ndani ya kiu kubwa ya kung’amua tamaduni wa watu wengine. Popo hapa, wakati jamii ikiwa inazamia kuzoja tamaduni za watu wengine hujikutoka ndani yake. Kupitisha mabadiliko hayo, mwenendo na mweleleko wa taifa hupata athari katika nyanza ya kawaida, kijamii, kiutamaduni, kisaidi, kiafufu la kijamii. Amali hii ambayo ni utajiri mkubwa wa utamaduni katika nchini (uk. 202). Nguvu ya msanii hutokana na uzoefu wa msanii katika utamaduni, mila na desturi za taifa hutokana na jinsi msanii anayaufikia utadzoseka na ustawi wa kawaida wa kijamii. Hali ya msanii katika utamaduni anapata athari kwa utayarishaji wa video za nyimbo za muziki wa kizazi kipya.

Hali ya kutokupatiwa thamani kwa utamaduni katika utamaduni wa taifa lililo ya utamaduni wa taifa lilililo ya uhalisi wa utamaduni wa utamaduni wa taifa lililo ya utamaduni wa taifa lilililo ya tathibiti wa taifa. Hali ya msanii na athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya...
wa Kiswahili nchini Tanzania. Makala hii imechunguza athari za U-Nigeria kupitia vipengele vya mavazi, mitendo ya uchezaji, lugha, mtiririko wa uimbaji na utumiwaji wa mandhari.

**Mbinu za Utafiti**

Utafiti umechunguza athari za U-Nigeria katika video za nyimbo za muziki wa kizazi kipya wa nchini Tanzania. Hnu ni utafiti wa kitaamuuli ulioigemea katika usanifu wa kifemeneloja. Ufemeneloja umetumiwa kutoxotana na asili ya utafiti kujishughulisha na maisha ya binadamu na namna ya kuufahamikia kulingana na uzoefu halisi wa maisha ya watu. Taarifa zlikusanywa na kuchambuliwa kwa makabura wa dala nchini Tanzania. Mbinu za utafiti za maktabani na uwandani zilitumika kupata data muafaka za utafiti za U-Nigeria umekisi mitazamo ya wahojiwa kulingana na uzoefu zake kulingana na ukipunguza yao juu na maburiti wa uimpima na utumiaji wa mandhari.

**Mbinu za Utafiti za Maktabani na Uwandani**

Maktabani na uwandani zilikuwa na mitazamo kwenye video za nyimbo za muziki wa kizazi kipya wa nchini Tanzania. Katika utafiti huu watu 50 walihizo. Usampuli hii uliakuwa usampuli hii wa kipekee na wa kifursa. Watafitiwa walipatatwa kwa kuzingatia maisha ya watu na tamatiwa na uhalisi ya maisha, ieleze mambo ya kihistoria yasababishayo

**Kiunzi cha Nadharia**

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


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


**Kukuza Biashara ya Muziki kwa Wasanii**

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

Kufahamika kwa wasanii wa ki-Tanzania kupitia mtandao wa Youtube, watazamaji wa msanii Diamond Platinumz, wa mazingira ya kusaidia kuwa kama mmoja ambayo zinaweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Nana wa Diamond Platinumz, zaidi ya msanii Davido wa nchini Nigeria, kwa kiasi kikubwa, waweza kufanya maonesho katika matamasha ya soundcity, BET na mengineyo yenye umuhimu mkubwa katika tasnia ya muziki duniani. Licha ya ushiriki wa matamasha hayo kuwa kuwa uchakulia katika kutokana na unujenga kwa msanii wa Tanzania.

Kufahamika kwa wasanii wa kijamii kwa hatua yake na U-Nigeria, hatua yake yake ya msanii wa kijamii wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya msanii Diamond Platinumz, zaidi ya wasanii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania.

Kufahamika kwa wasanii wa kijamii wa msanii wa kijamii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania. Video ya wimbo wa Msanii Mr. Flavor wa nchini Nigeria, zaidi ya wasanii wa kijamii wa nchini Tanzania, waweza kufanya maonesho katika muziki wa nchini Tanzania.
Kiswahili nchini Tanzania ni nyingi (Mtafitiwa 1: Mahojiano yaliifanya Dodoma, Februari 14, 2020).


Kukua na Kueneza Lugha ya Kiswahili Kimataifa
Umashuhuri wanaoupata wasanii wa muziki wa kizazi kipya kutokana na video zao kuvuka nje ya mipaka ya Tanzania, umesaidia kueneza lugha ya Kiswahili kwa mataifa ya mbali. Kupitia unahusiana, msanii wa Tanzania alikutumia istilahi za lugha ya Kiswahili katika nyimbo zao. Wasanii wa kizazi kipya wamezidi kuitangaza Tanzania na afya. Licha ya wasanii wa Tanzania kupitia unahusiana, msanii Diamond Platinumz wa Tanzania wamekuwa wakipata wasaa wa kutembelea vivutio mbalimbali vizuri vizuri vya katalii nchini Tanzania. Ziara zao za kutembelea vivutio vya katalii vilivyopo ndani ya Zanzibar na Tanzania Bara pamoja na kupiga picha wanazozitumia katika mitandao uliyopata ya kijamii, kumweongeza fursa za kuitangaza vya katalii.
sekta ya utalii ya nchini Tanzania. Kupitia matamasha makubwa ya kimuziki ya Wasafi Festival na Tigo Fiesta yaliyopo hapa nchini Tanzania, wasanii wa muziki wa kizazi kipya kutoka mataifa yaliyoendelea katika tasnia ya muziki wameweza kuwinga nchini kufanya kazi, pamoja na maonesho ya kimuziki ya wasanii wa ndani. Mwaka 2019, Waziri wa Utalii wa Tanzania, Dkt. Hamisi Kigwangalla, kupitia furaha ya tamasha la muziki wa kizazi kipya la Wasafi Festival, alikutana na kufanya kikao na wasanii maarufu wa kizazi kwa ki-Nigeria: Tiwa Savage na Wizzy Kiddy na kuwaonesha upokee wa maeneo ya ki-Tanzania yenye vivutia vya kitalii. Sambamba na hilo, aliwapa zawadi ya kutembelea vivutio vyetu na zawadi ya fulana zenye michoro ya wanyama maarufu watano wanaopatikana katika mbuga na hifadhi za nchini Tanzania.

Kuimarika na Kuongezeka kwa Muziki Wenye Tija Nchini

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

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

Athari za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili ...

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


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

Kuonezea kwa Ajira Kupitia Sekta ya Sanaa na Burudani

Kupitia U-Nigeria milango ya ajira kupitia sekta ya sanaa na burudani imeongezeka. Ukuaji wa fani ya muziki wa kizazi kipya wa Kiswahili nchini Tanzania umesababisha uanzishwaji wa vitu vya runinga mara uweze kwa burudani ya muziki huo. Vitu vya Wasafi TV, ETV, Clouds Plus na Trace Mziki vimezidi kufungua njia kwa video za muziki wa kizazi kipya wa Kiswahili kuifia hadhi ya yake ya ndani na nje ya Tanzania. Vitu hivo pia vimefungua ajira kwa watangazaji, watayarishaji wa vitu, watafiti wa maudhui ya vipindi vya burudani, pamoja na ajira nyingine nje ya ajira zinazoungwa muziki moja kwa moja. Ajira hizo nyingine ni kama vile: wauzaji wa nyimbo na video katika vibanda vya uwekaji wa muziki, wamiliki wa kumbi za starehe, pamoja na wafanyakazi wanao ya mameneja wa wasanii, wachezaji shoo wa wanamuziki, na walinzi wa wanamuziki.

Kuitambulisha Mandhari ya Ki-Tanzania

Video za nyimbo za muziki wa kizazi kipya nchini Tanzania zimea kuitambulisha mandhari ya ki-Tanzania. Baadhi ya video za muziki wa kizazi kipya zinazochukulia Tanzania zimekuwa zikutambulisha mandhari ya nchi ya Tanzania kwa nchi nyingine za kidunia. Video za nyimbo za muziki wa kizazi kipya za wasanii kama vile; Diamond Platinumz, Ali Kiba, Harmonize na Rayvanny.
Athari za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili ...


Kukua kwa Dhana ya Umajumui wa Ki-Afrika Kupitia Sanaa


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

Katika kuzidi kulielezea suala la umajumui wa ki-Afrika na fursa zake kupitia video za nyimbo za muziki wa kizazi kipya wa Kiswahili nchini Tanzania, katika mtafiti wa 4 anekana dhana ya umajumui wa ki-Afrika la sanaa.


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

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

Kudumaza Fikra za Kibunifu kwa Wasanii na Kupotea kwa Ladha Asili ya Bongo Fleva

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


Wasanii wa nyimbo za muziki wa kizazi kipya wamekuwa wakienda mbali zaidi kwa kuiga upangiliajili na sauti, kunukuku maneno ya ki-Nigeria katika nyimbo za Mtafitiwa 5: Mahojiano yalifanyika Dodoma, Februari 08. 2020).

Katika kuleta suala hili la kutoka la wasanii wa muziki wa kizazi kipya wa Kenya na linaonekana kwenye nyimbo za Joro wa Wizzy Kiddy na video ya On the Low ya Burna Boy. Katika kuendelea kukazia suala hili la kukaukiwa ubunifu kwa wasanii wa muziki wa kizazi kipya wa Kenya na kupotea kwa utambulisho wa muziki. Mtafitiwa 6 anasema:

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


Katika kuzidi kulielezea jambo hili, Kyomushula (k.h.j) anaona kuwa kuna wakati kiubunifu tulifika mahali pafupi ambapo wasanii wa ki-Tanzania waliweza kuonza vionjo vya kiasili vya ki-Tanzania. Mathalani kupitia msanii Benjamine wa Mambo Jumbo aliweza kutambulisha aina ya muziki wa *Hiphop Mdundiko* ambao ulikuwa ni ubunifu uliochanganya vionjo vya Mdundiko ambapo ulikuwa na lafudhi na mazuri. Pia, msanii Mr Ebbo (Marehemu) aliweza kutambulisha aina ya muziki wa *Hiphop Mdundiko* ambapo ulikuwa na lafudhi na mazuri. Vilevile, kundi la Xplastaz la mwanamuziki Fresh Jumbe walijaribu kufanya ubunifu ambapo ulikuwa na lafudhi na mazuri. Lakini kutokana na jijihadi hizi za msanii moja moja kutokana na viungo vya kuvutia na imeshehe na vivutio maridhawa. Vivutio hivyo huna kukuwa na vigaa si nyimbo hau. Mathalani, ukiutazama wimbo wa Msanii Harmonize uliowakiliza picha pia na video ya nyimbo hiyo.
Kufubaza Utamaduni wa Ki-Tanzania


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


Kujisalimisha huku kwa utamaduni wa ki-Tanzania kwa utamaduni wa ki-Nigeria hakuishii tu kwa wanaamuziki wa kizazi kipya. Madhara yake yamekuwa yakichana hadi kwa wabunifu wa mawazi wa ki-Tanzania, wabunifu wa mitindo ya uchezaji wa ki-Tanzania, pamoja na watayarishaji wa video wa ki-Tanzania. Wabunifu hao yamekuwa wakipoteza karama zao za Ubunifu kutokana na kufuata masharti ya wasanii wa kizazi kipya ambao yamekuwa wakipoteza karama za Ubunifu wengine yake. Kwa kwanza wabunifu yamekuwa yamekuwa wakipoteza karama za Ubunifu wa Kizazi kipya wa waba wamakubwa wakipoteza karama za Ubunifu wa Kizazi kipya wa ki-Nigeria kwa kujisalimisha.
Maoni kutoka kwa wasanii wa kizazi kipya wa ki-Tanzania na wadau wa muziki huu wanaona kuwa kuna haja ya kurudisha ladha ya mwanzo ya muziki wa kizazi kipya wa ki-Tanzania. Muziki wa awali wa kizazi kipya wa ki-Tanzania (hapa tunauzunumzia muziki wa kuimba na si wa kufoka-foka) ulikuwa namna halisi ya muziki kutokea nchini Tanzania. Ijapokuwa zilikuwa zikibezwa na wasanii waliokuwa wakifanya wakifanya muziki wa kufoka-foka wa Kiswahili, kuna ni nyimbo za “Wabana pua” bado zilikuwa ni ala na sauti halisi za muziki wa ki-Tanzania. Hivyo mulemule tuchukue na kuboresha. Ubunifu hauna mipaka (Mtafitiwa 10: Mahojiano yalifanyika Dar es Salaam, Februari 27. 2020).

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

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


**Hitimisho**


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

**Hitimisho**


**Hitimisho**


**Hitimisho**


**Hitimisho**


**Hitimisho**


**Marejeo**


Athari za U-Nigeria katika Video za Nyimbo za Muziki wa Kizazi Kipya wa Kiswahili ...


Dhima ya Falsafa ya Kiafrika katika Jamii: Mifano Kutoka katika Tendii za Kiswahili

Hellen Nangawe Lyamuya
Chuo Kikuu cha Dar es Salaam
Hellen_Lyamuya@yahoo.com

Ikisiri

Utangulizi

Falsafa ya Kiafrika haijaibuka katika ombwe kwa sababu misingi yake imekitwa katika utamaduni wa Mwafrika. Utamaduni kwa mtazamo wa Kiafrika ni dhana pana...
Dhima ya Falsafa ya Kiafrika katika Jamii: Mifano Kutoka katika Tendi za Kiswahili

inayohusisha mambo yote katika jamii, ikiwamo dini, sanaa, sayansi, uchumi na
mambo mengine yanayokamilisha maisha ya jamii (Senkoro, 1976). Kutokana na
mfumo changamani wa maisha, kuna mtazamo unaodai kwamba kazi za sanaa,
zikiwemo tendi andishi, falsafa yake imeathiriwa na falsafa za Ulaya, Marekani na
Mashariki ya Kati kupitia Ukoloni wa Kiarabu na Kizungu. Waandishi wa Kiafrika
wanapoandika kazi zao huathiriwa na falsafa za jadi, falsafa za kigeni au zote kwa
pamoja kwa kujua au kutokujua (Mutembei, 2000 & Mnenuka, 2011). Mtazamo huu
unadhihirisha kuwa fasihi ya Kiafrika imepokea mabadiliko ya kifalsafa. Suala hili
limeibua mkanganyiko kwa sababu muktadha wa falsafa ya Kiafrika unasigana na
muktadha wa falsafa zilizopo katika jamii nyingine duniani. Kutokana na tofauti za
kifalsafa wahakiki wanashindwa kufafanua dhima ya masuala ya kifalsafa
yaliyoibuliwa na waandishi katika tendi za Kiafrika. Hali hii imesababisha
wachambuzi wa tendi za Kiafrika kuhusisha masuala ya kifalsafa na ujumi wa
kisanaa.
Makala hii inapinga mtazamo huo kwa sababu zipo kazi za fasihi ambazo
zinafungamana na utamaduni wa Mwafrika. Utamaduni huo unahusisha mfumo
mzima wa maisha ya Waafrika pamoja na falsafa za jamii (Innes, 1974 & Shitemi,
2010). Kwa kawaida, utunzi wowote ni matokeo ya kusanwa kwa masula
yanayofungamana na falsafa za Kiafrika. Ujumi uliopo katika kazi ya msanii
hutokana na uhusiano wa msanii na jamii yake (Vázques, 1973). Uhusiano huo
wakati mwingine hupuuzwa katika kazi mbalimbali za sanaa. Makala hii inapinga
suala hilo kwa kueleza dhima ya vipengele vya falsafa ya Kiafrika katika utendi wa
Rukiza. Hoja ya makala ni hii ni kwamba, kazi za fasihi haziibuki katika ombwe, bali
zinachimbuka kutokana na mifumo anuai ya kisiasa, kiuchumi, kiutamaduni na
kijamii (Samwel, 2015). Wasanii kama sehemu ya jamii huunda sanaa kulingana na
uhusiano wao na jamii. Kutokana na uhusiano huo kazi za fasihi zinafungamana na
falsafa zenye dhima maalumu kwa jamii husika.
Mbinu na Nadharia ya Utafiti
Makala hii imechunguza dhima ya falsafa ya Kiafrika katika utendi wa Rukiza.
Mbinu za utafiti wa maktabani na uwandani zimetumika kupata data za msingi
zilizowasilishwa kwa kurejelea utendi wa Rukiza uliopo katika kitabu cha Mulokozi
(2002). Pia, mbinu ya mahojiano ilitumika kupata data za msingi katika mkoa wa
Kagera, katika wilaya za Bukoba Vijijini, Missenye na Muleba. Mbinu ya uteuzi
lengwa ilitumika kupata sampuli ya waliohojiwa. Sampuli hiyo imetuwezesha kupata
data kulingana na lengo mahsusi la makala hii. Makala hii imetumia nadharia ya
falsafa ya Kiafrika. Mwasisi wa nadharia ya falsafa ya Kiafrika ni Placide Tempels
katika kitabu chake cha Bantu Philosophy kilichoandikwa mwaka 1945. Mawazo
makuu katika nadharia hii ni kwamba, falsafa ya Kiafrika inafungamana na
kujibainisha vema katika mitindo ya maisha, utamaduni, mundo ya kisasa, kiuchumi,
imani na mitazamo yao kuhusu mambo mbalimbali. Katika makala hii, nadharia hii
imetumika kumuongoza mtafiti kuangalia ni kwa namna gani falsafa ya Kiafrika
inaakisi maisha halisi ya jamii za Kiafrika kupitia kazi za kifasihi. Jambo hili

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

Uwasilishaji wa Data
Uchunguzi uliofanywa katika tendi tendi umedhihirisha kwamba kazi hizi mti liririko wake wa kimasimulizi husawiri mandhari maalumu na kurejelea mazingira maalumu ya kijamii, kijiplofisi na kichunguzi wa kijamii. Pia, hubainisha mwelekeo maalumu wa kifalsafa, hasa katika mukoofu ya ndani wa kimwili na mielekeo ya kijamii ya falsafa ya kijamii, na maadili na ukundauliza mtu wa maisha ya kijamii. Utendishaji wa Data unaofanywa katika tendi tendi umedhihirisha kwamba kazi hizi mtu mti liririko wake wa kumasimulizi husawiri mandhari maalumu na kurejelea mazingira maalumu ya kijamii, kijiplofisi na kichunguzi wa kijamii. Pia, hubainisha mwelekeo maalumu wa kifalsafa, hasa katika mukoofu ya ndani wa kimwili na mielekeo ya kijamii ya falsafa ya kijamii, na maadili na ukundauliza mtu wa maisha ya kijamii. Utendishaji wa Data unaofanywa katika tendi tendi umedhihirisha kwamba kazi hizi mti liririko wake wa kumasimulizi husawiri mandhari maalumu na kurejelea mazingira maalumu ya kijamii, kijiplofisi na kichunguzi wa kijamii.

Kuthamini Uzazi

**Rukiza yakula yashwela,**

Yashwela yazala,
Mala akashangwa azale juba,
Olulazo ndumubambaza.

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

Nguvu ya Kani

Nguvu hizo zimehidhidiwa katika vyanzo hivyo kwa sababu vinafungamana na nguvu za kiganga na mizimu. Nguvu hizo zimejeidihihirisha kupitia matendo ya shujaa. Kwa mfano, kitendo cha Rukiza kupiga dume kubwa la ng’ombe na kuliangusha kwenye *muoto* wa watoto na kuchinja kwa kutumia vidole, kinadhihirisha kuwa shujaa na nguvu za zida mwaitili mkwaju mkate kwa zilizomezesha kufanya matendo hayo. Mwandishi anafanana:

110 *Yagitela akatome omw’ibunda, Nkabona enumi ahakomi yangw’entule, Eeeeai bambi!*  
*Bai “Ilolo mulete emihyo” Bagaya kubiga emihyo Abaganga.*

115 *Bakashanga kagibaga n’ebya! Bakashanga kabagile kalile! Bai “Ti kana twabona eiyembe!” Rukiza kilekyo yatuula  


Kwa upande mwingine, matumizi ya sihiri yamejeidihihirisha kupitia sihila za shujaa. Rukiza alipozaliwa aliagiza Baganga waende Byantanzi wakate tawi la mti *kigabilo*, kisha walitumie kutengeneza uta aliouita kwa jina la *kilema viango*. Rukiza, kabla ya kwenda katika mapambano alimwaga na kupiga mishale kwenye *muoto* wa watoto kwa lengo la kuzipa sihila zake nguvu za sihiri. Mwandishi anaeleza:
Ai “Baganga mugye mukiyemu eitagi” Ai “Baganga munkolele obuta” "Baganga ngye mbashubye Mbashubye omu masilo ga tata” Ai “Baganga mbakize obwolo.”


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

Kifo cha Rukiza kilisababishwa na uchawi uliotumiwa na Ruhinda kubaini siri ya nguvu zake. Mtoto wa Rukiza hakupenda kutoa siri ya nguvu za baba yake, lakini kwa sababu ya uchawi aliokuwa amefanyiwa na Ruhinda kupitia ndumba alizopewa azitundike kwenye nguzo tatu za milele alitoa siri bila kupenda. Kwa mantiki hiyo, nguvu za kichawi kupitia ndumba zilimfanya mtoto wa Rukiza kumweleza Ruhinda kwa roho ya baba yake ipo kwenye milele cha nyumba, mgomba wa mtendo wa muoto wa watoto. Ruhinda alipobaini siri ya nguvu za sihiri za Rukiza aliituma siri hiyo kumuangamiza. Uchawi huchukuliwa kuwa ni roho ovu ambazo zinaweza kutumia mshale kwenye milele la kilele cha nyumba.


**Uanthropomofia**


Kuheshimu Wahenga

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


Umoja, Mshikamano na Ukamilisho wa Maumbile na Vilivyomo


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

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


Hitimisho

Marejeo


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


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

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

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

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

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

It means that application of traditional ecological knowledge will be more effective and ongoing if it is efficiently and systematically transferred from one generation to another in communities that will benefit from the practice. This situation necessitates the continent to consider taking various measures in its strategy for adaptation including assessing current uses of traditional ecological knowledge. This is since traditional knowledge is a foundational system within which most indigenous populations operate (Hunn, 1999). It evolves from generations of experience a base that is incomparable in terms of the depth, breadth and holistic perspectives that it provides for a given ecosystem. Through the depth, breadth and length of documented TEK, there is a wealth of information that provides models and western science cannot reach through western science approaches alone. The local people interaction is based on experiences of interaction and observation on environment and has already been used for several generations.
Scholars (Rodriguez and Tapies 2010 & Crawhall, 2009) state that knowledge transfer is not mechanical, but interactive and embedded in existing capabilities on both partners in the interaction and develops as a social relationship between them. It signifies creation of new knowledge through exchange of information (Maximiliane and Uwe, 2011). It has also been emphasized that it is important to recognize how human life is organized if any knowledge transfer is to be possible and meaningful given that the sociological phenomenon of generations is ultimately based on the biological rhythm of birth as well as death. Death of the human being may literally imply discontinuity of interactions and possible stopping of handing down of thought generations would not exist as a social location phenomenon if there were merely birth, aging and death. This article highlights current practices for intergenerational transfer of traditional ecological knowledge at the family level in the context of current economic, political, and cultural changes. The aim is to capture the current system of traditional knowledge transfer at a time when the family has been altered to meet societal dynamics.

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

This perspective is greatly favoured by those advocating for the importance of maintaining the roles of different parts of society, particularly its major institutions such as formal/informal education, family, religion the economy, and the state in socialization process. Traditional knowledge systems are assumed to be among such institutions necessary for functioning of socialization. This article contends that different institutions are responsible for transfer of traditional ecological knowledge to new members of society through socialization. The family and education institutions may play crucial roles in imparting certain knowledge to members and
facilitate them to adapt or respond to demands of society as desired. This study draws from the functionalist perspective on the aspect of existence of institutions which have specific functions in society, and influence on a social system to operate according to role expectations.

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

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

Materials and Methods
This study was conducted in the Masasi district in Mtwarra region. Specifically, the study was conducted in Mwena and Sindano villages in Masasi district, Mtwarra region in southern Tanzania. The study applied qualitative research approach through a case study strategy. Yin (2003) and Patton (2002) recommend the use of case study in the studies which seek to understand complex issues, investigates a contemporary phenomenon in its natural settings and in programme evaluation where the objective is to answer what, why, where and who questions for critical examination of an event or theory.
From the records maintained in the village administrative offices, purposive sampling was used to get respondents who participated in Focus Group Discussions (FGDs) and interviews. Village leaders, particularly, village chairpersons, Agricultural Extension Officers and Village Executive Officers (VEO) assisted to select participants for the study. The 12 sessions for FGD participants were selected according to gender and age. Besides, 41 participants for in-depth interviews were selected by using a purposive sampling procedure, which targeted respondents who could provide detailed information about the subject. They included six elders (64 years old and above), six middle-aged people (30-50 years) and six youths (below 30 years). Interviews were carried out in each village. Selection of local individuals for in-depth interviews (IDIs) considered the role of social differences, particularly age, gender and origin. Participants in in-depth interviews were requested to take a photograph of the environment where they had seen some changes or traditional storage practices used to deal with climate change-related problems. They were asked to take as many pictures as they liked, but, in the end, they were to choose only one to comment on with the researcher during key informant interview.

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

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

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

The study revealed that social interaction takes place through various settings. Between household members, children and other youngsters are informed about life or farming methods through informal systems, which include the process of carrying out household reproduction and production activities. Such interactions are sometimes between people of the same sex. For example, girls are usually given ideas about the best areas of farming - such as vegetable gardening, storing food or
preparing dry season meals as they engage in daily activities of maintaining their homes. One of the respondents expressed how mothers and daughters talk about issues relevant to women even after the daughter grows up and has her own family. Using a picture (Plate, 14), depicting a woman and her daughter sitting closely, she said that:

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

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

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

The findings of the study also lead to an argument that without controls, it is difficult for family members to obey the rules and instructions of seniors. This is due to the fact that people are born into the world that has been socially constructed through
cultural prescriptions, taboos, beliefs, assumptions and activities, all developed throughout the history of a particular culture (Freud, 1994). Through interaction people come to realize the meaning of the constructed knowledge according to social circumstances. The traditional institutions exist to constrain and impinge on people’s behaviour what is required for people who live in the area. It is in this sense that the family becomes the media through which different norms, rules and values of a community are given for youth to obey and respect elders and act as a stimulant for interaction between elderly and youth in the family.

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

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

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

In addition, although the family setting was mentioned as the most immediate setting where relatives exchanged ideas, it was also emphasised that intimate conversations did not intentionally happen daily. They arose when answering someone’s question
or seeking advice after facing certain problems. Such conversations occur in case a youth needs assistance from elders. When seeking interpretation of their situations depending on the social cultural and environmental point of view, they have to address to the elders.

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

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

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

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

The quote indicates most people learn through practice but in a setting that is intimate such as the family. Practising a particular aspect of knowledge adds more value to the recipient, especially if he/she could see the value of the practice he/she had learnt from family members even through observation. As people practiced different traditional methods it became internalized in their minds. It becomes part of
process of the knowledge itself. They can also manage to share the knowledge with others in different occasions. This is due to the fact that they have knowledge and understanding of their environment as well as ecosystems a how to use and manage them. Youth use elders’ information and knowledge to make sense of existing practices including how meaning of knowledge may change as a result of changes that existed in society. That also goes together with relevance of traditional ecological knowledge to existing practices. The knowledge should merge with the changing environment to meet with people’s livelihood expectations.

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

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

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

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

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

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

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

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

Elders interact with youth and share their life experiences in relation with the social context thereby making easy for society to adopt ways for looking at the world. Berger and Luckmann (1991) explained about objectivities of subjective processes by which the inter-subjective common-sense world is constructed. The interaction process is facilitated by traditional rules, regulations and social contracts that work in objectivity to shape people’s behavior by controlling its subjectivity. This is due to the fact that a human being is not only an intellectual being but also a feeling and acting being who shares in the collective mindset of his/her place and epoch (Dilthey, 1994). The inter-subjective body involves sharing of knowledge with others through which meaning is created in reflection to a particular culture. Findings from this study established that the interactions between elders and the youth catalysts through which meaning are constructed according to their specific social circumstances. Elder to youth interactions represent the pillar of traditional ecological knowledge transfer because elders who are more experienced individuals shared their experience with the youth.
It was also established that the elderly being more experienced than the youth on TEK practices did not automatically imply that the kind of interaction in the family was an effective one-way process. Sometimes, the youth questioned the elders’ wisdom or challenged the assumed relevance of the stories. In one example, a young male asked whether the elders could prove if mulching was more effective than modern fertilizer, because it was more convenient to get and apply. Such questioning was said to be a tendency of modern times to seek for visible proof versus relying on belief in traditional practices. This article concurs with Uchida and Kamura (2020) that, there is an urgent need of reconnecting nature and people. Conservation planning based on TEK has been and will be vital in addressing the goal of reducing biodiversity loss on a global scale.

**TEK Transfer and the Functionalist Perspective**

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

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

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

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

**Conclusion**

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


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

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

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

Introduction
The tertiary education systems of many countries have expanded rapidly, with different rates of change being experienced across countries and with expansions occurring at different times (Zapp, 2017). This has important and profound impacts on labor markets and not in the way in which employers use highly educated labor. These expansions have, for the most part, been predicated on the assumption that more education is good for individuals and for the society as a whole, not only in-terms of economic outcomes like wages or employment but also for wide range of social
outcomes like improved health, reduced crime and higher wellbeing (Agasisti, 2017). Along with expansion of the system has come a range of new questions that have emerged as consequences of there being many more tertiary graduates. Such as, is this large number of graduates competent enough to meet labor markets requirements? Do the graduates possess needy skills to show up performance as expected by employers’? What are therefore the causes of graduates if not capable for the situation?

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

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

According to Phoenix Model developed by Phasina and Mounier (2010) serving private interest has been applied by taken-for-granted throughout the globe including Thailand, public Universities become autonomous while private ones offer a great deal number of diplomas. Bachelor degree in Engineering, Business Administration programs, as well as certificates for teacher education and graduate diplomas in Educational Administration have been widely offered according to market drives. It is expected that there would be more than 200,000 new graduates (Bachelor, Masters
and Doctorate) annually from the private and Rajabhat Universities regardless the quality concern (Varaporn, 2006 and Thongcha & Krisnapong, 2011). This strategy is worst comparing to what employer’s expected-Competencies and skills needed to support businesses and voiced that ‘Too many graduates ill-equipped, warns Minister’ (UN News, 2007: 43). Under the Phoenix Model concept, only rich people could access to any kinds of the levels of education. Market needs are the ultimate objectives of running their education. Most of the trend programs would do some road show or marketing to attract the students whom are called “customers” by offering practicum, e-learning, as well as MacDonaldization or fast track diploma contrasting to European policy which looks at the quality education and training for global competitiveness and employment (Brain-Bridge, 2003).

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

**Theoretical Literature Review**

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

Despite of these innovations said by the socio-problem learning theory but nowhere it has been indicated explicitly on how, these three domains are to be attained especially with learners in higher learning institutions. This study has therefore been
a platform that a resource, materials, college environment, humanistic needs is key factors in meeting all three domains. This study suggests much on investigation such that over acquiring competent and quality lecturers who do not just have greater GPA but also they are known to basics of teaching and research undertakings. Indeed, for psychomotor domain to be executed effectively, it need be management in higher learning institutions to invest on providing quality and adequate teaching/learning materials that foster the philosophy ‘Learning by doing’.

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

As education for sustainable development receives continuing attention, universities provide regular courses, education programs and individual activities on human rights, diversity and corporate responsibilities. The study by Pitan (2016) conducted an empirical analysis of a virtuous circle between experience in extracurricular programs as part of humanity education and performance in the labor market based on education career in Nigeria. The analysis found that employment is positively affected by not only grades but also extracurricular activities related to humanities. Universities should formulate an educational system that integrates, expertise, human growth, equality and human rights, and firms should establish a specific employment manual to identify the invisible characteristics of job seekers to facilitate the sustainability of a virtuous circle between education and social and economic activities. This therefore was different form this study under hand which focused on revealing the factors for graduates to be not competent to meet social and labor market requirements. While the study by Baek (2018) in Korea proposed on the
importance of extra-curricular activities like what Tanzania had during socialism and self-reliance period in which apart from theoretical matters taught in class but there was a time of putting into practice the theories through self-reliance education. Baek (2018) said that extra-curricular activities expose a student with reality, challenges, labor market pre-requisites and so that student experienced with or examine opportunities to be accomplished after graduating and thus become a social-problem solver, extra-curriculum has also recommended by this study.

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

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

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

Table 1: Cronbach’s Alpha Test

<table>
<thead>
<tr>
<th>Construct</th>
<th>Number of sub constructs</th>
<th>Alpha value, $\alpha$</th>
<th>Variable type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching and learning curriculum-TL-C</td>
<td>6</td>
<td>0.691</td>
<td>Predictor</td>
</tr>
<tr>
<td>Management and supervision-SU</td>
<td>5</td>
<td>0.710</td>
<td>Predictor</td>
</tr>
<tr>
<td>Regulation and quality assurance-R-QA</td>
<td>5</td>
<td>0.741</td>
<td>Predictor</td>
</tr>
</tbody>
</table>

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

Table 2: Factor Analysis

<table>
<thead>
<tr>
<th>Construct</th>
<th>KMO Measure</th>
<th>Batter let’s Test</th>
<th>Approx. $X^2$ test</th>
<th>d.f</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TL-C</td>
<td>0.614</td>
<td>5.734</td>
<td>2</td>
<td>0.062</td>
<td></td>
</tr>
<tr>
<td>SU</td>
<td>0.564</td>
<td>6.121</td>
<td>2</td>
<td>0.081</td>
<td></td>
</tr>
<tr>
<td>R-QA</td>
<td>0.601</td>
<td>5.891</td>
<td>2</td>
<td>0.140</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

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

<table>
<thead>
<tr>
<th>Methods of teaching</th>
<th>Responses</th>
<th>Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participatory methods</td>
<td>40%</td>
<td>20%</td>
</tr>
<tr>
<td>Non-participatory methods</td>
<td>60%</td>
<td>90%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>110%</td>
</tr>
</tbody>
</table>

Source: Field data (2017).

With non-participatory methods, and ineffective participatory method administered, student become passive recipient and thus can not think critically (become idle) and therefore the same in solving social problems and becoming resourceful to the society become questionable. Competence is an outcome of someone being given a chance to brainstorm or think and air views on a particular matter basing on the experiences, beliefs, knowledge and understanding learner has, while a lecturer being an instructor by doing what is called ‘Reinforcement’ and ‘Reflection’. Mulder (2017) said that to be heard and speak in front of the mass of audience or other learners create confidence and competence to a student even after completing studies and get employed or self-employed. The 60% and 90% of the employment of non-participatory teaching methods and ineffective use of participatory methods were revealed to be the results of non-mastering of the subject matter plus language of instruction.
Multi-Disciplinary of Teaching Staff in Universities
Under this subtitle the study motivated to reveal the impacts of multidisciplinary nature of teaching staff in creating competent graduates who are also socio-problem solvers. Multi-disciplinary of teaching staff in universities ensures efficiency content wise but it should be known that someone can be good material wise/contextually but not methodological wise. But imparting knowledge as an art which needs a lecturer to be equipped with skills on how better the resourceful knowledge is to be transformed by being considerate over the maturity age and level of understanding of the learner. The extency of multidisciplinary competence of the teaching staff was revealed and presented in the Table 4.

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

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

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

Table 5: Nature of Questions Administered

<table>
<thead>
<tr>
<th>Type of questions</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective questions (Multiple Choices, True and False, Matching items)</td>
<td>60%</td>
</tr>
<tr>
<td>Subjective essay type questions</td>
<td>30%</td>
</tr>
<tr>
<td>Mixed questions</td>
<td>10%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Source: Field Data (2017).

Through desk review of the nature and type of tests administered, it indicated that 7 tests out of 10 were multiple choices, true and false and completion phrase questions and 3 tests out of 10 were open ended questions measuring understanding, application, ability to judge, and create/demonstrate what a student learn in class/lectures. The same what was 60% representing. It has also observed that final university examination papers are drafted to measure only the high thinking skills such that application, analysis and creation and worse enough without considering the maturing age of a learner what a 30% also entails. Where even the nature of questions administered to diploma and certificate students were the same as those of first degree revealed. The less 10% of the mixed type of questions was mostly executed by those lecturers who have gone for teachings, seminars and workshops for teaching methodology. The same was realized from the marking scheme in which comprehensiveness was likely the same between the matured first degree and diploma students. From some of the higher learning institutions it was recognized that 2nd and 3rd year first degree, postgraduate diploma, master degree students were sometimes given the objective questions in which most of them are measuring knowledge and little comprehension.
Supervision of Research Projects in Higher Learning Institutions
With this subtitle the study aimed at revealing the effects of undertaking independent field studies such as surveys, field practicum and excursion in creating creative, innovative and critical thinker’s graduates. Through research someone (a leaner) would like to come with facts, new information to solve a problem what has not been said or little reported by other authors indeed to specific field area. Research undertaking promotes for new discoveries, thus no research no development (Hero, Lindfors and Taatila, 2017). More facts from the field were revealed as presented in Table 6. Supervision and control of research projects found to be not in a good manner. Moreover, since there was about 15%/20% of senior researchers, PhD holders in private universities against 50%/80% that of public universities and that is why the problem was found to be great what has shown in Table 6 below.

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

<table>
<thead>
<tr>
<th></th>
<th>Public Universities</th>
<th>Private Universities/Public Higher Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Responses (%)</td>
<td>Incidence (%)</td>
</tr>
<tr>
<td>TA</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>AL</td>
<td>35</td>
<td>60</td>
</tr>
<tr>
<td>L</td>
<td>50</td>
<td>80</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

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

From Table 6 above and subject to changes in number of students and course per department or program, the trend on the number of lecturers, senior lecturers, associate professors and full professor’s department wise is worse with private institutions compared with public universities. This shows that exercise of professionalism, research and consultancy services is more with public universities. Bad enough is that even the 40% of assistant lecturers in private and public higher institutions considers only on the GPA and not other skills, knowledge to carry out and supervise research works. It has also observed non-support from university management over supervisions and undertaking of field studies. No motivation for extra time lecturer uses in assessing these research works which then demoralize the workforce. In some private universities it has revealed that a fee is paid for research by students but the money is not given to supervisors. This has created another discrepancy in which some lecturers have been bribing/taking money from students and just push things go.
Furthermore, it was found none furnished promotion or motivation to both lecturers and students in undertaking research, field studies and community out rich programmes. A lecturer seemed to be not responsible/answerable or accountable for a student not completed on time. Some lecturers were found not to attend student’s work for even four, six, nine, and 12 months a year with no reason, only discouragement and unlimited apologies that he/she is going to read or attend the work. It was revealed that some of the lecturers were not competent in research only observed crashing the students’ work. Some lecturers were observed not helpful and harsh not active. They even seemed to be not opened to tell a student, that a work is not researchable to continue with it or find another topic. Some students were observed to be very lazy only admiring to get a degree, 1st, 2nd, PhD even without working hard. But it was also revealed that some students who were not working hard, was reported to be caused by demoralization from their non-motivated supervisors. A research supervisor found to be given a full mandate to do to student whatever. Even the way of administering complaints was found to be not good as students get fear/worried of the non-completion of their studies after recognized disturbing though it can be a student right to judge on the progress of the research work following passiveness of the supervisor.

**Figure 2: Scatter Plot**

![Normal Q-Q Plot of Ineffective research projects supervision](source.png)

**Source:** Field Data (2017)

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

It was further revealed that research supervisions from some higher learning institutions were taken as non-core activity and thus taken for granted. It was observed plagiarized and rough research works especially in private institutions. Time allowed for students or researchers to carry out these projects until they write
report was found not enough. Assessments revealed disorganized and less competent teaching staff in supervision or assessment especially with private higher learning institutions where research works were taken as a routine way of acting, and even if a student is not active to lead the work come to an end then a leisure fair was used to make a lazy student complete the studies expecting to be a hard worker once employed or self-employed, a contradiction revealed.

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

**Management in Higher Learning Institutions**

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

From the field it was found that inadequacy management revealed to be the cause of the observed lecturers or students’ strikes and presence of unharmonious environment for learning. It was more over found that acute employee’s turnover observed at that time period was because of management inadequacy. Management deficiency further found to be the cause of less number of students joining the institution and recognized increasingly number of higher learning institutions providing poor education services. The same was reported by one of the students from one of the universities from those selected for interview saying that “I cannot
say that I have learnt from this branch rather I will say I’m from the main campus of that particular university. Results in Table 7 represent the facts that management adequacy in creating good college learning environment is the determinant over competent graduate to be produced.

**Table 7: Applicants called for interview**

<table>
<thead>
<tr>
<th>Status of University</th>
<th>Successful Applicants $(\text{Chosen})$</th>
<th>Not Chosen</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Public</td>
<td>12 (20%)</td>
<td>11.7% (7)</td>
</tr>
<tr>
<td>2. Public</td>
<td>8 (13.3%)</td>
<td>21.7% (13)</td>
</tr>
<tr>
<td>3. Private</td>
<td>0 (0%)</td>
<td>33.3% (20)</td>
</tr>
</tbody>
</table>

*Source: NMB Bank (2017).*

From Table 7 above the scenario was revealed from one of the respondent from NMB bank Mtwara branch who said for interview carried out to get recruited the Banking staff from Business and Management Sciences being candidates from both public and private universities in 2017, majority of successful applicants were from public universities i.e. (‘1’ =20%) and (‘2’=13.3%). This fact is consistent with what was said by one of the lecturer from one of the public University in the department of economics selected for interview who commented that “a BOT employ students of economics from his department and not from the other universities” as there was such a belief that a student from such university was normally competent. The centre of such belief was reported to be due to goodness in-terms of infrastructures and indeed students being taught by lecturers (PhD holders) which then were to be fastened by management of such institutions. This either carries contravening scenario from most of private universities in which it was found that large number of teaching staff were tutorial and assistant lecturers who were found non-qualified and incapable to produce capable and competent graduates.

**Regulation of Higher Learning Institutions**

In here the study aimed at assessing the extent to which effective regulation over provision of tertiary education ensures for quality education thus production of competent, skilled and knowledgeable candidates. From this assessment it was revealed that ineffective regulation and enforcement over provision of higher education was a source of the said 60% incompetent graduates from higher learning institutions in Tanzania (istoroyekti, 2016). It was also observed ‘Politicking’ as the cause of squeezing of the free market for higher learning institutions. Privatization over tertiary education faced challenges such that of not allocating students or allocating just few students to private higher learning institutions. Some quality assurers from TCU were found very stiff and not fair indeed to private institutions which then caused other private universities close their services despite the fact that some other public universities had the same problems such that over poor infrastructures and unqualified teaching staff.
Since competence start with being accessed to required tertiary education, but majority of students found not accessed to such education caused by financial difficulties due to none or little finance accessed from HESLB which could be used for accommodation, food, stationery, tuition fee payments (Myika, 2013). Thus, studying in higher learning Institution found to very disorganized in which majority of students from different universities were observed striking or revoking. This fact comply with what was reported by Makenya (2014) over students from the two public universities in 2014s who revoked which then forced these institutions to close their services for a while and some of those students were observed crowding to the HESLB offices. Strikes further found to be the causative agent over some students from one of the universities in 2008 to be sucked off or disqualified. These interruptions have been a major source of large number of students to complete their studies while unskilled and incompetent as more time being used in strikes, seeking for money. Regulation means ensuring access to quality, adequate and resourceful education that lead into competent, knowledgeable, skilled graduates what then found to be in dilemma from the field.

**Dissatisfaction of Employers Over the Graduates**

With this subheading, the study was assessing skills and traits on demand of the labour market from graduates. Normally competence of an employee or graduate at work is measured in terms of ability or capability to demonstrate skills acquired, technical enough to innovatively and creatively come with new ideas (create something new) or suggest alternative methods of production or operation, energetic, goal oriented and eager to see organization perform (Suarta, Suwintana, Sudhana and Hariyanti, 2017). Ability to organize their fellow staff, team building, leadership and ethical enough to cause organization grow. The characters are grouped into three clusters that are cognitive, technical skills and behavioral attitudes (Tholen, 2017). Either to reveal the facts over the extency in which the skills, traits labor had at that particular time that is in 2017 were necessary to meet the market were found and presented as shown in Table 8.

**Table 8: Factors that Contribute Graduates to be not Able to Meet Labour Requirements**

<table>
<thead>
<tr>
<th>Factors</th>
<th>Pearson Correlation coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of broad field perquisites (Skills, knowledge, behavior)</td>
<td>0.742</td>
</tr>
<tr>
<td>Time demand (Market based)</td>
<td>0.345</td>
</tr>
<tr>
<td>High supply of graduates of the same skills</td>
<td>0.251</td>
</tr>
<tr>
<td>Inaccessibility of quality education due to financial incapability</td>
<td>0.410</td>
</tr>
<tr>
<td>Possession of General/Basic skills</td>
<td>0.211</td>
</tr>
<tr>
<td>Lack of employment opportunities to demonstrate the skills</td>
<td>0.450</td>
</tr>
</tbody>
</table>

**Source:** Field Data (2017).
Table 8 above shows that an employer is satisfied with a graduate equipped with broad field skills, knowledge and behavior to be able to perform account to about $r = 0.742$ greater than even the moderate threshold value of $r = 0.5$ in contrarily. The other construct account less even half but showing positive relationship which means they also fit the model. For instance, lack of access to white collar jobs and self-employed jobs cause a graduate to remain idle for a long time (knowledge, skills possessed become unemployed or not exercised). These results comprehend with those by Gamble (2016) on study of what are the traits satisfied by employers from the graduate?

**Conclusion**

Meeting labor market requirement is the result of human resource development. The human resource is developed through education and training by acquiring resourceful skills, knowledge and behavior. Following intrusion of liberal market for higher education in Tanzania it was expected by the society or/and employers that the graduates complete their studies while equipped with the knowledge and skills of which was not the same in which majority of them were claimed to be not competent and innovative enough to become a socio-problem solver and or satisfy employers. The major reasons that found to count for the prevailed situation were deficiencies over the teaching and learning curriculum; management inadequacy; as well as ineffective acting of higher education regulators, quality assurers and controllers.

**References**


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


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


Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa

Martina Duwe
Chuo Kikuu Mzumbe
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Ikisiri

Dhana Muhimu:
Falsafa, Fasihi, Hatima, Kifo na Mitazamo ya Waafrika kuhusu sababu za hatima ya maisha yao.

Utangulizi


Muhitashari wa Riwaya Teule

Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa

na jamii yake kwa jumla kutokana na anasa, ubabe, uonevu na kushindwa kutuua changamoto za jamii yake kama kiongozi. Mwisho, anaaga dunia kwa matoes makali kwa sababu ya kusosa mtu wa kumsaidia kutokana na kuisambaratisha familia yake kwa ubabe. Matendo mabaya ya mwanadamu, humrudia na kuweza kuwa sababu ya maangamizi yake.


Kwa upande mwingine, Kiunzi cha Nadharia ndiyo inaonesha jinsi maisha ya mwanadamu yakawa sababu ya maangamizi yake kisaikolojia na kimwili kutokana na kushindwa kukabiliana na changamoto zake. Riwaya hizi inafaa kula maisha ya mwanadamu katika mazingira yake halisi yanayowezesha kuwa sababu ya matatizo yake yatakasababisha kuwa sababu ya mwanadamu ambavyo yakatakasababisha kuwa sababu ya maangamizi yake kwa mwanadamu ambavyo ambaye anasaidia katika kutokana na changamoto zake. Mwanzo la umuhimu zilifefahamu ndiyo mwenyewe, kwa hivyo, maisha hii zinaonesha jinsi maisha ya mwanadamu katika mazingira yake halisi yanayowezesha kuwasaidia katika matatizo yake.


Kiunzi cha Nadharia


katika kufanana fikra za wahusika hao zilizojigemeza katika muktadha wa kidhanifu matatizo ya mwanadamu na kuchanganua sababu za hatima ya maisha ya Waafriga katika riwaya za "Utengano na Tata za Asumini".

Methodolojia

Sababu za Hatima ya Maisha kwa Waafriga
Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa


Kazi mbalimba za kifasihi zaidadokeza fikra hizi na kudhihirisha wazi kwamba Mungu kama hajapanga kifo kitokee, kamwe hakitatokea hata kama mwanadamu huyo atapitia katika magumu ya namna gani kama vile ugonjwa wa muda murefu. Mwandishi katika riwaya ya Utengano, amesawiri jambo hili hili kupitia waukuwa wake. Haya yanabainika kupitia hali ya ugonjwa wa muda murefu uliokuwa juu ya hatima yao ya maisha. Mwandishi anafafanu:


Data hiyo inaeleza kuwa jamii haikufikiria kuwa Maktu Mungu angeweza kuishi kwa kipindi cha muda mrefu kutokea na ugonjwa aliokuwa nao. Sambamba na hilo, hata yeye mwenywewe hakudhani kama angeweza kuwa hai kutokea na kuguwa huko. Pamoja na uwezo wake wa kipesa, bado wanajamii huitazamana Mungu kama sababu ya Maktu kuendelea kushiriki kuwa kuwa na ugonjwa uliyokuwa na ugonjwa aliokuwa kutokea kwa hatima ya mwanadamu kwa wakati aliokuwa kwa ugonjwa aliokuwa kwa ugonjwa. Mawazo haya yanadhihirisha mtazamo wa Waafrika kwa jumla yenye kabainingishwa kwamba hatima ya mwanadamu kwa muda mrefu uliokuwa juu ya jambo hili kwa kila mwenye uhai.


Na sasa hajui Maimuna aliko. Toba ya Rabi, yuko wapi mtoto huyu? Mungu ameisorio na machafu. Kila siku aliposali, aliomba
dua, Mungu asitoe roho yake mpaka pale atakapowatia machoni wanawe (Mohamed, 1980: 106).


**Kifo Husababishwa na Watu**


Katika dondoo hilo tunabaini kuwa mwanadamu anaweza kuwasababishwa na watu mbalimbali kama vile familia, ndugu, marafiki au majirani ambao daima anaishi na kushirikiana nao katika masuala mbalimbali. Matendo dhahiri au yasiyidhahiri ayaanishwa kwa mwanadamu yake kwa sababu ya hatima ya mwanadamu mwenzake. Watu hao hawana kuwasababishwa na watu mbalimbali kama vile familia, ndugu, marafiki au majirani ambao daima anaishi na kushirikiana nao katika masuala mbalimbali. Matendo dhahiri au yasiyidhahiri ayaanishwa kwa mwanadamu yake kwa sababu ya hatima ya mwanadamu mwenzake.
kiongozi katika jamii hiyo kwa awamu nyingine. Mwandishi kupitia kinywa cha Bi. Kazija anasema:


Aidha, Bi. Farashuu anaungana na maelezo ya Bi. Kazija katika kuonesha ubaya aliotendewa mwanawe Mwanasururu kwamba:


Kupitia dondoo hiyo, tunabaini kwa sababu ya kifo cha mkewe Mwanasururu ambapo jamii nzima inaamini na inathibitisha jambo hilo. Jambo hili lipo katika jamii zetu ndiyo maana mwandishi ameona ni vema aoneshe wazi jinsi familia inavyoweza kuwa sababu ya hatima ya maisha ya mwanafamilia mwenza. Fikra hizi zinaakisi imani ya Waafrika katika kubainisha sababu za kutokea kwahatima ya mwanadamu katika ulimwengu wake halisi.


mwenyewe nimejidhurumu kwa namna fulani (Mohamed, 1990: 171).


Kwa upande mwingine, mwandishi anaendelea kuthibitisha jambo hili hililinathibitishwa kupitia riwaya ya Utengano. Tunamwona nushika Maimuna anasikitika baada ya kupewa taarifa iliyoletwa na kaka yake Mussa kuhusu kifo cha babake. Anakiri kwamba yake ndiyo yamesababisha hatima ya babake na anaoma asamehewe kwa kuwa hakujua maumivu ambayo baba yake angepata kutokana na kutomsamehe. Anasema:

“Ba...baba ameshakufa Maimuna”
“Baba amekufa? Baba amekufa?”
Maimuna aliijipapatua mkononi mwa kakaake.
“Babangu nsamehe, babangu nimekuua mimi.”
Basi si kusudi langu, si kusudi langu baba,
“Alijikamata kichwa akaangua kilio kikubwa zaidi.”
“Nyamaza, Bi Tamima alimnyamazisha mwanawe huku naye milizamu ya machozi ikimpitia” (Mohamed, 1980:175).


La, la, la la…nitakwenda kwatafuta wanangu katika uhai wangu uliobaki. Nitawatafuta wao na mama yao wareje kama ilivyokuwa zamani. Nitawatafuta hata kama itakuwa sababu ya kifo changu. Maksuudi alisita ghafla, akatazama mkono wake wa kushoto uliokuwa ukimtememeka, akajaribu kuuvuta mguu wake, ukamfuata kwa shida…. Alielewa kuwa kile sasa kimeshakuwa kilema.
Aliumia moyoni kuona watoto wake hawapo karibu yake (Mohamed, 1980: 103).

Kimsingi, Maksuudi anajutia suala la kuishi pasipo kwathathini mke na watoto wake ambapo wалиamua kuishi mbali naye. Imekuwa majuto ni njukuu kwake. Fikra zake zimejiegemeza katika kuwatazama watoto wake kama sababu itakayosababisha hatima ya maisha yake kwa kuwa ana hofu pengine wanaweza kuwa na kisasi juu yake. Kisasi hicho ni kutokana na ubaya aliouonesha kwao na kudhani kwamba nato wakukuja kumfanyia ubaya utakaosababisha hatima ya maisha yake.


zimejigemeza katika uchawi na ushirikina kama jambo linaloweza kuhitimisha maisha ya mwanadamu. Mwandishi anaseama:


Mwandishi kwa kuimulika jamii yake, anaonesha kwamba, hatima ya maisha ya mwanadamu inaweza kusababishwa na kurogwa na wazazi, ndugu au watu wanaomzunguka katika mazingira yake. Suala hili linasawiri fikra za Waafrika ambapo huamini kuwa, nguvu za kisihiri zipo katika maisha yao na zinaweze wa kuondoa uhai wa mwanadamu. Katika maisha yao, hata ikathibitika kwamba mtu amefika ku kusababisha ugonjwa uliokufa (hospitalini), bado watahusianisha tukio hilo na nguvu za kisihiri. Kinachobainika ni kwamba, imani yao imejigemeza katika kuzimulika nguvu hizokuwa zipo na zinafanya kazi katika maisha yao ya kila siku.

**Kifo Husababishwa na Mwanadamu Mwenyewe**


Hatima ya Maisha ya Waafrika katika Bunilizi za Kiswahili: Mwegamo wa Kifalsafa


Hitimisho


Marejeo


Fonimu za Kihehe Zinazohawilishwa katika Ujifunzaji wa Kiswahili sanifu kama Lugha ya Pili

Mwaija Ngenzi
Chuo Kikuu Kishiriki Katoliki Mbeya
mwaijangenzi2@gmail.com

Ikisiri
Makala hii imechunguza fonimu za Kihehe zinazohawilishwa katika ujifunzaji wa Kiswahili sanifu kama lugha ya pili (L2). Kihehe ni lugha ya Kibantu inayozungumzwa kanda ya Nyanda za Juu Kusini katika wilaya za Iringa, Iringa Mjini, Mufindi na Kilolo mkoani Iringa, nchini Tanzania. Data za utafiti huu zilikusanywa uwandani mkoani Iringa katika wilaya ya Kilolo, Tarafa ya Kilolo katika kata za Boma la Ng’ombe na Ng’ang’ange. Watoa taarifa za utafiti huu ni wanafunzi wa darasa la tano, sita na la saba katika shule za msingi Boma ya Ng’ombe, Lyamko, Ng’ang’ange na Mdeke ambao wanajifunza Kiswahili sanifu kama L2 na ambao Kihehe ni lugha mama yao. Data hizo zilikusanywa kwa njia za usimulizi wa hadithi na hojaji. Uchambuzi wa vipengele vya fonolojia ya Kihehe vinavyohawilishwa katika ujifunzaji wa Kiswahili sanifu kama L2 umaongozwa na nadharia ya Usasanyuzi Linganishi. Matooke ya utafiti huu yanaonesha kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe huahawilishwa fonimu na toni kutoka lugha ya Kihehe kwenda katika Kiswahili sanifu jambo ambalo linachangia athari za fonolojia ya Kihehe katika mawasiliano ya wajifunzaji wa Kiswahili sanifu kama L2.

Utangulizi
Mtoto anapoanza elimu ya awali anakutana na mazingira ambayo lugha inayotumika si Kihehe, bali ni lugha ya Kiswahili. Lugha ya Kiswahili kwa mtoto huyo ni ngeni ambayo itakuwa ni lugha ya pili (L2). Ujifunzaji wa L2 ni upataji wa maarifa ya lugha wa mtu binafsi au kikundi baada ya kuwa na L1 (Saville-Troke, 2006). Ujifunzaji L2 ni mchakato wa kupata maarifa ya lugha unaofanyika katika hali ya ung’amuzitambuzi, ambapo mjipatiaji lugha hujifunza lugha katika mazingira rasmi na vakati mwingine yasiyo rasmi. Makala hii imeshughulikia kipengele cha fonimu ambacho ni miongoni mwa vipengele kadhau vya kifonolodzia. Hivyo, utafiti huu umechunguza fonimu za Kihehe ambazo huhawilishwa na wajifunzaji wa Kiswahili sanifu katika mchakato wa ujifunzaji wa Kiswahili sanifu kama lugha ya pili.

**Usuli wa Mada**


**Mkabala wa Kinadharia**

Fonimu ni miongoni mwa vipengele vya kifonolodzia ya Kihehe vinachohawilishwa katika ujifunzaji wa Kiswahili sanifu kama L2 umeongozwa na nadharia ya Usasanyuzi Linganishi (NUL) iliyoasisiwa na Lado (1957). Nadharia hii inahusiana na ujifunzaji wa L2 ambayo hulinganisha na kulinganua lugha mbili tofauti ili kuonesha namna zinayotofautiana na kufanana. Mwanzoni, nadharia hii iluminka kulinganisha lugha mbili au zaidi katika hatua zake za kimaendeleo. NUL iluminka kulinganisha lugha mbili tofauti katika vipengele vya kifonolodzia ili kubainisha
Fonimu za Kihehe Zinazohwilishwa katika Ujifunzaji wa Kiswahili sanifu kama Lugha...

utofauti na ufanano wa lugha hizo. Katika makala hii, nadharia teule imeumuka kuzichunguza lugha za Kihehe na Kiswahili kwa kuzingatia lengo mahususi lililoibainishwa. NUL imeumuka kuwiweka jamii ya Kihehe katika mazingira yake ya kiasili na kuichunguza namna inavyoingiliana na Kiswahili sanifu. Kwa hiyo, nadharia teule imesaidia kubainisha vipengele vya fonolojia ya Kihehe vinavyohwilishwa katika ujifunzaji wa Kiswahili sanifu na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe.

**Fonimu za Kihehe Zinazohwilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2**


Pamoja na utofauti huu, ukilinganisha sauti za Kihehe na Kiswahili utabaini kuwa fonimu nyangi za Kihehe na Kiswahili kwa Kihehe zinafaranana. Kufananana kwa fonimu baina ya lugha hizi mbili kunajenga mantiki kwamba mchakato wa ujifunzaji wa Kiswahili sanifu huwa ni rahisi kwa kuwa ujifunzaji huzamia sauti za Kihehe wakati wanapofunza Kiswahili sanifu. Hata hivyo, hali hiyo haijitokezi katika mchakato wa ujifunzaji wa Kiswahili sanifu kama L2 wa Wahehe. Kwa mujibu wa data zilizopatikana katika utafiti huu, licha ya sauti hizo kufananana, Kihehe kina sifa mojawapo ya kifonolojia ya kuwapa kwa toni ambayo haipo katika Kiswahili sanifu. Hivyo, katika ujifunzaji wa Kiswahili sanifu, wajifunzaji huwilishwa fonimu za irabu pamoja na toni zinatatka na fonimu za ujifunzaji wa Kiswahili sanifu kama L2 wa Wahehe.

**Irabu za Kihehe zinazohwilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2**

Utafiti huu umebaini kuwa lugha ya Kihehe ina aina mbili za irabu ambazo ni irabu ndeufu na fupi. Irabu ndeufu ni irabu huchukua wakaa mrefu zaidi za kifonolojia kutumika kwake (TUKI, 2004). Wanafanana zaidi kwamba, irabu ndeufu awali likiwa fupi, lakini kutokana na mabadiliko ya kifonolojia yanayowabibishwa na mazingira
ambamo irabu hiyo kutokea katika neno linalohusika inalazimika kurefushwa. Msingi wa kuwapo tofauti hizi za irabu katika Kihehe, ni kutokana na kanuni za kifonolojia kama za urefushaji wa sauti unaosababishwa na uwapo wa toni katika lugha ya Kihehe. Toni ni sifa katika lugha ambapo maana ya neno huathiriwa na jinsi linavyotamkwa (Habwe na Karanja, 2004). Utafiti huu umaebaini kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe hua hawilisha fonimu za irabu na toni zake kutoka lugha ya Kihehe kwenda katika Kiswahili sanifu, lugha ambayo kiasili haina sifa ya toni. Uhawilishaji huu huchangia athari za kifonolojia katika lugha wanayojunza. Ingawa kazi hii haikulenga kuchunguza suala la vipambasauti, lakini imelazimu kuhu sisha toni kwa kuwa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe hua hawilisha fonimu pamoja na toni katika mchakato wa ujifunzaji wa lugha ya Kihehe.Wajifunzaji wa Kiswahili sanifu ambayo ni L2 kwao.

Fonimu za irabu zinazohawilishwa katika ujifunzaji wa Kiswahili sanifu ni irabu fupi, yaani /a/ /e/ /i/ /o/ na /u/ na irabu ndeufu ambazo ni /a:/ /e:/ /i:/ /o:/ na fonimu /u:/ . Matokeo ya utafiti huu ni kuwa irabu hizi lugha ya Kihehe huweza kubadili maana na nyakati katika maneno au sentensi. Kwa mfano, <chaka> (mpini) na <cháka> (hovyo), <senga> (mbuzi) <sénga> (jenga), <kola> (pita), <kóla> (piga yowe). Aidha, toni hubadili nyakati katika maneno au tungo mbalimbali katika lugha ya Kihehe. Kwa mfano, <ahéle> (amekwenda) wakati uliopo hali timilifu na <ahéle> (alikwenda) wakati uliopo, <ásile> (amekuja) <ásiile> (alikuja). Fonimu hizo zenye toni kama ambavyo data inaonesha, hua hawilisha kwenda katika lugha ya Kiswahili katika mchakato wa ujifunzaji lugha. Kielelezo kifuatacho kinaonesha irabu za Kihehe zinazohawilishwa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe wanapojunza lugha hiyo kama L2:

Kielelezo Na. 1: Irabu za Kihehe

<table>
<thead>
<tr>
<th></th>
<th>Juu</th>
<th>Mbele</th>
<th>Chini</th>
<th>Nyuma</th>
</tr>
</thead>
<tbody>
<tr>
<td>i/i:</td>
<td></td>
<td>e/e:</td>
<td>a/a:</td>
<td></td>
</tr>
<tr>
<td>u/u:</td>
<td></td>
<td></td>
<td>o/o:</td>
<td></td>
</tr>
</tbody>
</table>

Chanzo: Data za Uwandani (2020)

Kielelezo Na. 1 kinaonesha kuwa lugha ya Kihehe ina irabu nne za juu ambazo ni i/i: na u/u:. Pia, ina irabu nne za kati ambazo ni e/e: na o/o: na irabu mbili za chini ambazo ni a/a:. Katika kielelezo hicho, tunaona kwamba, lugha ya Kihehe ina irabu nne ambazo hutamkwa ulimi uwapo mbele; irabu hizo ni i/i: na e/e: Aidha, ina irabu mbili ambazo hutamkwa ulimi ukiwa katikati, yaani irabu a/a na mwisho kuna irabu
Fonimu za Kihehe Zinazohwilishwa katika Ujifunzaji wa Kiswahili sanifu kama Lugha ...
nne ambazo hutamkwa ulimi ukiwa nyuma; irabu hizo ni u/o: na o/o:. Irabu e/e: i/i: na /a/: hutamkwa mdomo ukiwa si mviringe, hali ya kuwa irabu u/u: o/o: na /a/ hutamkwa midomo ikiwa mviringe. Utafiti huu umebaini kuwa irabu hizo ndizo zinazohwilishwa katika mchakato wa ujifunzaji wa Kiswahili sanifu unaofanywa na wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe. Mifano ifuatayo inaonesha maneno ya Kiswahili sanifu yenye fonimu za irabu za lugha ya Kihehe ambazo zinazohwilishwa katika Mchakato wa wajifunzaji wa Kiswahili sanifu wa jamii ya Wahehe. Mifano inaonesha maneno yenye fonimu za irabu za lugha ya Kihehe ambazo zinazohwilishwa katika Mchakato wa wajifunzaji wa Kiswahili sanifu. Fonimu hizo zimehwilishwa na toni kama ambavyo zinatumiwa katika Kihehe.

Uwakilishi wa Irabu katika Maandishi

Jedwali Na. 1: Uwakilishi wa Irabu katika Maandishi

<table>
<thead>
<tr>
<th>N a.</th>
<th>Herufi kifonetiki</th>
<th>Herufi za kiothografia</th>
<th>Mfano wa maneno</th>
<th>Maana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>[i]</td>
<td>i</td>
<td>Kima</td>
<td>chomeka</td>
</tr>
<tr>
<td>2</td>
<td>[i:]</td>
<td>ii</td>
<td>Kiima</td>
<td>Paja</td>
</tr>
<tr>
<td>3</td>
<td>[u]</td>
<td>u</td>
<td>Kula</td>
<td>Pale</td>
</tr>
<tr>
<td>4</td>
<td>[u:]</td>
<td>uu</td>
<td>Kuula</td>
<td>ng’oa</td>
</tr>
<tr>
<td>5</td>
<td>[e]</td>
<td>e</td>
<td>Senga</td>
<td>ng’ombe</td>
</tr>
<tr>
<td>6</td>
<td>[e:]</td>
<td>ee</td>
<td>Seenga</td>
<td>Jenga</td>
</tr>
<tr>
<td>7</td>
<td>[o]</td>
<td>o</td>
<td>Kola</td>
<td>Pita</td>
</tr>
<tr>
<td>8</td>
<td>[o:]</td>
<td>oo</td>
<td>Koola</td>
<td>Lia</td>
</tr>
<tr>
<td>9</td>
<td>[a]</td>
<td>a</td>
<td>Chaka</td>
<td>Mpini</td>
</tr>
<tr>
<td>10</td>
<td>[a:]</td>
<td>aa</td>
<td>Chaaka</td>
<td>Paparapapara</td>
</tr>
</tbody>
</table>

Chanzo: Data za Uwandani (2020)

Jedwali Na. 1 linaonesha irabu za lugha ya Kihehe katika maandishi. Kama tulivyokwishasema katika sehemu ya 4.1.1, irabu katika lugha hiyo, hutofautiana kulingana na muktadha wa matumizi, hasa katika mazingira ya kuwa ambapo kwa toni na yasiyokuwa na toni.
Konsonanti za Kihehe zinazohwilishwa katika Ujifunzaji wa Kiswahili sanifu kama L2

**Jedwali Na. 2: Konsonanti za Kihehe**

<table>
<thead>
<tr>
<th>Midomo Mwendo</th>
<th>Midomo Menu</th>
<th>Ufizi</th>
<th>Kaakaa Gumu</th>
<th>Kaakaa Laini</th>
<th>Koromeo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vipasuo</td>
<td>p</td>
<td>b</td>
<td></td>
<td>k</td>
<td>g</td>
</tr>
<tr>
<td>Vikwamizi</td>
<td>f</td>
<td>ě</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vizuio kwamizi</td>
<td>f</td>
<td>v</td>
<td>s</td>
<td>z</td>
<td>h</td>
</tr>
<tr>
<td>Nazali</td>
<td>m</td>
<td>n</td>
<td>η</td>
<td>η</td>
<td></td>
</tr>
<tr>
<td>Vitambaza</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Viyeyusho</td>
<td>w</td>
<td></td>
<td></td>
<td>y</td>
<td></td>
</tr>
</tbody>
</table>

**Chanzo:** Data za Uwandani (2020)

Jedwali Na. 2 linaonesha konsonanti zinazopatikana katika lugha ya Kihehe ambazo hubainishwa kwa kuzingatia jinsi na mahali pa matamshi kama inavyoonekana katika jedwali Na. 2. Kwa mujibu wa data zilizopatikana katika utafiti huu, sauti hizi ndizo zinazohwilishwa katika mchakato wa ujifunzaji wa Kiswahili sanifu unaofanywa na wajifunzaji wa jamii ya Wahehe.

**Uwakilishi wa Konsonanti katika Maandishi**
Katika sehemu ya 4.1.2 tuliona kuwa katika lugha ya Kihehe kuna jumla ya konsonanti zapatazo 19 ambazo zinaweza cubainishwa kwa kuzingatia jinsi na mahali pa matamshi. Jedwali Na. 3 linaonesha fonmu za konsonanti za lugha ya Kihehe katika maandishi.
**Jedwali Na. 1: Uwakilishi wa Konsonanti za Kihehe katika Maandishi**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Herufi kifonetiiki za Herufi za kawaida</th>
<th>Mfano wa maneno</th>
<th>Tafsiri ya Kiswahili</th>
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<tbody>
<tr>
<td>1</td>
<td>/p/</td>
<td>p</td>
<td>piipi, pambele</td>
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<tr>
<td>2</td>
<td>/b/</td>
<td>b</td>
<td>wibake, mubi</td>
</tr>
<tr>
<td>3</td>
<td>/m/</td>
<td>m</td>
<td>mono, mele</td>
</tr>
<tr>
<td>4</td>
<td>/w/</td>
<td>w</td>
<td>wangufye, wuyape</td>
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<tr>
<td>5</td>
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<td>f</td>
<td>fihe, fihele</td>
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<td>6</td>
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<td>v</td>
<td>valile, vase</td>
</tr>
<tr>
<td>7</td>
<td>/t/</td>
<td>t</td>
<td>tandule, tove</td>
</tr>
<tr>
<td>8</td>
<td>/d/</td>
<td>d</td>
<td>udesi, udado</td>
</tr>
<tr>
<td>9</td>
<td>/j/</td>
<td>j</td>
<td>jeki, ja</td>
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<td>10</td>
<td>/s/</td>
<td>s</td>
<td>sole, sindike</td>
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<td>11</td>
<td>/z/</td>
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<td>nzuki, nzoka</td>
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<td>n</td>
<td>nalamu, nene</td>
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<td>l</td>
<td>libiki, liho</td>
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<td>/č/</td>
<td>č</td>
<td>checki, ichala</td>
</tr>
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<td>/ŋ/</td>
<td>ŋ</td>
<td>nyela, nywee</td>
</tr>
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<td>16</td>
<td>/y/</td>
<td>y</td>
<td>yula, yave</td>
</tr>
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<td>17</td>
<td>/k/</td>
<td>k</td>
<td>kuko, kole</td>
</tr>
<tr>
<td>18</td>
<td>/g/</td>
<td>g</td>
<td>golole, gite</td>
</tr>
<tr>
<td>19</td>
<td>/ŋ’/</td>
<td>ng’</td>
<td>ng’aala, ng’anđe</td>
</tr>
<tr>
<td>20</td>
<td>/h/</td>
<td>h</td>
<td>hese, mahosa</td>
</tr>
</tbody>
</table>

**Chanzo: Data za Uwandani (2020)**

Jedwali Na. 3 linaonesha fonimu za konsonanti za lugha ya Kihehe zikiwa katika maandishi.

**Hitimisho**

**Marejeo**


Challenges Facing Teacher Trainees in Learning English Language at Diploma Level: The Case of Teachers’ College in Tanzania

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Abstract
This study intended to find out the challenges of learning English language faced by teacher trainees’ at diploma level in teachers’ colleges in Tanzania. It was guided by the input hypothesis. Data were collected through interview, documentary review, classroom observation and questionnaire. The data were analyzed by using qualitative and quantitative methods. The findings revealed that, the trainees’ English language proficiency is hindered by various linguistic problems overwhelming all aspects of grammar, phonology, morphology, syntax and semantics. The study also revealed various challenges that teacher trainees face in learning English. These challenges are poor English language background, lack of immersion and dominance of Kiswahili and Ethnic Community Languages, teaching learning environment, curriculum weakness in promoting English language communicative competence as well as teaching and learning techniques and lack of motivation and negative attitude towards the language. The study suggests that in order to minimize the extent of the problem we have to change and amend the curriculum and institutions routines, improvement of teaching techniques, language exposure and introduction of immersion program, recruitment of qualified teachers, provision of in-service program and provision of adequate relevant teaching materials.

Introduction
Learning and mastering of second language speaking and writing is broadly recognized as an important proficiency. These skills are crucial for making communication meaningful in different contexts. In our global community, communication across language becomes indispensable; thus having the ability to speak and write English effectively is progressively more important than ever. Mauranen and Ranta (2009) attest that English is a language which connects people from different nationalities in various international negotiations including business and economic integration, globalization, political networking, and the internet. In Tanzania, English language is recognized in the language policy as the global language.
which is important for communication internationally (Language Policy, 2014). So, the mastery of English will help learners to communicate effectively.

Since speaking and writing skills of any language involve a complex cognitive process, learners of ESL or EFL must take considerable time and effort to become skilful language speakers and writers. English language learning is entirely a complex phenomenon among learners of ESL or EFL due to the complexity of the language itself and the social context in which the language is learnt. Mitchelle et al (1999) affirmed that L2 learning is an immensely complex phenomenon; thus, learners must get considerable conducive environment for smooth learning. Willis as cited in Al Hosni (2014) argues that learners need chances to say what they think or feel and experiment in a supportive atmosphere using the language they have heard or read without feeling threatened. Thus, the amount of time, effort and patience needed depend a lot on the individual who is learning as well as the learning environment and situation. In spite of all the initiatives and efforts employed by learners of ESL or EFL, English language learning encompasses a lot of challenges hindering proficiency among them.

Sawir (2005) reveals that problems facing international students cited in recent studies are differences in learning style, culture shock, homesickness and social difficulties. Additionally, he explored the difficulties experienced by international students in that the students manifest lack of confidence in English. They have incomplete understanding of lecturers’ spoken English and feel unhappy with their oral performances in the presence of their classmates. Discussion done by Wu et al. (2014) on the challenges of adults in learning English in China, came up with the finding that English language is very important for the Chinese adults’ future. However, they experience many challenges which are teaching approaches and learning strategies that are not suitable for adults’ learning, lack of confidence, the embarrassment feeling of being students at old age, the fear of making mistakes, lack of time because of family obligations and the strong interferences of the L1 grammar. Similarly, Cantoni (2007) discusses factors which affect L2 learning, namely styles and strategies, motivation, and meaningful learning. All pupils were Oshiwambo speakers who had no exposure to English but Oshiwambo as a result children did not learn English until they came to school. This factor makes it more difficult to inspire them to use the language.

Trappes-Lomax (1985) discussed various views on English language learning in Tanzania. He came up with findings on problems, attitudes, aims and functions of English language associated with the declining standard of English. According to Trappes-Lomax, problems are absence of opportunity, the diminishing functions and declining prestige of English, absence of clear official guidelines on what the present functions of English should be and uncertainty among teachers on the nature of their role in teaching English and in creating favorable conditions for its successful use. Other problems are lack of specialist English language teachers at primary level, low
qualifications of many primary school teachers as well as lack of commitment to teach English in schools. Thus, the subject does not always receive its due share of time, attention in school curricula, and resources needed. Rugemalira (2005) discussed the challenges experienced in Tanzanian English medium primary schools. The challenges were quality of teachers, the ideal time for introducing another language, the impact of English medium on cognitive and personality developments and the place of code switching and code mixing in the classroom.

Historically, the diploma course in primary school programme in Tanzania started from October 2014. The beginning of the diploma programme under NACTE marked the end of Grade ‘A’ teachers’ training programme. It was observed that Grade ‘A’ teachers who had completed training were still not equipped with enough skills enabling them to teach efficiently in primary schools. The skills included the right choice and use of teaching techniques to teach special subjects such as science, mathematics, English language communication skills and Kiswahili language. Focusing on English language teaching for diploma in education training, the Language Policy (2014) stipulates that English language will be used in teaching from secondary schools, diploma in teachers’ colleges, vocational training and higher learning institutions. Unfortunately, the programme is wholly prepared in Kiswahili for all courses except the English course. However, one of the objectives stipulated in the policy is to enable the teacher trainee to have mastery of both Kiswahili and English language skills so as to simplify teaching and learning (NACTE Module 4, 2014). Building on this exigency, the study explored the challenges of learning English language faced by teacher trainees’ at diploma level in teachers’ colleges.

**Data Collection Procedures**

The study used interviews, observation, documentary review and questionnaire in data collection. Through semi structured interview, with the help of interview guiding questions, the researcher assessed the kind of linguistic problems facing teacher trainees’ spoken language which were said to affect their entire English language proficiency. Documentary review technique extracted data related to linguistic problems such as writing errors, and ungrammatical construction. Observation was used to collect data on issues related to the magnitude of linguistic problems, teaching techniques employed by the tutors, teaching materials and learners’ participation. This helped the researcher to establish magnitude of the current linguistic problems of learners, teaching and learning techniques and teaching and learning materials to see whether there was comprehensible input which would help learners in L2 acquisition. The study was done in three teachers colleges; Marangu, Mandaka and Singachini in Kilimanjaro Region. Both purposive and random sampling was used to get 90 respondents: 27 teacher trainees and 3 tutors from each of the three selected teachers’ colleges. The analysis of data was done qualitatively and quantitatively. The data were coded and themes were made from the respondents’ responses. Some explanations given were supplied with the number
of recurrence and percentages of the respective variable to support particular responses.

This study uses the input hypothesis developed by Krashen (1982). Krashen observed that, we acquire language by understanding the language structures beyond our current level of competence which is aided by context or extra-linguistic information. According to the input theory, we acquire a language when we understand the structures that are a little beyond where we are now. Also speaking fluency cannot be taught directly but it rather emerges overtime on its own by providing comprehensible input. This theory insists that L2 learning primarily relies on the comprehensible input which is to be provided by teachers also the role of context created by teacher in learning L2.

**Challenges of Learning English Language at Diploma Level in Teachers’ Colleges**

This section presents challenges teacher trainees in learning ESL or EFL. These challenges are as follows: poor English language background, lack of immersion and dominance of Kiswahili and ECLs, teaching learning environment, curriculum weakness in promoting English language communicative competence as well as teaching and learning techniques and lack of motivation and negative attitude towards the language.

**Poor English Language Background, Lack of Immersion, Dominance of Kiswahili and ECLs**

In Tanzania, English language is learnt as a second or foreign language. In pre-primary and primary school, the language is learnt just as a lesson for 45 minutes a day. Pupils have acquired L1 before they join primary school and learn Kiswahili as L2 at home or within the school domain hence Kiswahili language dominates all aspects of their lives. Usually, in teachers’ colleges, English lessons are taught for an hour a day. As a result, they do not learn English language sufficiently. The trainee indicated to have no immersion programme for ESL or EFL learners in their young age as far as from early pre-primary school stage. Lack of immersion programme has made learners lack exposure to it. The problem consistently advances gradually to the post primary learning institutions. Learners faced problems in English language pronunciation, grammar, sentence constructions, word order and lack of vocabulary. These problems are the basis of trainees’ crisis of lacking fluency in English.

During the interviews the researcher asked teacher trainees to give reasons for their lack of fluency. 15 (71.4%) of the trainees admitted lack of English language fluency due to insufficient vocabulary, unintelligible pronunciation and ungrammatical constructions when speaking. Furthermore, from the questionnaire, it was revealed that 6 (10%) of the informants said that they did not know how to speak proper English; 6 (10%) said to have poor language background, 16 (26.7%) declared that they were not good in pronunciation, and 6 (10%) felt shy. The same problem was
observed during lessons presentations. It was found that most of the tutors use both Kiswahili and English. Trainees’ discussions group assignments were conducted in Kiswahili with some few English vocabularies code mixed in their speech. One of the question in the tutors questionnaire asked what languages they used during teaching lesson. The responses indicated that, 7 (70%) out of 10 tutors code switched and 3 (30%) tutors strictly used English language in teaching. Tutors are the role models to teacher trainees who are expected to be the facilitators of learning in primary schools. If tutors in colleges teach their trainees English language skills in Kiswahili, automatically, these trainees will use the same approach when teaching in their respective schools.

Language cannot be separated from its social context (Yohana, 2012). In Tanzania, English lacks social context; yet the community has different perceptions on how much English should be given a considerable attention than the indigenous languages as well as lack of clear position of community to accommodate English. Thus, English language lacks enough exposure and practice inside or outside classes for pupils to have good command of it, as Eaton (2011) attests language learning does not always take place in the classroom. Consequently, since English is learnt as L2 or EFL in Tanzania, it is learners’ minority language. According to Archibald et al (2007) and Eaton (2011) language is learnt better in the young age. They found out that, “if second language acquisition begins at age 5, it follows a different pattern than when second language acquisition begins at age 25 or at age 15”. From this fact, lack of immersion programme makes the problem worse.

Akkakoson (2012) in Saengpakdeejit (2014) describes that the ability in using English has become essential for students in Thailand as it is the global language for the dissemination of academic knowledge and it helps transform the educational experience of countless students. English language in Tanzania has almost the same status of foreign language as in Thailand. But from the facts ascribed by Saengpakdeejit (2014) English is given much room in Thailand education system compared to Tanzania. Therefore, since trainees’ language background was eroded, they found themselves swimming in the pool of linguistic problems which hampered their good language command and academic performance. Basing on the findings above, the prevailing learning circumstances will result to lack of proficiency and mastery of English language among Tanzanians.

**Curriculum Weakness in Promoting English Language Communicative Competences**

In the curriculum for diploma teacher trainees, English is referred to ‘Communication skills’. Yet, all other courses are prepared in Kiswahili except few English units which are not even learnt in all semesters of their whole programme. This weakness hinders effective learning of the English language. The topics stipulated in the syllabus are good enough to practise the structure and rules of the language for learners’ good command of the language. But due to limited time
allocated, tutors preferred to use lecture method or group discussions and presentation to cover many predetermined courses recommendable for a particular level. This is an enormous obstacle which hinders learning a language in a real and meaningful natural setting. Interviewees affirmed that, Kiswahili dominate their entire communication inside and outside classrooms. There was no enough language practice, lack of textbooks and other relevant materials. It was noted that English units are not taught in all semesters as in the first semester in the second year. This makes them lack continual practice and mastery of language skills. Additionally, lack of competent teachers from primary school as a result they didn’t manage to learn how to speak English well. Thus, their complaints are a concrete evidence of difficulties in English language learning and mastery. Al Hosni (2014) expounded that, in the education system in Oman all the subjects were in Arabic, English was seen as an academic subject only which means exposure to English language was insufficient. Therefore, the curriculum prepared for diploma for primary school teachers had proved failure in the aspect of language of instruction in other courses and minimum time allocated in English language learning to this particular level.

**Teaching and Learning Environment**

Teaching and learning environment can incorporate teaching learning materials, presence of learners and teachers and availability of supportive teaching and learning aids. Considering these aspects in mind, teaching and learning environment does not favour smooth learning to take place in different levels of learning in Tanzania. This is because there is always deficiency in one or more of the prerequisites for efficient learning to take place for a desired outcome.

While looking on the teaching and learning materials especially books and additional materials, it was observed that there was no special text book and teaching guide prepared for trainees’ courses. There were also no current relevant additional materials in the libraries but the libraries were full of old version books. Due to this fact, seeking solution for this problem, their tutors provided notes for trainees to copy. Tutors neutralize the situation and make it a must for every trainee to copy the provided notes which the tutor checked all the exercise books and approved by writing the word ‘seen’. The culture of copying the notes is one of the traditional teaching and learning practices which does not result to meaningful language learning. Asgari and Mustapha (2011) report that there was a great challenge of lack of dictionaries in teachers’ colleges. Tutors argued that teacher trainees lacked important language skills because they lacked dictionaries which are the most useful materials they needed for detailed personal guidance on language learning. Sehlouui (2001) expounded various challenges of teaching EFL reading he faced in Morocco. One of the challenges he revealed was scarcity of “Material culture” of EFL literacy; whereas the majority of his EFL students were from lower economic class. The available material was not enough not at their level.
The other challenge which affects successful English language learning is few language experts with mastery of language skills. From all three colleges there were 12 tutors who taught English. This is an evidence of scarcity of language tutors as a result most of primary school language teachers are not competent. They have no language skills mastery suitable for teaching. Furthermore, there is also lack of in-service language programmes. In-service short courses for all language teachers are not given any consideration in the entire education system in Tanzania. During the interview sessions, most of the trainees revealed that, their poor language background was due to the inconvenient English language teaching and learning environment from primary to secondary schools. Their primary school teachers were not role model for them in the process of acquiring basics of language in a meaningful learning. Having very few language experts in primary schools and in colleges has long term effects as it is now noticeable to most of the trainees who lack English language proficiency.

Sua and Raman (2010) argue that the Ministry of Education had not yet put efforts to produce teachers who are competent in Malaysia. The ineffectiveness of the in-service courses conducted for science and mathematics teachers complicates the implementation of the policy of teaching science and mathematics in English. These courses are not conducted by experts in the areas of teaching and learning through L2. Their study harmonizes with the present study, since most of the primary school English teachers in Tanzania are not competent enough to teach English language skills. Consequently, these teachers are not given any special in-service courses special for mastery of teaching English language. This problem has long term effects in the ESL or EFL learners’ language proficiency. Problems encountered in the teaching and learning of English in Mozambique public school, it was revealed that most of the teachers teaching English were either under-qualified (85 %) or forced by their superiors (60 %) to teach the subject even if it was outside their area of specialization (Mawere, 2012). Such a problem could have been lessened by way of conducting annual workshops for teachers teaching English. Unfortunately, his study revealed that rarely were such workshops conducted in Gaza, a signal that delivery problems will persist in as long as no action is taken. It is obvious thus this problem hinders effective language teaching and learning.

Language laboratories are crucial in learning institutions such as colleges as it helps to minimize the problems on pronunciation. From the survey done, 2 out of 3 teachers’ colleges had no language laboratories while only 1 college had language laboratory which, however, was not regularly used because it had no genuine and enough equipment for language learners to practice. This deficiency created pronunciation problems among the trainees as meaningful spoken language learning was hindered. Chitulu et al (2015) studied pronunciation problems among Nigerian students. They affirmed that policy makers and department of education did not implement valuable recommendation neither did they provide the necessary materials recommended by experts. They strongly believed that ICT solution was able to
provide the much desired panacea to pronunciation problem among ESL users in Nigeria. Therefore, lack of language laboratory affects many learners in learning various aspects of phonology, specifically the pronunciation aspect.

Appropriate choice of teaching and learning technique is basically what makes successful and meaningful learning and achievement of desired outcomes. In these teachers’ colleges, it was observed that, tutors minimally employed prompting techniques, think pair as well as involving trainees in physical activities such as simulation, language games and many other approaches which are best for drawing learners’ creativity and accountability for easier grasping of new knowledge. The trainees’ lessons were not embodied with creativity of the tutor in selecting a suitable teaching technique which calls for tutors and trainees to collaborate for a topic to be mastered. There were also, no well prepared teaching learning aids for more clarification and hammering of the lesson objectives for meaningful and natural learning atmosphere. Thus, it was discovered that, tutors were always under big tension to complete their English language course contents allocated in the syllabus for a particular level. This made them impose the technique which they thought would suit the coverage of the contents in time and not the mastery of language skills needed for communicative competences. The techniques which were mostly used were lectures, questions and translation into the Swahili language.

According to Al Hosni (2014) using L1 means sacrificing valuable opportunities for well motivated foreign language use. Also it tends to devalue the foreign language as a vehicle for communication. Al Hosni adds that, learners see it as allocated to communicatively non essential domains such as drills and dialogue practice while mother tongue remains the appropriate medium for discussing matters of immediate importance. Some of the language aspects have not yet been given serious consideration in the process of making proper choice of teaching techniques. For example, the aspect of pronunciation and spelling is forgotten from the teaching and learning techniques employed by tutors. Since, by using lecture method, they found themselves dominating much of the oral and written practice because they lectured and wrote on board for clarifying points. Gilakjani (2012) recommended that if learners and teachers participate well in the total learning process all learners can do well in learning the pronunciation of foreign language. This study recognizes this conclusion but with emphasizing on improving teaching techniques and changing the theoretical style of teaching English language into the actual and real existing environment with the use of varying teaching and learning aids.

Findings by Hourani’s (2008) revealed that lack of writing activities might lead to weakness in the writing skill as a result a lot of errors in students’ essays will occur. Her assertion is similar to the findings of this study where the trainees claimed that they lack enough practice in writing. Not only that but also, the sensitization of teaching English orthography. Thus, according to Bernhardt (1991) in Al Jayousi (2011) it is believed that learners reading in a distinct language from their mother
tongue do not usually have “sensitivity to orthographic regularities” thus, they are required to learn orthographic regularities to get used to the new writing system (pg. 14). Likewise, this recommendation would help trainees and the entire ESL or EFL learners improve their writings making it free from spelling errors.

Creating a relaxed learning atmosphere is essential for meaningful learning to take place in the class. During lesson observation, it was discovered that tutors were accountable to create this atmosphere in colleges. But with all their efforts, some of the trainees were not accountable and ready to concentrate on the respective lesson. Anxiety, fear and sensitivity to make mistakes made learners motiveless and as a result held negative attitude towards the language. Basically, trainees are not entirely inspired, motivated towards English language learning process due to English language teaching techniques and the entire learning environment. This made most of them passive participants and silent observers. Thus, negative attitude and incompetence towards the language affected and caused them to avoid English language teaching during B.T.P. The study by Wu et al (2014) on the challenges of Chinese adults in learning ESL revealed that (76%) of participants found it stressful when they were unable to express themselves clearly and correctly in L2.

According to Wu Huifang (2002) in Wu et al (2014), it was shown that “about 80 % of the Chinese adults felt embarrassed or ashamed of making mistakes” (p.61). Besides, Sehlaoui (2001) expounded various kinds of negative attitudes towards reading revealed by the learners of EFL. The attitudes were such as students focused on form rather than meaning, students spent hours reading a relatively short reading material by trying to pronounce every single word. Students also resented reading simply because of culture shock they experienced while reading and students who held many misconceptions about what reading was. His study is in line with the study at hand, since most of the trainees in the colleges were forced to do only assignments and other language practices invocated by their tutors. Most of the trainees were confused and failed to concentrate on their studies due to the language barrier. As Folse (2004) in Mokhtar et al (2011) states, one of the greatest frustrations in trying to learn any language is when one is trying to speak in the target language but one does not know the word that he or she needs at that particular moment. The ESL learner, then quickly searches for another word in his brain but cannot find one either.

**Measures to Eradicate Challenges of Learning English Language**

The section above has exposed various challenges which hinder effective English language learning among teacher trainees. Generally, there are serious problem which have to be observed and keenly worked up on by Ministry of Education. This section discusses measures which should be taken to improve English teaching and learning in teachers’ colleges.
Changing and Amending Curriculum and Institutions’ Routines

English is stipulated as a subject in primary schools but at the post primary level, it is the language of communication and instruction. However, it is taught as a lesson at diploma level. This is evident that NACTE has allowed the changes of curriculum at the tertiary level (diploma) without considering language policy. Using Kiswahili language in all courses except English subject has strong effects on the development and growth of English language proficiency among trainees. During this study, the informants (tutors and trainees) insisted on changing curriculum so that English is taught from the base. The change should involve education stakeholders from different sectors. It should also seek the opinion of education stakeholders from other successful countries where English is learnt as an L2. When this is done, it is expected that, since there will be sharing of experience, the curriculum made will be relevant.

The amalgamation with native speakers of English is one of the unique ideas conveyed by informants. They suggested that, native speakers should be invited to volunteer and to introduce various English language programmes for communicative competence among the learners. These programmes should be included in the curriculum to enhance its efficiency. Richards (1990) while discussing needs analysis step in curriculum development, asserts that it serves the purposes of providing mechanism for obtaining a wider range of input into the content, design, and implementation of a language programme through involving such people as learners, teachers, administrators and employers in the planning process. Since learners and teachers are the base part of the curriculum implementers, this study suggests that the Ministry of Education has to review the curriculum prepared for diploma in primary school teachers. Doing this will produce proficient teachers most specifically, proficient language teachers.

Improvement of Different Teaching Techniques

From the observed lessons, the choice of appropriate teaching techniques of various aspects of language is one of greatest challenges in mastering language skills proficiency. Aspects of language observed to have enormous difficulty related to choice of techniques relevant to teaching pronunciation and spelling of words. Good command of spoken language achieves ability to communicate meaning. So, accurate pronunciation should be one of the consistent topics to be taught and mastered by the learners of ESL or EFL. Tutors have to be creative to improve teaching techniques relevant to teach pronunciation with a focus on nature and ability of their learners. When teacher trainees have the ability to identify and pronounce accurately the sounds of the language, they will be the role model in proper pronunciation of all common sounds confusing their pupils. Ogunsiji (2004) in Egwuogu (2012) affirmed that, in teaching pronunciation the learners ‘should be made familiar with the sound patterns of the language in order to reduce the occurrences of (L1) interference’.
Besides, Egwuogu (2012) attests that, to improve the teaching of pronunciation, both segmental and supra-segmental phonology should be emphasized. This emphasis should be on maintenance of proper pronunciation of English sounds by the learner so as to make them be able to communicate meaning intelligibly. He added that, the teacher should identify the errors made by the learners such as wrong vowel substitution, absence or wrong placement of stress etc. His suggestion is relevant and consistent with this study since there are some sounds which most of the trainees commonly confused when pronouncing word in spoken language. For this reason, tutors and their trainees have to identify the most common troublesome sounds so as to have more oral practice on them. Mastering those sounds means that learners have got the comprehensible input for them to produce the comprehensible output from the optimum input they have accessed.

Language Exposure and Introduction of Immersion Programme
The aspect of language exposure was one of the desired dreams among the informants in this study. Most of them clarified that lack of enough exposure to language is one of the biggest factor which hampers the growth and development of English language in Tanzania. Thus, due to this fact, English language proficiency is now gradually getting worse among students. This gradual declining produces the future generation which is ignorant of the lingua franca of the world. Informants attested that the indication of this problem was their curriculum. Their complaints lay at the door of delivering English language units in just one hour period a day, while language policy stipulates the importance of learning English language in Tanzania due to its status. English language needs more time for its successful exposure to L2 learners, also more units should be added. Thus, curriculum should recommend more hours in a day to allow a room for much exposure among the learners from primary schools, secondary schools and tertiary level.

Immersion programme was insisted to be introduced in kindergarten so as to make pupils learn structures of language in their early stage. Immersion programme will help learners acquire English language skills useful for them to successfully learn their language courses in a relaxed atmosphere. As a result, they will have language proficiency. English language tutors deliberately offered a range of suggestions as quoted that, first, schools routines should consider English language use in all subjects, since the routines will have different scenery, learners will practise language in a more natural and meaningful environment. Second, language of communication in different projects during or after classroom hours should be English, so as to increase the learning time. English language should be used from early stage including immersion programmes. Third, during extra curricula activities teachers and learners should willingly accept to interact in English in more natural settings. Fouth, individual willingness will add value to language learning by heart and efforts among L2 learners; and fifth, exposure should start from early stages of learning thus immersion program should be introduced in schools from kindergarten.
From the suggestions provided by informants in (a), (b), and (c), English language should be used in different projects during or after classroom hours since the routine will have different scenarios where learners will practice language in a more natural and meaningful environment.

Eaton (2011) asserts that mastering a foreign language takes time, dedication and hard work, regardless of whether it is done in a classroom or in an immersion setting. Moreover, Ascione (1993), Řepová (2004), Rugemalira (2005) and Mawere (2012) support that immersion schools have the objective of raising bilingual children in an environment where one of the desired languages has a weak base in the community. The school is designed to create such base so that the child can acquire the language under some kind of naturalistic conditions. This researcher believes that learners will have access to comprehensible input hence they will be learning the language in a real natural and meaningful setting. Since immersion program allows the use of language during and after classroom hours, the language will accommodate different natural settings for learners to practice it contrary to learning language as a subject only in the classroom setting.

**Recruitment of Qualified Teachers and Continuous In-service Programmes**

It has been observed in this study that there is lack of qualified English language teachers in learning institutions from primary schools. Since most English language teachers are not professional in the field of language teaching, they are just forced to teach the course without language skills. In-service courses specific for mastering language skills which are very crucial to language teachers were suggested by tutors involved in this study. They recommended that, in-service teachers should get gradual courses specific for language skills. The course should be delivered frequently so as to update teachers’ performance skills in their career. The programme should include new techniques and creativity in language teaching and learning. Furthermore, in-service programme should go hand in hand with proficiency tests, interviews and related inquiries which will enhance seriousness and total commitment of teachers. In addition, the total progress and performance of a teacher should effect increment and employees’ salary every year. This technique should be aimed to capture teachers’ seriousness and commitment in their daily teaching. Furthermore, short in-service training to all language teachers should be offered at least annually or in each semester.

Successful teaching requires teachers to be everyday learners to reach the goal and realize the objective of the lesson. Skills and techniques of teaching specific courses should be done whenever possible. Mawere (2012) attested that, due to lack of qualified English teachers in the country, the Ministry of Education and Culture in Mozambique was advised to conduct annual workshops for English language teachers in their respective provinces. This was necessary so as to ensure that teachers were constantly equipped with the necessary English teaching skills. Therefore, in the context of this study, these recommendations will improve the
teachers’ efficiency in their daily teaching routines which will address the current situation of English language learning in the entire education system in Tanzania.

**Provision of Adequate Relevant Materials**
The most important source of language input is the availability of authentic English teaching and learning materials. Availability of teaching materials guarantees optimal input to facilitate accomplishment of the desired learning outcomes. This subsection discusses two kinds of materials, these are: textbooks and relevant teaching materials, and language laboratories.

The current situation of insufficient authentic materials discourages trainees in the entire process of language learning. Therefore, most suitable materials for the L2 learning class should be sought, prepared, and disseminated to every language learner. Provision of the material especially textbooks with focus on the level of the learners will motivate and stimulate language learning. It was also suggested that preparation of curriculum and appropriate materials which should go together. The continual supervision and assessments of materials should be done so as to see whether such materials are suitable to meet the learners’ needs at a particular level and time. The study by Mawere (2012) affirmed that scarcity of educational materials was the main problem in Mozambique. Mawere declared that books, periodicals and journals were outdated. He explains that there were very few Mozambican teachers capable to teach and produce English textbooks that can be used in schools. However, in contrast to Tanzania, there are many of authors who are capable of producing relevant text books, although the problem of obsolete materials still exists. Therefore, it is better for the government to take serious action to address the problem of scarcity of materials in all learning institutions with special focus on teachers’ colleges.

Also, there should be language laboratories in learning institutions. The laboratories should have computers for computer aid programme and other audio-visual aids so as to improve competency speaking skills”. Proper pronunciation can be aided by listening to the audio or audio-visual programme whereby learners will be able to hear and see proper pronunciation related to English R.P. This will influence their mental lexical. Tapscott (2009) shared by Mokhtar et al. (2011) state that students at present are bombarded with sophisticated technology. They can tap into a world of knowledge from far more places, for example from their mobile phone for social networking. All these expose and give the ESL learners more opportunity to increase their vocabulary. The respondents in this study advocate that the sophisticated technology can as well be used to acquire different language skills such as accurate pronunciation by surfing audio pronunciation in the recommended online dictionaries. Other aspects of grammar of the target language can as well be easily learnt. The current passive learning of English language can be improved if enough exposure will be paid to practice structures of language through these sophisticated devices.
Reinforcements in the language classroom forces students to learn English and help teachers to be more efficient in their duties. Activities such as quizzes, interviews, learners’ individual presentation in the class and manual activities to warm up learners’ interaction should be regularly assigned to learners. Likewise, teachers have to be seriously committed in guiding learners’ activities and reinforcing them to reach the desired outcome. Friendly environment will reinforce language learners to reduce tension and anxiety. Since EFL or ESL learners seem anxious of making mistakes when responding to various questions asked during the lesson, their teacher should be responsible to create a welcoming environment which will allow every student to feel comfortable when learning. Krashen (1982) gives a relatively clear illustration for the features of optimal input: comprehensibility, interestingness and relativity, non-grammatical sequence and sufficiency. The main concern of the optimal input in this hypothesis lies in the amount of input that is available to the learner. Only when given enough input, learners can actively ingest knowledge of language, and then gradually build the capacity of language in order to express their ideas. Krashen (1985), says, “The more comprehensible input, the greater second language proficiency. Lack of comprehensible input delays language acquisition”.

Tutors as role models to teacher trainees have to employ teaching skills and creativity of varied nature so that their trainees will imitate the meaningful teaching skills to be used in their profession. Tutors should include introducing or initiating various language games, comedies, music, songs, debates, poems and other creativities when teaching trainees’. This will make trainees teach in a more relaxed setting. Likewise, their learners from kindergarten to primary schools will meaningfully and gradually learn the language structures. In line with this study Ascione (1993), says that, all students reported that they remembered, in their early grades, memorizing a lot in the L2: poems, songs, stories, and texts. Majority of them thought that, activities that helped them the most to become fluent were: reading a lot silently or aloud; working on projects, written assignments, and essays. The fact they had been immersed in the L2 while at school and finally oral practice when speaking in class. Thus, these activities are also suggested in this study, as they are incredible in successful language learning outcomes in schools.

Conclusion
This article discussed challenges hindering smooth learning of teachers’ colleges offering Diploma Course for primary school teachers in Tanzania. The article suggests measures to eradicate the existing linguistic problems and challenges involved in learning. The study findings show that linguistic problems overwhelm all component of grammar. It was found that the communicative language command is a barrier to most trainees in acquiring the knowledge of English language from their tutors. This affected their entire language proficiency. To eradicate all these linguistic problems and challenges, it was suggested that optimum input for language learners should be sought by changing curriculum so as to meet learners’ needs and improvement of the language learning environment. From the study findings, it is
obvious that, English has a room to be rejuvenated in the whole education system in spite of the linguistic problems and various challenges that hinder trainees’ smooth learning of English language. The study further shows that teacher trainees are eager to learn English and have a good command of it. Due to globalization, the significance of English language is obvious in different social economic activities as well as in science and technology. One cannot have access to the development of science and technology without English language proficiency.

References


Challenges Facing Teacher Trainees in Learning English Language at Diploma Level …


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Istilahi Muhimu: Fasihi ya Kiswahili, Muziki wa Bongo Fleva na Uchumi.


Halijagusia nyimbo za muziki wa Bongo Fleva kama kipengele kimojawapo cha fasihi chenye athari cubwa katika maendeleo ya jamii.


Pamoja na mchango mkubwa unaotolewa na maandiko haya kuhusu umuhimu wa fasihi katika maendeleo ya kijamii, bado maandiko hayo hayajafanana namna nyimbo za muziki wa Bongo Fleva unavyochangia katika kuchangia maendeleo ya jamii.
hili linasababisha watu na taasisi mbalimbali kuutazama muziki huo kama ni chombo cha burudani tu. Makala hii imekusudia kuziba pengo hilo kwa kubainisha ni kwa namna gani nyimbo za muziki wa Bongo Fleva unavyochangia katika ukuaji wa uchumi nchini Tanzania. Hii itasaidia sekta mbalimbali na wizara zinazohusiana na sanaa kuumakinikia muziki huo kwa kwa maslahi mapana ya ukuaji wa uchumi nchini Tanzania.

Kiunzi cha Nadharia


Mbinu za Utafiti


Kiunzi cha Nadharia

Fasihi kama Kichocheo cha Ukuaji wa Uchumi

Fasihi kama Bidhaa

**Fasihi kama Mbinu Mkakati katika Uzalishaji Mali**

Fasihi ni mbinu muhimu katika kutoa elimu kuhusu masuala mbalimbali ya kuchumi. Sengo (1973) anafafanua kuwa maarifa yanayopatikana ndani ya fasihi ni amali kubwa ambayo mtu anaweza kutumia katika kuondoa ujinga na umasikini. Suala hili linadhihirika kupitia wimbo wa muziki wa dansi wa "Mtaji wa Masikini" ulioimba na Ramadhani Masanja kutoka kundi la TOT. Wimbo huo ni akisio la maisha halisi ya jamii ya Mtanzania ambapo vyakula kwa ujina wanao msingi ya kuyafikia maafanikio. Mwimbaji hakuishia kila hili kwa kufanya kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi. Kwa kuwaelimisha watu kufanya kazi kwa ajili ya habari, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi. Kwa kuwaelimisha watu kufanya kazi kwa ajili ya habari, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi.

Licha ya kuwaelimisha watu kufanya kazi, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi. Kwa kuwaelimisha watu kufanya kazi, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi. Kwa kuwaelimisha watu kufanya kazi, mwimbaji anabainisha kazi mbalimbali ambazo zinaweza kumpata mtu kwa ajili ya kuchumi.
Mbeba zegee oo nguvu zake mwenyewee,
Mama lishe oo nguvu zake mwenyewee,
Mwana muziki nguvu zake mwenyewee,
Hao wenye pesa hawakuzaliwa nazooo oolelaaaaaee … jitumeeee,
Fanya kazi, kwani kazi ni misingi wa maisha yako jito x3.

Nchini Tanzania, kuna watu wasiojua kusoma na kuandika, nyimbo za muziki kama kipe ngele kimojawapo cha fasihi simulizi huchukua nafasi kama asasi mihuim kati kutoa elimu kuhusu masuala mbalimbali ya kijamii. Kwa vile njia hii haibagui uwezo wa watu wa kusoma na kuandika, hutazamwa kama ni njia muafaka ya kutoa elimu na kuwafikia watu wengi. Elimu hiyo huchukua pia masuala ya kiuchumi kama inavyoonesha katika ubeti wa pili wa uchumi wa nchi.

Nyimbo za muziki zina dhima kubwa katika mukubele kimojawapo cha fasihi simulizi huchukua nafasi kama asasi mihuim kati kutoa elimu kuhusu masuala mbalimbali ya kijamii. Katika muktadha wa kiuchumi, nyimbo hizi zina dhima huto kusoma na kuandika na kutoa elimu wa mshikamano pamoja na kufanya kazi kwa vifaa vina safi.

Hizi ni baadhi ya faida,
Maendeleo yanayotaka na TASAF wote tunayona,
Barabara za jana sio ka za leo,
Nyingi zilikuywaga chafu, miradi tunaiona,
Hizi juhudi za serikali kuzinusha kazi masikini,
Wale wanyas wafiusa na kwa hadhi yani wenzangu na mimi,
Yani Bara na Zanzibari wasoweka kufanya kazi mjini,
Kwa miradi mbalimbali wakijina na umasikini.

Tumejenga na kukaarabati miundo mbinu ya afya,
Elimu maji barabara, tena ziwiwe mbaya,
Ezua nyasi ezeka bati wengi wakafunyo wa maendeleo ya jamii ya Watanzania na kubainisha umuhimu wa mfuko wa Taifa. Asante TASAF.
Athari za Fasihi ya Kiswahili katika Ukuaji wa Uchumi Nchini Tanzania: Mifano ...

na kuzinusuru kaya masikini. Pia, katika ubeti wa pili, ameendelea kufafanu namna mfuko huo ulivyoefani kiuina maisha ya Watanzania kwa kuzisaidia kaya mbalimbali kuboresha maisha kwa kutoa misaada inayowawezesha kukarabati nyumba kwa wasiojiweza, kuantiza vikundi mbalimbali vya ujasiriamali katika kuwekeza na kuimarisha huduma ya sekta za afya. Wimbo huu unatia elimu kuhusu umuhimu wa TASAF kwa jamii, pamoja na kuwahasimisha wanajamii kujunga na mfuko huo katika kutekeleza mifuko huo kwa kimaendeleo ili kuinua uchumi. Miongoni mwa mfuko huo ni kuimarika kwa miundo mbinu na kuhakikisha huduma bora za kifaya zinapatikanika kwa wanajamii. Katika uimarikaji huo, wananchi watakuwa na maisha bora na yenyel uliufaa na maisha za Watanzania kwa maandeleo ili kuinua uchumi na pamoja k wilamu za Watanzania kwa uchumi wa Taifa.

Katika wimbo wa muziki wa Magufuli, mwimbaji anawahamasisha wanajamii kufanya kazi kwa pamoja kwa ajili ya maendeleo ya jamii. Kupitia wimbo huo, jamii inajenga moyo wa ushirikiano katika yanancha na wa viongozi wao katika kusukuma gurudumu la maendeleo na hivyo kuinua uchumi wa Taifa. Katika kibwagizo cha ubeti wa pili, anawalaika Watanzania na viongozi kwa kimaendeleo ili kuinua uchumi wa Taifa. Katika kibwagizo cha ubeti wa pili, anawalaika Watanzania na viongozi kwa kimaendeleo ili kuinua uchumi wa Taifa. Anasema:

Ooo dadi Magufuli cheza nikwone (kwangwaru),
Wasopenda wabane choooo (kwangwaru),
Magu mwacheni (kwangwaru),
Ooo dadi asa cheza nikwone (kwangwaru),
Jembe toka Chato (kwangwaru),
Magufuli ndo Rais wa wanyonge (kwangwaru),
Sasa wote Watanzania tusimame imara (imara),
Yani wote Tanzania (imara) Tanzania tusonge mbele,
John Pombe Magufuli simama imara (imara),
Yani sote tusonge mbele (imara) Tanzania tusonge mbele,
Ooo mama Samia Suluhu basi simama imara (imara),
kwa pamoja tusonge mbele (imara) Tanzania tusonge mbele,
Baba Kasimu Majaliwa simama imara (imara),
Kwa pamoja tusonge mbele (imara) Tanzania tusonge mbele.

Kimsingi, wimbo huu unatia hamasa kubwa kwa Watanzania ambayo inawahengesa imani kwa Rais wao ili kujenga umoja na ushirikiano ambao ni nguzo imara katika uimarishaji wa uchumi na uazishaji mali.

Chombo cha Kutangaza Masoko
Katika suala la ukuaji wa uchumi, shughuli mbalimbali zinazokudwika kuleta maendeleo ya taifa hujambo pia kuwapo kwa masoko kwa ajili ya uuzaji na ununuzi wa bidhaa husika. Mfano wa shughuli hizotolea ni zile za utalii pamoja na bidhaa husika zinazozalishwa viwandani. Upatikanaji wa masoko katika shughuli za uazishaji mali, hujambo hujambo mbalimbali ambayo yatakatwa kwa wasiojiweza watu ndani na nje wa nchi kuelewa fahari na vivutio vya utalii, pamoja na ubora wa bidhaa
Mmm, *I wish* ningemwona Magufuli,
Nipige magoti, nimpongeze hadharani,
Rais wa Muungano wa Jamuhuri,
Mchakakazi hachoki, anayepinga nani,
Ametuvusha vilvazwa, wewe nami, ona inchi anavyoijenga,
*Fly overs* tunazo, daraja kigamboni air port imeshajengwa,
Acha nikupongeze kwa *Air Tanzania*, zidi baba,
Tuongeze *Air Bus* Bombadia,
Standadi geji tuteleze kusafiri unasinzia,
Achene tu niwaeleze magufuli kapania.


**Fasihi kama Dira ya Uchumi**

**Nchini Tanzania: Mifano ...**

Fasihi ni sanaa inayoakisi, hali, maingiliano, mvutano, mikinzano, na mielekeo mbalimbali katika maisha ya mwanadamu. Katika uhalisi ambayo inayakisi hali, katika historia ya jamii huweza kujifatani, jinsi ya historia ya jamii huweza kufahamika kama historia ya jamii huweza kujifatani. Kupitia usawiri wa historia hizi, jamii huweza kuchangia uchumi wa namna laini kwa historia yanayolewa.
Kupitia nyimbo za muziki, jamii inaweza kupata dira au mwelekeo wa kiuchumi wa nyakati tofauti tofauti kutokana na maudhui ya yaliyomo ndani yake na kuona namna bora ya kufanya ili kutoka katika hatua moja kwenda hatua nyingine. Mfano mzuri ni wimbo wa Wahujumu na Walanguzi ulioimbwa katika miaka ya 1980 ukieleza hali mbaya ya uchumi iliyotokana na baadhi ya wafanyabiashara kuficha malighafi mbalimbali na kulifanya taifa kuwa katika hali mbaya ya kiuchumi. Katika wimbo huo ubet wa kwanza mwimbaji anasema:

Bomu limeshapasuka, mabepari wanahangaika wahujumu wanatapatapa, Milanguzi nayo iko ndani eee x2, 
Nilikuwa mimi silali, nikihangaika na mawazo, nikifikiria maisha, 
Kwangu yaliikuwa magumu ee X2, 
Kila nilichofanya, sijui kilipokwenda, kazi nilifanya, mshahara nilipata ooo,
Ooo maisha magumu eee x2,
Nilikuwa na wake wawili, mmoja nimeshamuacha, sababu ya matatizo, maisha yalipanda ee… sababu ya hao walanguzi eex2.

Kiitikio
Nikilala nikiamka ee unga hauonekani,
Nikilala nikiamka ee sukari haonekani,
Nikilala nikiamka ee sabuni hazionekani,
Nikilala nikiamka ee mchele hauonekani,
Kumbe sababu ya walanguzi eee.

Wimbo huu, ukilinganishwa na wimbo wa Magufuli wa miaka ya 2019, ni dira ya maendeleo ya kiuchumi kutoka katika kipindi cha miaka ya 1980 ambapo hali ya uchumi wa nchi ilikuwa mbaya, na maisha kwa wanajamii hayakuwa mazuri. Ikumbukwe kuwa, kukua kwa uchumi wa taifa lolote lile kunakwenda sanjari na kukua kiuchumi kwa mwananchi mmoja mmoja. Ikiwa wananchi wanalalika maisha ni magumu, mahitaji muhimu kama vile sukari hayakuwa kwa kutokana na kuporomoka kwa uchumi kwa taifa husika. Wimbo huu unaweza kutazamwa kama ni kipimo cha uchumi cha wakati huu, pia ni dira inayotathmini ya uchumi ya vipindi vingine kwa kuangalia sababu za uchumi kwa kudororana kwa kipindi hicho, na nini kifanyiye ili kuinua uchumi kwa nyakati zijazo.

Hitimisho
Makala hii imebaina athari za fasihi katika ukuaji wa uchumi. Makala imefanya hivyo kwa kumakinikia nyimbo za muziki wa Bongo Fleva. Makala imebainisha kuwa, nyimbo za muziki wa Bongo Fleva zina athari kubwa katika ukuaji wa uchumi nchini Tanzania. Hii ni kwa sababu nyimbo hizo huweza kutumiwa kama bidhaa inayouzika sokoni, mbinu mkakati katika kukuza uchumi, na pia kama dira au kipimo cha uchumi wa taifa. Kutokana na umuhimu huu, jamii haina budi kuzitazama nyimbo za muziki kwa jicho la kipekee: hususani katika uundwaji wa maudhui yake ili yawe na mwagamo wenyewe manufaa kwa jamii na ni kulencia kuistarehesha peke yake. Pia, ni wajibu wa serikali kuangalia namna ya kuhifadhi
nyimbo za muziki za nyakati tofauti kama rasilimali muhimu kwa maendeleo ya taifa. Licha ya kuwa na manufaa ya kiuchumi kama ilivyojadiliwa katika makala hii, nyimbo za muziki ni asasi muhimu katika kutunza historia ya jamii, utamaduni na pia kuadilisha na kuburudisha jamii.

**Marejeo**


Mdhihiriko wa Mwanadamu kama Kipengele cha Ontolojia ya Kifrika katika Riwaya Teule za Kiswahili

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Ikisiri


Watanzania kama sehemu kama sehemu ya jamii ya Waafrika, pamoja na kuamini kwao kuwa kila kiungo kina kazi yake ya kuufanya, bado wanaona kuwa, kwa umoja wake, vitu hivyo ndivyo vinavyokamilisha utu wa binadamu. Uangulizi


Mwanzibari kama Kipengele cha Ontolojia ya Kifrika katika Riwaya Teule

Mwanadamu kama Kipengele cha Ontolojia ya Kifrika katika Riwaya Teule


Mdhihiriko wa Mwanadamu kama Kipengele cha Ontolojia ya Kifrika katika Riwaya ...


Kiwiliwili

Kiwiliwili ni jufu linalompamba na mwanadamu (Mihanjo, 2004). Kiwiliwili cha mwanadamu kimeundwa na viungo vya ndani na nje ya mwili wake. Viungo vya nje ya mwili ni kama vile kichwa, mikono, miguu, masikio, pua, shingo, tumbo na masiko. Miongoni mwa viungo vya ndani ni kama vile moyo, roho, akili, pumzi, figo, ini, nyongo, koo na utumbo (Gyeke, 1995; Mihanjo, khj). Kwa mantiki hii, Wazanzibari wapo kwa sababu kuwapo kuwa kunadhiihirisha na kuwapo na watu katika jamii yao, wenye kwiliwili kilichoundwa na vitu hivi. Tofauti yao ni kuwa wajihi wa kwiliwili choa, unatofautiana katika viungo vya nje. Haya yanabainishwa na mwandishi kama anavyeleza kuwa:

Viwiliwili vya Wazanzibari vipo vya namna kwa namna; lakini atapokwenda popote anajulikana kutokana na uso wake wa aibu, hasa kwa wanawake. Pia, nyuso zao ni wengine na pua zenye mgongo. Kwa mbali, hasa Wapemb, wanashabihiana na Waarabu, lakini sio wengine. Na kwa kweli, Wazanzibari wameumbika hasa, lakini mavazi yao wafanya muhimu kwa Watu katika jami yao. Mfano, huwezi kuwepo kama Wazanzibari wana miguu ya “Chupa ya bia” (Maneno ya vijana), shingo za vidani na nywele ndeufa wengine zinafika migongoni mwao (uk. 12).

Dondoo hili linabainishwa wajihi wa Wazanzibari kulingana na maumbile yao ya nje. Riwaya za Abdulla zinayasadifu maneno haya kwa kuelezea takribani wajihi wa wahuusika wake wote. Kiuhakiki, msomaji atang’amua kwa wahuusika hao wana sifa zinazofanana kinaumbile. Kwa mfano, katika riwaya ya Kosa la Bwana Msa, mwandishi anaeleza wasifu na ndani na nje wa Safinia kwa kusema:

Safinia aliwaa makamu ya mtu, mrefu na katanaka kifuani kuweshwa mivu wa mweupe pe, mzuri kwa nje ya yake, na ana haiba ya kumtia mtu fadhaa ya roho.
Bibi yule kwa upande wake naye, aliona kasimama mlangoni pale mtoto mwanamke mzuri kama Malaika, mwenye uzuri iliompiga machoni mwape pa, ukamitia kiwi cha choyo, hata ikamptikia moyoni mwake, ikiwa mwanamke mwenyewe ndiye huyu (uk. 6 - 7).

Maneno haya yanasadifu kuwapo kwa kiwiliwili cha Wazanzibari kinachowabainisha wao na watu wa maeneo mengine katika Afrika. Viwiliwili vyao vinamchanganyiko wa rangi, sura, haiba na maumbo kulingana na mchanganyiko wa watu wanaopatikana katika jamii yao. Usawiri wa viwiliwili cha Wazanzibari katika riwaya ni sulaa muhimu kwa sababu linadhirihiwa kuwapo kwa jamii ambayo ameihifadhi ontolojia kupitia miili yao inayowatambulisha katika mazingira yao na mazingira ya jamii zinazowazunguka.

Akili


Kwa Wazanzibari, akili ndiyo inayomwongoza binadamu kimadili na kimazoea. Kimaadili, kutapata mafunzo kimaadili na kimazoea kutatokana na busara za mtu kulingana na mitazamo. Mtafitiwa 1 anaeleza:


Kwa mujibu rafiki, inaonesha jinsi binadamu wanavyoweza kutofautiana katika kutafakari mambo kutokana na akili walizonazo. Ndiyo maana wake kwa sababu kwa sababu mmoja huweza kutatua mambo kwa uurahi zaidi ya mwingine kutokana na uwezo wake wa kutafakari uliongana na busara za mitazamo yake. Suala hili linathibitika katika riwaya ya Kosa la Bwana Msa pale mwendeshi anaposema kuwa:
Lakini tukifikiri sana kwa nini binadamu anakosa, tutagundua kuwa anakosa kwa sababu ana akili… na hayo kwa sababu Malaiika hawakupewa chombo cha fikira, hawakupewa akili ya kufikiri kama tulivyopewa sisi binadamu. Sisi wenye akili, tukiliiona jambo au tukilisikia jambo, akili zetu zinatumpeleka kulisawirisha jambo lile kwa namna inavyotuielezea akili yetu. Mimi nitaeleza; wewe utalielezea vingine; na mwingine atalielezea vingine – jambo lile lile moja (uk. 129).


**Roho**


> **Allah ndiye ajua ye roho ya mja itatoka lini, wapi na saa ngapi na kwa namna gani.**

> **Hivyo, hakuna roho kubwa kwa mtu, lakini kuna binadamu mkubwa na mtoto kwa kadiri yeye Allah alivyokadiria mtoto huyo kuwa ulimwenguni.**

> **Roho ya mwanadamu inapotoka, mtoto huyo huwa mitatu huyo kuwa ulimwenguni.**


**Mtafitiwa 2 anasema:**


binadamu kinachokamatika na kina uhusiano mkubwa na moyo wa mwanadamu. Roho inapondoka, humuchaa mwanadamu peke yake. Hata hivyo, roho ndicho kipimo kinachooneshwa thamani ya utu wa mwanadamu katika masuala yahusuyo ujumi wa Kifrika wakiwemo Wazanzibari.

**Moyo**


Maelezo haya yanadhiriishwa tabia za moyo katakiwa kwa moyo ya ahaja, yanaweza kuja moyo yake na moyo yake na moyo yake. Pia, moyo ni chombo cha mapenzi. Suala hili la mapenzi ya kushirikiana na watu kwa moyo, linabainika katika riwaya ya Duniani Kuna Watu pale mwandishi anapothekeke “Bwana Msa alijibu kwa huruma na moyo mizuri wa kushirikiana ba ni binadamu wenyewe” (uk. 87 ). Mwandishi amebainisha kuwa moyo ni chombo cha mapenzi, na kushirikiana ba ni binadamu wenyewe. Hivyo, moyo yake ya kushirikiana ba ni binadamu wenyewe.
sheha wa Chwaka na kukimbia. Kulingana na nadharia ya Ndani-Nje mambo ya jamii sharti yazingatie kweli za ndani ya jambo.

**Nafsi**


Binafsi, nafsi siwezi kujua ilivyo, ingawa nitajijua tu kuwa mimi nafanya hivi au vile na hivi au vile sifanyi. Lakini, nini kitanipata na wapi na saa ngapi, basi sijui, na hapo ndio tuwazodea tuombe hatima njema kwa maana hatujui kesho nini nafsi itakichukua. Sasa kama miywe mwenyewe sijui, je, itakuwaje kwa mtu baki? Ni ngumu nafua nafsi yake. Hata hivyo, tunaweza kukadiria nafsi za watu zilivyo kwa watu zilivyo kama watu zilivyo kwa watu. Kwa mtu baki, watu wanaweza kuwa nafsi yake ikoje, ingawa hii bayana. Maelezo hii yanabainika kwa mtasifiwa 4 aliposema:

Dondoo hili linaonesha namna ilivyo vigumu kuibani hali ya nafsi, si kwa mtu baki pekee, lakini pia kwa kwa mtu binafsi mwenyewe; ingawa hujua yale anayoyatenda. Abdulla amedhihirisha pia sulia hili kupitia riwaya yake ya *Duniani Kuna Watu*, anasema:


**Hitimisho**

Kwa kuhitimisha tunaweza kusema kuwa, masula ya roho, nafsi, akili na moyo ni vigumu kuyatenganisha kwa upana wake kwa sababu ni vipengele vinavyofanya kazi kwa pamoja na wakati mmoja matendo ya kiumili, wa kama kina kazi yake ya kuamini. Bwana Msa inamaana kwa wa kama kina kazi yake ya kuamini, kwa ndo wanaona kuwa kwa kuchangamuzi wake, bado wanaona kuwa kwa sababu wake kwa sasa na kama kina kazi yake ya kuamini. Kwa hali ya nafsi, mwandishi mteule ameonesha katika riwaya zake, huweza kuwa humwachia muweza wa yote waliyoyafanya mambo yasiyokuwa yake. Kwa hali ya nafsi, huweza kuwa humwachia muweza wa yote waliyoyafanya mambo yasiyokuwa yake. Kwa hali ya nafsi, huweza kuwa humwachia muweza wa yote waliyoyafanya mambo yasiyokuwa yake. Kwa hali ya nafsi, huweza kuwa humwachia muweza wa yote waliyoyafanya mambo yasiyokuwa yake. Kwa hali ya nafsi, huweza kuwa humwachia muweza wa yote waliyoyafanya mambo yasiyokuwa yake.
Marejeo


Derivation of Toponyms: The Case of Abaluhya Place Names

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Abstract
Many investigations have been carried out about toponyms. It has emerged that toponyms carry characteristics that all users of the named agree with. This means that toponyms of many communities have meaning. The meaning carried in a name varies from one individual to the other and from one group to the other. It has also been argued that a place name not only points out a place, it also carries a number of qualities that give meanings to that place. This paper aims at investigating Abaluhya toponyms. It aims at investigating significance of Abaluhya toponyms and ways used by the Abaluhya community to derive their toponyms. Purposeful sampling method was used to identify five respondents who are speakers of five different dialects of Luhya language. The respondents were used to get data about place names used in their sub-regions and any other region within Abaluhya land. Part of the data was generated by the researcher. Three hundred names were collected and analysed descriptively. The study found out that toponyms used by Abaluhya have functions and therefore, are meaningful to its users.

Introduction
This paper aims at investigating Abaluhya toponyms. It aims at investigating significance of Abaluhya toponyms and ways used by the Abaluhya community to derive their toponyms. Abaluhya is a Bantu community that lives in the western region of Kenya. The community neighbours other Kenyan communities namely, Kalenjin, Teso and Luo. These communities especially the Luo have had a significant influence on Abaluhya way of naming places. Abaluhya community has more than fifteen sub-communities which speak dialects with significant linguistic differences. These differences are the source of differences in word spellings from one dialect to another. Various studies have been carried out about toponyms some of the investigations have argued that toponyms used by many communities carry a sufficient number of identifying descriptions agreed upon by a sufficient number of users (Bright 2003 & Helleland, 2012).

Bright (2003) further argues that the meaning of place names is, on some essential level, to be found in their histories. Basso (1984) argues that place names do not only refer; they are also used and valued for other reasons as well. These reasons include
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giving identity to places. This argument is also advanced by Tent and Blair (2011). While discussing motivations for naming in Australia, they argue that indeed, names given to places have a lot of significance to the individual name givers and communities. This means that toponyms of many communities have meaning.

Pfukwa (2008) argues that naming is a process of procession. He insists that by naming, the namer can claim social and political space over the named. He further argues that names express a whole way of life, religious practices, social systems and cultural traditions. However, the meaning carried in a name varies from one individual to the other and from one group to the other. Helleland (2012) rightly posits that a place name not only points out a place, it also mediates a cluster of qualities and meanings attached to that place, partly valid for a single individual, partly shared by a given social group. Basso (1984) argues that place names are used as a reference. In addition, they are also used and valued for other reasons as well. During this investigation, it emerged that Abaluhya place names indeed have inherent meaning. Just like personal names, toponyms are not given to places without due considerations.

This investigation was based on a field study which was carried out in Abaluhya land. Abaluhya land in this case refers to the geographical area occupied predominantly by the Abaluhya community in the western region of Kenya. The region covers five counties namely, Kakamega, Bungoma, Busia, Trans-Nzoia and Vihiga. Four of the counties were covered by this study. They include Bungoma, Kakamega, Busia and Vihiga. Purposeful sampling method was used to identify five respondents who are speakers of five different dialects of Luhya language. The respondents were used to get data about place names used in their sub-regions and any other region within Abaluhya land. Part of the data was generated by the researcher. Three hundred names were collected. The data was verified by the researcher who also comes from Abaluhya community. The data was grouped and analysed descriptively.

Results and Discussion

Abaluhya, just like many other African communities, have a traditional practice of giving people and things names that have significance to individuals and the community. This is the reason why people’s names, toponyms, ethnonyms and hydronyms have meaning. In this section, we shall look at meanings attached to Abaluhya toponyms.

Names as Historical Markers

One significant trend in Africa is the use of African names especially toponyms and ethnonyms in the reconstruction of African history. Ethnonyms and toponyms have especially been significant in the reconstruction of the history of Kiswahili language. Names are also significant tools in keeping historical events alive. Human beings have the practice of keeping history of events by giving names to memorable
historical phenomena. Names are given to such events so as to place them appropriately, in time and space. Helleland (2012) and Saparov (2003) argue, toponyms used by many communities are durable, meaning that they remain intact for a long time. This also means that a name with historical significance will tell the history of a place and keep it alive as long as the name exists. For this reason, toponyms used as marks for historical events will remind many generations about their history. Linguists and historians may also rely on the information preserved in the names to construct history.

Among the Abaluhya, there are many names that play the role of historical beacons or historical reminders. The name, Budalang’i, refers to a village on the shores of Lake Victoria. The name which literally means, “Place of Lions,” is a historical reminder about the presence of lions in Budalang’i area before they were transferred to game parks across the country. Although the place no longer has lions, the present and future generations will always be reminded about wildlife that once lived in the area. The fact that the place was named after lions means that the animals had a significant impact on the lives of the people. In the Abaluyia community, the naming process was not planned. It was a natural or spontaneous occurrence. This means that the name, Budalang’i was not specifically designed by an individual or the community so as to be given to the village. The name, Mumias (the town of Mumia Nabongo, the 20th century king of Bawanga) and Mwiboma (the kings homestead) will always be a reminder to many generations about King Mumia Nabongo and his residence. The name Shimalabandu (black spot) is a spot on the Kakamega-Webuye road in Kakamega County. This is another name which serves as a historical reminder about prevalent accidents at the spot, even if accidents rarely occur at the spot there days.

Geographical Markers
One of the prominent functions of names is to empower the users to refer to entities (Batoma 2006). Toponyms are known to play this role in a significant way. These names have the significance of referring to geographical features in a way that defines its geography. In this way, toponyms play the role of differentiating between places within the same region. It should be remembered that toponyms in many communities are also used as ethnonyms. In this way, these names become significant tools of demarcating and defining ethnic, sub-ethnic, clan and village boundaries. For example, in Kakamega County, there are several towns along Kakamega-Bungoma highway that neighbor Mumias town. These towns overlap in a way that only their names help to demarcate and differentiate between them. These places or towns include Ekeru, Misheni, St Marys, Ekama, Mumias, Elukoye, Stage Maringo, Shibale and Mayoni. All these towns are spread along the highway just within a distance of three kilometers. These names act as tools of differentiation between the various towns that are also bus stages for public service vehicles. A person not conversant with the various towns may consider them as one town.
Toponyms are also used as clan names. This means that some of the clans refer to themselves by their regional name. Among the Abanyole, Abamarama, Abashisa and Abalogoli, many of the clan names are also toponyms. For example, the geographical area where the Abanyole and Abamarama sub-communities live is toponymically known as Ebunyole and Ebumarama respectively, while Eshisa and Ebumaragoli are the toponyms for the place where the Abashisa and Abalogoli people live. Look at the following table 1, which has more examples about names as geographical markers:

<table>
<thead>
<tr>
<th>Toponym</th>
<th>Ethnonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ebubala</td>
<td>Ababala (men) Nambala (women)</td>
</tr>
<tr>
<td>Ebuseta</td>
<td>Abaseta (Men)</td>
</tr>
<tr>
<td>Ebuchenya</td>
<td>Abachenya(Men) Nanjenya (women)</td>
</tr>
</tbody>
</table>

From these names, it is evident that place names also play the role as clan names. For example, people who live in Ebubala village in Butere sub-county refer to themselves as Ababala or Nambala for men and women respectively. Similarly, people who live in Ebuseta village are referred to as Abaseta. This means that place names also serve as geographical beacons.

**Toponyms as Identity Marks**

Names serve to identify to people, towns, institutions, places and groups. Toponyms used by individuals and groups to refer to a place serve to help the groups or individuals to identify the particular places. Many communities have the practice of giving one toponym to one place. This means, the name gives special characteristics to the place which are to identify the place. The Abaluhya community observes this practice of giving one name to one place. In cases where one name emerges to refer to two places, there is a tendency to differentiate between the names by, in some cases, adding a second name. For example, there are two Abaluhya sub-communities which refer to themselves as Banyala. One lives on the shores of Lake Victoria while the other lives further east and neighbours the Nandi community. The geographical regions in which both Banyala live are toponymically referred to as Bunyala. Because of this shared identity, the Eastern Banyala are now known as Banyala-ba-Ndombi meaning, the Banyala sons of Ndombi. The region in which they live is now known as Bunyala-wa-Ndombi (Bunyala, the home of Ndombis). This means that Bunyala-wa-Ndombi is an identical toponym for the Ndombis. This identity is always seen when there is a mix up in reference such as when one is by error introduced as person form Bunyala-wa-Ndombi simply as Bunyala. The person referred to will quickly correct the title by insisting that she/he comes from Bunyala-wa-Ndombi and not Bunyala.

Toponyms derived from clan names are particularly significant to them. The reason is that the Abaluhya cherish their clans and many people would love to be identified
by their clan names and clan derived toponyms. For this reason, married women are rarely referred to by their real names or anthroponyms. Instead, they are always referred to by their clan title and clan based toponyms such as “Omukhanawa Ebuchenya” (Girl from Ebuchenya). In this case, Ebuchenya is the toponym for Abachenya clan and clan titles for men and women from that clan are Omuchenya and Nanjenya respectively. So, to woman from Ebuchenya clan, “Omukhanawa Ebuchenya” is an ideal title because it carries in it their identity and pride, and many married women from that clan may take offence in being called by their real names instead of their clan based toponyms or clan ethnonyms. Helleland (2012) argues, place names are social signals of belonging to a group and the more names that are shared, the stronger the bonds are within the group.

Eskeland (2001) also posits that names and places belong together, regardless of how the name is formed etymologically. The name is a key to memories and experiences. To be familiar with the same name is to know a little about each other. Names are social signals of solidarity. The more names one shares with others, the stronger the solidarity with them is. This is exemplified in the Abachenya case and all other Abaluyia clan based toponyms. There is an intimate relationship between a person’s self and names which the person may feel attached to, including toponyms. Such mental relationship can be described as identity. This takes the form of place identity and ethnic identity.

**Derivation of Abaluyia Toponyms**
Abaluhya have many ways of deriving toponyms. In the following section, we discuss various ways through which the Abaluhya derive their toponyms.

**Names from Borrowed Words**
Bright (2003) while discussing place names among the American Indians posits that one way of deriving names was through borrowing of words from other languages. In this study, the practice of borrowing was evident. There are many place names among the Abaluhya which are a result of words borrowed from other languages. These languages include English, Kiswahili, Dholuo and Kalenjin.

**Names Borrowed from English Words**
There are many names across Abaluhya land which have been borrowed from English names. For example, Down Valley, is a village in Lugari settlement scheme. This name, as evident from the language was borrowed from English language. Pan-paper is another borrowed name used among the Abaluhya. The name is used to refer to the place in Webuye town where the Panpaper factory is situated. Originally, the name was used to refer to the paper factory, but its use was expanded to cover the emerging shopping center and the surrounding settlements. Other words borrowed from English include Emuhaya (from Aim higher), Port Victoria (named after Queen Victoria of England) and Sio-Port.
Names Borrowed from Kiswahili

There are many words among the Abaluyia which have been borrowed from Kiswahili. The practice of name borrowing is common in many communities in Africa. Political, social and economic contact between communities leads to sharing of many aspects of culture including names. It is therefore common for neighbouring communities in Africa to share names through borrowing. In this study, we came across many borrowed names which the Abaluhya borrowed from neighbours form near and far places. Look at the following table 2, which has more examples about names borrowed from Kiswahili:

Table 2: Names Borrowed from Kiswahili

<table>
<thead>
<tr>
<th>Toponym</th>
<th>Original name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandazini</td>
<td></td>
</tr>
<tr>
<td>Kima</td>
<td></td>
</tr>
<tr>
<td>Milimani macho</td>
<td></td>
</tr>
<tr>
<td>Mkonge</td>
<td></td>
</tr>
<tr>
<td>Makutano</td>
<td></td>
</tr>
<tr>
<td>Kiwanjandege</td>
<td></td>
</tr>
</tbody>
</table>

The above words have been borrowed from Kiswahili. It was easy for the Abaluhya to borrow words from Kiswahili because of two reasons. First, is that both Luhya and Kiswahili are Bantu languages. Therefore, they have a morphological similarity. Two, Kiswahili has been the national language of Kenya since 1979. This means that the two languages have had contact for a long time.

Combination of Names from Different Languages

There are many names among the Abaluhya which have a combination of names from different languages. Some of the names are a combination of local and borrowed names while others are all borrowed. Other names are a combination of foreign names and local people’s names. Borrowed names among the Abaluhya were localized by being given local morphological structure. This was used as a method of disambiguation. This means that names with foreign origin were transformed by being given local pronunciation. Look at the following table 3, which has names derived by combining names:

Table 3: Combination of Names from Different Languages

<table>
<thead>
<tr>
<th>Toponym</th>
<th>Original name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tangakona</td>
<td>Danger Corner</td>
</tr>
<tr>
<td>Khumairo</td>
<td>One Mile</td>
</tr>
<tr>
<td>Ikolomani</td>
<td>Goldmine</td>
</tr>
<tr>
<td>Khumisheni</td>
<td>Missionary Hospital</td>
</tr>
<tr>
<td>Musandaluo</td>
<td>MusandaLuo</td>
</tr>
<tr>
<td>Schemesmpya</td>
<td>Schemes Mpya</td>
</tr>
<tr>
<td>Kisumundogo</td>
<td>Kismu Ndogo</td>
</tr>
<tr>
<td>Kambiyamwanza</td>
<td>Camp yaMwanza</td>
</tr>
<tr>
<td>Mombasandogo</td>
<td>Mombasa Ndogo</td>
</tr>
</tbody>
</table>
Derivation of Toponyms: The Case of Abaluhya Place Names

<table>
<thead>
<tr>
<th>Kambikuku</th>
<th>Kambiya kuku</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siopot</td>
<td>Sio Port</td>
</tr>
</tbody>
</table>

It is evident from these names that the act of borrowing was followed by the act of disambiguation. Elimination of ambiguity was done by giving a borrowed name local morphological structure. This is the reason the English name, Danger-Corner was changed to Tangakona, while One-Mile was changed to Khumailo. The act of disambiguation was unconscious. Many times, it was a natural corrective phonological change which occurred during pronunciation.

**Transferred Names**

There are names that have been transferred from other places. These names were majorly collected from urban or urbanizing areas and settlement schemes inhabited by people with diverse linguistic and ethnic backgrounds. Some of the names were also found to refer to places along major roads or highways.

<table>
<thead>
<tr>
<th>Table 4: Names Borrowed from Outside Kenya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Toponym</td>
</tr>
<tr>
<td>Cairo</td>
</tr>
<tr>
<td>Denmark</td>
</tr>
<tr>
<td>Baghdad</td>
</tr>
<tr>
<td>Kalifonia</td>
</tr>
</tbody>
</table>

This trend is as a result of contacts with people from other places especially in settlement schemes and cosmopolitan areas. The pattern is also as a result of historical occurrences in various countries of the world, especially ones that had serious attraction to the namers.

**Names from Peoples Names**

There are place names that have been derived from people’s names. Many of the names refer to places along roads and highways and some of them are bus stops. This means that the names may have emerged as bus stops as passengers kept referring to peoples homesteads along roads as their alighting points i.e., “Kwa-Njoroge,” which is Kiswahili for Njoroge’s home. These names can be divided into three different groups. There are names of Abaluyia which one used in this way as toponyms. These include Wa-Odanga (Odanga’s home) and Wa-Orobo (Orobo’s home). Second, there are names belonging to people from other Kenyan communities but who live among the Abaluyia. Such names include Kwa-Njoroge. Third, there are names belonging to Europeans. This means that these names have a historical origin. Such names include Port-Victoria.

**Names From Ethnonyms 1**

Batom (2006), while discussing African ethnonyms and toponyms argues that some African Ethnic groups derive their place names from ethnic names. During this
study, there emerged names whose origin is ethnic names. Many of the names that were gathered indicate that are regions in which various communities groups and sub-groups live are also referred to by the names of the communities and sub-communities. For example, the entire region inhabited by the Abaluhya community is referred to by the Marama and Kisa sub-groups as Ebuluhya, and by the Wanga as Buluhya. Names of various sub-communities have also been adopted as names for their various regions. For example, the region in which the Wanga Sub-Community lives is referred to by the Ababukusu, Bamaragoli, Abanyore and Abamarama as Ebuwanga. The only difference is in the pronunciation as a result of difference in stress placement on the name. The Bawanga refer to their region as Buwanga. The same name is used by the Marachi and Khayo to refer to the Wanga nation.

Names from Ethnonyms 2
Clan names have been adopted as place names. This means that regions and places where various clans live are have adopted names of the clans. The reason is that each clan takes the place where it lives as its nation; so, each clan has proudly adopted its clan names as the “National” toponym. Due to this, the following names are used:

<table>
<thead>
<tr>
<th>Clan Name</th>
<th>Toponym</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ababere</td>
<td>Ebubere</td>
</tr>
<tr>
<td>Abaseta</td>
<td>Ebuseta</td>
</tr>
<tr>
<td>Nanjenya</td>
<td>Ebuchenya</td>
</tr>
<tr>
<td>Nambala</td>
<td>Ebubala</td>
</tr>
<tr>
<td>Abamukhula</td>
<td>Ebumukhula</td>
</tr>
<tr>
<td>Abashitsetse</td>
<td>Ebushitsetse</td>
</tr>
</tbody>
</table>

These names indicate that the Abaluyia have the practice of using ethnonyms as toponyms. This is the reason the place where Abatere people live is referred to as Ebutere while the place where Abachenya live is called Ebuchenya. This is testimony to the fact that there was close relationship between toponyms and ethnonyms during naming.

Names with Incidental Origin
Some place names used by various Abaluhya communities trace their origin to past incidences. This is especially true of place names along roads and village names. Some names used to refer to villages emerged from past historical occurrences. For example the name, Ebukosia (place of murder) used to refer to a village in North Wanga is as a result of many recurrent incidents of mysterious murder in the village. The name, Shimalabandu (black spot) is another incidental name which is used to refer to a spot on the Kakamega-Kisumu road which is a notorious black spot for accidents. Similarly, the name, Tangakona which is used to refer to a place on Nambale- Busia road emerged due to many accidents at the spot. That is the reason the place was named, Danger-Corner, which later changed to Tangakona through folk etymology.
Names Derived from Local Flora and Fauna

Local flora and fauna have significant mark on Abaluhya toponyms. There are names which have been derived from vegetation and wildlife found within Abaluhya territory. The names gathered suggest that the naming was influenced by a large presence of the plants or animals whose names were adopted as toponyms. For example, Ebudalangi is a name given to a place on the shores of lake Victoria which had many lions before they were transferred to game parks during the early years of the 20th century. The name literally means “place of lions.” Similarly, Shamakhokho, which literally means “place of pied crows,” is a name given to a shopping centre in Vihiga County in Kenya. The origin of the name is the presence of many pied crows in the area.

Institutional Landmarks

Institutions have also shaped naming of places among the Abaluhya it is therefore common to find a place with a school being referred to as Khusukuli (at the school) or a place with a hospital being referred to as Khusibitali (at the hospital). In this case, the name, Kusukuli or Khusibitali refers to the region around the school or hospital it is for this reason that during this research, we came across such names as “Khumisheni” (at the missionary hospital), “Mukambi” (In the chiefs camp), and Khukanisa (At the church). It emerged during this research that many places around institutions are known by the names of the institutions and inhabitants of these places are comfortable with the toponyms derived from these institutions.

Names with Geological Origin

There also exist toponyms which have been derived from geographical features such as mountains, hills, rocks, rivers and lakes. People living around such physical features have adopted names of these features as their place names. Look at the following table:

<table>
<thead>
<tr>
<th>Toponym</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khushianda</td>
<td>On the rock</td>
</tr>
<tr>
<td>Khushiku</td>
<td>On the hill</td>
</tr>
<tr>
<td>Shibale</td>
<td>Marrum</td>
</tr>
<tr>
<td>Eshihakamushikuri</td>
<td>Eshihaka on the plains</td>
</tr>
</tbody>
</table>

The names in the table above refer to physical features such as rocks, hills and plains. The names play the role of geological land marks because they are easily identified by visitors. This therefore makes it easy to describe ones home basing on the location of these geological features.

Names with Folk Etymology

There are names whose origin is foreign languages but which have been adjusted morphologically so as to give them Luyia structure. Apparently, the names had
unfamiliar morphological structure which led to their adjustment so as to make them morphologically familiar. Look at the following table:

Table 7: Names with Folk Etymology

<table>
<thead>
<tr>
<th>Original name</th>
<th>Current name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold Mine</td>
<td>Ikolomani</td>
</tr>
<tr>
<td>Corridor</td>
<td>Korinda</td>
</tr>
<tr>
<td>Danger corner</td>
<td>Tangakona</td>
</tr>
<tr>
<td>One mile</td>
<td>Khumairo</td>
</tr>
</tbody>
</table>

In this example, the name, Gold mine, was adjusted to become Ikolomani. This happened due to inability of users of the name to pronounce the original name. The change of the name was as a measure of making it familiar in pronunciation.

Conclusion
In this investigation, it emerged that toponyms used by Abaluyia community have great significance to the community and individual users. It emerged that toponyms used by this community are carefully sourced so as to lend meaning to the places, for easy identification or for the purpose of keeping history. It also emerged that the Abaluhya community has a particular way of deriving toponyms. The way of naming is common to all Abaluhya sub-communities as evident through this study. We have discussed several ways used by this community in giving names to places. Some of the ways discussed include derivation from incidences, local flora and fauna, borrowing, people’s names and ethonyms. This way of naming serves an important function of reminding residents of Abaluhya land about their History.

References


Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania

Willy Migodela
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migodela@hotmail.com

Mwaija Ngenzi
Chuo Kikuu Kishiriki Katoliki Mbeya

Ikisiri


Utangulizi

Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania


Pia, watafiti hao wanatofautiana katika uainishaji wa mofu mbalimbali zinazobainisha njeo katika lugha ya Kihehe. Kwa mfano, Mpalanzi, wakati uliopita hubainishwa kwa mofu -i- -a- na mofu -i- -a- na Mtavangu, wakati uliopita hubainishwa kwa mofu i- na mofu -ku. Katika kuonesha wakati ujao, Mpalanzi anasema katika kuwaja kuwa njeo ya mofu za njeo zinazotawala utoktaji wake katika lugha ya Kihehe.

Mbinu na Mkabala wa Kinadharia


**Njeo ya Wakati Uliopita**


**Njeo ya Wakati Uliopita Hivi Karibuni**

Katika lugha ya Kihehe, wakati uliopita kilichopita unawakilisha tendo/tukio ambalo limetokea siku hiyo muda mofu tu uliopita (inaweza kwake kimepita muda mazizi). Mfumo wa njeo ya wakati uliopita kilichopita unawakilisha tendo/tukio ambalo limetokea siku hiyo muda mofu tu uliopita (inaweza kwake kimepita muda mazizi). Mfumo wa njeo ya wakati uliopita hivi karibuni kina mofu za njeo na mazingira ya utokeaji wa mofu za njeo na mazingira ya utokeaji wa mofu za njeo.

1. **yuva** a- -lim- -ite umugunda
   - N, NFS3u, MZ, Wp1, N
   - ‘Mama amelima shamba’

2. **a-** -ly- -e chakulya
   - NFS3u, MZ, Wp1, N
   - ‘Amekula chakula’
Data katika mifano namba 1-3 inaonesha kuwa wakati uliopita uliopita hivi karibuni katika lugha ya Kihehe hubainishwa kwa mofu `-ile/-ite/-e` ambazo ni za toni chini. Data hizo zinaonesha dhahiri kuwa tukio hilo limetokea hivi karibuni. Ubainishaji wa mofu hizo za jneo umaanajwa kwa kuingia mshingi wa nadharia ya Kanuni Akisi unaosema kuwa mofu huchunguzwa kwa kuingia mshingi wake katika vitenzi vya lugha inayohusika. Pia, mhimili huu unafanya unafanya mofu katika neno unaakisi uambishaji unaotokea katika neno hilo. Data zilizokozwa wino ni mofu za jneo zilizotokana na uambishaji ulioko kati katika mofu mizizi wa vitenzi vilivyoneshwa. Kwa mujibu wa data hizo zinaonesha njeo za wakati uliopita ya tukio ubainishaji ambazo ni za toni chini. Mofu za jneo ya ulioko kati mbalimbali uliopita kati hurejelea tukio ambalo limetokea jana ama siku au miezi/miaka michache baada ya jambo kutokea ama kufanyika. Zifuatazo ni data zinazoonesha ruwaza ya njeo za wakati uliopita katika tunzo mbalimbali za lugha ya Kihehe kama ilivyobainika katika data hizi:

3. mu- -fuf- -ile myenda
   NFS2w MZ Wp1 N
   ‘Mmeufua ngu’

Data katika mifano namba 1-3 inaonesha kuwa wakati uliopita hivi karibuni katika lugha ya Kihehe hubainishwa kwa mofu `-ile/-ite/-e` ambazo ni za toni chini. Data hizo zinaonesha dhahiri kuwa tukio hilo limetokea hivi karibuni. Ubainishaji wa mofu hizo za jneo umaanajwa kwa kuingia mshingi wa nadharia ya Kanuni Akisi unaosema kuwa mofu huchunguzwa kwa kuingia mshingi wake katika vitenzi vya lugha inayohusika. Pia, mhimili huu unafanya unafanya mofu katika neno unaakisi uambishaji unaotokea katika neno hilo. Data zilizokozwa wino ni mofu za jneo zilizotokana na uambishaji ulioko kati katika mofu mizizi wa vitenzi vilivyoneshwa. Kwa mujibu wa data hizo zinaonesha njeo za wakati uliopita ya tukio ubainishaji ambazo ni za toni chini. Mofu za jneo ya ulioko kati mbalimbali uliopita kati hurejelea tukio ambalo limetokea jana ama siku au miezi/miaka michache baada ya jambo kutokea ama kufanyika. Zifuatazo ni data zinazoonesha ruwaza ya njeo za wakati uliopita katika tunzo mbalimbali za lugha ya Kihehe kama ilivyobainika katika data hizi:

4. va- -ki- -imb- -ite- igolo
   NFS3w Wp2 MZ Wp2 E
   ‘Waliimba jana’

5. tu- -ka- -yav- -ile ifingamba umwaka gwe gulutye
   NFS1w Wp2 MZ Wp2 N E
   ‘Tulichimba viazi mwaka uliopita’

6. a- -ka -py- -e panili?
   NFS3u Wp2 MZ Wp2 E
   ‘Aliungua lini?’

---

**Njeo ya Wakati Uliopita Kati**

Katika lugha ya Kihehe, njeo ya wakati uliopita kati hurejelea tukio ambalo limetokea jana ama siku au miezi/miaka michache baada ya jambo kutokea ama kufanyika. Zifuatazo ni data zinazoonesha ruwaza ya njeo ya wakati uliopita katika tunzo mbalimbali za lugha ya Kihehe kama ilivyobainika katika data hizi:
Data namba 4-6 zinaonesha ruwaza ya njeo ya wakati uliopita kati katika tungo mbalimbali za lugha ya Kihehe. Data hizo zinaonesha kwamba, kimofolozia, wakati uliopita kati katika lugha ya Kihehe hubainishwa na mofu -ka/-ki/-...-e/-ite/-ile/. Aidha, mofu -ka- hubadilika na kuwa mofu –ki:- katika mazingira ambayo mzizi wa kitenzi unaanza na irabu [i]. Hii ina maana kuwa, kama mzizi wa kitenzi utaanza kwa irabu [i], basi mofu –ki:- itabainishwa wakati husika. Hii inaonekana katika mfano wa (5) katika kitenzi ‘tukayavile’ (tulichimba) ambapo mofu –ka- imebainishwa wakati huu. Mofu hiyo imebadilika na kuwa mofu -ki:- katika kitenzi ‘vakiimbite’ katika mfano wa (4) kwa sababu mzizi wa kitenzi ‘vakiimbite’ (waliimba) umaanza kwa irabu [i].

Mabadiliko yanayotokea katika mofu hiyo yamebadilishwa kwa kuzingatia mhimili wa nadharia ya Kanuni Akisi unaohusu kanuni zinazotawala utokeaji wa mofu katika vitenzi. Ili kuweza kubainini kanuni za utokeaji wa mofu ni lazima utokeaji wa mofu katika mzizi wa vitenzi uchunguzwa. Jambo ambalo limesaidia pia kubainini mofu na mofu katika mazingira kama inavyoonekana katika data namba (4-6). Tofauti na matokeo ya makala hii, mabadiliko ya mofu -ka/-ki/-...-e/-ite/-ile/-ile/ hayakuelezwa katika utafiti uliofanywa na Mpalanzi (2010). Mofu za njeo za vakiimbite za kuwa na toni chini jambo ambalo linatofautiana na utafiti wa Mpalanzi.

**Mfumo wa Njeo Vitenzi**

Data namba 4-6 zinaonesha ruwaza ya njeo ya wakati uliopita kati katika tungo mbalimbali za lugha ya Kihehe. Data hizo zinaonesha kwamba, kimofolozia, wakati uliopita kati katika lugha ya Kihehe hubainishwa na mofu -ka/-ki/-...-e/-ite/-ile/. Aidha, mofu -ka- hubadilika na kuwa mofu –ki:- katika mazingira ambayo mzizi wa kitenzi unaanza na irabu [i]. Hii ina maana kuwa, kama mzizi wa kitenzi utaanza kwa irabu [i], basi mofu –ki:- itabainishwa wakati husika. Hii inaonekana katika mfano wa (5) katika kitenzi ‘tukayavile’ (tulichimba) ambapo mofu –ka- imebainishwa wakati huu. Mofu hiyo imebadilika na kuwa mofu -ki:- katika kitenzi ‘vakiimbite’ katika mfano wa (4) kwa sababu mzizi wa kitenzi ‘vakiimbite’ (waliimba) umaanza kwa irabu [i].

**Njeo ya Wakati Uliopita Zamani**

Njeo ya wakati uliopita zamani katika lugha ya Kihehe hurejelea matukio yaliyowishatokea muda mrefu uliopita, inaweza kuwa miaka mingi iliyoopita. Data ifuatayo inaonesha njeo ruwaza ya njeo hii katika lugha ya Kihehe kama ilivyobainika katika utafiti huu:

<table>
<thead>
<tr>
<th>7.</th>
<th>yaya a:-</th>
<th>-se:ng-</th>
<th>-ite’</th>
<th>ikaye</th>
<th>idaha hilo</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>NFS3u</td>
<td>MZ</td>
<td>Wp3</td>
<td>N</td>
<td>E</td>
</tr>
<tr>
<td>‘Mjomba alijenga nyumba zamani sana’</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 8. | .tu- | -a- | -ly- | -e’ | chakulya | idaha hilo |
|----|-----|-----|-----|-----|-----------|
| NFS1w | Wp3 | MZ  | Wp3 | N   | E         |
| ‘Tulikula chakula zamani sana’ |
Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania

9.  mu- -a- -tov- -ile’ pandede

NFS2w Wp3 MZ Wp3 E

'Mlipiga kipinde kile cha senene’


Njeo ya Wakati Uliopo

Wakati uliopo katika lugha ya Kihehe hurejelea matukio yanayotokea pamoja na muda wa tukio kutokea ama jambo kuzungumzwa. Ufafanuzi kuhusu njeo hii utafuata baada ya wasilisho lifuatalo la data za njeo hii:

10.  mu- -i:- -telek- -a fing’amba

NFS2w Wu MZ Ish N

‘Mnapika viazi vitamu’

11.  tu- -i:- -kov- -a nyamusa ino de

NFS1w Wu MZ Ish N E

‘Tunachuma mboga ya maboga sasa hivi’

12.  a- -ku- -ibat- -a -imene

NFS3u Wu MZ Ish N

‘Anakamata mbuzi’

Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania

Njeo ya Wakati Ujao
Katika lugha ya Kihehe, wakati ujao hurejelea jambo/tukio fulani ambalo linategemewa kutokea baada ye, yaani baada ya muda fulani, mathalani dakika chache, saa, siku, miezi, miaka na kuendelea. Wakati ujao katika lugha ya Kihehe, umegawanywa katika aina mbili ambazo ni wakati ujao wa hivi karibuni na wakati ujao wa mbali ama baada ye. Ufuatao ni ufaanuzi wa aina hizo za wakati kama zilivyobainika katika makala hii:

Njeo ya Wakati Ujao wa Hivi Karibuni
Wakati ujao wa hivi karibuni huzungumzia matukio yanayotarajiwa kufanyika ama kutokea muda mfupi utakaofuatia baada ya muda wa mazungumzo. Muda huo waweza kuwa ndani ya siku hiyohiyo, kesho, wiki ijayo ama ndani ya kipindi kisichozidi mwaka mmoja. Katika lugha ya Kihehe, wakati huu huofatani hubainishwa na mofu -à ya toni chini itokeayo katika irabu ya mwisho. Mofu hizi huambatana na vilezizi vya wakati vinavyonesha ukaribu wa wakati, kama inavyoonekana katika data ifuatayo inayooni ruwaza ya njeo ya wakati ujao wa hivi karibuni:

13. tu- -su: mb- à pambele ludodo.
    NFS1w MZ Wj1 E
    ‘Tutaruka baada ye kidogo’

14. vi- -imb- à milau
    NFS3w MZ Wj1 E
    ‘watasoma kesho’

15. u- -ve: mb- à paucha
    NFS2u MZ Wju1 E
    ‘Utalia kesho kutwa’


Ubainishaji huu umefanyika kwa kuchunguza utokeaji wa mofu zilizoambikwa katika mzizi ya vitenzi hivyo kama Nadharia ya Kanuni Akisi inavyoelekeza. Matokeo ya utafiti huu yanatofautiana na utafiti uliofanywa na Mpalanzi (2010)
Mfumo wa Njeo katika Vitenzi vya Lugha ya Kihehe Nchini Tanzania


Njeo ya Wakati Ujao wa Mbali/ Baadaye
Katika lugha ya Kihehe, wakati ujao wa mbali/baadaye hutumiwa kuelezea matukio ambayo yanatarajiwa kutokea baadaye sana, takriban zaidi ya mwaka mmoja. Iifuatayo ni mifano ya kuonesha ruwaza ya njeo ya wakati ujao wa mbali kama ilivyobainika katika utafiti wa mofu ya utafiti huu:

16. u- -bet- -a’ pefwe'
<table>
<thead>
<tr>
<th>NFS2u</th>
<th>MZ</th>
<th>Wju2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Utavuna nitakapokufa’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

17. a- -hanang- -a’ pendigogwe
<table>
<thead>
<tr>
<th>NFS3u</th>
<th>MZ</th>
<th>Wj2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Ataharibu nitakapozeka’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

18. tu- -bit- -a’ lusiku
<table>
<thead>
<tr>
<th>NFS1w</th>
<th>MZ</th>
<th>Wj2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Tutakwenda siku nyingine za huko mbeleni’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Njeo ya Wakati Ujao wa Mbali/ Baadaye
Katika lugha ya Kihehe, wakati ujao wa mbali/baadaye hutumiwa kuelezea matukio ambayo yanatarajiwa kutokea baadaye sana, takriban zaidi ya mwaka mmoja. Iifuatayo ni mifano ya kuonesha ruwaza ya njeo ya wakati ujao wa mbali kama ilivyobainika katika utafiti wa mofu ya utafiti huu:

16. u- -bet- -a’ pefwe'
<table>
<thead>
<tr>
<th>NFS2u</th>
<th>MZ</th>
<th>Wju2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>‘Utavuna nitakapokufa’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

17. a- -hanang- -a’ pendigogwe
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Ataharibu nitakapozeka’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

18. tu- -bit- -a’ lusiku
<table>
<thead>
<tr>
<th>NFS1w</th>
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<th>Wj2</th>
<th>E</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Tutakwenda siku nyingine za huko mbeleni’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

mofu sa:/se:- -à, na mofu sa:/se:- -ag- -à. Utafiti huu ubaini kuwa, mofu sa:/se zenyteafsiri ya ‘ga’ katika lugha ya Kiswahili, mara nyingi hutumia na wazungumzaji wa lugha ya Kihehe (waliopata athari ya lugha ya kwanza) pindi wazungumzapo lugha ya Kiswahili.

### Kielelezo Na. 1: Aina za Njeo katika Lugha ya Kihehe

<table>
<thead>
<tr>
<th>Aina za Njeo</th>
<th>Njeo ya wakati uliopita</th>
<th>Njeo ya wakati uliopo</th>
<th>Njeo ya wakati ujao</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njeo ya wakati uliopita kati</td>
<td>Njeo ya wakati uliopita hivi karibuni</td>
<td>Njeo ya wakati ujao hivi karibuni</td>
<td>Njeo ya wakati ujao wa baadaye</td>
</tr>
</tbody>
</table>

Kielelezo Na. 1 kinaonesha aina za njeo na mgawanyiko wake katika lugha ya Kihehe. Matookeo ya utafiti wa makala hii yanatofautina na utafiti wa Mpalanzi katika kipengele cha idadi za njeo kwani katika utafiti wake alibaini uwepo wa njeo za aina saba katika lugha ya Kihehe. Halikadhalika, kama tulivyona katika mjadala wa aina za njeo, makala hii imebaini kuwa katika baadhi ya njeo, toni hutumika kuelezea wakati. Tone hizo huambatana na mofu zinazowakilisha wakati husika. Ubainishaji wa mofu hizo ulizingatia msingi wa nadharia ya Kanuni Akisi ambapo mofu za njeo zilibainishwa kwa kuchunguza mpangilio wa mofu zilizoambikwa katika mizizi ya vitenzi kama msingi wa nadharia hiyo unavyoeleza.

### Mazingira ya Utokeaji wa Mofu za Njeo katika Vitenzi vya Lugha ya Kihehe

Data za utafiti wa makala hii zinaonesha kuwa katika lugha ya Kihehe, mofu za njeo hutokeea katika mazingira ya kabla na baada ya mzizi wa kitenzi. Tunaweza kuona mifano ya baadhi ya njeo wa kigeni. Kwa mujibu wa data zilizopatikana katika utafiti wa makala hii, mofu za njeo ya wakati uliopo katika vitenzi vya lugha ya Kihehe, hutokeea kabla ya mzizi wa kiti. Data ifuatayo inaonesha mazingira ya mofu za njeo za wakati uliopo vya lugha ya Kihehe: tu- -i:- -bit- -a kuboma ino de, (Tunakwenda mjini sasa hivi); a- -ku- -s- -a ino de (Anakuja sasa hivi). Mifano katika data hizo inaonesha kuwa, mofu za njeo ya wakati uliopo hutokeea kabla ya mzizi wa kitenzi. Mofu hizo ni {i:-} na {ku-}, zinazotokea kabla ya mzizi wa kitenzi. Halikadhalika, mofu za wakati uliopo hivi karibuni, hutokeea katika mazingira ya baada ya mzizi wa kitenzi kama data ifuatayo inavyoeleza: va- -heh-. -ite neng’uni (Wameteta leo); a- -fw- -e panili? (‘Amekufa lini’?); Tu- -sind- -ile hilo (Tumesubiri sana). Katika data hizo mofu za njeo ni mofu {-ile/-ite/-e} ambazo ni za toni chini. Mofu hizo zimetokea baada ya mzizi wa vitenzi katika tungo zilizobainishwa. Katika sehemu ya (4.3.1) tuliona kuwa, njeo ya wakati ujao wa hivi karibuni, kimofolojia hubainishwa na mofu -à ya toni chini itokeayo katika irabu ya mwisho wa kitenzi na vileizi vya wakati.
Njeo ya wakati ujao wa hivi karibuni hutokea baada ya mzizi wa kitenzi. Mifano ifuatayo inabainisha mazingira ya utokeaji wa mofu ya njeo ya wakati ujao wa hivi karibuni katika vitenzi vya lugha ya Kihehe vya lugha ya Kihehe: u- -vas- -à pambele ludodo (Utalala baadaye kidogo); va - -pep- -à milau (Watavuta asubuhi); tu- -kol- -à neng’ino de (Tutapita leo hii). Kama inavyoonekana katika mifano hiyo, mofu za njeo ya wakati ujao wa hivi karibuni, hutokea baada ya mzizi wa neno. Tukiangalia mifano hiyo, tunaona kuwa, moifu za njeo ni moifu { -á } yenye toni chini iliyootekea baada ya mzizi ya vitenzi. Kwa mujibu wa utafiti wa makala hii, moifu za njeo za wakati ujao wa hivi karibuni, hutokea baada ya mzizi wa kitenzi kama ambavyo inaonekana katika data hiyo. Sehemu inayofuata imeangazia kanuni zinazotawala utokeaji wa moifu za njeo katika lugha ya Kihehe.

Kanuni Zinazotawala Utokeaji wa Mofu za Njeo katika Vitenzi vya Lugha ya Kihehe


Mofu za njeo kutawaliwa na kanuni mbalimbali katika utokeaji wake. Kwa mfano, moifu za njeo ya wakati uliopita wa hivi karibuni ama punye kutokea kwa kikanuni kuwa, moifu e/-ite/-ile, hutokea katika mazingira ambayo mofu za kitenzi unafuatiwa na irabu irabu [-e]. Kuhusu kanuni inayotawala utokeaji wa moifu za njeo ya wakati uliopita kati, tumeona kuwa, moifu -ka- hubadilika na kuwa moifu -ki- katika mazingira ya kutanguliwa na mofu za kitenzi unaonza kwa irabu [-i]. Katika mazingira ambayo mofu za kitenzi hauanzi kwa irabu [-i], moifu -ka- hubainisha njeo ya wakati uliopita kati. Kuhusu kanuni inayotawala utokeaji wa moifu za njeo za wakati uliopita zamani tuliona kuwa, moifu -a: ya wakati uliopita zamani hutokea katika mazingira ya kutanguliwa na moifu ya nafsi ya kwanza wingi na moifu ya nafsi ya pili umoja na wingi. Kwa upande wa kanuni ya utokeaji wa moifu za wakati uliopo tuliona kuwa, moifu -ku- hutokea katika mazingira ambayo mofu za kitenzi unatanguliwa na irabu [i]. Mofu i:- hutokea katika mazingira ambayo mofu za kitenzi hauanzi kwa irabu [i]. Moifu za wakati ujao pia zimeweza kubainishiwa kanuni zinazotawala utokeaji wake. Mofu za njeo za wakati ujao hutokea katika mazingira ambayo kitenzi cha wakati ujao kinaishia na irabu [-á], ambayo ni ya toni chini. Maelezo haya ya utokeaji wa moifu hizo yaliweza kueleza pia kwa kutumia vilelezo vya kanuni pale ilipohitajika kufanya hivyo.
Hitimisho


Kwa muhimu wa data zilizopatikana katika vitenzi umetangulia, utatafiti uliopita za njeo ya tatu, njeo ya wakati uliopita hivi karibuni, wakati uliopo na njeo ya wakati ujao. Utatafiti uliopita za njeo ya tatu, njeo ya wakati uliopita hivi karibuni, wakati uliopo na njeo ya wakati ujao. Utatafiti uliopita za njeo ya tatu, njeo ya wakati uliopita hivi karibuni, wakati uliopo na njeo ya wakati ujao.

Marejeo


Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa Nchini Tanzania

Zakaria Mwakatobe
Chuo Kikuu Huria cha Tanzania
zmwakatobe@yahoo.com

Gerephace Mwangosi
Chuo Kikuu Katoliki Ruaha

Rehema Khamis Said
Chuo Kikuu Huria cha Tanzania

Ikisiri
Makala hii imechunguza sababu za maambukizi ya UKIMWI zinavyoakisiwa katika nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Data za msingi zilizotumika katika makala hii zilipatikana uwandani kwa mbinu ya mahojiano. Nadharia ya Usosholojia imecumbeza wazi katika utanzu teule za maambukizi nyimbo teule husawiri sababu za maambukizi ya UKIMWI katika jamii za Tanzania kwa kurejelea mitindo ya maisha, utamaduni na mazingira. Makala hii inahitimisha kuwa UKIMWI hauna chanjo wala tiba. Jamii haina budi kuepuka maambukizi kwa kufuata maelekezo yanayotolewa na wizara ya Afya na wataalamu afya kuhusu maambukizi ya UKIMWI na athari zake kwa jamii na taifa. Pia, haina budi kuchukua hatua madhubuti za kukomesha uen delevu wa maambukizi ya UKIMWI.

Utangulizi
Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa ...


misingi iliyoambatana na imani potofu na ushirikina. Hali hiyo ilisababisha UKIMWI kuimarika kwa kasi zaidi katika miji na vijijini vya Tanzania,


Kwa namna suala la UKIMWI linavyoendelea kuimarika kuja katika miji za Kiafrika, hasa ukimwi. Ukimwi hizi uliyotaka kujenga virutubu vya mazingira na virutubu vya kijadi katika binti zimo. Wazazi wanaufahamu zaidi kuhusu maambukizi ya UKIMWI, watoa mazingira zaidi za ujifunza na ushikilofu sanaa katika kijadi na kushughulikiwa katika mitindo mbalimbali duniani kote. Katika mazingira hiyo, unayozocoza kujenga mitazamo za uchumi zingine za uwezo wa kwenye miji na vijijini vya Tanzania.

Nadharia na Upeo wa Makala

Mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Usosholoja iliyoasiwa katikati ya karne ya 19 barani Ulaya (Wamitila, 2002). Mojawapo ya misingi, yake ni kuichukulia fasihii kweta ni kitango pekee kilicho na uwezo wa kuakisi sayansi na utatangaza na jamii unaodhibitiwa na miundo ya kiwango. Makala hii iliichoingeza jamii ya Wanyakyusa kweta ni malighafi ya fasihii na ina athari
kubwa katika jamii inayohusika. Wambaji wa nyimbo za Kimele waliwekwa katika muktadha wao uliowazi ili kujua mwenendo na shughuli zao kwa kuwa nyimbo zao ni kiungo chao. Jamii teule iliwekwa na kawaida ili kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea nyimbo za jamii teule.

Maambukizi ya UKIMWI

Nyimbo za kiasili za kijamii ni mojawapo ya vyombo vinavyoendelea kuhiakiki jamii katika nyanja zote za kisiasa, kiuchumi na kiutamaduni. Mojawapo ya majukumu ya nyimbo ni pamoja na kuchambua na kukabiliana na mbalimbali yaliyomo katika jamii, ukiwapa UKIMWI, uharibifu wa mazingira, mvutano ya vyama vya siasi na matokeo yake. UKIMWI ni miongoni mwa maradhi endelevu yanayowashughulisha wataalamu wa afya wa jamii. Mwaathirika wa Virusi vya UKIMWI wanaanza kupata maambukizi ambayo yanaweza kuwa nadra kwa wasio na maambukizi. Lishe bora na matumizi sahihi ya dawa zinazoshauriwa na wataalamu zinaweza kuongeza na kuimarisha kinga ya mwili kwa aliyathirika.

Kuporomoka kwa Maadili ya Kiasili
Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa ...

kikamilifu, ingawa wakati mwingine tafsiri yake inatazamwa katika mfumo hasi. Pamoja na kuwa harakati za jando na unyago zilichangia vijana na kuwashirikisha, lakini zilisaidia kuwaingiza vijana na imara ya awali ya kimaadili ya jamii zao zilizowalea na kwakuza.


kigeni ziszizostahili, hasa ushoga na ngono zembe. Kujiingiza katika mila na desturi zisizofaa za ulevi, umalaya na uasherati zimechangia kuwapo kwa kasi ya maambukizi katika jamii.

Kuimarika kwa umalaya na uasherati ni mojawapo ya vilelezo vya kuwapo kwa hali ya kuporomoka kwa maadili na kiasili katika jamii nyingi nchini. Vilelezo hivyo vinatazamwa kama nyingi za maambukizi ya Virusi vya UKIMWI katika jamii. Umalaya na desturi zisizofaa za ulevi, umalaya na uasherati zimechangia kuwapo kwa kasi ya maambukizi katika jamii.

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Fungu hilo linaonesha kuwa mitara ni sehemu kamili ya heshima pamoja na kukuza familia katika ngazi ya kaya ya taifa. Pia, inaonekana wanaume waliowake ni unaona katika mazingira mengine kukusaidia wanaume wao kufuata misingi zao. Jambo hilo limechunguzwa kwa mtazamo uliobainishwa katika jamii teule.

Licha ya kuwa wengine kwa elimu kuhusu maambukizi ya Virusi vya UKIMWI na madhara yake yaliyoshughudiwa takribani katika kila kaya ya Mnyakyusa, bado jamii inatatiza kwa mitara katika mitao yake semi kila kaya ya taifa. Katika kila kaya, msimama wa makala hii ni kwanza, kwa mtazamo wao inatatiza makula kutokana na maambukizi ya Virusi vya UKIMWI. Hoja hii ni mojawapo ya Mambo yanayosababisha kuwasiliana na mitaa za maambukizi ya Virusi vya UKIMWI. Tama na msimama wa makala hii, ni mojawapo ya Mambo yanayosababisha kuwasiliana na mitaa za maambukizi ya Virusi vya UKIMWI.

Wajane ni wanawake ambao wamefiwa na waume zao na wengine ni wanaume walifiwa na wake zao. Kurithi wajane bila kujua wenza wao wamefariki kwa sababu...
zipi wanawea kusababisha maambukizi ya Virusi vya UKIMWI, hasa ikiwa watu hao walifariki kwa gonjwa hili la UKIMWI (UNAIDS, 2010). Virusi vya UKIMWI vinawezu kusambaa kwa kasi kutoka kwa mjane mmoja kwenda kwa mrithi wake au kutoka kwa mgane kwenda kwa mke wake aliyeamrithi, akiwamo mke wake. Kwa mantiki hii, yule aliyeamrithi mjane akikutana na mtu mwingine ambaye sio mwathirika anaweza kupata UKIMWI kama anaweza kuingilia kimapenzi bilakuchukua tahadhari za kujiingilia na maambukizi zaidi ya Virusi vya UKIMWI kwa kufanya ngono zembe. Katika hali ya kawaida, wajane kama binadamu wengine, wanahitaji kupata wenza wao ili kujiitoleza kimapenzi, kimahitaji na kimaisha. Wasanii wanaeleza katika wimbo wa Wajane wanaeleza:

Wanawake walofisiwa,
Wanaume nao kufiwa,
Wake zao kuwakosa,
Yapasa kufika mahali,
Viliwazo kutafuta,
Bila kuwa makini,
Hatari kwa maambukizi.

Katika ubeti huu wasanii wanaonesha namna ambavyo wanawake na wanaume waliwao wanavyokuwa ma mahitaji makubwa ya kupata wenza wengine kwa ajili ya kuliwaza nafisi zao kama sehemu ya faraja. Hii inajidhihirisha kupitia mstari watatu unaonesha mahitaji ya wagane na wajane baada ya vifo vya wenzu wao. Jambo hilo ni hatari kwa afya kwani watu wengi hurithi bila hata kufanya uchunguzi au kwenda kuhakikisha afya zao kabla ya kukutana kimapenzi. Hali hii inasababisha kusambaa kwa UKIMWI kwa kasi sana na kudumaza maendeleo ya nchi. Wasanii anaendelea kuelezea namna ngono zembe inavyochangia maambukizi ya UKIMWI. Licha ya wajane kurithiwa bado wanendelea kufanya ngono isiyosalama ambayo husababisha sana maambukizi ya Virusi vya UKIMWI. Elimu itolewe kwa wanandoa juu ya matumizi ya kinga ili kupunguza asilimia za maambukizi ya Virusi vya UKIMWI pamoja na UKIMWI. Katika wimbo huu wa Wajane wasanii wanaonesha namna swala la utamaduni wa kulamisha kurithi wajane linavyochangia maambukizi ya Virusi vya UKIMWI. Wanaeleza:

Tamaduni kuchangia,
UKIMWI huueneza,
Wanawake walazimishwa,
Kurithiwa na wanaume,
Wanawake kutorithia,
Kwa nguvu kuwabana,
Hatari kwa maambukizi.

Katika ubeti huu, swala la kurithi wajane linatazamwa kama mojawapo ya vyanzo vya kuenea kwa kasi ya maambukizi ya Virusi vya UKIMWI. Hali ya kurithi wajane inatokana na uwali kwamba utaratibu huo unafanyika katika misingi ya kijadi inayopuuza kanuni za msingi za kupima afya kabla ya kuwingilia kimwili. Hali ya
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kurithi wajane haitoi nafasi pana ya kutafakari kwa kina kuhusu maradhi yaliyosababisha kifo cha marehemu. Kurithi wajane kunaingia katika mtandao wa mahasiano ya kimapenzi, hasa kama mmojawapo sio mwaminifu (Ministry of Health and Social Welfare, 2011). Pia, kukosekana kwa uaminifu kutokana na mwaunaume kushindwa kutimiza majukumu yake ya kuwasimamia, kuwatumika na kuwatunza wake wote kikamilifu pamoja na familia zao. Mwaunaume akishindwa kumudu wajibu wake anaweza kupogoa misi ngi ya uaminifu na mshikamano wa kindoa na kujenga mianya inayoweza kutengeneza wigo wa kutoka nje ya ndoa ili kujimudu kimahitaji. Wanasanii katika wimbo huo huo wa Mitara wanafanana kuhusu maambukizi ya madhara ya mitara:

Mitara mitara,
Mitara huzua chuki,
Mitara ndoa kuvugana,
Mitara wake kutekelezwa,
Mitara kwa wasoaminifu,
Mitara mwanya wa UKIMWI!

Mojawapo ya madhara ya mitara kulingana na fungu hilo ni pamoja na kuvuruga na kuzuza chuki baina ya wanandoa kwa sababu baadhhi ya familia zilizzo katika mitara zinatikelezwa kutokana na baadhhi ya wanaume kushindwa kumudu majukumu yao. Miongoni mwa athari mbaya za mitara ni wanawake kutekelezwa na kuachia jukumu la kulea na kusimamia familia, hasa wanaume inapotokea wamefungamana na familia ya mke mmojawapo. Pamoja na umuhimu uliodokezwa kuhusu mitara, suala la kutekelezwa kwa wanawake na familia zao linatia doa, hasa tunapozungumzia uendelevu wa kijiji cha binadamu na umuhimu wake katika kuiendeleza dunia na mazingira yake. Pia, linaathiri misingi ya kuwa mpango wa famili yao na familia zao wa mitara, wamefungamana na familia zao wakati wanawake wamechukua kushindwa mtulizi yake.

Ubakaji na Ngono Zembe

Ubakaji na ngono zembe ni mojawapo ya vitendo halamu za vinavyoongea kasi ya maambukizi ya Virusi vya UKIMWI. Masuala hayo yanazishughulisha serikali mbalimbali za ndani na nje ya bara la Afrika. Ubakaji ni baadhhi ya matendo yasiyofumbiwa macho na kilwa mwanajamii hapa nchini. Uendelevu wa sambo hili kumeifanya serikali nyingi kuanza kuachia huko huko ile ya kisheria ili kupambana na kudhibiti suala hilo, hasa katika kipindi hiki cha miaka ya 2000 (IPPF, UNAIDS & NAP, 2012). Hali hiyo husababisha wanaobakwa kupa kupa maambukizi ya UKIMWI na mimba zisizotarajiwa ambazo ni hatariki kwa maisha yao na ya watoto wanaozaliwa. Waathirika wengi hukata tamaa ya maisha na wengi hawana hikidhishwa masomo halini inayozima maturaraji yao ya maisha. Wasanii katika wimbo wa Ubakaji wanaingaliza jamii na kukeme tabia hiyo:

Dunia inateketea,
Kwa ukatili,
Kwa ubakaji,
Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa ...

Kwa makusudi,
Ngono zembe,
Ubakaji hueneza UKIMWI.

Makala hii inaunga mkono suala la kupambana kwa hali na mali dhidi ya ubakaji unaosababisha madhara makubwa katika jamii na taifa kwa ujumla. Fungu linaonesha madhara ya ubakaji kwani aliyebakwa huwa hatarini kuambukizwa maradhi ya kuambukizwa, ukiwamo UKIMWI na wengine wanaweza kupata mimba zisizotarajiwa wakiwa katika umri mdogo, na hata kuathirika kisaikolojia na kusababisha kifo. Jamii haina budi kishirikiana kikamiliifu na serikali yao ili kuwashughulika ubakaji kwa kuvachukulia hatua kali za kisheria na kimaadili. Hatua kali za kisheria zichukuliwe dhidi yao. Wasanii wanasisitiza hatua kali za kisheria zichukuliwe dhidi ya wabakaji. Wasanii katika wimbo huyu wa Ubakaji wanaeleza:

Dunia inateketea,
Hatua kali chukua,
Kudhibiti kasi,
Kubana wabakaji,
Komesha ubakaji,
Huangamiza taifa.

Fungu hili linasisitiza jamii kuchukua hatua kali za kisheria ili kuwashughulikia kikamiliifu wabakaji. Ubakaji hulingamiza taifa kwa sababu una madhara mengi. Serikali bini budi programu maalumu na kuzisambaza kwa wananchi wake zitakazobainisha madhara ya ubakaji na namna ya kulikomesha suala hili kisheria na kimaadili. Pia, sheria ndogo ndogo hazina budi kuandaliwa na kuzifukiza kwa wananchi zitakazolengaa kupambanau uwanja mpana wa mianya inayoweza kusababisha kasi ya maambukizi ya Virusi vya UKIMWI, ukiwamo ubakaji, ulti wa pombe na matumizi ya madawa ya kulevyaa.

Aidha, ngono zembe ni mtindo wa kufanya ngono pasipo kuchukua tahadhiri yoyote ya kujikinga na maambukizi ya Virusi vya UKIMWI. Mathalani, asiyemwathirika wa Virusi vya UKIMWI akifanya tendo la ndoa na mwaathirika bila kutumia kinga kama vile kondomo anaweza kupata maambukizi ya maradhi ya kuambukiza kama vile UKIMWI na kaswende. Ngono zembe ni chanzo kikubwa cha maambukizi ya UKIMWI. Hali hii inatokana na tabia ya kupuuza kanuni na maeleukoza ya kiafya yanayoelezeza namna sahihi ya kukabiliana na maambukizi zaidi. Pia, inatokana na matumizi ya nguvu katika mapenzi. Ubakaji haukulekikia katika mahusiano ya kimapenzi, kimaadili na kisheria kwa sababu madhara yanayotokana na tukio hilo ni makubwa. Wasanii katika wimbo wa Ubakaji wanaeleza:

Dunia inateketea,
Kwa uzembe,
Kwa makusudi,
Kwa kutoelewa,
Nhongo zembe, 
Wakala wa UKIMWI.

Nukuu hii inaeleza wazi kwamba, wakati mwingine, suala la nhongo zembe linalosababisha kadi ya maambukizi ya UKIMWI linafanywa kwa makusudi, uzembe na kukosa elimu dhidi ya athari za nhongo zembe kuhusu maambukizi ya Virusi ya UKIMWI. Jamii iliyochunguza halikubaliani na mambo ambayo ni kinyume cha maadili yaliyozoeleka katika jamii. Wasanii wa nyimbo za Kimele ni hulazimika kuvielimisha jamii kuhusu mambo mbalimbali yanayoisibiu jamii kuimarisha ulinzi na usalama kwa kukemea, kushauri na kutoa miongozo inayolengwa kuiepusha jamii katika maovu. Makala hii inatoa wito wito wa kuchukua hatua kali za kisheria kwa yeyote anayefanya mambo yanayoovunja maadili na sheria za nchi.

Nhongo zembe ni miongoni mwa matatizo yanayowakumba vijana ambao kwanza asilimia kubwa huwa na wapenzi wengi na mbaya zaidi wanaanyi mapenzi bila ya kuchukua tahadhari za kujifunza. Hili ni hatari sana hasa ikizingatiwa katika kipindi hiki cha ugonjwa hatalii wa UKIMWI. Ugonjwa huu hatari unaeneza kwa kufanya nhongo isiyu salama, wakati wa kufanya nhongo kama kikitekeza michubuko basi kuna uwezekano mkubwa wa kupata maambukizi ya UKIMWI. Ili kujingwa na maambukizi ya Virusi vya UKIMWI ni lazima kwanza watu hasa vijana sharti wawe waaminifu kwa kuchukua basi kama akiitekeza kwa inashauri kutumia kondou ambapo kwa kiasi kikubwa basi kwa kwanza wakati wa kuifanya utambo kwa magonjwa kwa kwanza wanaunganisha matokeo za mwili dawa za maambukizi. Dawa hizi zinaimarisha kinga za mwili na kufanya mone mkubwa wa kupambana na magonjwa nyemelezi. Wasanii wanaonesha jinsi ukosefu wa elimu unavyochangia maambukizi za kadi ya Virusi vya UKIMWI. Katika wimbo wa Elimu wanaweza:

- Ukosefu wa elimu, UKIMWI kuueneza, 
- Matumizi ya kondou, Watu hawazingatii,
- Wanadai sio tamu, Ndizi kula na ganda,
- Kumenya ganda dili, Utamu kuupata,
- Nhongo zembe hatari.

Wasanii katika ubeti huu wanaonesha changamoto kubwa inayorudisha nyuma mapambano dhidi ya maambukizi ya Virusi vya UKIMWI. Ukosefu wa elimu, hasa kuhusu matumizi ya kinga na kuchukua tahadhari dhidi ya maambukizi ya Virusi vya UKIMWI umechangia kuwapo kwa kasi ya maambukizi. Mathalini, vijana kwa asilimia kubwa wanakosa elimu juu ya matumizi mya kinga wahuti wa kufanya...
mapenzi. Kama ilivyodekezwa katika ubeti huo, vijana hawaoni haja ya kutumia kondomu kwa kuwa wanadai kwamba inapunguza radha ya tendo la ndoa. Wasanii katika wimbo wa huo huo wa Elimu wanasisitiza umuhimu wa kupata elimu sahihi ya namna kutumia kinga kikamilifu:

Dunia i hatarini,
Vizazi vya pukutika,
Wazee na wanawake,
Vijana wanateseka,
Gonjwa UKIMWI hatari,
Mataifa yanalia,
Mataifa yawe makini,
Jamii yaangaamia,
UKIMWI ni tishio.

Nukuu hii inaonesha kuwa UKIMWI unaathiri rika zote, hasa vijana, wanawake na wazee Ugonjwa huu hauchagui rika la mtu haijarishi wewe ni mzee au kijana unaweza ukaupata. Wasanii wanaonya jamii kujitahadhari na ugonjwa huu kuwa hauchagui rika wala umri. Pia, wanaonya jamii kujiepusha na kuwa na wapenzi wengi kwa maana ya michepuko kwani ni vyema kuepuka kwa kuwa ukiwa na wapenzi wengi inakuwa ni vigumu sana kujilindwa, kupitia michepuko mingi ni raheesi sana kupata maambukizi ya Virusi vya UKIMWI kutokana na kwamba mmoja wenu akipata maambuzi inakuwa rahisi kusambaza kwa wengine. Pili msanii anatoa wosia kwa hadhira kwamba tukijinga na Virusi vya UKIMWI tutaweza kuwasaidia rika kwa michepuko mingi sana kupata maambukizi ya Virusi vya UKIMWI kutokana na kwamba mmoja wenu akipata maambuzi inakuwa rahisi kusambaza kwa wengine.

**Kuongezewa Damu**

Kuongezewa damu kutokana na sababu za kiafya na kimatibabu zinaweza kusababisha maambukizi ya Virusi vya UKIMWI kama damu haikufanyiwa uchunguzi wa kutosha kuwasaidia wake kabla ya kumwongea mgonjwa. Ikitokea, daktari amemwongeza mgonjwa damu ambayo haijapimwa kikamilifu kutokana na sababu za Virusi vya UKIMWI, aliyeongezwa anaweza kufanya uchunguzi wa Virusi vya UKIMWI. Mojawapo ya watu wanaonekana kupata maambukizi kwa kuongezewa damu ni majeruhi wa ajali na wanaonekana kupata maambukizi kwa kuongezewa damu ni majeruhi wa ajali na wanaonekana kupata maambukizi kwa kuongezewa damu. Wajibu wa daktari ni kuongezewa damu wa ajali na wanaonekana kupata maambukizi kwa kuongezewa damu. Wasanii katika wimbo wa Janga wanaeleza:

UKIMWI gongwa hatari,
Waua wengi unamaliza,
Vipimo vya madaktari,
Navyo wavipuuza,
Damu chafu ni hatari,
Maisha kuyapoteza,
Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa ...

Damu salama ongeza.

Maelezo katika ubeti huo yanaonesha kuwa kuongewa damu chafu kutoka kwa aliyathirika kunaweza kusababisha maambukizi ya Virusi vya UKIMWI na UKIMWI. Hali hii inatokana na kuwapo kwa mgonjwa wanaoshindwa kuichunguza damu kwa kina iliyojotolewa kabla ya kumuongeza mgonjwa. Shirika la Afya la Dunia kwa kushirikiana na wizara ya Afya wanapaswa msisitizo kwa madaktari kutopuuza vipimo ili kuhakikisha damu safi na salama inatolewa kutoka kwa mtu mmoja kwenda kwa mwingine kabla ya kwambukizinze mhitaji au mgonjwa. Wasanii katika wimbo wa Janga wanaeleza:

Msingi ulo mbovu,
Nadharia kusomea,
Wajibu wao mbovu,
Vitendo kupuuizia,
Daktari zingatia,
Damu chafu ni hatari,
Damu salama ongeza.

Fungu hilo linasisitiza madaktari kuwa makini katika mchakato mzima wa kumwoneza mgonjwa damu salama na kudokeza kuwa damu chafu ni hatari. Pia, linaeleza athari za elimu za kinadharia na kupuuza elimu ya vitendo kwa madaktari. Elimu inayotolewa kinadharia haiwapi ujuzi na maarifa ya kutosha wanataalamu katika uga unaohusika, wakiwemo madaktari. Hali hiyo inajikita zaidi katika kukariri badala ya kuimarisha elimu inayotolewa kinadharia haiwapi ujuzi na maarifa ya kutoka kwa vitendo. Hase katika masuala yanayohusu utafiti katika maabara. Upimaji wa damu pamoja na maradhi mengine yanayotumika katika umuhimu wa kupuuza elimu ya vitendo na wameanza kuhakikisha na kushughulikia maambukizi ya Virusi vya UKIMWI. Pamoja na wasanii kusisitiza elimu za vitendo, pia wanaeleza kuwa wa wataalamu wenye ujuzi na maarifa kuhusu masuala za kufanana na maambukizi ya Virusi vya UKIMWI. Suala la kuongezewa damu halizuiliiki kwa baadhi ya wagonjwa, hasa wenye upungufu wa damu kwa kuwapo kwa kuishiwa damu baada ya kupata ajali pamoja wa wanawake wanaowezu kupoteza damu nyingi wa kujifungua. Hata hivyo, kama wataongezewa damu isiyoziilama inaweza kusababisha maambukizi ya Virusi vya UKIMWI kutoka kwa mmoja kwenda kwa mwingine. Vipimo vinapaswa kuwa kafanya utafiti katika hospitali za wilaya na mkinga kunaweza kufanya utafiti katika masuala yanayohusu utafiti katika mwingine. Fungu hilo linasisitiza elimu za vitendo na wanaeleza kuwa wa wataalamu wenye ujuzi na maarifa kuhusu masuala za kufanana na maambukizi ya Virusi vya UKIMWI.
Uchache wa maabara,  
Uduni wa vifaa tiba,  
Kuwakosa watalamu,  
Miaya hiyo tuzibe,  
Damu walopungukiwa  
Kwa uchunguzi makini,  
Damu salama ongeza.

Jamii nzima inapaswa kushirikisha kikamilifu ili kupata elimu inayohusu mafunzo, madhara na mbinu za kujikinga na UKIMWI. Semina na mihadhara inapaswa kufanyika kuhusu athari za UKIMWI na mustakabali wa maendeleo ya jamii na taifa. Mafunzo yatakayotolewa hayana budi kwenda sambamba na kuijinga jamii kuhusu njia za maambukiza ya UKIMWI, namna sahihi ya kuyakabili maambukizi na uendelevu wa athari zake katika ngazi za familia, jamii na taifa. Jamii, hasa vijana hawana budi kujijenga katika mazingira ya uaminifu na uadilifu wa athari zake katika ngazi za familia, jamii na taifa. Wazazi hawana budi kutimiza wajibu wao na kuwaepusha katika vishawishi visivyokuwa vya lazima vinavyoweza kuwatambukiza maambukizi ya UKIMWI.

Kukosekana kwa Uaminifu katika Ndoa
Katika ndoa ya watu wawili waliopendana wasipoaminiana wanaweza kusababisha kuenea kwa ugonjwa wa UKIMWI na kuweza kuambukiza wengine. Pia, kama mmoja kati ya wanandoa atakuwa Anatokaa, hayatakiwa kwatalivyo wa kufuata mafunzo ya maambukiza na kuheshi wa athari za UKIMWI na na mafunzo. Wanandoa jamani, mbona mwatuaibisha, kwa kutoaminiana, eti mwakomoana, huko ndiko kupotea, acheni Michepuko.

Uaminifu wa Uaminifu

Wanandoa jamani,  
Mbona mwatuaibisha,  
Kwa kutoaminiana,  
Eti mwakomoana,  
Huko ndiko kupotea,  
Acheni Michepuko,
Maambukizizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa ...

Tulieni ndoani,
Miaya hiyo zibeni,
UKIMWI tuudhitibi.

Katika ubeti wa hapo juu wasanii wanaonesha madhara ya wanandoa kutokuaminiana na jinsi matatizo yanavyoweza kutokea katika familia kama kusababisha watoto kuungua pale ambapo watoto wanakuwa tayari wamekwisha ambukizwa Virusi vya UKIMWI. Pia, wanaeleza kuwa ndoa nyingi zinaharibika kuuoka na wanandoa wengi ambao wanakuwa hawaamini kwani watoto wakiambukizwa lazima familia itakuwa haina raha pia katika jamii zetu wanaonea ambao hawaaminiana wanakwenda kusababisha familia na jamii kwa ujumla kwanani pale wanandoa familia hawaamminiani hawakata sasa ambukiza Virusi vya UKIMWI. Pia, wanaeleza kuwa ndoa nyingi zinaharibika kuuoka na wanandoa wengi ambao wanakuwa hawaamini kwani watoto wakiambukizwa lazima familia itakuwa haina raha pia katika jamii zetu wanaonea ambao hawaaminiana wanakwenda kusababisha familia na jamii kwa ujumla kwanani pale wanandoa familia hawaamminiani hawakata sasa ambukiza Virusi vya UKIMWI.

Hivyo basi katika ndoa zetu uaminifu ni kitu cha msingi sana katika ndoa zetu kwani kunakuwa na furaha sana katika maisha ya ndoa kama watu wanaaminiana kwani hata watoto wanakwenda na furaha na wasazi wao hivyo basi familia zinatakiwa kuwa na mwenendo mzuri ili watoto waweze kuwa amani kwani Migogoro katika familia yakoshesha raha watoto.

Wasanii wanasisitiza kwamba wanandoa wanatakiwa michepuko waache watulie na familia zao katika ubeti wa katika utuone na hua mwenye wa kutoona na wanafamilia kutokuaminiana wanakuwa wanawanye michepuko bila woga na kufanya UKIMWI uenee kwa kasi sana. Wanandoa wanatakiwa kuwa na uaminifu katika ndoa zao kutokuwa na michepuko na uaminifu na anasema mishidi mihuwa mwa sababu ya kukomoana kwa familia zenu kwani anawezee kufanya familia ivunjike kutokuana na kutoaminiana katika ndoa. Wanandoa wanatakiwa kuwa waaminifu kwa ndoa zao wengi ambao na wanandoa wanakuwa na michepuko mingi inayosababisha kuenea kwa UKIMWI kwa kasi kwani wanandoa wanakuwa na michepuko mingi. Hivyo basi wanamitaka kuwa waaminifu na ndoa wengi ambao na wanandoa waaminifu wa michepuko ambayo haina sana na yoyote kwa familia zao zaidi yaliyotaka ya kuvunja na kuvuruga watoto wao kuwa na huzuni kwa sababu wazazi wao la la familia itakuwa haina raha pia katika jamii zetu wanaonea ambao hawaaminiana wanakwenda kusababisha familia na jamii kwa ujumla kwanani pale wanandoa familia hawaamminiani hawakata sasa ambukiza Virusi vya UKIMWI.

Baba usichepuke,
Mama acha umalaya,
Mwaua familia,
Acha kuvurugana,
Ndoa haijatulia,
Sasa hamuamminiani,
Maradhi mwaikaribisha,
Tulieni ndoani,
Miaya hiyo zibeni,
UKIMWI tuudhitibi.


Kuchangiana Vifaa Vyenyewe Ncha Kali

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baada ya maambukizi ya Virusi vya UKIMWI kwani watu wengi wanashindwa kuendelea na majukumu ya kilambo kila siku ya uzalishaji mali na uchumi kutokana na kuathirikana kiafya na kisaikolojia ama kimawazo kwa kujua kupata maambukizi ndio mwisho wa maisha yao hapa duniani. Mawazo hayo si sahihi kwani mtu akifuata masharti anaweza kuishi maisha marefu, hasa akipata chakula kwa kusingatia mulo kwa maisha ya wengine na kufanya kila siku ya uza. 

Mawazo hii ni sahihi kwani mtu akifuata masharti anaweza kuishi maisha marefu, hasa akipata chakula kwa kusingatia mulo kwa maisha ya wengine na kufanya kila siku ya uza, kwa maisha ya wengine na kufanya kila siku ya uza. 

Wasanii katika wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. Wasanii la wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. 

Tohara uzembe,  
Chanzo elimu kukosa,  
Visu kuchangia,  
Maambukizi huchangia,  
Kutochukua hatua,  
Husababisha vifo,  
Sasa tuelimike,  
Wote twaweza kupona.

Katika wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. Katika wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. 

Katika ubeti huu wasanii wanaweka msisitizo juu ya tohara za kijadi kwamba zinachangia madhara mbalimbali katika jamii. Kwa mfano, jamii nyingine katika jamii bado zinaendekeza na kuteleliza suala kwa maisha yao hayo. 

Hitimisho
Katika makala hii sababu za maabukizi ya Virusi vya UKIMWI kwa kurejelea nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Hapa, wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo. 

Katika wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. Wasanii la wimbo huo la Vifaa watoa tahadhari dhidi ya madhara ya tohara katika jamii ya Wanyakyusa. 

Tohara uzembe,  
Chanzo elimu kukosa,  
Visu kuchangia,  
Maambukizi huchangia,  
Kutochukua hatua,  
Husababisha vifo,  
Sasa tuelimike,  
Wote twaweza kupona.

Hitimisho
Katika makala hii sababu za maabukizi ya Virusi vya UKIMWI kwa kurejelea nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Hapa, wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo. 

Hitimisho
Katika makala hii sababu za maabukizi ya Virusi vya UKIMWI kwa kurejelea nyimbo za Kimele za jamii ya Wanyakyusa nchini Tanzania. Hapa, wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo wataalamu wa afya na tiba za jamii wanaendeleza na wakati huo.
Maambukizi ya UKIMWI: Mifano Kutoka katika Nyimbo za Kimele za Wanyakyusa …

Marejeo


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