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EDITORIAL NOTE

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

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

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

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. The manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal. Research theoretical papers should be between 4000 and 7000 words in length. Reviews and short communication should not exceed 2000 words. The word count of the manuscript should include abstract, references, tables and figures. Manuscripts should be in English or Kiswahili.

Editors-in-Chief

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Mdhihiriko wa Vionjo vya Fasihi ya Kisasa katika Nyimbo za Taarabu

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Ikisiri

Makala hii inahusu mdhihiriko wa vionjo vya fasihi ya kisasa katika nyimbo teule za Taarabu. Data za msingi zilizofanuliwa katika makala hii zimepatikana maktabani kwa kutumia njia ya uchanganuzi wa matini. Nadharia ya Usasa imetumika kama kiunzi muhimu katika ukusanyaji, uchambuzi na mjadala wa data zilizowasilishwa katika makala hii. Makala imebaini kuwa nyimbo za Kiswahili za Taarabu zina ukwasi wa vionjo ambavyo vinaziweka katika kapu la fasihi ya kisasa. Vionjo hivyo ni pamoja na mwanzo wenye kiitikio chenyesauti kali na zenye vishindo, matumizi ya mbinu ya cheba, matumizi ya maneno ya mtaani na matumizi ya nyenzo za kisayansi na kiteknolojia. Nyimbo hizi zimekuwa zikitumia mashairi ya mipasho, mwingiliano wa wimbo ndani ya wimbo, kuchanganya ndimi na kuhitimishwa na sehemu ya ngoma chini. Makala hii inahitimisha kwamba nyimbo za Kiswahili za Taarabu zimefumbata vionjo vya kisasa ambavyo vinazifanya kuwa na mabadiliko makubwa na kuzidi kujiimarisha kwa hadhira ya sasa.

Maneno Msingi: Vionjo, Nyimbo, Fasihi ya Kisasa na Nyimbo za Taarabu.

Utangulizi

Kwa muda mrefu, tanzu mbalimbali za fasihi zimekuwa katika mwendo wa mabadiliko. Mabadiliko haya yanaenda sanjari na mageuzi yanayoikumba jamii katika nyanja za kisiasa, kiuchumi, kitamaduni na kifikra (Mulokozi, 2017). Suala hili linajidhihirisha zaidi katika tanzu za tamthiliya, ushairi na riwaya. Tanzu hizo zilingiza vionjo vipya ambavyo havikuzoeleka hapo awali. Katika muktadha huo, nyimbo kama utanzu mmojawapo wa fasihi simulizi umekuwa ukipokea vionjo vipya. Wataalamu mbalimbali waliotafiti kuhusu dhana ya vionjo vya fasihi ya kisasa wamejiegemeza katika tanzu za fasihi andishi. Baadhi yao ni Senkoro (2006), Khamis (2007) na Samwel (2015). Licha ya kuwapo kwa tafiti hizo, dhana ya vionjo vya fasihi ya kisasa katika tanzu za fasihi simulizi bado hazijachunguzwa kwa kina. Makala hii imechunguza vionjo vipya vya fasihi ya kisasa katika nyimbo za Kiswahili za Taarabu.

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Fasihi ya kisasa ni aina ya fasihi ambayo imeingiza vionjo vya kisasa katika usimulizi na uandishi wa kazi zake. Upya ni hali ya kitu aghalabu kufahamika mara ya kwanza; isiyo ya zamani. Khamis (2007) anafafanua fasihi ya kisasa kwa kuzingatia vionjo vya fasihi ya kisasa. Upya unaopatikana katika fasihi umo katika usanii na maudhui yake. Kisanaa, kuna mabadiliko mengi ya kushangaza na kutatiza muundo na vitomeo vyake vya fani na umbuji katika mbinu inayojaribu kuasi kwa makusudi uhalisi mkongwe, uhalisi mkavu. Mbinu ya fantasia, umataifa, usayansi na mabaki ya uchawi, ushirikina na mazingaombwe na hatimaye mwingilianomatini. Mbinu hizi zinakubaliana na kwenda bega kwa bega kabisa na maudhui mapya.

Fasihi ya kisasa hujulikana kutokana na sifa zake ambazo zinasawiri maisha tunayoishi sasa. Ijapokuwa Khamis Khamisi kaipa jina la fasihi mpya, bado inasawiri vionjo vinavyobebwa na fasihi ya kisasa. Makala hii inamakinikia vionjo vya fasihi ya Kiswahili vya kisasa vivavyojitokeza katika nyimbo za Kiswahili za Taarabu. Nyimbo hizi kwa kiasi kikubwa zimechota vionjo anuai vya fasihi ya kisasa ambavyo havikuwapo katika Taarabu ya kale.

Mbinu za Utafiti

Makala hii imejadili vionjo vya fasihi ya kisasa vinavyojitokeza katika nyimbo teule za Taarabu. Matokeo ya makala hii yametokana na utafiti uliofanyika katika mwegamo wa kitaamuli uliojikita katika usanifu wa kifani. Usanifu wa kifani unahusu tafiti zinazolenga kuchunguza jambo fulani kwa kina ili kutumia matokeo ya uchunguzi huo kama kiwakilishi cha kuonesha hali ilivyo katika sehemu au jamii nyingine kama hiyo (Ponera, 2019). Uchunguzi ulifanyika maktabani ambapo nyaraka mbalimbali kama vitabu, tasnifu zilisomwa pamoja na kusikiliza nyimbo teule za Taarabu na kupata maarifa yaliyomo katika makala hii. Data zilizokusanywa ziliwasilishwa na kuchambuliwa kwa njia ya maelezo. Sampuli ya nyimbo kumi na mbili za Taarabu ziliteuliwa kama msingi wa kuchunguza mdhahiriko wa vionjo vya fasihi ya kisasa. Nyimbo hizo ni pamoja na wimbo wa *Mama wa Afrika, Mavituz na Majamboz, Mbona Watakereka Sana, Akh! Po! Chaurongo Nuksi X, Hapa Kazi Ipo* na *Mimi wa Karne ya 21*. Zingine ni *Hafagiliwi Mtu Hapa, Ngangari Feki, Sakata Lako, Kindumbwendumbwe, Wema* na *Alokutwika*. Uteuzi wa nyimbo hizo umetokana na kubeba upya wa kivionjo vya fasihi ya kisasa ambavyo vimedhahirika katika makala hii.

Kiunzi cha Nadharia

Mjadala wa makala hii umeongozwa na nadharia ya usasa. Nadharia ya usasa ni tetemeko katika sanaa ambalo lilishuka kubadilisha muundo wa muziki, uchoraji, fasihi na usanifu wa majengo kabla ya karne ya ishirini (Barry, 1995). Sehemu iliyoathiriwa zaidi na tetemeko hili ni mji wa Vienna katika miaka ya 1890-1910, lakini madhara yake yalijitokeza zaidi katika maeneo ya Ufaransa, Ujerumani, Italia na Uingereza. Waasisi wa nadharia ya usasa ni Ezra Pound, Hulme na Eliot (Wamitila, 2002). Makala imezingatia mihimili mitatu ya nadharia hii ambayo ni kuanzishwa kwa uvumbuzi wa ujarabati wa mawazo mapya yasiyokubalika kwa

urahisi, kuanzisha vionjo vipya na kuendeleza utamaduni wa fasihi pendwa na kutukuza usasa au utamaduni wa kiulimwengu pamoja na kuendeleza mtindo unaofuata mtiririko wa mawazo (Mushengyezi, 2003). Utumiaji wa nadharia ya usasa ulitusaidia kuvichunguza vionjo vya fasihi ya kisasa katika nyimbo teule za Taarabu. Mihimili ya nadharia hii imefanikisha kuviibua vionjo vya fasihi ya kisasa vinavyojichomoza katika nyimbo za Taarabu.

Vionjo vya Fasihi ya Kisasa Vinavyodhihirika katika Nyimbo Teule za Taarabu
Sehemu hii inabainisha na kuchambua kwa kina vionjo vya fasihi ya kisasa vinavyodhihirika katika nyimbo teule za Taarabu ya Kiswahili. Vionjo hivi vimefafaniliwa katika sehemu inayofuata.

Mwanzo Wenye Kiitikio

Usasa katika nyimbo za Taarabu za Kiswahili unadhihirika vizuri kupitia mwanzo wake. Jahadhmy (1966) anabainisha kuwa hapo zamani nyimbo za Taarabu zilikuwa ni za taratibu na polepole. Mwendo huu ulikuwa ni kuanzia mwanzo wa wimbo mpaka mwisho wake. Hali hii ni tofauti na nyimbo za sasa. Kwa mujibu wa nyimbo tulizozichunguza tunaona kuwa nyimbo nyingi zinakuwa na mwanzo wenye kiitikio chenye sauti kali na zenye vishindo. Khatib (2014) anaeleza kuwa mwanzo wa namna hii kwa kiasi kikubwa hukusudiwa kuvuta makini ya hadhira na kujiandaa kusikiliza mashairi yaliyomo ndani ya wimbo husika. Mabadiliko haya ya kimianzo yanatoa sura mpya ya nyimbo za Taarabu katika sikio la hadhira. Mathalani, wimbo wa “*Mavituz na Majamboz*” ulioimbwa na Haji Mohamed katika kundi la *The East African Melody* unasawiri vizuri usasa huo katika mwanzo wake:

Heee! Mavituz,
Heee! Majamboz,
Hey! Hey! Hey! Mavituz,
Hey! Hey! Hey! Majamboz,
Uchungu, uchungu, uchungu,
Wanaona uchungu!

Mwanzo huo ambao unagonga masikioni mwa msikilizaji kutokana na sauti kali na yenye kishindo za waimbaji unasindikizwa na mapigo yenye nguvu ya ala za muziki na zinazokwenda kasi yaani kimchakamchaka (Mohamed, 2015). Mfano mwingine unaoshadidia hoja hii unatoka katika wimbo wa “*Mbona Watakereka Sana*” ulioimbwa na Zuhura Shaaban wa kundi la *The East African Melody*. Mwanzo wa wimbo huo ni huu:

Hamtuwashi,
Hamtuzimi,
Mwaona donge la nini,
Kama mnaweza pandeni juu mkazibe,
Wanadamu, walimwengu, kama yetu yawakera,
Mbona watakereka sana,
Na watakereka sana!

Katika mwanzo wa wimbo huo sauti ya waitikiaji inatolewa kwa ukali na kishindo kinachosindikizwa na ala za muziki. Mifano hiyo tulioidondoa inadhihirisha usasa katika nyimbo za Kiswahili za Taarabu. Usasa ambao unavuta makini na nadhari ya msikilizaji. Kionjo hiki kinamuandaa msikilizaji na kumfanya awe na hamu ya kutaka kujua mashairi ya wimbo mzima kutokana na mwanzo huu uliobeba sauti kali na yenye kishindo. Uanzishwaji wa mwanzo wa namna hii unaenda sanjari na nadharia ya usasa katika kuibua vitu vipya vinavyoendana na jamii ya sasa. Hivyo, hata nyimbo za Kiswahili za Taarabu kuanza kwa kishindo na sauti kali kunadhihirisha mwendo halisi wa jamii inayotumbuizwa.

Mbinu ya Cheba

Khatib (2014) anafafanua cheba kuwa ni mbinu ya kisanaa inayotumika katika mianzo ya nyimbo za Taarabu ambapo huhusisha usemaji wa mwimbaji kisha hufuata uimbaji. Cheba ni tofauti na kughani. Mbinu hii ya cheba hukoleza usasa na mvuto mkubwa wa Taarabu. Mfano wa cheba tunauona katika wimbo wa “*Akh Po! Cha Urongo Nuksi X*” ulioimbwa na Mwanahawa Ali katika kundi la *The East African Stars*. Katika wimbo huu, mwimbaji anaanza kwa mbinu hii ya cheba kwa kusema:

Halo! Halo!
Ammaaah! Shughuli imempata.

Baada ya cheba hiyo, sauti za waitikiaji hufuata kwa kiitikio chenye maneno yafuatayo:

Nuksi yule, hana dogo pale alipo,
Bora angetafuta ajira, shirika la upelelezi.

Mbinu ya cheba pia inajitokeza katika wimbo wa “*Ngangari Feki*” ulioimbwa na Khadija Yusuf. Wimbo huu unaanza kwa cheba yenye kuhusisha kicheko cha waitikiaji na majibizano baina ya mwimbaji na waitikiaji kama ifuatavyo:

Waitikiaji: Hehehehe! Hata nawe ngangari?
Mwimbaji: Nashangaaaaa!
Waitikiaji: Ovyooooo kama mchuzi wa magozi.

Mifano hiyo inadhihirisha matumizi ya cheba kama mbinu mpya ya kuanza katika nyimbo za Kiswahili za Taarabu. Mbinu ya cheba kama asemavyo Khatib (2014) kuwa inakutanisha dhana ya mazungumzo hasa ya wanawake katika baraza zao. Suala hilo ni la kweli kwa sababu cheba imejengwa katika sura ya mazungumzo ya kawaida ambayo yanatumika ndani ya Taarabu. Baada ya cheba, hufuata kiitikio kirefu kabla ya mashairi ya wimbo wenyewekuanza kuimbwa. Mbinu hii ni ya kisasa kwani hapo awali hasa katika Taarabu asilia mbinu hii haikuwa ikitumika. Taarabu asilia ilikuwa ikitumia mbinu ya mianzo ya kughani ambapo mwimbaji huanza kwa kuwa katikati baina ya kuzungumza na kuimba (Mohamed, 2015). Aidha, zilitumia mwanzo wa moja kwa moja kwa mwimbaji kuanza kuimba mashairi ya wimbo husika. Vilevile, zipo Taarabu zilizoanza kwa kucharazwa kwa vinanda vya taratibu kabla ya mwimbaji kuanza kuimba.

Maneno ya Mtaani

Mashairi ya Taarabu ya zamani yalikuwa yanatumia maneno teule na fasaha na mengi yakiwa yana asili ya Kiarabu (Khatib, 2014). Utumizi wa maneno hayo ulitokana na athari ya Kiarabu ambayo haikuepukika katika nyimbo za Taarabu (Jahadhmy, 1966). Hivi sasa Taarabu imechukua mkondo mpya kwa kuchopeka kionjo cha maneno ya mtaani katika mishororo ya beti zake. Maneno ya mtaani ni maneno yasiyo rasmi ambayo hutumiwa aghalabu na vijana wa mtaani (Mwansoko, 1981). Nyimbo za Taarabu za kisasa zimekuwa na matumizi makubwa ya maneno ya mtaani katika utunzi wake. Matumizi haya ya maneno ya mtaani hukusudiwa kutoa mvuto kwa hadhira ya wakati huu. Tukiurejelea wimbo teule wa “*Ngangari Feki*” tunaona ukidhihirisha kionjo hiki katika baadhi ya mishororo ya ubeti wa utangulizi. Katika ubeti huo, sauti za waitikiaji zinaimba mishororo ifuatayo:

Wataka kuleta soo wewe, nimekushtukia wewe,
Wataka nipiga bao wewe, uninyang’anye mwandani wewe,
Ili awe mchumba wako, ili awe mchumba wako,
Ni ndoto za alinacha, kwa hapa utabloo.

Aidha mekubaini, juzi usiku wa mwezi,
Megonga madirishani, nimo ndani na mpenzi,
Ukapiga chabo ndani, nakuchora mpuuzi,
Katu huyu humchuni, si buzi la pata sote.

Kupitia beti hizo tunaona maneno ya mtaani yakitumika kama soo (jambo lenye madhara/janga), utabloo (utashindwa), kupiga chabo (kuchungulia), nakuchora (nakutazama), humchuni (humlii fedha zake) na buzi (mwanamme anayehonga). Aidha, wimbo wa “*Hapa Kazi Ipo*” ulioimbwa na Mariam Khamis akiwa na kundi la Zanzibar Stars nao umetumia kwa kiasi kikubwa maneno ya mtaani. Mfano ubeti ufuatao:

Magumashi acha longolongo, hapa kazi ipo tu,
Usipime kabisa, huyu mtu wangu,
Hii bahati yangu nimeopoa dume la mbegu,
Mambo bomba funika, funika bovu.

Katika ubeti huo tunaona maneno kama magumashi (mambo ya udanganyifu), longolongo (vitu visivyo na uhakika), usipime mtu wangu (usijaribu), mambo bomba (mambo mazuri) na funika bovu (kutia fora) yakitumika. Haya ni maneno yaliyotamalaki mno katika mazungumzo ya vijana wa mtaani. Kutumika kwa maneno hayo ndani ya nyimbo za Taarabu kunaichota hadhira ya vijana na kufanya nyimbo hizo zipendwe na watu vijana wa jinsia zote. Pia, kionjo hiki kinaikurubisha Taarabu na jamii kwa sababu maneno ya mtaani yanatokana na jamii.

Nyenzo za Kisayansi na Kiteknolojia

Mrikaria (2012) anaeleza kuwa mchakato wa kuiendesha dunia kupitia sayansi na teknolojia umeleta mabadiliko na mwingiliano katika fasihi simulizi ya Kiswahili. Mabadiliko haya yanasawiriwa vizuri katika nyimbo za Taarabu. Watunzi wa mashairi ya nyimbo za Taarabu za Kiswahili wa zama hizi katika utunzi wao wanaonesha kwenda sanjari na maendeleo ya sayansi na teknolojia kivionjo. Vionjo

vya kisayansi na kiteknolojia vimesababishwa na utandawazi. Kiutamaduni, utandawazi unahusishwa na kuenea kwa tamaduni za Kimagharibi kwa njia ya maingiliano, hususani ya kibiashara au mtiririko wa muziki na taswira kupitia video, televisheni, mitandao ya kompyuta, simu, CD, DVD na VCD (Khamis, 2007). Nyimbo za Taarabu ya kisasa kama sehemu ya fasihi nazo hazipo nyuma katika kusawiri kionjo hiki cha matumizi ya nyenzo mbalimbali za kiteknolojia. Hii inatokana na ukweli kuwa kwa watunzi wa sasa ni vigumu kukwepa kutumia kionjo hiki kwa sababu wanatunga kazi zao katika karne ya maendeleo ya sayansi na teknolojia.

Kompyuta kama nyenzo ya kiteknolojia inabainika katika beti za nyimbo mbalimbali za Taarabu. Mfano, katika mashairi ya wimbo wa “*Mimi wa Karne ya 21*” ulioimbwa na Khadija Yusuf tunaona jinsi programu za kompyuta zikitajwa. Mwimbaji anasema:

Nitazameni wa karne nimeingia,
Mimi ni top ten nimeingia,
Nafanya maintenance, kwa software,
Nafanya maintenance, kwa hardware,
Microsoft style naichezea.

Katika mishororo hiyo tunaona jinsi programu za kompyuta zikitajwa waziwazi. Hii inadhihirisha wazi kuwa nyenzo ya kompyuta kwa watunzi wa nyimbo za Taarabu inafahamika. Wimbo wa “*Hafagiliwi Mtu*” ulioimbwa na Zuhura Shaaban nao unataja nyenzo ya kompyuta na utendakazi wake katika mawasiliano kama vile kutuma baruapepe. Mwimbaji anatoa:

Wajifanya master plan, mkuu wa teknolojia,
Una mbinu kalikali, bibi kujifagilia,
Unatumia email, kuwasiliana na dear,
Sometimes mobitel, pia unampigia.

Katika ubeti huo tunaona huduma ya baruapepe ambayo iliasisiwa na kifaa cha kompyuta ikitajwa kama mbinu ya teknolojia. Kwa upande wa televisheni kama nyenzomojawapo ya sayansi na teknolojia haikuachwa katika nyimbo za sasa za Taarabu. Watunzi wamekisawiri kifaa hiki katika mashairi ya nyimbo zao. Kwa mfano, katika wimbo wa “*Sakata Lako*” ulioimbwa na Mwanahawa Ali unaeleza jinsi kashfa za mtu zilivyotangazwa katika magazeti mpaka kwenye televisheni. Mwimbaji anaimba:

Mtaani unasemwa kisonoko,
Magazetini imeandikwa aibu yako,
Redioni kumetangazwa kashfa yako,
Televisheni imeonesha sakata lako.

Kupitia ubeti huo tunaona dhima ya televisheni kama chombo kimojawapo cha habari kikitoa taarifa za mlengwa kwa jamii. Televisheni pia tunaisikia ikitajwa katika wimbo wa “*Akh! Po! Chaurongo Nuksi X*” ulioimbwa na Mwanahawa Ali. Katika wimbo huu tunamsikia mtu mwongo na mbea akiambiwa waziwazi kuwa bora

angetafuta ajira katika vituo vya televisheni ili awe anaripoti habari. Mwimbaji anasema:

Bora angetafuta ajira, shirika la upelelezi,
La Kimarekani, la FBI au CIA,
Au ukawa ripota, wa televisheni,
TBC, ITV, TVZ, redio za FM,
Mungu atunusuru na shari za cha urongo,
Karahi zake katika mtandao wa intaneti,
Cha urongo nuksi, Loh! Loh! Loh! Kazi kwake.

Mifano hiyo inaonesha wazi mabadiliko ya kiteknolojia na sayansi yanayoikumba jamii yalivyopokelewa katika mashairi ya nyimbo za Kiswahili za Taarabu. Kuwapo kwa vifaa vya teknolojia kama vile kompyuta na mitandao kumeweza kurahisisha upatikanaji wa taarifa kwa urahisi (Mrikaria, 2002). Wanajamii nao kwa kiasi kikubwa wamekuwa wakizitumia nyenzo hizo katika maisha yao ya kila siku. Nyimbo za Kiswahili za Taarabu kubeba kionjo hiki cha kisasa kunafungamana na mawazo ya wanausasa katika kuunda zana za kisasa na kuziendeleza katika fasihi.

Kuchanganya Ndimi

Hiki ni kionjo kingine cha kisasa kinachopatikana katika nyimbo za Kiswahili za Taarabu. Kuchanganya ndimi ni kuweka maneno yasiyo ya Kiswahili katika sentensi ya Kiswahili (Hamisi, 2021). Katika muktadha wa utunzi wa nyimbo za Taarabu za kisasa tunaona kuwa zikitumia maneno yasiyokuwa ya Kiswahili katika mishororo yake. Maneno hayo aghalabu huweza kuwa ya Kiingereza au ya lugha za kikabila. Katika wimbo wa “*Ngangari Feki*” mwimbaji anasema:

Huna power, power ya kunifikia,
Huna nyenzo, nyenzo za kunipindua,
Huna mpya, hasidi usojijua,
Huna mpya, bwawa la kuogelea,
Usiruke anga zangu, mimi nitakuzodoa,
Mimi nitakuzodoa, ujutie kuzaliwa,
Ewe ngangari feki take care.

Katika ubeti huo tunaona neno “*power*” likitumika kwa maana ya “nguvu” na “*takecare*” kwa maana ya kuwa na tahadhari. Wimbo wa “Alokutwika” ulioimbwa na Mwanahawa Ali nao unachanganya ndimi kwa kutumia maneno ya Kiingereza katika mishororo yake. Katika ubeti wa kwanza mwimbaji anasema:

Reception yako mbovu, havutiki nikwambie,
Mimi nina perfect love, acha anizimikie,
Endelea kuporoja, alokutwika bibi.

Maneno “*reception*” (mapokezi) yametumika kuashiria “sura/uso” na *perfect love*” kwa maana ya “penzi lililokamilika”. Uchanganyaji huu wa ndimi una dhima muhimu katika mashairi ya nyimbo hizi ikiwa ni pamoja na kusisitiza maudhui yatolewayo na kuupa upekee wimbo husika.

Sehemu ya Ngoma Chini

Ngoma chini ni sehemu ya mwisho ya wimbo wa Taarabu. Sehemu hii aghalabu huwa inahusisha mabadiliko ya mapigo ya ala za muziki na kuwa katika hali ya kuchanganya na kuchangamka. Sehemu hii uhusisha ubeti ambao huimbwa na waitikiaji wote. Sehemu hii hupendwa sana na hadhira ya nyimbo hizi kwa kule kuchangamka kwake. Hadhira hucheza kwa kufuata mapigo ya sehemu hii pamoja na mashairi yaimbwayo (Mohamed, 2015). Pia, maneno yatolewayo katika ubeti wa sehemu hii huwa na mvuto ikizingatiwa kuwa ndio sehemu ya mwisho kabla ya wimbo kumalizika. Nyimbo nyingi za Taarabu za kisasa zimechukua kionjo hiki muhimu na kuwa sehemu ya muundo wa nyimbo zao. Mathalani, wimbo wa “*Ngangari Feki*” sehemu ya ngoma chini inahusisha maneno yafuatayo:

Ngangari ngangari ngangari gani, ngangari gani, ngangari feki,
Acha acha mtima nyongo, ngangari gani ngangari feki,
Usicheze na mali yangu, ngangari gani ngangari feki,
Cheza cheza na mwenye mali, ngangari gani ngangari feki,
Utakufa nacho kijiba cha roho,
Utamuona hivihivi, shaksiya laazizi,
Mimi ninaye natamba naye, ngangari gani ngangari feki,
Mimi ninaye napeta naye, ngangari gani ngangari feki,
Ndo huyu hapa natanua naye, ngangari gani ngangari feki,
Iliyobaki wewe uliye tu, ngangari gani ngangari feki.

Kifungio hicho cha ubeti wa ngoma chini katika wimbo wa “*Ngangari Feki*” ni kiashiria cha upya katika Taarabu ya sasa. Kipande hiki cha ngoma chini katika wimbo wa Taarabu licha ya kuchangamsha hadhira pia kinanogeshwa wimbo husika kutokana na mapigo yake pamoja na mashairi yanayosindikiza. Aidha, huwa ni kiashirio kuwa wimbo husika unaelekea tamati.

Hitimisho

Kwa jumla, makala hii imejadili juu ya mdhihiriko wa vionjo vya fasihi ya kisasa katika nyimbo teule za Taarabu. Nyimbo za Kiswahili za Taarabu zimeonekana kupokea mabadiliko makubwa ya kivionjo katika utunzi wa mashairi yake. Mabadiliko hayo yanadhihirisha wazi kuwa fasihi si sanaa tuli kama maji kwenye mtungi bali ni sanaa iliyo katika mwendo. Mwendo ambao unachukuana kama ngozi na mwili na jamii husika. Kupitia mjadala uliofanywa ndani ya makala hii tumebaini kuwa nyimbo za Kiswahili za Taarabu zina ukwasi mkubwa wa vionjo ambavyo vinazifanya nyimbo hizi kuzidi kujiimarishia mapenzi yake kwa hadhira yake.

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Hali na Hadhi ya Mwanamke katika Fasihi ya Kiswahili

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Ikisiri

Makala hii imechunguza hali na hadhi ya mwanamke kwa kurejelea riwaya ya *Dunia Uwanja wa Fujo*. Data za msingi zilizotumika katika makala zilipatikana kwa mbinu ya usomaji makini. Mbinu ya uteuzi lengwa ilitumika kupata data za msingi kutoka katika riwaya teule. Uchambuzi na mjadala wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Ufeministi. Matokeo katika makala hii yanaonesha kuwa mwanamke amebainishwa katika nafasi mbalimbali zinazohusu malezi, utoaji wa maamuzi, ulaghai na usaliti katika mapenzi na ndoa. Mtazamo hasi unaodokezwa kuhusu mwanamke unasababishwa na harakati za mwanaume zinazowabana na kuwatumbukiza wanawake kufikia hapo walipo. Makala hii inahitimisha kuwa jamii inatakiwa kuchukua hatua za msingi za kuondokana na jambo linalowadhalilisha na kuwafanya wanawake wapuuze na kutazamwa katika udhaifu. Mwanamke hana budi kujijengea misingi imara ya kujitegemeana kufanya shughuli halali zenye tija ili kuiendeleza na kuidumisha heshima anayostahili katika jamii na taifa lake.

Maneno Msingi: Hali, Hadhi, Mwanamke, Ufeministi na Fasihi ya Kiswahili.

Utangulizi

Suala la maisha na harakati za mwanamke limejadiliwa na kushughulikiwa kwa mitazamo na misukumo mbalimbali katika jamii kupitia kazi za kifasihi. Maisha ya binadamu yametazamwa katika ngazi zote za maisha yake tangu kuzaliwa, malezi, ndoa, uzee hadi kifo. Kila ngazi katika maisha ya binadamu ina mambo na majukumu yake (Rutto, 2015). Kila jamii ina vikwazo vyake, miiko yake na masharti yake yanayomwongoza binadamu. Kanuni za jamii humfunga binadamu na kuingilia matakwa na shughuli zake za kujinufaisha, kujitafutia furaha na kujiendeleza kimaisha na kimtazamo. Katika harakati hizo binadamu wana matatizo yao, matakwa yao na maslahi yao. Baadhi ya masuala yaliyochunguzwa katika makala hii kupitia

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riwaya teule yanahusu jinsi jamii inavyomtazama mwanamke katika jitihada za kuyakabili maisha yake kwa kurejelea riwaya teule.

Mwanamke amekuwa akitazamwa kwa namna mbalimbali na waandishi wengi wa kazi za fasihi. Miaka mingi iliyopita mwanamke aliwekwa utawani hadi pale Wanaufeministi walipoanza harakati zao za kumkomboa kutoka katika wimbi la kuonewa na kunyanyaswa kutokana na mfumo dume katika miaka ya 1960. Waandishi mbalimbali wamemchora mwanamke kwa mitazamo na misimamo inayohitilafiana. Fakih (2017) amemchora mwanamke kama mtu asiyestahili kujikwamua dhidi ya mfumo dume uliotamalaki katika jamii nyingi hapa nchini na kwingineko barani Afrika. Pia, wapo wanaomuona mwanamke kama kiumbe mwenye uwezo mkubwa anayestahili kuwa na uhuru kama mwanaume.

Kwa muda mrefu mwanamke alitazamwa kama chombo dhaifu katika jamii. Kabla ya Uislamu barani Afrika inasemekana hadhi ya mwanamke ilikuwa chini kuliko ngamia. Mwanaume alikuwa akimthamini zaidi ngamia wake kuliko mwanamke au mkewe (Githuci, 2013). Anaendelea kueleza kwamba katika jamii za Bara la Hindi zilizokuwa zikiafuata mila ya Sati, mwanamke aliyefiwa na mumewe alizikwa naye ili kumsindikiza. Pia, katika baadhi ya jamii za Kiafrika mila kama hiyo ilikuwepo ambapo chifu alizikwa na msichana wa kati ya miaka 14 hadi 17 kwa imani ya kwamba atakwenda kumstarehesha huko aendako. Hali hii ilimfanya mwanamke atazamwe kama mtu asiyestahili heshima, utu na kuheshimiwa katika jamii.

Dini ni mojawapo ya vyombo vya kijamii vinavyomtazama mwanamke kama aliumbwa ili awe msaidizi wa mwanaume (Sanga, 2013). Mtazamo huo humfanya mwanaume amtawale na kummiliki kikamilifu. Mwanamke anaangukia katika jukumu linalomfanya awe mnyenyekevu mbele ya mwanaume. Masoud (2018) anasisitiza kuwa asasi za dini ni kama wakala wa utamaduni unaolenga kumdunisha mwanamke. Utamaduni ndiyo unaoweka alama na kanuni zinazozoeleka na kutumiwa na jamii na baadaye huota mizizi na kutumika kama sheria rasmi za jamii inayohusika. Sheria hizo zinajengwa katika mfumo wa kimila na zinaendelea kuonesha nafasi na majukumu ya mwanamke na mwanaume kwa uwiano unaohitilafiana.

Kijamii, mwanamke hutazamwa kama kiumbe asiye na uwezo wa kushiriki kwa dhati katika shughuli za kijamii. Katika nyanja nyingi, wanawake huonekana kuwa ni watu wa kuongozwa tu. Jambo hili si sahihi kwa sababu uwezo wa wanawake kiuongozi umenyamazishwa bila sababu za msingi. Suala hili linatokana na mfumo uliopo katika jamii unaomini kuwa mwanamke anaweza kuwa kiongozi imara kama wanaume au zaidi yake (African Gender Equality Index, 2015). Suala la wanawake huendelea kuwekwa nje na kuachwa nyuma katika masuala ya msingi ya kijamii na kimaendeleo kama ilivyo katika baadhi ya sekta kama vile za jeshi na dini halina budi kuchunguzwa kwa kina ili kutafutiwa suluhisho linalofaa kwa maslahi mapana na endelevu ya jamii ya binadamu.

Ann (2013) anamtazama mwanamke kama nguzo thabiti katika kukuza uchumi wa familia, jamii na taifa. Pia, anaongeza kuwa hakuna asiyefahamu kuwa mwanamke ni nguzo kuu ya uzalishaji mali na uchumi wa familia na taifa. Kumuelimisha mwanamke ni njia mojawapo ya kuiokoa jamii na taifa katika janga la umaskini. Aburima (2014) anamweleza Ngozi Okonjo kuwa ni miongoni mwa wanawake wenye taaluma ya masuala ya uchumi waliosaidia kwa kiasi kikubwa katika harakati za kukuza uchumi nchini Nigeria. Okonjo alifanya kazi katika mazingira wazi na imara yalisayoidia nchi yake kurejesha nyumbani fedha zilizofichwa na vigogo katika mataifa ya kigeni. Mwanamke anaendelea kuwekwa nyuma katika sekta mbalimbali za kijamii kutokana na kuwepo kwa sababu mbalimbali. Wanawake wanahamasishwa kusoma kwa bidii ili kujenga uelewa mpana unaolenga kuongeza fursa pana ya kupigania na kusimamia maendeleo ya jamii zao kikamilifu. Baadhi ya wazazi katika baadhi ya jamii wamekosa mwamko wa kuwawezesha na kuwasomesha binti zao. Huu ni wakati sahihi wa kuunda sheria zinazotekelezeka zinazolenga kupambana na kuondoa mianya inayomdhumu mwanamke katika sekta zote za kijamii hapa nchini. Makala hii imechunguza mitazamo kuhusu hali ya mwanamke katika jamii kwa kurejelea riwaya ya *Dunia Uwanja wa Fujo*.

Mbinu na Mwege wa Uhakiki Kinadharia

Makala hii imechunguza mitazamo kuhusu hali ya mwanamke katika jamii kwa kurejelea riwaya ya *Dunia Uwanja wa Fujo*. Data za msingi zilikusanywa kwa mbinu ya usomaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Ufeministi. Mtazamo wa Ufeministi una historia ndefu duniani kwa kuwa uliibua vuguvugu la kutaka kufuta kabisa suala la uonevu dhidi ya mwanamke. Agenda ya Ufeministi inalenga kumaliza utawala wa mwanamume dhidi ya mwanamke (Gichovi, 2016). Nadharia hii imetumika kuchunguza uhusiano uliopo baina ya mwanamke na mwanamume kwa kurejelea riwaya teule iliyobainishwa. Mtafiti alimchunguza mwandishi wa riwaya teule katika muktadha wake wa kawaida ili kujua mtazamo wake kuhusu mwanamke kwa kuwa andiko lake ndicho kiungo chake. Uchambuzi kuhusu mitazamo na hali ya mwanamke katika jamii uliwekwa katika ulimwengu wa kawaida na halisi ili kufanya uhakiki wa kina kwa kurejelea riwaya teule.

Mitazamo Kuhusu Hali ya Mwanamke katika Riwaya Teule

Katika riwaya teule, suala la harakati za wanawake linaangukia katika mikabala mbalimbali ya kijamii. Uko mkabala unaolitazama suala la harakati za wanawake kutetea haki zao kama sehemu tu ya fujo za dunia (Barbara, 1999). Mkabala mwingine unafikiri kwamba suala la ukombozi wa mwanamke ni ule uhuru wa kuweza kurudi nyumbani kutoka kazini, kukaa na kusoma gazeti, pamoja na kushiriki katika mjadala mizito baina yake na mwanaume. Mtazamo huu ni sehemu ya ule unaohusu usawa wa Kiafrika unatumia mbinu ya kuheshimiana kama kisingizio cha kuhalalisha kuonewa na kukandamizwa kwa mwanamke. Suala la kukandamizwa kwa mwanamke linatazamwa kwa wepesi na linarahisishwa bila kupewa mtazamo sahihi wa namna ya kulishugulikia. Jitihada za ukombozi hazina budi kuzingatia misingi ya ukweli wa kihistoria kuhusu harakati za ukombozi wa tabaka la wanyonge katika

jamii. Kwa kurejelea riwaya teule, mwanamke amechorwa kwa namna mbalimbali kama ilivyoenezwa katika sehemu inayofuata.

Ulaghai katika Mapenzi

Mwandishi katika riwaya hii amejadili suala la mapenzi na ndoa katika pande mbili tofauti. Kwanza, ameonsha namna suala la mapenzi linavyotumika kama mbinu mojawapo ya kitapeli. Mwandishi anaonesha namna baadhi ya watu wasio waaminifu wanaofanya utapeli wa kimapenzi kama mbinu ya mojawapo ya kujipatia kipato. Mwandishi anaonesha namna Vera alivyomlaghai Dennis ili amuo, ingawa moyo wa upendo wa kweli haukuwapo kabisa. Vera alimwandikia barua Dennis akimsihi kuwa ujauzito alikuwa nao ni wake Dennis alipaswa kumuoa na kumfanya mkewe, ingawa aligundua kuwa alikuwa amemdanganya (uk. 68). Suala hili limeshamiri sana katika jamii nyingi kutokana na kukosekana kwa uaminifu baina ya vijana wa kike na wa kiume. Hali hii imekuwa ikiibua migogoro ambayo wakati mwingine inasababisha baadhi ya watoto kukataliwa na kukosa matunzo na malezi bora baina ya wazazi wote wawili. Baadhi ya watu hilitazama suala la kupata mimba nje ya ndoa ni kiashiria kimojawapo cha kuporomoka kwa maadili katika jamii za Kiafrika.

Pia, mwandishi ameonsha jinsi vijana wengi wanavyotumia uhuru wao vibaya. Kwa mfano, katika riwaya hii, Tumaini alikuwa akilala na wasichana mbalimbali kwa zamu. Uhuru huo hauna tija kimaadili na ni hatari kwa ustawi na uendelevu wa jamii na taifa kutokana na kutamalaki kwa maambukizi ya magonjwa mbalimbali yaliyopo katika jamii (Shule, 2004). Kwa kiasi kikubwa, uhuru huo ulisababishwa na mfumo wa matumizi mabaya ya fedha zilizotumika kama chambo cha kuwanasa wasichana. Hali hiyo ilisababisha wasichana kupata mimba zisizotarajiwa na kukosa matunzo na kutelekezwa na mwanaume. Kwa upande mwingine, kukosekana kwa uaminifu miongoni mwa wanandoa ni hatari, hasa katika kipindi hiki kilichotamalaki maradhi ya kuambukiza kama vile UKIMWI. Mwandishi anaonesha jinsi Tumaini alivyoishi kilaghai na Anastazia baada ya kuamua kuanzisha makazi ya kudumu huko Shinyanga (uk. 96). Hali hii inamfanya mwanamke kuonekana kama chombo cha starehe cha mwanaume.

Kujimudu Kimaisha

Suala la mapenzi yanayojengwa katika misingi ya kupata pesa yanasemekana kushamiri sana, hasa sehemu za mijini mikubwa katika mataifa mengi. Mfumo huo unasababishwa na mitindo ya maisha, hali na ugumu wa fursa za uchumi wa kimiji (Oyeronke, 2005). Jambo hili linachangia baadhi ya vijana kutafuta njia mbadala za kujikimu kimaisha ambazo wakati mwingine sio sahihi. Katika riwaya hii, Fatuma alikuwa na tabia ya kutembea na wanaume ilimradi apate chochote; na alikuwa tayari kuachana mara moja na mwanaume aliyefilisika. Fatuma alikuwa amebobea katika shughuli hiyo na mwepesi kutambua na kumfahamu mwanaume mwenye pesa na asiye na pesa. Pia, alikuwa amejijengea uwezo wa kuwatoroka na kuwaadhibu wanaume waliojaribu kumdhulumu kimapenzi. Suala la mwanamke kujihusisha katika mapenzi ya kibiashara linatokana na hali ya uvivu, utegemezi na kutowajibika kikamilifu ili kujimudu kimaisha. Matokeo yake, vijana wengi hujiingiza katika

shughuli zisizo na tija kijamii na kitaifa ili kukidhi mahitaji yao. Hata hivyo, wapo wanawake wanaojiingiza katika ukahaba kutokana na tabia binafsi ambazo hazihusiani na masuala ya kibiashara.

Pia, suala umalaya kama sehemu ya kuporomoka kwa maadili ya kijamii lilivyoshamiri katika sehemu mbalimbali za nchi, hasa katika miji na sehemu za machimbo ya madini. Mwandishi anaonesha namna Hadija alivyofanya umalaya kwa kuhamahama kutoka mkoa mmoja kwenda mkoa mwingine. Hadija alikuwa na uzoefu mkubwa katika suala la umalaya. Alifanya kazi hiyo katika maeneo mbalimbali ya nchi kama vile Tanga, Dar es Salaam (Buguruni), Shinyanga (Mwadui), Mwanza, Kigoma, Kilimanjaro (Moshi) na Tabora (uk. 85). Mapenzi ya namna hiyo yanavuka mipaka ya kijiografia ya jamii moja kwenda jamii nyingine. Mzagao wa namna hiyo unaongeza kasi ya baadhi ya maradhi ya kuambukizi kama vile UKIMWI (Lyatuu, 2011). Jamii haina budi kuepuka hali ya umalaya kwa kujijenga katika misingi ya maadili yenye tija kwa maslahi mapana ya uendelevu wa jamii ya mwanadamu.

Mgongano Baina ya Ukale na Usasa

Katika jamii nyingi suala la mgongano wa kijamii kuhusu uhuru wa kuoa na kuolewa bado linaendelea kukua na kuimarika licha ya kuwepo mwamko wa kielimu unaosisitiza uhuru wa kufanya jambo lolote bila kuvunja sheria. Kwa upande wa uhuru wa kuoa na kuolewa unasababisha mivutano mbalimbali katika jamii nyingi hapa nchini. Katika riwaya teule, uhuru huo ndio uliosababisha Anastazia kumtoroka mzee Tembo na kwenda kuishi Shinyanga Mjini na Tumaini kwa kuwa ndiye aliyekuwa chaguo lake. Suala la wazazi kuingilia uhuru wa kuoa na kuolewa linazua mitafaruku katika jamii nyingi hapa nchini (Suwed, 2013). Baadhi ya wazazi wanaoendelea kudumisha mila na desturi za kale zinazolenga kuwachagulia wachumba. Msingi wa kufanyika kwa jambo hilo unatokana na mtazamo kuwa wazazi ndio wanaomjua mchumba aliyeimarika kimaadili na kimajukumu ili kumtunza vizuri mwenzi wake. Hata hivyo, katika kipindi hiki cha utandawazi vijana wengi hawalikubali suala la kuchaguliwa mume au mke, badala yake huchagua kwa kufuata vigezo vyao na matarajio yao ya kimaisha.

Msigano uliopo baina ya wazazi na watoto wao kuhusiana na suala la kuchaguliwa mke au mume umezua matatizo mengi. Mwandishi anaonesha uhuru wa Anastazia kumtoroka mzee Tembo na kuambatana na Tumaini aliyekuwa chaguo lake. Jitihada za Anastazia kumtoroka Tembo na kuambatana na Tumaini ni suala linalotoa mafunzo mbalimbali kwa jamii, hasa kuhusu namna Anastazia alivyoolewa na Tembo na sababu za kumtoroka. Wapo wasichana wanaofanya hivyo kutokana na tamaa zao ama baada ya matarajio yao ya kimaisha kukwama. Hata hivyo, wapo wanaofanya hivyo huenda kutokana na ndugu au jamaa zao kuwashinikiza na kuoa au kuolewa nao. Kwa namna hali ilivyo sasa, uhuru wa kuoa na kuolewa hauna budi kutazamwa kama fursa ya kuifanya jamii kuzisahihisha asasi za kijadi za kijamii ili ziendane na mahitaji halisi ya maisha ya jamii bila ubaguzi wa kijinsia.

Kufanya Maamuzi

Katika jamii nyingi wanawake wanatazamwa kama watu wasio na maamuzi katika familia zao kutokana na kuwepo kwa sababu mbalimbali. Nafasi ya mwanamke katika kufanya maamuzi na uwakilishi wake ni mdogo katika ngazi za kijamii na kiserikali, ingawa katiba ya mwaka 1977 iliyofanyiwa marekebisho mwaka 1984 inatoa haki sawa, hasa katika kupiga kura na kutumikia umma sawa kati ya mwanawake na mwanaume (Mapunjo, 2014). Katika riwaya teule, mwandishi anaonesha kuwa licha ya kuwa mama yake Tumaini alijua kuwa mali alizoachiwa mwanae Tumaini kama urithi zitamuathiri kimaadili, lakini alishindwa kubatilisha maamuzi ya marehemu mume wake. Mama yake Tumaini anaeleza:

... ni vizuri zaidi mtoto kurithi vitu kama hivyo, licha ya hekima na kumrithisha mtoto pesa ni kama taji la uovu. Baba yako alikataa kabisa; na kwa kuwa nilishindwa mawazo ya baba yako alipokuwa bado mzima, siwezi sasa kugeuza tamko lake (uk. 15).

Nukuu hii inaonesha namna mama Tumaini alivyoshindwa kufanya maamuzi kuhusu namna bora ya kumlea mtoto wake kulingana na maadili ya jamii. Mama Tumaini alikosa maamuzi kuhusiana na mambo ya msingi na yenye tija kuhusu malezi ya mtoto. Licha ya kuwa alikuwa anaelewa madhara ya kumrithisha mali mtoto wake aliendelea kufuata tamko la marehemu mume wake. Inawezekana jambo hilo linatokana na kuimarika kwa asasi za kijamii zinazomtaka mwanamke aheshimu na kutii matakwa ya mumewe bila kujali ubora na udhaifu wa matakwa yao. Baadhi ya sekta zinazotumika kama nyenzo ya kupora haki za mwanamke ni utamaduni, dini, siasa na ndoa (Kajeza, 2016). Kuimarika kwa taasisi hizo kumesababisha kunyamazishwa kwa mwanamke kwani hawezi kutetea haki zake za msingi katika ngazi ya familia na taifa.

Mitindo ya Malezi

Suala la maadili na malezi bora katika jamii nyingi linasisitizwa kuanzia ngazi ya familia na taifa kwa ujumla. Hata hivyo, wazazi hawana budi kushirikiana kwa hali na mali ili kuwalea, kuwakuza na kujenga vizazi vyao katika misingi imara ya kimaadili, pamoja na kuwamudu kimahitaji (Sungi, 2011). Riwaya teule imeonesha athari na nguvu za mvutano wa kiuchumi zinazoainisha matendo ya mtu na mtazamo wake wote. Mwandishi ameonesha namna Tumaini alivyodekezwa na wazazi wake kwa kupewa pesa zilizomkengeusha na kumpa jeuri na uwezo wa kufanya lolote kabla ya kufikia umri sahihi wa kumiliki pesa nyingi (uk. 12). Tumaini alijengewa uwezo mkubwa wa kumiliki pesa jambo lililomfanya aache shule baada ya kujitumbukiza katika ulevi na mapenzi. Wajibu wa wazazi ni kuwajenga watoto katika misingi imara na endelevu ya kimtazamo na kimaisha badala ya kuwadekeza na kuwalea chini ya kiwango cha maadili yanayopaswa kufuatwa katika jamii.

Licha ya kuwa mama yake Tumaini alielewa kuwa mali za urithi alizoachiwa Tumaini zitamchanganya na kumwangamiza, lakini alishindwa kufanya maamuzi sahihi ili kumnusuru mtoto wake. Tumaini alilelewa kama yai na kusifiwa sana kwa lolote

alilofanya lenye tija na lisilo na tija kwa familia na jamii yake. Hayo yote yalimjenga katika misingi mibovu ya kitabia na kimaadili. Jambo hili liliongezwa na vitabu vya kibwenyenye alivyosoma Tumaini huko shuleni. Vitabu hivyo vilivyomfanya aamini kuwa wanawake ni vyombo vya kutumiwa na wanaume ili kutimiza haja zao za mwili (uk. 11). Matokeo yake Tumaini aliweza kuwalaghai na kuwatia mimba wasichana na kuwasahau, akiwamo Leonila. Kimaadili, jambo hili halikubaliki katika muktadha wa Tanzania na Kiafrika kwa ujumla. Kwa kawaida, jukumu la malezi na usimamizi wa maadili ya kijamii halina budi kujengwa katika misingi imara inayoihusisha jamii nzima.

Pia, mwandishi anaonesha namna Tumaini alivyokuwa akiwanyanyasa watumishi wao wa ndani kwa kuwa alijengwa katika misingi ya tabia na malezi ya kudekezwa kutoka kwa wazazi wake. Licha ya ukorofi wa Tumaini kwa wafanyakazi wao, mama yake alimkingia kifua na kuwafokea waliofanyiwa fujo. Hali hii inaleta mitafaruku katika jamii, hasa kutokana na kuwepo kwa matabaka ya walionacho na wasionacho. Tumaini alifanya hivyo kutokana na nguvu za kiuchumi ambazo zilitazamwa kama msingi wa maendeleo, ubora na mamlaka (uk. 64). Uhusiano wa Tumaini na watumishi wao wa ndani uliendelea kudhoofika jambo ambalo halifai kwa ustawi na uendelevu wa familia. Aidha, wafanyakazi wa ndani wanapaswa kuheshimiwa na kutazamwa kama sehemu kamili ya familia inayohusika. Suala la malezi thabiti halina budi kujengwa katika misingi ya utamaduni unaozingatia maadili mema kwa manufaa ya jamii na taifa.

Hitimisho

Katika makala hii, mwanamke amebainishwa katika nafasi mbalimbali, hasa kuhusu malezi na maadili, utoaji wa maamuzi, ulaghai na usaliti katika mapenzi na ndoa. Mtazamo hasi unaodokezwa dhidi ya mwanamke unasababishwa na harakati za mwanaume zinazowabana na kuwatumbukiza wanawake kufikia hapo walipo. Jamii inatakiwa kuchukua hatua za msingi za kuondokana na jambo linalowadhalilisha na kuwafanya wanawake wapuuzwe na kutazamwa katika udhaifu. Mwanamke anapaswa kujijengea misingi imara ya kujitegemea, kufanya shughuli halali zenye tija, kujitunza na kujiheshimu ili kuiendeleza na kuidumisha heshima anayostahili katika jamii na taifa lake.

Kitaaluma, makala hii inapendekeza kuwa itakuwa vizuri kama waandishi wataendelea kuandika kazi zao zinazolenga kupunguza pengo la mwachano wa kimahusiano uliopo baina ya mwanamke na mwanaume katika jamii. Pia, wanapaswa kuandika kuhusu umuhimu na matokeo chanya yanayotokana na kuwepo kwa ushirikiano uliopo baina ya mwanamke na mwanaume katika jamii na taifa kwa ujumla. Waandishi hawapaswi kuendelea kuijenga jamii ya wanawake katika mtazamo hasi unaoangukia kumdhalilisha na kumtweza kwa ujumla wake. Mojawapo ya namna bora ya kuisaidia jamii ili kushirikiana na kushikamana ni kutumia wenzu uliofumbatwa na waandishi wa kazi za kifasihi kutimiza wajibu huo. Kwa kurejelea maandiko yao, jamii itabadilika kulingana na mahitaji ya wakati huu tulionao kwani suala la umoja na mshikamano kati ya mwanamke na mwanaume ni la msingi katika

ujenzi wa jamii na taifa. Jamii itapata mwamko wa elimu, harakati za serikali na taasisi zisizo za kiserikali kuendelea kupinga na kukemea hali yoyote inayonua kumtazama mwanamke katika mtazamo hasi zitawasaidia wanawake kufanikisha wajibu wao katika jamii.

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Kiamu na Usomi wa Kale wa Waswahili

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Ikisiri

Makala hii imechunguza nafasi ya lahaja ya Kiamu kama lugha ya usomi baina ya Waswahili katika Pwani ya Afrika Mashariki kabla ya kuja kwa wageni na kusanifishwa kwa Kiswahili. Utafiti huu ni wa kimaktaba ambapo data za msingi zimepatikana kwa mbinu ya kimaktaba. Uchambuzi wa data umeongozwa na nadharia ya Daiglosia. Matokeo ya makala hii yanaonesha kuwa lahaja ya Kiamu ndiyo ilipewa hadhi ya juu ya kutumika kama lugha ya usomi wa Waswahili katika jamii za Afrika Mashariki. Pia, inahitimisha kuwa lahaja ya Kiamu ni lahaja muhimu katika historia na maendeleo ya jamii ya Waswahili na matumizi yake katika nyanja za sarufi, fasihi na uandishi zilitumiwa kuipa sifa ya kitaaluma kazi inayohusika. Makala hii inapendekeza kuwa Kiamu kutumika katika usomi wa kale wa jamii ya Waswahili kabla ya usanifishaji wa Kiswahili haina maana kwamba lahaja ya Kiamu ilikuwa bora kuliko lahaja zingine bali ilipewa tu hadhi ya kutumika katika shughuli za usomi. Uchunguzi zaidi kuhusu matumizi ya Kiamu katika visiwa vya Komoro, Unguja na sehemu za Kongo ni muhimu.

Maneno Msingi: Lugha ya Usomi, Kiamu, Waswahili, Lahaja na Daiglosia.

Utangulizi

Makala hii imechunguza nafasi ya lahaja ya Kiamu kama lugha ya usomi baina ya Waswahili katika Pwani ya Afrika Mashariki kabla ya kuja kwa wageni na kusanifishwa kwa Kiswahili. Watafiti wa awali wa lahaja za Waswahili wamebainisha kwamba kuna zaidi ya lahaja 15 za Kiswahili kama inavyoelezwa na Stigand (1915), Palome (1967), Chiragdin (1977) na Karanja (2012). Wengine ni Hennesbeuch (1996), Nabhany (1995) na Khalid (1977) wanaotaja lahaja 20 za Kiswahili bila kuitaja lahaja ya Kiunguja. Lahaja ya Kiunguja ndiyo iliyochaguliwa kama msingi wa usanifishaji wa lugha ya Kiswahili. Kwa upande mwingine, Khalid alitaja lahaja za Kisokotra na Kimafia ambazo hazikuwa zimetajwa na wataalamu wengine.

MAKALA HALISI

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Lahaja nyingi za Kiswahili zimepewa majina kulingana na sehemu ya kijiografia ambako zinazungumzwa. Kwa mfano, Kiamu huzungumzwa Lamu, Kimvita huzungumzwa Mvita na Kipate huzungumzwa katika Kisiwa cha Pate. Lahaja za Kiswahili huzungumzwa kutoka Kusini mwa Somalia Kaskazini mwa Kisiwa cha Komoro Kusini. Lahaja hizi huzungumzwa pia nchini Kenya, Tanzania, visiwa vya Zanzibar na Komoro. Utafiti huu umechunguza lugha ya Kiamu kama lugha iliyotumiwa na Waswahili katika taaluma, hasa fasihi, elimu na mawasiliano katika shughuli nyingine za kijamii. Ufafanuzi huu hauna maana kwamba lahaja zingine hazikutumika katika baadhi ya shughuli. Kwa mfano, baadhi ya jamii za Waswahili, hasa kutoka Lamu walitumia lahaja ya Kingozi katika kuendeleza shughuli za baraza na hata utunzi wa mashairi. Hali hii pekee haiwezi kuipa lugha hadhi ya kuwa ya usomi.

Lugha ya Kiswahili sanifu ilibuniwa baada ya Kamati ya Kiswahili ya Afrika Mashariki (*EastAfrica Inter-territorial Swahili Language Committee*) kukamilisha shughuli ya usanifishaji. Harakati ya usanifishaji wa lugha ya Kiswahili ilianzishwa na Gavana wa Tanganyika mwaka wa 1925 baada ya ripoti ya tume ya Phelp-Stokes kuchapishwa. Wasanifishaji walilenga kutatua mgogoro na changamoto zilizotokana na mawasiliano katika biashara, dini, utawala na elimu. Kuna wale waliopendelea Kiunguja, Kimvita na Kiamu. Licha ya lahaja ya Kimvita na Kiamu zilisemekana kuwa na historia ndefu na kufanyiwa utafiti mwingi, Kamati ya Kiswahili ya Afrika Mashariki iliichagua lahaja ya Kiunguja kutumiwa kama msingi wa usanifishaji wa Kiswahili. Mbaabu (2007) anaeleza:

Kiunguja hakikuwa kimestawi sana kwa upande wa fasihi andishi kabla ya kuja kwa Wamisheni na kuchapishwa kwa vitabu vya kina Madan na Steer. Huu ulikuwa upungufu mkubwa, tukilinganisha Kiamu na Kimvita, lahaja zilizokuwa zenye miswada mingi ya ushairi, kidini na kifasihi (Mbaabu, 2007:13).

Kutokana na maoni haya hapo juu, inawezekana Kiunguja kilichaguliwa kwa sababu ya ushawishi wa kibiashara na nguvu za kiutawala. Kabla ya usanifishaji wa lugha ya Kiswahili, Waswahili walikuwa na lugha ya usomi. Lugha hii ilikuwa ni lugha ya Kiamu. Kulingana na Nurse na Thomas (1993) huenda lahaja tofauti ilitumika katika vijiji vya Ozi karibu na ukingo wa mto Tana na huenda vilipotea na nafasi yake kuchukuliwa na Kiamu. Jambo hili linamaanisha Kiamu kilikuwa kimeenea sana. Bakari (1985), Nurse (1982b), Prins (1967) na Sacleux (1909) wanaafikiana na maelezo haya kwa kusema kuwa, kihistoria Lamu ilikuwa na lahaja nyingi zaidi kuliko leo ambazo zilimezwa baadaye na Kiamu.

Knappert (1967, 1977 na 1979) anaeleza kwamba utenzi wa Al-Inkishafi uliandikwa kwa lahaja ya Kiamu. Khalid (1977) anaeleza kuhusu umaarufu wa lahaja ya Kiamu ambayo ilitumika na kuvuka mipaka kisiwa cha Komora na baadhi ya sehemu za

Pwani ya Tanzania. Abdulaziz (1979) anafafanua uhusiano wa lugha ya Kiamu na Kimvita katika mashairi ya Muyaka. Abdulazizi anaeleza sababu zilizosababisha watunzi wa Kimvita kutumia Kiamu katika utunzi. Kwa upande mwingine, Bakari (1985) alibainisha matumizi ya muundo wa fonolojia na mofolojia ya Kiamu katika mashairi na maandishi ya Kimvita na lahaja nyingine za Kiswahili. Pia, Hitchens na Mlamala (1939) wanaeleza jinsi Kiamu kilivyoathiri utunzi wa mashairi ya Muyaka. Nurse na Thomas (1993) lahaja za Kiswahili na tarakimu ya wazungumzaji.

Mbaabu (2007) mbali na kuzungumzia masuala mengi kuhusu lugha ya Kiswahili na usanifishaji, anaeleza mjadala uliyokuwapo baina ya wataalam kama vile Medan, Steere na Askofu Krapf kuhusu lahaja ambayo ilistahili kuchaguliwa kama kielelezo cha usanifishaji wa Kiswahili. Lahaja za Kiamu, Kimvita na Kiunguja zilipendekezwa. Pia, anaeleza mambo yaliyosababisha Kiunguja kuchaguliwa. Mthubi (2015), Mazrui (2007) na Kea (2006) wameeleza nafasi ya Kiamu kama lugha ya usomi katika jamii za Waswahili. Makala hii imechunguza Kiamu kama lugha ya kale ya usomi katika jamii za Waswahili.

Mbinu na Nadharia ya Utafiti

Uchambuzi na mjadala wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Daiglosia. Nadharia ya Daiglosia iliyoasisiwa na Ferguson mwaka 1959 (Mmarekani). Ferguson anaeleza kuwa katika mazingira yenye lugha zaidi ya moja, lugha ya juu hutumika katika shughuli maalum na watu (Fishman, 1967). Lugha ya juu au chini inaweza kutumiwa na wazungumzaji wa lugha zaidi ya moja wanaotoka katika mazingira tofauti. Pia, wazungumzaji wa lugha tofauti na katika katika mazingira tofauti wanaweza kusikilizana na kuifanya lugha moja kuwa ya juu katika mawasiliano yao. Katika makala hii nadharia hii imetumika kueleza sababu zilizosababisha lahaja ya Kiamu katika mawasiliano yao ya kirasmi na kitaaluma. Utafiti huu ni wa kimaktaba. Data za msingi zimepatikana kwa mbinu ya kimaktaba. Mbinu ya uteuzi lengwa ilitumika ili kufanikisha lengo mahsusi la uchunguzi.

Lahaja ya Kiamu Katika Jamii ya Waswahili

Chimbuko la Waswahili na historia yao ya usomi lazima tuzingatie ukweli kuwa usTaarabuu wa Waswahili hupatikana katika sanaa yao kama vile katika tendi, hekaya, habari na masimulizi. Lugha ya usomi katika jamii yoyote hupatikana katika sanaa na fasihi ya jamii hiyo (Rollins, 1983). Makala hii imezingatia ithibati mahsusi ili kuthibitisha kuwa lugha ya Kiamu ilitumika na Waswahili kama lugha ya usomi kabla ya usanifishaji wa lugha ya Kiswahili katika jamii za Pwani ya Afrika Mashariki. Miongoni mwa mambo yanayothibitisha kuwa Kiamu ilitumika kama lugha ya usomi kabla ya usanifishaji wa lugha ya Kiswahili yameelezwa katika sehemu hii.

Fasihi na Tenzi za Waswahili

Kitovu cha lugha na fasihi ya Waswahili ni Lamu (Polome, 1967). Jambo hili lina maana kwamba fasihi ya Waswahili ina usuli wake katika lugha ya Kiamu. Kiamu

ndiyo ilikuwa lugha ya kale ya usomi ya Waswahili. Kwa mfano, mtu akitaka kunukuu mashairi ya Pwani ya Kenya, hasa ya Waswahili wa kale akiwa Chuo Kikuu kule Uingereza ama bara lolote lile, atatumia Kiamu. Jambo hili linajitokeza hivi kwa sababu hata watunzi wa mashairi wanaozungumza lahaja ya Kimvita walitunga mashairi wakati huo kwa kutumia lahaja ya Kiamu. Hata sasa wanatumia lahaja ya Kiamu na kuongezea maneno ya lahaja ya Kimvita ili yaweze kuimbika kwa sababu utunzi wao wa awali ulijikita katika lugha ya usomi ambayo ni Kiamu. Maelezo haya yanadhibitishwa na maelezo ya Fishman (1967) kuwa kila wakati mzungumzaji wa lugha zaidi ya mbili anapotaka kuwasilisha ujumbe fulani, hulazimika kutumia lugha yenye hadhi ya juu.

Tenzi za Kale

Mbaabu (2007) anathibitisha kuwa mashairi mengi ya jadi yalitungwa kwa kutumia lahaja ya Kiamu. Umarufu wa Kiamu uliwachochea Wazungu kama vile Alice Wener kupendekeza lahaja ya Kiamu ichaguliwe kuwa lahaja ya usanifishaji wa lugha ya Kiswahili katika nchi za Afrika Mashariki karne ya ishirini. Utenzi wa *Al-Inkishafi* uliandikwa miaka 1000 baada ya Kristo. Dhamira ya mtunzi wa utenzi huu ilichimbuka kutokana na mazingira ya himaya ya Pate na masalia yake ambapo ameeleza maisha ya anasa ya wafalme wa Pate pamoja na anguko la Pate. Nurse na Thomas wanaeleza kuwa Pate ilikuwa na lahaja yake tofauti na Kiamu, mtunzi anatumia Kiamu zaidi kuliko lahaja nyingine kama vile Kingozi na Kiarabu. Pia, mtunzi wa *Al Inkishafi* alitumia lahaja ya Kiamu katika utunzi wake (Knappert, 1967). Baadhi ya maneno ya Kiamu aliyotumia ni kama Nduye (ub.2), Maina (ub. 4), kuisa (ub. 10), Zanda (ub. 22), zango (ub.39), huvunda (ub.77), mai (ub. 53). Mtunzi alitumia Kiamu kwa msingi kuwa ilikuwa lugha ya usomi.

Katika utendi wa *Fumo Liyongo* uliotungwa na Bwana Muhamad bin Abubakar bin Omar al-Bakry (Muhamad Kijumwa) mwaka (1913) ambaye aliipata hadithi hii kutokana na mapokezi simulizi ya Waswahili na kisha kuisimulia upya katika umbo la Utendi (Mulokozi, 1999). Utendi huu unamrejelea Liyongo ambaye baadhi ya wataalam wanasema aliishi Ozi na wengine wanasema Pate. Mtunzi ametumia Kiamu na maneno machache ya Kingozi na Kiarabu. Baadhi ya maneno ya Kiamu ni kama ina (ub.1), watakaokuya (ub.1), mkoyo (ub. 14), Ndime (ub.37), zigongo (ub. 86), mayiwe (ub. 282) na maneno mengine mengi ya Kiamu. Hii ina maana kuwa Kiamu kilikuwa kimeenea sana na kilikuwa kinatumika kote Uswahilini.

Watunzi wa Kimvita na uhusiano wao na lugha ya Kiamu ni kwamba mashairi ya Muyaka ya kati ya 1800 na 1840 yameandikwa kwa lahaja ya Kimvita. Kimvita ni lahaja iliyokuwa ikitumika Mombasa alikoishi Muyaka. Mashairi haya yana athari ya lahaja za Kiamu. Hichens (1939) anaafiki maelezo haya kwa kueleza kuwa lugha ambayo ilitumiwa na Muyaka inasukumwa mbele na Kiamu kilichoandikwa. Anasema hivi:

Washairi walio mashuhuri Mombasa, Muyaka akiwa mmoja wao, walitunga kwa lugha ambayo ina ukuruba na matumizi ya Kimvita, lakini ina mwelekeo wa Kiamu kama kielelezo chake (Abdulaziz 1979: 69).

Haya maelezo yana ukuruba na jinsi nadharia ya daiglosia inavyoeleza kuwa katika mazingira yenye kuwa lahaja zaidi ya moja, lahaja moja huteuliwa ili kutumiwa kama lahaja ya juu. Muyaka na watunzi wengine wa fasihi ambao sio wazungumzaji wa Kiamu walijaribu iwezekanavyo kazi zao kuwa na mwelekeo wa Kiamu ili ziweze kukubalika na jamii ya wasomi wa Waswahili.

Sarufi ya Kiamu

Unapoyasoma mashairi ya Muyaka kuna msamiati na viarifa vya nyakati vinavyolingana na matumizi yanayopatikana katika lahaja ya Kiamu. Haya yanatokea kwa sababu Kiamu ndicho kilikuwa kitovu cha fasihi ya Waswahili. Kila mshairi aliwajibika kutumia sifa fulani za kiisimu za lahaja ya Kiamu ili kuongeza haiba katika kazi yao. Tukiangalia shairi lake la *Mpiga Mayi*:

Mpiga *mayi* mak'wanda ni kutaka kuyatua,
Ndilo sumbuko la *kwanda* kupenda *asiyoyua*,
Laiti mwele *konda* tamuye ha tambua,
Nguvu zangu na takuwa zinishizile nyangwani (Abdulaziz 1979: 322).

Katika mfano huu, matumizi ya Kimvita na Kiamu yanajitokeza sambamba. Mtunzi ametumia neno *Mayi*, *kwanda*, *asiyoyua* na *konda*. Maneno haya yanapatikana katika lahaja ya Kiamu na pia hutumika katika Kimvita. Pia, Muyaka ametumia sana kiambishi cha zamani {-le} ambacho pia kimetumika sana na watunzi wa kale katika Kiamu. Kwa mfano, katika shairi lake *Uovu ni Vule*:

Ouvuo ni uule, kula wakati k'ongea,
Ukele kwa nia mbile, mbi iliyotopea,
Mwandani unitoshile, feeli zako ni mbaya,
Mzigo umenemea, tautua nipumue (Abdulaziz, 1979: 222).

Mfano huu unatuonesha vile Muyaka ametumia maneno kama vile *uule*, *mbile*, *ukele*, *unitoshile* na *umenemea* ambayo ni ya muundo ambao washairi wa kale walitunga kwa Kiamu. Kiambishi hiki kimetumika sana kimofolojia kama kiishio cha vitenzi katika mashairi yaliyoandikwa zamani kwa Kiamu ili kuonesha kitendo kilitendeka na kilikamilika. Abdulaziz (1979) ana maoni tofauti kuhusu namna Muyaka alivyotumia msamiati wake. Alichunguza msamiati uliotumiwa katika mashairi ya Muyaka na kubainisha kuwa Muyaka alikiuka kimsamiati kwa kutumia maneno ya Kiamu badala ya Kimvita. Alifanya hivyo kufuata mtindo wa lahaja ambayo ilikuwa ya usomi Uswahilini.

Pia, utenzi wa *Swifa wa Nguvumali* ambao ni utenzi wa Kusini unaosimulia kisa cha ajabu eneo la Kilwa kuhusiana na jinsi mauaji ya mwanamke mmoja yalivyosababishwa na wachawi na baadaye waligunduliwa na mganga maarufu

ajulikanaye kama Nguvumali. Mtunzi wa utenzi huu ametumia lahaja ya Kimrima ambayo ni ya Kusini. Hata hivyo, mtunzi ametumia lahaja ya Kaskazini ya Kiamu ambapo ametumia sauti [Y] badala ya [J] ya Kiswahili sanifu. Ametumia maneno kama vile ‘moya’ badala ya ‘moja’ ‘wanayua’ badala ya ‘wanajua’. Jinsi tunavyoona, maneno haya ni ya Kiamu ambayo yametumika kwa kuwa ndiyo ilikuwa lugha ya usomi kwa wakati huo. Katika utenzi wa *Maulidi ya Nuni* mwandishi umetumia Kiamu. Katika ubeti wa nne (4), mtunzi anasema kwamba ametoa tafsiri ya utenzi kwa Kiamu ili watu wote wausome waelewe.

Ubeti huu unaonesha wazi kwamba mtunzi hakutumia lahaja ya Kiamu kwa nia nyinngine ila kwa sababu Kiamu ilikuwa ni kituo cha kiusomi kabla ya karne ya Ishirini. Utenzi wa *Maulidi ya Nuni* ulitungwa na Sharifu Mansabu’ Abdul Rahmani al Husaini mwaka wa 1891. Kwa mujibu wa mtunzi wake, utenzi huu ulitungwa sehemu ya Pate ulikuwa na ni tafsiri ya *Maulidi ya Barzanji* (Knappert 1971). Fishman (1967) anaeleza kwamba katika mazingira daiglosia mzungumzaji wa lugha au lahaja ya chini hulazimika kutumia lahaja ya juu ambayo ina hadhi ili ujumbe wake uweze kuwafikia watu wengi. Watunzi wa mashairi ya *Muyaka*, *Utenzi wa Maulidi ya Nuni* na *Swifa ya Nguvumali* walikuwa wanajaribu kutumia lahaja yenye hadhi ya usomi ambayo ni Kiamu.

Sura za kimuundo za mashairi ya Waswahili ziko sawa Uswahilini kote, yaani zimeiga muundo wa tenzi za kwanza ambazo ziliandikwa kwa Kiamu. Mashairi yote ya Waswahili yalikuwa na utangulizi uliotoa sala kwa Mungu au kuitisha vifaa vya kuandika au kuwataja wale anaotaka wapate ujumbe wake. Pili, mtunzi alitoa lengo la kutunga lililofuatwa na masimulizi marefu ya visa ambavyo vilibeba maudhui. Watunzi walimaliza kwa sala kwa Mwenyezi Mungu. Aghalabu, Mtume na swahiba wake walitajwa pamoja na nasaba ya mtunzi. Pia, aliomba radhi ikiwa amekosea yeyote ama ikiwa kuna kasoro katika utenzi wake.

Mbali na sifa hizi kuwemo katika utenzi wa *Al-Inkishafi*, *Mwana Kupona*, utenzi wa *Fumo Liyongo*, *Takhmisa ya Liyongo* pia imejitokeza katika *Utenzi wa Swifa ya Nguvumali* na mashairi ya *Muyaka*. Shairi la *Muyaka* la “*Ukiwa Wako*” (uk. 209) ubeti wa sita anakamilisha kwa kusema kuwa amefika tamati na anaomba msamaha ikiwa amechukiza katika utenzi wake. Katika shairi la “*Ugosi*” (uk. 210) anaanza kwa kutuma karatasi ya Kituruki kwa rafikiye. Anaeleza karatasi kuwa imrudishie jibu kwani hataki ifanye kosa lolote. Katika aya ya mwisho ya shairi hili, mtunzi anaeleza kuwa anakamilisha kwa kuwazingatia werevu wa vanga. Mashairi mengine ya *Muyaka* yenye sifa hizi ni “*Mangi Mafilia Ndani*” na “*Ukiwa Wako*. Katika utenzi wa *Swifa wa Nguvumali*, mtunzi alianza kwa kumtukuza Mungu na kumaliza kwa shukrani kwa Mwenyezi mungu. Ubeti wa kwanza unianza kwa maneno haya:

Bismilahi naanza,
Juna la mola wa enza,
Muhammad mpendeza,

Kwa mola wetu jalia.

Mifano hii ya tungo za kale zaidi katika pwani ambazo zimetungwa na kuandikwa kwa lugha ya kipekee ambayo ni Kiamu ina maana kwamba lugha ya usomi baina ya lahaja mbali mbali za pwani ilikuwa Kiamu.

Tarikhi za Kale na Fasihi Simulizi

Kulingana na Khalid, fasihi ya Zanj (Jina lilotumiwa na Al-Masud katika safari yake ya Afrika Mashariki akirejelea wakazi wa sehemu hii kuanzia Sofala hadi Mogadishu). Jina hili lina maana ya watu weusi ambao Khalid anarejelea kama Waswahili ilichipuka katika Kisiwa cha Amu Fungu visiwa karibu na Kusini. Anaendelea kueleza kuwa hata fasihi ya wazungumzaji wa Kipemba na Kitanga waliathiriwa na wakaazi wa Kisiwa cha Mombasa ambao walikuwa wameshapata athari kutoka lahaja ya Kiamu kule Lamu. Kutokana na maelezo ya Khalid, tunaweza kueleza kuwa matumizi ya lahaja ya Kiamu kama lugha ya usomi kabla ya Wakoloni na Waarabu kuingia Afrika Mashariki ilikuwa kigezo muhimu katika usambazaji wa fasihi na lahaja ya Kiamu.

Masimulizi ya Halldin

Hatimaye, makala hii hayawezi kukamilika kabla mwanasayansi mmoja, Swen Halldin alifanya utafiti Pwani ya Kenya. Alipokuwa katika harakati ya kufanya utafiti wake, alipendezwa sana na fasihi ya Waswahili. Jambo hili lilimfanya achukue nusu ya mwaka ambayo ilikuwa sehemu ya utafiti wake kufanya utafiti kuhusu wenyeji wa Pwani. Halldin alikuwa na maelezo yafuatayo kuhusu lugha iliyotumiwa na Waswahili kama ya usomi:

Fasihi ya Waswahili imejengeka katika lahaja ya Kiamu. Kwa hivyo, sehemu yao ya lugha ya usomi ni Kiamu, bali sio Kimvita kama wengine wanavyoeleza (Khalid, 1977:78).

Maelezo haya yanatokana na ukweli kuwa Kiamu kina utajiri mkubwa katika miundo ya sarufi, hasa katika misamiati ya kitamaduni kuliko lahaja nyingine za Kiswahili kama vile Kimvita. Kutokana na utafiti wake Halldin, mwalimu wa Kiamu atapata wakati mgumu kufunza Kimvita kuliko mwalimu wa Kimvita kufunzia Kiamu kwa sababu Kiamu ni sehemu ya kila Mswahili. Tofauti hii inajitokeza kwa sababu Kiamu kilikuwa kinajulikana karibu na kila mtu na sarufi yake ilikuwa inapatikana katika lahaja nyingi za Kiswahili. Ingawa Kiamu ni rahisi kwa Waswahili, mtu kutoka bara ataelewa Kimvita kuliko Kiamu.

Halldin alikutana na mkuu wa kitengo cha uhamiaji kule visiwa vya Komora. Halldin alipomuuliza ikiwa lugha hiyo yake ya Kingazija ina utajiri kuliko Kiswahili cha Tanzania, mkuu wa idara alikubali kuwa ni ukweli lugha yake ina utajiri kuliko Kiswahili cha Tanzania. Mkuu huyu alipoulizwa na Halldin ikiwa lugha yake ina utajiri kuliko Kiamu, mkuu huyo wa idara alikanusha na kusema kuwa Kiamu kina utajiri mkubwa kuliko lugha yake. Aliongezea kuwa ana maandishi yaliyoandikwa

miaka mia na zaidi ambayo yanakaribiana na Kiamu cha sasa. Kutokana na maelezo haya ya huyu mwanasayansi, ni wazi kuwa lugha ya usomi wa kale wa Waswahili ilikuwa Kiamu.

Hitimisho

Lugha ya usomi katika jamii yoyote hupatikana katika sanaa na fasihi ya jamii hiyo (Rollins, 1983). Kitovu cha lugha na fasihi ya Waswahili ni Lamu (Polome, 1967). Fasihi ya Waswahili ina usuli wake katika lugha ya Kiamu basi lugha hii ndiyo ilikuwa lugha ya kale ya usomi ya Waswahili. Matumizi ya sarufi ya lahaja ya Kiamu katika fasihi na maandishi ya lahaja nyingine kama vile Kimvita hayakuwa ya kubahatisha, bali maandishi walijaribu kutumia lahaja ya juu ambayo ilikuwa Kiamu ili kazi yao ionekane kuwa ya kitaaluma. Matumizi ya Kiamu katika shughuli za usomi yanaonyesha jinsi Waswahili walikuwa wamepanga sera yao ya lugha kabla ya ujeo wa wakoloni. Mbali na kuendelea kufanyia uchunguzi na uhifadhi wa lahaja ya Kiamu, ni vyema pia lahaja zingine za Waswahili zifanyiwe utafiti ili kuimarisha na kufahamu utamaduni na lahaja za Waswahili. Pia, hatuna budi kuchunguza zaidi matumizi ya Kiamu katika Visiwa vya Komoro, Unguja na hata Kongo.

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Faida za Utumizi wa Ramani ya Dhana katika Kufundishia Msamiati wa Kiswahili Shule za Msingi

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Ikisiri

Makala hii imechunguza kuhusu faida za utumizi wa ramani ya dhana katika kufundishia kiswahili shule za msingi mkoani Dodoma. Mbinu za usaili na ushuhudiaji zimetumika kupata data za msingi. Data za msingi zilichambuliwa kwa kutumia mkabala wa Kitaamuli. Nadharia ya Ujenzi wa Maana ya Vygotsky imetumika katika kujadili masuala mbalimbali na kutoa picha halisi ya faida za utumiaji wa ramani ya dhana katika ufundishaji wa msamiati. Matokeo ya makala hii yameonesha kuwa kuna uhusiano mkubwa kati ya matumizi ya ramani ya dhana na ufundishaji wa misamiati ya lugha. Baadhi ya faida za kutumia ramani ya dhana kutafuatia maarifa ya awali ya mwanafunzi ni kupata maarifa ya maana elekezi, kutathmini kiwango cha uelewa wa mwanafunzi, kuwezesha utungaji wa msamiati, kujenga tajiriba ya kujieleza wakati wa ufundishaji na ujifunzaji wa msamiati na kutumika kama zana ya kufundishia na kujifunzia. Makala hii inapendekeza kuwa ramani ya dhana ni mbinu bora si tu inajenga uwezo mkubwa kwa wanafunzi katika kujifunza msamiati wa Kiswahili, bali ni mbinu yenye ufanisi mkubwa wa kutolea maarifa katika ufundishaji wowote.

Maneno Msingi: Lugha, Msamiati, Ramani ya Dhana na Kiswahili.

Utangulizi

Kila jamii ina lugha mahsusi inayoitumia katika mawasiliano yake ya kila siku. Lugha huelezea mambo muhimu katika maisha ya kila siku na ndio hutambulisha uwepo wa jamii husika (Msanjila, 1990). Dhana hii huendana na ukweli kuwa baadhi ya misamiati ya lugha hunasibishwa na majina ya jamii na mahali. Ufundishaji wa misamiati ya lugha ni suala muhimu katika matumizi mapana ya kijamii na yale ya kitaifa yanayolenga kutolea maarifa. Msamiati ndio msingi wa maarifa ya lugha yoyote (Tarkashvand, 2015). Kabla mwanafunzi hajaanza kujifunza stadi za lugha yoyote, hana budi kujifunza na kumudu msamiati wa lugha hiyo. Kiswahili ndiyo lugha ya kufundishia nchini Tanzania. Kumudu misamiati ya lugha hii kutasaidia

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kujenga uelewa na kuboresha mawasiliano darasani. Msamiati hujenga stadi za lugha za kusikiliza, kuongea, kusoma na kuandika.

Hapana shaka kuwa, licha ya lugha ya Kiswahili kuwa lugha ya kufundishia nchini Tanzania, bado hapajawa na ukomo wa mbinu mahsusi inayopaswa kutumika kufundishia misingi imara inayolenga kuikuza lugha hii katika viwango mbalimbali vya kielimu. Tafiti zinaonesha kuwa, mwanafunzi anapokuwa na misamiati ya kutosha katika lugha ya kufundishia, humsaidia kupata maarifa na kumuimarisha kutoka lugha ya awali isiyo rasmi (Ertürk, 2016; Richards et.al, 2001 & Banisaeidi, 2013). Ufanisi wa matumizi ya lugha kwa kiasi kikubwa hutegemea uwepo wa mbinu kadhaa za kufundishia.

Ramani ya dhana ni mbinu ambayo hutuelekeza kwenye wazo amilifu linaloweza kuelezea kupitia nadharia ya utambuzi na ile ya ujenzi wa maana. Nadharia hizo huelezea ramani ya dhana kama mbinu muhimu ya kufundishia na kujifunzia darasani. Mbinu hii hutumika kuelezea somo, kuchanganua mada na kuendeleza fikra tunduizi katika ujifunzaji. Utumizi wa ramani ya dhana katika ufundishaji na ujifunzaji ulianza kuendelezwa na Gowin (1984) akiegemea katika kazi za Ausubel (1963) ambazo zimekuwa zikibainisha matumizi ya ramani ya dhana katika uga wa elimu kama mbinu za kisasa. Matumizi ya ramani ya dhana katika ujifunzaji na ufundishaji humshughulisha mwanafunzi kuwa na uwezo wa vipengele fulani katika ujifunzaji wa lugha akitofautisha dhana mbalimbali na kuunda dhana kuu moja kabla ya kuanza kujifunza na kubainisha maarifa mapya (Ausubel, 2000). Mbinu hii humsaidia mwalimu kutoa mwongozo, kuchochea, kumotisha, kutathmini ya utendaji, kuhifadhi na uhawilisho wa maarifa darasani.

Graves (2006) anasema kuwa ramani ya dhana ni michoro inayoonesha grafu za habari zinazohusisha mada na mada na kuchochea maana ya maneno yanayohusiana. Mwalimu na mwanafunzi wakishirikiana kujenga mchoro wenye misamiati inayohusiana katika kujenga somo au habari ama wazo kuu moja, huwafanya kujenga maarifa kwa urahisi. Hali hii huwasaidia wanafunzi kuongeza msamiati kutoka maneno wanayoyafahamu na kupata msamiati mapya. Katika kujifunza msamiati mpya kunahitaji jitihada, upenzi wa lugha, umakini, hasa kwa watoto ambao njia hii itaonekana kuwa mpya kwao. Ramani ya dhana ni mbinu yenye uelekeo wa ujifunzaji unaoegemea kwa mwanafunzi. Mbinu ya ramani ya dhana imeonekana kuwa fanisi katika ufundishaji wa sayansi zaidi kuliko ufundishaji wa sanaa na kuonekana kutumika kwa kiwango kidogo katika kufundishia lugha hasa lugha ya Kiswahili. Pengine hii inatokana na ukweli kuwa, upo ufaulu mzuri wa wanafunzi wanaosoma masomo ya lugha kwa kutumia njia na mbinu zinginezo.

Zipo sababu za kuangalia msamiati wa lugha ya Kiswahili katika kujifunza. Soureshjani (2011) anabainisha sababu hizo kwa kuangalia msamiati wa lugha ya pili ama lugha ngeni kama kilivyo Kiswahili kwa wanafunzi wa shule za msingi nchini Tanzania. Sababu hizo hutokana na ukweli kuwa kumwezesha mwanafunzi kujifunza msamiati ni kumfanya awe na uwezo wa kuielewa lugha kwa ufanisi. Kujifunza lugha

si sehemu ya kujifunza kuelewa msamiati wa lugha, bali ni kuboresha mawasiliano katika tendo la kufundisha na kujifunza ili kupata maarifa. Wazo hili limeshadidiwa vizuri na Richards na wenzake (2001) anayedai kuwa msamiati ndio kiini cha umahiri wa lugha na hutoa msingi kwa anayejifunza lugha ili aweze kuiongea, kuisikiliza, kuisoma na kuiandika. Hali hii ina maana kuwa wanafunzi watakapoielewa misamiati ya lugha ya Kiswahili vizuri watajengewa uwezo mkubwa wa uelewa wa lugha na kuitumia vizuri kama chombo cha mawasiliano katika masomo mengine. Sababu ya kujifunza msamiati wa lugha umeelezwa vizuri na (Laufer, 1997) kwamba kujifunza msamiati wa lugha ndio moyo wa lugha yoyote katika matumizi.

Msamiati ni kiungo muhimu cha ufafanuzi wa dhana zinazobeba mawazo mbalimbali wakati wa ufundishaji wa lugha kwa wanafunzi hasa wanapoanza kusoma. National Reading Panel (2001) wanaeleza kuwa ufundishaji msamiati ni muhimu kwa sababu maneno yote tunayoyajua katika uelewa wetu, huelezea mawazo yetu kwa namna tunavyoweza kujenga mawazo mapya. Misamiati ndio kitita kinachobeba hadithi, mawazo na maudhui ili kujenga maarifa kwa watoto. Maarifa katika maneno ya wanafunzi uhusishwa na mafanikio ya kitaaluma kwa sababu mwanafunzi anapokuwa na msamiati anaweza kupata mawazo mapya na dhana mpya zaidi kuliko mwanafunzi mwenye misamiati michache (Chall & Jacobs, 2003). Kwa mfano, Beck, McKeown & Kucan (2002) wanabainisha vikwazo vinavyoweza kutoendeleza misamiati ya lugha katika shule za msingi ambavyo ni wanafunzi kuwa na maarifa hafifu ya lugha husika. Hali hii hujitokeza pale wanafunzi wanapopimwa katika matumizi yao ya vitabu na wanapokuwa katika mazungumzo.

Wanazuoni wengi wa elimu wanakubaliana kuwa, ramani ya dhana humwezesha mwanafunzi kupata maarifa katika makundi yao ya rika, masomo mbalimbali na katika muktadha wa mazingira mbalimbali. Hali hii huwajengea uwezo wa kufikiri na kupata maarifa kwa kina wanaposhirikiana. Matumizi ya ramani ya dhana yamekuwa sio zoelefu katika matumizi ya ufundishaji na ujifunzaji nchini Tanzania. Makala hii inajaribu kuelezea ramani ya dhana kama mbinu muhimu ya ufundishaji na ujifunzaji ikijadili umuhimu wake katika ufundishaji na ukuzaji wa lugha ya Kiswahili. Mbinu inayoondoa ombwe la mchangamano wa mawasiliano kati ya watoto wa shule za msingi na watu wazima kama vile wazazi nyumbani na walimu shuleni. Hakuna shaka kuwa msamiati ni maneno yanayobeba maudhui mbalimbali yenye kubeba majina, viwakilishi, vivumishi, vielezi, vitenzi, vihisishi na viunganishi. Msamiati wa awali wa mwanafunzi huanza kwa kuelezea maneno ya aina hizo katika lugha ya Kiswahili.

Mbinu na Nadharia ya Uchunguzi

Makala hii imetumia mbinu ya kimaktaba na uwandani uwandani katika kupata data za msingi zilizowasilishwa kwa rejea. Usaili na ushuhudiaji ulitumika kupata data za awali. Mbinu ya uteuzi lengwa ilitumika kuwapata walimu wa mkoa wa Dodoma waliohojiwa wakiwakilisha wengine nchini. Uwasilishaji wa data ni wa kimaelezo ulio katika mwelekeo wa nadharia ya ujenzi wa maana unaomsisitiza mwanafunzi ashiriki kujenga maarifa yake. Kazi hii imesheheni mifano inayoonesha namna dhana

zinavyohusishwa katika michoro na kujenga wazo kuu moja ili kumpa mwanafunzi uwezo wa kubainisha mambo na kumpa uelewa wa kutosha wakati wa kujifunza.

Ramani ya dhana ni mlengo mojawapo wa nadharia ya ujenzi wa maana. Mwasisi wa nadharia hii ni Vygotsky. Mawazo makuu katika nadharia hii ni kwamba, mwanafunzi hujifunza lugha kutokana na mchangamano wa malezi anayoyapata katika mazingira yake na utamaduni ndio huunda maarifa ya mwanafunzi. Nadhari hii husisitiza ujenzi wa maana kwa mwanafunzi akiwa ndiye kitovu cha mwegamo wa maarifa. Suala la mtoto kupokea misamiati ni mchakato endelevu wa kila siku katika maisha yote ya binadamu. Mtoto huanza kujifunza msamiati kupitia maneno anayoyajua, kuyafahamu na anayoweza kuyatumia kwa ukamilifu na pale anapoendelea kujifunza hupata uzoefu mpya (Hart & Risley, 1995). Mtoto huanza kupokea na kujifunza lugha kutoka kwa wazazi wake nyumbani. Idadi ya msamiati huongeka kwa kadri inavyoisikia na kuitumia tangu ututoni akiwa nyumbani na kuendelea kujifunza akiwa shuleni na baadaye katika maisha yake yote.

Nadharia ya ujenzi wa maana imetumika kuongoza makala hii kuangalia misamiati kama sehemu ya lugha ambapo lugha ya Kiswahili ndiyo kitambulisho cha utamaduni kinachoakisi maisha halisi ya wanafunzi wengi wa kitanzania. Changamoto za kujifunza msamiati wa lugha ya Kiswahili wanazozipata wanafunzi baada ya kutoka nyumbani na kuingia shule za msingi, ndizo zilizoibua makala hii. Nadharia hii ya ujenzi wa maana imefaa kwa vile inayozingatia kuwa lugha na elimu hujengwa katika mchangamano wa kijamii unaozingatia mazingira, miiko na uzoefu wa maisha ya kila siku ya mwanafunzi (Irez & Han, 2011). Kazi hii inabainisha kuwa misamiati hujenga lugha na lugha hujenga maarifa.

Faida za Kutumia Ramani ya Dhana katika Ufundishaji wa Msamiati

Matokeo ya udurusu wa nyaraka, usaili na ushuhudiaji unaonesha kuwa, zipo faida kadhaa zilizobainishwa katika kazi hii ambazo ni matokeo ya utumiaji wa ramani ya dhana katika ufundishaji. Baadhi yake ni kutumia ramani ya dhana kutafuatia maarifa ya awali ya mwanafunzi, kupata maarifa ya maana elekezi, kutathimini kiwango cha uelewa wa mwanafunzi, kuwezesha utungaji wa msamiati na kujenga tajiriba ya kujieleza katika ufundishaji wa msamiati na kutumika kama zana ya kufundishia na kujifunzia. Faida hizi zimejadiliwa katika mada ndogo zifuatazo.

Ramani ya Dhana Hutumika Kutafuatia Maarifa ya Awali

Pale wanafunzi wanapojifunza msamiati wa lugha katika mfumo wa dhana hii, humrahisishia mwalimu kubaini maarifa ya mtoto ya awali katika dhana anazozifahamu na kuzitumia katika mfumo wa ramani ya dhana kama chombo cha kupimia maarifa (Birbili & Lin, 2001 & Cook, 2017). Katika usaili mwalimu mmoja alisema:

Ufundishaji msamiati mpya huanza kwa mtoto kubunga bongo akitabiri maana ya neno alilopewa. Akishindwa husaidiwa kwa kuhusisha msamiati mpya na maneno mengine

anayoyafahamu; kwa kuhusisha neno jipya na picha ili atabiri maana ama kuigiza atabiri neno katika mchoro (**Chanzo:** Data uwandani, 2021).

Nukuu hiyo inadhihirisha kuwa kujifunza msamiati au neno katika lugha si kumkaririsha mwanafunzi ili akumbuke bali ni kuweka neno au msamiati katika matumizi. Mfumo huu humruhusu mwanafunzi ajifunze kwa urahisi akijitegemea na pale anapopata maana halisi, hujenga maarifa ya kudumu kwa kadiri anavyopata msamiati mpya. Ramani ya dhana katika ufundishaji na ufundishaji hujenga msingi wa kiwango cha juu cha ufikirivu. Bila kuelewa dhana, hakuna ufahamu na maendeleo ya mtoto kiakili.

Tafiti zinaonesha kuwa, kila habari anayoipata mtoto katika kujifunza, huichakata na kuitunza ndani ya akili ya ubongo wake katika sehemu ya lugha ubongoni. Mchakato huo uhusisha uoni wa namna maarifa hayo yanavyoyahusishwa na mfumo wa kumbukumbu za kudumu zinazompatia maarifa ya kina. Ingawa mfumo wa ubongo huundwa kwa vipande vipande vidogo vyenye uwiano wa kifani, ramani ya dhana ni mbinu mojawapo inayotumika kama mfumo wa kidau kinachoandaa maarifa yenye dhana kadhaa zilizopandwa katika mfumo mahususi wa kujifunza.

Carrel na wenzake (1989) wanabainisha kuwa, ili mwanafunzi aweze kuitumia lugha katika utungaji, anatakiwa abunge bongo kuhusu wazo fulani la mada lengwa. Hali hii huanza na mpango wa kutafuta mawazo ya awali ya mwanafunzi aliyonayo akilini mwake kabla ya kutumia stadi za lugha. Hatua hii uhusisha kufikiria mada husika, kuhusisha mawazo yaliyobeba dhana mbalimbali, kuonesha mawazo hayo katika maandishi, ramani za michoro pia katika grafu za dhana. Watafiti wameonesha kuwa mpango wa maarifa ya awali katika ramani ya dhana sio tu humpa mwanafunzi uwezo wa kujenga dhana na msamiati katika habari, bali pia humpa mpango jumuiifu wa dhana anazotakiwa kujifunza.

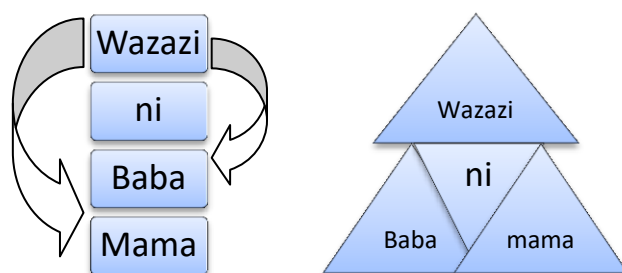
Ojima (2006) anaonesha kuwa mbinu ya ramani ya dhana ni mkakati faafu wa kufundishia uandishi katika mpango kazi wa kutafuta maarifa ya awali. Katika kazi yake aliangalia uhusiano wa maneno yaliyokuwa katika udarajia na kuyafundisha kwa vitendo na michoro bunilizi wakati wa kuanza mjadala wa awali wa somo. Mbinu hii ilionesha kuongeza ushiriki wa wanafunzi katika somo hasa walipoonekana kuwasiliana wao kwa wao na kutoa mawazo darasani. Utafiti wa Ojima uliendelea kuonesha kuwa mwalimu alipokuwa darasani na kuanza kutambulisha somo akielekeza misamiati ya mada ili wanafunzi waone ubaoni kwa kutumia michoro, wanafunzi waliongeza ushiriki katika majadala wa somo kwa namna ambayo iliwasaidia kupanua maana za msamiati iliyotambulishwa.

Nadharia ya ujenzi wa maana ambayo ni nadharia ya usasa katika elimu humwona mwalimu wa lugha kama mfunzaji, mwezeshaji wa maarifa na mjenzi wa mazingira ya ufundishaji (Jia, 2010 & Darmofal na wenzake, 2002). Darmofal na wenzake (2002) wanabainisha kuwa kujifunza ni kujenga dhana zinazomwezesha mwanafunzi

kujenga maarifa yake mwenyewe kutokana na maarifa yake ya awali aliyonayo kutokana na uzoefu wake wa kila siku. Kadri mwanafunzi anavyotumia misamiati kujenga hoja, ndivyo anapoitumia lugha na kupata maarifa.

Ramani ya Dhana Huwezesha Kupata Maarifa ya Maana Elekezi ya Msamiati

Matumizi ya ramani ya dhana hupangilia mawazo kwa namna inayojenga mantiki elekezi. Katika njia za usaili kwa walimu, ushuhudiaji darasani na udurusu wa nyaraka zilitumika ili kubaini miundo ya ramani ya dhana. Matokeo yalionesha kuwa ramani ya dhana zilitumiwa na walimu katika miundo kadhaa kulingana na wazo lililoabiliwa pia uhuru aliokuwa nao mwanafunzi kulingana na ubunifu wake unaomjengea maana kwa urahisi kutokana na mazingira yake ya kila siku. Hali hii ilisaidia kutoa maana elekezi. Michoro ifuatayo ni baadhi ya miundo ya ramani za dhana iliyoshudiwa kutumika darasani kuonesha maana elekezi kuwa wazazi ni dhana inayohusisha baba na mama.



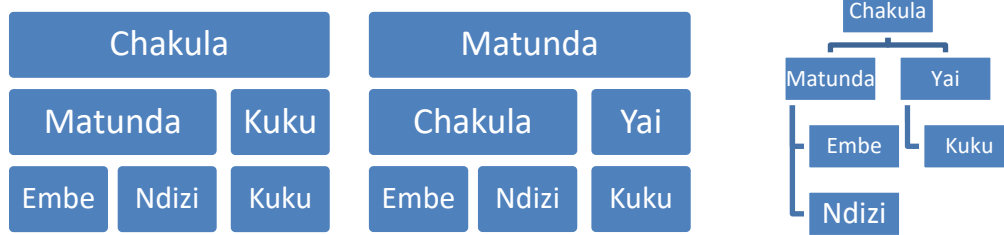
Chanzo: Data uwandani (2021)

Katika kazi za michoro ya namna hiyo, husaidia wanafunzi kufanya fikira tunduizi za kina pale wanapopangilia dhana walizopewa ili kujenga wazo kuu moja. Tamani ya dhana huwezesha fikra bunifu katika muundo wa kidarajia ambao hudhihirika kwa mpangilio wa michoro yenye vijenzi elekezi (Novak na mwenzake, 2006). Katika mchoro husika kila dhana inaunganishwa na dhana nyingine ili kujenga maana ya dhana zote. Dhana hizo ni lazima ziungane ili kujenga dhana kuu moja ya msingi. Wanafunzi wanapoangalia ramani za dhana walizoziunda huweza kuonesha uhusiano wake kuelekea dhana kuu (Afamasaga-Fuata'i, 2009). Uunganishaji wa dhana husaidia kupangilia mawazo kwa urahisi, kuunda maarifa mapya na uelewa ilhali wakihakiki fikra zao na kuongeza uelewa wa miundo ya dhana za mada husika na kutoa tafsiri mbalimbali zenye mawazo mapya ya mada husika. Mwanafunzi hufanya urejeshi husishi ambao hujenga maarifa ya kudumu kwa kutumia misamiati ya lugha iliyojengwa katika mfumo wa ramani ya dhana.

Ramani ya Dhana Hutathmini Kiwango cha Msamiati wa Mwanafunzi

Kipengele hiki kidogo kinatuelekeza kuwa, ramani ya dhana ni kipimo cha kutathmini msamiati wa lugha kwa mwanafunzi. Tathmini hufanyika pale anapojenga hoja kwa kazi mbalimbali anazopewa darasani tafakari. Wanafunzi wakipewa maneno kama (kuku, matunda, mayai, embe, chakula na ndizi) kisha wakabadilishana ramani ya dhana walizoziunda darasani. Wakachangia mawazo kwa kuboresha msamiati ya

maneno mengine waliyoyapata kutokana na ujenzi wa uelewa wao kama ilivyo katika michoro, hali hii husaidia kufanya tathmini.



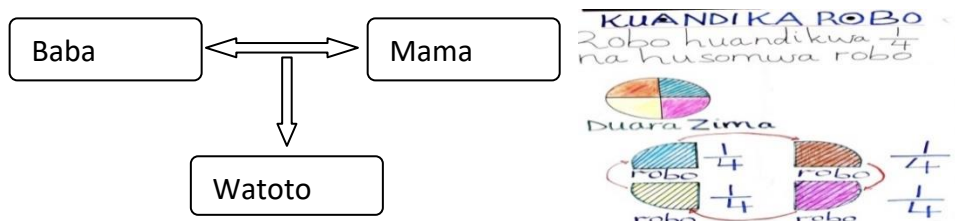
Chanzo: Data uwandani (2021).

Mwanafunzi akipewa dhana zinazompa tafakari tunduizi, kazi hizo humjengea mwanafunzi uwezo wa kujitathmini mwenyewe anapoitumia lugha na matokeo yake humjengea maarifa. Kwa namna hii ramani ya dhana hupima kiwango cha msamiati katika lugha na maendeleo ya mwanafunzi kwa namna anavyopokea maarifa aliyoyapata (Wheeler & Collins, 2003). Ramani ya dhana ni nyenzo muhimu ya kuona namna mwanafunzi anavyodhihirisha maarifa, anavyowaza, anavyojieleza katika kulielewa somo na kupima makuzi yake katika tendo la kujifunza. Akinsanya na wenzake (2004) wanasema kuwa ramani ya dhana hukuza uwezo wa akili katika kuchanganua na kubainisha mambo na kuondoa dhana potofu katika ujenzi wa maarifa (Gul & Boman, 2006).

Kathol na wenzake (1998) wanashuhudia kuwa ramani ya dhana hupima maarifa ya mwanafunzi kwa wakati huo huo na kutoa fursa ya kuendelea na hatua zingine katika maendeleo yake anapojifunza. Mwanafunzi asipoelewa msamiati unaobeba wazo fulani kuu ni vigumu kuendeleza wazo hilo na kuelewa ujenzi wa dhana kuu inayoelekezwa. Wanafunzi wanaweza kujenga ramani ya dhana kwa kutumia namba, udarajia pia uhusiano kwa kupangilia mwingiliano wa dhana husika. King na mwenzake (2002) wanabainisha kuwa ramani ya dhana hupima maarifa mtoto, ubunifu na uhuru wa utendaji katika viwango vyote vya elimu. Eppler (2006) anasema kuwa ramani ya dhana hupima uwezo wa lugha na maarifa ya awali ya mwanafunzi na zaidi ya hapo hupima mada zilizopita.

Ramani ya Dhana Huwezesha Utungaji wa Msamiati

Matumizi ya ramani ya dhana katika hatua ufahamu na utungaji wa msamiati huwa na matokeo chanya katika kazi za mwanafunzi kwa namna kadhaa. Mfano namba 1 unaonesha mishale inayoelekeza na kumfanya mwanafunzi aweze kufanya utungaji kuwa, matokeo ya familia ya baba na mama ni watoto na mfano namba 2 ni mchoro unaonesha duara moja lenye vipande vinne vyenye rangi tofauti vinavyounda kitu kimoja yaani vitu vinne vikiunganishwa huunda kitu kimoja kama ilivyo katika kuandika robo ya duara moja katika mada hiyo ya darasa la kwanza.

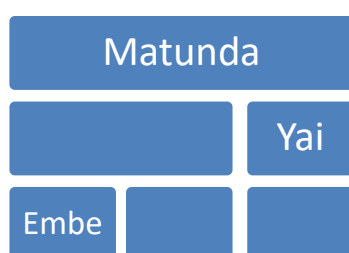


Ukitengeneza ramani ya dhana na kuacha sehemu zingine ili wanafunzi wajaze wenyewe kutoka kwenye dhana au kifungu cha habari ulichowapa, huwawezesha kufanya utungaji wa msamiati. Mfano katika kielelezo kifuatacho unaweza kumwelekeza mwanafunzi aseme kuwa Matunda na kuku ni vyakula.



Chanzo: Data uwandani (2021)

Namna nyingine ni kuwaelekeza wanafunzi waandike maneno ya msingi katika ramani ya dhana, kisha waombe wanafunzi wajaze kila sehemu ya nafasi ya iliyoachwa wazi. Waombe waandike au wasema neno la msingi linalobeba dhana zingine zitakazoachwa. Namna hii huwawezesha kufanya utungaji wa msamiati.



Chanzo: Data uwandani (2021)

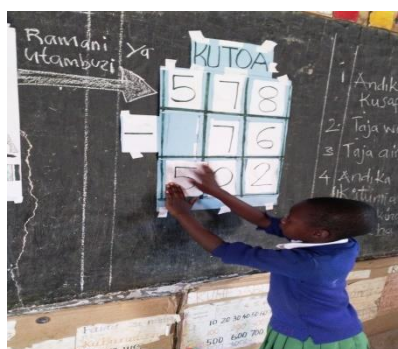
Utungaji husisimua ubunifu, huchangamsha maarifa ya mwanafunzi, huandaa mawazo ya wanafunzi katika kukabiri kazi zilizopangwa mapema, hutoa hitimisho yakinifu la maudhui, hupima utayari wao katika kazi wakati wa kujifunza, huamasisha mchangamano na wengine, hujenga ubora katika matumizi fanisi ya lugha. Ushahidi katika hili ni pale mwalimu anapochokonoa wazo kwa kutumia msamiati ili wanafunzi watoe uelewa wao. Kwa mfano, Dyer's (1985) alifanya utafiti na kutaka kujua kama ramani ya dhana ilikuwa na faida kwa usomaji wa hadithi. Matokeo yalionesha kuwa wanafunzi waliotumia ramani ya dhana walibainisha mawazo yao vizuri katika ufahamu wa misamiati ya somo na walifaulu vizuri zaidi katika utungaji kwa kupata alama za juu kuliko wale ambao hawakutumia ramani ya dhana. Liu Chen na Chang (2010) katika utafiti wao umeonesha kuwa ramani ya dhana ilikuwa ni kisaidizi cha mfumo wa kikompyuta katika kujifunza kusoma lugha ya pili ya Kingereza kama lugha ya kigeni nchini China. Ramani ya dhana inaweza kutumika kufundishia msamiati wa Kiswahili kikiwa ni lugha ya pili ya mwanafunzi wa shule ya msingi ns mbadala kutoka lugha ya mama.

Ramani ya Dhana Hujenga Tajiriba katika Maelezo ya Kufundishia Msamiati

Ramani ya dhana haimzuii mwanafunzi kuacha kufikiri na kuitumia tu kama zana ya kujifunzia bali hutumika kama zana ya kujengea hoja na kuwasilisha maarifa pale wanafunzi wanaposhiriki kutoa mawazo waliyonayo katika mada iliyotolewa ili

kujenga picha ya pamoja katika kushiriki kwa pamoja ili kujenga maarifa. Hii ina maana kuwa ramani kama zana hutoa muktadha huru wenye mawanda mapana ya ushiriki hasa mwanafunzi anapotumia msamiati ili kuimudu lugha na kuongeza maarifa.

Pale wanafunzi wanapojiundia maana zao wenyewe ili kujenga uelewa wa dhana mbalimbali na uhusiano wake, dhana hizo huwajengea tajiriba katika ueledi wa misamiati. Mchoro unaofuata unaonesha mwanafunzi wa darasa la tatu akitumia dhana kuu ya 'kutoa' kwa kupangilia tarakimu kwa muundo wa wima ili apate jibu wakati mwalimu akiweka rekodi.



Chanzo: Data uwandani (2021)

Wakati wanafunzi wanapojadili misamiati mipya, ramani ya dhana huwasaidia kuhusisha dhana mpya katika mada mpya wakijieleza vizuri. Matokeo yake hujenga ushiriki wenye mawasiliano huru wakichunguza namna wanavyojenga tungo zao, wakisemezana na kuhakiki hoja pia kuzitafakari wazi miongoni mwao. Hali hii hujenga mrejesho na kufanya udurufu wa yale waliyojifunza katika mada mbalimbali. Njia hii ni shirikishi inayowajengea walimu na wanafunzi kujiamini pale wanapotoa maelezo juu ya mada walizozianda ili kuchangamana katika tendo la kujifunza (Wheeler & Collins, 2009) kwa sababu huwaondolea wote uoga, wasiwasi na kuwajengea motisha katika kujieleza (Beitz, 1998).

Ertürk (2016) anabainisha kuwa pale ambapo ujifunzaji wa lugha utakapoambatana na matendo ya mbinu kadhaa, wanafunzi hujenga uelewa mkubwa. Matumizi ya ramani ya dhana kama yanavyobainishwa katika makala hii yanaweza kumwingiza mwanafunzi katika tajiriba ya utendaji inayoimarisha lugha ili kujenga uelewa. Mtazamo wa awali wa ufundishaji msamiati kijadi ulionekana kupitwa na wakati kwa vile kuchosha wanafuzi. Hali hii ilitokana na ukweli kwamba mtazamo wa kijadi ulilenga kukaririsha msamiati tofauti na mtaala wa shule za msingi unaoelekeza kumjengea mtoto uwezo wa kujifunza msamiati kwa uelewa. Mwalimu mmoja alipoulizwa kuhusu tatizo la kukariri msamiati kwa mbinu za kijadi katika ufundishaji wake wa Kiswahili alisema:

Wanafunzi wangu wa darasa la kwanza wanapata shida ya kuelewa somo wakati wa ufundishaji na katika vitabu vyao. Hawaelewi maneno mengi na ukiyafundisha hawayakumbuki.

Pia, wakiwa wenyewe hutumia lugha zisizo rasmi. Ninapojaribu kuwasaidia ninashindwa maana sina kamusi ya Kiswahili (Chanzo: Data uwandani, 2021).

Matumizi ya ubaoni tu au kifungu cha habari katika kitabu havitoshelezi na humfanya mwanafunzi kusahau kwa wepesi na kupoteza maana na hivyo lipo hitaji la mbinu mbadala. Zipo njia kadhaa zinazobainisha maana ya msamiati. Ramani ya dhana ni mbinu huru na wazi ambayo inahusisha kuonesha vitu halisi, kutoa maelezo, hisia, matendo halisi, michoro, tafsiri na kumjengea mwanafunzi tajiriba (AL Qahtani, 2015). Mbinu hii inafananishwa na kifaa cha kufundishia kinachojenga maarifa kwa namna ambayo mwalimu akikitumia huweza kuhusisha dhana katika zana huku akitoa maelezo yanayomjengea mwanafunzi maana.

Nadharia ya ujenzi wa maana huiangalia misamiati ya lugha kama vijenzi muhimu vya lugha na vijenzi wa hoja mbalimbali. Makala hii inajaribu kuonesha kuwa ufundishaji wa msamiati huleta ufanisi ufuatao; kujenga uongejaji wa mfululizo, kujenga tajiriba katika stadi za lugha, kumfundisha mtu maneno mapya, kutoa mikakati ya kujifunzia maneno na kujenga urazini katika maneno. Graves (2006) anasema kuwa msamiati ukitumiwa katika matendo na kazi mbalimbali humsaidia mwalimu aweze kuelekeza wanafunzi waunde msamiati kwa ufanisi wa kuitumia lugha kwa uwazi katika shule za msingi.

Matumizi ya Ramani ya Dhana katika Uga wa Elimu

Ramani za dhana ni mbinu muhimu za kutolea maarifa na kufanya tathmini wakati wa ufundishaji na ujifunzaji darasani. Mbinu hii hulenga kumwezesha mwanafunzi aweze kujifunza kwa urahisi akiwa chanzo cha maarifa na kujenga maana mwenyewe. Maarifa ni kitu kinachojengwa katika mchangamano wa kijamii hivyo mwalimu ataoe maarifa katika mchangamano unaomwegemea mwanafunzi zaidi na yeye awe ni mwezesaji wa maarifa (Brown, 2007). Michoro ya ramani za dhana hutumika kufundishia sarufi ya lugha ikipima stadi za lugha za kusikia, kuzungumza, kusoma na kuandika. Hali hii huwahusisha zaidi wanafunzi ili wajenge usikivu na kuwa sehemu ya ujenzi wa maarifa wanayoyapata kwa namna mbalimbali. Pale wanapotumia michoro, grafu na kuunganisha na dhana walizopewa, huwafanya wafikiri na namna tunduizi na kuwahusisha katika kufikiri kwa kina ili watatue masuala ya dhana walizopewa katika somo kama sehemu ya jamii wanayoishi.

Ramani ya dhana hutoa fursa ya mazungumzo ili wanafunzi washiriki kutoa mawazo yao katika somo. Hali hii huwaendeleza kijamii na kiakili hasa pale wanapounda neno, maneno na tungo ili wajieleze au wanapopewa misamiati ili waweze kuibaini katika kifungu cha habari walichopewa. Matokeo yake hujenga udadisi na ubunifu katika tendo la kujifunza. Ramani ya dhana hutumika kama nyenzo ya kufundishia na kujifunzia ikienda sanjari na tathmini ya maarifa. Wanafunzi wanapopewa dhana mbalimbali ili wazihusishe na kuzipanga kidarajia katika mfumo wa mchoro ya ramani ya dhana ili ilete maana ni nyenzo muhimu katika kujifunza. Pale mwanafunzi anapopanga dhana alizopewa ili atengeneze wazo kuu mmoja husababisha ajenge

ubunifu mkubwa na kumfanya ajipime yeye mwenyewe kabla na baada ya mwalimu kumfanyia tathmini. Matokeo yake hujenga usikivu, ushiriki na kupima maarifa kwa wote. Ieleweke kuwa matumizi ya ramani ya dhana yatakuwa yenye tija pale mwalimu atakapofanya maandalizi ya kina, atakapojenga mazingira rafiki na shirikishi katika kujifunza, kupangilia muda vizuri ili aweze kukamilisha maudhui lengwa.

Hitimisho

Makala hii imebainisha mambo muhimu ya kutumia ramani ya dhana katika kufundishia misamiati ya lugha kwa watoto wa shule za msingi. Imeonesha kuwa kuna uhusiano mkubwa kati ya ramani ya dhana na uendelezaji wa lugha. Mwanafunzi anapotumia ramani ya dhana katika kujifunza msamiati wa lugha ya Kiswahili, hupata matokeo makubwa yenye kumpa uwezo wa kuitumia lugha vizuri katika kuwasiliana na kupata maarifa katika masomo yote. Bado Kiswahili ndiyo lugha pekee ambayo matumizi yake yameenea katika mfumo rasmi wa shule za msingi na mfumo usiyo rasmi. Licha ya kuwapo kwa changamoto za ufundishaji katika somo hili, bado walimu wanahitaji mbinu mwafaka za ufundishaji msamiati na uendelezaji wa lugha ya Kiswahili.

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Mbinu na Nafasi ya Tafsiri katika Uundaji wa Istilahi za Sayansi na Teknolojia: Mifano Kutoka Program za *Klinux* na *Microsoft*

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Ikisiri

Makala hii inahusu tathmini ya mbinu na nafasi ya tafsiri katika uundaji wa istilahi za sayansi na teknolojia kwa kutumia mifano kutoka katika programu za *Klinux* na *Microsoft* zilizotafsiriwa kutoka Kiingereza kwenda Kiswahili. Utafiti huu ulibaini mbinu za tafsiri ambazo zimetumika katika uundaji wa istilahi za sayansi na teknolojia na nafasi ya tafsiri katika uundaji wa istilahi za sayansi na teknolojia. Data za makala hii zilikusanywa kwa kutumia mbinu mbili za ukusanyaji wa data ambazo ni mbinu ya usomaji wa machapisho na mbinu ya usaili. Nadharia ya Ulinganifu wa aina ya matini iliyoasisiwa na Leiss ilitumika katika uchambuzi na uwasilishaji wa data. Makala hii imebaini mbinu zinazotumika na nafasi yake katika uundaji wa istilahi za sayansi na teknolojia ambapo mbinu hizo pia hutumika katika kupata istilahi za maneno na maana mpya katika lugha lengwa. Makala hii inahitimisha kuwa uundaji wa istilahi za sayansi na teknolojia unategemea nadharia na mbinu za tafsiri ili kupata maana na matumizi ya istilahi za lugha chanzi katika lugha lengwa. Hivyo, tafsiri ni daraja na nyenzo muhimu katika uundaji wa istilahi mpya ndani ya jamii hususan istilahi zinazotokana na maendeleo ya sayansi na teknolojia.

Maneno Msingi: Istilahi, Sayansi, Teknolojia, *Klinux* na *Microsoft*.

Utangulizi

Mahusiano na maelewano ya jamii za watu mbalimbali duniani yametokana na utandawazi. Utandawazi unahamisha utamaduni, uchumi, siasa, elimu, ujuzi na maarifa ya jamii moja kwenda katika jamii nyingine duniani. Kupitia utandawazi jamii zimeweza kushirikiana katika nyanja zote za maisha. Pamoja na utandawazi, kukua na kuenea kwa sayansi na teknolojia kumetokana na dunia kuwa kijiji kimoja ambapo jamii zinashirikiana na kuhusiana katika nyanja zote za kijamii, kielimu, kiuchumi na kiutamaduni. Kuibuka, kuzuka na kubuniwa kwa vitu vipya, teknolojia

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mpya na hali mbalimbali katika eneo moja la dunia huhamishwa katika eneo lingine kupitia wimbi la utandawazi. Harakati zote hizi za utandawazi zinafanyika kwa mawasiliano ya jamii ulimwenguni. Mawasiliano ulimwenguni hayawezi kufanyika na jamii zikaelewana kwa sababu ya tofauti ya lugha zinazozungumzwa na jamii hizo (Newmark, 1988). Hali hii inaonesha kuwa tangu awali jamii ziliwasiliana kupita tafsiri na ukalimani.

Katika kipindi cha ujio wa wageni, hasa Wakoloni, tafsiri ilifanyika ili kurahisisha mawasiliano baina ya Wakoloni na jamii walizozitawala (Mwansoko, 1996). Katika kipindi hicho, kazi mbalimbali zilitafsiriwa ili kuitambulisha lugha ngeni kwa wenyeji na lugha asilia kwa wageni. Katika kipindi hicho tafsiri ilikuwa ni daraja la mawasiliano baina ya wageni na wenyeji. Sambamba na tafsiri bado ukalimani ulifanyika ili kuwasaidia wanajamii kuelewa lugha inayozungumzwa na wageni na pia kusaidia katika mawasiliano. Wimbi la utandawazi ndilo lililokuja na elimu ya tafsiri. Katika ulimwengu wa teknolojia tumeshuhudia kuingia kwa teknolojia mpya, ikiwamo teknolojia ya mawasiliano ya habari kama vile kuingia kwa vitu kama luninga, kompyuta, simu na vifaa vingine vinavyotumika katika mawasiliano ya habari. Vifaa hivi ni muhimu katika uhawilishaji wa maarifa, taarifa na mawasiliano ya jamii, ukuzaji wa uchumi, elimu na maendeleo ya jamii kwa jumla.

Nchini Tanzania teknolojia hii imeenea na kusambaa katika maeneo mbalimbali mjini na vijijini. Hakuna kijiji utakachopita usione matumizi ya simu hata kama hakuna mtandao, watu hutumia mawasiliano ya teknolojia ya simu kupanda juu ya mti ama mlima ili kutafuta mtandao. Hata hivyo, changamoto kubwa ya teknolojia hii ni lugha ya mawasiliano. Changamoto hii inasababishwa na ukweli kuwa katika maendeleo ya sayansi na teknolojia kuna lugha chanzi ya teknolojia na lugha pokezi ya teknolojia. Lugha chanzi ni ile lugha ambayo inagundua ama kutengeneza kifaa cha teknolojia. Lugha hii ndiyo hutoa jina na maana asilia ya kifaa hicho kulingana na muktadha, mazingira na utamaduni wa jamii hiyo. Teknolojia hiyo huhama kutoka katika mazingira ya lugha asilia na kusafiri katika mazingira ya lugha nyingine duniani ambako hupokelewa katika muktadha mpya wa mazingira na utamaduni wa lugha pokezi. Lugha pokezi hupokea kifaa cha teknolojia kutoka katika jamii chanzi. Mchakato huu wa kuhama kwa teknolojia kutoka jamii moja kwenda jamii nyingine huifanya teknolojia hiyo itafute maana na umbo la neno katika jamii pokezi. Suala hili hufanyika kwa kutumia tafsiri.

Uundaji wa istilahi ni mchakato wa kutafuta msamiati mpya katika lugha umbo, muundo na maana. Massamba (2008) anasema uundaji wa istilahi za Kiswahili katika taaluma mbalimbali una historia ndefu na zoezi hili lilianza kutiliwa mkazo mnamo mwaka 1930 wakati kamati ya lugha ya Afrika Mashariki ilipoundwa. Wakati huo wataalamu mbalimbali walipendekeza istilahi na tafsiri katika nyanja mbalimbali za taaluma na kuzipeleka katika kamati hiyo ya lugha. Kulingana na mabadiliko ya sayansi na teknolojia, mabadiliko ya jamii kulingana na wakati na mahusiano ya kijamii na kiutamaduni vitu vipya huibuka katika lugha na kuhitaji istilahi zinazorejelea vitu hivyo. Tumeshuhudia mabadiliko ya kiuchumi, kisiasa, kijamii na

kiutamaduni ambako ni chachu kubwa ya kuhitaji istilahi mpya. Kukua kwa sayansi na teknolojia duniani kulikosababisha kuibuka kwa teknolojia mpya kama vile simu za mkononi, kompyuta na vifaa vingine vya fani zingine tofauti na teknolojia ya habari na mawasiliano. Maingiliano na mahusiano ya kiutamaduni miongoni mwa jamii za lugha tofauti duniani, pia kumeingiza vitu vipya na hitaji la kuwapo kwa istilahi mpya ndani ya jamii.

Lugha ya Kiswahili ni lugha pokezi ya maendeleo ya sayansi na teknolojia. Teknolojia huanzia katika nchi zilizoendelea na kuletwa kwenye jamii inayoendelea. Kusafiri kwa teknolojia kutoka katika nchi zinazoendelea husafiri katika lugha chanzi na kisha kuingia kwenye jamii lengwa. Jamii pokezi hulipokea neno hilo na kulitumia kwa lugha chanzi na kisha kutafuta istilahi yake katika lugha lengwa. Kanuni za uundaji wa istilahi hutakiwa kufanyika ili kuunda istilahi ambazo zinasawiri mawazo ya jamii chanzi na jamii lengwa. Makala hii inachunguza mbinu zinazotumika katika uundaji wa istilahi za teknolojia, changamoto za tafsiri katika uundaji wa istilahi na mchango wa tafsiri katika uundaji wa istilahi za sayansi na teknolojia kwa kutumia mifano kutoka katika programu za *Klinux* na *Microsoft* zilizotafsiriwa kutoka Kiingereza kwenda Kiswahili.

Nadharia ya Utafiti

Makala hii imetumia nadharia ya ulinganifu wa aina ya matini katika kuchunguza, kuchambua na kufafanua data za utafiti huu. Hii ni nadharia ya tafsiri ambayo ilipendekezwa na kutumiwa na Reiss (2000). Nadharia hii inasisitiza uzingativu wa dhima ya lugha kama vile maudhui yanayohusiana na maarifa na sifa mahususi za lugha ya matini katika kuainisha matini za tafsiri. Katika nadharia hii, Reiss alipendekeza aina za matini kwa kuzingatia dhima za lugha zilizopendekezwa na Bühler. Reiss anatofautisha matini arifu, elezi, matini amili na matini saidizi au matini za vielelezo vya habari za kusikia ama kuona ambazo udhihirikaji wake unahusisha vyombo vya habari kuliko kuchapa (Child, 1992 & Munday, 2001). Lv'ovskaya (2000) anafafanua kuwa aina ya matini inayotakiwa kutafsiriwa huamua sababu mahususi ambazo pamoja na sababu za jumla huukilia mbinu za tafsiri na uteuzi. Uainishaji wa matini za tafsiri kwa kuzingatia kigezo cha aina au kundi mahususi la matini humsaidia mfasiri kuamua na kuteua njia na mbinu bora zaidi za tafsiri (Nord, 2005). Kuiweka matini ya lugha chanzi katika kundi fulani la matini, mfasiri anaweza kuamua ni namna gani anaweza kuteua na kushughulikia visawe vya lugha lengwa katika matini.

Katika nadharia hii, Reiss anasema kuwa katika kushughulikia matini arifu, mfasiri anahitaji kwanza kumakinikia uundaji wa visawe vya kisemantiki vya muundo wa matini. Pili, anatakiwa kuzingatia maana matilaba na thamani ya ujumi iliyowasilishwa katika matini (Malangwa, 2010). Katika matini elezi mfasiri anajihusisha na kulinda athari ya ujumi katika vipengele vya maudhui. Mwisho, katika matini amili, mfasiri anatakiwa kutilia maanani athari za ziada za kiisimu ambazo matini imekusudia kuzifikia katika fani na maudhui. Nadharia ya ulinganifu wa matini imetumiwa na watafiti katika kuchambua matini za tafsiri baadhi yao ni

Hatim (2001), Mlangwa (2010) na Jilala (2016). Nadharia hii imetuongoza katika kubaini mbinu za tafsiri zilizotumika katika kuuunda istilahi za sayansi na teknolojia, kujadili nafasi ya tafsiri katika uundaji wa istilahi za sayansi na teknolojia za Kiswahili.

Methodolojia ya Utafiti

Utafiti huu ulifanyika katika mkoa wa Dar es salaam. Data za makala hii zilikusanywa kwa kutumia mbinu ya usomaji wa machapisho na mbinu ya usaili. Kwa kutumia mbinu ya usomaji wa machapisho mtafiti aliweza kusoma na kuchunguza maneno katika kompyuta za *Klinux* na *Microsoft* ili kupata data za istilahi za sayansi na teknolojia. Mtafiti aliweza kukusanya istilahi zipatazo 50. Mbinu hii ilisaidia kupata data kuhusu mbinu zilizotumika katika kuunda istilahi za *linux* za Kiingereza katika Kiswahili. Mbinu ya usaili ilitumika kupata maoni na mtazamo wa jamii ya wazungumzaji wa Kiswahili. Sampuli ya watafitiwa ilituliwa kwa kutumia mbinu bahatishi. Mtafiti alipanga kuwa wahojiwa 80 na hao alitegemea kuwapata wahojiwa 40 kutoka katika taasisi za elimu akiwalenga wasomi na wahojiwa 40 kutoka mitaani akilenga wazungumzaji wa lugha ya Kiswahili yaani watu wa kawaida. Mtafiti alifanya mahojiano na yeyote aliyekutana naye mpaka idadi ya watafitiwa wake ilipokamilika. Mtafiti alizingatia masuala ya kiitikeli ikiwa ni pamoja na miiko ya kazi, utamaduni wa eneo husika na lidhaa ya watafitiwa.

Mbinu za Tafsiri katika Uundaji wa Istilahi

Makala hii inabainisha mbinu za tafsiri zinazotumika wakati wa uundaji wa istilahi za teknolojia. Ili kufikia lengo hilo, makala hii ilibainisha mbinu za tafsiri zinazotumika katika uundaji wa istilahi za sayansi na teknolojia katika mifumo ya *linux* na *Microsoft*. Hoja hii ililenga kuonesha ni kwa kiwango gani nadharia ya tafsiri inatumika katika uundaji wa istilahi za sayansi na teknolojia. Matokeo yalikuwa kama yanavyojitokeza katika sehemu hii. Data za utafiti huu zilidhihirisha kuwa uundaji wa istilahi za sayansi na teknolojia hutumia kwa kiwango kikubwa mbinu za tafsiri. Hili linathibitishwa na ukweli kuwa, dhana za sayansi na teknolojia huingia katika jamii kutoka katika jamii zingine zikiwa tayari na majina yanayowasilisha dhana hizo kutoka katika jamii chanzi. Kwa hiyo, zinapoingia katika jamii hufanyiwa tafsiri kwa kutafutiwa visawe katika lugha lengwa ambayo katika muktadha huu ni Kiswahili. Tafsiri hutumika kama mbinu kuu ya uundaji wa istilahi za sayansi na teknolojia. Data za makala hii zilidhihirisha kuwa mbinu za tafsiri zinazotumika katika uundaji wa istilahi za sayansi na teknolojia za mifumo ya kompyuta za *Klinux* na *Microsoft* ni mbinu ya tafsiri sisisi, mbinu ya uhawilishaji, mbinu ya uasilishaji na mbinu ya ukopaji.

Mbinu ya Tafsiri Sisisi

Kulingana na Venuti (2000) tafsiri sisisi ni mojawapo ya zana ambazo huwapa watafsiri fursa ya kutafsiri pasi na kuzingatia sana isimu ya lugha lengwa. Tafsiri sisisi ni suluhisho lenye upekee katika kutafsiri miundo changamano kutoka lugha asilia. Mbinu hii hudhihirisha ufundi na uwezo wa mtafsiri kama ambavyo tumeshuhudia kwenye mifano iliyotangulia. Mbinu ya tafsiri sisisi ni mbinu ya

kutafsiri maneno kama yalivyotumika katika lugha chanzi. Mbinu hii ilijitokeza katika mtindo wa aina mbili ambazo ni tafsiri sisisi ya neno au kisawe cha neno moja na tafsiri sisisi fungamanifu. Mbinu hii iligundulika kuwa imetumika katika kuunda istilahi za teknolojia katika Kiswahili. Data zilidhihirisha kuwa wafasiri hutumia mbinu ya tafsiri sisisi ya kisawe kimoja. Mbinu hii hujitokeza pale ambapo mfasiri anaamua kutumia neno moja kama kisawe cha lugha chanzi katika matini. Mfasiri hutumia tafsiri sisisi ya neno moja kama linavyojitokeza katika lugha chanzi. Maneno yaliyofanyiwa tafsiri sisisi ya aina hii yalionekana kutafsiriwa kwa kuzingatia muundo wa neno na dhima yake katika lugha chanzi na lugha lengwa. Tazama mifano katika jedwali lifuatalo:

Jedwali 1: Mifano ya Tafsiri Sisisi ya Kisawe Kimoja

Na.	Matini chanzi	Matini lengwa
1.	<i>Icon</i>	Ikoni
2.	<i>Italic</i>	Italiki
3.	<i>Megabyte (MB)</i>	Megabaiti (MB)
4.	<i>Menu proxies</i>	menyu proksi
5.	<i>Scan</i>	Skani
6.	<i>Scanner</i>	Skana
7.	<i>Pixels</i>	Piseli
8.	<i>Tab</i>	Tabo

Chanzo: Data za Kompyuta za Linux na Microsoft

Data katika jedwali namba 1 hapo juu inawasilisha majina ya dhana za kompyuta zilizopo katika lugha ya Kiingereza na tafsiri zake katika lugha ya Kiswahili. Data inaonesha kuwa waundaji wa istilahi hizo wametumia mbinu ya tafsiri sisisi kuunda majina ya dhana hizo. Aidha, inaonesha kuwa tafsiri ni ya neno moja katika lugha chanzi na hivyo katika lugha lengwa tafsiri hiyo haibadiliki. Mfano ukitazama maneno katika data hiyo utaona neno ‘scan’ limetafsiriwa kama ‘skana’, neno ‘italic’ limetafsiriwa kama ‘italiki’ na neno ‘icon’ limetafsiriwa kama ‘ikoni’.

Tafsiri Sisisi Fungamanifu

Mbinu hii hutumika kwa kuhamisha neno kama lilivyo kutoka katika matini chanzi kwenda katika matini lengwa. Mbinu hii ya tafsiri inatumiwa na wataalam katika kuunda istilahi za sayansi na teknolojia huku ikiambatana na mbinu ya muambatano ya uundaji wa istilahi. Tazama mifano ifuatayo:

Jedwali 2: Tafsiri Sisisi Fungamanifu

Na.	Matini chanzi	Matini lengwa	Ufungamanifu
1.	<i>Hypertext</i>	Matinifora	Matini + for a
2.	<i>Keybody</i>	Baobonye	Bao + bonye
3.	<i>Newsgroup</i>	Kundihabari	Kundi + habari
4.	<i>Spreadsheet</i>	Lahajedwari	Lahaje + jedwari

Chanzo: Data za Kompyuta za Linux na Microsoft

Jedwali 2 hapo juu linawasilisha data ambazo zinadhihirisha kuwa tafsiri sisisi imetumika kutafsiri dhana za Kiingereza katika lugha ya Kiswahili. Mbinu hii imeambatana na matumizi ya umbatishaji wenye kufungamanisha maneno na kufanya

neni kuwa moja. Kwa mfano ‘hypertext’ imetafsiriwa kama ‘matinifora’, ‘keybody’ limetafsiriwa kama ‘baobonye’. Ukichunguza tafsiri hizo utaona kuwa maneno mawili yameambatishwa ili kuunda neno moja kama kisawe cha neno la lugha chanzi.

Mbinu ya Utohozi

Vinay na Darbelnet (1958) katika Venuti (2000) wanasema kuwa mbinu ya ukopaji ndiyo mbinu ya tafsiri iliyo rahisi zaidi. Mbinu hii hujumuisha matumizi ya maneno kutoka lugha chanzi katika lugha lengwa. Hii ina maana kuwa neno ama usemi wa lugha chanzi huhamishwa katika lugha nyingine yaani lugha lengwa. Mbinu hii huweza kujitokeza kwa namna tofauti tofauti (Haugen na Winford, 2003). Kwanza, kuliamisha neno bila kubadili maumbo na maana (uhamishaji kamili). Pili, ukopaji kwa kubadili maumbo lakini kudumisha maana. Tatu, ukopaji ambapo sehemu moja ya istilahi ni asilia na nyingine imesharabiwa nayo maana ikawa yote imekopwa. Katika mbinu hii ya tafsiri tuliweza kubaini maneno kama inavyojidhihirisha katika data ifuatayo:

Jedwali Na 3: Mifano ya Tafsiri ya Utohozi

Na.	Matini chanzi	Matini lengwa
1.	<i>Account</i>	Akaunti
2.	<i>Adapter</i>	Adapta
3.	<i>Ampersand</i>	Ampasendi
4.	<i>Printer</i>	Printa
5.	<i>Digit</i>	Dijiti

Chanzo: Data za Kompyuta za Linux na Microsoft

Mifano katika jedwali namba 3 hapo juu inaonesha kuwa maneno ya lugha chanzi yamehamishwa katika lugha lengwa kwa kutumia mbinu ya ukopaji. Ukopaji huu ni wa kuhamisha umbo na matamshi ya neno la lugha lengwa na kuingiza katika sarufi ya umbo na matamshi ya lugha lengwa. Mfano neno ‘account’ limehama kiumbo na kimatamshi na kuingia katika lugha ya Kiswahili kama ‘akaunti’. Vile vile, maneno kama: ‘adapter’ yamehamishwa kama yalivyo kiumbo na kimatamshi na kuwa ‘adapta’ na ‘printer’ kuwa ‘printa’. Mbinu hii haina tofauti kubwa na mbinu ya tafsiri sisi bali kinachofanyika katika mbinu hii ni utohozi ambao neno la lugha chanzi linatoholewa na kuwekwa katika muundo ya lugha chanzi.

Mbinu ya Uhawilishaji

Uhawilishaji ni mchakato wa kuhamisha neno la lugha chanzi kwenda katika lugha lengwa likiwa limefanyiwa uboreshaji mdogo. Uhawilishaji unajumuisha kuandika herufi za alfabeti ya lugha moja kwa herufi za alfabeti ya lugha nyingine. Uhawilishaji hufanywa kwa majina ya watu wote walio hai au waliokwisha fariki. Hutumika pia katika majina ya kijiografia na kitopografia, pamoja na majina mapya ya nchi zilizopata uhuru hivi karibuni, isipokuwa majina hayo yawe tayari yana tafsiri zinazotambulika. Mengine ni majina ya magazeti na majarida, majina ya taasisi za umma na za kitaifa, majina ya mitaa, majina ya barabara na anwani na majina ya vitabu, michezo, na filamu na vichwa vya habari vya kazi za kifasihi ambazo hazijatafsiriwa (Newmark, 1988; Child, 1992; Armstrong, 2005 & Hariyanto, 2007).

Mbinu hii inatumika katika uundaji wa istilahi za sayansi na teknolojia za lugha ya Kiingereza kwenda Kiswahili. Tazama mifano katika jedwali namba nne.

Jedwali 4: Mifano ya Tafsiri ya Uhawilishaji

Na.	MC	ML
1.	<i>Manager</i>	Meneja
2.	<i>Label</i>	Lebo
3.	<i>Program</i>	Programu

Chanzo: Data za Kompyuta za Linux na Microsoft

Jedwali namba nne hapo juu linaonesha kuwa uundaji wa istilahi za sayansi na teknolojia umetumia mbinu ya uhawilishaji kwa kuhamisha neno kama lilivyo kutoka katika lugha chanzi kwenda katika lugha lengwa. Neno linapewa linafuata ruwaza na muundo wa lugha chanzi katika lugha lengwa. Mfano neno ‘manager’ kuwa ‘meneja’ neno ‘label’ kuwa ‘lebo’ na neno program kuwa ‘programu’.

Mbinu ya Visawe Amilifu

Utafiti huu ulibaini kuwa, katika uundaji wa istilahi za sayansi na teknolojia waundaji wa istilahi hutumia mbinu ya tafsiri ya visawe amilifu. Mbinu hii hutumika kwa kutafsiri neno la lugha chanzi kwa kutumia visawe linganifu kutoka katika lugha lengwa (Newmark, 1988). Data za utafiti wetu zilizidhirisha kuwa baadhi ya istilahi za sayansi na teknolojia katika Kiswahili zimetokana na matumizi ya mbinu hii katika kuunda istilahi hizo. Tazama mfano hapa katika jedwali namba 5 hapa chini.

Jedwali 5: Mbinu ya Visawe Amilifu

Na.	Matini Chanzi	Matini lengwa
1.	<i>Alert me</i>	Nitahadharishe
2.	<i>Auto complete</i>	Kamilisha kiotomati
3.	<i>Boolean operations</i>	Matendo buleani
4.	<i>Certificate manager</i>	Meneja ithibati
5.	<i>Certificate viewer</i>	Kionyeshi hati
6.	<i>Chat group</i>	Kundi sogozi
7.	<i>Device manager</i>	meneja vifaa.
8.	<i>Drag and drop</i>	kokota na dondosha
9.	<i>Eject</i>	Fyatua
10.	<i>Flow control</i>	udhibiti wa mtiririko
11.	<i>Web master</i>	mtawala tovuti
12.	<i>Word processor</i>	kichakata matini.

Chanzo: Data za Kompyuta za Linux na Microsoft

Jedwali namba 5 hapo juu linaonesha istilahi za Kiswahili ambazo zimetokana na visawe vya Kiswahili vinavyoendana na maneno ya lugha chanzi. Kwa mfano, neno ‘web master’ limetafsiriwa kama ‘mtawala tovuti’ neno ‘flow control’ limetafsiriwa kama ‘udhibiti mtiririko’. Ukichunguza data hii utaona kuwa muundaji wa istilahi ametafuta visawe vya maneno ya Kiingereza katika lugha ya Kiswahili na hivyo kuunda istilahi kwa kutumia visawe hivyo.

Tafsiri Sisisi na Ufupishaji

Makala hii imebaini kuwa, mbinu ya tafsiri sisi imetumika kuunda istilahi za teknolojia kwa kuhamisha neno la matini chanzi kama lilivyo na kisha kulipa kifupisho cha matini lengwa. Mbinu hii ni tofauti na mbinu ya tafsiri sisisi kwa sababu mbinu hii inaambatana na ufupishaji. Mfasiri anatumia mbinu ya tafsiri sisisi na kwa wakati huo anafanya ufupishaji wa maneno. Tazama mifano ifuatayo:

Jedwali na 6: Tafsiri Sisisi na Ufupishaji

Na.	Matini Chanzi (MC)	Matini Lengwa (ML)
1.	<i>Alt</i> (alternate)	Kbdl (Kibadala)
2.	<i>ESC</i> (escape)	Epa (Epuka)
3.	<i>BSS</i> (Bulletin Board Service)	HUM (Huduma za Ubao wa Matangazo)
4.	<i>Ctrl</i> (control)	Kdbt (kidhibiti)
5.	<i>FAQ</i> (frequently asked questions)	MYM (Maswali Yaulizwayo Mara kwa mara)
6.	<i>FTP</i> (file transfer protocol)	IKF (Itifaki ya Kuhawalisha Faili)
7.	<i>FYI</i> (For Your Information)	KTY (Kwa Taarifa Yako)
8.	<i>Megabyte</i> (MB)	megabaiti (MB)
9.	<i>Ref:</i>	Yah:
10.	<i>Re Re</i>	Jb
11.	<i>URL</i> (Uniform Resource Location)	KISARA (Kioneshi Sanifu Rasilimali)
12.	<i>TCP</i> (Transfer Control Protocol)	IKU (Itifaki ya Kudhibiti Urushaji)
13.	<i>WWW</i> (World Wide Web)	WWW (Wavu wa Walimwengu)

Chanzo: Data za Kompyuta za Linux na Microsoft

Jedwali namba 6 hapo juu inawasilisha data zinazodhihirisha matumizi ya tafsiri sisisi na ufupishaji. Data za makala hii zilionesha kuwa uundaji wa tafsiri hutumia mbinu ya tafsiri sisisi na ufupishaji kwa wakati mmoja.

Nafasi ya Tafsiri katika Uundaji wa Istilahi za Teknolojia

Makala hii pia ilichunguza nafasi ya tafsiri katika uundaji wa istilahi za teknolojia. Tafsiri ni daraja la uundaji wa istilahi. Tafsiri kama daraja huunganisha muundaji wa istilahi na jamii ya lugha chanzi na lugha lengwa. Tafsiri hutumika kama daraja wakati wa hatua za kuunda istilahi za sayansi na teknolojia kwa sababu maneno ya teknolojia hiyo huwa ni mapya katika jamii na huhitaji tafsiri yake ili kupata maana za maneno hayo, dhima zake na asili yake ili kuweza kuyatafutia istilahi katika lugha lengwa. Mkude (2008) anasema asili ya tafsiri ni moja ya mambo ya kuzingatia wakati wa uundaji wa istilahi. Anaendelea kufafanua kuwa istilahi zitakuwa zimetafsiriwa kutoka lugha ya kigeni inayofahamika itakuwa vizuri kutoa pia neno linalolingana na istilahi hiyo katika lugha hiyo ya kigeni. Kadhalika, ni vizuri kuonesha pia jinsi istilahi hiyo ilivyopatikana ili wasomaji wapate fursa ya kupima upevu wa masanifisho.

Uundaji wa Istilahi Huenda Sambamba na Nadharia na Mbinu za Tafsiri

Nadharia ya uundaji wa istilahi huenda sambamba na nadharia za tafsiri. Hii ina maana kuwa, michakato hii hutegemeana na kukamilishana. Wakati wa uundaji wa istilahi, tafsiri haiwezi kujitenga, mbinu za tafsiri hutumika katika kuunda visawe vya maneno ya lugha chanzi. Kwa mfano data zimedhihirisha kuwa, mbinu zinazotumika katika uundaji wa istilahi ni mbinu za tafsiri. Mfano mbinu ya tafsiri sisisi, mbinu ya uasilishaji, mbinu ya uhawilishaji, mbinu ya ukopaji wa visawe na utohoaji.

Pia, tafsiri hutumika kama kiungo cha mawasiliano. Misamiati ya kiteknolojia huwa katika lugha chanzi ambayo ni lugha ya jamii nyingine. Maneno hayo huwa ni maneno mapya katika Kiswahili na hayapo kwenye utamaduni na mazingira ya Kiswahili. Kwa sababu hiyo, huhitajiri kutafuiwa visawe katika lugha lengwa na hilli hufanyika kwa kutumia tafsiri kama daraja la mawasiliano. Makala hii imebaini kuwa tafsiri ina nafasi kubwa katika zoezi la uundaji wa istilahi. Mchakato wa uundaji hutegemea nadharia za tafsiri kwa sababu istilahi za sayansi na teknolojia huwa ni istilahi mpya katika mazingira, utamaduni na jamii ya lugha ya Kiswahili. Kwa hiyo, huhitaji nadharia za tafsiri ili kutafsiri istilahi hizo wakati wa kutafuta ama kuunda istilahi za lugha ya kiswahili za istilahi hizo.

Hitimisho

Makala hii imebaini mbinu na nafasi ya tafsiri katika uundaji wa istilahi za sayansi na teknolojia. Ni daraja la uundaji wa istilahi mpya zinazoibuka ndani ya jamii. Data za makala hii zinadhihirisha kuwa uundaji wa istilahi za sayansi na teknolojia umetumia mbinu za tafsiri kama mbinu ya uundaji wa istilahi za sayansi na teknolojia. Mbinu zilizoonekana zinajitokea zaidi ni mbinu ya tafsiri sisisi, uhawilishaji, utohozi na uasilishaji. Tafsiri ina nafasi kubwa katika uundaji wa istilahi za sayansi na teknolojia. Tafsiri hutumika kama mbinu ya kufanikisha mawasiliano ya maana za maneno mapya yanayoibuka ndani ya jamii. Makala hii inapendekeza kuwa uundaji wa istilahi za sayansi na teknolojia uzingatie muktadha wa kijamii, kiutamaduni na kimazingira wa jamii inayopokea dhana za sayansi na teknolojia. Pia, uzingativu wa kanuni na kaida ya sarufi ya lugha chanzi katika lugha lengwa. Hii ni pamoja na kuzingatia fonolojia, mofolojia, sintaksia, semantiki na uamilifu wa neno katika lugha. Makala hii inahitimisha kuwa uundaji wa istilahi za sayansi na teknolojia unategemea nadharia na mbinu za tafsiri ili kupata maana na matumizi ya istilahi za lugha chanzi katika lugha lengwa. Tafsiri ni daraja na nyenzo muhimu katika uundaji wa istilahi mpya ndani ya jamii hususan istilahi zinazotokana na maendeleo ya sayansi na teknolojia.

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Ikisiri

Utafiti huu unachunguza umuhimu wa Matini Halisi zinazoakisi utamaduni wa lugha husika katika kujifunza Lg2. Utafiti huu ni wa kimaktaba. Mbinu ya ukusanyaji wa data iliyotumika ni uchanganuzi wa nyaraka. Data za msingi zilikusanywa katika Chuo Kikuu cha Dar es Salaam. Utafiti huu umebaini kuwa Matini Halisi za kufundishia Lg2 lazima ziwe zimezingatia mazingira yanayohusika ambamo zitatumika na zichochee maingiliano na uzalifu. Pia, zizingatie maumbo na dhima ya Lg2 na shurti zifungamanishe stadi zote za lugha za kusikiliza, kuzungumza, kusoma, kuandika na utamaduni. Kwa upande wa mchango wa Matini Halisi zilizozingatia utamaduni wa lugha lengwa, mjifunzaji Lg2 anahusisha moja kwa moja matini anayoitumia na kitu anachojifunza. Mjifunzaji anapata uelewa wa kujieleza kwa urahisi na anajifunza kwa urahisi misamiati mipya kupitia maelezo au ufafanuzi uliomo katika matini hizo. Mjifunzaji wa Lg2 anapata motisha ya kujifunza kupitia mtini hizo. Mjifunzaji wa Lg2 hukuza stadi za lugha katika hali ya ung'amuzitambuzi. Makala yamehitimisha kwamba ili matini halisi ziwe na tija kwa wajifunzaji shurti ziwe nyumbufu na kwenda na wakati.

Maneno Msingi: Matini Halisi, Uhalisi wa Matini, Uhalisi wa Matini Kiuendelevu na Uhalisi wa Matini Kimatumizi.

Utangulizi

Miongoni mwa vifaa muhimu vya mwalimu wa Lg2 ni matumizi ya matini anuai darasani. Matini hizo zinaweza kuwa ni zile zilizoandaliwa rasmi kwa ajili ya kufundishia Lg2. Matini ambazo kwa asili hazikuandaliwa kwa ajili ya kutumika kufundishia wanafunzi wanaojifunza Lg2, lakini mwalimu wa lugha anapozitumia kama nyenzo mojawapo ya kuwasilishia maudhui kwa wanafunzi wa lugha. Katika taaluma ya isimutumizi ndizo hujulikana kama Matini Halisi. Matini ambazo hutayarishwa maalumu kwa ajili ya watumiaji wazawa wa lugha husika. Kwa mfano, nyimbo, magazeti au vitabu. Mjifunzaji wa Lg2 anapofundishwa kwa kutumia matini

MAKALA HALISI

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hizi huipata lugha inayohusika katika uasili wake. Kazi muhimu ya kutumia vifaa darasani ni kuwezesha fursa ya ujifunzaji kutendeka. Rubin (1979) anasema ujifunzaji mzuri wa lugha unategemo mtazamo, motisha na fursa.

Kwa upande wa fursa, hujumuisha vifaa na shughuli zote ndani na nje ya darasa ambazo humchangamanisha mjifunzaji na lugha. Kujifunza lugha yoyote ni kwa ajili ya kutaka kufanya mawasiliano na wazawa wa lugha hiyo (Grellet, 1981). Dhima ya Matini Halisi katika ujifunzaji wa Lg2 zimeibua kambi mbili zinazosigani. Kambi ya kwanza ikiongozwa na Gilmore (2007) na Rilling na Dantas-Whitney (2009) wanadai kuwa Matini Halisi zinafaa kutumika katika kufundisha lugha kwa kuwa huibua ingizo la kiisimu kwa wajifunzaji. Matini Halisi huleta tajiriba nzuri ya utumiaji wa lugha kwa kuwa huwahamasisha wajifunzaji kujifunza lugha hiyo kutokana na vionjo vya kiutamaduni vilivyofumbatwa na matini hizo na kuwajengea uwezo wa kuwasiliana.

Kambi ya pili ya wanaisimu ikiongozwa na Ellis (1999) wanadai kuwa Matini Halisi hazifai kutumika kujifunzia Lg2 kwa kuwa zinaweza kuwapa ugumu wajifunzaji. Kundi hili linapinga zisizitumike katika ufundishaji lugha badala yake wanapendekeza kutumia matini za kutengenezwa mahususi kwa ajili ya kufundishia Lg2. Pamoja na msigano huo kuhusiana na Matini Halisi, dhima yake katika muktadha wa darasa la lugha hauwezi kupuuzwa. Ushuhuda uliobainishwa na Pinner (2015) ni muhimu sana kuutaja hapa. Matini Halisi zinaweza kuwa kitu chenye nguvu sana kwa kumnyanyua mjifunzaji na mwalimu kwa sababu Matini Halisi zinamuunganisha mjifunzaji binafsi na maudhui yanayotumika kujifunzia. Muunganiko huu bila shaka ni muhimu pia kwa wajifunzaji wa lugha ya Kiswahili kama lugha ya pili. Hivyo, utafiti huu unachunguza umuhimu wa Matini Halisi zinazoakisi utamaduni wa lugha husika katika kujifunza Lg2.

Mbinu za Utafiti

Mbinu ya ukusanyaji wa data iliyotumika ni uchanganuzi wa nyaraka. Utafiti huu ni wa kimaktaba. Data za msingi zilikusanywa katika Chuo Kikuu cha Dar es Salaam. Chuo Kikuu cha Dar es Salaam kina maktaba ya kisasa iliyowezesha kupatika kwa nyaraka muhimu zilizohitajika katika makala hii. Katika kuhakikisha lengo la utafiti huu linafikiwa, utafiti ulichanganua miongozo ya utayarishaji wa Matini Halisi kama ilivyopendekezwa na Jordan (2012) na Pinner (2014). Miongozi hii ilichaguliwa kwa sababu ni miongozo jumuishii na hivi karibuni. Katika maoni yao, wataalamu hawa walipendekeza sifa moja wapo ya Matini Halisi ni uwezekano wa kubadilika kimatumizi kwa kuzingatia muktadha na wajifunzaji wa Lg2. Uhalisi wa matini si tuami bali ni jongevu. Jordan kwa upande mwingine anaeleza kuwa Matini Halisi hazitarajiwi kuwa na mwanmda funyu bali ziwe za kisasa na zenye mawanda mapana. Matini Halisi zinatarajiwa kuwa za kisasa na zinazozingatia utamaduni wa lugha husika.

Dhima ya Matini Halisi Kufundishia Lg2 Kulingana na Utamaduni wa Lugha Husika

Uzingativu wa utamaduni unahusisha kuteua Matini Halisi zinazoonekana kuakisi utamaduni wa lugha anayojifunza mjifunzaji kwa wakati unaohusika. Mambo matatu muhimu ya kufikiriwa wakati wa kutumia Matini Halisi ambayo ni utamaduni, usasa na ukabilianaji na changamoto (Mshan, 2005). Miongoni mwa faida za kutumia Matini Halisi zilizongatia utamaduni wa lugha anayojifunzaji mjifunzaji zimeelezwa katika sehemu hii.

Kuhusianisha Moja kwa Moja Matini

Faida ya kwanza ya kutumia Matini Halisi ni kuwa mjifunzaji anahusianisha moja kwa moja matini anayoitumia na kile kitu anachojifunza. Kwa mfano, Matini Halisi ya *Gazeti la Mwanaspoti* iliyotumika kama kiolezo cha mada kuhusu mada ya mpira wa miguu nchini Tanzania. Anaposoma kipande cha habari katika gazeti hili kinachohusu mvutano wa mashabiki wa timu za Simba na Yanga kuhusu ubora wa usanifu wa jezi za timu hizi mbili, mjifunzaji anahusisha moja kwa moja timu na jezi na kile ambacho hukisikia au kukiona nje ya darasa. Hivyo, huwa rahisi kuhifadhi taarifa zake katika kumbukumbu za muda mrefu.

Uelewa wa Kujieleza kwa Urahisi

Faida ya pili ya kutumia Matini Halisi ni kwamba, mjifunzaji anapata uelewa wa kujieleza kwa urahisi. Matini Halisi zinazotumika zikiwa zimezingatia utamaduni wa lugha husika humpa fursa mjifunzaji kung'amua lugha na kuweza kujieleza kwa urahisi. Hali hii husababishwa na uhalisi unaoletwa na matini hiyo. Kwa mfano, *Gazeti la Mwanaspoti* linapotumika kama kiolezo cha kujifunzia habari za mchezo wa miguu nchini Tanzania yana uhalisi wa namna fulani. Ukiwa katika sehemu za starehe upo uwezekano mkubwa wa kusikia mvutano huo wa masuala ya usanifu wa jezi. Hivyo, mjifunzaji wa Lg2 anapofundishwa kwa kutumia Matini Halisi iliyozingatia utamaduni wa jamii, hupanua mwega wa uelewa na hivyo kuwa na fursa ya kuelezea jambo hilo kwa urahisi zaidi.

Kujifunza Lugha kwa Urahisi

Faida ya tatu ni kwamba mjifunzaji anajifunza kwa urahisi misamiati mipya kupitia maelezo au ufafanuzi uliomo katika Matini hizo. Kama ilivyofafanulia huko nyuma, Matini Halisi ni zile ambazo hazijarahisishwa. Zimetumia ufafanuzi wa undani kwa kuzingatia wazawa wanavyotumia lugha hiyo. Kwa mfano, katika mjadala wa usanifu wa jezi za timu za Simba na Yanga, maelezo ya mjazo yametolewa. Mathalani, kwa nini jezi ya timu X inasemekana ina misukule na ufafanuzi wa hiyo misukule. Ufafanuzi wa jezi ya timu Y kwamba ina makolokolo umetolewa kwa lugha ya mjazo. Hivyo, mjifunzaji wa Lg2 akijifunza kupitia Matini Halisi hiyo atapata maana za misamiati hiyo na mingine inayofungamanishwa na usanifu wa jezi za timu hizi.

Motisha ya Kujifunza Kupitia Matini

Jambo jingine ni kuwa mjifunzaji wa Lg2 anapata motisha ya kujifunza kupitia matini hizo. Tajiriba anayoipata kutoka katika hizo matini na mvuto wa vionjo vya

utamaduni vilivyoombatana na matini hayo humtia motisha ya kujifunza Lg2 anayojifunza. Kwa mfano, vipande vya habari kutoka katika *Gazeti la Mwanaspoti* kuhusu mvutano wa mashabiki wa timu za Simba na Yanga kuhusu usanifu wa jezi au hamasa ya Siku ya Wananchi au *Simba Day* vitamotisha mjifunzaji lugha kufuatilia matukio na shughuli ya timu hizi. Sababu ya kuibuka kwa motisha ni kutokana na usasa wa mambo yanayoelezwa katika habari hizi. Hoja ya usasa wa Matini Halisi ilipata kugusiwa na Mshan (2005) kama ilivyodokezwa hapo juu.

Kukuza Stadi za Lugha katika Hali ya Ung'amuzitambu

Mwisho, mjifunzaji wa Lg2 hukuza stadi za lugha katika hali ya ung'amuzitambu. Stadi kuu za lugha ni kusikiliza, kuzungumza, kusoma na kuandika. Utamaduni ni stadi mtambuka ambayo wajifunzaji wa Lg2 ni muhimu sana kujifunza. Hivyo, wajifunzaji wanapojifunza kwa kutumia Matini Halisi zilizotayarishwa kwa uzingatia utamaduni wa lugha husika, hung'amua stadi hizi kwa ufahamu. Utamaduni wa lugha huleta uhalisi wa lugha darasani. Kwa mfano, misamiati ya makorokoro, misukule, vibwengo, dera, birthday kutoka katika Matini za *Gazeti la Mwanaspoti* inaposomwa au kusikilizwa, mjifunzaji hupata ufahamu wa maana ya misamiati hiyo na muktadha ambamo hutumika tofauti na ingefundishwa kwa njia nyingine.

Uzingativu wa Utamaduni Wakati wa Utayarishaji Matini Halisi

Matini Halisi kama ilivyoelezwa hapo juu ni aina ya Matini zinazoweza kutumika kufundishia Lg2 ilhali hazikuandaliwa kwa lengo hilo. Hivyo, uteuzi wa aina za Matini Halisi zitakazochochea ujifunzaji wa Lg2 uweze kutokea ni uzingativu wa utamaduni wa lugha husika. Kama ilivyodokezwa, lugha na utamaduni vimefungamana pamoja na kwamba matini halisi ziwe ni zile zilizongatia lugha ya wakati huo. Lugha ya vijana ya wakati wa sasa, misemo na taswira mbalimbali ziwe ni zile zilizopo na kutumika mtaani kwa sasa. Matini Halisi ziwe ni zile zenye kuakisi utamaduni wa jamii ya makundi anuai kwa wakati wa sasa. Lengo ni kumsaidia mjifunzaji kuona kile kitu anachojifunza darasani, akitoka nje ya darasa apate kukisikia au kukihisi. Kwa mfano, tuseme mada inahusu *Mchezo wa mpira wa Miguu nchini Tanzania*. Katika mada hiyo, Matini Halisi inayoweza kufaa kufundishia mada hiyo ni *Gazeti la Mwanaspoti*. Vipande vya habari vya *Gazeti la Mwanaspoti* vinavyoonesha utani wa mashabiki wa timu za samba na Yanga kuhusu ubora na usanifu wa Jezi za timu hizo ni mwafaka kwa sababu ndiyo umebeba utamaduni halisi wa lugha ya michezo kwa mashabiki nchini Tanzania. Mjifunzaji wa Lg2 akijifunza kupitia matini hizo darasani, akitoka nje ya darasa anaweza kuhisi vionjo vya lugha hiyo kutoka kwa Watanzania na kumwezesha kuendelea kuibua ingizo zaidi la lugha anayojifunza.

Dumitrescu (2000) anasema kuwa Matini Halisi zinapochaguliwa na kutumika kwa umakini zinaweza kutayarisha shughuli ambazo zinaondoa mtazamo wa kuiangalia lugha kwa kuzingatia kanuni, badala yake kuwa ni daraja la kufikia malengo ya kiisimu na weledi. Mjadala utakaoibuka miongoni mwa wajifunzaji kuhusu muktadha uliokulia kuibuka kwa utani mashabiki wa timu za Simba na Yanga kuhusiana na usanifu wa jezi za timu zao kutampa uelewa mpana zaidi mjifunzaji lugha huyo

kuhusu lugha ya Kiswahili na utamaduni unaoambatana nayo. Matini hizo ni zile zilizingatia isimu, maana na utamaduni. Mshan (2005) akielekea kukubaliana na umuhimu wa uzingativu wa utamaduni katika kuteua na kutumia Matini Halisi katika madarasa ya Lg2 anasema mbinu za ufundishaji lugha kwa kutumia Matini Halisi zifungamanishe na utamaduni, usasa na ukabiliji wa changamoto.

Kwa upande wa usasa, Matini Halisi zidhihirishe hali ya lugha inayotumika na jamii kwa sasa. Tukirejelea mfano wa Matini Halisi za *Gazeti la Mwanaspoti* kuhusiana na mvutano wa mashabiki dhidi ya usanifu wa jezi za timu zao, hiyo ndiyo hali ya sasa na endelevu. Jezi hizi zinatengenezwa na kuzinduliwa kila mwaka. Matini hiyo itamwongezea motisha mjifunzaji wa kupenda kudadisi ziaid. Matini Halisi hiyo, haitaishia tu darasani; ataipata ndani na nje ya darasa. Kwa kufanya hivyo, atakuwa anapata ingizo thabiti la lugha anayojifunza. Mjifunzaji lugha atapata mwendelezo wa matukio haya ndani na nje ya darasa.

Kuhusu ukabilianaji na changamoto, huu ni ubashiri ambao unafanywa na mwalimu kuhusu aina ya changamoto zinazoweza kujitokeza wakati wa kutumia Matini Halisi kufundishia. Kufanya tafakari kuhusu uchangamani wa sarufi, misamiati na misimu anuai iliyotumika katika matini hiyo. Kwa mfano, katika utani wa mashabiki wa timu za Simba na Yanga kuhusu usanifu wa jezi za timu zao ipo misimu kadhaa mfano, *makorokoro, misukule, vibwengo, dera, birthday*. Mwalimu anaandaa mazingira ya ufafanuzi wa misimu hiyo. Kwa hiyo, kuhusu ukubilianaji wa changamoto za kutumia Matini Halisi kunahusu maandalizi ya kupitia Matini Halisi kabla ya kwenda kuitumia darasani na jinsi ya kuzikabili changamoto zinazoweza kuibuka.

Uhusiano na Uhalisi wa Matini za Kufundishia Lugha ya Pili

Dhana ya Matini Halisi katika taaluma ya ujifunzaji lugha ni pana na changamani. Kumeibuka mielekeo tofauti ya kinadharia kuhusu dhana ya uhalisi wa matini. Wataalamu wamekuja na violezo kuonesha Matini Halisi. Nunan (1997) anatazama dhana ya uhalisi wa matini kulingana na jinsi inavyotumika katika zoezi la ufundishaji wa lugha. Anapendekeza uhalisi utafsiri kulingana na jinsi matini husika inavyotumika katika zoezi la kufundisha lugha darasani. Hivyo, anapendekeza aina tano za uhalisi wa matini. Aina hizo ni uhalisi wa malengo, mazingira, matini, matendo na uhalisi wa mjifunzaji wa uhalisi fuluni. Matini ni halisi kwa mjifunzaji ikiwa zinakubalika darasani, zinagusia hisia za mjifunzaji lugha, historia ya mjifunzaji, matarajio na matamano ya mjifunzaji. Uhalisi wa matini unategemea zaidi mwitikio wa mjifunzaji kuhusu matini hiyo, ikiwa anaiona inamsaidia kupata kitu kipya kuhusiana na lugha.

Richards (2001) alipendekeza aina mbili za uhalisi wa matini. Matini Halisi hazijaandaliwa kwa ajili ya kufundishia Lg2. Matini zisizohalisi, hivi ni vitabu vya kiada na vifaa vingine vilivyotayarishwa maalumu kwa ajili ya kutumika kufundishia Lg2. Richard anasema Matini Halisi ndizo zitumike darasani kwa sababu huleta ulimwengu halisi darasani. Jordan (2012) anatazama uhalisi wa matini za kujifunzia na kufundishia lugha katika mielekeo minne ambayo ni ingizo la lugha, shughuli,

tukio na tajiriba ya mjifunzaji lugha. Kisha, anaangalia masuala ya ukweli wa matini hizo na kama zililenga kutumika kufundishia lugha katika muktadha wa darasani. McKay (2013) anafafanua uhalisi wa Matini kwa kurejelea maudhui yaliyomo katika matini kwa ajili ya mawasiliano kwa ujumla na siyo tu wanalugha wa lugha anayojifunzaji mjifunzaji. Pili, maingiliano yaliyolenga kumwandaa mjifunzaji kukabiliana na ulimwengu halisi wa lugha nje ya muktadha wa darasa. Uhalisi wa lugha maana yake siyo kuhusianisha mambo ya darasani na yale ya nje ya darasa tu, kwa kuwa darasa ni jumuiya ambapo wajifunzaji lugha hupewa fursa za kuchangamana na matini kuhusu mambo muhimu ya kwao.

Jiuhan na wenzake (2011) wanasema Matini Halisi zinaweza kugawanywa katika mielekeo mikuu mitano. Mosi, Matini za ajira zenye mielekeo ya ajira, kutafuta kazi, kufungua kampuni, kuomba ajira na zinazohusu mahojiano/usaili. Pili, Matini za teknolojia na anuanipepe, mtandao, matini za kusikiliza, luninga au simu. Tatu, Matini za bidhaa, zinazohusu orodha ya bidhaa, matangazo, nembo, maombi na brosha za taasisi. Nne, Matini za huduma kwa wateja zinazohusu maelekezo ya vifungashio vya dawa, taarifa kuhusu huduma za dharura, huduma za usafiri na usafirishaji kama vile ramani na ratiba, machapisho kuhusu uendeshaji magari, matini zenye kuhusiana na habari, kwa maana ya: makala, vikatuni na ripoti maalumu, matangazo na taarifa za benki na atini zinazohusu uraia na ushiriki wa raia katika shughuli mbalimbali zinazohusu vifaa na taarifa kuhusu uraia, vifaa na taarifa kuhusu ushiriki wa raia.

Goode, Sockalingam, Brown na Jones (2000) wanafasili dhana ya utamaduni kuwa ni mwingiliano wa ruwaza anuai za tabia ya binadamu zikijumuisha fikra, mawasiliano, lugha, mazoezi, thamani, mila na desturi, mwenendo wa maisha. Utamaduni ndiyo hudhibiti namna ya kuchangamana kijamii na jinsi ya kuukabili ulimwengu unaotuzunguka. Wajifunzaji wa Lg2 ni vigumu kujifunza vipengele vyote hivyo katika kipindi kimoja, bali huendelea kujifunza katika muda wao wote wa masomo. Utamaduni huendelea kuathiri zoezi la kujifunza Lg2. Lugha huwezesha kuhamisha habari, mawazo na namna ya kuwasilisha fikra au mawazo tunayofikiria. Utamaduni ndiyo huukilia lugha inayozungumzwa au kuandikwa katika jamii. Kama wajifunzaji wa Lg2 watafundishwa maarifa ya utamaduni wa lugha wanayojifunza kwa njia ya uzamajikindakindaki katika mazingira ya kijamii yenye utamaduni toshelevu wa lugha wajifunzayo na kuchangamanishwa na vifaa zilizosheheni utamaduni Lg2, kuna uwezekano mkubwa wa kujifunza lugha hiyo kwa haraka, rahisi na ufanisi mkubwa. Maandalizi ya Matini Halisi yanayozingatia na kufumbata utamaduni wa lugha husika yatakuwa yanawakilisha lugha halisi inayotumika kwa wakati huo.

Hitimisho

Makala haya yanahitimishwa kuwa uhalisi wa matini za kujifunzia na kufundishia Lg2 udhihirike katika matini husika. Lugha iliyotumika kuzitayarisha matini hizo iwe ni ile inayotumiwa na jamii wakati husika yenye kuakisi makundi mbalimbali ya kijamii yaliyomo ndani ya jamii lugha hiyo. Kwa kuwa wajifunzaji wa Lg2 hujifunza lugha kwa lengo mawasiliano, matini za kujifunzia Lg2 zifumbate stadi kuu za lugha,

kusikiliza, kuzungumza, kusoma na kuandika. Hizi matini ziwe halisi kwa kuzingatia stadi muhimu za lugha za kusikiliza, kuzungumza, kusoma na kuandika. Kuna vipengele vingine vya kuzingatiwa wakati wa uteuzi wa Matini Halisi za kufundishia kama vile msamiati, sarufi na utamaduni wa lugha. Matini hizi zibebe maudhui ambayo yanaendana na wanafunzi. Matini Halisi zizingatie usuli wa kihistoria wa wajifunzaji. Matini Halisi, humwezesha mjifunzaji lugha kuchangamana na lugha halisi na si tu miundo na sarufi ya lugha. Matini Halisi huwezesha kuimarika kwa umilisi wa kimawasiliano wa mjifunzaji, hasa umilisi wa kiisimu, umilisi wa kiisimujamii, umilisi wa kipragamatiki, umilisi wa kimkakati na umilisi wa kilongo.

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Nafasi ya Ontolojia ya Kiafrika katika Jamii ya Wanyakyusa Nchini Tanzania

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Ikisiri

Makala hii imechunguza nafasi ya ontolojia ya Kiafrika kwa kurejelea jamii ya Wanyakyusa nchini Tanzania. Data za msingi zilipatikana kwa mbinu ya mahojiano na usaili katika wilaya ya Rungwe na halmashauri ya Busokelo. Nadharia ya Usosholojia ilitumika katika uchambuzi na mjadala wa data zilizowasilishwa. Matokeo ya makala hii yanaonesha umuhimu wa ontolojia ya Kiafrika katika kuijenga na kuiendeleza misingi imara ya kimaadili, kifalsafa na kiutamaduni ili kuyakabili maisha na mazingira yao. Pia, inatazamwa kama maktaba mahsusi ya ufafanuzi na urejelezi wa masuala ya kiasili na kiutamaduni yanayotumika kama kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuimarisha na kuiweka jamii pamoja katika misingi imara ya kimaisha na kimazingira. Makala hii inahitimisha kuwa falsafa ya Kiafrika imejikita katika masuala ya kiontolojia ya kila jamii kwa kuchunguza hali, kanuni za uhalisi, chimbuko, kanuni na hatima ya kuwapo kwa watu, vitu au maumbile.

Maneno Msingi: Ontolojia ya Kiafrika, Wanyakyusa, Utamaduni na Falsafa ya Kiafrika.

Utangulizi

Kwa muda mrefu, kumekuwa na mawazo yanayokinzana kuhusu kuwapo au kutokuwapo kwa falsafa ya Kiafrika. Wataalamu wa Kimagharibi wanashikilia kuwa Waafrika hawana falsafa yao kwa kuwa hawakuwa na maandishi (Bodunrin, 1981). Msingi wa hoja hii unafungamana na madai kuwa Waafrika hawana uwezo wa kufikiri kutokana na kuwapo kwa mila zisizozingatia tafakuri za kirazini. Pia, wanaona kuwa kile kinachoitwa falsafa ni mila, uchawi, miviga, imani, miiko, itikadi na simulizi na si tafakuri razini zinazoweza kuitwa falsafa (Hontondji, 1983). Mtazamo huo uliasisiwa na Wakoloni ili kuhalalisha harakati zao za kuitawala Afrika katika nyanja zote bila ya kutazama hatua za kimaendeleo ilizokuwa imezifikia kabla ya ujio ya wageni hao.

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Pia, wanadai kuwa falsafa ya Kiafrika imejiegemeza katika mapokeo ya watu wa Magharibi. Mtazamo huo ulipingwa na Oje-Ade (2004) anayeeleza kuwa falsafa ya Kiafrika ni ile inayohusu dhamira za Kiafrika na mbinu zinazoitofautisha na mataifa mengine. Jamii za Kiafrika, kama zilivyo jamii nyingine ulimwenguni kote, zina falsafa yao iliyoungwa na vipengele vya eskatolojia, epistemolojia na ontolojia ambavyo hubainika katika fani za fasihi. Pia, inachanganya vipengele vya udhanifu na uyakini na ina mikondo mbalimbali (Faustine, 2017). Falsafa ya Kiafrika ilianza kubadilika baada ya ujio wa wageni katika bara la Afrika. Ujio wao ulisababisha Waafrika kuwa na mielekeo hasi kuhusu lugha zao, majina yao, rangi, vyakula, tamaduni na mila zao. Falsafa ya Kimagharibi ilitoka hisia za ukengeushi katika mazungumzo, utamaduni, elimu, dini na mitindo ya maisha (Masolo, 1994). Mwingilano huo uliathiri utambulisho wa Mwafrika ulioingia katika nyavu za utatanishi.

Falsafa ya Kiafrika inahusu masuala mbalimbali yanayomhusu binadamu, kuwapo kwake na hatima ya maisha yake (Mages, 1997). Pia, inaweza kuwekwa katika mikondo kadha (Mulokozi, 2017). Kwanza, falsafa ya Kifasihi inayobebwa katika tungo na fani za fasihi simulizi na andishi. Pili, falsafa ya Kijadi inahusu tafakuri za jadi, hasa maisha, ulimwengu na kuwapo kwake. Hujitokeza pia katika mila, miviga na masimulizi. Tatu, falsafa ya Kitaaluma inayotokana na tafakuri za wasomi wa falsafa. Nne, falsafa ya Kihikimati inayotokana na tafakuri za wazee wenye busara na hekima. Tano, falsafa ya Kidiaspora inatokana na tafakuri za Waafrika walioko ugenini. Sita, falsafa ya Kisiasa inayohusu tafakuri ya maongozi na utawala zinazofanywa na baadhi ya watu, wakiwamo wanaharakati na wanasiasa. Mwisho, falsafa ya Kihemenitiki inayohusu uchunguzi wa miundo na mitindo ya lugha ili kupata falsafa.

Ontolojia ni taaluma ya falsafa inayoshughulikia asili ya kuwapo au kuishi kwa viumbe vinavyoonekana na visivyoonekana pamoja na maumbile ya ulimwengu (Mbiti, 1969). Mwafrika ndiye kiini cha ontolojia ya Kiafrika. Ontolojia inarejelea kuwapo kwa mtazamo na imani kuhusu jamii na mazingira yanayoizunguka. Waafrika wana ontolojia yao iliyokitwa katika dini na tamaduni zao (Kaponda, 2018). Dini imechanganua masuala yanayojibu maswali ya kiontolojia. Baadhi yake yanahusu nafasi ya Mwenyezi Mungu, roho, mizimu, binadamu, wanyama na vitu. Kiontolojia, Waafrika hawawezi kuishi bila ya dini kwa sababu binadamu hutambulika katika jamii kwa kushiriki katika imani, miviga, sherehe na matambiko. Dini ni mfumo wa itikadi, ushirikisho na matendo.

Jamii za Kimagharibi zilitumia ontolojia ya Kiafrika kumtazama Mwafrika kama nusu mtu. Suala hili lilisababishwa na kutokuwapo kwa taarifa muhimu kuhusu ontolojia ya Mwafrika (Sengo, 1995). Kila jamii ina ontolojia iwe imeandikwa au haikuandikwa. Hakuna ulazima wa kuitazama falsafa ya Kiafrika katika maandishi pekee. Jambo hili linatokana na ukweli kwamba miongoni mwa sifa za ontolojia ya Kiafrika ni dhana ya familia pana, kuthamini uzazi, imani kuhusu Mungu na mizimu ambayo huambatana na imani katika sihiri, uganga na tiba. Pia, kuna dhana ya wakati

na ujamiishaji wa kiduara. Kupitia sifa hizi, kila jamii ya Kiafrika inaweza kujipambanua kiontolojia. Makala hii imechunguza nafasi ya ontolojia ya Kiafrika kwa kurejelea jamii ya Wanyakyusa nchini Tanzania.

Mbinu na Nadharia ya Utafiti

Makala hii imechunguza kipengele cha ontolojia ya Kiafrika kwa kurejelea jamii ya Wanyakyusa nchini Tanzania. Mbinu za mahojiano na usaili zilitumika kupata data za msingi katika wilaya ya Rungwe na halmashauri ya Busokelo mkoani Mbeya. Mbinu ya uteuzi lengwa ilitumika kupata sampuli ya watafiti waliotuwzesha kupata data kulingana na lengo mahsusi la makala. Nadharia ya Falsafa ya Kiafrika ilitumika katika uchambuzi na mjadala zilizowasilishwa. Mwasisi wa nadharia hiyo ni Placide Tempels mwaka 1945 (Lyamuya, 2021). Msingi mkuu wa nadharia hii kuchunguza namna falsafa ya Kiafrika inavyofungamana na kujibainisha vema katika mitindo ya maisha, misingi ya utamaduni, mifumo ya kisasa na kiuchumi, imani na mitazamo ya jamii kuhusu masuala ya kihistoria na kijiografia ya jamii inayohusika. Katika makala hii, nadharia hii imemuongoza mtafiti kuchunguza namna ontolojia ya Kiafrika inavyoakisi katika mitindo ya maisha, utamaduni na mazingira kwa kurejelea jamii ya Wanyakyusa.

Uwasilishaji wa Data

Makala hii imechunguza ontolojia kama dhana iliyotumika kuelezea masuala ya kijadi yaliyojengwa katika mfumo, mitindo ya maisha na utamaduni wa jamii ya Wanyakyusa. Uchunguzi umefanywa kubainisha mwelekeo maalumu wa kifalsafa kwa kurejelea mawazo na mielekeo ya fikra kwa kurejelea muktadha wa jamii teule. Mfumo na mitindo ya maisha inatazamwa kama kiini cha utambuzi wa mambo yanayounda na kubainisha falsafa ya jamii moja na nyingine, kijiografia na kihistoria. Mfano wa dhana hizo ni nguvu na siri ya uumbaji, nguvu ya maisha na uhusiano baina ya binadamu na mizimu. Nafasi ya ontolojia ya Kiafrika imeelezwa katika sehemu inayofuata.

Uumbaji na Nguvu ya Siri

Wanyakyusa wanaamini kuwa kuna nguvu za siri ndani ya uumbaji wowote. Jambo hili huitwa siri kwa sababu halieleweki kwa maarifa yanayopatikana kwa kutumia milango ya fahamu ya kupokea maarifa na taarifa (Oluwale, 1999). Nguvu inayopenya uumbaji wote ipo chini ya mamlaka ya Mwenyezi Mungu. Mizimu na baadhi ya watu wamepeva kujua jinsi ya kuchota nguvu hiyo ili waweze kuitumia. Kwa kawaida, nguvu hii inakuja kwa njia ya vitu, mizimu au watu wenye uwezo wa pekee, wakiwamo wahubiri, waganga wa jadi na wachawi. Suala hili linagusa maisha baada ya kifo kwa kuwa roho za waliokufa zinaweza kutenda lolote kwa walio hai. Mizimu wana uwezo wa kugusa maisha ya walio hai kwa kuwa watu fulani wana vipawa vinavyowezesha kutumia nguvu fulani kubadilisha maisha ya binadamu wenzao.

Pia, wapo watu wenye uwezo wa kujua jinsi ya kutumia nguvu ya siri ili kutekeleza wanayotaka yafanyike. Matendo wanayofanya ni yale yasiyo ya kawaida ambayo

hayaeleweki kwa maarifa ya kisayansi wala hayatawaliwi na maarifa ya kawaida. Watu wenye vipawa hivyo hutumia namna za ibada kuleta nguvu hiyo ya pekee. Nguvu hizi hawakuumbwa nazo ila zinafunguliwa kwa njia ya kufanya kazi. Baadhi ya watu wenye uwezo wa kujua kutumia nguvu ya siri, hutumia vibaya kwa kusababisha matukio yenye kuleta mikosi, maradhi, vifo na ugomvi (Mair, 1969). Mara kwa mara, jamii inajaribu kuwaonya ili wasipite kiasi katika kufanya maovu. Uchawi unaosababisha maovu unastawisha hofu katika jamii. Waganga wana uwezo wa kuchota nguvu za siri ili kuleta mema na kudhibiti uharibifu unaoweza kusababishwa na wachawi.

Nguvu ya Maisha: Moyo, Nafsi na Ndoto

Kulingana na imani za jamii za Wanyakyusa, moyo huonesha nguvu ya rohani na ni asili ya matendo ya mwili na yote ya nafsi. Moyo unatengeneza hekima, busara, tamaa, chuki, hofu, ubaya na visasi (Mwambusye, 2013). Moyo ni mvuto unaoongoza mawazo ya mwanadamu hata matendo yake. Ndoto na nguvu ya maisha hutoka moyoni. Moyo unatengeneza nguvu ya maisha. Mambo mazito ya kiroho yakitokea yanaweza kutetemeshwa na hata kuuha moyo. Nafsi ni nguvu ya roho ambayo huuwezesha mwili kuishi. Moyo, nafsi na mwili ni kiumbe chenye uhai. Mtu akiugua sana tumaini huwapa ikiwa moyo na nafsi bado ipo. Hali ya moyo na nafsi ikianza kupungua na kutoweka, mtu anakufa.

Nafsi ni mchanganyiko wa kimwili na kiroho; na huondoka katika mwili wa binadamu akifa. Mtu akifa, maana yake, nafsi imeondoka. Kwa muda wa siku mbili, tatu au nne hivi, nafsi huzunguka pale pale penye msiba nyumbani pake au kwao mpaka afukuzwe kwa tambiko ili aende kuzimu (Mwabukusi, 2014). Sherehe hiyo ikikosekana, nafsi itaendelea kuzunguka na kuwatisha watoto na wanawake mpaka sherehe ya upatanisho itakapotolewa. Kwa upande mwingine, hiari yao, wachawi wana uwezo wa kuitenga nafsi yao na mwili. Hivi anaweza akawa amelala nyumbani wakati nafsi yake inawatembelea wengine, ikitenda itakavyo. Pia, nafsi za watu wa kawaida zinaweza kuondoka, hasa wakiota ndoto na kuona mambo ya ajabu katika safari zao.

Kuna maisha halisi ya mtu akiwa macho na akiwa usingizini. Ndoto si mawazo tu, bali ni matokeo ya maisha ya nafsi. Ndoto zinaweza kusababishwa na mawazo ya mtu akiwa macho. Mathalani, unaweza kuzungumza kuhusu mtu fulani na usiku anajitokeza katika ndoto. Watu waliokufa ambao wana shida nawe, wanaweza kukutokea katika ndoto ukiwa umelala. Mtu akisumbuliwa na ndoto, humwendea muaguzi ili afahamu asili na nia ya ndoto. Ndoto inaweza kukuelekeza, kukujulisha, kukudokeza, kukuonya na kukukatiza jambo fulani (Abraham, 1994). Wapo watu wachache, wakiwemo watabiri, waganga na wanaoshikwa na pepo wenye ndoto zinazohusu mambo ya mbele.

Nguvu ya Sala, Sadaka na Tambiko

Sala na sadaka ni njia za kushirikiana na Mungu, mizimu na pepo (Mbiti, 1975). Sala zinazoelekezwa kwa Mwenyezi Mungu haziambatani na sadaka ila kwa mizimu. Sala

inaeleza sababu na nia ya sadaka. Sala na sadaka kwa pepo, asili zao zimeendelea kusahauliwa kwa kuwa taratibu zake hazieleweki ama zimeendelea kufifia sasa (Omoreghe, 1998). Madhumuni ya sala na sadaka yanatokana na kuharibika kwa taratibu za kawaida za maisha kama vile kupata mavuno haba, kuleta tumaini la mavuno mazuri, kutostawi kwa mifugo, vifo, utasa na ugumba. Pia, hushughulikia magonjwa na matatizo ya kujifungua au jamaa wakihangaika kwa ajili ya ndugu ambaye yuko mbali kwa shughuli fulani. Mtu akifuata ushauri kuhusu sala, sadaka, tambiko na dawa anaweza kuona matokeo mazuri kwa wakati muafaka.

Sadaka za kweli, wanyama wanachinjwa pale pale, ilhali za kusingizia, wanyama wanawekwa wakf. Kwa mizimu, sadaka zote mbili ni sawa kwa sababu wanyama waliowekwa wakf hutendwa tofauti na wengine. Kumweka mnyama wakf badala ya kumchinja ni faida ya wote. Mtu asiyemchinja mnyama wa pekee aliyewekwa wakf kama vile ng'ombe, mbuzi au kondoo anaweza kuzaa. Wakiwa wengi wanasaidia kupata wake wengi. Hivyo, watoto watakuwa wengi. Mizimu watakuwa na uhakika kwamba watashughulikiwa na kuheshimiwa kwa muda mrefu na vizazi vilivyopo na vijavyo. Ng'ombe au mnyama aliyewekwa wakf, hawezi kuuzwa wala kutolewa mahari. Wakimchinja au kumuuzwa kwa sababu yoyote, mizimu huarifiwa na kujulishwa mbadala wake.

Tambiko linahusishwa na kifo cha mnyama. Sadaka inahusisha vyakula pamoja na vitu vingine vinavyotolewa ambavyo si lazima uhai utolewe. Tambiko linategemea uzito wa tukio ama mwiko uliovunjwa kuhusu uhusiano baina ya Mungu, mizimu na roho kama umeharibiwa (Mwakanjuki, 2011). Wanyakyusa huamini kuwa chukizo lolote haliachwi bila kurekebishwa. Inajulikana wazi kuwa wizi, uchawi na kutokufuata miiko ya jamii ni kosa kwa Mungu na mizimu. Chukizo hilo lazima liondolewe kwa kutambika kwa Mungu au mizimu. Matukio kama ya kukosekana kwa mvua kwa muda mrefu na kuwapo kwa magonjwa ya kuambukiza hujulikana kuwa ni pigo kutoka kwa Mungu. Tambiko hupaswa kufanywa kwa kuelekezwa kwa Mungu. Tambiko huongozwa na chifu baada ya kufanyika kwa mkutano kabla jua halijachomoza. Mkutano wa namna hiyo unalenga kubaini sababu za kutokea kwa hali au matukio yaliyopo kabla ya kufanya tambiko.

Mara kwa mara, hawezi kujua kitu kinachotakiwa kutolewa kulingana na kosa lililofanyika. Wapiga bao na watambuzi ndiyo wanaohusika kusema kitu cha kutoa kwa tambiko au sadaka. Misingi ya kufanya tambiko kwa Wanyakyusa hutegemea mambo kadha. Kwanza, hulenga kuziba mpasuko uliopo kati ya Mungu na watu, watu na mizimu ambao husababishwa na makosa yaliyokwishafanyika. Makosa hayo husababisha kuvunjika kwa uhusiano na ushirikiano baina ya Mungu, binadamu na mizimu. Pili, hutambika ili kutaka ushirikiano kati ya Mungu na watu au kati ya watu na mizimu. Tatu, kutambika ni njia mojawapo ya kumshukuru Mungu au mizimu kwa ajili ya mema fulani ambayo mtambikaji ameona kuwa ametendewa. Mara nyingi sadaka na matambiko yanatolewa kwa Mungu kwa ajili ya upatanisho, shukrani na kushirikiana na Mungu. Sadaka zinahesabiwa kuwa ni zawadi kwa Mungu kwa sababu kila jambo na mafaniko yote hutokana naye.

Chimbuko la Mnyakyusa wa Kwanza

Kuna nadharia kuu mbili kuhusu chimbuko la Mnyakyusa wa kwanza (Meyer, 1993). Nadharia ya kwanza inadai kwamba Mungu aliumba ulimwengu wote. Binadamu wa kwanza alitoka sehemu za ziwa Nyasa. Pale, ziwa Nyasa, ndipo walipoishi watu wa kwanza, Lyambilo na mkewe Ngogotike. Binadamu hao waliishi pamoja na wanyama kwa amani. Simba na wanyama wengine wala nyama walikuwa wanakula majani tu. Mungu aliwapatia binadamu kila kitu. Mahali walipoishi panaitwa mawe ya Mungu. Mwanzoni watu wa kwanza walikuwa hawafi, ila walipoanza kula nyama na kuwinda wanyama. Hali ya kiparadiso iliisha na uadui uliingia kati ya mwanadamu na wanyama.

Nadharia ya pili inaeleza kuwa dunia ilipoanza kuwako, Mungu aliishi juu ya mlima Rungwe. Mungu alipiga nyuzi za mgomba kwa kijiti akiketi katika mlima Rungwe. Alipokuwa akipiga, mara walitokea wanaume wawili kwenye nyasi za mlima huo. Siku ilipoendelea, Mungu akapiga tena, akatokea mwanamke mjamzito ambaye baadaye alimzaa mtoto wa kike. Mwanaume mmoja kati ya wale wawili alimwoa yule mwanamke na wa pili alimwoa mtoto wa yule mwanamke alipokuwa amekua. Waliteremka mpaka Fiti karibu na kreta ndogo ya mlima Rungwe. Toka huko waliteremka tena mpaka Kabale chanzo cha mto Suma mahali ambapo siku hizi pana kijiji cha Banyakajila au Banyakyolo. Kutoka huko, waliendelea kuzaliana zaidi na zaidi katika Unyakyusa yote ya leo.

Asili ya kutoka Rungwe inathibitishwa hata katika mapokeo mengine. Watu wanasema mimi kutoka Rungwe, nimesema mimi niliyeteremka kutoka Rungwe au nimesema, mimi kutoka Kabale. Zaidi ya hayo, ni desturi ya Wanyakyusa wengi kuchimba kaburi kwa jinsi ya kuhakikisha kwamba kichwa cha maiti kinaelekezwa mlima Rungwe. Hata kwa Wanyakyusa wa ziwani (Kyela), mlima Rungwe una maana maalumu kwa mazishi. Hata wao wanalaza maiti kuelekea mlima Rungwe. Wakiulizwa, wanasema ndiko tulikutoka.

Baada Kifo: Mfu-hai

Binadamu akiwa hai huishi duniani, ndivyo waliofariki hukaa huko kuzimu. Maisha ya kuzimu ni sawa na maisha ya hapa duniani, isipokuwa mizimu hawana mwili. Maisha ya hapa duniani yanamalizika na mauti. Hali ya maisha ya kuzimu hutegemea sana hali ya maisha ilivyokuwa duniani (Mwakasaka, 1999). Kama ilikuwa nzuri hapa duniani, hata huko itakuwa nzuri. Kifo kinapomchukua mtu, mtu yule huwa mfu-hai (Mbiti, 1970). Wafu kuweza kuongea na walio hai kawa njia mbalimbali. Walio hai huongea na wafu kwa njia ya maombi na sadaka. Hali hii inatokana na kuwa yeye ni roho kwa sababu haonekani, ingawa huendelea kuwa na hali ambazo humfanya ajulikane kimwili.

Kuna utengano mkubwa kati ya wafu na walio hai. Mfu-hai anaweza kutokea kwa watu wa nyumbani kwake. Tukio hilo si la furaha kwa watu hai. Roho za wafu hazisalimiwi wala mtu hai kutuma salamu zake kwa roho za wafu. Kuna uhusiano mkubwa baina ya wafu-hai na walio hai. Wafu-hai huwa kiungo kati ya binadamu

walio hai na Mungu. Walio hai huonesha ushirikiano wao na wafu-hai kwa njia ya sadaka, matambiko na sala. Hali ya kuwapo mfu-hai huendelea kuwapo miongoni mwa walio hai mpaka afe mtu wa mwisho aliyewakumbuka (Bodunrin, 1981). Baada ya hapo, wafu-hai huanza kuzama ndani ya wakati wa zamani kwa kuwa hakuna atakayemkumbuka. Katika hatua hii, anakuwa roho katika ulimwengu wa roho kamili. Hakuna zaidi ya ngazi ya kuwa roho. Ngazi iliyo mbele ya roho ni Mungu. Katika mawazo ya Kiafrika hakuna tarajio wala uwezekano wa mtu kushiriki katika uungu wa Mungu. Mungu ni juu ya hali zote za maisha.

Mtoto akizaliwa hupokelewa katika jamaa kwa vitendo na ishara mbalimbali za kijadi. Anapopata kuwa mtu mzima anaweza kuoia ili kuendeleza na kuongeza jamaa. Ndoa inamuunganisha na wale waliokwishafariki na watakozaliwa naye. Jambo linalotazamiwa baada ya hapo ni kifo. Kifo husimama kati ya walio hai na roho za watu waliofariki. Kifo ni ngazi kati ya maisha ya kimwili na ya wafu-hai. Mtu akikaribia kufa, jamaa yake hukaa karibu na kitanda chake. Huwapo hapo kuchunguza kisa cha ugonjwa ili kuchukua hatua za kuuzuia, ikiwa kitatokana na uchawi. Kuwapo kwa mtoto wake wa kwanza karibu naye ni ishara kuwa ikiwa atakufa atakuwa anaishi kwa njia ya watoto wake.

Kulingana na imani za Kiafrika, kifo cha kawaida ni cha uzeeni. Vifo vingine ni matokeo ya uchawi, mizimu au adui yeyote. Kifo kikitokea mganga hualikwa kutoa mashauri yake ili yaliyosababisha kifo yaepukwe (Mwangosi, 2019). Kifo kikitokea kilio huanza. Makusudi ya kilio katika jamii nyingi ni mengi. Kwanza, huonesha huzuni. Pili, huonesha kuwa hawahusiki na sababu za kifo hicho. Tatu, ni njia ya kuwakaribisha watu katika msiba. Nne, kumbembeleza aliyekufa ndio maana waombolezaji huambatanisha kilio chao na maneno maalumu kuhusu aliyefariki. Mila na desturi za kuzika hutofautiana miongoni mwa jamii za Kiafrika. Kifo hakileti mwisho wa kuishi bali ni badiliko tu la maisha. Baada ya kuendelea kuishi kimwili, kifo kinamwingiza mtu katika hali nyingine ya maisha. Kuna hatua ya kuishi mfu-hai na baadaye kuishi kiroho.

Kifo si cha kutisha kwa Mwafrika. Mapokeo ya baadhi ya Wanyakyusa husema kuwa wabaya na wema wana nafasi ya kuendelea kuishi kama wafu-hai na baadaye kama roho. Tofauti iliyopo ni kwamba wema huishi maisha yasiyo ya dhiki. Waovu hutaabika hata katika maisha hayo ya kiroho. Pia, wanaamini kuwa wafu-hai wanaishi karibu na Mungu kuliko waliohai. Hali hiyo huwafanya walio hai kuomba kushirikiana na Mungu kupitia wafu-hai. Mapokeo ya Wakristo wa kanisa la Roma kumuomba Mungu kupitia kwa Watakatifu ni jambo lisilokwaza imani za jamii za Kiafrika.

Uchawi, Uganga na Tiba

Wanyakyusa daima huogopa sana uchawi kuliko wanavyoogopa matendo ya Mungu na usumbufu wa mizimu. Mtu anahatarishwa kwa uchawi tangu kuzaliwa hata kufa. Kutokana na uchawi, hakuna penye usalama wala kazi iliyo salama. Kila sehemu ya maisha imehatarishwa kutokana na uchawi (Peterson, 1992). Kila mtu anapaswa

kujihami na kujikinga kwa dawa yenye uwezo wa kuzuia uchawi. Dawa za kuondoa uchawi ni nyingi kama zilivyo dawa za kulogea. Wasaidizi wa kwanza wa mtu wa kawaida ni waganga. Kazi yao ni kujua nguvu ya dawa, yaani joka lililo ndani ya binadamu, wanyama, mimea na ya vitu visivyo hai. Kazi ya waganga ni kuzifahamu nguvu hizo, kuziweka huru, kuziunganisha na kuziongoza ili zifanye kazi. Ustadi huo unamfanya mganga aheshimiwe na kuogopwa.

Licha ya waganga kukubaliwa, wapo wanaofanya kazi yao sirini kwa kujivuna na kwa kupenda kuharibu. Hao wanaitwa walozi, nao huogopwa sana kwa sababu matendo yao yamefichika na inashindikana kuwazuia. Mlozi akigunduliwa na kuadhibiwa watu hufurahi sana. Uganga unarithishwa, ingawa wengine wanaweza kujifunza kwa malipo. Waganga na wachawi wanaeleza kuwa wanapata maarifa na ujuzi huo kutoka kwa Mwenyezi Mungu (Oyekwe, 1975). Waganga wabaya wanaweza kutumia dawa kali na wana uwezo hata kuwaua watu, ingawa wengine hawau licha ya kuwa na uwezo wa kufanya hivyo. Pia, wapo waumbaji wa wanyama, watengenezaji wa mvua na wanaopasua maiti ili kubaini sababu za ugonjwa na kifo. Majukumu yao mengine ni kudhibiti wezi wa mazao, mifugo, kutatua ugomvi, kumrudisha mke akitoroka na kuzindika nyumba.

Shughuli za uganga huambatana sana na ibada za jadi za kusalia miungu kiasi cha kuwa sehemu mojawapo muhimu. Kuna aina sita za waganga wanaogawanyika katika makundi mawili (Nkwera, 2002). Kundi la kwanza ni la waganga wanaoponya magonjwa. Hao ndio waganga wa mitishamba, waombezi, madaktari na wauguzi. Waombezi ni watu waliokirimiwa uwezo na Mwenyezi Mungu wa kuponya magonjwa na udhaifu mbalimbali kwa njia ya sala, kufunga na kujinyima mambo mengi ya kidunia. Waombezi wanaweza kulinganishwa na wahubiri mashuhuri katika makanisa ya Kikristo. Kundi hili halina ushirika na kuisalia miungu, mizimu ama mapepo. Hawa hawajitukuzi wala kubabaisha wateja. Wao huzingatia kiini cha utabibu.

Kundi la pili ni la wale wanaojishughulisha sana na majini na mizimu. Kwa bahati mbaya, mizimu wenyewe aghalabu ni shetani anayejifanya mzimu. Hujiita pia kwa kuficha undani wao kupitia waganga wa kitamaduni, wajuzi wa mazingara au wataalamu wa kienyeji. Katika kundi hili la pili, wamo pia wapiga ramli, walozi na wachawi. Kundi hili lina ushirika mkubwa na ibada za kusalia miungu na kuwaita wahenga. Mungu mwenye kusaliwa hapa ni jini, si Mwenyezi Mungu. Shabaha ya kutenda na mazoea yao ni kumtukuza awali ya yote jini, kuseta mioyo ya wateja wao ili wawatii, kupotosha imani na kuchuma fedha na mali. Udanganyifu na utapeli vina nafasi kubwa katika kundi hili.

Kulingana na imani za Waafrika magonjwa yana sababu za kiroho. Ugonjwa unatokana na kusudi la mtu au mizimu kulipiza kisasi kwa sababu ya uhusiano mbaya (Asante, 1993). Wajibu wa mganga ni kutambua namna ya ugonjwa na sababu zake. Pia, kutambua uhusiano mbaya katika mazingira ya mgonjwa unaoleta matatizo. Akiisha tambua sababu za ugonjwa, atumie utaalumu wake katika kuponya na

kutumia uwezo wake kumudu harakati za kuwalinda watu kutokana na wachawi na mizimu wanaolenga kumwingilia mtu na kumtawala. Wachawi hawahesabiki kama waganga. Hutazama kama waharibifu kwa sababu wanajisifu kwa matendo yao yanayoleta madhara kwa jamii. Sehemu kubwa ya kazi yao wanaifanya usiku, ingawa hata mchana wanaweza kuharibu kwa mtupo mbaya wa jicho. Ubaya wa kazi walozizi unaonekana wazi katika lugha. Tamko la kumchukiza mtu sana ni kumwambia kuwa wewe ni mchawi. Kuna hirizi za kujikinga ambazo zinawaliwa shingoni au kuangikwa nyumbani. Mtu wa kawaida anaweza kuota ndoto inayomfumua kutambua kuwa fulani ni mchawi.

Kuzimu na Mizimu

Mahali pa mizimu ni kuzimu, ulimwengu wa chini. Watu wote lazima waingie pale, ingawa hapapendwi. Pia, huitwa nchi ya asili kwa sababu kila mtu atakwenda huko. Inaonekana Mungu aliwapa mizimu Kuzimu kama mahali pao kama alivyowapa walio hai dunia. Kuzimu hakufahamiki, isipokuwa inaeleweka wazi kwamba njia ya kufika pale inakwenda chini. Kifo huweka mipaka kati ya walio hai na wafu. Kufa ni utengano mzito sana, ila ni kimwili na kimahali tu (Masolo, 1994). Mtazamo huu unatoka na kwamba aliyefariki huendelea kushirikiana na walio hai kwa njia ya ndoto. Kaburi lenyewe ni mahali pa muda tu kwa roho ya marehemu kabla haijaingia kuzimu. Kulingana na mila za kuzika za Wanyakusa zinaonesha kuwa mwingilio wa kufika Kuzimu ni mlima Rungwe. Kaburi lenyewe hutengeneza nafasi maalum, ambapo kichwa lazima ikelekezwe katika mlima Rungwe. Kuzimu, mzimu hupokelewa na ndugu zake waliotangulia. Ili apokelewe vizuri, walio hai huomba katika maombolezo yao. Wapo hata wanaodai kuwa wamefika kuzimu na kurudi. Mwanamke alikufa pamoja na mtoto wake kutokana na ugonjwa wa ndui alieleza hivi:

Kuzimu si mbali, ni karibu sana. Nilifika kule na mtoto wangu kwenye mti wa kijiji. Kule tulisubiri. Akaja kijana aliyeniambia, ngoja nikakuchukulie maziwa. Nilisubiri kwa masaa kadhaa, nisipate maziwa. Baadaye, likaja kundi la watoto kutoka kijijini kwa furaha. Walipomwona mtoto wangu walimchukua, wakaenda naye kijijini kwa furaha. Kwangu walikuja baadaye (aliwataja majina baadhi ya watu waliofariki kabla yake), wakaniuliza, unataka nini hapa? Angetangulia kufika mume wako. Kwa hiyo, ilibidi nirudi duniani, nikaamka tena. Tayari, maombolezo ya mtoto wangu aliyechukuliwa na kundi la wenzake yalikuwa yakiendelea (Meyer, 1993: 66).

Wengine wanaeleza hivi:

Ukifika kuzimu, kwanza unakutana na wageni wanaokuuliza, wako wapi rafiki zako ili wakupokee? Wakija rafiki zako na kukutambua, wakiita kwa furaha, wa kwetu! Wa kwetu! Basi utaenda nao kijijini. Wasipokupokea, wasipokukaribisha chakula, wakikupa kisogo, unapaswa kuamka tena na kuendelea na maisha ya walio hai (Meyer, 1993: 67).

Nchi ya kuzimu inafanana na nchi ya walio hai. Maongezi ya kawaida yanafuata mfumo ule ule kama mahali pengine duniani. Tofauti moja kubwa ni kwamba vitu vyote, miti, nyumba, migomba, wanyama na binadamu ni vivuli. Kuzimu kunadumu milele, isipokuwa wakazi wake. Baada ya muda fulani, mizimu waliokaa sana wanabadilika na kuwa kama wadudu. Uhusiano baina ya walio hai na mizimu kiini chake ni ulinganifu mkubwa uliopo katika jamii ambao haupunguzwi kwa kifo (Mwambusye, 2006). Baba, mama na watoto wanaendelea kuwa na umoja hata kama wengine wako duniani au kuzimuni. Mizimu wako huru kufika duniani usiku na kujishughulisha kwa faida au hasara ya walio hai. Mizimu wanaweza kusaidia katika mambo mengi. Wanaweza kuchukua na kuleta uharibifu mwingi kama hawathaminiwi. Uzembe, uhalifu na maneno mabaya dhidi ya mizimu na ugomvi katika jamaa huadhibiwa na mizimu. Pia, wanaweza kutia moyo, kuonya na kudokeza tukio au jambo kwa njia mbalimbali. Mathalani, nyoka aliyekinga njia ni ishara ya kukataza jambo linalipaswa kufanywa. Mizimu wanaweza kuonekana hadharani. Kwa mfano:

Isela alitaka ndizi kwa rafiki yake Mapepo. Alikutana naye njiani. Walisalimiana na kuzungumza masuala kadha. Kisha, Mapepo alimwambia atapata ndizi kwake. Wakaagana. Kufika kijijini, kulikuwa na msiba. Aliuliza aliyefariki. Aliambiwa kuwa Mapepo amefariki. Alishtuka mno! Akasema, mbona nimekutana naye njiani! Kufika nyumbani kwake aliugua sana kwa sababu badala ya kunyamaza kuhusu tukio hilo, alizungumza. Alipaswa kunyamaza na kutohudhuria msiba (Meyer, 1993: 69).

Mizimu wana hali ya juu kuliko walio hai kwa kuwa idadi yao ni kubwa kuliko walio hai duniani. Pia, wana ujuzi na hekima ya hali ya juu kwa sababu vizazi vingi vinachangia. Mizimu wana uhuru mkubwa kuzunguka zunguka kwa sababu hawakufungwa tena katika mwili. Hali hiyo, huwafanya walio hai kuwanyenyekea, kujali mapenzi yao na kutii mizimu. Hata katika mazishi, pamoja na watu kuonesha uchungu kwa ajili ya ndugu yao kuondoka na hofu juu ya kifo, pia wanahofu ya marehemu aliyegeuka mzimu. Kiongozi wa taratibu zote kuhusiana na mizimu kwa kawaida ni mzee wa ukoo. Huarifiwa matatizo yote ili apeleke mbele ya mizimu. Mwanamke anaweza kuomba mizimu wa ukoo wa mume wake. Katika kufanya hivi, wanatanguka kusema, 'Nimeazima moto kwako', yaani nakuletea tatizo kutoka katika nyumba yako.

Hitimisho

Makala hii imechunguza mitazamo mbalimbali kuhusu maisha, utamaduni na falsafa katika jamii ya Wanyakyusa. Mambo hayo ni ya msingi katika kuijenga na kuiendeleza jamii kimaadili, kiutamaduni na kimaisha ili kuyakabili maisha na mazingira yao. Uchunguzi uliofanywa unaonesha kuwa ontolojia ya Kiafrika katika jamii iliyolengwa hutazamwa kama chombo thabiti cha urejelezi wa masuala ya kiasili na kiutamaduni yanayotumika kama kiungo cha kiasili kinachojenga mfumo wa kuifunza, kuimarisha na kuiweka jamii pamoja kimaisha na kiutamaduni. Baadhi ya masuala yaliyochunguzwa yanahusu kuzimu na mizimu, uchawi, uganga na tiba, maisha baada kifo, nguvu ya sala, sadaka na tambiko. Masuala haya yanatendeka kwa kuzingatia hali halisi ya maisha ya kila siku ya jamii.

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Tathmini Kuhusu Sera na Dhamira ya Ujamaa Nchini Tanzania

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Ikisiri

Makala hii imechunguza sera na dhamira ya ujamaa nchini Tanzania. Data za msingi zilizotumika katika makala haya zilipatikana maktabani kwa mbinu ya usomaji makini. Matini mbalimbali zilichunguzwa ili kupata data za msingi. Uchambuzi na mjadala wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Uhalisia. Matokeo katika makala hii yanaonesha kuwa misingi ya sera za Azimio la Arusha na ujenzi wa Ujamaa wa Tanzania ulikabiliwa na masuala mbalimbali yaliyoathiri utekelezaji wake. Mkakati wa kuwahamisha wananchi kwa nguvu katika vijiji vya maendeleo ulipingana na haki za binadamu kwa kuwa baadhi ya viongozi walitumia nguvu kupita kiasi. Pia, uliathiri kilimo cha mazao ya kudumu ya biashara katika baadhi ya mikoa. Azimio la Arusha lilionekana kuwa ni sera iliyoshindwa kufanya kazi na kuleta maendeleo. Makala hii inahitimisha kuwa Azimio la Arusha lilifumbata itikadi, dira na mwongozo wa taifa. Azimio la Arusha lilihitaji kufanyiwa marekebisho ili liendane na mazingira ya sasa ya ulimwengu badala ya kulitupa kabisa. Tatizo kubwa lililopo sasa ni kwamba kila awamu ya uongozi unakuwa na mtazamo na mwelekeo binafsi wa kuendesha nchi.

Maneno Msingi: Azimio la Arusha, Sera za Azimio la Arusha, Dhamira za Azimio la Arusha na Ujamaa wa Tanzania.

Utangulizi

TANU, chama cha siasa cha awali nchini Tanzania, kilikuwa na shabaha ya kuwa na serikali ya Ujamaa. Hali halisi ya siasa ya Ujamaa ilitolewa wakati wa Azimio la Arusha, ambapo halmashauri ya TANU ilikutana Arusha na kuandaa siasa hiyo; na kutangazwa Februari 5, 1967. Msisitizo mkubwa katika Azimio hilo ulikuwa ni Uhuru na Maendeleo ya Mtanzania (TANU, 1967). Lengo la TANU lilikuwa ni kujenga nchi ya Kijamaa na kufanya mabadiliko ya siasa, uchumi na mfumo wa jamii mara baada ya kupata uhuru. Pia, kililenga kuunda falsafa ya ujenzi wa taifa jipya. Ujamaa uliokusudiwa kujengwa ulielezwa namna misingi yake katika maisha ya kijadi ya jamii za Waafrika. Jamii hizo zilikuwa zikiishi pamoja katika vijiji na koo

MAKALA HALISI

HISTORIA YA MAKALA

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kijamaa. Walifanya kazi pamoja kwa kusaidiana na kushirikiana. Jamii hizo hazikuwa za kitabaka. Chama cha TANU kilirejelea mfumo wa kijadi ili kujenga Ujamaa wa kitaifa nchini Tanzania.

Demokrasia ilikusudia kujengwa katika misingi ya jadi za Waafrika. Katika jamii hizo mifumo ya kisiasa ilikuwa ya kushirikiana na kukubaliana (Nyerere, 1962). Mfumo huu haukuwa wa siasa za ushindani. Wazee walikuwa wakijadiliana na kufikia maamuzi ya msingi ya kuendesha shughuli za jamii kwa utaratibu maalumu. Baada ya kupata uhuru ilipendekezwa kujenga misingi ya demokrasia ya Kiafrika. Utaratibu huo ulipaswa kujengwa chini ya mfumo wa chama kimoja. Falsafa hii ilifuatwa na viongozi wengi wa nchi za Kiafrika zilizokuwa zimepata uhuru. Tanzania na baadhi ya nchi za Kiafrika ziliamua kufuata mfumo wa chama kimoja. Katika misingi ya demokrasia ya Kiafrika, wananchi na wanachama wote ndio washike hatamu na kufanya maamuzi. Misingi hiyo ilikuwa ni sehemu ya Azimio la Arusha lililolenga kuhakikisha usawa, haki, heshima, utu na maendeleo ya binadamu (Nyerere, 1974). Chama kilipinga Ujamaa wa kisayansi, ambao licha ya kuwa na chama kimoja, viongozi wachache walioshika hatamu na kufanya maamuzi.

Azimio la Arusha lilitokana na mabadiliko ya jamii kabla ya Azimio la Arusha mwaka 1967. Badiliko kubwa lilikuwa ni kukua haraka kwa matabaka baina ya wananchi. Sera ya serikali ya kugawa madaraka serikalini kwa Waafrika kutoka kwa Wazungu iliwafanya baadhi yao kutumia nafasi zao kutajirika haraka. Walijitokeza wafanyabiashara na viongozi wa Kiafrika waliotajirika haraka. Mabadiliko hayo yalisababisha pengo baina ya matajiri wachache na maskini wengi kuongezeka (Pratt, 1968). Licha ya kukua kwa matabaka, miradi mikubwa ya uchumi, makampuni makubwa ya biashara na mabenki, viwanda na njia kuu za uchumi zilikuwa bado zinamilikiwa na Wazungu na Waasia. Nia ya Azimio ilikuwa njia ya kuondoa mfumo wa matabaka katika jamii na kuhakikisha kuwa njia za uzalishaji mali na uchumi zinamilikiwa na wananchi. Makala hii inachunguza sera na dhamira ya Azimio la Arusha na Ujamaa wa nchini Tanzania.

Dhamira ya Azimio la Arusha na Ujamaa wa Tanzania

Wananchi wengi waliunga mkono Azimio la Arusha kwa kuwa maudhui yake yalilenga na kuisitiza ubinadamu, utu na uraia wa Watanzania. Baadhi ya mambo yaliyotiliwa mkazo ni usawa, haki za binadamu, haki ya raia kumiliki na kushiriki katika mambo ya uchumi, haki ya kuwa na maisha bora na kujenga misingi ya demokrasia na utawala bora. Pia, lilisisitiza umuhimu wa kuwa na sera bora za mambo ya nje ikiwa ni pamoja na kushiriki ukombozi wa bara zima la Afrika (Mihambo, 2013). Sehemu kubwa ya dhamira ya Azimio la Arusha ni sera ya kujitegemea. Kujitegemea ni pamoja na kuepukana na fikra potofu za kutegemea fedha na misaada kutoka nje kwa shughuli za maendeleo. Msingi mkuu wa maendeleo ni kufanya kazi kwa bidii. Uhuru na kazi. Mambo mengine ya msingi kuhusu maendeleo ya taifa ni ardhi, siasa safi, uongozi bora na watu. Msingi wa ujamaa ulikitwa katika mambo yaliyoelezwa katika sehemu hii.

Kujenga Demokrasia na Kuondoa Unyonyaji

Katika nchi ya kijamaa kila mtu ni mkulima ama mfanyakazi. Mfumo huu hauna makabaila wala mabepari, kufanyiwa kazi na kutumikishwa (Mapolu, 1976). Kila mwenye afya ya kufanya kazi, afanye kwa juhudi na maarifa. Kila mtu apate haki ya jasho lake isipokuwa watoto wadogo, vikongwe, walemavu na wagonjwa. Hata hivyo, inaaminika kuwa bado Tanzania haijafikia ujamaa kamili kuwa sababu dalili za ubepari na ukabaila zipo. Nchi ya Kijamaa haipaswi kuwa alama zozote za mfumo wa kibepari au kikabaila. Nchi ya kijamaa haiwezi kuwa ya kijamaa kwa vile njia zote za uchumi na uzalishaji mali zimo mikononi mwa umma. Demokrasia ni muhimu katika ujamaa, uchaguzi wa viongozi wa chama na serikali hauna budi kuwapo (Mniwasa & Shauri, 2001). Uwapo wa demokrasia unamaanisha kuwa serikali inatakiwa itokane na wafanyakazi na wakulima kwa njia ya uchaguzi huru na halali. Demokrasia ina maana kuwa hakuna mfumo wa ukandamizaji wa siasa.

Kujenga Misingi Imara ya Ujamaa

Ujamaa ni njia mojawapo ya kuishi. Ujamaa unaweza kujengwa na watu wanaoamini katika misingi ya Ujamaa. Watu hao wanapaswa kuutazama Ujamaa kama sehemu ya maisha yao. Ujamaa wa Tanzania ulipaswa kujengwa na watu wenye imani, moyo wa kutenda na kufuata misingi ya Kijamaa (Nyerere, 1968). Wote wenye imani ya Kijamaa ni wale wote katika Afrika na kwingineko ambao hawataishi kutegemea jasho la wengine wala kufuata tabia na matendo ya kibepari na kikabaila. Wananchi na viongozi wasio na imani ya Kijamaa hawawezi kufuata misingi ya Kijamaa. Maisha na matendo yao hayawezi kuwa ya Kijamaa. Tanzania inajaribu kufuata mbinu za kuinua hali za watu Kijamaa licha ya kuwapo kwa changamoto lukuki katika kipindi hiki cha mfumo wa soko huria na vyama vingi vya siasa.

Kisiasa, Azimio la Arusha lilikuwa ni dira na itikadi ya kitaifa iliyowaunganisha wananchi na kupata umoja imara wa kitaifa na kudumisha amani. Tanzania iliweza kujenga demokrasia ya mfumo wa chama kimoja na kufanikiwa kwa kiasi kikubwa kujenga misingi ya usawa. Kila baada ya miaka 5 kulikuwa na uchaguzi mkuu na kuunda serikali inayotokana na wananchi. Muundo wa uongozi uliwaruhusu wananchi walikuwa wanakutana na kujadili mambo yao kidemokrasia. Kiuchumi, ilikuwa rahisi kwa wataalamu kuwafikia wakulima na kuwaelimisha kuhusu mbinu za kisasa na matumizi ya teknolojia ya kuendeleza kilimo cha kisasa (Shivji, 1970). Matokeo ya kiuchumi yalijitokeza katika ujenzi wa viwanda na kupanuliwa kwa reli ya TAZARA, bandari, barabara na shirika la ndege. Huduma za jamii kitaifa, hospitali na shule ziliongezeka. Kila kijiji kilikuwa na angalau na shule moja ya msingi. Zahanati na vituo vya afya viliongezeka. Vijiji vingi viliishapata maji safi ya bomba na kuwa na nyumba za kisasa.

Kudhibiti Njia Kuu za Uchumi

Kujitegemea kiuchumi kunahitaji juhudi na maarifa. Katika nchi ya Kijamaa, njia kuu za uzalishaji mali na uchumi zinatakiwa ziwe chini ya umiliki na udhibiti wa wafanyakazi na wakulima. Umiliki na udhibiti huo unafanywa na dola na vyama vya ushirika kwa niaba ya makundi hayo (Mpangala na wenzake, 2019). Njia muhimu za uchumi ni mashamba makubwa, madini, benki, bima, mafuta na umeme, maduka ya

jumla, viwanda na chochote kinachotegemewa na umma katika maisha yao ya kila siku. Pia, lazima iwe wazi kuwa chama kinachotawala ni chama cha wafanyakazi na wakulima. Chama cha TANU kulitimiza wajibu huo wa kuwa chama wafanyakazi na wakulima wadogo wadogo.

Sera za Azimio la Arusha na Ujamaa wa Tanzania

Azimio lilitangazwa mwaka 1967. Tangu kuasisiwa mpaka kufikia mwaka 1970 kilikuwa ni kipindi cha maandalizi. Utekelezaji hasa ulianza mwaka 1971 mpaka 1985, kipindi cha miaka 15 tu. Utekelezaji wake ulichukua muda mfupi sana kuweza kuufanyia tathmini yakinifu kuhusu mafanikio na matatizo yake. Utekelezaji wa Azimio la Arusha ulifanywa kwa kurejelea sera kuu tatu kama zilivyofafanuliwa katika sehemu hii.

Kuhimiza Ujamaa na Maendeleo Vijijini

Lengo kuu la sera hii lilikuwa ni kuhakikisha kuwa kuna maendeleo ya uchumi na huduma za jamii vijijini ili kutokomeza umaskini, umaskini na maradhi (Ogenga, 2015). Mkakati uliofanyika ulikuwa ni kuanzishwa kwa vijiji vya Ujamaa na vijiji vya maendeleo. Kuanzia mwaka 1968 hadi 1973 mkazo ulikuwa kuwashawishi wananchi kujiunga na vijiji vya Ujamaa kwa hiari yao. Katika vijiji vya Ujamaa, wanavijiji walihitaji kuishi maisha ya Kijamaa. Serikali ilibuni mbinu mpya ya kuanzisha vijiji vya maendeleo badala ya vijiji vya Ujamaa. Pia, iliwalazimisha wanavijiji kuvihama vijiji vyao vya asili na kujiunga na vijiji vya maendeleo vilivyopangwa na kupimwa na serikali. Matokeo yake ni kwamba kulikuwa na ongezeko kubwa na la haraka la watu waliohamia kwenye vijiji hivyo vya maendeleo.

Kutaifisha Njia Kuu za Uchumi

Utaifishaji ulilenga kuhakikisha kuwa njia kuu za uzalishaji mali na uchumi zinakuwa mikononi mwa wafanyakazi na wakulima kupitia njia ya dola na vyama vya ushirika. Utekelezaji wa jambo ulihusu utaifishaji wa mashamba ya walowezi, makampuni makubwa ya biashara, viwanda na njia kuu za uchukuzi na mawasiliano, hasa bandari, shirika la posta na simu, shirika la ndege na njia za reli (Mpangala & Mawazo, 2015). Njia zote zilizotaifishwa zilifanywa kuwa mashirika ya umma. Licha ya ubinafsishaji uliokwishafanyika katika mashirika hayo, kulikuwa na changamoto kubwa kwa upande wa usimamizi na uendeshwaji wake. Baadhi yake yaliendelea kudhoofika badala ya kustawi zaidi.

Kuimarisha Elimu ya Kujitegemea

Lengo la sera ya Elimu ya Kujitegemea lililenga kuwezeshe kukuza imani ya usawa wa binadamu ili kukuze fikra za kufanya kazi kwa pamoja kwa manufaa ya wote. Pia, iwaandae vijana kujiona kuwa wao ni sehemu kamili ya jamii wanamoishi na kuwawezesha kukuza vipawa vya kudadisi, kukosoa na kujenga fikra na hali ya kujiamini. Elimu iliyotolewa ilipaswa kuwaandaa vijana kupenda na kuwa tayari kuishi vijijini ambako wananchi wengi wanaishi. Katika utekelezaji wa malengo hayo, serikali ilitaifisha shule zote za msingi na sekondari za watu binafsi na za mashirika ya dini na kuwa shule za serikali. Utaifishaji uliwezesha serikali kujenga

mazingira ya kutoa nafasi sawa ya kupata elimu ya msingi na sekondari bila kujali tofauti zao za dini. Serikali iliweza kufanya mabadiliko ya mitaala ya elimu ya msingi na sekondari na kuhakikisha masuala ya elimu ya kujitegemea yanakuwa sehemu ya mitaala hiyo kinadharia na kivitendo (Lema na wenzake, 2006). Kila shule ilianzisha shughuli za kujitegemea za kufanywa kutegemeana na mazingira ya shule inayohusika kama vile kufuga na kulima.

Hitimisho

Misingi za sera za Azimio la Arusha na ujenzi wa Ujamaa wa Tanzania ulikabiliwa na masuala mbalimbali yaliyoathiri utekelezaji wake. Mkakati wa kuwahamisha wananchi kwa nguvu katika vijiji vya maendeleo ulipingana na haki za binadamu kwa kuwa baadhi ya viongozi walitumia nguvu kupita kiasi. Uhamishaji huo uliathiri kilimo cha mazao ya kudumu ya biashara katika baadhi ya mikoa. Pia, kupanda ghafla kwa mafuta katika nchi za Kiarabu mwaka 1973 na mwaka 1979 kuliathiri uchumi wa nchi changa. Hali hiyo iliathiri uzalishaji na kushuka kwa bei ya mazao ya biashara katika soko la dunia (Laeven & Valencia, 2013). Tanzania kukataa kufanya marekebisho ya uchumi ya Benki ya Dunia na Shirika la Fedha la Kimataifa kuanzia mwaka 1979 hadi 1985 ilipata pigo lililotokana na Benki ya Dunia kuzizuia nchi tajiri kutoa misaada. Hali hii iliifanya Tanzania kuwa katika hali mbaya zaidi ilipofikia mwaka 1985. Mwaka 1986 Tanzania ililazimika kukubaliana na masharti na kuanza harakati za kufufua uchumi. Msingi mkuu wa masharti ulilenga kuupokea mfumo wa ubepari ambao ni kinyume cha mfumo wa Ujamaa.

Katika kipindi cha miaka 15 tu, Azimio lilikabiliwa na matukio mengi yaliyoathiri utekelezaji sera na misingi yake. Tukio mojawapo ni kuvunjika kwa Umoja wa Nchi Huru za Afrika Mashariki mwaka 1977. Anguko hili liliilazimisha serikali kutumia fedha nyingi zilizoigharimu kwa kuyaimarisha mashirika yote yaliyokuwa chini ya EAC kama vile Shirika la Bandari, Shirika la Reli, Shirika la Ndege, Shirika la Posta na Mawasiliano (Mpangala, 2000). Mwaka 1978, Rais wa Uganda, Iddi Amini, aliamuru majeshi yake kuivamia Tanzania sehemu ya Kagera. Tanzania ililazimika kutangaza vita iliyoisha mwaka 1979. Licha ya kuwa Tanzania ilishinda, lakini ilitumia gharama kubwa, ukitilia maanani kuwa kipindi hicho kilikuwa cha matatizo makubwa ya kiuchumi. Mambo hayo yote yalichangia kwa kiasi kikubwa kufifia kwa utekelezaji wa dhamira ya Azimio la Arusha.

Kifo cha Azimio la Arusha kilitokana na Azimio la Zanzibar mwaka 1991 lililoamua kuachana na Azimio la Arusha. Azimio la Arusha lilionekana kuwa ni sera iliyoshindwa kufanya kazi na kuleta maendeleo. Kuanguka kwa Azimio kulisababishwa na matatito ya uchumi wa dunia na kwa Tanzania yalizidishwa na ukame, kusambaratika kwa Umoja wa Nchi za Afrika Mashariki, vita ya Kagera na kubanwa na Benki ya Dunia (Nyagetera, 1995). Tanzania iliachana kabisa na ujenzi wa Ujamaa na kuanza kujenga mfumo wa jamii wa kibepari. Kipekee, Azimio la Arusha lilifumbata itikadi, dira na mwongozo wa taifa. Lilihijaji kufanyiwa marekebisho ili liendane na mazingira ya sasa ya ulimwengu badala ya kulitupa

kabisa. Nchi haina dira na mwongozo wa kitaifa kwa sababu kila Raisi anakuwa mwelekeo binafsi wa kuendesha nchi.

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Challenges to the Realization of Kenya's Vision 2030: Language Strategy as a Remedial Measure

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Abstract

Despite efforts to build a prosperous Kenya through vision 2030, the country still faces many challenges including, especially the high rate of unemployment, high levels of poverty, inequality in development and income distribution. Vision 2030 plan was aimed at helping the government to implement policies and plans that would see Kenya become a prosperous country by the year 2030. By the beginning of the year 2015, seven years after laying the foundation for the first phase of implementing vision 2030, the target set out to be achieved in education tourism, health and agriculture sectors during the first phase were far from being achieved. This paper discusses the challenges that have affected the timely realization of Kenya's vision 2030. The paper argues that vision 2030 can only be realized through the involvement of all Kenyans, including millions of poor Kenyans who have not had access to formal education. The paper argues that in order for Kenya to become globally competitive, development has to take place in all sectors and this means, mobilizing all Kenyans to participate in the development of their country. In order to access these Kenyans, the right languages and local languages have to be used.

Keywords: Vision 2030, Language, Development, Education, Health and Agriculture.

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Introduction

The High rate of unemployment in Kenya which stands at 25%, high levels of poverty, famine and inequality in development and income distribution are still the face of Kenya seven years after implementation of Kenya's Vision 2030 Strategy. With regard to starvation, 1.6 million Kenyans faced starvation in the year 2015 (Standard Newspapers, Saturday 21, 2015) while in 2021, 2.1 million Kenyans face starvation (Standard Newspapers, 18th September, 2021). The Vision 2030 strategy which is Kenya's blueprint covering the period 2008 to 2030 was implemented with the aim of making Kenya a newly industrializing middle income country that provides

high quality life for all its citizens by the year 2030 (Government Of Kenya 2007, 2012). The vision which was inaugurated by the grand coalition government of President Mwai Kibaki and Prime Minister Raila Odinga was based on three pillars, namely the economic pillar, the social pillar and the political pillar.

The economic pillar had the aim of helping Kenyans attain prosperity through an economic development program aimed at achieving an average gross domestic product growth rate of 10% per annum over the next 25 years (Government of Kenya, 2012). The social pillar aimed at building a just and cohesive society with social equity in a clean and secure environment, while the political pillar had the aim of realizing a democratic political system founded on issue based politics that respects the rule of law and protects the rights and freedoms of every individual in the Kenyan society.

Through this vision, the government of Kenya came up with six Medium Term Plans (MTPs) which were to be implemented in six phases between the year 2008 and 2030 (Government Of Kenya, 2007, 2011a, 2011b, 2012, 2013a & 2013b). The first MTP implemented in 2008 was a strategy to realize specific development goals between the year 2008 and 2012, before implementing the second MTP that was a strategy to realize another set of development goals between 2013 and 2017. The first MTP aimed at helping the government to implement policies and plans that would see the beginning of realization of vision 2030.

In the beginning of 2015, seven years after laying the foundation for the first phase of implementing vision 2030 and two years after implementing the second MTP the target set out to be achieved in education, tourism, health and agriculture sectors during the first phase were far from being achieved. According to the first annual progress report and the second report which evaluated the first MTP of the Vision 2030 covering the period between 2008 and 2012, there were many challenges that affected the implementation of the vision's goals within that period. The second MTP strategy also confirms that implementation of the vision's goals was faced by many challenges.

By the year 2013 when the grand coalition government got out of power, it was evident that the vision was far from achieving its projected objectives. One of the main short-comings of the vision's strategy was lack of consideration of the language factor in the achievement of the vision. Kenya's high linguistic diversity and high illiteracy level makes the language factor critical to issues of development. In this paper, we discuss the relationship between language and vision 2030 and argue that many of the challenges facing implementation of Vision 2030 strategies arise from lack of consideration of issues of language in the vision's strategy. The paper unravels the significance of language, especially Kenyan's languages in achieving people's development.

The Language Factor and Kenya's Language Situation

The language factor and its roles in development has been recognized by many scholars (see Webb & Kembo-Sure 2000; Casale & Posel 2010 and Kandagor, 2013 &2014). These scholars argue that in any society, development cannot be achieved without involving languages of the masses. With regard to Africa, they insist that the multilingual nature of the continent makes issues of language key to any development plan. Many governments and economic blocs around the world also recognize the fact that there is no development without a language plan. Many governments recognize the fact that people's languages are key factors in achieving their development. In 2004, the Welsh assembly government implemented an action plan that would consider the Welsh language in all aspects of economic development (Wales, 2004). The aim of the plan was to ensure that the development of the Welsh language could enhance the development of the economy and vice versa.

Economic blocs have also recognized the role of language in development. Upon its inauguration, the European Community (E.C.)'s treaty recognized the role of language in the development of the union. As a result the treaty provided for strict equality between languages used in member states despite the fact that English, French and German are the dominant languages in member states. The treaty recognized and gave equal opportunity to 23 languages which were recognized as official languages of the E.C. These include Bulgarian, Hungarian, Czech, Greek, Danish, Irish, English, Dutch, Finnish, Estonian, German, French, Latvian, Italian, Lithuanian, Polish, Maltese, Romanian, Portuguese, Slovak, Spanish, Slovenian and Swedish. The recognition of these languages was a confirmation that human beings need to cooperate in order to produce their means of subsistence with language being the main tool of communication at their disposal. These languages have a fundamental effect on the functioning of the E.C institutions because legal acts are not valid until when they have been published in all the official languages of the E.C in the Official Journal.

With a total of over 40 languages spoken by 40 million people, Kenya has a high linguistic diversity (Webb & Kembo-Sure). This means that issues of development can be complicated without an appropriate language plan that considers the role of all languages spoken by all communities in the country. The high illiteracy and low English and Kiswahili proficiency levels among many Kenyans complicate issues of inter-ethnic communication in Kenya. The Kenya Demographic and Health survey 2014 report indicates that, 10% of Kenyans have never been to school to get formal education (Kenya National Bureau of Statistics, 2015). This number does not include the millions of Kenyans who dropped out of school at various levels before attaining literacy and proficiency in languages of wider communication. It does not include also millions of Kenyans who finished secondary education but face difficulties in communicating in the languages of wider community. This means that millions of Kenyans cannot engage in development discourse in English which is the dominant language of science and technology and development in Kenya.

A review of the Kenya Health Policy Framework Report 1994-2010, confirms that Kenya's literacy levels stood at 78% by the year 2010 (Ministry of Health, 2014). This percentage includes any person who has been to school regardless of their levels of schooling achieved and literacy levels attained. It assumes that anyone who has stepped in school at any level has achieved meaningful literacy. This report is therefore not very realistic about actual literacy levels on the ground. This means that the percentage includes many Kenyans who dropped out of school in primary and secondary levels without achieving meaningful literacy levels including English language proficiency. This also means that more than 22% of Kenyans were illiterate and could not therefore communicate in English by the year 2010. Low English proficiency levels and little understanding of Kiswahili, Kenya's national language are factors likely to cause linguistic barriers in the efforts of many Kenyans to attain development.

Therefore, as a remedial measure, it is important that language becomes part of any strategy towards the attainment of Kenya's development. This is the reason Webb and Kembo-Sure (2000) propose the involvement of all African languages in the effort to attain development in Africa. In their opinion, lack of involvement of all African languages in development can have a negative effect on the speakers of these languages and their involvement in important national issues. This opinion is held by many other scholars such as Adeniyi et al (2006), Harries (2010), Casale & Posel (2010) and Toboso (2014a, 2014b & 2015). They argue that language and development are intertwined. This implies that it is impossible to achieve development without considering issues of languages.

This does not mean that Kenyans lack ideas to meaningfully engage in development discourse. Every human being has ideas which only need to be tapped through an appropriate language. Kenya's language policy recognizes English and Kiswahili as Kenya's official languages and Kiswahili as the only national language. This is a situation that can lead to the exclusion of millions of Kenyans from the process of development envisaged by Vision 2030. For this reason, therefore, there is a need for the vision to have a language strategy that takes care of these millions of Kenyans who are likely to be marginalized by the absence of this strategy. Kiswahili as a national language has also its challenges due to the fact that 20% of Kenyans cannot speak it. Momanyi (2009) states that Kiswahili is spoken by 80% of Kenyans. This means that millions of Kenyans cannot engage in development discourse in Kiswahili.

Language and Stigmatization

The stigma associated with breaking of English grammar makes it difficult for people who lack proficiency in this language to use it for communication. In Kenya, people who speak broken English are laughed at or even ridiculed. This makes it very difficult for a person who is not fluent in this language to use it in development discourse. Such a person is also likely to encounter difficulties in using the language in business conversations. It is through such discourse that one can source ideas from peers from various ethnic backgrounds to invest in enterprise. A person who cannot

take part in such discourse may be disadvantaged in development. This can negatively affect her/his effort to realize development at individual level. A community which has a large population of people facing such stigma is likely to realize slow development unless this situation is corrected through a language plan.

Another language that faces stigmatization in Kenya is Sheng. Sheng is generally a youth language which originated in the Eastland suburbs of the city of Nairobi (Kandagor, 2000; Ogechi, 2002; Githinji, 2006; & Bosire, 2009). Initially, this language was used exclusively by the youth but some adults now speak it, many with reservations. Although the language is spoken by many youth especially in urban areas, it is shunned by adults who consider it slang for spoilt youth and adult crooks. The language has also not been accepted by some scholars who consider it a threat to Kiswahili's survival (Momanyi, 2009). In many schools, the language is outlawed and students who speak it are punished. The code has been blamed publicly by government officers for causing poor results in English and Kiswahili. At family level, some members have outlawed it. Due to this reason, Sheng is rarely used in serious public development discourse due to stigma.

There are many youth who have been born in urban suburbs and whose mother-tongue is Sheng. Many of them come from poor family backgrounds and may therefore not have had a chance to learn English through schooling. This group of Kenyans is likely to be left out of development discourse due to language stigma. The fact that the language is used by many youth and is spreading very fast to rural areas means that it is significant to effective communication of millions of youth in Kenya. It also means that the language cannot be disregarded in economic planning.

Challenges to Vision 2030 Strategies and the Linguistic Solution

According to the first and second annual progress report which evaluated the First Medium Term Plan of the Vision 2030 covering the period 2008-2012, there are many challenges that affected the implementation of the vision (Government of Kenya, 2010, 2011a, 2011b). These challenges were confirmed by the reports of the Second Medium Term Plan (Government of Kenya, 2013a, 2013b). These challenges testify to the presence of a missing link in the Vision 2030's development plan. The missing link is language which has a critical role in linking the Vision's Plan and the people. In the following section, we discuss Vision 2030's pillars and the role of language in solving the challenges facing each pillar.

Manufacturing for the Regional Market

Simala (2000), Njogu (2000) and Shitemi (2001) argue that it is impossible to think about development devoid of language. They insist that industrial development of any country depends on language due to the fact that scientific research and innovations rely on language at all stages including planning, dissemination and implementation. Researchers at individual level need the right language to help them think, discover and disseminate their findings. At collaborative levels, language is even a more

important tool for breaking linguistic barriers between Kenyan researchers and their peers from various parts of the world.

The process of industrialization needs the participation of all citizens of the country. Production of raw material for industries cannot be achieved devoid of participation of ordinary citizens. Agriculture based industries, which are the backbone of Kenya's attainment of vision 2030, rely on knowledge, expertise and skills by farmers most of who are ordinary citizens living in rural areas. Industrial products are made for consumption. This means that finished products from the industries need manpower to relay them to consumers through marketing strategies that must consider the consumers language. Strategies aimed at taking the industrial goods to the consumer must consider languages which the consumer understands. In essence, producers of raw material, industrial workers, marketers and consumers need appropriate language(s) for efficient harmonious communication.

It is worth noting that, language has a fundamental role to play in the improvement of the peoples standards of living by improving their sources of income. This is the reason why Mwita (2001) observes that local languages have a major role to play in relaying development to Kenya's common man in the rural areas. Development in the modern world is communication intensive, and human communication depends on language.

With regard to the pillar of manufacturing for the regional market, the First and Second annual progress reports (Government of Kenya, 2010, 2011a & 2011b) observe that efforts to achieve this pillar during the First MTP were faced by challenges such as widespread availability and ease of access to illicit small arms and light weapons in informal markets; competition for access to and control and ownership of resources. Other challenges were lack of an integrated and comprehensive policy to address peace, security and conflict, high levels of unemployment, poverty, drug and substance abuse and human trafficking. Many of these challenges need a language plan in order to be addressed adequately. Issues of illicit arms, peace, security and conflicts that have faced many parts of the country including North Eastern, Coast, Rift Valley and many urban areas are difficult to address without a language plan. The vision's strategy needs to identify appropriate languages to be used and the media through which to address the issues so as to achieve effective communication and appeal to the people and reach their hearts without language barriers, language challenges or language resentment. People respond to issues of war and security well when appropriate languages are used to touch their hearts.

The use of appropriate languages must also be accompanied by appropriate choice of words, phrases and tone. Indeed, language is an important tool for mobilization (Shitemi, 2001 & Chessa, 2001). A language plan will ensure that people who are sent to conflict zones to offer resolution through mediation or arbitration are fluent

speakers of languages spoken by concerned parties so as to avoid miscommunication or language barriers.

Addressing such social issues must also involve children, youth and women. Many a times, women, youth and children are left out of social discourse on the assumption that the elders have direct control over them. This group needs to be involved due to the fact that it is not elders, but youth and children who are involved in war and crime. Women on the other hand are heads of many families in Kenya and therefore have influence over their children and do shape their destiny. In this regard, there is need to have a language plan in order to reach children and youth before they indulge in crime. A language plan will also help to empower women socially so as to reduce and solve the challenge of crime. It is a known fact that language choice and use differs according to ones gender, age and social group. These facts need to be considered in the vision 2030 language plan.

Issues of poverty are difficult to solve without a language plan. High poverty levels and illiteracy complicate communication in communities with high linguistic diversity. Elimination of poverty means empowering people economically. This challenge can only be addressed through education, investment in business and agriculture. These areas have direct relationship with language. The right, familiar and friendly language to the child must be used as a medium of instruction so as to forestall high school dropout cases which many scholars blame on the use of a foreign language which many children are unable to learn early enough (Kembo-Sure & Ogechi, 2006.) Some children find the learning environment too hostile due to the use of an unfamiliar language in all communication right from the pre-primary level. This makes learning un-enjoyable, besides making it difficult for the children to master subject content which are taught in English.

Many students leave primary school before learning meaningful English to help them master secondary school subject content. Learning at secondary school level, therefore becomes too difficult for them. It is also a fact that many students sit for their form four examinations without having learned how to read and write English. Under such circumstances, without education or with little education, investment in Agriculture or business becomes very difficult and challenging.

Increasing Value in Agriculture

According to the First and Second Annual Progress Reports which evaluated the First Medium Term Plan of the Vision 2030 covering the period 2008-2012 (Government of Kenya, 2010, 2011a and 2011b), the pillar of increasing value in agriculture was faced by several challenges. The report says that the agricultural sector continued to face several challenges that constrained its productivity and competitiveness. Some of the main challenges experienced included low and declining soil fertility, adulteration and low application of key inputs, slow absorption of modern and appropriate technology and poor disaster preparedness and response. Other challenges include limited capital and inadequate access to affordable credit, pre and post-harvest losses,

inadequate markets and poor marketing infrastructure, weak quality control systems, inappropriate legal and regulatory framework and low budgetary provision.

The report says that inadequacies in the policy, legislative and regulatory framework, poor governance and mismanagement of the co-operative societies, and weak internal capacity for marketing of co-operative products and services dampened the growth and development within the co-operative sub-sector. These challenges indicate that the agricultural sector never achieved the projected growth within the planned period. Although it does not give remedy to these challenges, the report indicates that these problems are mostly affecting farmers and may be as a result of insufficient knowledge about farming. Agriculture is one sector that heavily relies on language. Farmers heavily rely on scientific inventions namely, fertilizer, agricultural chemicals, new breeds of crops and animals, farms machinery and implements (Toboso, 2014). It is difficult for an illiterate farmer to engage in meaningful modern agriculture which is knowledge intensive. In the present situation in Kenya, an illiterate farmer or one who lacks proficiency in English is likely to face difficulty in acquiring scientific products from agricultural and veterinary shops most of which bear scientific instructions about their safe and effective use.

An agro vet dealer who has the will to help such the farmer in accessing the products is also likely to experience difficulty in this endeavor if he/she does not speak the language which the farmer understands. Such a business person needs to use a language which can help the farmer to quickly comprehend instructions about farm procedures, use of farm machinery, chemicals, fertilizers and seeds. Modern agriculture is knowledge intensive due to the fact that it heavily relies on new and modern farming methods. This means that in order for a farmer to engage in meaningful agriculture, he/she has to be able to comprehend these new farming methods which are scientific in nature. For instance, breeding and keeping of birds and animals, horticulture, use of farm chemicals and machinery can be a challenging venture if a farmer does not understand scientific language.

The plight of these farmers is further complicated by the fact that many researchers do not disseminate their findings in Kiswahili or other African languages which such farmers understand most. Many researchers publish their findings in English which makes them inaccessible to such farmers. Many imported machinery, chemicals, fertilizers and seeds come with instructions in English. This means that a farmer must understand the language or rely on interpreters. Even in cases where instructions are written in Kiswahili, a farmer must understand the language in order to understand the instructions. In Kenya, farmers rely on the media and agricultural extension officers for information. Today, there are many radio stations in Kenya which use local languages in their broadcast. It is important for the central and county governments to provide information to farmers through these media so as to improve agricultural information dissemination to millions of Kenyan peasant farmers who face difficulty in understanding the languages of wider communication.

It is evident that communication is a key factor in modern agriculture. Therefore, the only effective way to reach a farmer is through language. This means that the objective of Vision 2030 in agriculture are likely to continue facing challenges unless African languages become part of the visions strategy. The rural hardworking farmer can develop faster if the scientific inventions and new methods of farming can reach him/her in a language which helps him to think, discover, innovate and even engage in dialogue. To many rural farmers such language must be their mother tongue or another local language of wider communication like Kiswahili.

Equity and Poverty Elimination

Vision 2030's strategy of to achieve equity and eliminate poverty has faced several challenges. They included gender based violence that limit women participation in development, retrogressive cultures such as early marriages and FGM and low public awareness about availability of funds such as Enterprise Fund (Government of Kenya, 2011b, 2013a and 2013b). Poverty alleviation and subsequent elimination in a country cannot be achieved without direct involvement of the poor masses. Vision 2030 lays out strategies aimed at guiding the country in the fight against poverty. It talks about reduction of the number of people living in poverty to a tiny proportion of the total population through the provision of income generating activities and increased school enrolment for girls and children from poor, rural and slum communities. The fact that majority of the poor people in rural areas have a challenge of communication in languages of wider communication like English and Kiswahili makes the attainment of this goal difficult without proper linguistic plans.

Provision of income generating projects to a population which does not understand languages of wider communication in a highly multilingual setting as is the case in Kenya can be tricky. The reason is that success in business relies on efficient communication between commodity and service providers on one hand and customers on the other. This makes it difficult for a person who cannot communicate in the languages of wider communication to establish a business in an urban suburb or provide services to urban dwellers due to high linguistic diversity. Success of any business depends on successful communication, which depends on availability of a common language. Toboso opines that in the absence of a common language between traders and their customers, language barriers usually emerge and negatively affect businesses. Toboso (2014) discovered that 6.3% of business transactions between traders and their customers were negatively affected by language barriers. Due to this, the effort of traders to achieve development was slowed down by these barriers. Domke-Damonte (2001) posits that the greatest challenge facing businesses in an environment where traders and customers speak different languages is language barrier. The exchange of commodities and services which is the essence of trade depends on availability of a language that can be used by all participants a given discourse.

Better and More Inclusive Wholesale Retail Trade Sector

In achieving this goal, Vision 2030 talks about provision of trading facilities, training and improving access to credit and markets by traders besides the simplification of trade licensing and registration. Establishment of a business enterprise needs linguistic considerations. Due to this, efforts towards promotion of businesses as an endeavor to achieve vision 2030 has to consider the possibility of linguistic challenges which can face businesses especially new business ventures. Such challenges currently face many businesses in Kenya, especially those owned by people of Asian origin who are many times forced to create communication strategies to counter linguistic barriers. They do this through employment of locals, learning of local languages and teaching employees Asian languages for effective communication in their businesses (Toboso, 2014). This confirms that business owners need a language policy that will assist them access market with ease.

Improvement in Health Care

The Vision 2030 strategy to improve health care aims at provision of a robust health infrastructure network and improving quality of health services delivery. Implementation of this strategy has faced a number of challenges. They include low rate of delivery at health facilities despite high antenatal care coverage, HIV and AIDS, high poverty levels which affect affordability, uneven distribution of health personnel and unequal health infrastructure.

It is important to note that successful delivery of healthcare services relies on communication. Lee (2003) posits that in the health sector, doctors rely on information given by patients to give medication. He points out that the clinician must communicate with the patient in order to learn about the patients' problems, needs and concerns. This in return helps the clinician to offer recommendations about the patient's health care. Language is therefore, the means by which the health care provider accesses a patient's illness, and thus creates an opportunity to address the problem. Therefore, communication between healthcare providers like doctors and nurses and patients is the heart of nursing care especially in diseases like AIDS and Tuberculosis (Kandagor, 2013). Differences in language between health care providers and patients increasingly impose barriers to health care and as Bowen (2001) observes, language barriers can limit access to health care. Bowen further argues that conversations between physicians and patients have long been recognized to be of diagnostic importance and therapeutic benefit. Efficient communication between patients and doctors is critical to good medical outcomes. At a minimum, effective communication means that all participants in the communication comprehend and understand the content of their communication.

Lee (2003) holds that in the case of patient-physician verbal communication during a clinical encounter, effective communication ensures that both the physician and the patient understand the content of each other's spoken communication, feel that they are understood by the other, articulate all thoughts related to the encounter, leaving no questions and thoughts unexpressed and feel that sufficient time is available for

speaking and listening. Provision of effective health care services which have the ability to improve health, reduce child mortality, reduce maternal deaths and fight against main killer diseases like malaria and AIDS requires a language strategy so as to forestall possible linguistic barriers (Kandagor, 2013). In Kenya's health care facilities, doctors who come across patients who do not understand languages of wider communication turn to nurses and other paramedical staff to act as interpreters.

The fact that Vision 2030 pillars target all Kenyans, especially poor people who do not have proficiency in languages of wider communication means that a language strategy is required in order to effectively address language challenges and barriers. The poor rural dwellers need to be accessed in languages that they can understand (Phye, 1997). Outreach programs aimed at increasing health awareness and fighting diseases like TB, HIV and Aids and malaria through provision of mosquito nets cannot succeed without the use of local languages (Kandagor, 2013). Thus, in order for Vision 2030 to accelerate improvement in health care to millions of poor Kenyans, issues of a language have to be addressed adequately. In the absence of a language strategy, Vision 2030 is likely to continue facing many challenges.

Education

Vision 2030's education pillar envisages reduction in illiteracy by increasing access to education, improving transition rate from primary to secondary schools and raising the quality and relevance of education. Strategies set to realize this pillar fail to address the language issue which is one of the underlying factors in the high school dropout cases in Kenya. Many African scholars now agree that language is one of the factors that need to be addressed in order to uplift the standards of education in Africa (Legere, 2006a and 2006b).

The importance of language in realizing the education pillar can be seen from the challenges facing the education sector. The First Annual Progress Report (Government of Kenya, 2010) shows that some of the challenges affecting realization of this pillar included little enrolment in school for children with special needs and inability to reach out to children in drought prone regions, otherwise referred to as ASAL regions. Many parents in rural areas especially in marginalized areas lack information about importance of Education. Others do not see the gains of taking girls to school. Other parents pull their daughters out of school and force them into early marriages.

The remedy to these challenges lies in campaigns aimed at reaching out to the affected parents. Parents who have not enrolled children in schools need to be reached by education officers, physically and through media campaigns. Education officers are better placed to explain to the parents about benefits of education to all children regardless of their gender. They are also better placed to convince parents about bad cultural practices that could ruin their children's future. In achieving this, there is need to have a language plan whose aim will be ensuring successful communication with the village masses which do not understand English and may have little

understanding of Kiswahili. The use of these languages, especially in the media campaigns, is likely to be accompanied by the risk of causing language barriers or miscommunication.

The challenge of school dropout cases can be reduced through the use of African languages as the media of instruction in schools. Many African scholars now argue that it is time to turn to African languages as mediums of instruction. The importance of using the child's first language, otherwise known as mother tongue, in education has been recognized since 1953. Many studies have been done on the role of mother tongue as a medium of instruction and many educationists now agree that the best medium of instruction is the learners' first language. The cognitive, psychological, social and pedagogical gains through learning in one's own language are well documented in literature.

Conclusion

From this study, it is clear that language is a very important tool of development in every context. As long as human beings continue to go about their daily cores, language shall continue to play key role in development. The Kenya government should ensure that proper policies are put in place to ensure that language plays its central role in development. Though Kenya's official languages are now English and Kiswahili, it is imperative to note that millions of Kenyans are not proficient in the two languages. This study has revealed the short coming of development strategies which do not take care of linguistic issues. It emerged through this study that Vision 2030 has failed to achieve its set objectives due to lack of consideration of linguistic issues. Based on this it is necessary for all development efforts in Kenya such as the Vision 2030 strategies to address issues of language in order to forestall the exclusion of millions of Kenyans from the development agenda. By doing so Kenya will overcome many challenges related to improper use of languages which in most cases causes barriers and miscommunication.

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Effects of Cashew Pests and Diseases during Different Production Stages and the Control Strategies Adopted in Tanzania

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Abstract

This study investigated the effects of cashew pests and diseases at different production stages and the strategies adopted to deal with the pests and diseases. In the effort to answer the research question, the study used both primary and secondary data. Primary data were collected using focus group discussions, interviews with key respondents, observations and a structured questionnaire completed by 120 cashew farmers in Tunduru district. Secondary data were obtained from written documents such as books and journal articles. It was revealed that cashew pests and diseases were very common during the flowering and leaf-shading stages of the cashew production cycle. The farmers used various methods to deal with the pests and diseases, including traditional methods like pruning and firing. The study recommends that more training in the right and sustainable methods of controlling cashew pests and diseases should be provided to cashew growers.

Keywords: Agriculture, Cashew Pests and Diseases, Control Strategies, Climate Change and Cashew Production Cycle.

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Introduction

In sub-Saharan Africa, agriculture is vital to broad-based economic growth, poverty reduction and food security. The majority of Africans, especially those living in rural areas, mainly depend on agriculture for their livelihoods. Both cash and food crops are grown in different parts of the continent. Cash crops are grown in order to generate income. The income generated from cash-crop production in sub-Saharan Africa is much more essential in poverty reduction than in Gross Domestic product progression in other sectors (Chivandi et al., 2015 & Montero et al., 2017). Cashew has high economic value and about 40% of raw nuts are produced in Africa (Ah–You, Gagnevin & Joue, 2007). In Tanzania, cashew is the most highly produced cash crop. It accounts for 35.2% of cash crop production. It is followed by seed cotton (34.9%), coffee (10.4), tobacco (8.6%), tea (5.8) and sisal (5%).

Various cash crops are grown in different regions in the country; however, cashew is one of the significant export crops. The country has witnessed an increase in cashew production over the years. In 2015, cashew production stood at 0.155 million tons. The quantity increased to 0.233 million tons in 2019 (BoT, 2020). Cashew contributes to the GDP and is an essential source of livelihoods to smallholder farmers. For this reason, the cashew industry should be part of the sustainable development goals. The main cashew-producing regions in Tanzania include Mtwara, Lindi and Ruvuma. In Ruvuma, cashew is produced in Tunduru district. The three regions contribute more than 80% of the cashew produced in the country. In southern Tanzania, cashew farming is the main source of income for a number of households. The nuts are of vital importance as they contain 47% fat, 21% protein and 22% carbohydrate. The proteins found in the nuts have all the essential amino acids. It has been reported that a single kilogram of the nut yields about 6000 calories compared to 3600 calories from other cereals (Asogwa, Hammed & Ndubuaku, 2008). Residues of the cashew apple can be used to produce livestock feed.

Cashew as an export crop, its farming does not always translate into higher outputs per hectare in most developing countries. The comparatively limited productivity per hectare has been attributed to a number of constraints pertaining to different farming stages and to the technologies applied (Nyambo & Ligata, 2012; Dendena & Corsi, 2014). Pests and diseases are among the factors affecting the crop at different stages of the production cycle. Cashew is commonly regarded as a climate-resilient crop; however, it is affected by both biotic and abiotic factors. These factors intervene at particular stages of the crop production cycle. Cashew is the fourth most vulnerable export crop after coffee, cotton and tea in the country. Its quantity and quality are affected by biological factors, mainly cashew pests and diseases (Sijaona, 2002; Mitchell, 2004 & UNIDO, 2011). Several methods can be used to control cashew pests and diseases. Regrettably, data on cashew pests and diseases pertaining to different production stages and their control mechanisms are scarce in Tanzania. This study investigated the effects of cashew pests and diseases during different production stages and the control strategies adopted in Tunduru district.

Methods and Materials

The study was conducted in Tunduru district in Tanzania. The area was selected because of its involvement in cashew production. The nature of the environment and the climate of Tunduru district favor cashew production. The study used both quantitative and qualitative approaches in collecting the data. Three wards were randomly selected, namely Namasakata, Nalasi Mashariki and Lukumbule. Households were used as units of analysis and were selected using a stratified sampling technique. Forty households were selected from each ward and so a total of 120 households were involved in this study. Their selection was based on their involvement in cashew farming. Primary and secondary data were collected. Primary data were obtained using focus group discussions, interviews with key respondents, observations and a structured questionnaire completed by 120 cashew farmers in the district. Secondary data were obtained by reviewing documents, including books,

journal articles, and district and ward profiles, which provided background information on cashew pests and diseases.

Cashew Pests and Diseases in the Study Area

The prevalence of pests and diseases threatens agricultural production. Numerous diseases and pests were mentioned in the area where the study was conducted. The dominant diseases included powdery mildew (28.1%) and dieback (21.1%). The pests mentioned included cashew aphids (46.5%) and cashew mosquito bugs (42.9%). Several other studies on cashew pests and diseases (Maruthadurai et al., 2012; Nene, Makale and William, 2016; Mkumala 2017; Majune, Masawe and Mbega, 2018) have reported the existence of cashew pests and diseases in various parts of Tanzania. These pests and diseases are not comparable in all cashew production regions because of variations in weather and climate.

The Effects of Pests and Diseases at Cashew Production Stages

Cashew trees pass through different stages in the production cycle, including the shading stage, the flowering stage, the fruiting stage and the leaf-pruning stage. In most parts of Tanzania where cashew farming is undertaken, there are various cashew production stages. The pruning stage normally starts in April and ends in June, the shading stage is between June and July and between August and September the flowering stage starts. Cashew fruits normally begin to appear in September through December, a period followed by the period of harvesting cashew kernels. During the cashew production stages, cashew pests and diseases affect the crop differently, depending on climate variations.

Flowering and Leaf-shading Stage

The majority of respondents (85%) reported that, during the flowering stage, there were pests and diseases. Powdery mildew and mealy bugs common during this stage and can attack shoots, inflorescences, apples and nuts. The trees infected during the flowering stage normally do not produce fruits (see Table 1). A study done in India by Maruthadurai et al (2012) mentioned the mealy bug as a serious pest that affects cashew in all the cashew-growing areas in that country. They affect cashew trees during the flowering stage. A study done in Brazil by Freire et al (2002) had a different observation on the Powdery mildew disease, which was considered of lesser importance than dieback disease. Some 64.2% of the cashew farmers reported that there were high pest and disease infection rates during the leaf-shading stage. These results are contrary to those of Mkumala (2017) who reported moderate infections during the leaf-shading stage of the cashew production cycle. These differences are attributed to variations in location between the two areas as the pests and diseases that affect a certain area might not be common to all production areas.

Fruiting and Pruning Stage

About 66.7% of the cashew farmers reported moderate infections of pests and diseases during the fruiting stage. These findings are contrary to those of Martin et al. (1997), who reported high infection rates during the fruiting stage by *Pseudotheraptus*

wayi (coconut bugs) pests. The bug sucks on fruits, thus causing pockmarks. These differences are attributed to changes in climate over time. More scientific evidence shows an increased incidence of crop pests and diseases in diverse geographical locations as an outcome of changes in weather patterns (Shemsanga, Omambia & Gu, 2010; Malekela & Nyomora, 2019).

The majority of respondents (73.3%) explained that pests and diseases did not have any effect during the pruning stage because pruning enhanced ventilation in the plant, hence reducing the spread of pests and diseases. Some respondents (21.7 %) reported that pests and diseases had an insignificant effect during the pruning stage; pruning is normally done during the first 3-4 years. Pruning is one of the traditional methods of controlling cashew pests and diseases. During this stage it is very likely for cashew plants to be slightly affected. A study done in Indonesia by Jadid et al. (2017) mentioned pruning as one of the methods used to fight against cashew pests and diseases.

Table 1: Effects of Pests and Diseases during Cashew Production Stages

Cashew Production Cycle	Response	Frequency	Percent
Flowering stage	Slight	8	6.7
	Moderate	10	8.3
	High	102	85.0
	Total	120	100.0
Fruiting stage	None	2	1.7
	Slight	15	12.5
	Moderate	80	66.7
	High	23	19.2
Total	120	100.0	
Pruning stage	None	88	73.3
	Slight	26	21.7
	Moderate	5	4.2
	High	1	.8
Total	120	100.0	
Leaf-shading stage	None	1	.8
	Slight	16	13.3
	Moderate	26	21.7
	High	77	64.2
Total	120	100.0	

Cashew pests and diseases affected cashew kernels and apples. Some 98.3% of the respondents noticed changes on cashew kernels and apples, including cracks on cashew fruits (30.4%), the falling of young cashew (27.8%), the dying of both kernels and fruits at an early stage (21.1%) and rough skin on cashew kernels (20.8%). Coconut bugs can affect kernels (cause spots to appear on them); the spots lower their market value. Climatic changes, especially changes in the degree of temperature and rainfall, increase the number of pests and diseases that affect cashew kernels and apples. These results are similar to what was observed by Ghini, Bettiol and Hamada

(2011) and Balogoun et al. (2016) on the incidence of cashew pests and diseases in a changing climate.

Strategies for Controlling Cashew Pests and Diseases in the Study Area

In Africa, cashew farms are typically situated in humid areas with high pest pressure. This causes significant use of, and dependence on, pesticides over traditional methods of pest control. The majority of cashew farmers in Africa are smallholder farmers and most of them do not have sufficient knowledge of optimal ways of controlling pests and diseases. In the study area, farmers have adopted various strategies for controlling cashew pests and diseases. The majority of respondents (92.2%) employed various methods including the use of chemicals (46.7%) and traditional methods (41.8%). The chemicals and traditional methods adopted were used mostly than ecological control.

The Use of Chemicals

The use of chemicals is the most favored method of controlling pests and diseases. In the area where the study was done, different kinds of chemicals were used; however, the majority (72.5%) used powdery and liquid chemicals. A study by Vanitha and Saroj (2015) observed that cashew farmers used liquid chemicals to fight pests and diseases, but in Tunduru the farmers commonly used powdery and liquid chemicals. Powdery chemicals were used because of the presence of a powdery mildew disease, which is common during the flowering stage. The disease causes yield losses by 70% to 100% and can be controlled using Sulphur (Sijaona, Reeder and Waller, 2009).

Most of the farmers used chemicals to control the pests. This method has certain side effects as it may reduce the number of valuable insects like innate enemies and prospective pollinators. The application of chemicals increases insects' resistance to insecticides and ecological contamination and affects the health of farmers, who normally lack the essential protective gear (Hill, 2000; NARI, 2010). The farmers (86.7%) bought the chemicals with their own savings; it was reported that the price of the chemicals was high. As a result, low-income farmers could not afford it as table 2 shows. The National Agricultural Policy of 1997 states that the pest and disease surveillance system and control mechanisms will be strengthened by the government. However, the respondents said they got very little support from the government for controlling pests and diseases.

Table 2: Chemicals Used to Control Pests and Diseases

Variable	Response	Frequency	Percent
Kinds of chemicals	Liquid chemicals	1	.8
	Powdery chemicals	32	26.7
	Both powdery and liquid chemicals	87	72.5
Total		120	100.0
Means of chemical acquisition	Subsidies	6	5.0
	Individual savings	104	86.7
	Subsidies and individual savings	10	8.3

	Total	120	100.0
Price of chemicals	Expensive	115	95.8
	Moderate	5	4.2
	Total	120	100.0

Traditional Methods of Controlling Cashew Pests and Diseases

The farmers mentioned that they used various traditional methods to deal with the pests and diseases. Most of the respondents (63.7%) said they pruned their trees to fight pests and diseases. Even though this is a method which has been used for a long time, the farmers don't 'favour' it because they lack the right pruning skills. It is mentioned that trees need to be pruned at the node of the stem and the branch. This means that farmers need modern pruning techniques. Furthermore, 30.4% of the respondents said they used fire to control the pests. These findings are similar to those of Jadid et al. (2017), who reported that cashew farmers in Indonesia used traditional methods to control cashew pests and diseases.

Conclusion and Recommendations

This study investigated the effects of cashew pests and diseases during different cashew production stages and the control strategies adopted in Tunduru district. The study has revealed that different cashew pests and diseases affect the trees during the flowering, leaf-shading and fruiting stages, thereby reducing outputs in terms of quantity and quality. The farmers employed various methods, including the use of chemicals and traditional methods, to control the pests and diseases. The study recommends increasing the training provided to farmers so that they know and use the right and sustainable methods of controlling the pests and diseases in question. Finally, the government should provide support for dealing with such pests and diseases, as the National Agricultural Policy of 1997 says.

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COVID 19 and Its Effects on Economy, Implications for Future Preparedness with Lens in Planning Perspective

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Abstract

Since the World Health Organization declared Covid-19 a global pandemic on the 11th of March 2020, Tanzania is still struggling from its aftermath including economic setback. This paper examines the COVID 19 and its effects on economy, implications for future preparedness with lens in planning perspective. In order to thoroughly asses the economic impact of COVID 19 to Tanzania, a case study has been carried out at Iringa region because it is among the most hit regions in the country. The study adopted qualitative and quantitative research methodologies on assumption that this social study is a complex and dynamic. Qualitative research was found relevant to represent informants' voices pertaining to COVID 19 and its impact to economy in Tanzania. A quantitative data collection method was also incorporated in this study to utilize a survey method. Self-administered questionnaire was distributed to respondents. The study indicated that in general COVID-19 has affected the micro and macro economy trend in Tanzania. Specifically, sector economic growth has been hit hard by COVID-19 pandemic. The government can implement immediate development policy initiatives for empowerment of small-holder farmers to produce food for the domestic economy. Tanzanians need to increase their awareness on protection measures.

Keywords: COVID 19, Economic Performance, Sectorial Economic Risks, Public Financial and Government Budget.

Introduction

In December 2019, a pneumonia outbreak was reported in Wuhan China. A new corona virus was identified as the cause of a disease outbreak. The outbreak was traced to a novel strain of corona virus which given the interim name 2019-nCoV by the World Health Organization, later it was renamed SARS-CoV-2 by the International Committee on Taxonomy of Viruses. The Wuhan strain has been

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identified as a new strain of Betacoronavirus from group 2B with approximately 70% genetic similarity to the SARS-CoV. The virus has about a 96% similarity to a bat corona virus. So, it is widely suspected to originate from bats as well (Fan and Zhao, 2019 & Monto, 2020). In March 2020, the World Health Organization declared the COVID-19 outbreak a pandemic. World Health Organization and public health group including the United States of America Centers for Disease Control and Prevention are monitoring the pandemic and posting updates on their websites including issuing recommendations for preventing and treating the illness.

The term 'Corona virus' is derived from Latin word 'Corona' which means Crown'. The name was coined by June Almeida and David Tyrrell who first observed and studied human corona virus. The word was first used in print in 1968 by an informal group of virologists in the journal Nature to designate the new family of viruses (Kahn & Mentosh, 2005). The name refers to the characteristic appearance of viruses which have a fringe of large, bulbous surface projections creating an image reminiscent of the solar corona. This morphology is created by the virus spike peplomers which are proteins on the surface of the virus. The scientific name corona virus was accepted as a genus name by the International Committee for the Nomenclature in 1971 (Almeida, 1968 & Masters, 2006). As the number of new species increased, the genus was split into four genera, namely Alphacoronavirus, Betacoronavirus, Deltacoronavirus and Gammacoronavirus. The common name 'corona virus' is used to refer to any member of the subfamily Orthrocoronavirus. As of 2020, 45 species are officially recognized.

The most recent common ancestor of all corona viruses is estimated to have existed as recently as 8000 BCE. Some models place the common ancestor as far back as 55 million years or more, implying long term co evolution with bat and avian species. Bats and birds as warm blooded flying vertebrates are an ideal natural reservoir for the corona virus gene pool. The large number and global range of bat and avian species that host viruses has enabled extensive evolution and dissemination of corona viruses. Many human corona viruses have their origin in bats. The virus has about a 96% similarity to a bat corona virus. The earliest reports of a corona virus infection in animals occurred in the late 1920s when an acute respiratory infection of domesticated chickens emerged in the North America (Wertheim, 2013). In 1931 the first detailed report which described a new respiratory infection of chickens in North Dakota was made. The infection of new-born chicks was characterized by gasping and listlessness with high mortality rates of 40 – 90%. In the late 1940s, two more animal corona viruses that causes brain disease and mouse hepatitis virus were discovered. Human corona viruses were discovered in the 1960s using different methods in the United States and United Kingdom.

Causes and Symptoms of COVID-19

During the COVID-19 pandemic, you may have heard that corona virus disease 2019 is similar to the flu (influenza). COVID-19 and flu are both contagious respiratory diseases caused by viruses. The virus that causes COVID-19 and the flu spread in the

similar ways. They have some common symptoms. They can both spread between people who are in close contact. The viruses spread through respiratory aerosols released through talking and sneezing. COVID-19 and the flu have many signs and symptoms in common such that both diseases can range from no symptoms to mild or severe symptoms (Formi, 2017). Both COVID-19 and the flu can lead to serious complications, such as acute respiratory distress syndrome, brain inflammation, death, heart attacks, organ failure, pneumonia and stroke. Many people with the flu or mild symptoms of COVID-19 can recover at home with rest and fluids, although some become seriously ill from both COVID-19 and flu that demand them to stay in the hospital.

Symptoms of COVID-19 and flu appear at different times and have some differences. COVID-19 symptoms appear in 2 to 14 days after exposure. COVID-19 appears to be more contagious and to spread more quickly than flu. Severe illness such as lung injury is more frequent with COVID-19 than with influenza. The mortality rate also is higher with COVID-19 than the flu. So far in 2020, more than 16 million people have had COVID-19 in the United States of America (Geller, et al, 2012). More than 290,000 people have died of COVID-19 in the United States of America in the 2020. By comparison, during the 2019 – 2020 flu seasons in the United States of America about 38 million people had the flu and about 22,000 people died of the flu. COVID-19 can cause different complications from the influenza such as blood clots and multisystem inflammatory syndrome in children (Newman, 2011 & Naskalska, 2019). Flu symptoms usually appear about one to four days after exposure and can be treated with antiviral drugs. The flu vaccine doesn't protect you from getting COVID-19. The research also shows that getting the flu vaccine does not make you more likely to get COVID-19 or respiratory infections.

The virus that causes COVID-19 spreads easily among people and more continues to be discovered over time about how it spreads. Data have shown that it spreads mainly from person to person among those in close contact. The virus spreads by respiratory droplets released when someone with the virus breathes, coughs, sings and sneezes. These drops can be inhaled, nose or eyes of a person nearby. In some situations, the COVID-19 virus can spread by a person being exposed to small droplets or aerosols that stay in the air for several minutes or hours called airborne transmission (Woo, 2010 & Corman, 2018). It's not yet known how common it is for the virus to spread this way. It is also spread when a person touches a surface or object with the virus on it and then touches his or her mouth, nose or eyes, although this isn't considered to be a main way it spreads. Some reinfections of the virus that causes COVID-19 have happened, but these have been uncommon.

COVID-19 symptoms can sometimes persist for months. The virus can damage the lungs, heart and brain which increase the risk of long term healthy problems. Symptoms of corona virus disease 2019 may appear 2 to 14 days after exposure. This time after exposure and before having symptoms is called the incubation period (Hui, 2020). Early symptoms of COVID-19 may include a loss of taste. Common signs

include chest pain, chills, cough, diarrhea, difficulty breathing, fever, headache, muscle aches, pink eyes, rash, tiredness and vomiting. Consider, in the list is not all inclusive imply children have a similar symptoms to adults. Old people have a higher risk of serious illness from COVID-19. Other conditions which may increase the risk of serious illness include asthma, cancer, high blood pressure, liver disease, never system conditions, overweight, obesity and sickle cell disease. During the pandemic, it's important to make sure that health care is available for those in greatest need.

Materials and Methods

This paper examined the COVID 19 and its effects on economy, implications for future preparedness with lens in planning perspective. This paper it assessed the COVID 19 and its effects on economy, implications for future preparedness with lens in planning perspective. In order to thoroughly assess the economic impact of COVID 19 to Tanzania, a case study has been carried out at Iringa region as among the most hit regions in the country. The study adopted qualitative and quantitative research methodologies on assumption that this social study is a complex and dynamic. A sample of 120 of respondents participated in the survey, 98 properly completed and returned the questionnaires.

The study adopted qualitative and quantitative research methodologies on assumption that this social study is a complex and dynamic. Qualitative research was found relevant to represent informants' voices pertaining to COVID 19 and its impact to economy in Tanzania. A quantitative data collection method was also incorporated in this study to utilize a survey method. Self-administered questionnaire was distributed to respondents. Data analysis was conducted using statistical techniques, including percentages and frequency distributions. The responses pertaining to respondents' socio-demographic characteristics provided a platform to learn the level of respondents understanding on Covid 19 and its impact to the economy in Tanzania.

Results

The data indicated that mean age of respondents to be 31.1 and the majority of them were females (54%) and males constitute 46%. Moreover, 62% of respondents are married and most (65%) of them reported to have children. In addition, the educational status of respondents reveals that 13 % of them are degree holders, followed by college diploma graduates (45%) and secondary education graduates (42 %). The data also indicated that 75 % of the respondents were informed of COVID-19 and 47% knew someone who caught the disease and died. The data collection process involved. Questions such as “Are you aware of Covid19?”, “Have you been regularly wearing a mask?”, “Do you frequently wash your hands after touching objects?”, “In what ways Covid19 has affected your social economic life? What could be the impact of Covid 19 to the national economy of Tanzania?” About 95% of the respondents were aware of Covid 19 protection. The shared economic impact of Covid 19 to Tanzania is elaborated in the subsequent sections.

Tanzania Economic Performance and Prospects before COVID 19

COVID-19 pandemic is not only a health crisis but also a development crisis that is threatening to leave deep social, economic scars for years to come, particularly in developing countries like Tanzania'' (UNP, Tanzania February 2020). In reality COVID-19 pandemic is a planning crisis as well that has caused a U-turn from implementation of planned development programs to conditional plans for addressing COVID-19 menace (PO-RALG, 2020). Global and Regional Growth Prospects before COVID 19 in January 2020 indicated a global growth to be rising from 2.9 percent in 2019 to 3.3 percent in 2020. African economic growth specifically nations within East African Community (EAC) recorded an increasing growth with Rwanda recording the highest growth of 8.6%, followed by Tanzania with 7.0%, Kenya 6.3% and Uganda 6.1% (Wang, 2020 & WTO, 2020). This is largely a result of increased foreign direct investments, manufacturing activities and expansion of free trade within the region (ESRF, 2020).

Before COVID 19 Tanzania has been one of the fastest growing economies in the region with strong macroeconomic progress holding high growth rate because the sectors with greatest contributions to the national economy (agriculture, 28.2% and construction, 13%) experienced strong growth (Charton, 2019). In 2018/2019 for instance, agriculture grew at 5.3% as a result of favorable weather conditions and the construction's growth of 12.9% as consequence of infrastructure investments, particularly roads, railway and airports (MoF, 2020). The Government focused on improved business environment for attracting the foreign direct investment in priority areas including agriculture, construction, manufacturing, mining, oil and gas, telecommunications and tourism.

COVID-19 and Its Effects on Economy

The setback in Planning due to COVID-19 has eventually affected the micro and macro economy trend in Tanzania. COVID-19 impediment in economy has many manifestations to mention a few these include aversion behavior. The government and the public take to avoid catching the virus, has an economic impact. This aversion behavior comes from three sources. First, at the beginning of COVID-19 impediment the governments imposed some bans including partial lockdowns and enclosure of schools and institutions, local and international movements though closure of flights and public transports on road transport facilities. In this regard economic growth stunted and has continued to weaken. Second, firms and institutions take proactive measures to avoid infection including closure of businesses. Therefore, workers are laid off and therefore distorting the money circulation in the economy. Third, individuals reduce trips to the market, travel, going out, and other social activities. This shortcoming has affected all sectors of the economy and in turn translating into reduced income both through the supply side and the demand side (reduced demand from consumers, thus hurting the business mobility and improvement). Household planning distortion, families' budgets have been distorted as a result of the above mentioned aversion actions.

Sectoral Economic Risks

In education, taking a case scenario from RUCU as one of the academic institutions in Tanzania, it has been economically hit hard by COVID-19 crisis. The crises include ad hoc re-planning process to serve its population several re-planning measures had to be in place on the expense of our SP (2016/17 - 2025/26) implementation. The revised plans focused on addressing actions to phase one COVID-19 pandemic. These includes the cost of vacating all students from the university main campus, arrangement of indefinite vacations to all employers, sanitizer systems installation for the public and cost of closing all the university economic business. These ad-hock planning have caused an economic draw back to the university as majority of the projects and programmes have to be suspended for a while and the funds directed to Covid-19 related issues. This environment pushed the university to review its plans and budgets as measure for economic adjustment after COVID-19 pandemic. The already emerging COVID-19 impact will be even more exacerbating long term academic performance due to economic setbacks at different levels of RUCU family living standards.

In health sector, COVID-19 has direct economic impacts on lives lost and thus reduced labor force for implementing the planned development activities. Furthermore, there have been severe shocks in the hospitals due to skewed medical resources expenditure in order to address the COVID-19 pandemic. This challenge exacerbated the household income contributions to the economy. Likewise, old family's members who stand high risk of catching the virus prefer to stay at home rather than working outside their locality and thus increasing the families' financial burden (WHO, 2020).

Tourism and Hospitality Industry

Tourism and hospitality industry stand to be the major sources of employment, tax revenue, and foreign exchange earnings to Tanzania. For instance, 2019 before COVID-19 a total value of foreign exchange from tourism amounted to USD 2.557bn1. This represented 25.79% of all goods and service exports and thus positioning the GDP at 17.5%. The onset of COVID-19 has substantially derailed the growth of the national economy where most of countries curtailed the movement of people from COVID-19 countries (Goldsmith, 2004 & Zhu, 2020). Consequently, Tanzania also restricted arrivals from the affected countries, including Italy and China. In recent years, had been a major source of tourist industry. Reduced number of tourists implies depressed hotel activities. Furthermore, fall in income due to strong backward and forward economic linkages, negatively affected internal and regional transport business such as charter flights, food and beverages industry, culture and art, all of which have some implications to security of jobs, government tax revenue, foreign exchange earnings and household food security.

Transport and Storage

Transportation and storage sector employ 521,698 Tanzanians and contribute 6.48% and 3.2% of Tanzania Mainland and Zanzibar GDP respectively (UNDP, 2020). The sector also generates significant foreign income which is estimated at 14.56% of

Tanzania Mainland total forex revenues. Road transportation is the most dominant sub-sector, facilitating movements of people and goods within Tanzania and to neighboring countries. Observed setback within public road transportation sector relates to the government's health and cautionary guidelines. Through Land Transport Regulatory, the government has ordered level sitting and provision of sanitizers or hand washing facilities by bus operators. These measures reduce income due to fewer passengers per route. In the case of inter-regional buses and trains, profitability declines due to lower business volumes as more people avoid non-essential/ urgent trips. The poor in this regard are affected disproportionately because many reside far from the city centers.

In the aviation sector, there has been a sharp decline in revenue in airlines and airport cargo handling companies as well as related service providers due to the drop of the number of passengers following border entry restrictions and consequential flights suspension by most international airlines. In marine transportation, countries all over the world responded by restricting transportation of both passengers and goods ships as a way of containing the spread of COVID-19 (Namendys-Silva, 2020). Consequently, Tanzania has witnessed a drastic reduction in the number of ships into the country. This analysis suggests that marine transport disruption will lead to reduced exported goods (from the manufacturing and agricultural sectors as well as imported goods through ports and most impacted being Dar es Salaam. The impacts on the storage sector are linked to reduced traffic in cargo vessels.

Wholesale and Retail Trade

The sector employs about 2,528,771 Tanzanians in the labour force majority in the informal sector with a high proportion of women. This sector contributes 9.12% of the GDP and about TZS 71.6 billion in domestic VAT revenue and TZS 6,776.8 billion in international trade taxes. Since the outbreak of the COVID-19 virus, the sector has been adversely affected through the limitation of a number of global, regional and domestic channels (Cui & Shi, 2019). About 20 percent of the countries Tanzania imports from have some sort of restriction on exporting essential supply for businesses to Tanzania. This is especially true for pharmaceuticals and non-perishable goods that are highly demanded. These businesses include suppliers of stationeries, uniforms, textbooks, street vendors, kiosks, and small restaurants that earn most of their income from sales made to students and general community. The other challenge is difficulties in cross border trading which accounts for 60-percent of Tanzania's total export value (UN-Women organization, 2020). Women are the most affected as they constitute 70-percent of all cross-border traders.

Agriculture

This sector provides direct livelihoods to a majority Tanzanians, 66% of whom with farmers below 20 hectares and categorized as small-scale farmers (0.1 - 4.99 ha: 31%) and medium scale farmers (5-20 ha: 35%). The sector's average share of contribution to the nation's real GDP from 2014 to 2018 was 22.42% (BOT, 2019). The sector is responsible for producing more than 90 percent of food requirement and it is a prime

supplier of basic raw materials needed by the agro-processing industries. In 2018 the country earned USD 556.614 million from exporting crop, livestock and fisheries related products to diverse countries in Asia, Middle East, Europe and the United States. Currently Tanzania is likely to suffer from the impact of COVID-19 regarding to international trade for agricultural products. There is already a reduction of export earnings due to declining export orders of the commodities, especially those whose main export destinations are outside the EAC and SADC regional economic blocks. The reduced foreign exchange revenue is likely to affect the nation's ability to import essential food items, leading to price hikes and thus affecting food security for the majority low- and middle-income citizens. Reduced income for farmers growing cash crops and for urban poor will likely cause food insecurity as a result of weakened purchasing power.

Public Financing and Government Budgeting

One of the most difficult challenges the Government is facing and will continue to face is around public budgeting and social service delivery as a result of COVID 19 crisis. Tanzania is experiencing implications of COVID-19 through a variety of channels. For example, trade as the global value chains are being disrupted by factory shutdowns and delayed resumption of operations, foreign financial flows are being shifted away from corona virus-affected countries and domestic human and financial increasingly underutilized as factories are idled and people stay at home. Also, transport and tourism being major revenue sources is shrinking as demand declines and expanding travel restrictions and sharp drops in commodity prices to harm export earnings.

COVID-19 pandemic has undoubtedly increased demand for public expenditure on health mainly in procurement of medicines, medical equipment, sanitizers, ventilators, beds etc. Furthermore, there is increasingly spending on preventive measures, public health and education measures. As COVID-19 spreads, treatment costs on more sick people will most likely increase. While pressure on increased public expenditure on health sector mounts, the cash flows in government revenues are declining due to decrease in a variety of direct and indirect taxes, levies, fees and others following compression in business margins, slowdown of business activities, retrenchments, salary losses and closure of income generating avenues in the informal economy. The analysis indicates that COVID-19 will have a considerable devastating impact on the economy, affecting incomes of enterprises and individuals and ultimately government revenue collections and its ability to provide social and economic services. The impact of COVID-19 will be even more exacerbating on poor and vulnerable women and youth in the informal sector, rural communities and people living with disabilities as well as marginalized urban dwellers. The aversion measures being undertaken coupled with the regional countries measures and the global recession consequences are all adding to the already domestically depressed situation.

Implication for Future Preparedness

Such hard times require some hard decisions as well to mitigate the economic impact of COVID-19 on total collapse of the economy and alleviate the pain being suffered by the vulnerable segments in the country. The measures will include actions at international level. An international collective action for global economic recovery and revision of MDGs is needed to promote real-time surveillance against COVID-19 impact. More plans to focus on global investment in vaccine development and distribution. Proactive international actions not only to save lives but also to protect economic prosperity need to be in place and re-directing trading to win more accessible markets within the EAC/SADC especially for agricultural exports.

Tanzania can learn to adapt and live with the virus in a way that is not detrimental to the economy. The government can implement immediate development policy initiatives for empowerment of small-holder farmers to produce food for the domestic economy. This will result in jobs protection and create new avenues of government revenue. Supporting the private sector to invest in local manufacturing is key to promoting agriculture and food systems. Rescuing fragile businesses by providing essential services needs to be focused on supporting the most vulnerable segments of the society to sail through this difficult economic phase. The revision of financial regulations to encourage soft loans on promoting small scale businesses managed by the majority Tanzanians and this implies the banks to reduce discount rates, lower the minimum reserve requirement ratio and restructure the loans for severely affected borrowers and maintaining multiple competing changes. The government needs to increase the Public health funding to local and community health centers to operationalization of mass testing of COVID-19. Revising education policy at different levels for encouraging knowledge to promote self-employment rather than waiting for government employment opportunities which are very scarce.

Conclusion

The disease can cause severe medical complications and leads to death in some people, although most people with COVID-19 have mild to moderate symptoms. A number of vaccines using different methods have been developed against human corona virus SARS-CoV-2. Antiviral targets against human corona viruses have also been identified such as viral proteases, polymerases and entry proteins. Drugs are in development which targets these proteins and the different steps of viral replication. The United States of America Food and Drug Administration has given emergency use authorization for three COVID-19 vaccines, the Pfizer - BioNTech COVID-19 vaccine, the Modern COVID-19 vaccine and the Janssen and Johnson COVID-19 vaccine. A vaccine might prevent you from getting COVID-19. Standard precautions to reduce your risk of COVID-19 include avoiding mass gatherings, public transport, taxis and ride-sharing if you're sick, sharing bedding, dishes and towels and close contact especially if you have a risk of serious illness, touching your eyes, mouth and nose and use an alcohol-based hand sanitizer that contain at least 60% alcoholic. Wear a cloth face mask when you're in public spaces. Taking these prevention measures can help you stay healthy and reduce risk of becoming ill with COVID-19.

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When Two Perspectives Clash Over Practices: Examining Marriage and Widowhood in the Tanzanian Setting

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Abstract

The dichotomy between the traditional and modern views about issues of life is not uncommon in the African context. Since the missionaries arrived in the African soil, their attitude towards African traditional beliefs and practices were vivid. This missionary attitude marked the dichotomy between the traditional and the new views about various beliefs and practices in Africa. The main issue tackled by this article concerns the way in which the two views are articulated in the context of marriage and widowhood. Issues of widow inheritance, widow cleansing, widows' ownership of wealth and widows relationship with the deceased husband's relatives have been the focus to discuss widowhood practices in relation to the old and new views. Using the empirical data obtained through qualitative conversational interviews conducted in three places of Tanzania: Mabadaga, Njombe and Ukerewe in Tanzania between March and April, 2021. This article argues that the dichotomy between the old and new perceptions about marriage and widowhood are the sources of contradictions in societies because they propose different practices because each wants to convince society of being on the right path. The culture from both old and new views should be used to enhance the dignity of humanity not humanity being used to promote the dignity of culture.

Keywords: Old and New Views, Widow Inheritance, Widow Cleansing, Widows and Wealth and Qualitative Conversational Interviews.

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Introduction

Globally, marriage is the act of two people to unite as husband and wife in order to achieve the needs of each other; mostly marriage results into being a family. In other words, we can say that marriage is the agreement of two people to live together as husband and wife in order to consolidate a family (Atwood, 2012). In its nature, it is a covenant between two people who agree to live together as husband and wife. The

covenant is built on agreement no matter where it is done, it may be traditional or to the church or to any other place as long as an agreement is done (Witte, 2012). Therefore, in Christian understanding, marriage is a legitimate erotic relationship between a male and a female that leads them to procreation. If one spouse dies, especially the male, the remaining one enters into widowhood.

Widowhood is the situation where one member of marriage lives alone because of the death of her spouse. A widow is a woman who has lost her husband and not married again (Adeyemo, 2016). Once she marries again, she will not be a widow. Talking about widowhood and marriage in African societies is a hot discussion nowadays because people come with different views about it. There are old and new views about the notion of marriage as related to widowhood. The old view asserts that marriage is an agreement between two families, the family of the bride and that of the groom to engage their children into marital relationships sealed by the provision of bride price. The target point of the old view is to unite couples who will build a new family that will increase members of the clan.

Once the widow appears in that clan, the clan decides to select one member of the clan to inherit the widow for the purpose of having other children from that widow. Despite this assumption of the old view, not all women qualified to be inherited because older women were mostly cared for and recognized as members of the clan. Marriage in the old perception is not voluntary. There is no option to couples rather than accepting suggestions from their parents. Widows were also not allowed to marry other people out of the clan unless the clan made a decision to let them free. This perception was mostly practiced in Africa. It has a big contradiction with globalization where the new perception appears.

Under globalization, people are free to select couples they wish and the widow's right is highly fought by activists. In that case, the new perception raises where people are free. They have freedom of choice, freedom to marry anyone and widows are free to own wealth according to the laws of the lands and perceptions about widow cleansing have changed (Malungo, 2001). The old and new perceptions about marriage and widowhood are in contradiction because what is wrong to the new perception seems right to the old perception. There are some people who believe in the old view and others in the new one, the thing which raises some discussions about the two views.

Basing on the raising discussion about marriage and widowhood, regarding the old and new views on marriage and widowhood, it is the thesis of this article that the old and new perceptions about widowhood are the sources of contradictions about issues of marriage and widowhood in societies because they propose different practices. Each convinces society of being on the right path. In order to defend this thesis the article advances the discussion about the following themes obtained from empirical research: widowhood in African traditional setting, widowhood in Christian setting, widow inheritance and widow cleansing rituals, widows and ownership of wealth in African Christian setting, widows and their relationship with former husband's

relatives, a theological reflection on widowhood and conclusion with some suggestions. These aspects are important as far as widowhood and the contradiction between the old and new perceptions is concerned because they show all sources of the contradictions and their main bases.

Literature Review

Several studies have been conducted regarding the concept and positions of widows in society. Gunga (2009) examined the various conflicts arising due to practices and rites relating to widowhood in the Kenyan context and the effects such practices have on gender relations, families and power relations. Manala (2015) relates the teaching about *Ubuntu* African philosophy and the way widows are treated. Manala sees an inconsistency between what *Ubuntu* philosophy teaches and the way most Africans treat widows in their respective societies. Adeyemo (2016) examined the factors that influence the practice of harmful traditional practices in the Nigerian context despite current modernization. Adeyemo revealed that illiteracy, poverty, male-dominated society, poor socio-economic status of women, religion belief and traditional inheritance laws are factors responsible for the harmful practices. These directly and indirectly have negative effects on widows and their children.

Pemunta and Alubafi (2016) examined the social logic of superstitious beliefs and associated fears sustaining the dehumanizing practice of widowhood rites and practices with its negative consequences on women's well-being among the Balengou of Western Cameroon. They argued for gender-neutral marriages and human rights based legislation between the sexes. Ude & Njoku (2017) examined widowhood practices in Sub-Saharan Africa and their impacts on widows' well-being, including their mental health, through the lens of empowerment theoretical perspective. They concluded that empowerment theory is an appropriate perspective to lift the status of widows towards their required self-esteem in society.

Ibrahim (2017) investigated the effects of customary law on widows' inheritance rights in matrimonial properties in Ruanda Mbeya Tanzania. Various effects were discovered by the study including widows losing intimate friends and social support, lack of respect from their late husbands' relatives, facing stigmatization from men due to being widows and loss of assets and asset grabbing by relatives of their deceased husbands. Despite the significant contributions made by the above studies on widowhood practices and experiences, none of them examined the contradictions between the old and new views in regard to widowhood practices in Africa and the Tanzanian context in particular which this article mainly focuses on.

Methodological Perspective

This article falls on an Interpretive paradigm whose main emphasis is the search for experiences of participants and the way they provide meanings to such experiences (Corbetta, 2003 & Gray, 2004). Interpretive philosophy was selected because of the data we sought to obtain. A qualitative approach was used to obtain data in the form of descriptions and both face to-face and telephone interviews were used in order to

collect the required information from Mabadaga (Mbarali), Njombe and Ukerewe in Tanzania. A sample of research participants was randomly selected from the mentioned places and the amount of data required was determined by the saturation point. A total of eight participants were interviewed between March and April, 2021 till saturation point. Qualitative data in the form of descriptions were transcribed from Swahili to English and analyzed qualitatively to obtain themes.

Widowhood in African Traditional Setting

Widowhood in Africa tradition can be viewed in different ways depending on respective societies and sometimes on time. There are some societies which practice rituals that mostly victimize widows. In that case, the clan comes into conflict with widows who are aware of their rights (Donovan & O'Neill, 2018). The conflict comes when the modern view interfere with the old one. The modern view bases on providing education to widows to know their rights. Educated widows automatically reject the old view because it hardly provides them freedom, which finally brings conflict between widows and the clan of their late husbands. Research participant A (Personal communication: 16 April, 2021), a pastor of the Evangelical Lutheran Church in Tanzania, Southern Diocese, in the conversation about widows, said that, globalization has brought conflicts between marriages and the issues of widows in Africa.

Africa is still on transitions from the old to new thoughts. There are some Africans who are not interested in the new thoughts. The pastor tried to illustrate many issues concerning the old way of thinking and the new ones by providing some examples of cases he experienced in his congregation that were so difficult do make decisions because every side came up with claims that were opposing one other. Therefore, pastor's assertion indicates that the perceptions about widowhood in Africa differ according to responses of widows themselves to clan's requirements. The misunderstandings of widows and clans sometimes affect their relationship. Participant B (Personal communication: 20th April, 2021), explained the situation of her mother, a widow from her clan in the Sukuma tribe. She said:

My father died in 1998 when I was in primary school; I did not know that my mother was a widow. I was just demanding my school requirements from her, who cared for me through selling local beer.

The explanations of participant B shows that once her father died, the responsibility of caring for children was on her mother. By that time, no other relative from the father's side helped her. She further explained that the reason behind this irresponsibility of relatives from the side of her father was the rejection of her mother from being inherited. Their closeness to her was just because of her current successes. They are now close to us because they have seen the successes we have and require help from us. For example, I am living with my cousin; he is studying, and I always provide him

a fare for attending school, reiterated participant B (Personal communication: 20th April, 2021).

One author of this article narrated his experience saying, in my life experience, I witnessed a widow who married an impostor who cheated her, he was married by that widow in order to exploit the wealth she inherited from her x-husband. Then, after the impostor had completed the mission, he divorced the widow secretly. The conflict came when that widow demanded the requisites of children of the first husband to the clan of her late husband. Basing on this situation, if were told to suggest the best way to solve this conflict, we could certainly have suggested that widow inheritance was the best way to be applied in such situations as far as the old view is concerned. The modern view provided freedom to widows to choose the life they required. It is our contention that the tensions between the modern and the old views has greatly changed the life of widows leading societies not to caring about widow's families but their own modern interests.

Widowhood in Christian Setting

Different from the traditional view, the Christian outlook is mostly based on the modern view. There are some situations where it agrees with the old one. Christianity supports widows in owning wealth, going against ritual practice and others. Christianity also recognizes the presence of widows as lower people in the church. We saw this situation since childhood. The only preaching we heard about since childhood was the encouragement of widows. Members of the congregation were told to help widows as a group that required help. In that case, we were only taught to help them on what they required. It was not a bad thing to help widow because God tells us about widows and our responsibility to towards them.

In our research, it was discovered that widows had great contributions to the church's development despite their wretchedness. The widows' contributions were clearly noted in 2013 when building the Congregational office at Mabadaga Lutheran church in Mbarali District Mbeya Region where most participants doing manual work (fetching water, collecting blocks, cooking food for masons) to facilitate the building were widows. The only reason for their presence was that they had enough time as compared to married women who lived with their husbands and mostly depended on the decisions of their husbands. In the conversation with participant C (Personal communication: 27 April, 2021), who was the leader of the New Life in Christ fellowship (NLC), he was asked about widows' role in the church. He said:

Widows are the forgotten group; but they play a great role in the church. For example, when we were building our hall, widows were coming with things that were sold for high prices to facilitate the building. I can frankly say that they contributed more than others.

Participant C explained a lot of things that led us discover that apart from being good servants of God in the church, widows were also an exploited group. Therefore, the

church should be aware of the situation of widows, helping them rather than exploiting them. The following section discusses the practice of widows' inheritance and widow cleansing rituals as other sources of contradictions between the old and new perspectives on issues of marriage and widowhood in contemporary Tanzanian societies.

Widows Inheritance Practice

Widow inheritance, mostly referred to a levirate marriage, is the practice whereby the woman marries the brother of her deceased husband for the purpose of keeping and sustaining children of the deceased and raising more children for him (Olanisebe & Oladosu, 2014; Perry *et al.*, 2014 & Tati, 2018). Most African societies have been practicing widow inheritance since time immemorial. Maurice (2014: 287) attests that in Africa, Levirate unions are found amongst almost all communities from West to East Africa and from North to South Africa. The Igbos of Nigeria, the Nandi, Luo and Kambas of Kenya, many communities in Zambia, Uganda and Sudan, the Supyire of Mali, Akan of Ghana and the Yoruba of Nigeria all practised it. Hence, the practice is ubiquitous in Africa as is in other societies of the world.

In finding more details about the issue of widow inheritance, participant D (Personal communication: 28 March, 2021) who is one of the peasants at Mabadaga village, was asked: "Do you know anything about widow inheritance in your society or clan". He replied saying it was practiced a long time ago. Nowadays, only a few clans are practicing it, such as that of Mzee Malanji; Do you want to take mama Fred?" He thought that one of the researchers wanted to inherit his sister-in-law (Mama Fred). After telling him that we were asking it for research purpose, he started to be serious to questions asked. He was asked another question, what is your opinion about widow inheritance?" He replied:

Everything is done for reasons. Even widow inheritance was there for reasons. I think African societies made research before practicing it; to me, it was the best for upbringing children left by the deceased husband.

Participant D continued expressing that it was better to practice it because it was the best way that could solve conflicts raised by relatives of the deceased husband such as those relating to duties of children's rearing. He suggested that once the widow appears in the clan and before proceeding with inheritance, it is better to check for HIV/AIDS before proceeding with the inheritance process. If both the widow and the one inheriting the widow have no infection, then the inheritance should take place for the better life of children of the deceased husband (Shoki, Nyenga & Kasongi, 2017 and Perry *et al.*, 2014). His main reason to agree with inheritance of widows was about the issue of wealth left by the deceased; that it should continue being under his clan through inheriting the left widow (Baloyi, 2015). He also mentioned the bride price paid to the clan of the widow; that it should have a replacement through inheritance.

Participant C (Personal communication: 27th April, 2021) was asked questions during conversation to know his opinion about the practice of widow inheritance. He had this response, “I disagree with inheritance of widows because it is a fashion of a long time ago and is against our faith.” He was probed, is it written in the Bible that we should not inherit widows? He replied, the *Bible* does not tell directly; I know you theologians just simplify things in the Bible. To me, I can say that it is a bad thing because it does not provide freedom to widows to choose the life they require living. He was further probed; do you know how the process is? What is known is that the widow is provided an opportunity to choose one of her brother-in-law, is that no freedom? This research participant replied to the probing question by giving several examples. It is somehow freedom; although it does not provide a wide choice; the cows cannot be circulated to the same cowshed if you want to produce more healthy cattle. I mean, having children from different clans sometime is better than from one clan. The conversation went on and several joking question were asked including this one: taking an example of a cowshed you provided, do you think is better to have a concubine to have children from a different clan like what king David and Solomon did stated in the Bible? He said, no because it was a time of an *Old Testament*.

Participant B (Personal communication: 20 April, 2021), in our conversation, explained the issue of inheritance through the story of her mother. She said that once her mother rejected to be inherited by her brother-in-law, the whole family of the deceased husband rejected her and her children despite knowing that children belonged to them. The story raised another question in the conversation: do you think why your mother rejected to be inherited? She replied saying; I think my mother rejected to be inherited because she wanted to live alone, although there was a story about my uncle who wanted to inherit her, he was a wizard and killed my father through supernatural powers. Further questions were asked to her: what if it happened to you? Would you be able to be inherited? The participant was not interested to hear such question.

Although she was not interested with such a question, she replied saying, I always pray that that situation should not happen to me and if it happens, I will not accept such dirtiness. I will wait until I find someone from another clan; or I will live alone as my mother did. A question was asked to her again: Why do you call it dirtiness while our ancestors practiced as you see most of us are the development of that situation? She replied that she called it dirtiness because she could not open her pant and provide the body to her brother-in-law. Our parents did these practices because women of that time hardly had education; they lived as slaves in marriages. Everything said by their husbands was not rejected; that is why they had no option. She further emotionally said: to me divorce is on my hand. If a man dares to slap or does anything against my right, I will divorce him, even my husband knows it.

The above responses of people who explained about widows' inheritance show how African societies are still under the contradictions between the old and modern views. They are still in dilemma between the old and new views about marriage and

widowhood because practices of both sides are carried out with strong convictions. The old view instills fear to its adherents that if not practiced some bad consequences are likely to happen while the new view is mostly based on faith and the unwillingness to contradict what faith directs to be practiced in order to be ethical.

Widow Cleansing Rituals

Cleansing of widows and other rituals practiced after the death of a husband is another cause of conflict between the old and new perspectives in African societies. Cleansing here refers to the ritual actions done to a woman soon after the death of her husband. In order to cleanse the widow, she is required to have sex without a condom with someone from one of the relatives of her deceased husband (Sulumba-Kapuma, 2018; Sanguti, 2016) or someone outside the clan without a condom (Perry *et al.*, 2014). This act is practised according to the old view and is ubiquitous in the world from ancient societies to the current Africa (Lomba, 2014; Malungo, 2001 & Sanguti, 2016). Maurice (2014: 292) reports that the Israelites, the Hittites, the Persians, the Indians and Africans all practiced it. The overriding reason for it, in all these communities, was to get children for the deceased for reasons of inheritance. There are some people, those to cleanse and those to be cleansed, who reject that act of cleansing and others agree with them. People in societies are divided into two, one from the old view and another from the modern view. Every side defends its interest resulting into conflict.

In order to find out more about the escalation of widow cleansing rituals, participant B was asked some more question about it: do you know about the cleansing of widow or any other rituals practiced after the death of a husband? She replied saying: what I know is that which is done after the burial ceremony to all relatives of the deceased. She was further asked, What is that? After the burial ceremony, she reiterated, the relatives of the deceased are taken to take bath; then after bathing, they are provided with some food to it. I think it is not a traditional practice; they do it for the aim of removing the dead person's spirit. Some more question was asked about this situation: do you think nothing else is done to a widow? Do you think they just let her go? She replied again saying:

You know the cultural interference and globalization have changed things; maybe there is something done but conducted secretly and those who are not concerned with it will never know.

She continued to explain about the secrecy of the event in this time of globalization by providing the example of the Kurya tribe of Mara region in Tanzania and the way they conduct Female Genital Mutilation secretly. The Kurya are doing FGM secretly because the government, basing on the new view, banned out that practice. The Kurya think that the new generation has come with the intention of destroying their long cherished customs. Participant B, widows cleansing might be present, but is practiced secretly to avoid shame and obstacles from government authorities.

For further knowledge, participant A, a pastor of the church, was asked about this ritual. He explained his experience that the issue of widow cleansing is done in different ways but having similar connotations. There are some practices in the Bena tribe called *Kutoa nguzo* (removing a house post) whereby the relatives of the diseased come and eat some foods and drinks together with the widow. It is in this event where there are some words spoken to tell the widow that her *nguzo* has gone, so she better be inherited or be married to another man. There are also things famously practiced in Bena tribe whereby a widow is supposed to have sex with a dead body to say goodbye to her diseased husband before burial,” said pastor A on 16th April, 2021.

One author of this article, reflecting on participant A’s statement said: the pastor’s statement caused me to raise more questions because I once heard about it when my brother-in-law died at Igwachanya in Njombe and didn’t know what it meant. In the conversation process, participant A was further asked about the mechanism of widow cleansing through sexual intercourse with the dead corpse, how could a dead body have erotic stimulation and feelings for sex according to the Bena? He replied saying, I really do not know what they do to raise stimulation to the dead body, but one thing you should know is that these things are practiced very secretly. In that way, we recognized why most widows, especially those in the new view, refused to practice it because of considering it unfair according to their religious convictions.

Another experience researchers had about widow cleansing was from Ukerewe in Mwanza region. The Jita tribe from Ukerewe also practiced this cleansing of widows (Masini, Towett, Mtango & Bundala, 2014). One author of this article narrated his experience of living with the Jita at Ukerewe: I heard it in 2015 when was at Ukerewe. We had a story in a burial area while were preparing the grave. During the normal conversation, some people spoke about the widow who refused to have sex with the dead body in the clan meeting, but during night she herself called her brother-in-law and had cleaning. I was not interested to hear that story I could not imagine that it would be useful for my studies sometime. After commencing the research and writing of this article, I remembered that day when we were in the burial area and decided to call my friend to ask him about the issue of cleansing of widow at Ukerewe.

He once refused saying that rituals of that kind were not practiced in contemporary days and that I should forget about it. However, when I begged him to explain just a little about it, he agreed and said: I am at the place where I can’t be free to speak about this issue; so, I will call you at 06:30 pm when will be at home. I myself called him on May 22, 2021. We had lengthy talking out of the intended topic. After that I told him, my friend I called to ask you about that issue of widow inheritance at Ukerewe. He replied to me with a surprising laughter: Aaah! You man you do not want to forget? Okay, what was practiced was that soon after burial ceremony a widow had to select one of the brothers of her deceased husband to have sex with during the night just for one hour.

The words of the author of this article above and the responses obtained from his friend Revocatus Manego indicate that the Jita of Ukerewe were doing that practice mainly for two purposes. First, it served to say sorry and encouraged the woman for the lost husband. Second, was to open the sexual service that was closed soon after the death of their beloved relative because during the miserable time nobody in the clan was allowed to do sex before the cleansing of the widow. If someone did sex, bad things would happen to him/her. The brother-in-law to be selected for the cleansing practice was most likely the one with a responsibility to inherit that widow (Bigambo, 2019). There were some stories that widows sometimes selected the richest among brother-in-laws despite the fact that there were some who just agreed to have sex in the first day; but after that, they refused to inherit them. The widow had to select another brother-in-law to marry him in the other clan meeting.

The whole scenario of widow cleansing discussed in the above paragraphs indicate that in the modern time, when the new view is strongly held, those things are done very secretly. People practice secretly because most youths refuse to do sex with their sister in-laws and the clan tells widows to find anyone out of the clan. The discussion indicates that there are also sometimes widows refuse in the meeting, but after the meeting they implement the cleansing act. Therefore, as just noted in the above discussion, issues of widow inheritance and widow cleansing rituals raise conflict in societies; and conflicts come when one refuses to inherit the widow or be inherited by the brother of the diseased. He or she may be seen as a betrayer of the clan; or when one agrees to inherit, but is in another marriage, the two wives come into conflict because the modern view does not agree with such situations.

Widows and Ownership of Wealth in African Traditional Setting

After the questions of widow inheritance and widow cleansing discussed in the previous section, this section grapples with widows' ownership of wealth in relation to the old and new views. One of the problems in societies is about widows' ownership of wealth. Many African families believe that after the death of a man, both the left wealth and the left woman belong to the clan. The African perspective is that the woman is to be owned and not to own. Once her husband dies the ownership is transformed to the brother of the deceased husband; the widow is not allowed to own wealth left by her husband rather than being owned by another husband together with the wealth from her deceased husband. Research participant E was asked about the issue of owning wealth as a widow. She first provided the experience from her mother and later told the situation of herself. She said:

Once my uncle [a brother of her Father] died, my mother was told to select the one to inherit her; and she selected. There were no other things to decide; wealth was owned by the man and the man with many wives, so she just joined.

She was further probed: do you think it was the best way to take the wealth you earned with your diseased husband and use it with other wives of your new

husband? She responded saying: in that time it was applicable because women were living under the control of men; and men were doing responsibilities in their families. Further questions were asked about wealth issues and among them was this: you are one among the widows, what about the owning of wealth to you, do you own anything? She responded: to me, wealth has a different meaning from that of others; my wealth is my children. I feel happy to see them always; so when you say about widows owning wealth, I can say yes we own it. To our opinion, the response of this widow is that of a desperate person who sees not refuge to solve her predicament. Therefore, her response indicated that widows in most African societies, including that of informant E, were not allowed to own wealth (Gunga, 2009).

Widows and Ownership of Wealth in Christian Setting

As pointed out in the previous part, the current Christian setting is in the modern view supporting the perspective of widows owning wealth. We agree with it because once widows own wealth their children will also not suffer. In the conversation, participant A, the pastor was asked about what the church does regarding widows' ownership of wealth. The pastor said that the church supports widows to own wealth, whether by inheriting it from their deceased husbands or preparing a good environment for widows to own wealth. He gave an example of his experience, that when was in Idunda congregation at Njombe, the congregation established a business of growing avocado trees; the business was owned by widows.

According to this pastor, growing avocado trees was what Christians did to widows in order to sustain them. To hear more, Informant C was further asked about the issue of widows and wealth in Christian setting. He said, what I see is that the church is silent about it; it does not speak anything rather than giving advice to widows on how to emancipate themselves from hard financial situations. He continued saying that what is seen in the *Bible* is that widows were exploited; that is why Jesus warned the Pharisees who were eating in the houses of widows. He reiterated that the Bible also emphasizes about helping widows. Most Christians have no power of decision or any other authority to decide in any family meeting about that issue yet. This powerlessness is still visible in African Christian families because most of them have many members with different faiths and opinions; so Christians have no power over non-Christians who also constitute most African families.

Theological Reflections on Widowhood Practices

This section is an evaluative one. It discusses a theological implication of issues discussed in the previous sections. In making a theological reflection about widows we focus on the following aspects: marriage itself, widow inheritance and the issue of owning wealth. Since most issues discussed in this article are cultural, the main question in this section is whether culture is at the service of humanity or humanity is at the service of culture. We agree with Baloyi (2017) that culture cannot use humans to shape itself and to transform the community. It is humans themselves who use culture to identify themselves and ultimately change their communities (Maseno, 2015).

Widow Inheritance

Christianity seems to be silent about widow inheritance, a prominent cultural practice in African settings; one may discover its position by seeing the things it endorses. In case there is someone, who is not in marriage, wants to marry the widow by inheriting from his deceased brother, the pastor just asks only if there is no force used to let them be married but love between them. The church blesses the marriage. There are several verses that show the inheritance of widows in the Bible (*Deuteronomy*, 25:5–10). For example, *Luke* (20:27) indicates that inheritance was practiced even at the time of Jesus though Sadducee were asked about what would happen after resurrection. They asked through the examples which existed in their societies and according to the Law of Moses they embraced. Jesus' answer justified about heavenly life that hardly portrayed anything evil to inherit a widow. Theologically, it is not something bad to inherit a widow whose practice is grounded on love between couples and the prescribed biblical principles of marriage. The duty of the church is to make a better way of it before marrying a widow. It is better for them to go for tests to ascertain their freedom from diseases before engaging into marriage and the one to inherit the widow should be an unmarried person.

Widows to Own Wealth

As said in the above discussion, most African societies believe that the wealth of the family belongs to the clan. Many widows find themselves in trouble after the death of their husbands; the clan of her former husband is forced by traditional beliefs to act according to existing cultural practices which, when looked through the Christian faith, do not support human rights but are exploitative in nature (Nyangweso, 2017). The modern views represented by Christianity seems better than the old one. Christianity has several examples of caring widows by looking at Jesus himself. Jesus helped widows in different situations; acts of Jesus mean that Christianity recognizes the presence of widows in societies. Widows are a special group expressed in large areas of the *Bible*. For example, *2 Timothy*, chapter 5, shows how to treat the widow and the features of the widow who requires special care. *2 Timothy* 5 also emphasizes about respecting the integrity of widows which means that Christians are supposed to provide support to widows to own wealth when their husbands die. Supporting widows to own wealth enables non-Christians to understand Christianity. Through supporting widows regain dignity against the various harmful practices discussed in this article, Christians will make culture provide integrity to widows not widows provide integrity to culture.

Conclusion

In this paper we defended the theses that the old and new perceptions about widowhood are the sources of contradictions regarding widows' issues in African societies. The discussion mostly centre on marriage and widowhood in African setting, especially on widows matters practiced in African societies and Tanzania in particular. Issues discussed include marriage and widowhood in African traditional setting, widowhood in Christian setting, widow inheritance and widow cleansing rituals, widows and ownership of wealth in African traditional setting, widows and the

ownership of wealth in African Christian setting and widows and their relationship with former husbands' relatives. Basing on the discussion held in this article, it has been vivid that the traditional or old and modern views are in conflict where every side strives to instill knowledge of practices regarding widows to the same societies, forms of knowledge opposing each other. In our view, every side has good and bad aspects regarding issues discussed in this article. The best way of bridging the gap between the two sides is accepting good practices and abandoning bad ones from each side.

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Childlessness and the Male Child: Assessing the Challenges Facing Christian Married Couples at Mbeya City

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Abstract

This article uses the discrimination theoretical perspective and qualitative research approach to examine the challenges facing childless couples and couples without male children at Block T in Mbeya City Tanzania and their perceptions about those challenges. Unstructured Interviews were conducted to twelve research participants (six childless and six without male children) selected randomly among Christians of some denominations present at Mbeya City to ascertain their perceptions and experiences on childlessness and the lack of male children. Results indicated that issues of childlessness and preference for the male child at Block T in Mbeya City are shrouded in stigmatization and discrimination of childless couples and those without male children in various areas: decision-making, religious freedom, betrayal by spouses and conflicts between couples. The study suggests that churches should play key roles to educate marrying couples about the purpose of God for marriage to mitigate discriminatory challenges facing couples and children in Christian marital relationships.

Keywords: Childlessness, Male Child, Christian Married Couples, God's Purpose for Marriage and Discriminatory Challenges.

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Introduction

Nowadays, there are several contradictions within African societies regarding the issue of marriage. The contradiction is on two perceptions; that is, the African and Christian understandings of marriage. On the one hand, according to the African understanding, marriage is the agreement between two families, the family of the bride and that of the groom, to let their children unite together for the purpose of having legitimate children for generating or expanding their clans (Eburn, 2014 & Wanjohi, 1999). Therefore, the main purpose of African traditional marriage is

fecundity and procreation; marriage is expected to have a child or several children as its product.

According to Christian understanding, marriage is the loving, voluntary agreement and covenant between a woman and a man to live as husband and wife (Lovše, 2009 & Letseli, 2007). Here, love is the centre of marriage, not fecundity and procreation. Basing on the raising contradiction between traditional and Christian marriages, the issues of childlessness and preference for a male child make, both Christian and traditional marriages, be at dilemma. Childlessness and the preference for the male child disturb both Christian and traditional marriages leading them to many challenges. This article examines the discriminatory challenges facing childless married Christian couples and those without male children at Block in Mbeya city and the way in which they perceive those challenges.

Theoretical Perspectives

This study was guided by the theory of Discrimination as stipulated by the American National Research Council. The American National Research Council (2004), categorizes four types of discrimination in the racial discrimination context. First, intentional or explicit discrimination. Second, subtle, unconscious and automatic discrimination. Third, statistical discrimination and profiling. Fourth, organizational processes. This article used the first type of discrimination intentional or explicit discrimination which involves four main categories: verbal antagonism, avoidance, segregation, physical attack and extermination. Verbal antagonism is associated with causing hostility to another person seen as being different by the use of words. It involves the imposition of hostile comments to people considered as different regarding their difference. Avoidance involves one's selection not to associate with people who are different. The different people are considered as being out-group people worthy of isolation.

Avoiding associating or aversion leads to segregation. Segregation involves exclusion from necessary services of social life in general. The National Research Council asserts that the most common examples include denial of equal education, housing, employment and health care on the basis of race. Segregation leads to physical attacks if coincidental association occurs between those segregating and those who are segregated. Physical attack is caused by hate which perpetrators of segregation have upon the victims of segregation. Physical attacks due to hatred lead to extermination, the killings caused by the difference existing between perpetrators of segregation and victims. Thus, this theoretical perspective is mostly a relational perspective indicating the way in which perpetrators of discrimination relate with those considered different from them.

Though the National Research Council focuses the discussion of this perspective on the American context of racial discrimination and hardly touches other areas of human life, this perspective is useful in other areas of human life including those of marriage and family relationships. In this article, this perspective of discrimination

was useful because it enabled us to discuss issues of childlessness and the lack of male children among married couples as a difference that caused their discrimination from members of society and the struggle for power and privilege between couples themselves. In that case, this perspective was a lens to explore the various manifestations of discrimination experienced by victims and the way in which victims perceived of the faced discriminatory acts.

Empirical Literature Review

Several studies have been conducted regarding issues of childlessness and the preference for a male child in Africa and other parts of the world. Regarding the issue of childlessness, the following studies have currently been documented. Kitur (2018) studied the reasons for infertility, the perception of infertility and factors leading to such perception among community members of the Kipsigis community in Fort-Ternan, Kericho county in Kenya. Some factors for their perception were social-cultural, religious, and economic factors. Study results revealed that children were inevitable for the Kipsigis community members as were considered to play important roles including formation of the family, expansion of the family lineage and they are the future legacy.

Another study was that of Tabong & Odongo (2013) carried out among infertile couples in Northern Ghana. By the use of the Upper West Region as a case study and the use of qualitative approach. The study sought to explore experiences of infertile couples about the situation of infertility. Results showed that infertile couples were stigmatized and marginalized in various affairs: leadership roles, inclusion in the ancestral realm, etc., forcing them to engage in multiple sexual affairs in order to prove their fertility. Baloyi (2016) investigated the way in which issues of gender inequality and women humiliations due to infertility in particular continue to manifest in various African societies and the South African context in particular. The major discovery rests on the way in which African men perceive themselves and their position in the community. Baloyi states that, men, because they have been brought up to be rulers and providers of their families in a patriarchal system are always tempted to believe that they should be exempt from the misfortunes of the family, including a lack of children.

Obiyo (2016) investigated the impact of childlessness among married couples in the Lowa community in Imo State Nigeria. According to Obiyo's study, childlessness has caused many problems, ranging from psychological, physical and/or emotional to social problems such as broken homes, depression, marital conflicts, psychological problem which comes as a result of inability to bear children, both sexes may feel inadequate to their roles, having mental illness. A study by Olamijuwon, Odimegwu & Chemhaka (2021) sought to investigate the relationship between involuntary childlessness and marital infidelity and how it may be moderated by women's educational attainment. Women from five Sub-Saharan countries were involved including Cameroon, Gabon Lesotho, Liberia and Sierra Leone. Varied results were obtained suggesting a high rate of infidelity in involuntary childlessness. In the

Tanzanian context, several studies have also been conducted such as those of Mtae (2015) and of Larsen (1996) conducted at Kishapu and Mvomero districts, Manyama (2017) conducted at Kijitonyama in Dar es Salaam and Mhando (2011) conducted among the Kurya of Mara region.

Studies concerning the preference for the male child include that of Olanrewaju, Kona & Dickson (2015) which used a randomized sampling of 100 Yoruba women to examine the rationale and implication of male child preference in the Yoruba community in Nigeria (Olaogun, Ayoola, Ogunfowokan & Ewere, 2013). Results indicated that while the perceptions on the preference for males were high, yet women played a pivotal role as stabilizers of the community (Ndu & Uzochukwu, 2012). Baloyi & Manala (2018) studied the way in which the celebration of the birth of a male child contributed to the undermining of the perpetuation of patriarchy in the South African context. Researchers argued that the birth of male children, which is celebrated more than the birth of female children, contributes to undermining one gender in favour of the other. In Tanzania, a study was conducted by Mwageni, Ankomah & Powell (2017). Researchers used a cross-sectional design and six focus group discussions to collect data from 600 men aged 16 - 50 in rural and urban areas of Mbeya region to determine reasons for their sex preferences. Results indicated that son preference is significant in Mbeya region, Tanzania and largely attributable to the traditional value accorded male children for their role in inheritance and as a vehicle to extend family and clan names (Mwageni, Ankomah & Powell, 2017).

Despite the energy vested to study the aspects of childlessness and the preference for a male child in various parts of African and other parts of the world indicated above, there is hardly a documented study ventured to explore the perception on such issues in Tanzania among Christian married couples in order to reflect theologically about those issues. None of such studies used the discrimination theoretical perspective to ascertain the interaction between perpetrators of discriminatory acts and victims, which suggests the need to study such issues and use the discrimination perspective as a point of view. Placing our study in the context of the above literature, we argue in this article that the discriminatory acts facing Christian married couples without male children at Block T in Mbeya city are unfair and do not correspond to the purpose of God for Christian marriages.

Methodological Perspective

In order to execute the above argument, a qualitative study was done using interpretivism as its underlying philosophy. This philosophy emphasizes attachment between the researcher and research participants, subjectivity, in-depth investigation and research information being collected in the form of descriptions (Corbetta, 2003). Since this study aimed at collecting perceptions and experiences of challenges facing research participants on issues of childlessness and preference for the male child, this philosophical ground was deemed appropriate. A qualitative approach was used whereby researchers examined the way in which participants described their world and experiences challenges due to childlessness and preferences for the male child in

their community (Jackson, Drummond & Camara, 2007). Twelve participants (six males and six females) with age ranges from 23 to 50 were selected randomly to participate in the study and unstructured open-ended interview questions were used in the data collection process. The study was done between March and April 2021. All participants lived at Block TsStreet in Mbeya City and belonged to some Christian denominations found at the city. Verbal data were captured through recording using a smartphone and non-verbal data by handwriting for non-verbal data. Data processing involved transcribing, qualitative analyzing, presenting the obtained themes and discussing the results to make sense of what participants communicated. For ethical purposes, the names of research participants have been anonymized in this research report. The presentation and discussion of research findings are done in the following paragraphs.

Marriage and Children in African Context

The African perception of marriage is mostly concerned with fecundity and procreation. As Baloyi and Manala (2019) put it, in many African societies, children are the buds of society and failing to bear children is worse than committing genocide. Quoting Oladimeji, Baloyi and Manala (2019) further emphasize that a person who, therefore has no descendants in effect quenches the fire of life and becomes forever dead since his line of physical continuation is blocked if he does not get married and bear children. This childless state makes couples, mostly women, suffer all kinds of discrimination from relatives of the husband and society in general. Kitur (2018) for example, reports the experience of discrimination faced by one of the childless women in the Kipsigis community in Kenya:

I am married but do not have children yet. I have experienced numerous miscarriages and what I have suffered in the hands of my in-laws is beyond description. I have been abused in all manners; people throw insults at you and they don't respect you. I have been rendered many derogatory names, but the worst part of it is that my husband seems not to care. He is unwilling to consider medical treatment for me. I am ten years in this marriage. What can I do? Should I just give up the dream of ever giving birth to a child?

The quotations above indicate that, in an African point of view, the person has life and dignity only if he or she has the ability to enhance life. Children are grown and provided responsibility in family according to their genders. On the one hand, girls are provided tasks by their mothers preparing them to be good wives in their future lives. Boys are prepared by their fathers to do any work and behave like fathers helping them to grow and prepare them for their future lives as fathers of homes. In the conversation about children and marriage with participant A (personal communication, 20th April 2021), it was inquired about the importance of children in the African setting. She said that children are very important in the family because they will help their parents during old age, when the parents are not able to fend for themselves. Participant B said that:

The failure of parental care to children may lead to the failure of children to be good people in their future lives; while poorly reared girls will not be good wives, poorly reared boys will fail to stand as husbands in their future lives (Personal communication: April 22, 2021).

The above conversation shows that parents are important people in the preparation of children's future lives. The conversation portrays the role of parents in orienting their children towards various social gender roles. Therefore, the well-preparation of children results in the best gender-sensitive African community members.

African Marriage and Childlessness

As stated in the above paragraphs, fruits expected from African marriages are children and most likely boys. Their roles in the community rely on the hands of their parents who orient them according to their genders. However, once the marriages have no children, conflicts raise. In the conversation with participant C (Personal communication, 27th April 2021), the question was asked to him: what if your child Thomas is married to a woman with no ability to had a child? Will you advice him to tolerate it? The following was his reply: "to me, if my child is married to a woman who does not bear a child, I will find another wife for him; or I will advise him to divorce that woman and be married to another girl." Participant D (Personal communication, 16 April 2021) was asked, "What if your son has married a woman who does not get pregnant?" She said; "children are a blessing from God; once they fail to have children, I will advise my son to find children out of the marriage and not divorce his wife."

This participant was asked another question, "What if your daughter, a married one, does not have the ability to be pregnant; what advice will you provide to her?" She replied, "I will tell her to tolerate her husband, to love and provide him much care so that he cares less about children and becomes afraid to lose his wife." According to the conversations above, marriage in Africa has been affected by traditions where children are the centre of marriage; married couples who fail to have children face a lot of challenges from their husbands' relatives. Even Christian marriages lacking the ability to bear children also face similar challenges from relatives. Therefore, the church should provide enough marriage education to societies; and societies should understand that children are blessings and gifts from God.

Discriminatory Challenges Facing Couples Due to Childlessness

The following are some challenges facing couples due to childlessness according to research participants. First, lack of support and care when older. As everyone can know, people need support and care from other people, especially from their children to help them with various needs such as searching for food. Participant E (personal communication, 17 April 2021) explains that "The importance of children in family level is quite open because children are needed for helping their parents in their future lives, especially when their parents become older. Therefore, it is very important to have children who will help in various activities for the future time of their parents."

According to participant E, if one does not have children in an African context, the surrounding societies will hardly embrace that person because their perception is quite different. The surrounding society thinks marriage is complete only if children are present. Societies should be educated to understand alternative situations of childlessness. Education is needed to understand that childlessness is not sinful before God, and that marriage cannot be nullified by lack of children.

Childlessness-related discrimination leads to the collapse of many couples in the community. Participant F (Personal communication, 05 May 2021) said that most people soon after being married require having children. If they live for a long time without having children, they start showing different elements of disagreement with the situation, such as unreasonable punishing of their wives and not caring for their homes. All these lead to the possible collapses of marriages. Embarrassment due to discrimination is another challenge facing childless couples, especially to family members and people surrounding their society. Couples feel embarrassed when people, out of ignorance, ask them about their lack of children. Thus, lack of children makes couples embarrassed due to community perception of their childlessness.

Marriage and the Male Child in the African Context

In an African context, male children seem to be more important in the family than female children. Though some societies are matrilineal, they still provide priority to male children. Waruta and Kinoti (2000) reiterate this fact, that in Africa “not only is the birth of a child important among the African people, but the gender of the child is also important. Male children are valued, especially in many patrilineal African societies.” During the study, a conversation was made with participant G (Personal communication, 22nd April 2021) who said that a male child needs decent care because he will be the agent of the generation of offspring for the clan; he will be the one carrying the name of the clan. But the female child will go to generate offspring for the other clan”.

The participant further continued to explain that to him male children were the ones supposed to have better lives in preparation for the future fatherly lives such as giving more chances for acquiring education than female children. Participant H, in our conversation (Personal communication, 02nd May 2021), said, “...all children are from God; it is not good to consider girls as valueless because nowadays are the ones who remember their families after marriage rather than boys; when parents are too old to fend for themselves, they always go to their daughters.” Participant H continued to explain the experience from her family; that she was the one who cared for her parents although had brothers who hardly cared for the parents. They were mostly busy with their wives and families. Basing on the above experience from participants, the preference for male children hardly corresponds to the reality of lives in current societies, both Christian and non-Christian. The above conversation highlights the need for enough education in societies about the position of male and female children. Married couples should grow their children without favouritism; all children are equal

and should be provided equal opportunities without any traces of gender-related discrimination.

Marriage and the Male Child in Churches at Mbeya City

Baloyi and Manala (2018:2) report that “One mother-in-law in Igbo, Nigeria, came into conflict with her daughter-in-law because the mother was forcing her son to take a second wife in her desperation to receive a male grandchild. Besides the fact that sonless marriages are built on shaky foundations, the wife is usually the one blamed for the lack of sons in the family, not the husband and his family.” This statement indicates that the collapses of many marriages, including Christian marriages, happen when most husbands need their wives to bear for them more male children than females. If they lack male children, they discriminate against them on the basis of their deference and start finding other wives outside the official marriages, which leads them to backslide from adherence to their churches. Despite being committed to faith, most Christians seem to overlook the fact that all children are equal without considering their gender. This overlook increases conflicts in most families irrespective of their religious affiliation, according to participant I (Personal communication, 30th March 2021). Participant J said during the conversation:

The lack of a male child influences some Christians to backslide from their faith. The back sliding of Christians appears when they try to find male children but fail to obtain them; they tell God their predicament everyday without any achievement. This situation influences them to shift to other sides; they start using traditional medicines from witch doctors in order to fulfil their demands. This situation causes them to feel that God does not listen to their plights. Hence, the situation also leads them to backslide from Christianity and attending to religious issues (Personal communication: April 27, 2021).

The explanations of participants I and J above indicate that Christians’ views have been affected by the African traditional outlook. The male child is seen as being the source of conflict among couples in churches, especially those lacking male children in their marriages.

Gender-Based Discrimination Issues Surrounding the Preference for Male Children

There are different gender issues surrounding male and female children in our community as follows. First, uneven access to education, which signals gender-based discrimination (Awinia, 2019). Female children in the community still have less access to education than male children. Participant K (Personal communication, 21 April 2021), in our conversation, attested saying:

Most African cultures and traditions provide more chances to male children to obtain education than female children and sometimes people say that providing education to female children is wastage of time and money. To my opinion, it’s not true at all. All children are

equal. Otherwise, this situation of segregating children on the basis of sex increases the number of dependent people, especially females to depend on males in the community. So, it is better to change our minds and provide equal chances for education to both male and female children.

The above statement suggests that it is better to stop the behaviour of segregating female children in the community in order to promote development without caring about the gender of children.

Another gender related-discrimination aspect is the absence of freedom in marriage engagement in African traditional marriages. The absence of freedom to engage in marriage in traditional marriages, especially to male and female children, is another aspect among gender-related discrimination issues surrounding male and female children. Participant J (Personal communication, 02nd May 2021) said that:

African traditional and culture does not provide male and female children freedom of selecting boyfriends and girlfriends they want. They are forced to be married to someone without their consent, especially girls. This forced marriage leads married people to live without happiness, which consequently leads to breaking their marriages.

According to participant J, it is better to provide freedom to children to select their boyfriends and girlfriends they prefer. It is better to render them freedom in order to promote unity and cooperation to their families.

Participant D (Personal communication, 17 April 2021), asserted that in the African communities most people force children, mostly girls, to be married to people they do not like just because of bride-price. Parents hardly consider love between the marrying couples. Because of the poverty of parents, they force their children in order to obtain some money as brideprice to assist them in their daily lives. Participant D sees forced marriage due to brideprice as another sensitive gender issue facing children in African communities because children's consent is important to allow them to balance their marital lives. Due to brideprice, girls are engaged in marriages without their consent, only to provide material things to their parents.

This gender-related discriminatory practice faces vehement challenges due to social changes in highly digitized interactions among youths. Manyama (2017) reports some findings that show that youths were no longer willing to marry partners they did not love. Quoting from one of his female research participants at Kijitonyama Dar es Salaam Tanzania, Manyama (2017:73) reports that "Family influence in the selection of life partner is out of date. In this modern world tribalism, regionalism and religious influence cannot determine mate selection anymore. What matters is love!"

Decision-making is another gender-related discrimination issue surrounding male and female children in most African communities. Participant H (Personal communication, 05 May 2021) said that:

The African culture hardly provides chances to children to participate in decision-making, especially female children. It is better to provide chances to children of both genders to present their views and ideas in the community because doing that provides children the ability to have more confidence to express their views.

Therefore, participant H sees the value of children's views regardless of their genders. For him, it is better to involve all children in decision-making in order to understand ideas of everyone regardless of gender and age.

Lack of religious freedom, when being married, is another gender-related discrimination issue surrounding female children in African societies. Participant C (Personal communication, 24 April 2021) was asked about his views on the way religious freedom is exercised among girls and boys being married. He said:

...in many African societies, there is little chance for female children being married to select places of worship. In most cases, male spouses want their wives to follow them where they worship.

Participant C emphasized that the freedom of worship to a female child marrying is different from that of the male being married because the female is obliged to join her husband's denomination or religion. Hence, the lack of freedom of worship of the marrying female child is one among gender-related discrimination issues surrounding female children that require close attention of African communities in modern time. The provision of punishments in households is shrouded in gender biases. In some families, since the value of the male child is highly accorded, female children are tortured emotional, psychological, and even physical treatments by their parents or guardians. Participant C is of the opinion that "it is better to provide punishment equally and not providing heavy punishments to one sex and less punishment to another." According to participant C, children of both genders are children that require equal treatment as human beings without discrimination.

Domestic works are also surrounded by gender biases between male and female children in African community. Relating her experiences, participant K (Personal communication, 24 May 2021) said:

Female children face a lot of obligations to work at home, with long working hours making them burdened and tired all the time. Female students work long times at home instead of studying; a thing that makes them have poor performance in academic issues as compared to male children who use more time on academic

matters making them have better performance. It is better for parents to reduce some work to children, especially female children, in order to make sure that they have more time for participating in academic issues in order for them to have better performance.

Overworking, especially for female children in the homes, is a gender-based discrimination issue surrounding female children that reduces their chances to participate in academic issues as their counterpart male children. This situation requires the attention of society to provide equal working situations for both male and female children in homes for them to grow with equal gender attitudes.

Raping is also another among the gender-based discrimination issues surrounding female children in our community. Most female children are raped and impregnated in various situations, including schools and colleges. This behaviour and situation make most female children lose confidence and have greater fear whenever they walk here and there in their environment than male children. Due to fear of rape, female children hesitate to join with boys to discuss subjects in schools and colleges, which leads them to have less performance. Since the interaction between boys and girls is important, the raping behaviour should be stopped in order to make sure all people live safe lives with the required confidence. Raping is one of the gender-discriminatory issues surrounding most female children needing greater attention in promoting the life of equality of children of both genders.

Discriminatory Challenges Facing Christian Couples Due to the Lack of a Male Child

After discussing gender-based discrimination issues surrounding children, this section looks at challenges facing couples due to the lack of a male child. The lack of male children is one of the challenges facing married couples. There are many challenges facing married couples due to the lack of a male child in their household in the area of research. Some of them are the following: First, the lack of male children is a source of polygamous marriages. Participant L (personal communication, 24 April 2021) explained that most husbands, at Block T area need male children to help them in different activities, including being heirs of their wealth in case of their death. In order to obtain a male child, they engage in polygamous marriages. Baloyi and Manala (2018) report a similar situation in a South African context:

If the first wife has no children, or [has] only daughters, it is likely that her husband will find another wife'. This shows that the lack of male children in the family is considered a serious problem. The fact that polygamy, which has its own set of problems, is seen as a solution to families without male children is an indication that the lack of male children is indeed a challenge for African families.

Participant L sees there is a danger of engaging in polygamous marriages in such for male children: it can lead to the spread of diseases such as HIV/AIDS. Hence,

according to participant L, the search for a male child is one of the sources of unnecessary problems in most marriages against God's plans for marriage. Participant L (Personal communication, 24 April 2021) emphasized saying:

Most men need to have male children who could assist them in various activities, especially caring for them when are old. So, the lack of a male child leads them to find other wives in order to bear them male children.

According to participant L, the fear of old age and the need for care when old forces them to engage in polygamous marriages to have male children. This conception is hardly correct because not all male children take care of their parents when are old. Most female children may appear more efficient in caring for their parents than male children.

Misunderstanding between couples is another challenge facing them due to the lack of male children. The misunderstanding between a husband and his wife, and the other family members, especially those of the husband, becomes vivid when they need to have a male child and the woman does not bear that child; they reduce love and cooperation to the husband and his wife. Consequently, they start to isolate the woman and her husband. Participant E (Personal communication, 16 April 2021) opined that when the male child isn't obtained in a household, family members start to convince their child to be married to another wife in order to have a male child who will help expand their family and inherit wealth when their child dies. The seduction from relatives leads to quarrels between couples that may also lead to divorces and remarrying. Lack of male children leads to misunderstandings between people, especially married couples in African communities.

The lack of a male child causes betrayal between married couples. Betrayal means having secret affairs outside the official wedlock; it is cheating another couple by putting one's own self-interests first instead of considering the common interests. The lack of male children is a source of betrayal between couples because the husband needs a male child but lacks it. The husband starts to cheat his wife by engaging in affairs with other women in order to bear a male child for him. Since the husband's engagement is contrary to their initial agreement to love each other and live together in whatever situation, the husband considers his self-interest more than the prior common interest leading them into conflicts and misunderstandings. Betrayal due to the lack of male children is a challenge facing couples, not only in the area of research but also in all African societies requiring attention, if the will of God for the Christian marriage is to be met.

Theological Reflections on Childlessness and the Preference for a Male child

The theological overview of the two concepts of childlessness and male child cannot be clearly discussed without understanding God's purposes for marriage. God's purpose for marriage is to unite the original state of humanity. When reading the

second creation story, God created the “Earth creature” and differentiated it into male and female creatures. Marriage unites the male and female creatures into the original earth creature. Following this understanding, the purpose of marriage is not children; rather, it is the union of a man and a woman into one body. Children whether male or female remain as gifts from God. God is the one who provides children; God is the one who provides male or female children according to God’s wills and for God’s purpose. We agree with Baloyi and Manala (2018) as we know that every person is created in the image of God, but we also need to understand that everybody - regardless of his or her gender is created for a purpose. Quarrels and misunderstanding in marriages due to gifts provided by our creator is implausible and against God’s purposes.

Human childlessness needs a person to have tolerance because having children is not in one’s own hands. Tolerance is very important in human life because without tolerance one cannot live a life of childlessness surrounded by various societal stereotypes and stigmatization. In the book of *Samuel*, 1:7–20, one can see how Hanna tolerated her husband Elkana. They continued to find children without losing their faith in their God. Hanna cried everyday to God for giving them children and eventually God rendered them the baby called Samuel because she was asked to the Lord. In difficulties facing human lives, tolerance is very important for one to succeed.

Faith is the cornerstone when facing childlessness and other similar human predicaments. Faith is the source of achievement to any activity. In the book of *Samuel*, 1:7–20, one can see how Hanna showed faith in God due to childless life, God heard the cry of Hanna and her faith in God. God promised to provide them a child and after a short period, Hanna became pregnant and bore a baby Samuel. Penina and her derogatory words represent the societal view towards childlessness and the lack of a male child. Similarly, Hanna became unhappy as the African women would feel unhappy when confronted by society’s view on childlessness and the lack of a male child. For one to succeed in various predicaments in life, especially those of childlessness and the lack of a male child, faith in God, the provider of all gifts, is very important.

True love is very important, especially to any situation such as the plight of human childlessness and the lack of male children. Both husband and wife need to have true love and cooperate together on how to solve their quandaries of childlessness or the lack of a child of a certain gender instead of initiating discriminatory acts in their families. Initiating divorces and cheating in marriages due to childlessness or the lack of a male child hardly correspond to humanity and to God’s wills for Christian marriage. The need to focus on solving dilemmas is better than diverging them. Love and compassion may be better approaches than following discriminating societal norms and personal whims that compromise God’s wills for marriage.

Conclusion

This article has argued that the purpose of Christian marriage in Africa is not only having children or children of a particular gender, especially males, but also the consolidation of loving and satisfying complementary between couples. Several issues have been discussed, including the discriminatory actions facing Christian childless married couples and those without male children at Block T in Mbeya and their perceptions of participants on such challenges. The article also provided a theological reflection on the two issues of childlessness and the lack of a male child by focusing on the purpose of God for marriage in God's creation of the unified human being. The article sheds light that apart from children, Christian marriage is there for love purposes and erotic satisfaction between couples. Complementing each other in the two mentioned aspects is what makes them one body. Societies should need to be illuminated that any kind of discrimination based on bearing children or their gender is contrary to the will of God for Christian marriage.

Basing on the discussion in this article, we are of the opinion that the importance of Christian marriage in the African context goes beyond what people conceive it in terms of their existing cultural and societal norms. It is important for people to understand that in Christian marriage love plays a pivotal role between the two who agree to live together as wife and husband and complement each other. Bearing children of whatever sexual orientation should be understood as a gift to people whom God has united. Strictly speaking, it is a gift from God and born for God's purpose, not a human endeavour that can lead to blaming and discriminating the wife or husband as being the cause of the deficiency. The quandary of childlessness or the lack of male children in marriages should not affect the loving relationships between wives and husbands in Christian marriages because are beyond their human conceptions. It is important to understand the possible causes of childlessness and the lack of male children in marriages instead of initiating conflicts and discriminatory acts because such knowledge will reduce unnecessary conflicts and possible collapses of marital relationships. Churches should provide adequate education to couples before contracting marriage, and after contracting marriages, regarding God's purposes for Christian marriage and their possible gifts of procreation. Education will most likely eradicate discriminatory behaviors' among Christian married couples.

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Exploring Driving Forces that Stimulate the Choice of Leadership Styles by School Heads in Private Secondary Schools in Tanzania

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Abstract

The study explored the driving forces that stimulate the adoption of leadership styles by top management in private secondary schools in Tanzania. The researcher was interested in conducting this study due to the variation in terms of private secondary schools' academic performance in the national examinations and ability of retaining qualified teachers. The study was guided by pragmatism philosophical paradigm and employed a mixed research approach adopting concurrent triangulation research design. The sample comprised teachers, heads of school, district education officer and quality assurance officer. The findings revealed that the driving forces that stimulated the adoption of leadership style were creation and nurturing good working environment to workers, enhancing interpersonal relationship, recognition and appreciation on the good performances of workers, enhancement of equality, job security and workers retention, readiness to learn and maintenance of the good status of the schools. The study concluded that the improvement of school working environment and empowering teachers and other workers raised the job satisfaction and retention of workers consequently enhancing job performance. The study recommends that all private secondary schools should create and develop a good school environment that enable smooth operationalization and provision of quality education.

Keywords: Leadership Styles, School Administrators and Private Secondary Schools.

Introduction

A successful learning in this millennium requires a leader who supports traits such as innovation and creativity and be ready to draw out the maximum potential of their subordinates and keep them satisfied (Hijazi, 2016). It has been argued that any

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organizational success i depends on employees' loyalty and hard working as well as the dedicated managers (Bushra, Usman & Naveed, 2011). A study by Yukl (1989) revealed that followers who perceive their leaders as effective are more confident in facing challenges, experienced greater job satisfaction, demonstrated higher levels of commitment to the organisation and displayed healthier psychological well-being. Thus, at the individual level, leaders who are able to influence, motivate and direct employees are often rewarded by loyalty and performance of their employees towards achieving organisational goals and objectives including secondary schools' institutions (Mosadegh & Yarmohammadian, 2006).

There has been a debate on leadership styles as key to why leaders of some organizations are successfully executing strategies that lead to excellent results while others fail to translate strategic intentions into desired outcomes (Lee & Hee, 2016). This has been responded that for effective attainment of organizational goals and objectives, the use of proper leadership style is essential because it motivates decrease job performance (Peter, 2019). Thus, the influence of leadership styles on organizational performance has been the subject of attention among academics and practitioners in the area of leadership. This interest has been triggered by research studies which have demonstrated that leadership style significantly affects performance in any organizations (Jing & Avery, 2016).

Studies have revealed the role of leadership style on enhancing employees' satisfaction. For instance, Herman and Chiu (2014) noted that in different organizations in China when a Chief Executive Officer (CEO) adopts the transformational leadership style, it impacts positively on organization performance. The CEO's empowering leadership also shapes top management behavioural integration and potency, thereby enhancing organizational performance (Carmeli et al., 2011; Yucel, McMillan & Richard, 2014). These positive traits of transformational leadership style by the CEO triggers key questions among scholars and researchers to understand the mechanisms through which it leads to performance improvement especially at senior management levels (Boehm, Dwertmann, Bruch & Shamir, 2015).

Studies on leadership style in Africa reveal that a leadership style impacts followers' performance positively. For example, a study by Ejere and Abasilim (2013) in Ethiopia established that transformational leadership style impacted organizational performance positively. In Ghana, Boateng (2014) observed that the proper selection of leadership characteristics that were measured through idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration had a positive impact on performance of students. A study by Munirat and Nzelibe (2012) established that application of clear leadership style in management and executive positions facilitated corporate transformation of the schools.

Results from a banking sector study in Ghana held that leaders with transformational leadership behaviours are measured through idealized influence, intellectual

stimulation, individualized consideration and inspirational motivation they are likely to provide the structure in their followers for learning to take place. The followers, therefore, exert extra effort and engage in learning behaviours, such as seeking help, experimentation, discussion of mistakes and the willingness to take interpersonal risk, which in turn, facilitates performance improvement (Kumako & Asumeng, 2013). Mohamad (2012) ascertained that transformational leadership was significantly correlated with both job satisfaction as well as organizational commitment. Both studies imply that employees responded positively to transformational leaders by developing a strong attitude towards their jobs and organization.

In Tanzania, leadership style is regarded as a fundamental component of the Government's development agenda in different education institutions. Majority of workers are tasked to impart knowledge to students through teaching and offering outreach services to solve problems facing the society because they are the highest source of knowledge (Buberwa, 2015). In this case, high-quality academic staff are very important for the sustainable and successful development of organizations and the nation at large. The secondary school's leadership positions are dictated by the nature of the school, whether is public or private to meet the standards of the Ministry of Education, Science and Technology (MoEST, 2016). A report on teachers' turnover pointed out that, Tanzania is receiving increased attention on leadership practices due to the high-level turnover of employees estimated to be 19% in the year 2013 to 2017 (United Republic of Tanzania, 2013).

From 2016, Tanzania witnessed a drastic change in the operation of schools in whereby some secondary schools were nourished and improved, by being allocated with the budget for improvement (Njehu, 2012; Peter, 2017 & Mhando, 2020). This unveils that secondary schools institute is an important sector that requires leadership styles that will influence both the academic and administrative staff to perform their mandate and enhance the achievement of organizational goals and objectives (Hijazi, 2016 & Peter, 2019). In its process of secondary schools as an organization, leadership styles have been unveiled by different studies that are prerequisite factor to be considered for their success or failures (Bono & Patton, 2001; Rizwan & Noreen, 2014). Leadership styles permeate in all components of an organization including enhancing job satisfactions.

There is a limited research studies which have been done on this subject in Tanzania. The prevailing view is that African organizations are operating in a different environment or culture from that of developed countries, so that western-derived and tested arguments cannot be used to explain and understand the organizational problems in Tanzania (Aluko, 2003). In the light of the state of art on the operationalization of secondary schools in Tanzania particularly private secondary schools under umbrella of Private-Public Partnership majority of challenges like shortage of qualified teachers, double employment, quitting from the job, corona disease and unsecured contract were observed to affect majority of secondary schools.

The study explored the driving forces that stimulate the appropriate choice of a certain leadership styles by school heads in private secondary schools in Tanzania.

Reviewed Literature

In an attempt to study leadership, scholars have developed different theories to explain the factors that influence the choices of a certain leadership style. This has been originated from the evolution of leadership theories as traced back from the Great Man Theory (GMT) in the twentieth century where job performance among individuals depended much on the kind of leadership traits expressed by the leaders to their followers in the society (Akpapere, Jengre & Mogre, 2019). Other leadership theories emerged as a result of criticism of the GMT. The following are the factors that influenced top leaders in selecting the appropriate leadership style to be used in leading the organization.

The Great Man Theory postulates that leaders need to have individual traits that are unique. The theory assumes that leaders are always born, not made (Chowdhury, 2014). This theoretical perspective on leadership is the oldest and simplest one in the history of the evolution of leadership because it ignores the organizational achievements and promotes individual greatness in the organization. In other words, it assumes that organizational success depends on individual traits. It also emphasized that individuals with innate traits such as physical, personality and social background become natural leaders. Different studies conducted on this theory indicated that no individual traits have been proven to be crucial for a leader to be effective in the organisation. The GMT is criticized because different organizations require different leadership skills from a different employee than on the traits of great leaders.

The criticism levelled against the GMT led to the emergence of the trait theory and became the dominant theory of leadership during the first half of the 20th century (Chemers, 1997). The trait theory postulated that individual traits such as psychological and physical traits determine a strong leader in the organisation. The trait theory was criticized by Hollander and Julian (1969) in its failure to explain the most important traits that affect effective leadership. They argued that leadership effectiveness did not totally depend on personality traits but also on factors like situational factors. The Trait leadership theory assumed that individuals with certain innate traits are effective natural leaders in the organisation. Various scholars have indicated that no individual traits have been proven to be important for a leader to be effective (Christensen, 2010). In the early 1950s, many scholars changed their focus on studying the traits of leaders and started studying leader's observable behaviours.

This theory emerged in the 1950s when scholars started to focus on behavioural traits of leaders. They observed that the Trait theory did not explain adequately the effectiveness of leaders. This theory contended that leaders with particular behaviours were assumed to be effective leaders towards achieving specific goals. The composition of different individual behaviours is referred to as leadership style. Different scholars have come up with different types of leadership behaviours which

are associated with different leadership styles (Wageman, Nunes, Burruss & Hackman, 2008). The autocratic leadership style is a type where a leader demonstrates task-oriented behaviours versus a democratic type in which a leader demonstrates relationship-oriented behaviours, the task-oriented type where a leader demonstrates task-oriented behaviours and socio-emotional oriented type where a leader demonstrates socio-emotional oriented behaviours. The theory is criticized because it is very difficult to establish in advance which behaviours enable leaders to obtain the desired outcomes.

In the early 1960s, different scholars criticized behavioural theories for their insufficient evidence for enhancing effective leadership (Christensen, 2010). Situational or contingency theories postulate that there is no universal leadership behaviour that can be applied to all situations in an organisation. Researchers have recognized that situational factors like the nature of the task, group characteristics, characteristics of leaders and followers must be incorporated in all studies of leadership effectiveness in organizations. This implies that the situation is a fundamental determinant of successful leadership. The situational theory believes that the effectiveness of any group of individuals depends upon the good relationship between the leader's personality or style and the existing situation in the organisation.

Knowledge Gap

From the reviewed theories and other literature, majority of them supports the notion that transformational leaders who are honest and support open communication, employees become more motivated and satisfied with their jobs than leaders who practice transactional leadership style (Chang & Lee, 2007). In Tanzania, literature reviewed was conducted on leadership styles and job satisfaction in various areas such as business organizations, primary schools, higher learning institutions and teachers' colleges (Alonderni & Majauskaite, 2016; Aunga & Masare, 2017; Machumu & Kaitila, 2014; Nyamubi, 2017; Nyenyembe, Maslowski & Nimrod, 2016). There is a need to understand the knowledge of leadership behaviours for effective management of any organizations. Despite of its sensitization on proper use of leadership style and its importance for effective and smooth running of the organizations; still the reviewed studies have not shown the driving forces that stimulate the adoption of a certain leadership style by the top management to majority of private secondary schools in Mufindi district in Tanzania.

Methodology

This study employed a mixed-methods research approach by reflecting the pragmatism philosophical underpinning. The use of mixed methods enables the researcher to obtain the enriched and complementary data than when the researcher uses single research approach (Collins, Onwuegbuzie & Sutton, 2006). The study employed a concurrent triangulation mixed research design. This design helped the researcher to use data from quantitative then followed by the data from the qualitative approach. The study employed a purposive sampling technique to obtain a qualitative sample to select eight private secondary schools which in turn helped the researcher to

select eight heads of schools and to select one quality assurers and one district educational officer. Simple random sampling was employed to obtain quantitative sample from the teachers as respondents by assigning a unique number to the list of all staff in each of the eight selected private secondary schools. A table of random number was used to select 100 respondents who were the category of teachers.

This study used questionnaires and interviews to collect data from participants. This study used more than one source of data to capture diverse perspectives and experiences of participants in order to ensure both the credibility and validity of the study. The qualitative data gathered from interviews was jotted down in a note book and recorded in audiotapes. The text was transcribed from audiotapes and edited, coded and entered into the computer database (Denscombe, 2007). The data collected was coded and categorized; attaching concepts to the categories, integrating abstract concepts in order to explore the required finding. The content analysis was employed to analyse the qualitative information by reflecting the above procedures. For the context of this paper questionnaire data were analysed through descriptive statistics and it was presented in terms of table with frequency and percentage.

Results and Discussion

As per objective of this study the researcher intended to explore the factors that lead to the adoption of a certain leadership style by the top administrators in private secondary schools. The information to respond this objective was collected through questionnaire methods that were administered to teachers who their age ranged between 21 to 60 years and the interviews that were conducted to heads of schools and quality assurers who aged between 41-60 years. The finding from different sources of information revealed that there several factors such as the nature of working environment, interpersonal relationship, recognition and appreciation, equality and justice, job security among workers and the policy of the country. In the Likert scale that was administered to teachers presents the findings that show the driving forces which stimulated the adoption of a certain leadership style by the top management in private secondary schools.

Nature of the Working Environment

Findings indicate that, majority of teachers 85% indicated one among the important factors that enhance the adoption of a certain leadership style was the nature of school environment. The nature in terms of operant by including the financial positions, human resources, the governing board, the policy of the government on how to operationalize the private secondary schools are the key determinant factor that enhance the adoption of leadership style. In the same factor the researcher also conducted an interview with school heads and the results revealed that the school environment in terms of its characteristics have a great influence to the top managers and leaders to adopt the kind of leadership style that suit the operation of a private schools. This was noted in the interview with one school head who said:

The nature of school environment determines to the larger extent the choices of a kind of leadership style to operate. For example, some of the schools especially those managed by churches have a good working environment and good resources, with such nature it is clear that any leadership style may fit (Interview; July, 2021).

The quotation support that the nature of school environment determines to the great extent the adoption of a leadership style that suit to operate in a private secondary school. This finding has revealed to be a great determinant and a good factor that help schools' administrators to adopt a certain leadership style.

In light of Wretch's (2007) reveals that, we can suggest that the students' expectations and needs of workers acted as an incitement to enhance the explicit introduction of central concepts and ideas and the nature of school environment determines the proper choices of leadership style to be adopted. Also, in the study by Wilteck and Habib (2013) cemented that quality school delivery service depends on the surrounding environment and the nature of workers. The role of the administrators is to learn the culture of school environment which help them to situationally employ the proper leadership styles.

Interpersonal Relationship

Also, findings revealed that the interpersonal relationship among workers and the management is great factors that enable the adoption of a certain leadership style by the top management to majority of private secondary schools. Majority of respondents 74% agreed that the choice of leadership style have been influenced with the interpersonal relationship. The finding is supported by the data that were collected from the interview with quality assurers that noticed the interpersonal relationship have a great connection with the use of leadership style. The finding was quoted in the interview with one of the quality assurers who said:

The relationship between the teachers and the school heads has a great influence in adoption of a leadership style by the top managers in majority of private secondary schools. The nature of these schools sometimes involves different categories of teachers who may be sometime sisters, fathers, brothers especially in the seminary schools. So, the interpersonal relationship is among the factors that enhance the choices of the leadership styles (Interview; July, 2021).

The quotation implies that the interpersonal relationship to majority of private secondary schools has influenced the choices of a certain leadership style. The findings reveals that majority of school heads and other administrators in private secondary schools have been sometime guided by the workers relationship as determinants indicator of adopting a certain leadership style. The findings are supported with the argument Christensen (2010) who believes that; the effectiveness of any group of individuals depends upon the good relationship between the leader's

personality or style and the existing situation in the organisation. According to Christensen (2010) the favourable situations include following three components: effective relations between the leader and subordinates, the nature of the task which refers to the extent to which the organizational task requirements are clearly outlined and the position of the leader's power which refers to the extent upon which the leader has an authority to punish or reward employee.

Recognition and Appreciation

Teachers were asked through questionnaire to indicate the factors that influence the adoption of a certain leadership style in the school. Majority of respondents 86% agreed that the issue of recognition and appreciation by the top management to workers influenced them to adopt a kind of leadership style that help them to run the school. This aspect was cemented in the open-ended question that majority of school managers have been adopting the leadership style which has a positive response to workers because of the recognition and appreciation. The researcher also in the same aspect interviewed the head of schools and they mention that the issue of recognition and appreciation is among the good factors that influence them to adopt a certain leadership style. One head of private secondary school had this in his saying:

I normally find the leadership style that will provide the recognition of my position and also will show the appreciation to my teachers on various aspect that portray the positive results. For example, when students pass well in a certain subject in the zonal and national examination, I do normally twist my leadership style and find the appropriate leadership style basing on the style that are influential in providing the recognition and appreciation (Interview; July, 2021).

The above quotation implies that one among the factors that lead them to adopt the appropriate leadership style is the need of recognition and appreciation. Workers have different individual needs and organizational need that expect to get from the administrators and the school leaders as part of administrators depend something to be earned from the workers. The need of recognition and appreciation with intention of fulfilling the schools' goals and objectives were seen as a strategy that make the school administrators to adopt a proper leadership style. The findings are in agreement with the study of Altheeb (2020) who commented that Leaders motivate employees through setting in place structures aimed at taking full advantage of employee's potential, organization resources and providing direction. They can severely cause difficulty in inspiring confidence, buying into firm's goals, promoting alignment and fostering collaborative environment. In the same study it was noticed that the unique effects of each paternalistic, transformational and laissez-faire style on motivation was found to be positive and significant. The relationship between authoritarian leadership style and motivation was found insignificant. It is recommended that leaders in Saudi Arabia work environment must follow paternalistic and transformational leadership styles to enhance motivation, appreciation and recognition level of their employees.

Enhancing Justice and Equality

In the Likert scale where teachers as the respondents were asked to indicate whether equality and justice help the top management to select the appropriate leadership style. Majority of respondents 96% agreed that the issue of enhancing justice and equality is an indicator or factor that help majority of school management to adopt a certain leadership style. In the open-ended question item majority of respondents argued that most of private school managers adopt a certain leadership style with intention of maintaining the equality and justice to the workers including teachers. In supporting the above argument, the researcher interviewed quality assurer and the findings revealed that one among the factors that influence the adoption of a certain leadership style in private secondary schools is the need of maintaining and enhancing equality in terms of gender and justice. This was affirmed in the interview with one quality assurer and the researcher quoted him saying:

The adoption of a certain leadership style is influenced with a number of factors but the most important is as a leader you need to balance between men and women in assigning different positions and even allocating various daily activities. So, to me I think the good factors that enhance the adoption of a certain leadership style is to maintain the equality and justice (Interview, July, 2021).

The above quotation justifies that the need of maintaining equality and enhancing justice is among the factors that influence the adoption of a certain leadership style in private secondary schools. The finding is supported by suggestion of Wertsch (2007) who identified a good strategy of enhancing justice and equality as a means to be employed by the schools' leaders through adopting a good leadership style. In the study revealed a distinction between two main categories of mediating just to ensure security and justice. The first form is explicit mediation, whereby artificial stimuli are intentionally and overtly introduced into problem solving activities, for example when teachers introduce a specific theoretical model to their students.

Explicit mediation involves the intentional introduction of signs into an ongoing flow of activity while implicit mediation typically involves signs in the form of natural language that have evolved in the service of communication, and then harnessed in their forms of activity. In the context of education, implicit mediation can for example be specific ways of reasoning, procedures for finding the right answer or accepted ways of arguing within a scientific discipline. Implicit mediation is generally not consciously or intentionally introduced into a problem-solving setting. It often plays an important role as a meditational means used by participants of a particular culture especially for the newcomers as they start the important process of enhancing justice and equality of subordinates.

Enhancing Job Security and Teachers' Retentions

The respondents were asked to indicate whether the issue of enhancing job security and teacher's retention were among the factors that enhance the adoption of a certain leadership style. The findings revealed that majority of respondents 88% agreed that

most of private secondary schools' managers adopt a certain leadership style for intention of maintaining the job security of the workers and enhancing teacher's retention to their schools. In supporting the findings in the same questionnaires, especially in the open-ended question items, majority of respondent argued that most of the heads of schools and school managers of private secondary schools have been struggling in maintaining the job security of the workers and maintaining the teacher's retention due to the competition of human resources.

They have been working hard to retain those good teachers who have good experience and have been producing good results for the schools. The struggle of maintaining the retention of workers including teachers lead them to adopt the appropriate leadership style that used in the handling of different schools' functions including supervising teachers. On the same aspect the researcher also interviewed the heads of school and the findings revealed that majority of school mangers have been adopting different leadership style with intention of enhancing job security to workers including g teachers and enhancing the retentions of workers. In affirming this finding, the researcher quoted the saying from one head of school who said:

I always see the best leadership style that help me in enhancing job performances and completion of the school task and that will ensure job security of my workers. In doing that I am very sure that am retaining teachers and other supporting staff (Interview, July, 2021).

The saying from the heads of school implies that one factor that influence the adoption of a certain leadership style is to ensure good job security and enhance workers retention including teachers. In this aspect enhancing job security and retention was found to a great determinant of adopting a certain leadership style. The finding is in agreement with the study conducted in Uganda by Wakabi (2013) which revealed that an organization in all sectors is operating in highly competitive environment which requires that these institutions retain their core employees in order to gain and retain competitive advantage. Because of globalization and new methods of management, different organization has experienced competition both locally and globally in terms of market and staff. The role of leaders in employee retention was seen to be critical since their leadership styles impact directly on the employees' feelings about the organization. From the review of several empirical studies, it was established that leadership style was significantly influences intention to leave of staff and hence there is a need to embrace a leadership style that promotes staff security and retention.

Readiness to Learn and Maintenance of the Good School Status

The researcher was also interested to see if school administrators were ready to learn and maintain the status of school were among the determinant indicator of adopting a certain leadership style. The findings revealed that, majority of respondents 94% agreed that good relationship and learning on the leadership style used in the neighbouring schools that do well have influenced the adoption and choice of a

certain leadership style. This factor was seen as a turning point towards the adoption of a certain leadership style by majority of school manager because they tend to learn on how to operate the private secondary schools. The intention of learning from the schools that do better and this that did poorly were to maintain and improve operations of schools.

This finding is in line with the findings of Chowdhury (2014) who stated that there is no universal leadership behaviour that can be applied to all situations in an organization; factors like the nature of the task, group characteristics, characteristics of leaders and followers must be incorporated in all studies of leadership effectiveness in organizations. In the same study, it was commented that school leaders situationally should be capable in learning what other are doing in enhancing quality schools' operations which indeed will help in maintaining the good status of a school. This implies that the situation is a fundamental determinant of successful leadership. From the ground of this study school leaders are supposed to have a good relationship and being capable in learning the better ways in adoption of leadership style from the schools with good performance.

Conclusions and Recommendations

In general, it is concluded that, there are several driving forces such as the working environments, interpersonal relationship, recognition and appreciation, enhancing job security and teachers' retentions that have been influencing the adoption of a certain leadership style by majority of school managers and administrators. With improvement of the school working environment and empowering teachers and other worker to the school activities it raises the job satisfaction and retention of workers who enhance the job performances and completion to majority of private secondary schools. The study recommends that, private secondary schools should create and develop a good school environment in all aspects such as fiscal, physical and human resources that enable smooth operationalization of the schools. For the aim of developing quality provision of education, there is the need a clear follow up by the government organ on the quality of school managers and top management. The government should integrate all administrative matters in the national policy so as to smoothen the operationalization of the school's activities in the country.

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Factors Affecting Reading and Writing Ability of the Standard Two Pupils in Mbarali District's Public Primary Schools

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Abstract

The paper investigates the factors affecting reading and writing ability of standard two pupils in Mbarali district. The paper adopted both qualitative and quantitative data which obtained through questionnaires and interviews. Data were analyzed quantitatively by using Microsoft Excel-2019 version and those from interviews analyzed qualitatively through content analysis. The study was guided by Social Cultural Theory of Cognitive Development under Lev Vygotsky. The finding of the study revealed that overclouded classes, unsupportive classroom environment, insufficient reading and writing materials, lack of food service to pupils, involvement of pupils in domestic activities, weather condition especially during the rainy season, high extension of enrollment period of standard one pupils and lack of in-service teacher training programme to standard one and two teachers are the factors which affect reading and writing ability of pupils. The study concluded that among those factors, home-based factors are the most described factors which affect pupils reading and writing ability. The Ministry of Education need to ensure that teachers attend the in-service training programmes so as to ensure that they get skills and knowledge on how to use the modern and appropriate techniques in teaching pupils. The Government primary education policy should be reformed so as to allow the enrolment time frame to be short as possible so that all pupils would have to start learning at the same time.

Keywords: Pupil, Reading Ability, Writing Ability, Public Primary Schools and Skills.

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Introduction

Reading can be defined as a cognitive ability in which a person is able to use when interacting with text (Urquhart & Weir, 1998). Writing ability is defined in classroom assessment, since the construct that is to be tapped and measured in a test is generally considered to be a broad base for development and use of language tests and language

testing research (Bachma, 1990). Reading and writing are crucial skills for academic attainment and future progress in education. Mastery of these skills to pupils in early grades in many Districts in Tanzania is still problematic (Mkumbo, 2011). Mbarali district council is among the districts in Tanzania that faces the challenges of pupils reading and writing ability that cause unsatisfactory performance in national examinations (Chikoyo, 2020).

For example, in the year 2016 some of the students who were selected to join secondary schools after the primary school leaving education at Mawindi secondary school and Igava secondary school were found not able to read and write even their own names. For the past three years the pass rates Standard Seven Leaving Examination (PSLE) in Mbarali district were absolutely poor. One of the explanations that could serve to describe this situation was poor literacy background of the pupils in the district. To exemplify this, claim the following is the scenario. In 2013 only 12% passed, in 2014 only 8% passed and in 2015 only 8% passed. This has been the trend for the past five years thereafter (Uwezo, 2013 & Eliezar, 2017).

Several studies on literacy situation in Tanzania such as Kumburu (2011) on the effectiveness of short-term literacy skills intervention on children at risk of reading and writing difficulties in Tanzania. Ngorosho, (2011) on reading and writing ability in relation to home environment in primary education in rural Tanzania, have confirmed that the quality of literacy learning in Primary Schools in Tanzania is not better at all. Thus, if this situation is left unchecked more and more pupils in Tanzania would complete primary education with very poor literacy competences that ultimately might affect the national effort towards creating mid-income country. Mmasa & Anney (2016) exploring literacy and numeracy teaching in Tanzania classrooms insight from teachers' classroom practice, stressed that in Tanzania there is serious problems of literacy teaching in public primary school which caused by teachers who lacks literacy teaching skills. In Tanga, 64% of standard two pupils are not able to read and write. Thus, given this situation there is a need to seriously investigate on the factors that might contribute the poor literacy performance among standard two pupils specifically in Mbarali district public primary schools.

Methodology and Materials

The paper investigates the factors affecting reading and writing ability of standard two pupils in Mbarali district. This study used mixed method research approach in analyzing and obtaining data. Qualitative and quantitative data obtained through questionnaires and interviews administered to respondents, whereby data from questionnaires were analyzed quantitatively by using Microsoft Excel - 2019 version and those from interviews analyzed qualitatively through content analysis. 49 participants including 20 teachers, 10 head of schools, 02 district Education Officers, 02 Ward educational officers and 10 standard two pupils were involved in which they were both purposively and randomly selected from 10 public primary schools in Mbarali district Mbeya region. This study was guided by Social Cultural Theory of Cognitive Development under Lev Vygotsky (1978). The theory provides that,

learning occurs in social context. It appears through interactions with the communities, peers, adults, teachers and others and teachers have the ability to control many factors in an educational setting including tasks, behaviors and responses. The basis of this theory is logical language in learning which includes the argument that language supports the activities of reading and writing.

Findings and Discussion

The objective of this paper was to describe factors affecting reading and writing ability to Standard two Pupil's in Mbarali district public primary schools. Findings show that there are different factors which affect standard two pupils reading and writing ability. The obtained factors include those from school environment, home environment and the Government educational policy as they described at this part.

Overclouded Classes

Findings revealed that the existing number of pupils in schools are large more compared to the number of teachers available. This situation made an equal ratio between pupils and teachers in Schools hence poor interaction between teachers and pupils in classes. For example, among ten schools visited, the school with lowest number of pupils in a standard two class had a teacher-pupils ratio of 1: 70, and in a school with highest number of pupils the ratio was 1: 210. To prove this, in an interview with a Head teacher from school C was noted:

In this school the number of available teachers is too low compared to the number of enrolled pupils. This situation made poor interaction between teachers and pupils in the classroom because teachers get difficult assist each pupil hence poor reading and writing ability to pupils. (Head teacher, School C: March 02, 2021).

Further, regarding to the same issue, one standard two teacher from school E commented the following:

As a standard two teacher, I get difficult in helping each student on how to read and write because of large number of pupils in the class which almost have 123 Pupils...this is to large number of Pupils to accommodate. For example, I can write a certain word on a blackboard and requires all pupils to pronounce it but not being able to make follow up on every pupil to determine whether they have pronounced it correctly due to large number of pupils per class hence having no enough time to do so (Teacher 2, School E: March 04, 2021).

The quotations show how the large number of pupils in schools contribute to affect pupil's reading and writing ability, because the available standard two teachers are not enough to accommodate all pupils in respective Schools. These findings are supported by Mashburn, Downer, Hamre, Justice & Pianta (2010) and Hanum (2016) whose stressed that classroom interaction has important role in the teaching and learning process as it helps the teaching and learning process run smoothly and can increase

learners' communicative. Again, Beth, Randall & Sarah (2013) found that social interaction improved the learning by enhancing their knowledge of literacy and teaching and their critical thinking and problem-solving skills. However, Ponitz, Rimm-Kaufman, Grimm & Cubry (2009) found different results that teacher-child interactions were directly linked to children's reading skills through classroom engagement. Therefore, in line with the finding, there is no doubt that class interaction between teacher and pupil play a great role in enhancing reading and writing ability to pupils in schools.

Unsupportive Classroom Environment and Insufficient Reading and Writing Materials

Findings revealed that most Pupils fail to read and write because the available classroom environment in schools are not supportive to motivate standard two pupils in practicing reading and writing as the reason was supported by 87% of respondent teachers. Finding show that in the area, most of standard two classes lack the necessary facilities such as blackboard, talking wall, picture and desks which are essential in motivating pupils to stay in classes and practice reading and writing even in the absence of teachers. Insufficient reading and writing materials in schools has also been addressed as a factor which hinder Pupils' achievement in reading and writing ability. For example, to validate this, one teacher from school H states:

In this school there is no enough reading and writing material to be used by pupils. The situation made some pupils to miss the available few books, even if I try to use grouping method still some pupils fail to be reached by the books because always one group contain 15 pupils with 01 book (Teacher 1, School H: March 16, 2021).

Another comment obtained from a Head teacher who said that;

Reading and writing materials in this school are not enough compared to the number of pupils. In the classes also there is no supportive features such as drawn pictures as commonly known as talking walls which help students to master reading ability. This is caused due to insufficient school fund (Head of school, School A: March 16, 2021).

The quotations show that pupils writing and reading ability has been affected by the classroom environment which are not supportive to the pupils and lack of reading and writing material in schools. In the same vein the study by Aryal, (2019) argued that, physical facilities such as adequacy of space, seating arrangement, comfort inside classroom, placement of chalk/white boards and their sizes and light and ventilation and display of materials, have an impact on reading among early graders in Nepalese schools. Therefore, it can be concluded that, quality and quantity of most of the physical facilities in early grades significantly affected reading and writing ability to pupils in schools.

Lack of Food and Service to Pupils

Finding reveal that most of the pupils especially who dwell far from schools 'environment, eat only once per day, therefore, during classroom hours they fail to concentrate to what teachers teach. For instance, there are a lot of cases whereby the pupils do not get breakfast in the morning hence they enter into the class while hungry. In schools there is no meal service provided, the situation which made pupils to be hunger hence not being able to understand the teachers when teaching how to read and write. Regarding to the point, the following was noted from a comment of school B teacher:

75% pupils in this School are coming from poor family, and those family are dwelling far from school's environment which require their children to get breakfast early before attending School, but this are not done to them due to family condition. In school there is no meals to pupils, the situation made most pupils to feel hunger during classroom hours (Teacher1, School B: February 27, 2021).

The quotation implies that absence of food service to pupils contribute to the difficult of pupil's learning how to read and write. In the same vein, Mapigano (2018) argued that, lower educated parents make it difficult to support their children academically either by paying school fees in time, giving their children basic needs such as food, stationeries and counseling sessions. The combination of all these, make pupils not succeed in their academic struggle.

Involvement of Pupils in Domestic Activities

Finding reveal that 40% of pupils who are not able to read and write are those who are affected with domestic activities which denies them to attend Schools. This makes them to be out of the school for the whole season. Once the cultivation season is over and then the parents let their children attend school as most of the cultivation activities were completely done. This makes the returning pupils to be left behind by their fellow pupils who were attending the school. In a conversation with a teacher from school I the following was noted:

Some pupils in standard two fail to read and write because, when it reaches the cultivation season, the parents do not allow them to attend to school as they require their children to assist them with work. The matured children to stay at home taking care for their young brothers and sisters as the parents being busy with the agricultural activities especially during cultivation period. This make those students not be able to read and write because are not fully engaged into classroom learning (Teacher 4, School I: March 05, 2021).

The quotation shows how pupils especially who come from poor family fail to reach the goal of adopting skills of reading and writing because most of the time they are not attending schools because parents are engaging them into domestic activities. Similarly, Otieno & Yara (2010) asserted that, learners from low socio-economic status families tend to value domestic activities more than schooling. Such children

are subjected to child labour and have little time for studies. They indicated that in most developing countries, there are many families whose members despite their full day's hard labour do not find it possible to reach goal. The citation therefore, add something that not only parents force their children to be engaged in domestic activities such as cultivation, but also some children tend to value domestic activities, the situation which block them to reach their goal.

Weather Conditions

The findings of the study revealed that weather conditions especially during the rainy season has contributed to the problem of primary school standard two pupils reading and writing. This is due to the fact that, during the rainy season floods occurs frequent which make pupils fail to cross rivers and attend the School hence cause them left behind. This can take up to four months whereby pupils just stay at home waiting for the floods to disappear for the whole period of time. For example, it was indicated by one of the head of school that, 50 out of 120 pupils do not attend school because rivers are too cross being flooded. A study by Hill (2018) revealed that, a child's home environment has significant effect on learning and school performance since it provides foundation for learning. The presence of disasters in the society affects pupil's performance in schools as what takes place in Mbarali district's public primary schools.

High Extension of Enrollment Period

Finding reveal that 60% of teachers responded that enrollment of standard one pupils takes a long period of time to end. The government had set the time enrolment up to three months for the pupils to continue being enrolled in schools. This has led most of the children to be enrolled very late where by those who were enrolled early found that have covered most of the content in the syllabus while children who are late to be enrolled thus are left behind and cannot catch up with their fellows. These has forced teachers to create two groups of pupils within the same class so as to help those who were enrolled late to cover the aspects that their fellows have been taught already. The same teacher has to attend to other classes at the same time which create a challenge to help the late enrolled pupils to be taught effectively. This then has resulted in those pupils not being able to read and write. It was confirmed by one of the head teacher who responded that:

Between 15-30 March 2021, the school registered 10 new pupils while others were already started to be taught since early January. This situation affects classroom teacher to reach his/her goals of the scheme of work (Head Teacher, School J: March 08, 2021).

The quotation show how the Government also contribute to the failure of pupils in reading and writing ability since the allocated time for pupil's enrollment is too wide, hence made challenges to teacher who are curriculum implementers. In line with the finding, Mmasa and Anney (2016) in their study argued that in Tanzania there is a problem of late enrollment of pupils in many public primary schools. Therefore, through these arguments it can be proved that the problem is serios.

Lack of In-service Teacher Training Programmes

Finding reveal that in Mbarali district there is no enough in-service teacher training programme specific to standard one and standard two teachers which can help to impart teachers with skills of teaching reading and writing. Through questionnaires provided, responded that, large number of teachers who are involved in teaching standard one and standard two have never attended any training. Among 20 standard one and two teacher, 03(15%) teachers attended one-week programme, 02 (10%) teachers attended two weeks programme, other 02 (10%) teachers attended one-month programme and 13 (65%) teachers have never attended any training programme. This makes those teachers who never attended training to use just their experiences in teaching Pupils on how to read and write. For example, there were some teaching aids and materials that were brought by the government for teachers to use them in teaching standard two pupils how to read and write, but teachers failed to use them as effectively as required because teachers lack the skills in using them to teach the pupils. It is quoted with one Head of School C that:

There is lack of proper planning and policies by the district government of Mbarali on helping standard two teachers to attend training. This is because most of the training that has taken place in schools was due to the assistance from the private organizations and other stakeholders, but not the government (Head of school, School C: March 02, 2021).

The quotation implies that teacher lack skills of teaching pupils on how to read and write because they did not get training to the respective programmes. The reason of insufficient training programmes is because the Government is not fully engaged in funding In-service training programme, rather depending to the private sectors and organizations. Nzilano & Daudi (2019) stressed that the motive behind the In-service Teacher training in Tanzania is to produce teachers with new skills and knowledge that responds to the changes in technology and teaching methods. Meanwhile, empowering teachers with skills and orientations in the use of technologies in teaching and learning processes would improve teacher's teaching activities. Therefore, training teachers is very crucial due to changes experiencing in education sector.

Conclusion and Recommendations

Basing on the study findings the study concludes that, school-based factors, home based factors and policy-based factors are factor that has affect reading and writing ability among standard two pupils in Mbarali district. Among those factors, home-based factors are the most described factors which affect pupils 'reading and writing ability because children spend more time at home environment with their parents compared to schools. It is a time now to encourage parents to be in front line to help and assist their children through provision of reading and writing materials such as story books, learning toys, picture books and letter books to be used at home environment in order to make them practice easily reading and writing.

The government needs to recruit more teachers so that the big number of enrolled pupils should be effectively managed and taught, school feeding programs should be established in public primary schools so that pupils should be getting foot at school so as to make them learn comfortably. The Ministry of Education need to ensure that teachers attend the in-service training programmes so as to ensure that they get skills and knowledge on how to use the modern and appropriate techniques in teaching pupils. The Government primary education policy should be reformed so as to allow the enrolment time frame to be short as possible so that all pupils would have to start learning at the same time.

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Assessment of the Challenges which Heads of Schools Face in Practicing Leadership Styles in Community Secondary Schools

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Abstract

This paper assessed to the challenges which heads of schools face in practicing leadership styles in community secondary schools in Iringa municipal council. This study was guided by pragmatism paradigm, descriptive research design and mixed research approach. The targeted populations were school heads, teachers and students from community secondary schools. This study involved 105 participants from 5 selected community secondary schools. In which 5 were school heads, 40 were teachers and 60 were students. The study employed two sampling Procedures namely purposive and simple random sampling techniques. Three methods of data collection employed such as face to face interview, focus group discussion and documentation. Descriptive and quantitative statistics used to analyze data. The data collected from the respondents were presented inform of tables and quotes. The responses coded and categorized into specific objective of the study. The findings indicated that head of schools faced several challenges in applying different leadership styles such as resistance of subordinates, inadequate leadership skills, effects led by over enrollment and insufficient community support. It is concluded that head of schools lacks adequate and quality support supervision regarding to the school leadership and management from regional and district educational officers. Head of school had inadequate leadership skills to influence teachers, students and parents.

Keywords: Leadership, Leadership Style, Resistance and Over Enrollment.

Introduction

Leadership style is an important aspect in the success of school due to its effects on student's academic performance. According to Holmes (2000), leadership styles in a school set up refers to the way heads of schools use the human and other resources to promote best values including the methods or techniques found to be the best

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effective and practical means in achieving objectives. According to Lambert & Gonzales (2001), a good school requires effective leadership whereby heads of schools are able to handle both external operations as well as the school environment interaction. Furthermore, the Commonwealth Secretariat (1996) comments that one of the key factor influencing school effectiveness is the nature and quality of the leadership style and management provided by each school.

Mullins (2005) presented three basic styles in describing leadership which are autocratic, democratic and laissez-faire leadership styles. The main difference among these styles is where the decision-making function rests. The autocratic leadership style is where the focus of power is within the group more than move towards the manager. The democratic leadership style is where the focus of power is more within the group as a whole and there is greater interaction within the group. Laissez-faire leadership style is where the manager observes the members of the group working well on their own. The manager consciously makes decisions to pass the focus of power to members, to allow them freedom of action to do as they think best; and not to interfere, but is readily available if help is needed.

On the same idea, Nanjundeswaraswamy & Swamy (2014) asserted that there are four leadership styles, which are autocratic, democratic, laissez-faire and bureaucratic leadership styles. Autocratic Leadership this style allows the autocratic leaders to take the ultimate control of taking decisions without consulting others. An autocratic leader possesses a high level of power and authority and imposes its will on its employees, while a democratic style is characterized by presence of co-ordination, co-operation, and collaboration. Laissez-Faire Leadership is when a leader does not exercise control over its employees directly. Since employees are highly experienced and need little supervision, a laissez-faire leader fails to provide continuous feedback to employees under his or her supervision.

Bureaucratic Leadership is when a leader believes in structured procedures and ensures that his or her employees follow procedures exactly. This type of leadership leaves no space to explore new ways to solve issues and in fact work by book. Leadership styles can be organized into five categories namely autocratic, democratic, laissez-faire, transactional and transformational leadership style (Kramer, 2020). Each of these leadership styles has its benefits and its drawbacks, and each is more effective in certain workplace than others. The most effective leadership style for a workplace depends on the mix of employee personalities present or the mix of experience levels in the workplace.

Poor academic performance might be caused by many factors of which one of them is the leadership styles practiced in secondary schools. It has been established that, application of a poor leadership style may lead to low leader's commitment, poor policies, teachers and students behaviors that indicate low motivation and low teacher's retention (Kambambovu, 2018). Leadership forms a very important portion in running secondary schools in Tanzania. Leadership as a key component in the

education system led to the government establishing an institution to specifically train education personnel. This is to say, leadership has been at the heart in the education system as a key determinant of success. The role of leadership style is a critical factor in performance and effectiveness of all levels of education in developed and developing countries including Tanzania. It is quite important to conduct the study on the influence of heads of schools leadership styles on the student's academic performance in community secondary schools that would complement to the effort done by the government in improving the management of secondary schools.

Statement of the Problem

Performance in secondary school has been linked with leadership styles utilized by heads of schools. Given the importance attached to education, every district in Tanzania is striving to improve the quality of education and students' academic achievement through effective school leadership and management. So, improving learning outcomes requires an approach to leadership development, which focuses on leadership styles. Normally head of schools are expected to oversee the organization of departments and the allocation of resources within the units in the school, facilitate professional development and in-service training of human resource, as well as monitoring how teaching and assessment of students is conducted and effectively managed. Setting vision and mission of the school, recruitment, induction, developing and motivating people and teaching and learning in the institution are some sets of practices that constitute the basics of successful leadership practice in school.

Leadership is an important function of management which helps to maximize efficiency to achieve organizational goals. The heads of schools as leaders also use different leadership styles which define their value and perspectives, where the key goal of a school is good students' performance. Despite the fact that leadership is an important function of management which counts on the success and achievement of a school, various findings indicates that, there is low academic performance in community secondary schools for over four years consistently. This study intended to assess the influence of heads of schools leadership styles on students' academic performance in community secondary schools, in Iringa Municipal Council.

Research Methodology

The study conducted in Iringa Municipal Council in Community Secondary Schools. The reason of choosing this area was to examine the influence of heads of schools leadership styles on students' academic performance following poor academic performance in CSEE in the community secondary schools in the municipal for over 4 years consistently 2017-2020. In terms of methodology, this study is guided by pragmatism paradigm, descriptive research design and mixed research approach. The targeted populations for this study were School heads, Teachers and Students from community secondary schools. This study involved 105 participants from 5 selected community secondary schools. In which 5 were school heads, 40 were teachers and 60 were students. The study employed two sampling Procedures namely purposive and simple random sampling techniques. In this study three methods of data collection

were employed such as face to face interview, focus group discussion, documentation. In this study, descriptive and quantitative statistics used to analyze data. The data collected from the respondents presented in form of tables and quotes. The responses coded and categorized into specific objectives of the study.

Challenges Head of the Schools Facing in Practicing Leadership Styles

With regard to whether there are any challenges the heads of schools are facing when practicing different leadership styles. Through interview, the findings from this study indicated that, the challenges head of schools faced were resistance of subordinates, inadequate leadership skills, lack of support from community as well as effects led by over enrollment.

Resistance of Subordinates

The findings in this study indicated that, resistance of subordinates is a challenge facing school heads when applying leadership styles particularly Dictatorship style. The response of head of school A indicated that, teacher refused to implement teaching activities in a school when used dictatorship leadership style. A sub theme when posed to head of school B, argued that;

There are different challenges we as head of schools we are facing when applying different leadership styles. Every style has its own challenges even democratic leadership style its application depend on the nature of staff and nature of a task as well, if the teamwork are not responsible and committed to work this style is not working, though it is good if the staff members are responsible and committed to the job otherwise do not expect any good job at all (Interview, Head of school B: March 17, 2021).

Findings in this study concur with the study conducted by Yılmaz and Gokhan (2013) about resistance to change and ways of reducing resistance in educational organizations. The study indicated that leadership styles preventing people from fulfillment of economic, social, esteem, and other needs may encounter with resistance. Thus, people resist changes that lower their income, job status and social relationships like dictatorship style of leadership in schools. Mullins (2005) supported the study by indicating that dictatorship style of leadership reduces members' freedom when leadership is seen as troublesome and reduce freedom of action with increased control organization members may resist to implement some of the duties assigned by a leader or organization.

Inadequate Leadership Skills of the Heads of Schools

The findings of the study showed that inadequate leadership skills were another challenge facing school heads when applying leadership styles. The response of head of school D indicated that heads of schools appointed according to officers' interest without considering leadership skills and qualification criteria. During interview, head of school D asserted that:

You know most of us are just getting appointment as per our officer's interest but in fact we have little knowledge concerning leadership skills. Normally in teachers college, no one is prepared to be a head of school. The focus there is to impart content and teaching methodologies to a student teacher rather than leadership skills. Also, political interest is another problem to take into consideration when coming to the point of maintaining the quality of education in our schools, some of us are getting appointments of being school heads because of their political influences. Our standing order as civil servants does not allow us to have any political interest but unfortunately you may find that some of us are given appointment because they are the followers of a political party which is in power at the moment regardless of the qualifications and level of professionalism a person may possess (Interview, Head of school C: February 27, 2021).

The demographic information's of the interviewed heads of the selected community secondary schools in Iringa Municipal council from 2017-2020, concerning their leadership skills and qualifications, leadership experience and time of leading a current school as well as level of education. The findings reveals that heads of the selected schools are graduates with bachelor of education studied much on pedagogical knowledge and skills rather than leadership skills. They are still given position of leading schools regardless of their low skills and qualification on the aspect of leadership. They just given orientation which is not enough for leading a school as an organization. The findings reveals only one among of the five heads of the selected schools has more than five years' experience in the course of leading schools, but the rest are less than five years' experience.

The findings from this study concur with Gonfa (2019) who asserts that, leadership skills matters in making difference. Skills play key role that it helps the leaders to influence others in achievement of organizational goals. Insisting on that the study conducted by Dilts (1996) indicates that leadership skills are one of the most important skills that are required in the changing world. Leadership skills are vital for effective performance of leadership roles as it helps the leader to move the organizations forward. Moreover, leadership skills are important in developing and maintaining cooperative relationship with superiors, subordinates, peers and others. Leaders need to possess leadership skills in order to build and keep healthy relationship with the people in and outside of the organizations. These all will add to the productivity and success of the organizations.

Insufficient Community Support

The findings in this study indicated that, the surrounding community did not support school heads. To achieve school goals and objectives require high community support. The response of head of school B during interview indicated that parents were not able to participate in school meeting when invited to do so. The head of school B asserted that:

Most of this community secondary schools parents are less concerning with their children academic development. For example when the school calls for a meeting to share problems facing the school, you will find poor responses. Even when teachers provide assignment to the students, parents are not following. This leads to low academic performance among students. Furthermore, parents and other community member's surrounds us is a problem, they are not cooperative to a school. When they are asked to make their contribution for their children and teachers to have meal during day time and other school developmental activities they don't accept, therefore it is difficult to manage a school while students and teachers are starving (Interview, Head of school D: February 24, 2021).

The visited head of schools mentioned various challenges they are facing in practicing the different leadership styles. These challenges include conflicts among the school stakeholders such as teachers, students and parents, hatred and under-performance, which in the future might cause poor academic performance. This is supported by Nthenya (2012) who found several barriers to school leadership to include teachers' conflicts, teachers' engagement in private tuition or establish private business, resistance among teachers to the leaders, teacher absenteeism, less community support, teachers' resistance to change and teachers' lack of commitment towards learning and training. Singano (2015) believed that if head of secondary schools in the region appropriately select leadership styles. It could serve to enhance the quality of support supervision they offer to their teachers and consequently. It would improve student academic performance.

Effects Led by Over Enrollment

It was revealed from the findings that the teachers teaching load is very high which compromised the quality of education they offer to the students as they experience time limit in preparing lessons. This could be attributed by the high students-teacher ratio in most of the community secondary schools of which most classes are overcrowded. It was found that overcrowded class rooms affect the process of teaching and learning. Due to this fact there are lots of distractions during the lessons, for example giving assignments and making follow up become difficult due to over load for teachers. This is evidenced by the head of school A, when asked argued that:

We fail to perform well due to high number of students we have, compared to the number of teachers available at school. Sometimes teachers are giving assignment to the students which are not proportional to the class level, for instance a form three student in Biology monthly test being given multiple choice questions only instead of Analysis and discussion questions simply because a teacher is afraid of marking too much work load (Interview, Head of school A: February 25, 2021).

A teacher from school C when asked on the same topic said:

You know we teachers we have a lot of activities to do in our professional to mention few including preparing teaching and learning materials, preparing scheme of work, lesson plans, designing extra curriculum activities for students to perform and marking students assignments and tests bad enough you may find that one teacher of mathematics or physics teach a larger number of students, for example a teacher may teach physics form three A, B, C and D and the same teacher is teaching form one A to D the same subject which same times it makes the total of 31 periods in a week for one teacher to cover, this actually declines the quality of education in our schools (Interview, Head of school C: March 08, 2021).

The most fundamental task of the heads of schools is to ensure students are getting their academic potentials. Despite the fact that most of heads of schools claim to use different leadership styles interchangeably depending on the situation but the shortage of teaching and learning resources remain a big problem toward students' academic performance. The findings in this study are supported by Pacaol (2021) who intensified workloads add some pressure on teacher's effectiveness and leave minute time on how to meet up the major teaching duties such as designing class discussion or giving feedback to students.

The findings in this study indicate that, an increase of workloads from policymakers often resulted in teachers' burnout. This causes the feelings of powerlessness and lack of enthusiasm in teaching and making the school a pleasant environment. The quality of classroom teaching is unfavorably influenced by huge workloads. This is also in line with Jomuad, Mabelle, Cericos, Bacus, Juby & Beverly (2021) on teachers' workload in relation to burnout and work performance. The findings indicated that, teachers are prone to burnout due to long hours of teaching and a heavy workload. Teachers stated that they had to deal with new technological systems, new requirements for long term educational planning to align the teaching with the goals, new needs for grading and assessment of students' results, and extensive individual development plans for each student with increasing time pressure. It was perceived to cause unplanned changes in the schedule and a higher workload.

Conclusion

Head of schools lacks adequate and quality support supervision regarding to the school leadership and management from REO and DEOS. Schools lack parents' cooperation whereby teachers work themselves where very few parents cooperate with them. In order to improve students' academic performance in community secondary schools for the aims of achieving national educational objectives the REOs and DSEOs are recommended to provide heads of schools with adequate and quality support supervision regarding to the school leadership and management. This could be attributable to the excellence in performance of the school heads as instructional leaders in those schools. On the other hand the parents have to play their role on their

students' academic performance through cooperating with teachers and attending parents meeting for better achievement of their students. The government in collaboration with the Ministry of Education science and technology should provide training to head of secondary schools in order to enhance leadership skills.

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Effects of School Administrators on Students' Academic Performance in Public Secondary Schools

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Abstract

This paper reviews the effects of school administrator to the students' academic performance in public secondary schools in Iringa Municipal Council. The researcher collected data by using interview, focus group discussion and questionnaire. In this study face to face interview conducted in order to obtain detailed information. Data was analyzed by qualitative and quantitative methods. The study reveal that some of the school administrators used to invite parents on decision making so as to increase the number of good students. Some school administrators introduced camp for the students which make students busy in studying and it helps a lot to students to have enough time for study. Therefore, it is the time to make sure in all schools there is a stable administration which will supervise, lead and instruct what to be done so as to yield good performance in their schools. The researcher recommends that the appointment should consider administrators who are in the field of administrating educational matters.

Keywords: School Administrators, Public Secondary Schools, Students and Effects, Ecademic Performance.

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Introduction

A good number of schools recently suffer from student problems that seem clearly obvious, whether academic, behavioral, social or emotional, the school administration called for to urgently solve them source? These problems have become a major barrier in achieving the school's ultimate goal which is to provide school environment able to meet the needs of students, teachers and employees. Literature review confirmed the role of school administration indicated that the most common problems among secondary schools' students are cheating and low academic performance (Badarna, 2016). According to Badama and Ashour (2016) Attested that student

problems have recently spread in the schools including academic problems such as low achievement and poor adaptation to school or social problems such as bad social behavior, poor social skills and lack of friendship. Also can be due to emotional problems such as fear, anxiety, violence, anger and psychological depression.

Behavioral problems emerged such as lack of personal hygiene, bullying, rebellion, violence and aggression. Therefore the modern school administration has an important role in achieving effective solutions to the problems of the students and to address them. Despite the considerable effort made by the Ministry of Education and Vocational Training to increase enrolment and improve secondary education through SEDP since 2004 - 2009 and 2010 – 2015. It has been discovered that performance in secondary school is still parch. Many scholars, policy makers and other researchers have involved addressing problems that hinder students' academic progress by conducting research on different attributes but still there are serious weaknesses on the students' academic performance in public secondary schools that require urgent and sustained attention. This study intends to establish what influence the school administrators have to student's academic performance in public secondary schools in Iringa Municipal Council.

Methodological Perspective

This paper reviews the effects of school administrator to the students' academic performance in public secondary schools in Iringa Municipal Council. The researcher collected data by using interview, focus group discussion and questionnaire. In this study face to face interview conducted in order to obtain detailed information. A sample of fifty eight selected to represent teachers, heads of schools and students from eight schools which are Klerruu, Mazoezi, Mkwawa, Mawelewele, Iringa Girls, Kwakilosa, Mlamke, Mtwivila and Lugalo. Also, survey design was used because when collecting information about people, students, opinions, experiences and perceptions it allows generalization of the findings. The data was analyzed by qualitative and quantitative approach.

Effects of School Administrators on Students' Academic Performance in Public Secondary Schools

This paper reviews the effects of school administrator to the students' academic performance in public secondary schools in Iringa Municipal Council. The findings has shown various effects which influence performance in public secondary schools as follows.

Planning the School Timetable and Duties of Students and Teachers

The heads of schools they plan a number of things in the school concerning academic matters. They plan before the opening of the school, during the year and at the end of the year. Whereby the teachers should cooperate with the head of school by preparing report of the activities done in the school in order to improve the academic performance. The result revealed that 33 (38%) respondents who were teachers and students from all school in questionnaire, interview and focus group discussion

responded that the general student's academic performance in their schools are very good and 47 (53%) good, while 8 (9%) said that the general performance of their schools are poor. The results shows that the school administrators has an effect in school academic performance. For example, one teacher from school B state that:

I wish I could be in school B because when you see how their administrator treat them, actually you are being impressed to be there, that's why their students perform better every year in exam. We never defeat them in results whether national exams or interschool exams, because their management is committed. But when you see in my school there might be another factor that leads students to perform poor because our administrators has proved failure in supervising the school, teachers even the facilities. This leads to poor performance (Teacher 1, School A: February 09, 2021).

From the findings it is important to conceptualize school administration as a social process. A social system involves two classes of phenomena which are independent and interactive. The first class consists of the institution. Its roles and expectations which are in line with the goals of the system. The second class consists of the individuals inhabiting the system with their personalities and dispositions (Okumbe, 1998). A school consists of the heads of schools, teachers, non-teaching staff and students who interact with each other to accomplish predetermined goals.

For a school organization to be kept together, effective administrative and efficient management skills are required (Farrant, 1997). Effective administration in school has been widely noted as a factor that will make a difference between achievers and non-achievers. Dramatic changes noted in a work environment will result due to a visionary leadership who encourages and persuades rather than commands followers towards common goals. Bukar, Ibi and Abdullahi (2015) emphasize that school heads are directly involved in influencing the activities of the students and school towards goal setting and goal attainment.

School Administrators Don't Have Enough Experience to Manage the School

Alkarni (2014) showed that most of the head of schools do not know their administrative roles such as job description of head of schools appears to emphasize tasks that should be low priority, instead of the development of administrative skills, the professional development of teachers and rising of student's achievement. As the head of school, the headmaster is responsible for all duties done in school. The head of school should make sure that all teachers and students attend their duties regularly by providing the teaching and learning materials to teachers and students so as to attain the good academic performance. One teacher from school B commented that:

The performance we have in the recently years personally I can attest that it has been affected by the administration we have. The administration we have now all it is very active and very creative to make sure that our school perform better as the days goes. Our headmaster give us the chance to participate in planning how to make

our school perform better in exams and what we suggest as teachers our administrator they do they don't ignore our contribution. This lead to perform better in both national examination and in internal examination [Teacher 2, School B: February 14, 2021].

On the basis of these findings, there seems to be a strong correlation between management and school performance or educational outcomes in so far as that management takes on board and coordinates other factors where they are available. This means that where management is poor, one should never expect to have good performance. However, the converse may not be true. That is, where management is good but the other factors are inexistent, one is not assured of good performance either. This implies that good management requires the presence of other resources or factors to combine with for it to lead to good school performance. Leadership is a process of influencing the activities of an organized group towards goal setting and goal accomplishment.

The Teaching Role of School Heads

The heads of schools should share instructional activities with teachers by showing an example on how to attend the classes daily. In this context the findings revealed that the school administrators are not suitable to the whole process of teaching and learning. Maicibi (2003) contends that, without a proper leadership style, effective performance cannot be realized in schools. Even if the school has all the required instructional materials and financial resources, it will not be able to use them effectively if the students are not directed in their use of the materials or if the teachers who guide in the usage are not properly trained to implement them effectively. Leadership in this context pursues effective performance in schools because it does not only examine tasks to be accomplished and who executes them. Also seeks to include greater reinforcement characteristics like recognition, conditions of service and building of morale, coercion and remuneration. A teacher at school C said:

Other teachers don't attend classes because they have two employments in different institutions. How can students perform well in such a situation? You may find a teacher attending only one or two session per month and the head of school do not ask why teachers do not follow the school timetable. This leads the students to get low performance in their examinations (Teacher 3, School C: February 18, 2021).

From the finding above revealed that some of the school administrators are not committed to their job. This lead to occurrence of poor performance to students and teachers are not motivated to work. They don't attend well the classes. Students lack the good system of learning. A head of school should motivate other teachers to work and increase the performance to students. Also, should lead by example because without a clear sense of purpose and direction, a school administration can drift from its primary mission of serving the needs of children. As stewards, school administrators need to help in keeping the focus and goals of teacher professional

development on student learning (Meador, 2013). Administrators serve the needs of students and their school through their commitment to the fair and ethical treatment of all learners recognizing that equity and justice require an understanding and responsiveness to diversity of learner needs and styles.

Introduction of Camps for the Students

Which make students busy in studying and it helps a lot to students to have enough time to study. The performance of the students won't come if the administration of the school is not well organized. Therefore, it is the time to make sure in all schools there is good and stable administration which will supervise and will lead and not only lead but also instruct what to be done so as to yield good performance in their schools. The government has to appoint administrators who are in field of administration and who are knowledgeable in administrating educational matters. School heads in school D said that:

We were having a school meeting with parents, we asked them to contributes some money and foods for form four and form two students. Instead of going home every day they should stay at school for attending the morning and evening class sessions. The parents agreed to summon some contribution as we requested and the student started to remain at school something which leads to the increase of students' academic performance (School Head 1, School D: February 18, 2021).

From the findings above most of them agreed that school administration had effect on students' academic performance therefore the effect should be kept on school administration and other factors so as to yield good results to our students. School administrators affect student's academic performance both positively and negatively thus most of the performance the school depict are the result of the administrative handling (Zepeda, 2004). When school administrator interact daily with teachers and students by looking how teachers and students learn, this helps much to improve classroom practice and student performance because they feel as the part of the community.

Creating Tension

Head of schools in one of our focus groups described themselves as in their schools. They characterized what they did as instructional leaders not so much as sources of organizational stress, but rather as professional colleagues and critical friends who contributed creative tension to conversations about teaching and learning. In various interactions with teachers, especially in evaluation conferences, they described how they helped teachers become more reflective and critical about their teaching practices. For example, in conversations one school heads tried to stretch teachers' thinking and ultimately their practice by posing questions, challenging assumptions, and collaborative problem solving (Gronn, 1983). Sushila (2004) revealed that the head teacher is the leader in a school, the pivot around which many aspects of the school revolve, and the person in charge of every detail of the running of the school,

be it academic or administrative. The head teacher should be involved in making most of the decisions at the school. A teacher from school E Said that:

Our school has everything concerning teaching and learning. Am glad that the school administrators do a great job to ensure that the government supplies the learning materials such as books, teachers' guide and they supervise us frequently making sure that we perform our work in a conducive way. My administrators provide even moral support. They motivate me internally even though the government does not. The administration struggles so much to ensure I perform my work properly and in a friendly environment (Teacher 5, School E: February 12, 2021).

From the findings above, school administrators seems to have contribution to students' academic performance. There are good school administrators as they supervise activities and improve performance of the students.

Problems Cause Poor Performance

In case the problem is within their kind of administration, corrective measures should then be taken. Holzer & Schwester (2011) talked about measuring performance to improve performance. For example, in educational system there should be data to show if there is an improvement in standardized test score. When there is no improvement, something must be done. They suggest that managers can use the data that performances measures provide to help to them manage. This may be done in three ways: One is to account for past activities, two is to manage current operations and three is to assess the progress towards planned objectives. These can help to show how efficiently resources such as finance, staff and others are being utilized and also seeing that the school is achieving its goals as stated in the long-range strategic plan. Every school needs to carry out performance measurement in every stage and not only waiting to see the results of the final examinations. Those who fail to assess themselves may not be able to supervise human resources which will interact with the other resources towards the planned targets. Student from school F reported that:

If the top management of the school example head of school and second master has good relationship with us by motivating us, we will perform better. We'll not make any mistake, however teachers were treating us harshly such that we are not comfortable to share with them. This contributes to fail in our examinations" (Student 1, School F: February 18, 2021).

The response is that a good relationship between the school administrators and students may lead to the academic performance. Bureau (2016) of China shows that school administration is a determining factor in school success. School head are the in charge in administering instruction, school-wide mobilization of resources and effort with respect to the long-term emphasis on instruction. The data show very clearly that these effective heads constantly work at helping individual's development; continually work at enhancing relationship in the school and between the school and the community and maintain a focus on goal of education coherence.

Maintenance of School Relations

The good academic performance depends on the good relation between school heads, students, and teachers. The relation with students the heads of schools should listen the problems of students and make some strategies to solve such problems. The relation with teachers, the heads of schools should listen the views of teachers in improving the students' performance. The result revealed that 68 (85%) respondents who were teachers and students from school A, B, C, D, E, F, G and H in questionnaire, and focus group discussion, agreed that there had good relationship between school administration and students' academic performance. A total of 12 (15%) respondents on the other hand rejected that there had no good relationship between school administrators and student's academic performance. A student from school E reported that that:

There is no good relationship between the school administrators and students, as teachers especially our school head is punishing students in a negative way, like canning and forcing them to go back home. Sometimes the school administrators use harsh language to students and hence makes student to become truants and many of them not to perform well in the class (Student 2, School E: February 18, 2021).

What our school attains in the national examination results and even in internal exams is because of poor administration. The head of school do not have good relationship with the teachers and even student. Every day he quarrels with students and teachers. Sometimes no supervision is done. He does even check if the teachers attend classes by provide us notes and even if they provide to us feedback early for tests and exams. If we could have an administration like of school (A) I hope we could have performed far better" (Student 3, School G: February 25, 2021).

From the findings above the data revealed that there is no good relationship between the school administrators and student's academic performance, as the teachers treat their students harshly hence, they fail to perform better in the class. Waweru and Orodho (2014), on management practice and student academic performance in Kiambu county Kenya, by postulating that school administrators should provide the best school climate to entice students to complete schooling by making school free from violence, threats, intimidations, hatred, and witch-hunting and develop rich co-curriculum, remedial interventions for slow learners to avoid repetition, frustration and dropout. They should be a developer by putting more effort in developing academic and co-curriculum programmes that are attractive and competitive for better achievements of students at school.

Conclusion

The study drew the following conclusion, school administrators have direct relation with student's performance, and it has contribution to performance of the students, but also the administrators can affect the performance of the students positively and

negatively as well. This is true because most of the schools which perform better in exams the first thing to be assessed is how the management of the school is, the first thing to be judged will be the administration then they will come to other contributing factors. Despite the poor teaching and learning environment the school administrators play a big role in inspiring and motivating teachers to perform their duties. The performance of the students won't come if the administration of the school is not well organized. Therefore, the government needs to look upon the school administration, the government needs to see the performance that the school yields sometimes school administration is the one of the contribution factor, because the findings and the reviewed literature revealed that school administration has a great contribution on students' academic performance both positively and negatively the good the administration the good student's performance poor administration the poor performance.

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Causes of Teachers Conflict in Private Primary Schools in Tanzania

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Abstract

The paper reviews the causes of teachers' conflict in private primary schools in Iringa municipality. Data collection was done through questionnaires and interviews and analysis was performed using thematic for interviews and quantification to compute frequencies and percentages for questionnaires. The study shows that the causes of teacher conflict in private primary schools in Iringa municipality were poor administration skills by head teachers, poor performance, difference perception, indiscipline among teachers and students, improper communication, favoritism, different perception and misuse of power by head teachers. The paper concluded that, the head teachers and teachers should find out the actual root causes of conflict in private primary schools and involve all stakeholders in addressing them and recommended that both head teachers and teachers in private primary schools should practice proper communication to enhance good relationship, love and mutual respect among themselves.

Keywords: Conflict, Head Teachers, Teachers, Private Primary Schools and Causes.

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Introduction

The purpose of this paper is to explore the causes of teachers' conflict in private primary schools in Iringa municipality. Conflicts exist in all organizations, and it may take many forms, it may mean disagreement, hostility, contradiction or incompatibility between individuals and groups in the organizations (Gupta, 2009). Babyegeya (2002) described conflict as a breakdown of communication among the members of the organization, argued that the more closely people are expected to work together, the more the possibility of conflict to rise. Conflicts in schools exist in both developed and developing countries. In the developed countries conflicts in school manifest in different scenarios. Matenga (2014) noted out that racial segregation, discrimination and prejudice in California schools were the main sources

of conflict. Literatures also indicate that there are several cases of conflicts in the education systems of many African countries.

On other hand Ramani & Zhimin (2010) described that; there were conflicts in Kenyan schools. They argue that these conflicts arose when the school administrations failed to sufficiently provide the necessary resources for effective learning such as food and learning aids. In addition, Adhiambo & Simwata (2011) asserted that educational institutions in Kenya occasionally experienced conflict of varied nature due to different reasons which most of the conflict ends up being destructive to life and property. There are frequently reported conflicts in most of the schools in Tanzania, many of them involve school administrators and teachers (UNESCO, 2005). A good number of conflicts have been documented in Tanzanian primary schools as Dady (2015) noted that conflict that erupt in primary schools tend to be fuelled by organization factors such as poor performance, management style and favoritisms, thus factor inspired the research to conduct this study.

Methodology

The paper adopted the pragmatism paradigm since it emphasizes shared of beliefs among members of a special area (Guba & Lincoln, 1994). This paper uses mixed method research approach to add value the research findings through integration of both qualitative and quantitative. A case study design used to describe a unit in detail. Data were collected through 48 respondents, whereby 40 teachers answered questionnaires and 8 head teachers were interviewed from 8 private primary schools in Iringa municipality which are Star, Highlands, Ummusalama, Hyperlink, St.Charles, St. Dominic Savio, St. Dominic Savio Mkimbizi and Kigonzi primary schools. Random sampling was employed to both teachers and head teachers. Data from questionnaires were analyzed quantitatively by coded and quantified to compute the frequencies and percentages and those from qualitative were analyzed through content analysis and presented through direct quotations and interpretation.

Causes of Teachers Conflict

The objective of this paper intended to find out causes of teachers' conflict occur within private primary schools in Iringa municipality in order to address them to reduce conflict occurred in schools. The findings reveal various reasons as stated at this part.

Indiscipline and Poor Administration Skills

From the findings 35 (88%) of the teachers cited that poor administration skill among the head teachers was the most reason cause conflict in their schools. The reason is that many head teachers come into position without any prior training on administration skills while some get these positions because of their long-service in the school. In this case, most of the schools face frequent conflicts because of inability of managing conflict when arises. Okoton & Okoton (2003) who asserted that school administration in Nigeria was hampered by high rate of conflicts caused by different factors including poor administration skills by head teachers. Lagat (2013) revealed

the existence of incompetent head teachers who could not manage all school matters well, cause conflict in their school. In line with the findings head teachers with poor administration skills might felt into poor communication, unfair treatment and poor management which resulted into conflicts. Therefore pre and in service training should be provided to head teachers to minimize conflict occurred in schools.

On other hand 33 (83%) of teachers and head teachers indicated that indiscipline among students and teachers were among the factors that cause teachers conflicts in private primary schools in Iringa municipality. The most common cases of indiscipline among the students related to the collective misbehavior such as chewing gum in the class, fighting, wearing dirty clothing and disobeying school authority. Therefore, with regard to teachers' indiscipline, the study identified lateness, absenteeism in the class; poor teaching and poor classroom administration were the main causes of conflicts. To prove this head teacher from school B asserted that:

Some teachers' in our school have a bad behavior of not listening to the instruction given by the leadership, you tell them to try to get to school early but they do not, they have the ears but they don't hear the situation sometimes lead to conflict (Interview, Head teacher from school B: February 27, 2021).

The quotation shows how indiscipline among teachers can lead to conflicts between them and head teacher. These findings supported by a study of Mwabungulu (2015) who discovered that teachers engaged in like excessive drinking alcohol, absenteeism, truancy, lateness, improper grading and negligence of duty which lead to conflict among them. The study of Nyaga (2009) discovered that indiscipline case in secondary schools in Kenya involve drug abuse, fighting, insubordination, sneaking from school, destruction of school property and stealing of other student property was the most factor lead to conflict in schools. Therefore, moral education should be given to students and teachers to reduce conflict in school.

Improper Communication

Communication is one of the key elements for effective implementation and accomplishment of school goal. Out of 32 (80%) of head teachers and teachers in private primary schools agreed that improper communication resulted from difference perception, failure to communicate, wrong assumptions and gossip the result lead conflict among the members of schools. To prove this head teacher from school asserted that:

There are times when it happens that you give instructions on Something to the teacher but the teacher does something different from what you said, the situation sometimes can lead to conflict (Interview, Head teacher from school F: January 23, 2021).

The quotation shows how failure to communicate lead conflict between teacher and head teacher in schools. This finding is in line with the opinion of Adhiambo &

Samantha (2011) who asserted that communication breakdown in schools in Kenya is a major source that develops conflicts among teachers and head teachers. Poor communication network is highly rated as one of the main causes of conflict in schools (Iwuagwu, 2011). Communication is considered a vital tool for effective implementation of school duties, so teachers and head teachers need to learn how to communicate in order to reduce conflict in schools.

Poor Performance and Favoritism

Out of 27 (68%) of teachers noted that many head-teachers look for the best performance of the teachers in their schools without considering other factors. In regard to this, the head teachers had zero tolerance with teachers who failed to archive performance goals. This is supported by Dady (2015) who asserted that poor performance is one of the reasons that fuels the eruption of conflicts between head teachers and teachers. Academic performance is often influenced by difference factors such as school culture, discipline among members of schools, learning facilities, proper guidance, gender difference, teacher's education and teaching style and school environment. So head teachers should not look at performance only also other factors that contribute to performance in order to reduce conflict.

Smith (2013) posited that favoritism means to prefer someone or group of people from others just because management likes them. 18 (45%) of teachers noted that school heads sometimes favored some teachers at the expense of others and this created a sense of bitterness, anger and hatred. It is this bitterness that brews rumors, jealousy and conflict at school. This is in line with a study by Kipyego (2013) who discovered that giving preferential treatment to some employees in organizations, a phenomenon that affected job satisfaction. Therefore, all the members of school regardless of their skills and experience should equal treated preferential treatment to the one and ignoring the others affect members motivation and encourage disrespect hence the subordinate may be less willing to follow the directions which resulted into conflict between them.

Difference Perception and Misuse of Power

The study found that 27 (68%) of teachers cited that difference perception between head teachers and teachers always cause conflict among them. Always occur when the management holds staffs meeting to discuss matters pertaining to school issues, conflict sometimes erupt in such meetings when the two sides fail to agree. To prove this head teacher from school A asserted that:

You find we are in meeting, the teacher come up with different views from the relevant one, when you try to direct him or her that he or she thinks wrong sometime we end up in conflict (Interview, Head from school A: January, 23, 2021).

The quotation shows how difference perception can lead to conflict. The opinion is in line with Gupta (2009) asserted that when the member of school have difference perception of distrust relationship between them, the group becomes hostile and

conflict may arise due to aggressive nature of some members misunderstanding. Therefore, difference perception is inevitable in a group of people but we should learn to agree with those who differ with us.

Misuse of power was another cause of conflict in schools identified by 30 (75%) of teachers in the study. Teachers reported that some of head teachers employed leadership styles that led to conflicts between them and staff. For instance, some of the head-teachers use extreme power in deciding critical issues the situation which lead to conflict. Similar findings were noted in Dick & Thodlan (2013) they identified that autocratic tendencies by the school leaders led to conflict between teachers and management. Autocratic heads tended to fail to achieve purposeful cooperation and collaboration among the teachers leading less self-commitment, less motivation and hence poor performance. Misuse of power by school heads do not develop teachers to be innovative and self-motivated to continuously develop and drive the school as an organization (Johdi & Apitree, 2021). Misuse of power is a problem for many institutions including the school, but teachers should learn to adhere with school rules and regulations and for the head teachers participatory leadership should be encouraged to reduce conflict in school.

Strictness and Goal Incompatibility

Strictness on the part of the management was another source of teachers' conflict as asserted by the head teachers. Conflict arises when they perform duties on monitoring the assigned work as they agreed, because some teachers do not like to be monitored and some they do not complete their assigned task on time the situation that lead to conflict. To prove this head teacher from school G assented that:

You agree with teachers let's do something for time being for example before going to classes make sure you have prepared Lesson plan, but the teachers sometimes ignore and when you start monitoring as why they have not prepared the lesson plan that is when the conflict begins (Head teacher from school G, January 2021).

The quotation shows how head teacher strictness monitoring the assigned works lead to conflict.

Similar findings were noted by Omisore & Abiodun (2014) they asserted that in many organizations, there is an underlying tension between managers and employees because most people do not like being told what they have to do, it is observed that the very strict managers often have conflict with their employees and Sometimes people try to engage in conflict to increase their power or status in an organization. In line with the finding teachers learn to adhere with the rules and regulation to reduce conflict occurred in school.

Furthermore, another head teacher felt that, in their school goal incompatibility was the source of teachers' conflict. The reason is that, when teachers have incompatible

goal from school goal possibility of conflict to arise was very high. For instance, the school goal was to complete the syllabus at planned time and make students achieve better, but sometimes other teachers felt to do so, a situation may lead to conflict. Very often, the possibility of conflict increases substantially when people in organization have different or incompatible goals (Omisore & Abiodun, 2014). Goal incompatibility brings conflict to many institutions including school, and those conflicts hold back the development of respective institution and sometimes can cause death, so agreement is very crucial to survive.

Scarcity of Teaching Resources

Interestingly during the study, the researcher was informed that scarcity of teaching resources was also a cause teacher's conflict in Iringa municipality. Head teacher from school C informed the researcher that resource were fewer than their requirement, so they had to share it. This often leads to conflict because each teacher needs the same resources necessarily undermines other. Mcshare & Glinow (2008) asserted that in many work places we have to share resources, the scarcer the resources in organization, the greater the chance for conflict situation. Therefore, in line with the findings head teachers should encourage participatory sharing of resources also improvisation of what found in their environment to reduce conflict occurred in schools.

One teacher reported that, often the school manager expected good academic results immediately after hiring teachers, regardless of the employment contract and other agreement. When things go otherwise, head teachers receive instruction to fire teacher who fail to produce the best academic performance, the situation causes conflict between teachers and head teachers. This is seriously problem for many private institutions, but when members adhere with employment law will reduce the violation of employment contract and elimination of conflict in schools. Another factor that causes teachers conflict was personal interest as the head teachers from school D noted that conflicts arise because of personal interest one has, a teacher can see that the position you hold gives you a lot of privileges, so they start hating you for no reasons. Such situation may lead to conflict between you and the respective teacher. However, personal interest cannot be avoided, but teachers should comply with head-teacher's privilege because of the position he or she has.

Conclusion

The head teachers and teachers' should find out the actual root causes of conflict in private primary schools and involve all stakeholders in the school in order to address them. Also, head-teachers and teachers should be trained through conferences or seminars on conflict and conflict management strategies to reduce conflicts occurred in schools, the upgrading head teachers and teachers skills and seminars on conflict and conflict management strategies regularly are the key factors for enhancing better and smooth teaching and learning environment for better performance. Both head teachers and teachers in private primary schools should be trained on proper

communication skills to enhance good relationship among them. Also participatory, rather than autocratic style of management should be encouraged in schools.

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Strategies Used by School Heads in Engaging Parents in the Management of Ward Secondary Schools

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Abstract

This study investigates the strategies used by school heads in engaging parents in the management of ward secondary schools in Namtumbo. The study was guided by the system theory of management. Questionnaires, interviews and focused group discussions were used to collect data. Data were analyzed through content techniques and statistical analysis in which frequencies and mean descriptions were obtained. The findings of the study indicate that school heads employed different strategies in engaging parents in managing ward secondary schools. These strategies include the use of teacher parent associations, students' diaries and written communication to parents, parent school meetings and home visitation. The study concludes that lack of explicit policy to guide schools in engaging parents in managing ward secondary schools do not prevent them in engaging parents in the management of schools. They employ different strategies as presented above. The ability to use the strategies vary across schools. The study recommends that the training to school heads prior to their office resumption should be conducted. Training should essentially focus on empowering the school heads with the knowledge and skills of engaging parents in school affairs. Laws and regulations to guide the formation and functioning of TPAs in ward secondary schools should be made by the central government in Tanzania.

Keywords: Ward Secondary Schools, Parents Involvements, School Heads, Strategies and School management.

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Introduction

Parents' participation in school management to foster effective management of schools has been a topic of interest among scholars. Studies out of Tanzania specifically in England reveal that, there is no explicit policy on how school heads could encourage and engage parents to participate in school matters (Taylor &

Saunders, 1976). Lack of clear policy to guide parents' involvement in school related matters such as academic and managerial affairs has resulted into a sense of parents not being valued by the school authorities (Okeke, 2014). In Tanzania the participation of parents in school management is articulated in section 38 of the Education Act number 25 of 1978 with the view that, parents as stakeholders in education have the same role of advising and cooperating with school heads in managing schools (Mwaisaka, 2014). The above referred Tanzania Education Act, does not explain how school heads can engage parents in the management of the schools under their supervision.

The current education system of Tanzania focuses mostly on school heads and teachers as key educators with little attention for the role of parents in students learning (Kiboge, 2019). Scholars such as Felix (2008) have proposed different strategies that can be used to engage parents in school related activities to include home visits, parents evening occasions, school debates, speech days and Parent-teacher associations. Similarly, Marphatia, Edge, Legault and Archer (2010) urged that, the atmosphere in and around schools must be conducive for parents and teachers to establish healthy relationships. An atmosphere that is open, trusting and inviting, provides an important, supportive infrastructure within which attitudes can be shared and actions implemented.

Bunijeva and Durisic (2017) on Parental Involvement as an Important Factor for Successful Education explained that collaboration between parents and teachers in school enhance school management and supportive conducive environment in school is a key factor to motivate parents' participation in schools. Wittmer & Clark (2007) report that parents tend to be more willing to participate in school management when the school leadership provide parents with calendar that list programme activities per each term, solicit parents as volunteers in helping school special projects and invite parents to sit on an educational planning session with school leaders and their children. This means that, it is the school head, with the responsibility of engaging parents in the school management rather than parents' autonomist.

Mwageni (2015) indicated that parents' participation in managing ward secondary schools in Namtumbo is poor. Many reasons could be explained including nature of their social economic pattern that require them to move seasonally from their home places to remote areas for crop cultivation. In turn this inhibits many parents from participating fully in school matters. Consequences as the result of parents' poor participation have been reported; the strategic plan of Namtumbo district of 2014/2015 - 2018/2019 indicated that low parents' participation in managerial affairs in schools has accelerated dropout and misconducts among students, shortage of school physical infrastructure, unchecked involvement of students in domestic and child's labor, early pregnancies and poor nutrition to students.

Students in ward secondary schools stay at home with their parents and walk for a distance from home to school in every school day in which a lot of bad conducts

among students are reported that require intervention from parents. This study was therefore conducted in Namtumbo district as area of study to identify strategies used by school heads to engage parents in the management of Ward Secondary Schools. The selection of this district as a study area was based on the existing studies conducted in this district such as Mwageni that found, parents' participation in managing ward secondary schools in Namtumbo district is poor.

Methodological Perspective

This study investigates the strategies used by school heads in engaging parents in the management of ward secondary schools in Namtumbo district. The study was guided by the system theory of management. Questionnaires, interviews and focused group discussions were used to collect data. The study used convergent parallel mixed methods design. This design allows the researcher to collect both quantitative and qualitative data at the same time and then integrate the information in the interpretation of the overall results (Creswell, 2014). Secondary data were collected by reading books, published and unpublished dissertations and journals on the information related to this study. Data were analyzed through content techniques and statistical analysis in which frequencies and mean descriptions were obtained.

Findings and Discussions

Despite lacking explicit policy to guide school heads in engaging parents in the management of ward secondary schools. Five strategies are used by school heads in Tanzania and Namtumbo district in particular to engage parents in managing ward secondary schools. Those strategies are as presented and discussed hereunder.

Diaries and Written Communication

The study findings revealed that school heads send students' report forms and formal letters to parents about students' discipline and academic performance. Parents receive students' discipline and academic progress report of their children from school heads. In case of, a particular student is misbehaving while in school or not attending school regularly as per school time table parents are informed via formal letters. A parent in village A just as an example, when asked about the strategies employed by school head to engage him in school managerial activities had this to say:

I get a letter, from the school head requesting me to participate in issues relating to discipline and attendance of my child in case she had not been attending school for some days. You know, sometimes our children leave our houses to school, but hiding in the forest. Therefore, to ensure students attendance in school, the school head communicate with us as parents through letters (Interviewee 1, Village A: September 2, 2021).

The quotation above expresses that, school heads used formal letters to engage parents in monitoring students' discipline and attendance. The information from this

quotation was also supported by 52 (86.6%) of parents out of 60 who confirmed to have been engaged by school heads in managing their school through formal written letters. Despite receiving those reports on time, parents were found not giving any feedback to teachers about what are written in. Students in school A during focus group discussion presented:

Although parents are required to give opinions about their children's discipline and academic progress by filling a part provided for parents in the students' report form, parents are not giving it to school heads or other teachers. This affects effective monitoring of students' discipline and academic progress due to lack of cooperation between parents and teachers in our schools (Interviewee 2, Village B: September 2, 2021).

The students' comments above implies that, parents' participation in monitoring students' discipline and attendance in ward secondary schools is not effective especially when they are engaged by school heads through students report forms. This is inconformity with Mutanda (2015) who argued that some parents do not cooperate in with school leadership in instilling discipline among students in schools. Lack of parents' feedback about their children academic performance affects effective teaching and learning process. Formal letters are also used by school heads in Namtumbo district to inform parents about various activities and events that happen and are to happen at school as confirmed by 9 (90%) of ward education officers out of 10.

The activities include; construction and rehabilitation of school physical infrastructures like classrooms. They are also used to invite parents in meetings to be conducted at school as well as informing them about students' needs and progress of construction projects. Thompson, Gillis, Fairman & Mason (2014). On their study on effective strategies for engaging parents in students learning to support achievement; evidenced that, school heads often use various forms of target communications to parents as a way of increasing parental engagement in both the school environment and learning at home. This can include providing contract information for students, sending home students' progress and problems on report cards to parents.

Formation of Teacher Parent Associations (TPAs)

School heads were found forming different associations in their respective schools. These associations are formed up of two to three parents from each village that constitutes a particular ward in which a particular school is found. Two teachers are also member the association. One parent among them serves as the chair while a teacher is the secretary of the association. 9 (90%) out of 10 selected ward secondary schools were found having TPAs. Those associations are formed in regards to activities being implemented in their respected schools. A school head from school H for example during interview said:

I have formed an association made up of six (6) parents two (2) from each village and two among my teachers. The association

helps to encourage parents to contribute food for their children when at school on time. It also receives maize, beans and money contributed by parents. This association has managed my school to implement school feeding program effectively (Interviewee 2, School H: March 2, 2012).

This quotation implies that, TPAs formed by school heads enable effective implementation of different school development projects like school feeding program initiated in schools. The findings revealed that, nine (9) TPAs were made to assist collection food for students in ward secondary schools, four (4) were in regards to construction and rehabilitation of school physical infrastructures, laboratory and classrooms being included. 61 (35.1%) students during focused group discussions agreed that PTAs help school heads in implementing different school development projects like school feeding and construction projects.

Despite playing positive roles as presented above, TPAs were reported causing misunderstanding between its members and parents. This was due to the use of force in collecting different contributions like food and construction items needed in school to implement a particular school development project. Lack of legal frameworks to guide the functioning of TPAs was reported to be another source of the misunderstanding. United Nations Educational, Scientific and Cultural Organization and International Institute for Capacity Building in Africa (2005) presents the government should form laws and specific guidelines to guide the formation and functioning of TPAs in schools for them to be effective. Effective TPAs strengthen relationship between parents, members of the association and the whole school (Mambane, 2000).

The Use of Parent Meetings

Majority of parents 40 out of 60 which was equal to 18.3% of the 337 total respondents were found to have attended meetings held at school after being organized by school management teams and invited by the school heads. In the same vein, school heads used those meetings to engage parents in planning about school budgets. Through parent meetings, parents were also informed about the progress of various activities and projects under implementation in schools. School heads in each selected school through interview were seen to have been conducted two meetings within the year. Six school heads out of 10 conduct more than three parent meetings. The number of school development projects being implemented in schools were also influencing the number of meetings being conducted. A member of school board of school J during interview said:

The school head mostly uses parent meetings to engage parents in managing rehabilitation of classrooms and laboratory at school. Through parent meetings discuss together on how to go through with the rehabilitation activity and the way of funding it (Interviewee 3, Village J; February 10, 2021).

The comments above show that the management of rehabilitation activities being implemented at schools involves parents. Parent meetings are used by the school

heads to engage parents in funding and management of those activities in schools. These observations do not support what Jaiswal (2017) commented, parent meeting is not an effective way of engaging parents in school activities since parents have no time to attend them.

Although parent meetings enabled participation of parents in school activities. Various challenges were found by the researcher regarding to the use of parent meetings as the strategy used by school heads to engage parents in school managerial affairs which were; presence of communication breakdown between parents and school heads on the information on when a particular meeting will be conducted. This is due to the delay of information being send to parents by the school heads of which in most cases are being sent through formal letters via students. During interview sessions with 60 parents, 30 (50%) were found to have received the meeting invitation very late hence not being able to attend the meeting at school. 89(40%) of students out of 122 also greed that parents sometimes do not get information about meeting at school on time.

This results into suspension of some parent meetings at school due poor attendance of parents as was marked from the questionnaires administered to 104 ward secondary school teachers. On the other hand, the findings of this study concur with Numly (2015) who found that lack of effective communication between schools and parents due to the location of schools being far away from parents' residences results into poor participation of parents in school activities discussed in the meetings being conducted at schools. Despite of the challenges school heads face on the use of this strategy as explained above, various activities were reported being funded and implemented in schools with the participation of parents through meetings conducted at schools. In supporting this, student from school J during focus group discussion commented:

As students, we are satisfied with the number of parents attending parent meetings at this school. Although, sometimes the school head suspends a particular meeting due poor participation of parents. The number of parents who participate in different meetings make various decisions which are implemented by all parents even those who failed to participate the particular meeting due different factors such as the delay of information about the meeting because of living far away from school location (Focus Group Discussion 2, School B: February 10, 2021).

This entails that, sometimes parents fail to attend parent meetings at school. Distance factor is among reasons the failure in the sense that some of parents are living far away from school location. These parents are willing to implement decisions made by their fellow parents who managed to attend the meeting at school.

Home Visiting

This study found that, school heads have a tendency of visiting parents in their homes. Their intention of visiting parents includes the following; getting information from parents about students who do not attend school regularly and encouraging parents to contribute different contributions that parents have agreed to contribute during parent meetings to mention just few. One of the parents had this to say:

Mwaka jana mwanangu anayeingia kidato cha nne sasa alikuwa mtoro sana shuleni. Alikuwa na tabia ya kutoka nyumbani kila siku lakini hafiki shule. Alikuwa anakaa vichakani. Mkuu wa shule aliwai kuja nyumbani kwangu kunieleza kwanba mwanangu haji shule tuliweza shilikiana na dipo tulipo gundua alikuwa anakaa vichakani. Njia hii ya kutufuata wazazi inasaidia sana kukomesha utoro mashuleni (Interviewee 3, Village G: February 11, 2021).

The above quotation in Swahili language from a parent was translated into English language. The below is the researcher's direct translation:

Last year, my child who is now joining form four class was not attending school regularly. He used to leave home to school every day, but not reaching the school compound. He was hiding in the forest. The school head once come to my home telling me that my son was not attending school. We managed to cooperate and realize that he was hiding into forest on way to school. This way of visiting us as parents helps to eradicate students' absenteeism in schools (Interviewee 3, Village G: February 18, 2021).

This quotation suggests that, the strategy of visiting parents as used by school heads in engaging parents to manage different situation including students' attendance in schools is good and it promotes cooperation with parents. Through home visiting school heads maintain good relationship with parents around their schools. In support of this, United Republic of Tanzania (URT, 2015) in Secondary School Management Toolkit: Practical Guide for Heads of Schools Asserts, school heads are responsible for establishing and maintaining positive relationship between schools and parents for effective management of schools to affect students' effective learning (Kiboge, 2019). Through maintaining good relationship with the neighboring communities like parents, students' moral guidance is being improved.

There are many factors that led into the variation of school heads' ability in doing a particular managerial activity such as engaging parents in school matters. Presents different trainings offered to school heads and experiences contribute into different ability in applying managerial techniques. For school heads to be effective they require formal courses and non-formal experiences such as workshops and seminars. Informal experiences through unstructured mentorship, understudying other leaders, and proxy are important to enhance school heads managerial capacity. School heads' ability to engage parents in school management is also influenced by his perception over parents' ability to contribute views on how to manage schools as well as parents' location being far away from school (Namulya, 2015). The two factors reported by

Namuly (2015) were also seen in Namtumbo district as reasons for low parents' participation in school management.

Conclusion and Recommendation

Despite the fact that there is no clear and explicit policy to guide school heads on how to engage parents in school matters including the school management, the school heads in Tanzania specifically in Namtumbo district are using traditional strategies in engaging parents in the management of Ward Secondary Education. This is contrary to the modern world in which science and technology has dominated the means of communication processes. The selection of those strategies is also based on the choice of school heads. The use of the strategies varied among school heads in the sense that, a particular school head from a particular school is more capable of employing a certain strategy than the other. This study recommends for any ward secondary school head aspirant in Tanzania should be trained on those strategies. The school heads must be encouraged by their top officers to learn from each other on how to improve the use of those strategies to enhance effective involvement of parents in school management. The government should enact law and regulations that will guide the formation and functioning of TPAs in schools so as to formalize and strengthen them in implementing their roles.

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Challenges Facing Stakeholders in Implementing Fee Free Secondary Education in Tanzania

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Abstract

This article focus on assessing challenges facing stakeholders in implementing fee free secondary education in Iringa municipality. The study employed purposive sampling and probability sampling to identify the respondents who were the parents, teachers, head teachers and the officers from the education department of the Iringa Municipal council. Data was collected through interviews, questionnaires and literature review of government documents regarding fee free education policy in Tanzania. Qualitative and quantitative data were analyzed using a mixed method which allowed the use of triangulation and guaranteed reliability and validity of the data collection tools. Findings from this study show that increased in teaching load, shortage and delays of capitation fund, diminished parent cooperation with school, decrease in the quality of education and high number of enrolment. Findings further reveal information gap between the government and the public on the practicability of the fee free education policy in ward secondary schools in Iringa municipality. The study has recommended for awareness creation to the public on the practicability of fee free education so as to avoid the misunderstandings before the government and the public on how fee free education works.

Keywords: Education, Fee Free Education, Policy, Stakeholders and Challenges.

Introduction

One of the roles of the government in developing countries is to develop education policy. Through this development the country undergoes several changes in order to plan and promote the growth of education sector. The plan for educational development was one of the strategies employed by the African countries in order to fight poverty and illiteracy among its citizens (Mashala, 2019). This was in line with the global plans and strategies that created an environment enabling every child to attend school and obtain better education source. Education for all had a significant

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impact on the increased enrolment rates in sub-Saharan Africa (UNESCO, 2017). This pushed the African countries to implement a fee free education policy following the international commitments.

Since independence, Tanzania has made several changes to ensure the development of education in all parts of the country. Among the changes made by the government of Tanzania to ensure every citizen has access to education is the introduction of fee free education policy (Daven, 2008). The Tanzanian government introduced fee free education policy for the first time in 1963. The fee free education policy aims at enhancing equal chance of getting education to all people. The government financed the education system and provided free education from primary school to university education in Tanzania (HakiElimu, 2017). In 1980s the global economic crisis affected fee free education provision and hence cost sharing education policy was introduced in 1990s (UNESCO, 2009).

In 2014 the fees at primary education were abolished following the implementation of the primary education development Plan which aimed to improve access and quality of education in the country. Education and training policy version of 2014 extends the removal of fees from primary to lower secondary education- basic education. The policy has been put into action following the education circulars (number 5 of 2015 and 6 of 2016) which directed the implementation of Free Basic Education implement in Tanzania. The circulars made clear that the government is financing textbooks, lab chemicals and equipment, furniture, sports gear, repair of machines, construction and repair of school infrastructure, provision of meals in boarding schools and subsidies to each student.

Khamis (2017) conducted a study on the challenges facing heads of school in implementing fee free primary education in Zanzibar showed shortage of funds, delays in capitation grant and materials, lack of training to school heads as well as public misconception of the fee free policy as the main challenges facing school heads in implementing a fee free education policy in primary schools in the West District in Unguja. Mwakabungila in 2017 in Mafinga reveal that, public primary schools in Tanzania face a lot of challenges including inadequate funds, overcrowded classes, shortage of teachers, delay in disbursement of funds and poor knowledge of parents towards the policy. This led to poor performance of the pupils and hence the researcher recommended for stakeholders' sensitization on their role towards fee free education policy in their local communities. This study intend to assess challenges facing stakeholders in implementing fee free secondary education in Iringa municipality specifically in ward secondary schools.

Methodology and Material

This article focus on assessing challenges facing stakeholders in implementing fee free secondary education in Iringa municipality. The study employed purposive sampling and probability sampling to identify the respondents who were the parents, teachers, head teachers and the officers from the education department of the Iringa

Municipal Council. Data was collected through interviews, questionnaires and literature review of government documents regarding fee free education policy in Tanzania. In this study, the respondents were teachers, parents and municipal education officer, who were selected from six wards and one municipal education officer from the Municipal. Sample of seventy nine (79) respondents were selected to be employed include forty two (42) teachers, thirty (30) parents and one (1) municipal educational officer. Qualitative and quantitative data were analyzed using a mixed method which allowed the use of triangulation and guaranteed reliability and validity of the data collection tools.

Data Presentation and Results Analysis

Data presentations and analysis on the challenges facing stakeholders in implementing fee free secondary education in Iringa municipality specifically in ward secondary schools. The findings reveal the following.

Increased in Teaching Load

After the introduction of fee free education policy, the enrolment rate were pile up in all wards secondary schools in Iringa municipality. Due to the decrease of burden to the parents where by many students fail to attend school because of the fee, but now the cost is upon to the government. This encourage the parents to send their children to schools (Brayman, 2001). The enrolment rate of the students after the introduction of the policy leads to the increase of teaching load to the teachers during teaching and learning process. Findings from teachers who were administered using rating scale, 66.7% strong agree and 33.3% agreed that the increased enrolment which has increased the teaching log. Before the introduction of the fee free education policy the number of student were not extremely high compared to current enrolment, after this policy the class size ratio increased from 1:40 up to 1:60 which become too hard in making follow-up of individual student during teaching and learning process. Through this high number of enrolled student in schools it may increase the teaching log to the teachers. A teacher from school M state that:

Now days it is very hard to we teachers to make follow-up during the teaching and learning process as the lesson plan need. Most of us we teach and at the end of the lesson we provide exercises to the student, due to the large number of students in the class it is hard even to mark the exercise (Head Teacher 1, School B: February 14, 2021).

One head of school blame on the teaching load to the teachers during teaching and learning process by commented that:

Immediately after the introduction of fee free education policy, the teaching load are increased twice, this make teacher to be too busy on teaching and leave other activities of administrating to the school head

,the thing which make hardness on supervision to us school heads alone(Head Teacher 2, School A: February 14, 2021).

Refer data obtained from admission book from different schools has shown the enrolment rates of form one students before and after the introduction of the fee free education policy as follows:

Table 1: Students Enrolment from 2013 to 2020

Year	School L	School M	School N	School O	School P	School Q
2013	245	116	114	173	168	190
2014	196	102	122	137	170	154
2015	121	151	125	131	196	134
2016	215	117	184	168	213	230
2017	217	153	247	191	200	213
2018	246	211	195	136	198	200
2019	201	190	155	255	225	199
2020	281	177	103	93	230	205

Source: Field data, February, 2021.

The findings show that since its inception in 2015, the Free Secondary Policy has recorded some improvements in secondary education. Some of them include increased enrolment rate, increased number of teachers, but students pass rate is still very low in government schools. Drop out on the other hand is still alarming. Since the government has made a decision to deliver free education, including abolishing school fees and other contributions, then it must offset the need for funds at the school level including providing sufficient and timely capitation grants. It is imperative for the government to provide all necessary support, fund, qualified teachers and ensure conducive learning environments for students to reduce dropout and improve performance of students (Mashala, 2019). One possible area for future research is to examine how the Tanzanian government should deliver quality education under the umbrella of free secondary education.

Insufficient and Delays of Capitation Fund

School as educational institution need fund in order to fulfill its needs into various aspect like buying stationeries and rehabilitation of buildings, with regard of high number of students even the demand of stationeries is high and destruction of infrastructure also high. In six ward within Iringa municipality among of the head of school blame on insufficient of capitation fund compare to the demand of the school. Some school head report that the grants from the government were delaying and it make hardship in running the school especially in urgent issues. 100% of responding head teachers highlighted that there has been delays in capitation funds allocated to the schools. The allocated capitation fund has been insufficient as compared to the school needs. One of the responding head teacher added that:

Fee free education has helped much on school administration but as the enrolment rate has gone higher, the allocated capitation fund is insufficient. This has made schools to fail to implement some of the activities that need immediate funding (Head Teacher 3, School N: February 18, 2021).

At school 'N' the head teacher showed two doors which were broken for more than a month and the funds to repair the doors were neither allocated nor received. This shows how delays in funds hinder implementation of different activities at school. The fund from government come with guideline on how to spend the money, it will be very difficult on the problem which arise on school and not appear on the manual guideline from the government. This make hardness to school head in to running school. The main factors that appear to undermine the success of effective assisting classroom teachers are inadequate of facilities, insufficient resource materials and shortage of teachers. It was apparent that while the national government directives of free educational policy gave an opportunity for all school aged children to receive formal education these are the setbacks that impede effective implementation of this policy in secondary schools.

The implication suggests that, as specialized teachers, class rooms need to be assisted in managing class in overcrowded class room (Abady, 2017). In order for the school to function properly facilities need to be available and enough because they are the education by enhancing the level of motivation and academic performance of secondary school students. Schools facilities are likely to motivate a student learning outcome, the buildings, classroom, library, laboratories and toilet facilities. Schools without library and laboratory, the students are more like to be less motivated and perform poorly. In most schools, physical facilities which are germane to effective learning and academic performance are not sufficient and those available are not of any quality standard and even lack maintenance while some are in dilapidated condition (Akomofe & Adesue, 2016).

Diminished Parent Cooperation with Schools

This was highly influenced by parents not paying school fee a thing that makes them less responsible. Before the introduction of fee free education policy parents were really active in following up with school on their children's development. After the introduction of the policy, parents have been less caring about the schools and their children's education as they don't pay anything to the school. Result show that 83.7% of parents agreed that the introduction of fee free policy in ward secondary schools may reduce the parents cooperation with school especially on academic matter. One head of school from school L commented that:

When you call parents to come to school in solving a certain problem concerning their children they refuse, they believe teachers and school head are responsible for each and everything which is going on in school (Head Teacher 4, School L: February 18, 2021).

This indicates that the diminished parent cooperation with school and make the caring of student became difficult because the teachers supposed to carry the all burden of teaching and caring the student which is not easy task. The findings indicate that female parents were more willing to assist children in homework. Parents limited assistance in areas such as reading, writing and solving difficult sums. Parental involvement in homework positively rather than school academic performance (Echaune, 2015).

Pile Up and Continuity of Contributions

The government cover the fee costs per each students. Other contribution were proceed as usually but depend much on the agreement of school board members within the schools. The contribution helps in facilitating some activities in schools. Majority of parents they blame on the continuation of costs while the government covers some costs. Pile up and continuity of contribution were extremely exceeded to the secondary ward schools in Iringa municipality, this make parents to suffer and blame on the continuation of contribution. Findings show that through interview with parents 100% agreed with pile up and continuity of contribution immediately after the introduction of the fee free education policy.

The findings revealed that the school board members have the mandate to introduce new contribution if they were agreed, this mandate create room for the presence of many contribution in school especially in ward secondary schools, one parent comment that:

Now days there are too many contribution in school N, we don't understand the reason behind, wonderful enough all these contribution pile up after abolition of school fees, every year we contribute for rehabilitation of toilets, is it real every year there is the same problem which need contribution from us? (Parent 1, School N: February 24, 2021).

In school L every month we contribute for the monthly examinations, be very student contribute five thousand Tanzanian shillings every month. If you may totalize per year it exceed to the amount of school fees which were abolished by the government, this is the burden to us (Parent 2, School L: February 24, 2021).

Parents also pointed out the increase in cost of stationeries and school uniforms following the introduction of fee free education in secondary school. Also, through the interview with Municipal Secondary Education Officer indicate that, the contribution on schools still exists in order to reduce the load carried by the government on the implementation of fee free, the Municipal Secondary Education Officer commented that:

Fee free education is not self-driven by the government at 100% there is still a need for parents to contribute where necessary so as to cover the deficiency in other areas that the government is

not able to fund (Secondary Education Officer 1: February 23, 2021).

Findings were given out on whether or not primary education is free and equally accessible. The thesis identifies the main costs and restraints to access and also brings forward the children's perception on these restraints (Daven, 2008).

Parents Aren't Informed Enough on the Policy

Information is taken as the bridge between two sides if it needs to reach a certain goal. In implementation of fee free education policy the information is highly needed in order to link the stakeholders so as to simplify the implementation of the policy. If the information it is missing even the success will be difficult to be attained. The respondents who were parents they point out that after introduction of fee free education policy in Tanzania they were not well informed about the policy on how it is supposed to be implemented as well as its boundaries after being implemented. Findings revealed lack of knowledge on fee free education among the parents which resulted from lack of information and hinder to a great extent the practicability of the policy. As commented by one parent during the interview, one parent said that:

The government emphasize that education is free, why some teachers in school especially school M told our children to go with security fees and electricity fees while government insist education is free (Parent 3, School M: February 28, 2021).

On the same point another parent comment that:

Some of us think that the government is supposed to cover all the school requirements. When we are asked to voluntarily contribute fund to solve some challenges facing schools. We always blame the government of Tanzania for not fulfilling the promise outlined in fee-free education policy." (Parent 4, School M: February 28, 2021).

This indicated that the majority of parent there have little understand on the policy that's why they believe fee free education is free for everything while the government abolish fee only. If they were knowledgeable and well informed on the policy it can reduce ambiguity on its implication. Through semi structured interview which were conducted with municipal education officer, the public misconceptions what fee free is and what is entails of fee free education that's why it become too difficult on the supervision of the implementation of the policy to the majority every one understand on its own meaning. The municipal education officer commented that citizen misunderstood the president when he said that education will be free.

Findings from the study showed lack of training to school heads as well as public misconception of the fee free policy as the main challenges facing school heads in implementing a fee free education policy in primary schools in the west district in

Unguja (Juma, 2017). Awareness about the fee free education and right to education was very low among rural parents. The study proposed for an intervention to improve the awareness level in the community (Mukannavar and Joshi, 2018). The need for awareness creation on the aim and meaning of fee free education to the community as there is an information gap between what the policy paper says and what the communities understand. The study recommended a continuous stakeholder engagement in order to create conducive environment for implementation of fee free education policy in Sub-Saharan Africa.

Conclusion and Recommendations

Basing on the findings from this study which sought to investigate on the challenges facing stakeholders in implementing fee free secondary education in Iringa municipality. The study revealed that, increase teaching log, insufficient and delays in capitation funds, diminished parent cooperation with schools. Increased enrolment rate as opposed to the resources to support the students, pile up and continuity of contribution as well as parents aren't informed well about the policy are the main challenges faced stakeholders on the implementation of fee free education policy in ward secondary schools. Findings revealed that public awareness and understanding of the policy is crucial for the successful implementation of not only the fee free education policy but also for any other policy the government introduces. The study recommends for awareness creation to the public on the practicability of fee free education so as to avoid the misunderstandings before the government and the public on how fee free education works.

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The Challenges which Interfere External Quality Assurance in Promoting Schools' Performance

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Abstract

This paper aimed at identifying the challenges which interfere the external schools' quality assurance in maintaining the schools' performance in Tanzania. The study employed mixed research approach where data were collected by using questionnaires, interviews and documentary reviews. The findings identified the challenges such as frequent curriculum changes, insufficient funds, lack of training for external quality assurers, the working conditions of external quality assurers, external quality assurers' visit and the shortage of external quality assurers. The study concluded that external quality assurance is a critical and congenial process in which quality assurance cannot manage on itself without support and cooperation from other stakeholder like; students, teachers and other leaders/administrators, policy makers as well as academicians. It is recommended that the government should provide schools with enough funds, resources and infrastructure in order to improve teaching and learning environment which will lead to the promotion of schools' performance hence quality of education. The authority should put clear quality assurance department by giving external schools' quality assurance position and opportunity to teachers who undergone the special course or training on schools' quality assurance.

Keywords: Education, Quality Assurance, Standard Education, Teaching and Learning Process and School Performance.

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Introduction

Educational assurance means the process of assessing the state of teaching and learning with the aim of improving educational standards (Afrosale, 2013). Educational assurance is concerned with evaluation and control of education with the view of rising standards and quality of education. External quality assurance in education system is not articulated as a new thing in any national government. Also

firstly became known as school supervision or inspection was originated from France under Napoleons regime at the end of 18th century. The idea of quality assurance spread to other European countries in the 19th century (Wilcox, 2000). In the UK the first quality assurance services were carried out by Her Majesty's Inspectorate in 1839 (Learmonth, 2000). The quality assurance became considered as one of the kinds of accountability in education include the market choice as practiced in United States, United Kingdom, Australia and New Zealand. The school voucher system in America, Chile, Colombia as well as in England.

The establishment of school quality assurance services in many countries of Africa was accompanied by the introduction of formal public education (Lee & Wong, 2002). Many of the developing countries expanded the assurance services after independence. The increased number of schools accompanied with a relatively slower growth in number of supervisors and quality assurance officers (Friedman, 2005). Like in many other countries, Tanzania considers education to be a light in life as well as a gate way for a social and economic development.

Despite the fact that external school quality assurance has to play a great role in controlling the standard of education and its improvement, the process of school quality assurance in Tanzanian schools is seems to be ineffective and considered more dictation than to target on the improvement and control of secondary schools. There are some deep-rooted assumption concerning the school external quality assurance and the concept of school visit for quality assurance in Tanzania (Grauwe, 2007). It is based on dictation rather than remediation. In Tanzania, external school quality assurance started to be practiced since the colonial rule. Therefore, the external quality assurance as viewed today in Tanzania, it can be explained by tracing back different phases it passed since colonial era. For instance, the period of 1903 - 1925, 1925 - 1945, 1946 - 1960 and 1961 to date.

It was in 1903 when the sense of external school quality assurance was introduced under German rule. The education guidelines at that particular time required people to follow the culture of colonial masters and work diligently and with discipline. The period of 1925–1945, the department of education in Tanzania established three groups of external school quality assurers which were Education secretaries and supervisors of volunteering institutions. These two groups were inspecting schools which were under volunteering institutions. The third group of quality assurers was known as Government school inspectors to assure Government schools. Another period of school quality assurance is that of 1946-1960 where in 1952 was the first time when the chief quality assurer and other external schools' quality assurers officially recognized.

In another five years development plan (1957–1961), deputy education secretaries to assure schools under volunteering institutions and primary schools quality assurers were appointed. The last External school quality assurance phase is that of beyond 1961 (after. The Government of Tanzania formalized different school Education Acts

with the purposes of regulating the provision of education and improvement of education quality in Tanzania. The Education Act no.25 of 1978 among other things included the establishment of the external school quality assurance system (URT, 2008). In compliance with this act, Tanzania has eight zones where external school quality assurance can be found. These are the Eastern, North Eastern, North Western, Lake, Southern, Central, Western and Southern Highlands zone (MoEC, 2005). The zonal school quality assurance structure reflects the structure of school quality assurance in the ministry.

The changes in the title from school inspection to educational quality assurance did not change the roles although the emphasis of the newly external school's quality assurance is on the maintaining of quality education in Tanzania (Davis & White, 2001). In order to maintain the standard of education, external school quality assurers have to deal with students' performance, the good teaching and learning and assessment, curriculum, leadership and administration and the quality of environment as well as the participation of the society.

NAO (2008) reported that, there is no routine of sending the school quality assurance's report to the administrative district level. Quality assurers had no records of signed minutes concerning discussions done with the school management. It was also found that, there is limited transparency: the information concerning audits was not published implying that, it was not accessible to the media and the general public. Problems face school external quality assurance is related to deterioration in working conditions, conflicts between the different roles which are asked to play, and the way in which supervision of services are managed and monitored. The falling standard of education is partly caused by ineffective school external quality assurance which is one of the services for education in terms of quality control and improvement (Hoyle, 1980). The common problems among the secondary schools are inadequacy in vital infrastructural facilities such as classrooms, laboratories, hostels and staff houses.

Another common problem of the secondary schools is shortage of essential equipment and materials such as textbooks, chalks, registers, scheme of work and furniture, which makes teaching and learning very difficult. Insufficient number of teaching staff is also a common feature of the secondary school (Uwazi, 2014). Most secondary schools either do not have adequate number of staff or the required type of teachers or both. Education quality assurers in schools do not report to the Ministry of Education on the number and activities of teachers in secondary schools. There are no student personnel services related to feeding, healthcare, guidance and counseling services, the quality assurers do not care to find out whether all these services are provided to student in secondary schools. This is also caused by lack of proper quality assurance services (Wilcox, 2000).

It should be realized that quality assurance do not restrict itself only to classroom processes or school management, touring and full assurance of certain schools in Zonal Areas, writing and submitting of reports for action. Quality assurance also

include surprise checks to schools, compilation of absentees lists and submission of such lists to the financing authority for action, research development and diffusion of ideas to the education system. These aspects of the assurance service do not seem to characterize the secondary school quality assurance in Njombe town. The aim of assurance is to improve instruction in schools and assist in maintaining standards of education in any educational system. In this case, the process of assuring the quality of education in secondary schools should be efficient and effective.

School quality assurance is widely considered as an essential instrument for quality education that will help the nation to compete in this ever-changing world economy (Ololube, 2014). For effective and efficient of the education quality assurance in schools, the educational quality assurers have to be trained for their duties if they are to offer quality assurance services and know what they are supposed to do when they go out for assurance. In order to improve the quality of education in Njombe town, there should be a proper quality assurance services for the secondary schools. It will create conducive atmosphere for teaching and learning in schools. It is expected by different education stakeholders that external education quality assurance for secondary schools plays its role in improving academic performance (Carron, 1997). It is highly recommended for the government through the ministry of education science and technology to fuel the school maintaining secondary school students' performance.

Methodology

This paper aimed at identifying the challenges which interfere the external schools' quality assurance in maintaining the schools' performance in njombe. The study employed mixed research approach where data were collected by using questionnaires, interviews and documentary reviews. The population used to attain primary data were heads of schools, teachers and external quality assurers. A sample of 70 respondents were involved by using simple random sampling technique for selecting teachers and purposive sampling to select heads of schools and external quality assurers. Secondary data were obtained from the documents on performance of the schools and their relative positions at regional and national level. The was analyzed through qualitative approach.

Results of the Study

The process of external school quality assurance in improving teaching and learning process which can lead to maintaining of secondary schools' performance, is faced and interfered by a number of chronic problems and challenges that inhibit it from smoothly running its function of overseeing the quality of Education in Njombe town council and Tanzania at large. The following is a list of challenges which face external school quality assurance and affect the effectiveness as obtained from the field of this study.

Shortage of Education Quality Assurers

URT, (2010) defined external quality assurers as persons who selected as external school or educational supervisors with responsibilities of visiting schools in order to ensure that the standards which have set by the government are maintained by schools. The role which is played by external quality assurers tends to ensure and promote the performances of schools. The external quality assurers when visit schools are dealing with many different matters like; students' performance, the good teaching/learning and assessment, curriculum, leadership and administration, the quality of environment as well as the participation of the society.

According to the ethics of quality assurance, external schools' quality assurers are required to write down reports which tend to advise the chief education officer on the matters which require decision making for improvement. For example, if the school visited found that it lacks enough teachers, bad or non-conducive environment for teaching and learning, poor schools' infrastructures, to mention few, the external quality assurer (s) show all in the report written. If the authority which is responsible to work on the reports' suggestions and recommendations put it into consideration, it can help to promote the performance of schools. It must be well known that a single person or small number of external quality assurers cannot manage to visit and supervise all schools in their areas.

It cannot be denied that in Njombe town council the number of education quality assurance officers in the country does not match with the mushrooming of secondary schools in Tanzania. The report of CAG recommends that number of education quality assurers should be increased to match with the tremendous increase of secondary schools (URT, 2010). This means that, the ratio of external school quality assurers and schools does not match and hence a big challenge to education quality assurance. According to the findings of the study, it observed that in Njombe town council there are only six (6) school quality assurers who are supposed to visit more than 100 schools. Interviewee one said:

Sometimes it become difficult to visit all schools for quality assurance due to the shortage of education quality assurers. In the office we are only six. (Interviewee 1, Secondary School B: December 10, 2020).

This challenge is directly contributed by the Government. The education quality assurers from the Ministry of Education are usually insufficient or not adequate to carry out the duties required. According to Ogunu (2005) the consequences of this shortage of supervisory personal is that most often, a lot of unprofessional practices are carried out in our schools to the detriment of the children and many schools left without being assured. For example, in the 2011/2012, the government planned to inspect 2100 secondary schools but only 935 secondary schools were visited (Hakielimu, 2013). This means that only 21% of all secondary schools are inspected in Tanzania.

External School Quality Assurers Visit

The school visiting of external quality assurers are aiming at promoting, improving and maintaining the performance of schools through making assessments on the state of teaching and learning. Wilcox (2000) argues that, when the external quality assurers visit schools, they make assessment on the quality or performance of the institutions which promotes the schools' performance. The regularly visit helps the institutions to work hard and perform their responsibilities. When external quality assurance denies to visit schools frequently according to the plan given, it makes teachers to lack external forces on performing their duties accordingly. Teachers are viewed as the key implementer of the highly refined curriculum and teaching system as well as classroom supervision together with performance appraisal scheme based on specific target.

The school visiting of external quality assurers introduces close supervision practice to ensure that teachers are teaching the way they are supposed to and being carefully following the approved teaching protocol and guidelines. For example, they are needed to prepare the lesson plans which followed the scheme of work. If external quality assurance is not regularly made, teachers do not follow the predetermined objectives and goals of education stated in the national curriculum. This situation is due to the fact that human beings are lazy in nature and dislike work especially when working in groups (Taylor, 1911) as cited by (Sergiovanni & Starratt, 2007).

In most cases external quality assurance is mostly done in schools which are located in urban/town. For schools which are located in rural areas are less visited. For instance, in Njombe town council from the year 2015 up to 2019 town schools were visited either four or three times per five academic years. But in rural areas, schools were visited once or twice per five academic years. The reason behind to why rural schools are less visited when we compare to town located schools is due to the problems which are out of quality assurers' control like transport (Documentary Reviews, External Quality assurances' Reports, December 2020). It was found that between 2015 and 2019 secondary school A and C was visited by external quality assurers three times while secondary school B, D, E and F was visited four times. One of the external quality assurers asked the reason to why there are variations of visiting between one school and another, he said:

Sometimes we visit the school due to the special issues occurred at that school. For example, if the school performed poorly in national examination, it tend to be an issue to make an immediate visit (Interviewee 2, Secondary School B: December 12, 2020).

Although external quality assurers required by the Ministry of Education, Science and Technology 2020/2021 to visit schools for quality assuring at 100% which is different to the action plan provided in 2019/2020 which required them to visit schools for 25%, they do not manage to attain the demand as per action plan. It comes very difficult to them to visit rural schools due to the factors out of their

control a situation which limit and highly interfere external quality assurance to promote secondary schools' performance. Therefore, unhealthy for schools to be visited for quality assurance only when negative reports about such schools had been received. The limited visiting force for quality assurance thus makes many quality assurers to ignore virtual areas in schools.

Frequent Curriculum Change

Curriculum change refers to the efforts made by the government under the ministry of education, science and technology in order to change and adapt the aim of teaching and learning according to the needs of the nation at the current time, the development of science and technology, values, culture, philosophy and the resources at their disposal. Curriculum change in Tanzania is a problem which has been affecting provision of education in schools (Hoyle & Wallace, 2005). Some respondents of the study from Njombe town council said that the education quality assurers find it difficult to do their work because of unstable curriculum. The point here comes is that teachers who are to be looked find it difficult to implement the unknown curriculum and hence quality assurers also face the same problem of what they should look. This is due to the fact that the government has been frequently changing the curriculum without proper involvement of teachers and external school quality assurers on the ways to handle and manage such changes. Also; seminars, workshops and other capacity building on curriculum change involves only one or two teachers at a school.

Teachers thought that firsthand information is what could be more useful to them. Respondents were on the views that seminars and workshops on new curriculum change or new programme introduced should involve all teachers. Also, teachers were unhappy on the frequent changes of the curriculum because it affects the teaching and learning process of students. The findings obtained from private owned schools; things were quite different where it seems that private owned schools are likely to be isolated. While in the public owned schools even few teachers are appointed to attend seminars or workshops of capacity building for the issues of curriculum change, sometimes that is not done for private owned schools. Teachers from these institutions are less considered. That case is of respondents from public secondary schools in which when they asked through an interview they responded. Respondent one said:

When there is change of curriculum as it is happening now, few teachers are picked randomly from different schools and built upon their capacity as a means of training on the new syllabus or programme introduced that are then changed to be trainers of other teachers. What is expected is not what is happening (Interviewee 3, Secondary School C: December 15, 2020).

In an interview with the head of school D, the followings were the few brains itching words which the researcher quoted:

Education is like any other service as healthy. For example, when private hospitals are built, the government do not isolate and distinguish them from public hospitals. That's why the government provides and employs professionals to private hospitals pay and treats them equally. This is not in education; private schools are isolated. It is not to say that we want things like human resources, subsidies, grants or any offer from the government but equal treatment between government schools and private ones. The change of curriculum is not concerning with only government schools. It is done for both government and private schools. Therefore, when seminars and workshops are planned for building teachers' capacity even private school teachers have to be considered and not being isolated as it is sometimes done (Interview 4, Secondary School D: December 17, 2020).

When teachers, heads of schools and external quality assurers were asked through an interview and questionnaire, the majority were well informed about the changes on the existing educational curriculum. The problematic issue was the ways to implement the changes made. In Tanzanian education the curriculum used is basing on the competence which uses learner centered approach. That is what emphasized where it replaced content-based curriculum which edged on teacher centered approach. All respondents were aware of that kind of curriculum when they were asked. The research reviewed something so called competence-based curriculum, its application in classrooms during teaching/learning process seems to be an issue. Mosha & Dachi (2004) argued that The Tanzanian government is currently undertaking the major reforms in curriculum in order to enhance access and quality education. Regularly changes and reforms of curriculum must be accompanied by teachers, heads of schools and external quality assurers' capacity buildings to promote the performance of secondary schools.

Insufficient Funds

According to Mathew (2012) money is believed to be the 'vehicle of evangelism'. The effective external school's quality assurance requires sufficient and enough fund to purchase and maintain the vehicles that will convey the quality assurers to and from schools, the stationery and other logistics during the exercise due to the fact that are very congenial and important in reducing the grief and anguish to the quality assurers when performing their duties. The insufficient fund is becoming a big challenge since it makes it difficult for the meaningful reports to be prepared after visiting schools for quality assurance. In an ideal situation, quality assurance is supposed to be carried out regularly, in view of the number and population of schools as well as the prevailing cases of misdemeanors in schools in Tanzania.

External schools' quality assurance has been irregular due to the challenge and problem of fund to achieve such feat. This has been making many schools not to be visited accordingly thus contributing to the rots that can be observed in many schools these days. The problem of many schools to be not visited is highly affecting the

schools located in rural areas. Due to insufficient funds, external quality assurers are lacking means of transportation especially those which can help to go and reach the rural areas (Optuna, 2015). This is compounded by the fact that many schools (ward schools) are located remote areas where even motor vehicles cannot help to reach (non motor able areas) while some areas are in the difficult terrains like water side, hilltop and island in some Tanzanian regions (Mathew, 2012). There are no more sources of school finance and other sources of fund to external quality assurance which can help even in travelling and subsistence allowances to meet expenses associated with transport and accommodation.

The capitation fund for fee free education (Elimu bila malipo) is a major source of school finance. Generally, insufficient funds lead to schools not to be visited frequently for quality assurance purposes. It leads to the department not to meet its goals according to the action plan. School visit for quality assurance vary from one year to another in relation to the objectives. No year which the external school quality assurers were able to visit in a required plan of visiting schools for 100% (Field data, December 2020). Interviewee III said:

The main challenge we are facing in our office is lack of both human and material resources. All the mentioned resources are resulted from lacking of enough fund. It became difficult to meet all the required goals (Interviewee 5: December 12, 2020).

The key determinant is availability of funds. Furthermore, Effective school quality assurance requires adequate fund to purchase and maintain the vehicles that will convey the quality assurers to and from schools, the stationery as well as other logistics during the exercise. The issue of lack of stationery makes it difficult for meaningful reports to be prepared after the quality assurers' visit (Mathew, 2012). This agreed by Grauwe (2001) who puts that there are no specific budgets directed to the external quality assurance department. Doing his comparative study he finds that the external school quality assurers are supposed to get money from the Region where that money is used for other issues and if given, only this depends on the wishes of the officer at the regional level. The only country which has a defined budget in the four countries is Namibia. A report by Matete (2009) further reveals that external quality assurers are poorly paid and more often than not do they get allowances. This inhibits their full devotion to the work of assurance.

Lack of Training for External School Quality Assurers

The main qualification which is used in selecting external quality assurance in Tanzania is any teacher who has teaching experience not less than five years. This means that there many personnel that are involved in quality assurance in Tanzania, cannot see beyond their noses, being deficient in the required skill, pedagogy and orientation for the task. Mathew (2012) noted that due to the incompetency, most vital areas are left out during the session of assurance thus interference on external quality assurance in promoting secondary schools' performance which is the main goal of the

exercise to be achieved. Lack of training leads to the merge of many unprofessional attitudes of external quality assurers such as harshness to and even harassment of teachers even in front of students (Kamuyu, 2001).

According to Isolo (2000) many external quality assurers are fond of looking down upon teachers with resentment and suspicion while some are dictatorial and work in unsmiling determination, which is often lead to cold war between them, teachers and heads of schools. All these attitudes are due to the lack of training and courses which has led to poor relationship between external quality assurers and teachers. In Tanzania many teachers are skeptical of quality assurance and are thus fond of showing uncooperative attitude(s) during the exercise. Due to years of experience, qualifications and status of some teachers which seem to be greater or higher than those of external quality assurers who did not even attend any course or training, those teachers believe that they are above quality assurance (Masara, 1987). Such teachers often fail to submit records to the quality assurers during the time of assurance. Respondent VI from school F confirmed:

External quality assurers have nothing new to tell teachers. In fact, they are teachers as we are. There is neither any course which they are required to attain nor training concerning with quality assurance (Interviewee 6, Secondary School F: December 18, 2020).

Interviewee II added that:

So to speak, not all quality assurers have attended the training concerning external quality assurance. Instead, there are seminars and workshops which are normally provided in order to build the quality assurers' capabilities (Interviewee 7: December 10, 2020).

In order to ensure effectiveness and efficiency of education quality assurance for promoting schools' performance, there must be quality assurers who have undergone training. In Njombe town council and Tanzania in general, training is not much emphasized. It was found that there are some quality assurers who have undergone training while others do not but admitted that they are using experience. There is therefore a tendency or the possibilities for external school quality assurers to provide inappropriate pieces of advice to teachers due to lack of expertise in the field where it may result into ineffectiveness in controlling and improving teaching and learning process hence schools' performance.

Working Conditions of External School Quality Assurers

According to the comparative study by Grauwe (2001), countries like Botswana and Namibia have very good working conditions. The working conditions include quality offices, office equipment, support staff, housing situation distance from home to office and transport. The situation in Tanzania is terrible as found in the study. In the place of accommodation, were evicted because of lacking payment of rent thus being

forced to obtain houses far from their working places. This situation has an implication in the effectiveness of the quality assurers given their responsibility of quality assurance. The cry of claims to external school quality assurance officers indicates that, in their side they are willing to work and attain the goals and objectives as they are directed. the bad working conditions around them are like the biggest sheet of darkness clouds swallowing their power of implementation.

To visit schools for quality assurance needs to move from the office to schools which requires assurance services. According to Nkechi (2013), lack of vehicles makes it difficult to reach the schools for quality assurance. The situation of lacking transport hinders the quality assurers to reach the schools which are located in remote rural areas where there is no or lack of public transport as they do for schools located around their working place in town. This makes difficult to make follow up to evaluate work capacity of teachers and how to improve their work. Also, to reach remote schools where many problem are found. In Tanzania for example, the quality assurers have to ask for a car from the District Educational Officer (Matete, 2009). This means that it is the DEO who if he wants can give the car to the quality assurers on the condition of putting fuel. The results obtained from Interviewee I were as follows:

Nowadays we have blessed to have this modern building. In fact it is shining enough to attract anyone who is not jealous with development once he or she see it. Even you if you look this beautiful building, you can guess that those who are working in these offices have neither problems nor any challenge. To tell the truth is that we are faced with full of problems and challenges. Apart from lacking both human and material resources, chronic problem of transport and so on, these offices do not have even people employed for cleanliness. We do not have secretaries and watchmen to ensure the security of our offices. We are overworking due to the presence of few workers in our office. Let me leave that but talk about transport and transportation. We do not have drivers even if we lend transport from elsewhere, we lack a person to drive. Sometimes we touch our pockets to pay the day worker drivers (Interviewee 7: December 10, 2020).

The findings correspond to the findings of Mathew (2012) who pointed out that, there is a need of increasing the budget in education which will tend to improve the working conditions of external quality assurers. This is due to the fact that in any institution or directorate, people can work in a committed manner if the working environments are favorable. They can perform their work effectively in way of self-directed and creative hence promotion of schools' performance if they will be properly motivated. External quality assurers as human beings have their own thinking and they view the world in different ways (Druker, 1991). The government through the Ministry of education, science and technology should understand that there is always a social aspect of life. External quality assurers know a great deal about the work they do. If the authority wants to address the productivity, quality and

effectiveness, they should ensure that they provide with the good working conditions to stimulate the quality assurers' working morale.

Conclusions and Recommendations

It is not a gainsaying that External Schools Quality Assurance is a very crucial directorate/department whose introduction marked a turning point of educational history in Tanzania particularly in educational development. Achievement of the objectives of the department is paramount to the government in view of the resources being committed to its implementation. The role of external quality assurance in promoting schools' performance and quality education in general, cannot be overemphasized. In this piece of paper, the existence of challenges such as Frequent curriculum change, insufficient funds, lack of training for External quality assurance officers, the poor working conditions and lack of transport are largely affecting and interfering the effectiveness of external quality assurers in promoting the schools' performance in Tanzania.

On the basis of the study findings, analysis, discussion and conclusions drawn, the following recommendations are generally made. Making follow ups could enhance the implementation of the quality assurance and work efficiency of teachers. The government should provide schools with enough resources, funds, and infrastructure in order to improve teaching and learning environment. More funds should also be allocated towards the external quality assurance department in order to increase school visits that lead to close follow up hence the standards of secondary schools and education at large. Teachers are of the view that external quality assurance officers should use friendly language when communicating with teachers instead of command and harsh language.

External schools' quality assurance is a critical process in which quality assurance cannot manage on itself without support and cooperation from other stakeholders like; students, teachers, heads of schools and other educational leaders/administrators, policy makers as well as academicians. Information which are relevant and feedback of external quality assurance must be considered and all the issues resulted from external quality assurance or anything related to school quality assurance should be taken into consideration. The study suggests that, the local government and central government should organize training, seminars or workshops for teachers and external quality assurance officers to perform their functions effectively.

Since external quality assurance has been proved to be the major means through which the government can monitor the standards of schools provided in the external quality assurance department should receive proper attention. If no one seems interested in working on such issues within the assurance system, it seems meaningless to have them, and it is waste of time for quality assurance officers to do that job and write quality assurance reports. It is important, therefore, that the responsible authorities as mentioned above should utilize the assurance findings in order to improve the quality assurance process which in turn would improve teaching

and learning in school for standard of education. Training, workshops and seminars should be organized for, heads of schools and class coordinators at the beginning and mid of academic session for consistency and effectiveness.

The provision of report in schools before the visit of external quality assurance officers make teachers to watch while preparing teaching/learning documents which they did not use previously. That tendency is hypocrisy in nature. They lie to their own souls before lying to the external quality assurers. External quality assurance visit should be done frequently even twice or more than per year without providing information. Internal quality assurance which has been formed in every school must be provided equal or related responsibilities and power to that of external quality assurance so that they can be obeyed by lazy teachers who do not perform well their responsibilities. The authority which is concerning with education plans should put clear assurance organ by giving external schools quality assurance position and opportunity to teachers who undergone the special course or training on schools' quality assurance.

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Investigation of the Procedures for Test Construction Employed by Primary School Teachers

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Abstract

This paper investigated the procedures for test construction employed by primary school Teachers in Sumbawanga district, Tanzania. Item constructivism research paradigm, qualitative research approach and descriptive research design guided the study. The study employed purposive sampling technique. The data collected through interview, questionnaires and documentary review. Data analyzed by using content and narrative analysis techniques. The findings identified that procedures for test construction employed by teachers were selecting covered topics in a particular class, collecting question sources, setting number of questions in each section, writing test items, preparing marking scheme and submitting test to academic teacher. The study concluded that, teachers are not aware with syllabus content analysis and developing table of specification. The researcher recommendations are designing test construction capacity building program and assessment of the quality of school tests by educational quality assurance. The researcher invites more studies to be undertaken for similar or related part of this paper as a way to improve test construction process.

Keywords: Test, Assessment, Table of Specification and Content Analysis.

Introduction

Tamakloe and Amedahe (1996) described a test as a device or procedure for measuring a sample of an individual's behavior in a specific learned activity or discipline. Crooker and Algina (2008) further gave a description of test to be a standard procedure for obtaining a sample of behavior from a specified domain. Concisely, test refers to a set of questions or activities systematically planned, designed, and presented to be performed by a learner, individually or in-group under specified conditions to demonstrate an intended attributes or characteristics for

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obtaining information about learning progress. It provides answers on how does a learner perform, either in comparison with others or in comparison with standards.

Teachers started to use tests in 19th C to assess students' understanding of specific contents or the effective application of specific skills (Brink, 2011). They tested their students at the end of the period, topic, program or school year to see if they had mastered what was taught. If students failed, they held back or retained. In 20th C, the use of tests to assess student's aptitude and mastery of content continued. The use of these tests expanded to other areas including judgment of students' levels of aptitude, students' mastery of content and students' potential to move to higher levels of education or tracking students to different areas of specialization. Only students who passed the examination selected to the next level of education (Shepard, 2000). The exams are still given and passing the examination is required for the pupils' selection for secondary education. To be eligible to attend public secondary schools in Tanzania, a pupil is supposed to pass with the average of grade A to C the Primary School Leaving Examination (PSLE) at the end of Standard seven (URT, 2018). Pupils' academic performance in PSLE depends on how they are prepared by classroom teachers through classroom tests.

In order to prepare pupils effectively for PSLE, according to Phye (1997) teachers should be skilled in the procedures for developing classroom tests. Emphasizing on this, Osadebe (2015) identified that, the systematic planning of the test requires identifying the instructional and behavioral objectives, identifying the content areas for the test, deciding on the test format and table of specifications. The table of specifications helped to establish high content validity (Osadebe, 2013; Ukwuije & Opara, 2012). The study by Hussain and Sajid (2015) showed that, analyzing content, specifying the objectives, preparing table of specification, deciding test length and fixing types of test items are the most important procedures to be employed by classroom teachers in school test construction.

The study by NECTA (2009) indicated that, during the conduct of PSLE, teachers employed different techniques to help candidates to pass such examination. Some of the techniques were, to inform candidates about certain sounds outside which symbolized examination answers such as the use of local drums, for example when drum hit twice, it means the answer is "B". The use of thermos brought to the invigilator containing answers written in pieces of paper was another technique. Other techniques were fixing in pens' top-covers pieces of paper containing answers then given to targeted candidates while in remote area school teachers passed through examination rooms helping intended candidates. It was described by NECTA (2009) that, poor preparation of candidates was the main reason for cheating in PSLE. This indicates that, teachers' preparation of their candidates through school tests was inadequate to include procedures for test construction employed by classroom teachers.

Statements of the Problem

Tests are very crucial tools in education used by educators to assess what students have learned. They are used as a means for grading, selection and placement of candidates in different levels of education (Sariay, 2017). School tests usually serves several purposes including communicating expectations such as what knowledge is important to learn, what skills are valued and what expected in the summative assessment. Teachers are vital and important practitioners in the learning process trusted by Ministry of Education for designing, administering and scoring school tests to ensure effective preparation of pupils for summative assessment and evaluation. To meet these functions, teachers' needs to be competent and skilled in classroom tests construction procedures. Studies available indicate that, low pupils academic performance is due to teachers' preparation of pupils through school tests. This can be addressed by improving teachers test construction practices. This study assessed the procedures for test construction employed by primary school teachers in Sumbawanga district.

Research Methodology

The paper assessed procedures for test construction employed by classroom teachers in Sumbawanga district. This area chosen purposively because it is reported by NECTA that, PSLE results is a barrier to most of pupils' selection to access secondary education. The study employed constructivism research paradigm, qualitative research approach and descriptive research design. The targeted population for this study was primary school classroom teachers in Sumbawanga district. Teachers chosen simply because they are practitioners trusted by Ministry of Education for designing, administering and scoring school tests to ensure effective preparation of pupils for summative assessment and evaluation. The study involved seven schools with 54 primary school teachers. The study employed purposive technique. The data collected through interview, questionnaires and documentary review and analyzed by using content and narrative analysis.

Presentation of the Findings, Analysis and Discussion

The paper assessed procedures for test construction employed by classroom teachers in Sumbawanga district. The data was analyzed by using content and narrative analysis as explained at this part.

Procedures for Test Construction Employed by Classroom Teachers

The focus of this objective was to investigate the procedures for test construction employed by classroom teachers in Sumbawanga district, Tanzania. Interview, questionnaires and documentary review methods employed to collect information. The findings in this paper show that procedures for test construction employed by classroom teachers were selecting covered topics, collecting question sources, writing test items, and submitting test to academic teacher for further processes.

Selecting Covered Topics

The findings indicated that, teachers employed selection of the covered topics and competences as the first procedure for test construction process. The responses from respondents in different schools indicated that teachers started with the identification of the covered topics. For example, the response of T2A through interview indicated that, the first procedure for test construction employed by teachers was selecting covered topics. T2A explained that:

I always start with observing and analyzing covered topics. Questions from covered topics selected to be included in the test (Interviewee T2A: December 18, 2020).

Another response from T4H indicated that, the first procedure for test construction employed by public primary schools was identifying topics to be tested. T4H through questionnaires in Kiswahili language reported that:

On my side, after the timetable, I started with identifying topics to be tested. Only covered topic included in school test (Interviewee T4H: December 18, 2020).

The responses from participants indicated that the first procedure for test construction employed by public primary school teachers was identification and selection of covered topics. The findings tally with the study by Osadebe (2015) who suggested that, the first procedure for test construction is to identify the content area. The findings do not concurs with the study by Hussain and Sajid (2015) who pointed out that the first procedure for test construction is analyzing content. The findings indicate that school tests should include details of test content in the specific course. Each content area should be weighted roughly in proportion to its judged importance. Usually, the weights assigned according to the relative emphasis placed upon each topic in the curriculum and textbook. This is possible only through analyzing content. With a similar thought, Izard (1997) attests that the first procedure for test construction is content analysis. Through content analysis, teachers will be aware with the content supposed to be covered in the curriculum and the number of items from these content areas to be representative in school tests.

Collecting Question Sources

The findings in this study showed that, the second procedure for test construction employed by classroom teachers was collecting question sources. The sources collected were textbooks, past papers, lesson notes and pupils exercise books. For example, T3B declared that after selecting covered topics to be included in the test, then I collected question sources such as subject textbook, past papers as well as class lesson notes (Interviewee T3B: December 21, 2020). In addition, T8G response indicated that the second procedure employed by classroom teachers in test construction process was collecting examination sources. Through questionnaire, T8G wrote:

The second procedure was assembling sources of test items to include textbooks, past papers, lesson notes, supplementary books and references (Interviewee T2A: December 21, 2020).

The responses from participants indicated that, the second procedure for test construction employed by public primary school teachers was collection of test item sources. The sources identified by the participants were textbooks, pupils' exercise books, past papers, lesson notes, supplementary books and references. Teachers recommended using syllabus as an appropriate source for test construction.

The findings do not concurs with Wiggins (1998) and Riaz (2008) who suggested that the second procedure should be preparing table of specifications. Table of specifications is a two-way table that represents along one axis the content topics that the teacher has taught during the specified period and the cognitive level at which it is to be measured, along the other axis. In other words, the table of specifications highlights how much emphasis is to be given to each objective or topic. While writing the test items, it may not be possible to attempt to adhere very rigorously to the weights assigned in each cell. The weights indicated in the original table may need to be slightly changed during the course of test construction, if the teacher encounters sound reasons for such a change.

With a similar opinion, Mbunda (1996) asserted that the second task in planning a test is to produce a table of specification as it helps teachers to make decision and determine how much to allocate space to certain topics and to different levels of student cognitive processes like knowledge, comprehension, application, analysis, synthesis and evaluation. It is further suggested by Osadebe (2013) and Ukwuije and Opara (2012) that table of specifications is very important procedure as it helps to establish high content validity. Gichuhi (2014) conclusively reaffirmed that developing table of specification is very important step in test construction. Primary school teachers in Sumbawanga district do not apply this step.

Item Writing

The findings in this study showed that, the third procedure for test construction employed by classroom teachers in Sumbawanga district was item writing. The response from T1E indicated that the third procedure for test construction employed by public primary school teachers was combining test items to form an examination. For example T1E through interview reported that:

I employed five procedures in test construction process. The third procedure was combining test items to form an examination according to NECTA format (T1E: December 18, 2020).

The findings concur with the study conducted by Osadebe (2015) who suggested that after planning the test, the third procedure is item writing according to the proposed format. Withers (1997) pointed out that the third procedure for test construction is

item writing. In this procedure, teachers' prepare assessment tasks which can reveal the knowledge and skill of students when their responses to these tasks inspected. Tasks which confuse which do not engage the students, or which offend, always obscure important evidence by either failing to gather appropriate information or by distracting the student from the intended task. In this stage according to McMillan (2001) an attempt would be made to examine the guidelines to be followed while designing major types of items like true-false, gap filling, matching, multiple-choice and essay types.

Moderating Items

The findings in this study showed that, after item writing to form examination, subject teachers submitted it to the academic teacher for quality assurance or moderation. For example, the response from T5D indicated that, after combining test items to form an examination, lastly subject teachers submitted examination to academic teacher for quality assurance. Through questionnaire, T5DG wrote that:

After combining test items to form an examination, the last procedure was to submit an examination to academic teacher for quality assurance (Interviewee T5DG: December 16, 2020).

The responses from participants indicate that, in each school academic teachers are responsible for test and examination moderation. The findings is supported by HakiElimu (2012) which indicated moderating item as the fourth procedure followed by NECTA when setting up national examinations in Tanzania. The findings indicated that, competent educationists recruited by NECTA to moderate the set items to ensure validity and reliability of the set items according to the prescribed level of candidates and syllabus. This is in agreement with what NFER (2020) described as, moderation ensure that teachers are making consistent judgments about standards, so that assessment judgments made for any one pupil are accurate, fair and comparable with those made for all other pupils. Moderation is essential to the integrity of teacher assessment judgments, ensuring that all those accessing assessment judgments, be it teachers, pupils, parents, local authorities, or inspectors, can have confidence in the information and uses it effectively.

The discussion of the findings in this study indicates that, competences allocated with different weight in the syllabus. Therefore, content analysis and developing table of specification are very important procedures during test construction process. These procedures help teachers to make decision and determine how much to allocate space to certain topics and to different levels of student cognitive processes like knowledge, comprehension, application, analysis, synthesis and evaluation. This shows that, teachers are required to be skilled on content analysis and developing table of specification.

Conclusion and Recommendation

The findings from this study lead to conclude that, teachers are not aware with content analysis because during test construction process, teachers selected randomly the

number of test items from each competence/topic. However, topics are allocated with different weight in the syllabus. It is also concluded that, teachers are not aware with developing and applying table of specification as one of the procedure for test construction. This is very important procedure in test construction process as it helps teachers to make decision and determine how much to allocate space to certain topics and to different levels of student cognitive processes like knowledge, comprehension, application, analysis, synthesis and evaluation.

According to the findings and conclusion, there is a great need of designing and providing capacity-building program on test construction procedures to teachers, specifically about syllabus content analysis as well as how to prepare and use table of specification. This is the responsibility of head teachers, ward educational officers, district educational officers and school quality assurance. School quality assurances should include quality of school tests. Therefore, external quality assurance should focus also on the quality of school tests given to pupils. They should not only focus on teaching and learning processes through scheme of work, lesson plan, lesson notes, student written exercises, administration issues, school infrastructures, and environments.

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NOTE TO CONTRIBUTORS

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