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### **Editorial Note**

The “Ruaha Catholic University Journal of Education and Development” (RUCUJED) is a Journal that publishes research papers of academic interest, targeting educational issues from a multidisciplinary approach and therefore hospitable to scholarly writing on a variety of academic disciplines. RUCUJED is an indispensable resource for Education and Development researchers, academicians, and others interested in education and development.

RUCUJED aims to publish research articles, original research reports, reviews, short communications, and scientific commentaries in the fields of education such as anthropology, philosophy, management, curriculum, linguistics, political science, sociology, geography, history, psychology, development studies, and information and library science.

The Journal is dedicated to advancing education knowledge and provides a forum for the publication of high-quality manuscripts. It is published bi-annually and accepts original research, book reviews, and short communications.

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. Moreover, manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal. Research and/or theoretical papers should be between 5,000 and 7,000 words in length. Reviews and short communication should not exceed 2,000 words. The word count of the manuscript should include, abstract, references, tables, and figures. Manuscripts should be in English or Kiswahili.

### **Editor-in-Chief**

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# University Education and Political Development in Africa

Gaudens P. Mpangala\*<sup>1</sup>

## ***Abstract***

*The article is intended to show how University Education has contributed to political development in Africa. It begins by discussing the role of University Education in political development in the world. It traces such development from the period of Ancient Greece up to the 20<sup>th</sup> century. The article examines how University Education contributed to the rise of African nationalism by citing how most African nationalist leaders had received University Education. After that, the article makes a discussion of how such education contributed to the process of nation-building in Africa. Lastly, the article provides an analysis of how University Education contributed to the democratization process and the building of multi-party democracy.*

**Keywords:** University Education, Democracy, Political Development

## **1.0 Introduction**

Nearly all universities in the World have four main functions. The first function is teaching. This means that universities play the role of transmitting knowledge to young people through the process like lectures, seminars and examinations in various fields of knowledge and professions. The second function is to carry out research and consultancy. Research and consultancy are important sources of accumulating and developing

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<sup>1</sup>The late, Prof. Gaudens P. Mpangala was a Dean – Faculty of Education and historian at Ruaha Catholic University, dedicated his life in educating and writing. Until his last breath, he was penning some academic materials including this article.

knowledge in the various fields of knowledge and professions. The third function is to carry out publications. Publications include the publishing of books, chapters in books, and articles in journals. Publications provide an important role in the provision of teaching and learning materials. The fourth function of universities is to provide services to the government, various institutions and the society at large.<sup>2</sup>

In this context, if such functions universities and University Education play, the roles of political and socio-economic development are attained. In terms of socio-economic development, for example, universities have been a key in developments of science and technology, modern systems of agriculture, various aspects of health and medicine, botany and zoology, and so on.

It is even of very important that universities have been a key in the development of political systems in the world. It is, therefore, the intention of this article to examine how University Education has played the role of political development in Africa. The article constitutes five sections: the first is the introduction and the second is a survey of how universities have contributed to political development in the world. The third and the fourth sections examine how University Education has contributed to political development in Africa in terms of the rise of African nationalism and struggles for independence, and the democratization process. The last section constitutes the conclusion.

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<sup>2</sup>Such services can include presentation and discussion of papers in conferences, workshops and seminars and expert advice.

## 1.1 University Education and Political Development in the World

University Education is traced as far back as the period of Ancient Greece civilization between the 5<sup>th</sup> and 3<sup>rd</sup> centuries BC. The Academy established by Plato is taken to be the first University in the world. The Academy taught young people and carried out research in philosophy, political science, biology, and astronomy. Through research, Plato himself published three important books that have made important contribution to political development in the world. These books include *the Republic*<sup>3</sup>, *the Statesman*, and *the Laws*. During that time, the concept of democracy was developed. According to the Greek language, “*demo*” means people and “*crat*” means power. As we shall see, democracy has been an important concept in processes of political development in the World (Mpangala, 2009).

Most universities in Europe were established from the 15<sup>th</sup> century AD onwards. Ideas which resulted into movements that contributed to the developments of liberal political systems in Europe between the 14<sup>th</sup> and 19<sup>th</sup> centuries AD were produced in various universities. Such movements included the Renaissance from the 14<sup>th</sup> to the 16<sup>th</sup> centuries and capitalist revolutions in England in 1688 to 1689 and France in 1789 AD. These movements resulted into transitions from feudal to capitalist political systems (ibid).

It is interesting to note that prominent political philosophers of liberal democracy were products of European University

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<sup>3</sup>Mwalimu Julius Nyerere made efforts to translate the Republic into the Swahili Language and he completed the task while in bed in London before he passed away. The transcript was supposed to be published by the Dar es Salaam University Press, but it got lost.

Education. These philosophers included Thomas Hobbes, John Locke, Rousseau, and John Stuart Mill. Good examples are Thomas Hobbes and John Locke, who had received their University Education at the University of Oxford in England. By the 19<sup>th</sup> century, liberal democracy had become an important political philosophy and ideology of the capitalist system, which had arisen due to the industrial revolution.

It is interesting to note that the theory of scientific socialism, which has made significant contribution to political development in the world, was developed by Karl Marx and Friedrich Engels in Great Britain (GB) from the middle of the 19<sup>th</sup> century. The origin of the theory was dialectics based on principle of thesis, antithesis and synthesis. It was developed by George Wilhelm Friedrich Hegel.<sup>4</sup> However, the theory came to be developed by Karl Marx<sup>5</sup>, who was a PhD student of Hegel. Thus, arising out of the theory of dialectics, Marx and Engels were able to develop the theory of scientific socialism, which resulted into the first Socialist Revolution in Russia in 1917 under the leadership of Lenin.

During the 20<sup>th</sup> century, socialist movements spread in Asia and Latin America. In Asia, the movements resulted into the second Socialist Revolution in the World, that is, the Chinese Revolution of 1949. The Revolution was led by Mao Tse Tung, who had embraced ideas of scientific socialism of Karl Marx, Engels, and Lenin, while working in a University Library in China. In Latin America, socialist movements took place in

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<sup>4</sup>A Professor of philosophy at the University of Jena in Germany during the first half of the 19<sup>th</sup> century.

<sup>5</sup>The theory was based on three principles, namely: the principle of “unity of opposites”, the principle of “negation of the negation”, and the principle of “movement from quantity to quality.”

various countries, such as in Chile, Argentina, and Cuba. In Cuba, it culminated into the third Socialist Revolution in the World, that is, the Cuban Revolution of 1959 under the leadership of Fidel Castro, a University graduate of law (Mpangala, 2009).

## **2.0 University Education and the Rise of African Nationalism and Struggles for Independence**

The first important part in the process of political development in Africa was the rise of African nationalism and processes of struggles for independence in the African colonies. It is an historical fact that with the exception of Ethiopia, the whole continent was colonized by European powers towards the end of the 19<sup>th</sup> century up to 1950s and 1960s. The rise of African nationalism meant that after the Second World War in 1945 there was an emergence of African national consciousness demanding for independence from the colonial powers. In 1950s, some few African colonies got their independence, but the majority of African colonies got their independence from 1960 to mid-1960s (Kimambo & Nyanto, 2017). The question we need to answer is: how University Education made a contribution to the rise of African nationalism and struggles for national independence?

The answer to this question, first, calls for an examination of factors for the rise of African nationalism and struggles for independence. Historians have identified six factors. These include the Second World War itself, which produced returning soldiers; the establishment of the United Nations Organization (UNO), which put pressure for the necessity of decolonization in the World, the socialist movements, and the Pan-African movement. Also, there was an intensification of colonial

oppression and exploitation in the colonies after the Second World War and the emergence and growth of the educated elites (Kimambo & Temu, 1969). Among the six factors, three have a connection with University Education. These include socialist movements, the Pan-African movement, and the emergence and growth of educated elites in the African colonies.

As far as the socialist movements are concerned, we have already seen how universities in Europe became the origins of theories of scientific socialism as well as revolutionary movements. Furthermore, most of the African elites, who became nationalist leaders, had received University Education either within Africa or outside Africa, mainly in Europe and North America. It was in these universities that the educated elites came across ideas of socialism and socialist revolutions. A typical example was Mwalimu Julius Nyerere, who while taking his Master's studies at the University of Edinburgh, was member of the *Fabian Club*. The Club specialized in discussions on Marxist-Leninist ideas and ideas on socialism in general. Socialism and socialist movements were completely opposed to systems of colonialism in the world. This position was strengthened by ideas of Lenin on imperialism and all forms of imperialist dominations through colonialism and neo-colonialism.

As far as the Pan-African movement is concerned, many of the Pan Africanists were among the African educated elites who received University Education. A typical example was Kwame Nkrumah who received his University education in the United States at undergraduate, masters and PhD levels. When he joined the Pan African movement in 1940s, he was doing

research and writing his PhD thesis in Great Britain (Nyirenda, 2000). By then, the centre of the Pan-African movement was still in Europe since its establishment in 1900 by Afro-Americans from America and Africans from African colonies.<sup>6</sup> During the fifth Pan-African congress of 1945 in Manchester, Nkrumah became its Secretary General, while Padmore, an Afro-American, was its chairman. Nkrumah could not even complete his PhD thesis because of the Pan-African Movement and providing leadership in the struggles for independence in Ghana from 1947 to 1957 when Ghana got independence. Nkrumah also played a key role in shifting the center of the Pan-African movement from Europe to Africa. In 1958, he organized two Pan-African conferences in Africa – one in June and the other in December – to discuss how Africans in African colonies could carry out struggles for independence.

As regards the educated elites in African colonies, we have already pointed out how most of the African nationalist leaders had come across University Education either within the colonies or in the countries of the colonial powers in Europe. Educated elites were a product of colonial education. Such education was intended to get African people at different levels of education to assist the colonialists in the colonial administration and as teachers in the colonial schools. The colonial education systems were such that it was only for few African children, who were given opportunities to attend schools and the schools were very few. In Tanganyika, for example, the majority of children who attended school did not go beyond primary education up to standard IV. Only few

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<sup>6</sup>The objective of Afro-Americans was to fight against color segregation in America and the objective of Africans was to fight against the system of colonialism in Africa. The two different interests were joined through the Pan-African Movement.

children attended middle school education up to standard VIII. Similarly, very few children attended secondary education up to standard X, and exceptionally bright students went to few secondary schools up to standard XII (Mbenna, 2009).

In most of the African colonies, there were no universities or university colleges to provide University Education. From 1940s, Makerere in Uganda was the only university to serve all the four British colonies in East Africa, that is, Tanganyika, Kenya, Uganda, and Zanzibar. Few students were also sent to Great Britain for University Education. In French colonies, given the policy of assimilation, their African students attended University Education in Paris universities in order to prepare them to become black-Frenchmen. It is important to note that most of the African nationalist leaders were a product of either universities within the colonies or universities in Europe. We have already seen how Mwalimu Julius Nyerere was a product of Makerere University in Uganda and Edinburg University in Scotland, Great Britain. On the other hand, Kwame Nkrumah was a student in up to PhD level in the USA universities. Also, Senghor of Senegal attended his University Education in Paris where he was supposed to become a French *asssimilado*, according to the French. Instead, he became the nationalist leader of Senegal. Moreover, Nelson Mandela graduated in law in a South African University. These are just few examples.

## **2.1 Contribution of University Education in the Process of Nation-Building in Africa**

The rise of African nationalism and struggles for independence were the foundations and earliest stage of political development in Africa. The next stage is the stage of nation-building – the stage when African colonies had already achieved their

independence and they were now new and young independent nations. In terms of political development, they now had to struggle to establish political systems that were necessary for the overall development of the African nations and the welfare of the African people. As far as the roles of universities are concerned, we can trace two different phases. The first phase constitutes continuation of political leaders of struggles for independence, who became the early nation-building fathers. The second phase constitutes the new generation political leaders.

Concerning the early nation-building fathers, we have already seen that most of them had been either students of universities within the colonies or universities in Europe. The experience and the knowledge they had acquired in the universities enabled them to come up with various political theories and nation-building strategies. Among the political theories developed include *African Socialism in form of Ujamaa* in Tanzania developed by Mwalimu Julius Kambarage Nyerere. In Senegal, *Negritude* was developed by Senghor, *Conciencism* in Ghana was developed by Kwame Nkrumah, *Humanism* in Zambia was developed by the government of Kenneth Kaunda, and *Common Man's Charter* in Uganda was developed by the government of Uganda.<sup>7</sup> The mentioned theories made the respective countries to establish different forms of African Socialism as nation-building strategies (Nyirenda, 2000).

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<sup>7</sup>Unlike the other theories, the theory of Humanism and Common Man's Charter were not developed directly by Kaunda and Obote, but rather they were established by the committees within their governments.

Another important theory, developed by these nation founding fathers, was the theory of *African Democracy*. Both the theory of African socialism and the theory of African Democracy were based on the traditional African way of life. While the theory of African democracy was also developed by the political leaders but the most prominent was Mwalimu Julius Nyerere. Tanganyika achieved independence on the 9<sup>th</sup> December, 1961 and Nyerere became the Prime Minister. But in January 1962, Mwalimu Nyerere resigned from the post so that he could have time to strengthen TANU<sup>8</sup> and develop theories for nation-building. Thus, in the same year (1962), he published the book of *Ujamaa, the basis of African Socialism*. It was in that book that he expounded the theory of building Ujamaa Socialism. His theory on African democracy was expounded in another book titled *Democracy and the Party System*, which was published in 1963 (Mpangala & Mawazo, 2015).

Both the theories on Ujamaa Socialism and African Democracy were the basis of the *Arusha Declaration of 1967*.<sup>9</sup> The theory of African Democracy was the foundation for the establishment of the one-party political system in Tanzania and in most countries in Africa during the 1960s and 1970s. During the struggles for independence many nationalist political parties were formed. At independence, only one of them became the ruling party, while other parties became opposition parties. The obvious fact is that during the early years of independence the African nations were in form of a multi-party system. But due to the ideas of African democracy, they shifted into a one-party

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<sup>8</sup>Tanganyika African National Union (1954-1977), which was a ruling party by then.

<sup>9</sup>The Arusha Declaration on the 5<sup>th</sup> February 1967 was the major policy for the building of Ujamaa socialism in Tanzania up to 1990.

system. In Tanganyika, the process of establishing one-party system began in 1963 by first collecting the views of the people and then changing the constitution. In July, 1965 the one-party system was officially declared. The adoption of the one-party system spread like fire as most countries shifted from multi-party into one-party system with the exception of Botswana. It was believed that African democracy was based on traditional African political system, which was characterized by political consensus rather than political competition. Thus, unlike the multi-party system, which was characterized by competition, the one-party system was characterized by consensus.

The founding fathers of the African nations were also engaged in two types of political debates. One type was on supporting armed liberation struggles in Southern Africa, and the second type was on establishing continental unity during the 1960s. On supporting armed liberation, it came to be realized that there were two forms of achieving national independence. One form was through peaceful means demanding independence through peaceful approach without the use of violence. By early 1960s, the majority of African colonies had managed to achieve their independence through that form. But many colonies could not achieve independence without armed struggles, and the majority of these were in Southern Africa. Algeria and Kenya had already carried out their armed struggles during the 1950s, and they had already achieved their independence. Thus, when the Organization of Africa Unity (OAU) was established in 1963, it was decided that one of its tasks was to assist armed liberation struggles in Southern Africa. The OAU Liberation Committee was established to carry out the process based in Dar es Salaam. Thus, armed liberation struggles were

successfully carried out in South Africa, Mozambique, Angola, Namibia, Zimbabwe, and Guinea Bissau in West Africa (Mpangala & Kazinja, 2006).

Concerning the debate on continental unity, it was also carried out during the 1960s. That was a Pan-African idea that all the newly independent nations should unite to form one African nation. It was believed that it would help Africa to become strong and defend itself against neo-colonial powers in order to ensure fast development. In the process of the debate, two camps emerged. One camp of African leaders under the leadership of Kwame Nkrumah advocated immediate continental unity to establish the “United States of Africa.” Another camp under the leadership of Julius Nyerere advocated a gradual approach beginning with regional federations, and later when the federations became mature they could unite to establish “continental unity.” Nyerere himself envisaged to establish the East African Federation as a good example. However, none of the two approaches had succeeded. Neither immediate continental unity nor regional federations was established, let alone the East African Federation. In 1967, the East African Community (EAC) was established by Kenya, Tanzania and Uganda.<sup>10</sup>

As regards, the second phase of the new generation of political leaders, again most of the political leaders, were a product of universities within the independent African countries and universities abroad, mainly in the United States, Canada, Western Europe, and Eastern Europe. Soon after independence the young African nations, among other things, embarked on

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<sup>10</sup>The East African Community was not a political federation as envisaged before. It was basically an economic cooperation.

establishing their own universities. In East Africa, for example, the University of East Africa was established with University Colleges notably the Nairobi University College in Kenya, the Dar es Salaam University College in Tanzania, and the Makerere University College in Uganda. In July, 1970 the three colleges became full-fledged Universities in the three countries. Thus, in Tanzania, the Dar es Salaam University College, which began in October 1961 as a college of the University of London and later as the college of the University of East Africa, became the University of Dar es Salaam. Nearly all independent African nations established universities, for instance, University of Lusaka in Zambia, the University of Zimbabwe, and the University of Ghana, and so on.

These universities played considerable roles in terms of producing political leaders and ideas for political development. The University of Dar es Salaam, for example, played the role of producing prominent political leaders for Tanzania and other African countries. While the late Benjamin Mkapa was a product of Makerere University, Jakaya Kikwete, the late Maalim Seif Sharif Hammad, and Joseph Warioba were products of the University of Dar es Salaam. Outside Tanzania, the University of Dar es Salaam produced prominent leaders, such as Yoweri Museveni of Uganda, the late John Garang of South Sudan and a number of leaders of armed liberation struggle in Southern Africa.

The University of Dar es Salaam also became the centre of producing ideas that facilitated political development in Africa. In the 1970s and 1980s, the University became the centre of revolutionary ideas not only for Africa but the third World in general. It earned the name of the “Dar es Salaam School.” Hot

debates were carried out within the University. The ideas supported armed liberation struggles within and outside Africa, the fight against all forms of imperialism and neo colonialism and establishment of truly independent socialist nations (UDSM). The University of Dar es Salaam has just been taken as an example, but universities in other African countries also made contributions in terms of political development in Africa.

## **2.2 University Education and the Democratization Process in Africa**

Nearly thirty years since they got their independences, African countries were busy building their new nations with the objective of ensuring fast socio-economic development and national unity. These objectives were expected to be achieved under the one party system and African democracy. Despite all these efforts, the newly independent African nations found themselves confronted with a number of contradictions and challenges. The first contradiction was that in many African countries instead of building one-party democracy, those in positions of power developed tendencies of authoritarianism and even dictatorships.

It is interesting to note that Frantz Fanon, an Algerian revolutionary and political philosopher, predicted that that would happen as early as the 1960s when theories of African democracy and one-party system were being discussed. Fanon criticized these theories arguing that the concept of African Democracy was a wrong concept because democracy was universal concept you could not have African democracy. Fanon further argued that it was not easy to build democracy under one-party system. Such a system had always the tendency

of developing authoritarianism and dictatorships that can be an instrument of the ruling class to oppress and exploit the masses (Nyirenda, 2000).

The second contradiction, which arose out of the first above, was the prevalence of the state of violent conflicts. Party due to one-party authoritarianism and neo-colonial interests in Africa soldiers decided to overthrow the one-party civilian regimes and thus military regimes were established. In some countries, rebel groups got organized and decided to fight against their governments through civil wars. Thus, the expected peace, unity and fast development could not be realized.<sup>11</sup>

The third contradiction was the emergence of the economic crisis from the second half of the 1970s to mid-1980s. Although the economic crisis was a world-wide phenomenon due to the oil crisis of 1973 and 1979 in the Middle East, the crisis was more serious in African countries due to fragile economies. Thus, the people in the African countries viewed the crisis as being due to failures of authoritarian one civilian and dictatorial military government to manage the economies.

Arising out of the said contradictions, the people in African countries began to carry out demands for changes in political and socio-economic changes. At the political level, the demands were aimed at shifting from the one-party civilian and military regime into multi-party democratic governments. The movements in the African countries got strong support from the World Bank (WB), the International Monetary Fund (IMF) and Western donor countries. Movements began from the second

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<sup>11</sup>State of conflicts was widespread in many African countries but countries of the Great Lakes experienced greater conflicts, such as Burundi, Rwanda, DRC, and Uganda. By 1990s, more than half of the refugees in Africa came from the Great Lakes Region.

half of the 1980s, but the process of adopting the multi-party democratic systems gained momentum from 1990 onwards. The process of demanding and adopting the multi-party democratic system came to be regarded as the democratization process in Africa (Mpangala, 2000).

Our major interest, in this section, is to examine the contribution of University Education and universities in the democratization process in Africa. It is an obvious fact that universities and university intellectuals played a significant role in the democratization process. They generated discussions and debates on how best multi-party democracy can be established. Some universities established institutions to facilitate the democratization process. For example, the University of Dar es Salaam established two important institutions after the adoption of the multi-party political system in Tanzania in 1997. Based in the Department of Political Science, the institution is first the Research on Democracy in Tanzania (REDET) and second is the Tanzania Elections Monitoring Committee (TEMCO). While REDET preoccupied itself with research, publications and organizing seminars and workshop on multi-party democracy, on the other hand, TEMCO preoccupied itself with processes of observing and monitoring multi-party elections both major elections and by-elections.<sup>12</sup> Like other observers, TEMCO produced reports, which were critical enough to facilitate development of democratic free and fair elections.

A very good example of how universities and university academicians contributed to the democratization process in

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<sup>12</sup>TEMCO functioned as one of internal or local observers of elections as there were also international observers, observing either in Tanzania mainland or Zanzibar.

Africa was the unique role played by an institution known as CODESRIA.<sup>13</sup> From 1991, CODESRIA coordinated a research project on ethnic conflicts in Africa under the leadership of Prof. Akwudiba Nnoli from one of the Nigerian Universities. Previously, Prof. Nnoli also worked at the University of Dar es Salaam in the Department of Political Science of Public Administration. The project brought together prominent academicians from universities of different countries in Africa.

By that time CODESRIA was under the leadership of Prof. Mkandawire from Malawi as Executive Secretary. Other examples include Professors Nmeli and Mustafa from Nigeria, Prof. Mathirudq Sithale from University of Zimbuby, Prof. Archie Mafeye from South Africa, Prof. Walter Oyugi from the University of Nairobi, Kenya and Prof. Gaudens Mpangala from the University of Dar es Salaam, to mention just a few. While discussing research reports on conflicts, it came to be realized that the solution to conflicts in Africa was building multi-party democracy in the African countries (Nnoli, 1998). Discussions and debates were carried out through workshops, seminars and conferences from 1990 to mid-1991s held in different countries. In addition to those, CODESRIA organized Annual CODESRIA Assemblies in Dakar Senegal whereby themes and papers were mainly based on aspects of building democracy in African countries.

Given these case studies, there is no doubt that universities and universities' intellectuals have played a significant role in the democratization process and political development in terms of

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<sup>13</sup> An international institution for coordinating research activities by universities in African countries, which is based in Dakar, Senegal.

multi-party politics in Africa. But it has to be pointed out that as was the case with the one-party political system, the multi-party political system in Africa has experienced a number of contradictions from the 1990s to the present. The main problems have emerged. The first has been lack of willingness of ruling party under one-party system to accept the system of multi-party politics; the tendency has been to perpetuate the one-party system within the context of multi-party system. Thus, such parties develop tendencies of state parties, depending on state organs in order to win elections and perpetuate themselves in power. Under such situations opposition parties are taken as enemies and not partners in development.

The second problem, arising out of the first, multi-party elections in most cases, has not been free and fair. As a result, elections have resulted in another wave of conflicts in Africa. Even countries which enjoyed a state of peace under one-party system found themselves in conflicts under the multi-party system.<sup>14</sup> The third problem has been tendencies of some presidents in Africa to perpetuate themselves in power. They are ready to manipulate the change of their constitutions so that they become “life presidents.” Under such situations, multi-party democracy cannot function, therefore, the situation leads into authoritarianism and dictatorships. This means that given these problems, multi-party democracy has not developed as expected.

During the early stage of the democratization process, there were high hopes of building democratic societies in Africa, and

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<sup>14</sup>A good example of countries which enjoyed peace under one party system and began to experience violent conflicts due to multiparty elections are Kenya and Tanzania, particularly in Zanzibar.

thus facilitating fast socio-economic development. For example, Prof. Masipula Sithole of Zimbabwe regarded the democratization process as the second wind of change in Africa (Sithole, 1993). The first wind of change was the struggles for independence as stimulated by the British Prime Minister, Harold Maxmillian, during the 1950s. He said that in Africa there was a wind of change, which was blowing all over the continent, and thus the colonial powers could not stop it. A Tanzanian intellectual, Karim Essack, regarded the democratization process as a new liberation and a new revolution in Africa (Essack, 1994). Therefore, all these high hopes have not been realized as expected with the exception of few countries like Ghana and Botswana where multi-party democracy is developing well.

### **3.0 Conclusion and Recommendations**

The article has also observed that for nearly 30 years due to a number of factors, African countries have not been able to establish a viable multi-party democratic system. However, there are good indication that the African continent has a bright future of building a workable multi-party democratic system and thus ensuring fast socio-economic system. Good success in some African countries such as Botswana and Ghana provide such an indication. There is no doubt that University Education and universities as a whole will have to play a vital role in order to ensure such success.

From now onwards, universities in Africa have to carry out few important processes: the first, is to increase and raise research and publications on political development in Africa in general and on multi-party democracy in particular. Second, the products of research and publications should be accessible to

the people through workshops, seminars, conferences, and civic education. Although many governments and ruling parties in Africa are reluctant to provide civic education to the people, ways have to be found in order to raise political awareness and consciousness of the people. The third aspect is that universities should be in the frontline to push for new constitutions, which are in line with the system of multi-party democracy and multi-party competition.

The fourth and most important aspect is that through research, publications and various types of discussions and debates, universities have to come out with relevant and suitable philosophical and theoretical perspectives on the best political system in Africa. It is suggested that such perspectives should be based on people-centered democracy and people-centered development. This means that democracy and development should go together. During the debates on democratization during the 1995s, it was perceived that Africa should, at best, establish democratic developmental states (*ukandawire*). Such democratic developmental states should be people-centered. Under such conditions, democracy should mean people's power, people's participating and people's emancipation.

It has to be pointed out, however, that the highest level of political and socio-economic development in Africa can be achieved under conditions of continental unity. The Pan-African ideal and the ideal of early African leaders on continental unity should be one of the goals or roles of universities in Africa. This means that the current independent African nations should be ready to become states within the United States of the African Continent (USAC).

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## **Professionals and Local Community Encounter: Heritage Education at the Mvita<sup>15</sup> Site in South-Eastern Tanzania**

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### ***Abstract***

*Public engagement in the practice of archaeological projects and heritage studies has received a remarkable emphasis among archaeologists and heritage professionals world-over, in the name of 'public archaeology'. This paper, however, discusses an encounter revealing a resistance on the part of local communities to collaborate with professionals in Tanzania at the Mvita ancient settlement site in the Mtwara region of South-eastern Tanzania. The confrontations that took place at the site and education initiatives that were taken by the research team to educate the local community on the importance of cultural heritage and what exactly was taking place at the site, are at the crux of discussion of this paper. Moreover, the paper explores local communities' understanding of cultural heritage resources and what should be done to enhance collaborative conservation endeavors for sustainable heritage management. The results of this study reveal that little effort has been made by archaeologists and cultural heritage professionals to create awareness among local communities on matters related to archaeology and cultural heritage resources. The paper also discusses the importance of communicating cultural heritage resources to the general public and the need to engage local communities in the conservation and preservation of cultural heritage resources.*

**Keywords:** Public Archaeology, Heritage, Cultural Heritage, Archaeology, Local Community, Conservation

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<sup>15</sup>An ancient settlement of the 19<sup>th</sup> century in Mtwara Region, Southeastern Tanzania.

## **1.0 Introduction**

The term *heritage* refers to the human-made, natural and historical character of the material and symbolic elements of life as well as the intrinsic productivity of social action. It is most often a set of conditions adopted by a cultural grouping to meet the basic requirement of that group (Edson, 2004). It can be presented as a socio-cultural process in which negotiated relationships are formed between legacies of the past and stewards of the present, and the product of such relationship is an ethos of conservation and subsequent preservation for future generations (Milliken, 2012).

Thus, in this sense, heritage is not so much a thing, as a process in which we relate to things (Howard, 2003; Smith, 2006). In order to engage the term heritage, we must view it as an applied humanity (Howard, 2003). It is a thing which a past generation has preserved and handed on to the present and which a significant group or population wishes to hand on to the future generation (Herbert, 1995). Drawing on the idea of an inherited legacy, heritage has its roots in the past and continues to be meaningful to contemporary people. In this regard, heritage transcends time, drawing on the ‘past’ to create a ‘present’ to be protected for the ‘future’ (Watkins & Beaver, 2008). Picking from the above understanding, heritage is seen as such a valuable resource that is sustainably inherited from one generation to another, and calling for each generation’s responsibility for conservation of the same.

The last three decades of the twentieth century has seen a widespread escalation of heritage developments and popular interest, sometimes described as a “heritage boom” or “the

heritage phenomenon,” although many countries have histories of conservationist movements stretching back to the nineteenth century and sometimes earlier (Macdonald, 2013). While understanding that heritage bears both natural and cultural forms, this paper focuses on the cultural form of heritage resources within the context and philosophy of public archaeology. Cultural heritage refers to both tangible and intangible cultural resources including sites, structures, features and remains of archaeological, paleontological, historical, religious, cultural or aesthetic values contemporary indigenous knowledge and skills, language and living culture (Mabulla, 2000). It is a product of collective memories, values, practices, material and spiritual expressions that regulated lives and guided actions of the past society (Juma *et al.*, 2005).

### **1.1 Heritage as an Anthropological Discipline**

Heritage began to emerge as a recognized field of anthropological study only during the 1990s (Macdonald, 2018). While heritage is new as a designated field of study, however, many of the issues and questions addressed by the anthropology of heritage are ones that have concerned anthropologists previously under labels, such as “Tradition,” “Change,” “Identity,” and even “Culture.” It was the interest of this study to undertake ethnographic inquiries, among other approaches, as part of anthropological engagement with the local community towards understanding their perceptions about heritage resources in their area.

Archaeological ethnography as noted by Lynn Meskell (2005) is a holistic anthropology that is improvised and context dependent. It might encompass a mosaic of traditional forms

including archaeological practices and museum or representational analysis, as well as long-term involvement, participant observation, interviewing and archival work (Meskell, 2005). It has been argued by some scholars that a number of approaches to community archaeology include those that relegate the interpretation of the bulk of the material evidence to archaeologists (Atalay, 2006, 2007; Marshall, 2002 & Pikiyai, 2011), those that employ a degree of ethnographic knowledge in dealing with communities (Pyburn, 2009), participatory action research and popular dissemination of archaeological knowledge.

### **1.1.1 A theoretical overview to public archeology**

Public involvement in heritage conservation and management is a concern that was raised in the 1970s, when the publication entitled *Public Archaeology* was launched by Charles McGimsey III, and Pamela Cressey. The 1980s saw more concrete works with regard to public engagement, especially the notion of community involvement, when a handbook on community archaeology was first published in Britain. The basis for engaging the public in archaeology was described as being caused by socio-economic development projects, which prompted the feeling that heritage was fragile, finite and non-renewable (Tunprawat, 2009).

Public archaeology thus embraces all actions generating from the professional archaeology side towards public outreach, as well as discussions concerning archaeological resources among non-professional groups who are stakeholders of archaeological heritage. Some scholars note that involving, interacting and collaborating with ‘Indigenous’ people is critical for the success of community and public archaeology (Mafune, 2010).

Indigenous people the world over have been engaged in the theory and practice of archaeology. They are becoming increasingly vocal about issues of sovereignty and cultural heritage as part of a concerted effort to gain control over archaeological and political uses of their past (Ndlovu, 2010). A general aspect of archaeology which intersects with the public takes the form of outreach through museum displays, researchers presenting their work in schools and through the media. The idea is to educate the public about the past so that its relevance is appreciated (Blume, 2006).

### **1.1.2 Professionals and public engagement**

Various ideas exist on what constitutes public and an interest in the public and its relationship with archaeology has led to the emergence of both the sub-discipline and journal known as public archaeology (Matsuda, 2004). The term public as used in this study refers to both professionals and non-professional community members. It encompasses both ‘Educated’ academics and the community of illiterate men and women. Other literature defines publics by the lack of something experts have, thereby predicating that experts should educate publics by sharing expert knowledge, attitudes and beliefs. These are generally those that paint experts’ work in a positive light, hence Holtorf and Matsuda and Okamura’s ‘Educational’ and ‘Public relations’ approaches to public archaeology (Holtorf 2007; Matsuda & Okamura 2011).

In their critique of Schofield’s provocatively titled book *Who Needs Experts* (Schofield, 2014), Herdis Hølleland and Joar Skrede identify that heritage scholars’ arguments against the authority of technical experts are based on a normative

question: ‘What can and should heritage scholars do to develop more inclusive heritage practices’ (Hølleland & Skrede 2019). Yet, this idealist hope of a more democratic heritage does not by itself change heritage professionals’ perceptions of expertise. While the rise in participatory approaches is causing scholars to declare a shift in the role of the heritage professional from one of subject expert to expert mediator or facilitator (cf. Thomas 2004; Proctor 2010; Macdonald & Morgan 2018; Onciul 2019), research into perceptions of expertise tells a more complicated story, as several of the sources cited above also recognize.

## **2.0 Scenario and Consequences of the Encounter at the Mvita Site**

This encounter was between the author of this paper with his fellow archaeologists on one side, and the local community of the Mvita ancient settlement on the other side, when an archaeological excavation was about to take place at the site. What happened? This is an interesting question to which this article brings answers. Here follows the story that the Mvita ancient settlement is an off-shoot of the Mikindani historical site (although it has mistakenly remained isolate from the Mikindani site) almost two kilometers on the eastern-side of the Mikindani township. It is mainly characterized by mass-graves (Figure 2.1) and other Swahili architectural monuments including the old mosque (Figure 2.2). Oral history has it that the settlement at the Mvita area started as an off-shoot of the Mikindani Township, currently known as the Mikindani historical site. Mikindani is a fascinating old town in Southern part of Tanzania with winding streets and an interesting blend of thatched mud houses and coral stones influenced by foreign

architecture (Figure 2.3). Mikindani was an important trading centre as far back as the 15<sup>th</sup> century and the famous explorer David Livingstone quoted it in his diaries as being “the finest port on the coast.” Since then, its fortunes have fluctuated but it still reflects its multicultural Arabic, African and European history (Kigadye 2011).



**Figure2.1: Author viewing Mass-graves at the Mvita ancient Settlement Site.**



**Figure2.2: Dweller showing Dilapidating Mosque at the Mvita Ancient Settlement Site.**



**Figure 2.3: Monuments at Mikindani Historical Site: (a) Old Prison and (b) the Old BOMA Built of Coral Stones.**

Having fulfilled all preliminary arrangements and consultations with responsible regional and village/local authorities, the project team set for archaeological excavation. This was done in collaboration with four (4) young men from the same community who were recommended for research assistantship by the chairman of the village. The project team went to the site ready to start up the excavation procedures. After a short on-surface survey, an excavation point, twenty-five (25) meters from the grave-yard was ear-marked. When the team started clearing and setting dimension for a two-by-two meter excavation trench, the Principal Investigator (PI) received a phone call from the village chairman, claiming to have been notified by some community members that the team was exhuming human bones from graves! This information came not only as a surprise but also as a shock to the research team as it was contrary to what was going on at the site. The PI kindly requested the chairman to come at the site with any other members with suspicion about the research. The chairman complained about the ignorance of his people and excused himself that he was attending another commitment. It hardly took ten minutes before a group of men and women came at the

site, some with traditional weapons and full of angry faces. Some of them went around the site especially in the grave-yard to verify whether there were any dig-outs of the graves while others queued around the excavation trench to see what was going on.

### **3.0 Heritage Education at the Site**

Surely, this was an encounter of its own kind as the research team found itself amid a freeze silence looking on what the people could say, while continued working. It was not until the PI broke the silence by inviting the unexpected guests to ask any question if any. This opened the door for sharing with them on what was going on and the objective behind the research. This interaction reminds of Larry Zimmerman's views that:

*As heritage professionals, our community-facing projects are embedded in the politics of cultural heritage and reverberate throughout the communities where we work. The only way to know if archaeological outreach and community engagement are working is to ask stakeholders, and there is growing support in our community of practice to further develop this aspect of the field (Zimmerman, 2008:76).*

The discussion with the local community focused most on educating them on the importance of the research that was in progress. Some of them having noted that the project had no any harm to the graves (which was the main source of their anger) and having heard from the research experts about the mission of the project they left the site while regretting that they

were misled by their colleagues. Some of them could be heard saying, *“We have left our works for nothing while things are just like this! Where are the graves we have been told were under excavation?”*

Few others, especially women and few men maintained the resistance calling for stopping the project under the claim that graves were scattered all over the site, which was not true anyway. The research team requested for their suggestion on which part of the site should the excavation take place. Surprisingly, their position remained that the project should stop until they convene a village meeting and agree on the destiny of the project. One old man who seemed mostly respected by the villagers advised the research team to postpone the project with a promise of notification after the village meeting.

Two days later, the PI received a call from the village chairman inviting the research team for a village public meeting. In the meeting, the PI was given a chance to explain the aim of the project and the importance thereof. The session was actually a class-like interaction, whereby a detailed education was given for the purpose of awareness and need for engagement. Examples were given from similar projects in other parts of the country and how the project was important to the understanding and reconstruction of their histories. After a long session of dilly-dallying questions, the old man in-charge of the group revealed the worries of the villagers. In a more authoritative and conclusive voice, supported by a landmark of attention from his followers, he had the following to say:

*Guys! We have listened to your explanation so attentively. But for the time being one should not trust anyone. You have a hidden agenda behind your research. Why are you digging the land? We know that you are after our land. Especially you people from Universities are so clever. Up to now the whole strip of the beach area at Mtwara has been expropriated by investors except ours. In short we are not ready to allow that to happen and we don't need any more explanation. Leave us with our land.*

#### **4.0 Lesson from the Encounter**

The final statement from the local community was not only shocking but also a challenge to the archaeological practice, in that, the research team had to close the project and 'leave the land' as instructed. The main lesson worth learning from this encounter is lack of awareness among the local communities about the importance of archaeology and heritage. This leads to a state of local communities' distrust upon archaeologists and their projects. Following this lack of awareness, it is good to emphasize that archaeologists need to keep engaging local communities more closely in their archaeological research projects. Moreover, there is a great need to explore the local perceptions on heritage as well as equally understanding the value of heritage sites from the indigenous communities' point of view.

Also, learned was the political antagonism between some members of the community and the village authority. For instance, during the meeting session with local community, some people used words that clearly showed their political affiliation

when accusing the village chairman (whom by then was from the opposition party) for allowing the research team to conduct research on their land. Furthermore, the local community wrongly suspected the research team as having interest with their land. It was very unfortunately that by the time this research was in progress, there was a stiff gas saga between the Government and the community in Mtwara region. This followed the discovery of gas which triggered the economic direction of the region and the country at large leading to the in-flow of investors in the region. This in a way catalyzed the fierce resistance to this research from the local community as some of them were even citing some areas in the Mtwara region that were taken by investors.

#### **4.1 Community Engagement Strategies for Sustainable Heritage**

Due to an increase in threats to cultural heritage resources (Gabriel, 2019), the UNESCO General Conference meeting in Paris at its 17<sup>th</sup> session adopted a special convention in 1972 to manage and protect these resources (UNESCO, 1972). This convention, whose aim is to protect both natural and cultural heritage resources of outstanding value, is known as Convention Concerning the Protection of Natural and Cultural Heritage. Modern heritage conservation and management in Africa is a recent phenomenon and dates back to the 19<sup>th</sup> century. From this period the mandate to manage, conserve and present cultural heritage resources were, and still are, vested in national museums, universities and Antiquities departments or shared between these institutions/ departments (Gabriel 2015; Ndoro, 2001).

Dominant in the UNESCO conventions and documentation is a characterization of heritage as “At risk” and “In danger” and therefore, as requiring “Protection” and “Conservation.” While connotations of precariousness are not necessarily as explicit or pronounced in all heritage discourse, the idea that heritage needs to be and should be preserved is integral to how it is usually understood (Harrison, 2013). This means that, as soon as an object or practice is identified as “Heritage,” it becomes surrounded by a set of assumptions and practices concerning its need for protection in order to ensure that it endures into the future. As such, this preservationist discourse and practice typically “Freezes” the cultural forms that are designated as heritage. Heritage, in other words, is imagined and produced as enduring unchanged over time (Macdonald, 2018).

## **5.0 Conclusion and Recommendations**

From the presentation of facts and discussion, one finds local community awareness and engagement gaps in the practice of archaeological and heritage projects. This is revealed by the resistances and or passive cooperation that archaeologists and heritage experts encounter when conducting their projects. The incident discussed in this article is a lesson and a call for archaeologists and heritage professionals to go extra miles in their endeavors to realize local community awareness and engagement in conservation of cultural heritage resources. From the Mvita site encounter, a lot can be learned not only with regard to local community collaboration in undertaking archaeological research but also their understanding of the value of and need for conservation of heritage resources. It is, therefore, crucial that for the sake of sustainable conservation of heritage resources, continuous public education to local

community is mandatory. Together with other discussions, this article attempted a list of suggestions that if put into practice would be another milestone towards empowering local communities participation in conservation and preservation of heritages for the benefit of the current and future generations.

While acknowledging engagement initiatives being made by archaeologists and other heritage practitioners, there is a great need for them to give to their research projects a more participatory lens. Much of what has traditionally been practiced is more exclusive than inclusive. That means, only a small part of the local community, especially the local authorities and local assistants get chance to know what is going on in archaeological and heritage projects. So, there is a *lacuna* of inclusion as far as the entire community is concerned. That is actually what came out as a fact in this encounter under discussion. It is for that reason that the following suggestions are hereunder listed for consideration if we are to realize local community inclusion and participation in the practice of archaeological and heritage projects:

Public talks prior to the undertaking of archaeological and heritage projects is of utmost importance. Conventionally, there have been ‘vertical’ approaches to public engagement in expense of ‘horizontal’ approaches. The former refers to the engagement of only local authorities and assistants, while the later calls for engagement of broader community representatives. Negotiating the meaning of cultural heritage according to local community perspectives – it was observed in this encounter that the professional understanding of cultural heritage may not necessarily be the same as the local community’s perceptions.

The reflections on cultural differences regarding the way of dealing with contentious heritage should also be considered. During the interaction with locals at the site, it was observed that there were divided perceptions on the importance of conducting excavation at the site. While some members of the group agreed, some other members resisted the project.

Explore precarious political relations and affiliations among the locals that could lead to uncommon ground of understanding the importance of heritage protection. This was so vivid in this study whereby the village chairman (from the opposition party by then) was put under pressure by those who were affiliated to the ruling party on the ground that the chairman did not see the importance of informing his people about the research project in their area; and continuous awareness programmes while the research is in progress. Admittedly, this was among the weaknesses that happened in conduct of the research project as no much of awareness sessions were done prior to excavation stage of the project.

Apart from the regional/district research clearance(s) that are normally taken to the villages/wards government authorities as part of introduction for the researcher(s) and their project, it is also important to equally get clearance document from the local authorities. If this could have been the case in this study, it is obvious that the resistance from the locals would probably have been minimized. Post-research dissemination public talks programmes. Among the silly mistakes that most of archaeology and heritage researchers do is to ignore dissemination part of their research projects. It is, therefore, advised to conduct public meetings after research completion for dissemination purposes.

That is to say, working closely with media (Radio and Television) for easy communication of heritage information to the local community and education on the need for conservation of heritage resources.

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# **The Role of Social Media on Students' Identity Development in Tanzania Higher Education: A Case of Ruaha Catholic University**

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## ***Abstract***

*This study examined the role of social media on student identity development in Tanzania higher education. Two research objectives guided the study; firstly, investigating how social media influence learning identities and perception among university students. Secondly, examining how university students perform their academics activities in the context of social media learning space. The Ruaha Catholic University was used as a case study. It is out of this population that a sample of 173 students from three programmes was extracted by using random sampling. Qualitative data collected from semi-structured interview were subjected to thematic analysis, whereas quantitative data collected through open-ended questionnaire were computed and analyzed by using Statistical Package for Social Science (SPSS) version 23.0. After studying the phenomena that were of interest to the study, the results revealed that social media are widely used by students of higher institutions and contribute a significant role to the development of their academic life and therefore shaping their ideas and practice of being the university students. It is recommended that educators, who wish to engage students in an open discussion and expression of ideas in and out of the classroom, should look to social media as the potential educational tools towards learning.*

**Keywords:** Social Media, Social Networking Sites, Identity, Identity Development

## **1.0 Introduction**

In a network and knowledgeable society, lifelong learning has become a joint knowledge sharing and creation rather than top-down knowledge transfer. The social web offers unprecedented opportunities for this kind of learning. The new realities of our digital generations have caused a radical shift in the execution of social exchanges among individuals in the society by changing the role that major agents of socialization now play in the 21<sup>st</sup> century (Code, 2015).

Due to the internet making mutual data communication possible, the concept of social media has emerged (Gunduz, 2017). Hansen *et al.* (2017) defined social media as a set of online applications and tool that provide ways of social interaction and communication between digital media users by facilitating and creating knowledge sharing and ultimately transforming a monologue into a dialog, for instance, by an organization to customers. Social media prompts individuals to construct their online identities, negotiate and verify identity claims and – most important – to enact multiple identities (Stets & Serpe, 2016).

The world network opens up new opportunities for self-expression and for forming identity. Identity is a “conscious sense of individual uniqueness” and an “unconscious striving for a continuity of experience” (Erikson, 1968). Identity is a construct that encompasses the way we think about ourselves and our role in larger social environments; identity is enacted through social interactions with others and our relationships with them. How we see ourselves and our role in the larger social environment can have consequences on how we behave,

what we believe, and whom we affiliate to. Therefore, the term identity, in this case, is used to refer to a broad set of attitudes and behaviours associated with intellectual engagement, approach to learning and identification with the social category, of being a learner.

The advent of social media has impacted significantly on how students learn and the mode instructors teach. In today higher education settings, social media influence instructors, students, and others to cooperate with each other on the tasks of knowledge construction in learning and teaching environments. Its applications strengthen class material and positively influence discussions collaborative work, and authoring. The emergence of hyper-connectivity where people can now be constantly connected online, the spread of social media, and the increase in online personal information, are key factors which will interact to influence identities. Social media have the potential role to shape identity processes in meaningful ways, it is therefore important to consider the identity implications of social media practices.

### **1.1 Background of the Study**

In the era of social media, social consciousness is formed in accordance with new principles thus establishing new goals in all public institutions. It is obvious that education is not an exception. Institutions and academicians are continually trying with social media technologies hoping to excite critical thinking skills, collaboration and knowledge construction. Today, social media have been accepted by higher learning institutions making them a platform where students connect with their instructors, fellow students and other higher authorities. In Web

2.0, the possible forms of network activity of modern students are extremely diverse including facebook, wikis (Wikispaces), media-sharing services (Youtube), blogging tools (Blogger), micro-blogging services (Twitter), social bookmarking (Delicious), bibliographic management tools (Zotero) and presentation-sharing tools (Slideshare, Gruzd, Staves & Wilk, 2012). Others are like Instagram, Google plus and LinkedIn. Some of such networks have become more popular in schools as the base of new learning environment. The social media and the personal identity online determine new forms of an educational process and new learning environments.

The rise of social media has inspired many researchers to explore what social media do to our identity. Researchers on social media in education suggest that integrating social media in learning and teaching environments may yield new forms of inquiry, communication, collaboration, identity work, or have positive cognitive, social, and emotional impacts (Gao, Luo & Zhang 2012; Greenhow, Burton & Robelia 2011; Greenhow & Robelia 2009a, 2009b; Pimmer & Grohbiel, 2012; Ranieri, Manca & Fini, 2012). Copes *et al.* (2016) and Pinkard *et al.* (2017) agree that construction of professional identity in social media among students is strongly related to individual or collective social identities through their cultural narratives, which determine their professional choices, norms, and expectations.

A learning identity develops over time from tentatively adopting a learning stance toward life experience, to a more confident learning orientation, to a learning self that is specific to certain contexts, and ultimately to a learning self-identity that

permeates deeply into all aspects of the way one lives their life. This progression is sustained and nurtured through growth-producing relationships in one's life. The most important things in student's life are studying, learning good habits and gaining knowledge to become a person with morally integral character. But today, this optimal learning process is seriously jeopardized by students becoming entrapped by the trick of social networking. Students neglect their studies by spending more time on social networking and websites rather than studying or interacting with people in person. Actively and frequently participating in social networking can negatively affect their grades or hamper their journeys to their future careers. Studies examining use of media among college students suggest that students spend between 30 to 60 minutes of social networking (Jacobsen & Forste, 2010; Pempek, Yermolayeva & Calvert, 2009).

A school is a mirror image of society and education should move forward and adapt social and cultural trends that occur in the world (Cuban & Tyack, 1995). It is necessary to create a new type of class, the class of the epoch of social media. A large number of scholars suggest that students learn in new ways using social media and educators should envelop these new platforms (Ito *et al.*, 2009; Jenkins, 2006). In his study, O'Keeffe *et al.* (2011) claimed that social media platforms allow students to bring together outside of class for the intention of collaborating and exchanging ideas about their homework. Building strong connections on social media helps students develop greater social capital and have a supportive network of peers when they need assistance (Ellison, Steinfield & Lampe, 2007, 2011; Ellison, Vitak, Gray & Lampe, 2014).

According to Chickering and Reisser (1993), seven vectors can be used to explain the process of identity formation to students. These include developing competence; there are three types of competences that develop in college like intellectual, physical and interpersonal. Managing emotions that college students begin to recognize their emotions and develop intrapsychic strategies for coping with them. Moving through autonomy toward interdependence as the students first learn to become self-sufficient and to function without the input and direction of others (like parents); then students realize that they cannot function independently of others and move toward interdependence. Developing a mature interpersonal relationship which involves the capacity to tolerate and appreciate differences in others and to build the capacity for intimacy. This development makes one better able to engage in relationships based on interdependence and equality. Establishing identity is the development of a stable sense of self that includes being comfortable with one's body, sexual orientation, cultural heritage, self-concept, self-esteem and personal stability. Also, developing purpose clarifying who they are, students need to develop a sense of who they want to be. This includes the development of a career plan that takes into account personal interests and familial commitments. Developing integrity is closely related to the previous two vectors, on this vector students humanize and personalize their values and develop congruence, matching their personal values with those of society and engaging in socially responsible behaviour.

In this way, students who have not successfully engaged in the process of identity formation have more difficulty of adapting

to college environments (Kroger, 2008). The research on learning in informal (online) learning networks and communities (Ala-Mutka, 2010) concludes that social media applications provide easy, fast and efficient ways to access a great diversity of information and situated knowledge. They also provide learners with opportunities to develop their competences in collaboration with other learners, practitioners and stakeholders. Learning approaches using social media furthermore promote pedagogical innovation by encouraging teaching and learning processes that are based on personalisation and collaboration. As a consequence, interaction patterns between and among students and teachers are changed, re-defining the roles of teachers and learners. Teachers become designers, coordinators, moderators, mediators and mentors, rather than instructors or lecturers, whereas students not only have to take responsibility for their own learning progress, but also they have to support each other in their learning endeavours and jointly create the learning content and context.

The extent to which entering university students can develop their identity is directly related to their academic and interpersonal success. Students who do not successfully pass through the stage of identity formation have much more difficulty in college environments. They do not have strong interpersonal connections, which are necessary for feeling a sense of connection to the college environment and for developing academic and social integration, which in turn are related to their motivation to be successful (Tinto, 1993). Therefore, understanding how students relate among themselves as agents, structured by their social background and

previous learning experiences; how they relate to the specific educational academic institution; how they relate to global changes and their expectations regarding how to be a good student in that context requires an investigation.

## **1.2 Statement of the Problem**

In the era of social media, social consciousness is formed in accordance with new social changes, thus establishing new goals in all public institutions, education is not an exception. These changes have been received in institutions of higher learning with varying degrees of rapture, disruption, acceptance, fear and resistance, at all levels of the organisation (Flavin, 2016; Watty, McKay & Ngo, 2016). Reviewing 70 studies, Seabrook, Kern and Rickard (2016) found an inverse correlation between supportive online interaction on social media and both depression and anxiety. The possible threats associated with social media are too great, because student engaging in a private relationship outside the classroom circles begs for inappropriate behaviour to commence (Gurman, 2015). The way these social webs currently operate promotes identity confusion, which affects the aim of sharing knowledge and having creative interactions with the most suitable people and information around. Unfortunately, very little attention has been given to understand how social media affect student identity development, although these sites and services are central to the lives of our students. Banquil and Chua (2009) argued that social networking sites do affect one's academics adversely and cause a gradual drop of grades of students. Students devote more of their time in social networking sites instead of their studies. Thus, the social media and the learner identity determine new forms of an educational process and new

learning environments. As pointed earlier that, school is a mirror image of society and education should move forward and adapt social and cultural trends that occur in the world (Cuban & Tyack, 1995). It is necessary to create a new type of class, the class of the epoch of social media. This paper intends to investigate how social media influence learning identities; and to examine how university students perform their academics in the context of social media learning space.

### **1.3 Social Media**

Technological advancements and pedagogies that emphasize learners as co-producers of knowledge (Selwyn, 2011) have contributed to people's adoption of the term *social media* to indicate websites and online applications that enable users to create and participate in various communities through functions such as communicating, sharing, collaborating, publishing, managing, and interacting (Mao, 2014). Research has also indicated a link between social media use and psychological problems. A systematic review of 11 studies measuring social media use and depressive symptoms in children and adolescents showed a small but statistically significant relationship (McCrae, Gettings & Purssell, 2017). A meta-analysis of 23 studies showed correlation of problematic Facebook use and psychological distress in adolescent and young adults (Marino, Gini, Vieno & Spada, 2018). Other systematic reviews have also found a meaningful relationship between social media use and depression (Foster & Allender, 2016).

Social media features include interconnections with other users through links and news feeds and sharing of user-generated content like photos, ratings and tags. Pages can be dynamically

updated and content embedded such as embedding a video (Gruzd, Staves & Wilk, 2012). The educational benefits of appropriating social media into learning contexts are contested. Researchers on social media in education suggest that integrating social media in learning and teaching environments may yield new forms of inquiry, communication, collaboration, identity work, or have positive cognitive, social, and emotional impacts (Linxen & Grohbiel, 2012). For instance, research on learning and social network sites in particular has suggested their affordances for interaction, collaboration, information and resource sharing (Maxman & Usluel, 2010) encouraging participation and critical thinking (Ajjan & Hartshorne, 2008; Mason & Rennie, 2007) increased peer support and communication about course content and assessment (DiVall & Kirwin, 2012); inter-cultural language learning (Mills, 2011); and their positive effects on the expression of identities and digital literacies, particularly for marginalised groups.

On the other hand, researchers have warned against leveraging social media for learning. Kirschner and Karpinski (2010), found that time spent on Facebook negatively affected college grades. Similarly, Junco and Cotton (2013) examined how students multitask with Facebook and found that using Facebook while doing schoolwork was negatively associated with their overall grade point average. Students' use of social media in extracurricular activities was found to be distractive to learning, especially among weaker students (Andersson *et al.*, 2014).

## **1.4 Identity Development, Social Media and Student Academic Life**

Identity is a fairly stable sense of whose person is seems to be shared by significant people in your life and is expressed in various roles. The components of identity include psychological (a stable sense of whose person is), social (shared by people in your life) and behavioral (expressed in various roles). According to Manca and Ranieri (2013), identity development is both active and passive whereby active is when individual is engaged in the process and influencing the environment and passive is when environment is having an influence on individual. The situation involves family, peers, school, media, geographic area nation influence identity development, environmental influences and self esteem.

One factor linked to academic performance is learner identity. The term in this case is used to refer to a broad set of attitudes and behaviours associated with intellectual engagement, approach to learning and identification with the social category, "Being a learner". Learning identities are related to how actors experience themselves as learners in relation to their previous experiences, social background and different academic cultures and contexts. Individual agents define themselves in relation and with reference to other agents, contexts and previous experiences (Mead, 1934). Identities are formed as part of a relation between the active "I" and the socialised "me". Students use digital mediums to express themselves, connect with one another, and share information in ways that are not reflected in the class when activities isolate the learners from each other or from their technology (Gardner & Davis, 2013).

Academic life in this context is described as the activities that relate to the work done in colleges and universities, which involve studying and reasoning rather than practical or technical skills. Higher education on the other hand is an educational level that primarily describes post-secondary education that takes place at the universities as well as other colleges and institutions that award academic degrees, diplomas and professional qualification. Helou and Rahim (2014) conducted their study in Malaysia exploring the students' opinions in this regard and concluded that they support the positive influence of social media on their performance despite the fact that they use this technology mainly for social interaction more than for academic purposes.

According to Chickering and Reisser (1993) and Erikson (1968), college students are in the process of developing an identity, a stable sense of self that is both internally consistent and externally validated, so participating in social media allows students to test out or "Try on" different facets of their identity through their online self-presentation. Literature analyzed that the social networking websites are not designed for negative impact but we have noticed in our daily life that students become addicted to social networking websites. Bakar (2010) declares that students who use Facebook or any e-learning webpage have better reading and writing skills. Social identity is accepted as the way English Foreign Language students portray themselves as real persons through interactions; for example, using postings and chatting for swapping ideas about themselves in their foreign language, likewise for recognizing other members in a group. Furthermore, it allows them to

represent and negotiate their social presence with other member in a virtual community (Guamán, 2012).

Kuppuswamy and Shankar (2010) explained that the social networks grab the total attention and concentration of the students and divert it towards non educational, unethical and inappropriate actions such as useless chatting, time killing by random searching and not doing their jobs. Wiley and Sisson (2006) argued that previous studies have found that more than 90% of college students use social networks. In the same way, Ellison, Steinfield and Lampe (2007) stated that the students use social networking websites approximately 30 minutes throughout the day as a part of their daily routine life. This statement shows the importance of social networking websites in students' life. Lenhart and Madden (2007) revealed through a survey that students strongly recommend social networking websites to stay in touch with friends to keep informed and aware.

Lenhart and Madden (2007) calculated a huge amount of underage users which must be violated. According to Lenhart and Madden's (2007) calculation, it has been analyzed that 41% of 12–13 years old and 61% of 14–17 years old users use social networking websites. Williamson *et al.* (2011) has conducted a research report in which it has been analyzed that 35.3% of female users use social networking websites where 42.2% male users use social networking websites. The ratio of male and female users is almost near to be equaled. Tinto (1997) reviews that new information on social networking websites encourages growth and provide students with an ever growing learning community which in-returns substitute both academic and

social success. Greenhow and Robelia (2009), Madge *et al.* (2009) and Selwyn (2009) point of view social networking websites best serve educational goals and objectives by connecting students through such informal methods as it allows student through the process of collaborative sense making. Some of social networking websites are specifically specified for educational environment including linkedin.com which is fully featured for education purpose and let user to updates his educational credential and make a professional connections.

In addition to the foregoing statement, Ellision *et al.* (2007) and Lampe *et al.* (2008) also stated that social networking websites may enable collaborative sense making among students as it is used by majority of students. A number of studies have found relationship between social media and student commitment in higher education including King and Robinson (2009) who found that students who use electronic voting system were more likely to answer question in their math course. Annetta *et al.* (2009) observed that students who played an educational game are more committed towards their work rather than a group control. Nicole *et al.* (2007) analyzed that there is a strong link between social networking websites and students as social networking websites helps to maintain relation with people when they move from one offline community to another. Such connections could help students in term of home assignments and projects in terms of job, internship and other opportunity.

Madge *et al.* (2009) and Salaway *et al.* (2008) argue that often students use social networking websites to discuss their academics issues formally and informally and also to interact with their instructors, teachers and professors. Research

examining student instructor relationships suggests that professors who have online profiles with high disclosure levels are associated with increased student motivation (Mazer *et al.*, 2007) and that self-disclosures decreased uncertainty, increased student motivation, and created more positive attitudes toward both the course and the professor (O'Sullivan *et al.*, 2004). This parthas analyzed the implication of social networks on education.

## **2.0 Materials and Methods**

A sample of 173 students from three programmes offered at Ruaha Catholic University was involved in this study. The reason for using such large sample was associated with the fact that the University has many students. Since either a quantitative study or mixed-methods study put emphasis on a sample of not less than 100, the researcher preferred to have 173 respondents. On top of that, such a sample was taken randomly to avoid biasness. Qualitative data collected from semi-structured interview were subjected to thematic analysis, whereas open-ended questionnaire were computed and analyzed by using Statistical Package for Social Science (SPSS) version 23.0.

## **3.0 Results**

### **3.1 Influence of Social Media on Learning and Perception among University Students**

This was examined by asking respondents to report on how social media influence the ways in which they socialize in and out of their academic life? In regard to this, students interviewed for this research find social media to be the most important platform regarding their academic life. It is important

to note that 98% of respondents in this particular study do possess at least one social networking site account, see Table 3:1 for summary.

**Table 3.1: University Students with Social Network Account (N=173)**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	171	98.8
No	2	1.2

**Source:** Field data, 2018.

Some of the interviewees said that being on social media has made them think about their learning outside their lectures hours. One of the respondents said:

*Nowadays, we have a class at our finger tips. Learning is not confined only in the four walls, you can keep learning while you are outside the class any time and wherever....so social media increases learning options and our understanding horizons.*

All the interviewees have a positive attitude regarding how social media have changed their academic life. Students also said social media are opening new channels for discovering more academic resources as stipulated by a respondent who said that:

*When I fail to catch up well what my lecturer was teaching, I always go to Google search engine and write the main theme of the topic to get exactly or related resources, and read it at my own.*

Youtube, for example, was seen as valuable in enhancing learning in the classroom by enabling the sharing and discovering of new content and tutorials. Most of respondents interviewed argued that social media keep them informed, entertained, interactive and reinforcing their personal identity. It provides them the freedom to do whatever they want, to upload what they want and talk to whom they want. They make new friends and comment on the lives of different people, create other online identities that the real world does not allow. Therefore, it is left up to the users to decide what really matters in their life and how much of this virtual life translates to real life. On student attitudes towards learning, respondents observed that social media has changed their altitude and ideas about learning in university; the most important idea is that:

*Social media reduces too much dependence to lecturers by students, it make learning to be very simple and easily, with smart phone you can access a lot of materials in softcopy any time, it is an online classroom for university students, attending lectures is important and must because of university regulations and degree requirement but not necessary when comes to learning.*

In support to this, Deng and Tavares (2013) concluded that web-based discussions can contribute to the development of students' reflective ability and critical thinking skills. In case of self-representation while they online, the findings revealed that many students are worried about their looks, and so they always try to upload nicer and impressive pictures to draw and attract attention of their friends. However, caution about that is, responses to these posts may affect their moods positively or

negatively which often produces stress, anxiety or fear about their identities as people and sometimes lead to depression.

### **3.2 Students' Academic Performance in the Context of Social Media Learning Space**

Some of the participants affirmed that they use social media as a forum of discussion and working on their assignments. They use Google plus to share assignments and discuss some questions instantly. They use WhatsApp to discuss assignments, notes and share audio books and other learning tutorials. For example, one respondent said I use You Tube to learn creative writing in languages subjects. Bakar (2010) declares that students who use Facebook or any e-learning webpage have better reading and writing skills. It allows them to represent and negotiate their social presence and meaning with other member in a virtual community.

Other respondent argued that while he is online he would share some academic materials like assignments, course materials, search possible questions related to what is taught in classroom and share his social life skills to college mates and friends. This claim concur with that of O'Keeffe and Clarke-Pearson (2011) who said that social media also allow students to get together outside the class to collaborate and exchange ideas about projects and assignments. This is also supported by Boyd and Ellison (2007) idea that social media allow people identify other users with whom they have a connection, read and react to postings made by them on the site, and send and receive messages either privately or publicly.

Most of students interviewed were very eager to use social media as a mean of developing their career networking. They argued

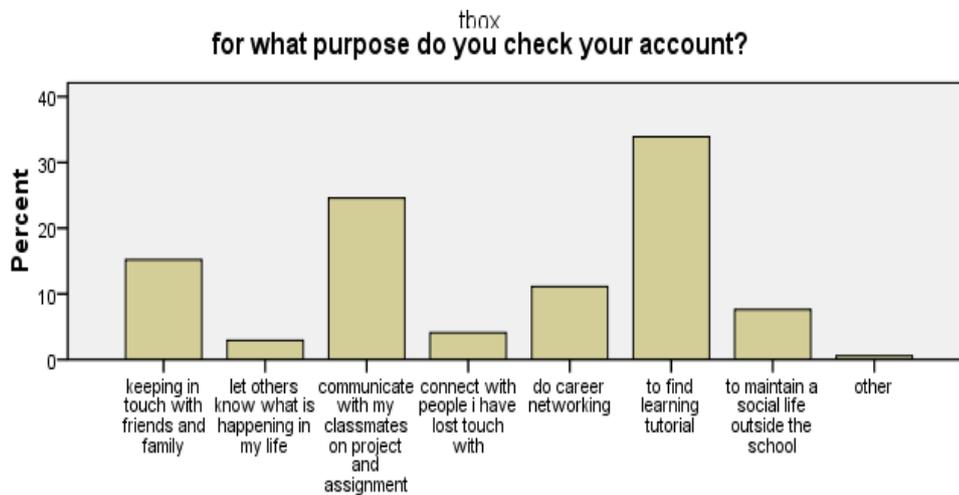
that through social media make them get connected to the social world, and meet inspirational ideas and great stories from successful people. You share and market your skills and talents, getting role model, and entrepreneurial skills. One respondent, in this regard, said, *“I am addicted to YouTube because of entertainments, inspirational speech related to entrepreneurialship and learning tutorials...I follow Erick Shigongo's because of his educative post.”* This idea is supported by Tinto (1997) who also argued that new information on social networking websites encourages growth and provide students with an ever growing learning community which in-turns substitute both academic and social success.

The other respondent said that, *“You can use social media to find various opportunities such as scholarship, get connected to professional platforms like LinkedIn you can diversify and increase learning horizon by learning other issues informally.”* For example, *“with no formal experiences in agricultural production through social media I can learn it informally anywhere and anytime by following the respective pages to get the skill I want like horticulture, poultry, and fish production without attending to class.”* Greenhow and Robelia (2009), Madge *et al.* (2009) and Selwyn (2009), in support of this, argues that social networking websites best serve educational goal and objectives by connecting students through such informal methods as it allows student through the process of collaborative sense making.

### **3.2.1 The purpose of using social media**

Using questionnaire to determine the purpose of using social media, it was shown that students use social media for various

ways including finding tutorial materials (34%), communicating with classmate on project and assignments (25%), keeping in touch with friend and family (15%) and others uses in percentage as indicated in Figure 3.1.

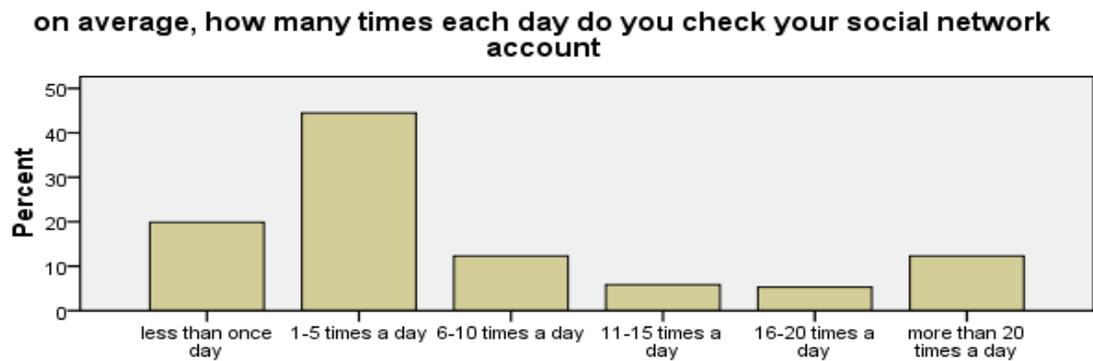


**Figure 3.1: Students' Purpose of Using Social Media (N=173)**

**Source:** Field data, 2018.

### **3.2.2 Frequencies of going online**

In revealing the frequency of social networking sites usage among students, it is fairly frequent because even though a majority of them log in to their accounts every day, but they only log in for a moderate duration per session. However, about a half (45%) of students log in to their accounts up to five times a day, which have a great implication on the timing of intensive and serious study (see Figure 3.2 for summary of the findings).



**Figure 3.2: Frequencies of Students' Social Networking Sites Usage (N=173)**

**Source:** Field data, 2018.

#### **4.0 Conclusion and Recommendations**

From this study of how social media influences the development of student's learning identity in higher learning institutions, several conclusions were drawn. It is important to note that most of our students possess at least one social networking site account, and the best site of their choice was Facebook account. Most of the students use social media as a platform of discussions for their assignments and other course work, they get feedback on class schedules, class venues, receive and send information's among their peers, explore tutorials related to their courses. Social media enable identity expression, exploration and experimentation, something natural for the human experience. Some students rely on the accessibility of information on social media and the web in general to provide answers of their challenges. It develops an awareness of student identity as they progress through their higher education experience in the context of social media which is not only important for student engagement at university, but it is also an integral aspect of shaping their practices and ideas about collaborative learning. Social

networking teaches students many social skills they will need to survive in the social world. For them being able to create and maintain connections to many people is an integral part of developing their career network. Social media provide students with direct medium to publicly evaluate and comment on their campus environments, institutional policies, classes, lecturers, and administration and fellow students in real-time.

It is recommended that lecturers should know and use social media as platform for teaching and learning in order to spark conversations and debate about classroom topics. Both lecturers and students have to be optimistic and responsible with the use of social media. It should be kept in mind that social networking sites create virtual worlds that drastically differ from reality. Students should be supported to develop the cognitive and intuitive ability to analyze the positive and negative impacts of using social media. Actually, it is necessary to develop certain regulations over the use of such social networking sites, to college/university students so that it does not hamper their academic life and identities. Therefore, it leads to understand and recognize students who are struggling with or working through some vectors and target certain vectors and add skills that will help students move through other vectors.

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# **Challenges of Learner-centred Assessment in Teaching and Learning Geography in Secondary Schools in Kilolo District, Tanzania**

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## ***Abstract***

*This study investigated the challenges of learner-centred assessment (LCA) in teaching and learning geography among secondary schools in Kilolo District, Tanzania. A multiple case study design with a mixed research approach was used. The study employed 170 respondents. Interviews, questionnaires and observation were used to collect data. Miles and Huberman 1994's strategies were used to analyse data qualitatively, whereas Statistical Package for Social Sciences version 16.0 was used to analyse quantitative data. The study established that students were only partially involved in the assessment process. The setbacks in promoting effective implementation of learner-centred assessment were associated with many factors including but not limited to the language barrier, lack of parental support, and inflexible curriculum. Therefore, it is recommended that policymakers, curriculum developers and other educational partners should review curriculum to be responsive for learner-centred assessment.*

**Keywords:** Learner-centred Assessment, Teaching Approaches, Teaching and Learning

## **1.0 Introduction**

For many years, the traditional way of teaching has dominated the world of teaching and learning. Teachers became a source of knowledge or a filter through which all information must pass before reaching the learners. Students' minds were assumed to be empty slates with nothing to contribute besides passive listening. This traditional view of teaching prepared students for the industrialised economy of the early twentieth century. Today's world, however, is more technologically complex and the traditional teaching is failing to educate students to cater for the needs of this new society (Pettitt, 2008). That is, students who live in the well-informed society and era of science and technology, memorisation of facts and procedures are not enough to attain success in competitive market.

Literature shows that there has been a gradual shift from the traditional teacher-centred to the learner-centred teaching approaches in the developing countries. According to Tabulawa (2003), the international organisations and national policymakers believe that the approach would contribute to the expansion of democratic social relations and critical engagement of students in learning. In the 1990s, the learner-centred teaching emerged to support the active learning and critical thinking of learners. This approach is the antithesis of the traditional teaching approach where the learners are placed at the centre of educational experience. Indeed, learners are treated as individuals who have ideas that deserve attention and become co-creators in their learning processes (Vavrus, Thomas & Bartlett, 2011). Constructivists such as John Dewey, Jean Piaget and Lev Vygotsky – whose works focused on how

students learn – stress the value of learner-centred teaching, are considered to be primarily responsible for the shift from the traditional teaching to learner-centred teaching approaches (Armstrong, 2012). They believed that learners have prior knowledge of the content, and they should be given an opportunity to participate actively in the learning process.

Tanzania is one of the developing countries which have adopted learner-centred teaching approaches. Since the 2000s, these approaches constitute one of the features of the Competence-based Curriculum (CBC). This is the second major pedagogical change from that of the Education for Self Reliance of 1967 (Kafyulilo, Rugambuka & Moses, 2012). This approach seeks to overhaul the whole process of teaching and learning. The traditional content-based curricula specify knowledge to be reproduced so that learners are assessed according to the deficit in efforts to reproduce the prescribed texts (Bernstein, 2000). In fact, most of the traditional examinations and class tests are chiefly concerned with assessing lower order abilities in cognitive and very little in the psychomotor and affective domains (Grange & Reddy, 1998). By contrast, competence modes evaluation is conceived as oriented towards exploring what is present in the learner's output (Bernstein, 2000). Apparently, the learner-centred assessment (LCA) aims to develop the student's cognitive, psychomotor and affective domains by using assessments, which are used to measure high-order thinking.

Learner-centred teaching approach allows students to participate in the evaluation of their learning; they are involved in deciding how to demonstrate their learning (McCombs & Miller, 2007). Assessments done in this approach are used as

means of improving teaching, providing feedback to students to improve their learning and as a means of making students accountable (Klein, 2006). The authentic assessment that calls for the application of concepts to real life expectancy is inevitable in this approach. It includes the use of portfolios, projects, peer appraisal and self-assessment, mind mapping, interviews, observation, reflective journals and tests (Weimer, 2013). Inevitably, the LCA involves a variety of assessment techniques alongside reducing the power of the standardized assessment to determine what is being taught (Auguelles & Gonczi, 2000). Therefore, the use of more productive assessments methods should substitute the assessment practice that simply focus on written assessment, without relating the assessment of students to learning outcomes. In other words, a new modality of assessing students becomes a focal point for curriculum planners, curriculum implementers including teachers, students and parents and the evaluation board. It is against this backdrop that this study investigated the challenges of LCA in the teaching and learning of geography in secondary schools in Kilolo District, Tanzania.

To answer the stated problem of the study, three specific objectives were constructed from the general question of the study, which focuses on investigating challenges of learner-centred assessment in teaching and learning geography subject in secondary schools. These objectives were to: identify the areas of students' involvement in carrying out assessment tasks, assess the usefulness of LCA in geography subject and find out the constraints that teachers and students encounter in carrying out assessment tasks. With these objectives, the necessary information that helped to answer the central question of the

study were obtained through materials and methods presented in the next part.

## **2.0 Materials and Methods**

A multiple case study design with a mixed research approach was used. The mixed method approach allowed the study to benefit from both quantitative and qualitative elements so much that the researcher compensated the weaknesses in one method with the strength of the other, hence making the two methods complementary. The combination of quantitative and qualitative approaches enabled the researcher to provide both depth and breadth of explanation that constitute high-impact research (Creswell & Clark, 2011). In doing so, the mixed approach was beneficial in assessing the complex research problem, particularly the LCA in this study, which requires both depth and breadth of explanation. For the purpose of this study, the qualitative approach was dominant with some elements of the quantitative approach. The study was conducted in Kilolo District, Iringa Region. Kilolo District Council is one of the four district councils of Iringa Region in Tanzania. The district is an area of interest to the researchers because of its accessibility.

The target population for this study involved ordinary level secondary school students and geography teachers from Kilolo District respectively. Students and teachers were involved because they are the right persons with information about the study. Also, they are the ones who implement learner-centred teaching approach in which assessment becomes intertwined. The study involved 170 respondents made up of 160 secondary school students and 10 geography teachers. Five secondary

schools, including three public and two private secondary schools were included in this study as summarized in Table 2.1.

**Table 2.1: Sample Composition and Characteristics by Category and Sex (N=170)**

Category	No. of Respondents									
	A		B		C		D		E	
	M	F	M	F	M	F	M	F	M	F
Teachers	2	-	1	1	1	1	2	-	1	1
Students	8	8	8	8	8	8	8	8	8	8
	8	8	8	8	8	8	8	8	8	8
	IV									
<b>Total</b>	18	16	17	17	17	17	18	16	17	17

**Key: F=Female, F II=Form Two, F IV=Form Four, M=Male, No.= Number, St= Students, and T=Total.**

**Source:** Field Data, 2014.

## 2.1 Sampling Techniques and Data Collection

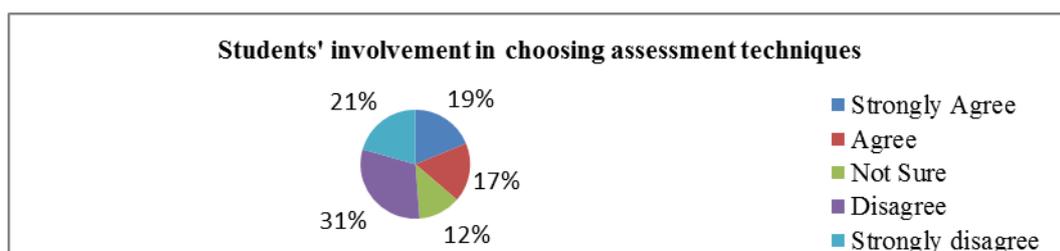
The study employed random and purposive sampling techniques. The students and schools were selected randomly. The randomization process used balloting, whereby pieces of papers were prepared and picked by co-researcher which resulted to get two private and three public secondary schools. The technique was employed to reduce the element of bias that could arise in the process of getting the sample to represent the entire population (Enon, 1998). On the other hand, purposive sampling technique was used to select 10 secondary schools geography teachers to represent largely for the generation of qualitative data. Geography teachers were selected purposively because they are strategically placed as teachers of the subject to have prior information needed in this study. The process of

data collection in this study was mainly based on primary data. Three different methods were used to capture the required information: questionnaire for students, observation and interviews for teachers. To be able to determine data collection methods the researcher re-examined the research objectives and questions to determine the source of data.

### **3.0 Findings**

#### **3.1 Students' Involvement in Carrying Out Assessment Tasks**

In obtaining the data for this objective, the researcher examined two areas of students' involvement, namely: students' involvement in choosing assessment techniques to be used during T/L Geography and involvement of students in choosing the ways of receiving and providing feedback for their assessment tasks. Students' involvement in choosing assessment techniques: LCA comprises a variety of assessment techniques. The effective use of these techniques depends much on teachers' and students' readiness and knowledge. The research participants were asked to indicate the extent to which students were involved in choosing the assessment techniques. Figure 3.1 presents the key findings.



**Figure 3.1: Students' Involvement in Choosing Assessment Techniques (N=160).**

**Source:** Field Data, 2014.

Data in Figure 3.1 shows that about half (52%) of students disagreed with the view that they were involved in choosing the assessment techniques to appraise their progress. Only few respondents (36%) agreed with the view as opposed to 12% of students who were not sure whether they are involved or not. These findings indicate that more than half of the students, who participated in the study, were not involved in choosing the assessment techniques. The observation suggests that students were not actively involved in choosing assessment techniques during the teaching and learning process. Similar results were obtained through interviews held with teachers, who were asked to indicate whether they involved students in choosing the assessment techniques for checking their progress. The finding indicates that the majority (90%) of teachers did not involve their students in choosing assessment techniques to be used in appraising their learning progress. The teachers' argument in this view drew on two reasons:

First, involving students in choosing assessment techniques was considered to be time-consuming because students were too numerous in the classes; hence, it was difficult to reach a consensus on which modality of assessment techniques to employ. One teacher claimed that:

*Involving students in choosing the modality of assessment is difficult because I cannot match with the planned time and pace. Involving students will consume time for the reason that what I have planned cannot be achieved.*  
(Interview: Teacher Y, School C, 30/4/2014).

The teachers worried that involving students in carrying out assessment tasks limited their ability to make thorough

preparation of the lessons and other school activities. Preparation of LCA tasks, such as project work, journal writing and oral presentation could be time-consuming for students and teachers. Secondly, teachers' failure to involve students in discussing matters related to assessments was due to the students' lack of knowledge. Teachers argued that the students lacked ample knowledge on assessment techniques, including making peer appraisal and self-assessment. A teacher opined that:

*It is difficult to involve students in discussing assessment issues because they are not knowledgeable. Most of them need help from teachers. If I discuss with them to choose the way to assess their learning, in most cases they end up by only saying 'You have to choose for us' because they don't know assessment techniques to be chosen; that is the real situation (Interview: Teacher K, School A, 5/5/2014).*

In other words, effective implementation of LCA which involves students in assessing their own progress needs orientation not only for the students but also for the teachers so that they could acquire knowledge that would make them appreciate the value of involving the learners in determining the assessment techniques. Lack of satisfactory knowledge of LCA itself as well as its correct application affects its implementation.

### **3.2 Students' Involvement in Choosing the Way of Providing Feedback after Assessment Tasks**

Much of the research literature on LCA underscores the importance of feedback to students as part of the learning

process. Specifically, feedback intends to improve and accelerate learning. Through the questionnaire student respondents were asked to indicate the extent to which they were involved in choosing the mode of providing feedback after their assessment tasks. About two-thirds (69%) of students were not involved in choosing the mode of providing feedback after their assessment tasks, whereas one-third (31%) agreed with the view. These findings suggest that the students were not generally actively involved in choosing the ways to provide and receive their feedback after assessment tasks. These findings were also supported by findings from the interviews held with the teacher informants. The teacher informants indicated that they did not allow students to choose the ways of providing feedback because they had no prior experience of such practice. In this regard, one of the teachers justified not involving students in discussing the issues related to feedback as follows:

*Provision of feedback depends on the decision made by the teacher. Students are just directed to receive their feedback basing on the way a teacher prefers to employ. This can be either to read out their results in front of the class, writing comments in their exercise books or displaying the results on the notice-board (Interview: Teacher M, School A: 5/5/2014).*

Another interviewee claimed, *“It is traditionally accepted that teachers are the ones who plan and choose the ways of providing feedback to students by choosing any way which cannot harm them”* (Teacher Z, School D: 12/5/2014). Through CBC students need to be involved in choosing the way of providing or receiving feedback of their assessment tasks. The

uses of traditional way of providing feedback to students undermine the students' involvement in assessment process.

### **3.3 Learner-centred Assessment in Teaching and Learning Geography**

Assessment lies at the heart of education; assessment practices both reflect and influence the ways we conceive and organize teaching and learning. It is also used to provide information to both teachers and learners at all stages of the teaching and learning process. Through the questionnaire, student respondents were asked to indicate the extent to which their teachers give them feedback regarding their strengths and weaknesses after assessment tasks. The majority (92%) of students agreed that assessments were used to diagnose the areas of strengths and weaknesses. However, only a few (8%) students disagreed with the statement. The implication is that students benefited from the assessments as they helped to determine the strengths and weaknesses of their learning progress. The discovery of the weaknesses provides the students with an opportunity to seek remediation. When teacher respondents were asked if assessment helped them to diagnose the areas of students' strengths and weaknesses, all the interviewees assented that the assessments did help them. The assessment also helped the school administration as well as their students to make modification in areas where there is a problem and identify the strength of their work. This was evident with one teacher who reported that:

*Assessment helps me to know the nature of the students, whether they are slow learners or gifted ones. Hence, through it, I can understand the students' needs to provide remedial lessons. For instance, if the students have low speed in*

*writing, poor at drawing and those who fail to organize ideas in essay writing tasks will be identified through assessment and I will be in a position to help them either individually or as a group* (Interview: Teacher N, School C, 30/04/2014).

The teachers recognise assessment as a valuable tool that helped provide feedback on the students' learning outcomes. Through feedback teachers were in a position to determine the strengths and weaknesses in the process of teaching and learning. This implies that diagnosing areas of weaknesses enabled teachers to develop remedial instruction to facilitate the mastery of the content and requisite skills for an individual learner or a group. It helps them to make sound decisions basing on the information obtained through assessment results.

### **3.4 Assessment Motivates Students to Work Hard in Studies**

Assessment is an essential element in the teaching and learning processes. A well designed assessment tasks and frequent feedback acts as a motivator for the students. Through questionnaire, students were asked to indicate the extent to which assessment motivates them. The finding demonstrates that the overwhelming majority (92%) of students agreed with the statement that assessment motivates them to work hard in learning geography. Only a small number (8%) of the students disagreed with the statement. This implies that the majority of the students enjoy the benefit of assessment particularly in terms of motivating them to work hard in the process of

teaching and learning geography and achieve the desired academic results.

Similarly, teachers who took part in this study were asked to explain the usefulness of assessments particularly in motivating students in the learning process based on their experience. The majority of them (80%) concurred that assessment helped students to be accountable and responsible for their learning. In fact, they insisted that assessment acted as a motivator to the students who were committed to learning. Only a few of the teachers did not see assessment as a source of motivation for the students to work hard because some of them tend to fear assessment tasks. The statement explains the attitude of ardent learners to assessment:

*In most cases, students who are interested in their studies are motivated by assessment. These want to be assessed so that they can be in a position to determine their progress. If they face a problem, they take that problem as a challenge to them. You can find them looking for a particular teacher and their peers to seek help (Interview: Teacher P, School C: 30/4/2014).*

Committed students see assessment as both a challenge and as a source of motivation to the students. Students who were less responsible for their studies, on the other hand, were not motivated by the assignment tasks they were given to do. This implies that assessment has both positive and negative impacts on students depending on their orientation.

### **3.5 Uses of Feedback in Enhancing Teaching and Learning Geography**

The research participants were asked to show the extent to which the uses of feedback enhance the teaching and learning process of the geography subject. Through students' questionnaire and interviews held with teachers, the required information was obtained. The findings indicate that 92% of the students in the studied schools agreed that the use of continuous and detailed feedback enhanced the teaching and learning process. Only 8% did not agree with the statement. These findings suggest that the majority of the students realized the value of using assessment particularly in fostering quality teaching and learning in geography. Similarly, the information sought through interviews held with teachers indicates that the provision of continuous and detailed feedback to students improves the teaching and learning process. The assessment tasks cannot yield the respective results without the provision of feedback to the students. On this aspect, one teacher had this to say:

*The provision of feedback after the assessment task is very useful in the process of teaching and learning. Through it, students and teachers know their progress, the areas of weaknesses which need to be rectified, regulating the teaching pace and the use of various teaching and learning materials (Interview: Teacher R, School E, 8/5/2014).*

On the whole, it is important for students to know how well they are doing as they learn. This is because the knowledge that they gain gives the students a sense of achievement which

motivates them to learn even more. Similarly, it is also important to let students know when they have made a mistake so that they can learn from it and take corrective measures. Also, effective feedback must answer three major questions asked by a teacher: (i) where am I going? (ii) How am I going? and (iii) What activities need to be undertaken to make better progress? The use of feedback helps students and teachers to improve the teaching and learning process.

### **3.6 Constraints in Carrying Out Assessment Tasks**

This section presents information aimed at identifying the constraints which teachers and students encounter in carrying out assessment tasks. Students' questionnaire and teachers' interviews were used to capture the required information. Teachers and students were asked to identify problems, how those problems affected the assessment process and the ways used to overcome them. Through questionnaire students were asked to identify problems which affected their assessment process. Results are summarized and presented in Table 3.1.

**Table 3.1: Students' Views on Practical Constraints by Percentage (N=160)**

ITEMS	SA		A		SN		D		SD	
	Fr	%	Fr	%	Fr	%	Fr	%	Fr	%
I fail to understand the assessment tasks because of the use of English language	38	23	54	33	31	19	1	8	24	<b>15</b>
	q		q		q		q		q	
		.8		.8		4		3	1	<b>.0</b>

I face a problem of inadequate materials when doing my assessment	60	37	46	28	17	10.	2	1	12	<b>7.</b>
		.5	.8			6	5	5.		<b>5</b>
								6		
I feel shy to express myself	29	18	27	16	16	10.	3	2	53	<b>33</b>
		.1	.9			0	5	1.		<b>.1</b>
								9		

**Key: Frq = Frequency, and % = Percent.**

**Source:** Field Data May, 2014.

Data in Table 3.1 suggest the following observations: first, 57.6% of students indicated to have failed to understand assessment tasks because of the use of English language as a MOI. This inevitably made many students fail to express their ideas appropriately. Secondly, 66.3% claimed that they face the problem of inadequate materials when doing their assessment tasks. Insufficient materials such as books, survey equipments, and financial resources hindered students from benefiting from self-directed learning and conducting practical works. Thirdly, 55% of students disagreed with the statement that they feel shy to express themselves in the overcrowded class. Only a few (35%) students agreed with the statement.

Teachers, who took part in this study, agreed that they encountered various practical constraints when carrying out assessment tasks. Research findings unveil four different major themes: language barrier, the majority of the teachers in sampled schools indicated that the language of instruction continues to present challenges to many students in Tanzania. One responded claimed that:

*Most of the students fail to express themselves in English. As a result, they remain silent, in such a way that you can't ask them questions, or they can't ask me the questions. Worse still, when you give them the task to present, they always end up saying one or two words. They fail to present real content. Thus, you find it is time-consuming and the class becomes boring (Interview: Teacher Y, School C, 30/04/2014).*

It is evident that in the absence of linguistic competency in English among the students, so long as language continues to serve as a medium of instruction in secondary school, classroom interaction would continue suffering because of the language barrier to quality teaching and learning. The language barrier also affects students in the process of assessment since they largely fail to understand the questions and even to express the required responses well. Shortage of T/L resources exposes teachers and students to a poor assessment process. The majority (80%) of the teachers, who took part in this study, lamented that they failed to employ various assessment techniques because they did not have enough T/L materials. It is, therefore, difficult for them to perform their assessment practices efficiently as one teacher opined:

*Geography, as a social science subject, needs to have enough teaching and learning materials which allow for more practical and project works. But in our schools the materials are not enough. You can find that the school has only one globe, syllabus, and other materials. Hence, if a teacher uses it with certain class, another teacher can teach without using such a resource. In other words, the materials present*

*in schools are not sufficient to meet the demand of the teachers as well as students. In this situation, learners cannot be assessed in new ways as proposed in CBC (Interview: Teacher B, School E, 8/5/2015).*

LCA involves a wider variety of learning outcomes including skills, knowledge, values, attitude, and work habit. These learning outcomes need to be assessed by using various assessment techniques, which require the use of various resources. The availability of adequate resources can enhance the implementation of LCA; however, the reality on the ground is still ineffective due to inadequate instructional materials which could allow students' self-directed learning to thrive. Continuous professional development opportunities for teachers constitute an important factor in effective implementation of LCA and teachers' professional development in general. In this regard, among the challenges teachers encounter in assessing students through this new curriculum approach is the lack of enough skills. Indeed, the majority of teachers (90%), who participated in this study, reported that they faced difficulties in applying LCA due to lack of enough skills to create and use relevant and appropriate assessment tools. This finding is also supported by results from interviews held with teacher informants as one disclosed that:

*I don't know clearly what is meant by learner-centred assessment. I am not well informed about competence-based syllabus as well as how to assess students' competencies. This is so much difficult for veteran teachers like me [above 16 years of working experience] as we*

*had been trained to assess students with traditional forms of assessments. Frankly speaking [laughing] I heard about portfolio assessment but I don't know how to prepare and use it as assessment techniques in my classroom (Interview: Teacher L, School A, 5/5/2014).*

The implication is that the teachers were not well inducted on the use of LCA through in-service training in their post-secondary education training. As a consequence, many of the teachers only had superficial knowledge on assessing students through the use of competence-based syllabus, hence the continued use of traditional ways of assessment. Also, lack of parental support as the findings shows that many of the parents did not support their children in issues related to academic matters. In this regard, 80% of the teachers, who took part in this, indicated that students lacked some essential materials which can be easily bought by their parents. Moreover, the parents also assigned their children with a lot of home chores after class hours which made many students fail to get enough time to do their homework. A teacher M said:

*Some parents do not know the importance of education, and if they know they actually take it for granted. You can find that parents become less concerned about the academic issues of their children, they can't provide food to their children, hence student after class hours tend to travel to the next village [home] to collect food [in this day school]. Also, for those who live with their parents, you find that after-class hours, students are needed to go to the farm, or doing house chores; hence, they are barred from*

*attending remedial class. In such situations, it is difficult for these students to do their homework and other assigned duties related to academic matters (Interview: Teacher M, School E, 08/05/2014).*

The foregoing scenarios reveal that most of the parents in the schools under study have less involvement in supporting their children academically. The finding reveals that all sampled schools both private and public varyingly experience similar problems. However, the magnitude of the problem was worse in public schools.

### **3.7 Effects of Practical Constraints on Assessing Geography**

The teachers were also asked to establish the extent to which lack of professional development programmes, lack of instructional materials, large class sizes, the overloaded curriculum and inadequate time affected the assessment process during the teaching and learning of geography. Responding during the interviews, the teachers explained that the students were superficially assessed, and sometimes the assessments were only based on the familiar topics. Also, they reported that the assessment tasks given were those which were used to measure lower level of thinking to simplify marking and grading. In addition, they pointed out that the geography subject was theoretically taught in their respective schools because it was difficult to devise viable projects or field works due to inadequate time and resources. In this regard, one teacher explained:

*Circumstances allow me to provide a few exercises on the topics I taught. Those exercises are not complex in nature because the complex ones can be difficult for me to supervise, mark and grade [especially the essay type of questions]. I always give them tasks which demand the students to define, mention or list (Interview: Teacher L, School B: 13/5/2014).*

The implication is that the unsupportive school environments impaired the effective implementation of LCA. These findings reinforce the need to improve the school environment to enable teachers and students to carry out their assessment tasks effectively.

### **3.8 Strategies Used to Solve the Problems**

Through questionnaire, students were asked to indicate the strategies they used to cope with the problems which affected the assessment process. The students' responses indicate that more than half (54.4%) of the students agreed that they preferred to use paper-and-pencil tests to other assessment techniques. Also, another significant portion (56.3%) agreed with the statement that they tend to use ready-made notes in doing their assessment tasks. A significant majority (69.3%) of students, on the other hand, disagreed with the assertion that they used the internet to search the materials. The majority (71.3%) of the students agreed with the statement that they always mixed Kiswahili and English, or what has come to be known as '*Kiswenglish*' when doing their assessment.

Teachers were also asked to provide their views on the solutions to the problems associated with the implementation of

LCA. They suggested five different strategies for coping with the LCA-related problems: team work, the use of paper-and-pencil tests, improvisation, preparing notes for students, using code mixing, and code switching to simplify the assessment process. Teachers tend to use code-mixing and code-switching to solve the problem of the use of English as MOI. They argued that, the majority of students fail to understand the language of instruction, hence mixing the language enhanced teaching and learning as it allowed the students to understand the concepts and follow the lessons. One of the participants claimed:

*If I use English only in my lesson, I am always talking alone. Therefore, I always mix the use of Kiswahili and English to make students be more active and understand the content. Kiswahili is mostly used to clarify and explain the abstract points (Interview: Teacher N, School D, 12/5/2014).*

Due to the varied linguistic competency and exposure among the students, for the majority of the students instructions in English tend to alienate them from the lesson. Code-mixing and code-switching are seen as means through which to allow students to explain.

#### **4.0 Discussion**

The implementation of LCA started in 2005 when Tanzania adopted CBC. The use of LCA requires students' involvement in the learning process. Despite the new curriculum being nationally accepted after the ministerial directive, its implementation particularly in assessment process remains largely in doubt. The findings reveal that teachers involved

students in the learning process partially due to time-constraints, lack of students' knowledge to assess themselves and the reluctance of the teachers to accept changes. Therefore, the involvement of students in assessment process remains a daunting challenge. These findings concur with those of the study by Ngong'ole (2011), which established that the majority of teachers never gave students an opportunity to assess themselves and their peers. The practice of LCA is more time-consuming than traditional assessment as teachers and students need to spend much time in setting criteria, meeting and discussing assessment results. Similar results were also reported by Aksu (2008) who concluded that LCA takes a lot of time; hence, making its application seems highly difficult within the time allotted.

The findings reveal that the majority of the teachers and students enjoyed the benefits of assessment. They agreed that assessment helped them to diagnose the areas of strengths and weaknesses and used as a motivator to learning. The findings reveal that LCA particularly motivates students who are committed to learn. It is important for the teachers to prepare the authentic assessment tasks and provide regular feedback so that students become motivated, active and responsible for their studies. The use of assessment as a motivator for students' learning is also supported by other authors. Tilya (2013) asserts that assessment has many purposes, including motivating and directing learning. In addition, Kambuga (2013) reported that assessment should be revamped and transformed to incorporate a more humanistic modality to serve the following functions: diagnostic, remedial and motivation that promote quality learning for all students.

The findings in this study uncovered that teachers provide feedback to students despite the challenges, which inhibited them to provide timely and regular feedback. This is in line with Boud and Molloy (2013) who assert that individuals acquire a skill much more rapidly if they receive feedback about the correctness of what they have done. Therefore, well-designed assessment tasks with continuous and timely feedback should be done simultaneously to motivate students, promote their active learning, as well as their self-directed learning, and develop self-confidence among students. Also, the findings establish that there are many practical constraints, which secondary school teachers and students encounter in implementing LCA. These include the language barrier, inadequate teaching and learning resources, lack of professional development programmes, large class sizes, time constraints and lack of parental support. Of these bottlenecks, the language is crucial in the teaching and learning process and more so in assessment since it can limit the level of interaction, which is supposed to be at the core of learner-centred interaction.

In fact, most of the secondary school students face abrupt changes from using Kiswahili in primary school as MOI to English language in secondary schools in what is known as deep-end immersion that requires them to instantly learn how to swim and stay adrift of sink. Thus, this abrupt change affects their learning process. These findings concur with a previous study done by Vuzo (2002) who argued that students can fail to answer well questions simply because they fail to understand the question. Indeed, language can affect the learners' ability to interpret instructions and questions. It can also lead to failure to express their ideas appropriately. LCA is intertwined in

teaching and learning geography and requires the use of various assessment techniques including homework, presentation, group activities, observation, portfolio, interviews, examinations and fieldwork, there is a need to have adequate instructional materials. The findings established that most of the teachers and students faced the problem of inadequate instructional materials which could support them in the assessment process. These findings correspond with studies conducted by Kitta and Tilya (2010) and Ngong'ole (2011) whose findings revealed that teachers and students did not have sufficient resources related to LCA strategies, especially the alternative strategies to guide them. In this regard, poor implementation of LCA can be attributed to poor preparation.

Lack of parental support for academic matters was another problem teachers faced in implementing LCA. Some parents fail to assist their children because of their low income or due to ignorance of the benefit of education as it have been revealed in this study. This, in turn, affects the students learning as well as their academic progress. Mteweale (2013) asserts that parents assigned more household responsibilities than they should, which made students too tired to do their homework after the chores. In fact, such chores were also used as pretext for the students' failure to attend remedial classes. In addition, a study by Komba (2013) in Chunya District reported that due to poverty, parents could not afford to enrol their children in school, while others did so but failed to support their children any further. Thus, if parents provide academic support to their children, the majority of the students who are subjected to that problem would benefit from the assessment tasks given by their teachers.

Teachers need to be creative in designing various teaching aids which stimulate the students to learn. To solve the seemingly intractable problem of inadequate teaching and learning materials, teachers in many of the secondary schools in Tanzania use improvisation. Indeed, as the study was able to establish, the majority of the teachers tend to improvise the teaching and learning materials. These findings concur with a study done by Nombo (2013) who asserts that teachers used *realia* (real materials) as a supplement to instructional materials in teaching social studies subject through improvisation. Local materials such as stones, trees and soil, available in natural settings were improvised towards achieving the pre-described objectives. Teachers tend to use paper-and-pencil tests as an alternative way of assessing large number of students in a relative short time. These findings concur with Kambuga (2013) who asserts that teachers use paper-pencil tests as the only form of students' assessment to accommodate many pupils in overcrowded classrooms. However, this strategy contradicts with the idea of Nasri *et al.* (2010) who insist on the use of LCA because it allows students to demonstrate their understanding and personal meaning of what they have learnt in class beyond simply examining students' knowledge. Thus, it could be better for teachers to use peer and self-assessment techniques where students could assess their learning progress; this can reduce the teachers' work in overcrowded class.

Furthermore, teachers use code-mixing and code-switching to make the subject clear. The findings reveal that most of the students find it difficult to express themselves in English. As an attempt to overcome this problem, teachers use Kiswahili despite English being an official MOI in Tanzanian secondary

schools. The findings concur with Vuzo (2002) who asserts that the use of code-switching or code-mixing in the classroom may affect the students, since their examinations, tests and the national exit examinations are given in English. Therefore, this can prevent the student from progressing to further studies.

## **5.0 Conclusion and Recommendations**

Involving learners in the assessment process is a key way of helping them to manage and take ownership of their learning, by thinking about what they have achieved and planning ahead. LCA helps teachers to cultivate their students' analytical, critical and creative thinking skills. However, challenges such as inadequate instructional materials, lack of training, large class sizes and the language barrier were indicated by the respondents to be the most pressing problems which hinder the effective use of assessment results to improve the teaching and learning process. Therefore, the following are the recommendations made towards helping secondary school teachers, students and other educational stakeholders to implement LCA appropriately and effectively. The Ministry of Education and Vocational Training (MoEVT), in collaboration with other education stakeholders, should ensure a consistent supply and distribution of adequate resources in schools to enable students to engage in productive/practical activities in readiness for the world of work when they left school as recommended in the LCA. Teachers should be well-informed about LCA through in-house training and short courses. Also, they should be informed about the interrelationship that exists among curriculum, pedagogy and assessment.

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**Nature and Motive for Academic Dishonesty among  
Postgraduate Students in Tanzanian Higher Learning  
Institutions**

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***Abstract***

*This study investigated the nature and motive behind academic dishonesty among postgraduate students in higher learning institutions in Tanzania. Data were collected through focus group discussions and interviews and were analysed by using the thematic approach. The results show that graduate students in Tanzania engage in academic dishonesty to fulfil personal motives, college-oriented motives, cultural motives, environment motives and economic motives. The study recommends that deliberate and collaborative efforts should be made by various education stakeholders such as Faculty members, postgraduate students and academic stakeholders to maintain academic integrity.*

**Keywords:** Academic Dishonesty, Motive, Postgraduate Students, Higher Learning Institutions, Tanzania

## **1.0 Introduction**

For a number of ages, higher learning institutions worldwide have been striving to maintain academic integrity. The aim is to ensure that the fundamental core values of fairness, honesty, trust, respect and responsibility among students are being attained. In this regard, graduate students are expected not to engage in academic cheating, lying, or stealing for the purpose of promoting credible intellectual inquiry and knowledge sharing (Babu, Joseph & Shamila, 2013; Leopold, 2016; Soroya, 2016). Though there is no consensus reached concerning the meaning of academic dishonesty, it suffices to say that academic dishonesty encompasses a collection of intentional but unacceptable behaviours that are against the set rules and regulations of academic institution (Nonis & Swift, 2001; Simon, 2013). It means that academic dishonesty involves behaviours or actions that are commonly to be academic cheating and become unacceptable by the higher learning institutions (Edgren & Walters, 2006). It is important to note that, this unethical behaviour can be done even by teachers or lecturers. A good example is when a teacher allows a student to pass examinations while such a student does not know how to write and read (Ndalichako, 2009).

Students learn dishonest behaviour from beginner level, and as a result, the past behaviour becomes the best predictor of future behaviour (Bali, 2015; McGregory, 2012; Munir, Ahmad & Shahzadi, 2014). Hence, academic dishonesty in form of plagiarism, fabrication and leakage of examinations has become a common phenomenon among students in universities and colleges (Nonis & Swift, 2001). Students in higher learning institutions use both traditional and modern ways of academic

cheating. These include the use of prohibited materials and utilising a proxy in any academic exercise (Adeyemi, 2010). Other academic cheating methods are writing on the hand, submitting a classmate's paper, collaborating on assignments and whispering answers (Chigozie, 2012; Francis & Haines, 2016). Others have been using mobile phones and other electronic gadgets, which are not easily seen in the examination rooms.

Several theories have been proposed to account for the motive behind postgraduate students' engagement in academic dishonesty in higher learning institutions. Bandura (2002) contends that a student learns to engage in practices of academic dishonesty or to refrain from such practices through interactions with others. This begins in the family, the behaviours and attitudes of their friends have a lot of influence. These influential groups supply the individual with normative definitions which classify the act of cheating as wrong or right, provide behavioural models of honesty or dishonesty and provide social reinforcement for restraint or commission of deviant acts (Akers, 2015). Furthermore, Dweck (1986) on the goal orientation theory explains that in the extrinsic goals, the students' goal is to obtain an extrinsic reward such as higher grades and thus, engages in academic dishonesty. Generally, the goal orientation theory focuses on the specific types of competence that students strive for in a given achievement setting (Midgley, 2012).

## **1.1 Reasons for Students' Academic Cheating in Higher Learning Institutions**

Research in various contexts supports the notion that students engage in academic dishonesty because of a number of reasons (Fontana, 2009; Hodges, 2017; Johnson, 2013; Robert, 2012). For instance, in Canada, a study by Jurdi, Hage and Chow (2011) revealed that peer influence and faculty lenient were among the factors that motivated students to engage in academic dishonest behaviour. Another study by Bakirov (2015), which was carried out in Ukraine demonstrated that 90% of the Ukrainian students engaged in academic dishonesty during their time at their university. The study further revealed that 78% of students passed examinations with some assistance, and 67% think that there were cases of getting higher grades for some services or money at their institutes and this was perceived as part of life among the students.

Similar findings were revealed by the study conducted by Akakandelwa, Jain and Wamundila (2015) on academic dishonesty among library and information science students in Botswana and Zambian universities. The study which was an attempt to investigate students' perceptions of academic dishonesty and the cheating methods used in a local university context revealed that students had a high knowledge of various forms of academic dishonesty that were widely practiced, but they were not adequately dealt with. The findings also revealed that students cheated due to fear to failing, poor preparation and poor time management. In Kenya, Starovoytova and Namango (2016) conducted a study on factors affecting cheating behaviour at an undergraduate engineering college. In that study, 65% of the respondents declared that cheating was, in

fact, a common phenomenon, and 70% of students acknowledged that they had used mobile phones to access answers during examinations. The study also established that cheating behaviour was motivated by unfair treatment by faculty members, attainment of higher grades and impact of cultural integrity.

A study conducted by Kasayira, Makore, Chipandamira, Maseko and Tutura (2011) in Zimbabwe on the perceived reasons for the students engaging in academic dishonesty behaviours revealed that academic cheating was common among all sampled schools, with male students more involved. Students involved in the study identified reasons for engagement in academic dishonesty as to pass examinations, parents' influences and school influences. In Tanzania, Mtafya (2017) undertook a study on the contributions of internet access towards plagiarism in private universities. The findings revealed that students perceived plagiarism as a critical problem in their respective universities. The findings also showed that most students were aware that plagiarism is an academic dishonesty. However, they continued to plagiarise since their universities failed to control the practice manually and through plagiarism detection software such as *Turnitin*.

From the literature, it has been observed that there are varying views and findings as to why postgraduate students (Master's degree students) engaged in academic dishonesty in higher learning institutions. Since academic dishonesty is an ethical concern in higher learning institutions, this paper is intended to address about the nature and motive for academic dishonesty among postgraduate students in higher learning institutions. It is expected that understanding the nature, external and internal

motive behind this misbehaviour will enable education stakeholders, students and faculty members to come up with a holistic approach to stop the practice. Since little is known about academic dishonesty in higher learning institutions in Tanzania, this paper aims to fill the gap in the literature by addressing two key questions: How do university colleges and faculties facilitate postgraduate students' engagement in academic dishonesty in higher learning institutions? Why do postgraduate students engage in academic dishonesty.

## **2.0 Materials and Methods**

The study was designed to investigate the nature and motive for academic dishonesty among postgraduate students in higher learning institutions in Tanzania. Data were collected through focus group discussions and interviews. In-depth interview was chosen in order to gain an understanding of the feelings and experience of postgraduate students, heads of department and university quality assurance officers regarding the nature and motive for the postgraduate students' engagement in academic dishonesty in higher learning institutions. Through semi-structured interview, it was possible to study abstract factors such as attitude, feelings, emotions and reactions from the respondents. Moreover, focus group discussion was preferred because it brought together participants from diverse historical backgrounds to discuss an issue of common interest, which they had all experienced. Through focus group discussions, participants were able to debate issues before coming up with a conclusion in a way that could not be obtained using other tools of data collection.

Data for the study were collected from Dar es Salaam, Dodoma and Iringa regions. These regions were purposively selected because they have a good number of both private and public universities, which offer various degree programmes. The participants were drawn from four universities, namely: University A, B, C, and D. The participants were from two-degree programmes, which are education and social sciences. A total of 8 focus group discussions were conducted in four universities with ten participants in each. Also, a total of 4 interviews were conducted in four universities with four participants. The information from the focus group discussions and interviews were audio transcribed. The data were analysed using the thematic approach as proposed by Braun and Clarke (2013), whereby appropriate themes were identified, described and illustrated by the quotes of participants.

### **3.0 Results**

Several issues emerged from the focus group discussions and interviews regarding the nature and motive for academic dishonesty among postgraduate students in higher learning institutions. These are organised into six themes, which include presence of irresponsible university lecturers, poor research supervision, poor command of the English language, problem among postgraduate students, low self-esteem, postgraduate students' intimidation from lecturers and over whelming academic tasks assigned to postgraduate students as discussed below.

#### **3.1 Presence of Irresponsible University Lecturers**

This was among the factors that were mentioned in the focus group discussions and interviews. It was opined that most

students engage in academic dishonest behaviour because some of the lecturers, who were supposed to advise students about the consequences of this behaviour, did not bother to do so. The respondents explained that such lecturers did not talk to students about academic dishonesty in their classes, nor did they take any measures against students who were engaged in academic misconducts. The respondents gave the following explanations:

*Some of the part-time lecturers have no time to discuss with us about academic dishonesty. Since I started studying in this university, I have never heard anything about academic dishonesty from lecturers during classes or any other events. What they do is just to fulfil their teaching roles and giving assignments (FGD: Participant from University C).*

*I wonder why this happens to some lecturers. Although the policy states clearly about how to maintain academic integrity and calls for every lecturer to talk to his or her class about academic dishonesty, some of the lecturers do not adhere to this rule; as a result, academic malpractice takes place here at our university (FGD: Participant from University D).*

*Some of the part-time lecturers do not want to deal with postgraduate students who engage in academic dishonesty. Most of them expect university quality assurance officers or heads of department to deal with postgraduate students' academic dishonesty, which I think is wrong (Interview: HoD from University A).*

The foregoing findings indicate that some of the lecturers were irresponsible; as a result, academic dishonesty continues to exist in the universities. This is because they let academic dishonesty to prevail so long as they completed their roles of teaching. It was very important for the lecturers to know that apart from teaching, they were supposed to participate in guiding the post graduate students on maintaining moral academic standards.

### **3.2 Poor Research Supervision**

The second theme which appeared to have influenced postgraduate students' engagements in academic dishonesty in higher learning institutions was poor research supervision. The respondents explained that they engaged in academic dishonesty because some supervisors force them to change their research topics and work on different topics, which their supervisors are interested in. The postgraduate students complained that supervisors gave them new topics, which were not of their interests. As a result, since the students are not competent in the topic, they engage in academic misconduct by hiring some people to write the dissertation on their behalf. The respondents gave the following explanations:

*When the list of students and their supervisors was posted on the school notice board, the following day I made an appointment with my supervisor. Surprisingly, my supervisor decided to propose to me a new topic, which I was not interested in. She insisted that I submit a concept note within two weeks. Indeed, I was frustrated as I did not know where to start. Later on, I decided to hire someone to help (FGD: Participants from University B).*

*I liked my previous topic, which was qualitative study. But my supervisor forced me to use quantitative research approach. I was very poor in calculations and I was not comfortable with the supervisor's decisions. Because I wanted to graduate, I did not intend to complicate issues with my supervisor, who is one of the prominent experts in quantitative research. What I did was to hire a lecturer from another university in the city (FGD: Participant from University A).*

### **3.3 Poor Command of the English Language**

It was also revealed that most of the postgraduate students were unable to incorporate ideas from other sources into their works due to lack of proficiency in English. Most of them had a poor background in the English language. Some of the heads of department argued:

*Most of the postgraduate students, in this university, are poor in the English language. This problem seriously affects the postgraduate students' performance. They just copy materials from the internet and submit their assignments without proper citations and paraphrasing. This is an academic theft amounting to academic dishonesty, and should be prohibited by the academic institutions (HoD: Interviewed from University D).*

*Though some of us devote our time to talk to postgraduate students on how to do away with academic dishonesty, especially plagiarism, the issue still persists. The problem continues to exist because most of our postgraduate students are not proficient in English. They have been raised in Kiswahili speaking environments and even here at*

*the university they often conduct their discussions in Kiswahili (HoD: Interviewed from University A).*

### **3.4 Low Self-esteem among Postgraduate Students**

Low self-esteem among postgraduate students was the fourth reasons as to why they engage in academic dishonesty in higher learning institutions. It was reported that when postgraduate students felt that they could not handle academic challenges, they resorted to academic cheating in examinations and hiring other people to their assignments and dissertations. Some of the postgraduate students explained as follows:

*Writing a scholarly work needs a student to be perfect. When I hire another person to do a work for me, it means that I recognize myself that I am not good academically compared those whom I hire to write for my assignments and dissertation. Indeed, I need to appreciate my fellows who are academically better than I (FGD: Participant from University B).*

*During tests and examinations, I used to sit close to students who are doing well in class. This is because I believe that by sitting close to them, I can perform well unlike when I isolate myself. But sometimes when invigilators are very strict, I sit in isolation and perform well (FGD: Participants from University A).*

### **3.5 Academic Intimidation from Lecturers**

Academic intimidation from lecturers emerged as another reason that motivated postgraduate students' engagements in academic dishonesty in higher learning institutions. Majority of

therespondents informed that some lecturers and instructors deliberately made efforts to ensure that many students fail the course with no apparent reasons. Some postgraduate students who participated in the study disclosed that during the beginning of the semester some lecturers issue some intimidating statements to students, assuring them they will fail the course. This caused some postgraduate students to cheat as one of the respondents explained below:

*At the beginning of each academic semester, some junior lecturers used to come to class and promise us that they would ensure a half of the students fail and if possible, some of them must be discontinued. These academic intimidations make some of us engage into academic dishonest behaviours like hiring people to do take assignments to avoid being discontinued (FGD: Participant from University A).*

### **3.6 Overwhelming Academic Tasks Assigned to Postgraduate Students**

The findings from the study revealed that postgraduate students committed academic dishonesty because they were overwhelmed with other issues apart from academic issues. Because of having many tasks, they were not able to accomplish their academic demands and as a result, they hired people to do all academic assignments such as papers and take-home essays. The following statement was given by a postgraduate student during focus group discussion:

*I was given a lot of assignments by my lecturers. I had to visit the library frequently to read for those assignments. Some of the assignments consumed a*

*lot of time and since I had many of them, I failed to meet the deadlines for some of them. Therefore, I have to engage in contract cheating (FGD: Participant from University A).*

It is evident that postgraduate students committed academic dishonesty because they were overwhelmed academically. They failed to adjust themselves academically; as a result, they opted for dishonest ways of accomplishing their academic tasks.

#### **4.0 Discussion**

This study found that postgraduate students' involvement in academic dishonesty in higher learning institutions in Tanzania was influenced by different motives. One of the reasons for students to cheat is that some of the academic staff members are irresponsible. The findings indicated that postgraduate students used that loophole to practice academic dishonesty. To some degree, these findings are congruent and comparable with findings from study conducted by Coalter, Lim and Wanorie (2012). They found that apart from teaching, upholding the academic integrity of the higher learning institution is an important part of the lecturer's job. In this regard, as part of their job, lecturers are supposed to help students learn about maintaining academic integrity. Tippitt *et al.* (2009) opine that faculty members have a duty to discuss cheating with their classes and clearly delineate the penalties for such behaviour.

The second finding of this study is that postgraduate students needed clear guidance by their supervisors on how to write theses/ dissertations. This is very important because by doing so, students become familiar with the research topics and how

to develop such research topics with assistance from their supervisors. A study by Tracey (2017) suggests that lecturer's guidance on what topic of research a student should pursue should be carefully considered without infringement of the student's interests. Backary (2015) adds that it is important to guide a student in academic issues but without dictating his or her interest. This will help him/her to explore the world of academic until finds what quenches his/ her academic thirsty.

With regard to English language problem among graduate students, the results showed that the majority of students did engage in academic dishonesty, especially plagiarism, because of their inability to paraphrase and cite the sources from the texts. Similar findings are reported by Cleary (2012) who reports that one of the motives that forces students in higher learning institutions to plagiarise is the failure to understand how to deal with citations especially when they are not conversant with the English language. Similarly, Sibomana, Ndayambanje and Uwambayinema (2018) add that some students who are not familiar with the academic discourse, which is often in a foreign language, tend to write using the words of others.

With regard to low self-esteem among graduate students, the results showed that the majority of students lacked academic confidence in handling academic issues challenges. As such, they resorted to academic dishonesty such as contract cheating as a means for academic survival. Similar findings are reported by Razera, Verhagen, Pargman and Ramsberg (2010) who argue that students in higher learning institutions get involved in academic dishonesty because they find their academic works challenging and boring and they believe that

they cannot do well. Blachnio and Weremko (2011) add that individual student with low self-efficacy and less self-confident cheat more often than those with high self-efficacy.

The findings of this study revealed that lack of good communication between lecturers and students had a significant effect on students' academic conduct. It was found that lecturers intimidated their students instead of discussing with them on what constitutes academic dishonesty and the ways to avoid them. James (2015) notes that intimidating students to fail creates an opportunity for them to cheat either in exams or assignments. The findings also revealed that when students are overwhelmed with many academic tasks, they tend to cheat so as to meet deadlines. Similarly, Jones (2011) reports that sometimes postgraduate students do not have enough time to complete assignment or study for test because they are too busy with other activities. The findings suggest that the lack of clear academic vision and priorities was a catalyst for graduate students' engagement in academic dishonesty in higher learning institutions in Tanzania.

## **5.0 Conclusion and Recommendations**

Generally, academic dishonesty in the academic arena is a disturbing issue as it seriously affects the reputation of academic institutions, which are the source of human capital. The integrity of an academic institution depends much on people who are honest and fair. If good academic conduct is not maintained, the quality graduates and education in general will be at stake. Therefore, participatory and collaborative efforts are called for in order to maintain discipline, values and faculty development in higher learning institutions.

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# **Capitation Grants and its Role on Teaching and Learning Environment in Community Secondary Schools in Tanzania**

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## ***Abstract***

*This study focused on capitation grants as the strategy used by the government to improve teaching and learning environment for community secondary schools. The study employed a mixed research approaches using explanatory design with a sample of 45 respondents. Data were collected through questionnaires, interviews, documentary review, and observation. The questionnaires were filled in by 40 teachers, of whom eight teachers were randomly picked from each school to participate, and 5 heads of schools were interviewed concerning management of capitation grant. Findings revealed that capitation grants have not been effective to improve teaching and learning environment in Mwandiga Division. Also, there is little improvement in teaching learning process in these public secondary schools. Moreover, there is a lack of transparency, consistency, uniformity in practice and insufficient of funds have delayed to reach schools. Therefore, the study recommends the need for a new system of administration of capitation grants to improve transparency, consistency, and uniformity in practice.*

**Keywords:** Capitation Grants, Teaching and Learning Environment, Community Secondary Schools

## **1.0 Introduction**

Improving teaching and learning by meeting teacher's needs and students through capitation grants in community secondary schools remains an important goal for many countries in Africa including Tanzania. For that reason, financing secondary education through capitation grant has been a concern of both developed and developing countries. The capitation grant is defined differently by many authors but with the same meaning. Capitation grant is one of the simple models of educational finance used in some countries to allocate financial resources to schools aimed at replacing abolished school fees at basic education levels (Yoshioka, 2010).

Twaweza (2012) elaborates that the capitation grant is allocated to schools based on the number of students enrolled; it is a per capita allocation of financial resources to schools. Osei, Owusu, Asem and Afutu-Kotey (2009) describe that capitation grants are meant to provide money for teaching and learning materials for students' enrolled.

Capitation grants provisions have been introduced in various countries around the globe to help education projects development. For instance, according to USAID (2007), when capitation grant was introduced in Lesotho in 2000 and Cameroon in 1999, enrolment rates increased among the disadvantaged children, girls, orphans, and children in rural areas and led to widened access to education as a result of the abolition of school fees. Osei *et al.* (2009) outline that the abolition of the school fees in Uganda led to a doubling in enrolment. Ghana introduced capitation payment under the National Health Insurance Scheme (NHIS), beginning with a

pilot in the Ashanti region, in 2012 with a key objective of controlling utilization and related costs (Asante, 2011). In Ghana, for example, the scheme has been implemented in all districts since 2006/07. Owing to that, capitation grant scheme is important in motivating school teachers in respect of autonomy giving them greater control over school management and professional development in managerial skills (Tanaka, 2010). It is designed to empower the schools to effectively use financial resources to plan and carry out school quality improvement activities in the guidelines for the distribution and utilization of capitation grants to basic schools.

In Tanzania, the implementation of the Secondary Education Development Program (SEDP) came with a particularly important innovation called the Capitation Grant Scheme. The aims of the grants were to replace revenue lost to schools because of the abolition of fees and to improve the quality of education by making real resources available at the school level. By replacing revenues lost by schools due to the abolition of school fees and contributions, the introduction of the capitation grants allowed children from poor backgrounds to go to school. This reduces social exclusion as children from poor households could now afford to attend school. This is why the net enrolment rates rose sharply from less than 60 percent of eligible school-aged children in the year 2000 to more than 95 percent since 2006 (Uwazi, 2010). In particular, the capitation grants were meant to finance the purchase of textbooks and other teaching and learning materials, as well as to fund repairs, administration materials, and examination expenses especially in the implementation of the SEDP (Uwazi, 2010).

According to Hakielimu (2009), the introduction of capitation grants and the abolition of school fees led to the rapid increase in the number of students in community secondary schools in Tanzania. Due to the increase in capitation grants, more parents are sending their children to those community secondary schools. Although, this strategy has been praised of being one of the solutions towards teaching and learning environments' improvements, literature shows that the provision of capitation grants in schools faced with many challenges which do not positively contribute to healthy teaching and learning environments (Manara & Mwombela, 2012; Mzee, 2017; Osei-Fosu, 2011; Twaweza, 2012).

In this case, it has been convincing to us to assess the impact of capitation grants in improving teaching and learning environment in Tanzanian community secondary schools in Kigoma District with a reason for being among districts in Tanzania which witnessed the big number of students' enrolment in a few years ago. To attempt this assessment, the following two main questions were designed. These are: (i) what are the needs available for teachers and students for enhancing teaching and learning environment? (ii) How do community secondary schools allocate and practice the management of capitation grants?

### **1.1 Theoretical Perspective**

This study was guided by the Demand and Supply model as explained by Eastin and Arbogast (2013). According to them, the demand and supply model is useful in explaining how price and quantity traded are determined and how external influences affect the values of those variables. Demand and supply are

much affected by factors of production, which include the land, labour, physical capital, and materials used in production. Buyers' behaviour is captured in the demand function and its graphical equivalent, the demand curve. This curve shows both the highest price buyers are willing to pay for each quantity and the largest quantity buyers are willing and able to purchase at each price. Sellers' behaviour is captured in the supply function and its graphical equivalent, the supply curve. This curve shows simultaneously the lowest price sellers are willing to accept for each quantity and the largest quantity sellers are willing to offer at each price. If at a given quantity, the highest price that buyers are willing to pay is equal to the lowest price that sellers are willing to accept, we say the market has reached its equilibrium quantity. Alternatively, when the quantity that buyers are willing and able to purchase at a given price is just equal to the quantity that sellers are willing to offer at that same price, we say the market has discovered the equilibrium price. So equilibrium price and quantity are achieved simultaneously, and as long as neither the supply curve nor the demand curve shifts, there is no tendency for either price or quantity to vary from its equilibrium value.

In view of their assumptions, it means that the satisfaction of demand (buyers) depends on the enough supply provided by the sellers which depends much on production factors and vice versa. There is an important relationship between teaching and learning process and this perspective. Their relationship bases on the fact that teaching and learning process is a business like other businesses because it involves buyers (students/learners) and sellers (teachers) whom the quality and quantity of goods or services they offer depend on various factors, which can be

called as production factors. This means that the increase of enrolments of students in schools should go simultaneously with the required number of teachers alongside the recommended facilities and favourable environment.

Since the abolition of school fees in Tanzania, the number of students increased in schools contrary to the number of teachers and schools' available facilities. To settle this discrepancy, the Government of Tanzania introduced capitation grants provision to ensure equal demands and supply. Osei *et al.* (2009) affirm that improving the quantity and quality of education requires that policy addresses both demand-and supply-side constraints of education. The provision of more textbooks, classroom blocks, trained teachers, etc. tends to ease supply-side constraints to education. On the other hand, policies such as the Capitation Grant and School Feeding Programme seek to ease the demand-side constraints to education. To recap, this perspective is an imperative guiding of this study because it tries to show how effective teaching is much affected by diverse factors (human resources, financial resources, infrastructure, nature of environment) to satisfy the learning process.

## **2.0 Materials and Methods**

The study adopted a mixed-methods approach (both quantitative and qualitative) with an explanatory research design. This study was conducted in Mwandiga Division involving five schools which are Mungonya, Luiche, Kagongo, Bitale, and Mwandiga secondary schools. The area of study was selected because it was noted to be the leading division with high rate of enrolment of students among other divisions in the

district. The study involved 45 respondents including 5 heads of school who were purposely selected because of the virtue of their positions as managers that they have more information. It also involved 40 teachers who were randomly selected because of having the character of possessing related information as regards to the study questions. From each school, 8 teachers were sampled. The study involved questionnaires for teachers, interviews for heads of schools, as well as observation and documentary review methods for data collection. Since the study adopted a mixed approach, the collected data were analysed both quantitatively and qualitatively. Therefore, with this methodological perspective, the anticipated information was collected and they have analysed and discussed in the next part as follows.

### **3.0 Results and Discussion**

This part present and discusses the study findings found basing on the study main questions. This part is divided into two parts. The first part presents and discusses the findings on available needs of teaching and learning environment with a focus to community secondary schools in the study area. This part is as regards to the first question of the study. The second part presents and discusses the allocation and management of capitation grants in community secondary schools in the study area. This part is as regards to the second question of the study. To maintain anonymity, the schools involved were assigned letters such as A, B, C, D, and E.

### **3.1 Available Needs of Teaching and Learning Environment**

This part answers the first question of the study. It intended to look at some of the available needs that help teaching and learning environment in schools. The specific questions in this part were: first, does the school having sufficient teaching and learning materials? Second, does the school having a relevant teacher-student ratio? Third, does the school having favourable teaching and learning environments? As regards these questions, responses from respondents were tabulated in table 1 as follows.

**Table 3.1: Teachers’ Responses on the Available Needs that Support Teaching and Learning Environment**

<b>Statements</b>	<b>Responses</b>	
1. Sufficient teaching and learning materials	YES (%) 13(32.5)	NO (%) 27(67.5)
2. Relevant teacher-student ratio	YES (%) 10(25)	NO (%) 30(75)
3. Favouring teaching and learning infrastructures	YES (%) 14(35)	NO (%) 26(65)

**Key: % = Percent.**

**Source:** Field Data, 2019.

Table 3.1 shows that teaching and learning materials were sufficiently at 32.5% and insufficiently at 67.5%. Undoubtedly, with these data, it gives an insight that there was the high demand for teaching and learning materials. On the point of relevant teacher-student ratio, which is an important consideration, whilst talking of successful teaching and learning process environment, it was found that the ratio was at 25%

with a high ratio need of 75%. This variation signifies the very high demand for teacher-student ratio. Whilst talking of favouring teaching and learning infrastructures, it was also found that infrastructures were favouring at 35%, which called the need for infrastructures at 65%. On the same line, through the interview held between researchers and heads of schools, it was found that there are insufficient teaching and learning materials, irrelevant teacher-student ratio as well as unfavouring teaching and learning infrastructures. For instance, one head of school had this to say:

*Teachers and students' needs are not sufficient because up to now teaching and learning facilities in schools are not enough available. For example, our teachers are just teaching without prepared lesson notes, lesson plans and schemes of work because until now as a school we have not yet received capitation grants to buy stationeries. However, some teachers are trying to use their money to buy pens and other teaching materials whereby I cannot force those who have not bought them because it is the responsibility of the school to provide them such needs (Head of School C: April, 2019).*

Along side these responses, in our physical observation during data collection, we noted that many students had no tables and chairs, a situation made them to share tables and chairs. This scarcity of tables and chairs was highly noted in schools A, B and C compared to the situation found in schools D and E which was more at least. These observations along with responses from respondents depict that, the enrolment surpasses the relevant required needs to favour teaching and learning

environment. This implies that still there is a crack between teaching and learning and the required environments. Always a challenge can create an opportunity and the opportunity created can also create a challenge. This is because the abolition of school fees was due to the long existed poor access to schooling among children in Tanzania.

USAID (2007) confirms that fees and other many contributions charged at schools, especially in public schools, have been noted as one of the main barriers to education access especially among the poor and disadvantaged children within societies. After the abolition of school fees, many children had good access to schooling which made the drastic increase in enrolment of children in schools. According to Human Rights Watch (2017), the government of Tanzania took a crucial step in December 2015 to increase children's enrolments in schools. It abolished all school fees and 'contributions' additional fees charged by schools to pay for the schools' running costs. This crucial step has also been adopted by other different Sub-Saharan countries like Lesotho, Mozambique, Ghana, Kenya, Ethiopia, Cameroon, Malawi, Uganda, just to mention few and it has significantly increased primary and secondary school enrollments (ADEA, 2007 & Osei *et al.*, 2009). However, literature shows that since the abolition of school fees, schools have been not able to meet some teaching and learning necessities although the government implemented various supporting strategies. For instance, Human Rights Watch (2017: 5) writes that:

*The abolition of school fees has left significant gaps in school budgets. Schools are not able to fund basic needs they previously paid for with parents' contributions (additional fees charged by schools to pay for running costs), including school construction and renovation, the purchase of learning materials, and hiring of additional teachers. Many secondary schools suffer from a basic lack of infrastructure, educational materials, and qualified personnel.*

In line to the foregoing quotation, scholars like Mkalagale (2013), Saga (2014), Mulholland and O'Connor (2016), Mzee (2017) and Hemedi (2017) have also confirmed on the presence of the same challenges facing community secondary on teaching and learning environments. The government adopted various strategies to curb the situation; capitation grants provisions being the major. This is because the availability of needs of both teachers and students for supporting teaching and learning depends on enough funds, timely distributed, and the number of students joining the school. Literature has also shown that through capitation grants and school feeding programmes the major achievement has been gross enrolment of children in both primary and secondary schools (Osei *et al.*, 2009; USAID, 2007).

However, besides the achievement made through capitation grants has curbed the problem of many children to have no access to school, there have been critics regarding capitation grants provisions that this strategy may not have the desired impact on the quality of education. This has made many researchers to undertake researches in the sub-Saharan countries implemented abolition of school fees with capitation

grants provisions to see its impact on education quality. It is argued that when classes become overcrowded and when the meager resources provided through fees to schools (usually for learning materials) are no longer available, the result can reverse hard-earned gains and de-motivate teachers, parents, and students. It should have been born in mind that, increasing enrollment of children in school is one thing, but improving teaching and learning environment is another corresponding thing that makes quality education (Osei *et al.*, 2009).

Thus, as regards to the findings of the study, it should be surmised that capitation grants provisions have not covered the challenges raised after the gross enrollment of children in schools after the abolition of school fees. This is because, although the government has been continually providing these grants, still they have left high demands of sufficient teaching and learning materials, relevant teacher-student ratio and favouring infrastructures that could help to improve teaching and learning environments in the study area.

### **3.2 Allocation and Management of Capitation Grants in Schools**

This part intends to answer the second question of the study which aimed at describing the capitation grants provided, the way they were allocated, and managed among the schools in the study area. The specific questions in this part were: Do the capitation grants provided in time? Does the capitation grants provided realistically? Do the capitation grants provided rightly allocated and managed? As regards to these questions, responses from teachers were presented in Table 3.2 as follows.

**Table 3.2: Teachers’ Responses to the Allocation and Management of Capitation Grants in Schools**

<b>Statements</b>	<b>Responses</b>	
1. Timely provision of capitation grants	YES (%)	NO (%)
	07(17.5)	33(82.5)
2. Realistic provision of capitation grants	YES (%)	NO (%)
	10(25)	30(75)
3. Right allocation and management of capitation grants	YES (%)	NO (%)
	15(37.5)	25(62.5)

**Key: % = Percent**

**Source:** Field Data, 2019.

The presentation of results in Table 3.2 shows that the capitation grants provided by the government do not reach to schools in time at 82.5%. This means that the grants are not provided in time regarding the planned responsibilities and activities in line to schools’ terms. Alongside, the capitation grants provided was highly not realistic at 75%. It was realistic only at 25%. These results show that the grants provided were highly irrelevant comparing to schools’ budgets which brings a sense of impracticability. Moreover, the capitation grants provided by the government were not rightly allocated and managed at 62.5% as regards to their budgets. The results revealed that they were rightly allocated and managed only at 37.5%. These findings are in line with the responses provided by heads of schools. For instance, one head of school had this to express:

*The main two factors responsible for failures of capitation grants meeting the needs of teachers*

*and students are that, first, insufficient funds are released by the Central Government; secondly, school funds are channelled to school accounts indirectly through local government. This creates a loophole of misusing them. Parents and other stakeholders remain with a thought that a large amount is sent to school while the truth is vice versa (Head of School C: April, 2019).*

In addition, another head of school had this to tell:

*At my school I have many students, but we only receive very few copies of books, which do not satisfy the big number of students we have. As you know [that] we have a big burden of school budgets after abolition school fees and other contributions, which helped us to some extent (Head of School A: April, 2019).*

In the same vein, another head of school had this to add:

*These grants achieve less in improving school infrastructures and satisfying the required needs of teaching and learning facilities. This is because they are not timely delivered to school and also they are very little compare to the big number of students we have in our schools for instance at my school (Head of School B: April, 2019).*

The interviews that were done with the heads of schools at school D and E relatively revealed that the capitation grant is often received in the middle, close to the end or at the end of the academic year. Through physical witness from schools' financial documentary records, we noted that there were several

months which capitation grants were not received. These findings were in line with what has been found by UNESCO (2005) which indicates that capitation grants are disbursed to the schools by considering the number of students in a school and it happens that the released fund covers a few of things in school. This is contrary to what has been insisted by HakiElimu (2009) that, appropriate channelled and sufficient funds are required for buying textbooks for teachers and students to learn with at least a ratio of 1.3. On the other hand, Twaweza (2012) reveals that there is a delay in the release of the funds and it has been a common thing because, some as late as three years, with an average misappropriation per school in a year (HakiElimu, 2009; Mzee, 2017). This implies that even such little amount claimed to be allocated by the government through its budget, it is not provided to schools in continuity.

Moreover, it was reported that the allocation and management of these grants were not smooth and transparent. According to Uwazi (2010), data about capitation grant disbursements per district council and at school level are surprisingly inaccessible. Since capitation grants are public money intended to improve the quality of learning, it is in the interest of citizens that such information is more readily available. The government would equally benefit from access to such data as monitoring is essential for appropriate planning. This calls for an urgent need for a systematic approach to monitoring and reporting the amounts in capitation grants disbursed from central government to councils and from the councils to schools. Twaweza (2012) confirmed that in Tanzania, there is a challenge in practicing the management of capitation grant usage by implementers which limit teaching and learning improvement in community

schools. There is a high level of inconsistency and transparency in the management of capitation grants and other funds disbursed in schools (Ahmed, 2018; Kessy, 2006; Uwazi, 2010).

To make a good line of transparency and accountability of these capitation grants, it would be better to provide these grants directly to school accounts and not channelling them through many patterns, i.e., from the ministry via the districts' accounts and then to school. Ghana has been a good example in proving good allocation and management of these grants. Ahmed (2018) writes that, "Head of schools were given cash, which was deposited in their school accounts by the Ghana Education Service" (p. 15). What is important is that, schools' financial expenditures should be audited by the government auditors to ensure transparency and accountability of the grants provided. For instance, in Uganda auditors were supposed to visit every school three times a year and that, schools should use their capitation grants in line with national guidelines, a process that the auditors checked upon. On the other hand, the political authorities were also required to go to schools and see what was being done. Evidence showed that misuse of funds in most schools had become increasingly rare as a result of this practice (Abadzi as cited in Ahmed, 2018).

Therefore, due to financial constraints resulted from poor allocation and management of capitation grants and other funds directed in schools which also involves district officials as disbursement officers, it is true that the classrooms and construction of other new facilities could not reach the target of classroom pupil ratio of 1:40 and textbooks could not reach the

target of 1:1. This will also affect the purchasing of examinations paper, administration materials, facility repairs, purchasing of teaching and learning materials e.g. books, chalks and supplementary reading materials. Through these deficiencies, it is obviously true that, the significant improvement of teaching and learning environment in community secondary schools in Kigoma Municipal will not be an immediate achievement.

#### **4.0 Conclusion and Recommendations**

Basing on the results of the study, it has been concluded that the strategies of the government in ensuring education for all children qualifying to enter schools should not be underestimated. Although capitation grants provided are not enough, it has something it contributes to the development of education in Tanzania. This is because something is better than nothing. However, the challenge has remained that, in comparison to the gross enrolment of children in schools as a result of abolition of school fees and other contributions indeed the present budget of capitation grants does not suffice the necessary needs of teaching and learning environments. It is at this juncture where the essence of demand and supply model as guiding theoretical perspective of this study stands. This is because of the results that, still there is insufficient teaching and learning materials, irrelevant teacher-student ratio, unfavourable school infrastructures. Moreover, it has been found that these capitation grants are not timely delivered to schools, not realistic as well as poorly allocated and managed.

With reflection on the status quo of capitation grants provisions in schools, its allocation and management, this study

recommends the following majors to be done for the betterment of teaching and learning environment in community secondary schools in Tanzania. First, the government should uplift the budget of capitation grants. Second, the government should ensure the timely delivery of these grants because every plan is bound to the right time. Third, these capitation grants should directly be sent to the specific accounts of schools. This decision will help to make transparency because it will have reduced the big number of responsible people unlike today where it takes a long process in endorsing and disbursing these grants from the ministry to the school level. This will ensure the successful monitoring and accountability of these grants. With these few recommendations, it is our expectation that capitation grants, can contribute towards fundamental improvement on teaching and learning environment in community secondary schools not only in the study area but even in other areas of the same challenges in Tanzania.

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**Teachers' and Parents' Perceptions towards Inclusive  
Education and Its Practice in Tanzania: A Case of Iringa  
District Council**

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***Abstract***

*This study explored teachers' and parents' perceptions towards inclusive education in Iringa District Council. A phenomenological research design was deployed to achieve the study objective. The study sample constituted 10 special education teachers and 24 regular teachers. The study also involved 12 parents whose children attended inclusive classes. The findings indicated that most teachers had negative perceptions about including pupils with disabilities in regular classrooms, whereas parents viewed them positively. Most of the teachers' perceptions were influenced by the situation of the learning environment, especially resources and their conceptualization about inclusion. The parents, on the other hand, doubted the attitudes of the teachers in the inclusive classrooms and the school management to effectively deal with disabilities. Therefore, further sensitization of teachers and parents on the education to children with disability and inclusive strategy is highly needed.*

**Keywords:** Inclusion, Perceptions, Inclusive Education, Restrictive Environment

## **1.0 Introduction**

Inclusive education has been conceived not only as a phenomenon but also a philosophy grounded on United Nations Conventional on the Rights of Persons with Disability (UNCRPD) (UNCRPD, 2006; United Nations 2016). Essentially, the idea of inclusive education has gained impetus due to various declarations including and not limited to The International year of the Disabled (1981), The Convention of the Right of the Child (1989), The Jomtien World Declarations in the Education for All (EFA) 1990 followed by the Dakar framework 2000, The Standard Rule on the Equalization of Opportunities for Persons with Disabilities (1993), The Salamanca Statement of Frame of Action adopted at the World Conference on Special Needs Education (1994), The Dakar Framework (2000) proclaimed the Right of the Child to full Primary Education and more profoundly, The education for the Disadvantaged Community such as girls, lepers, ethnic minorities children in different circumstances and the handicapped who have been overlooked in the traditional education system (United Nations Educational, Scientific and Cultural Organisation [UNESCO], 2000). Thus, we perceive and it is correct to state that persons with disabilities are members of the society and have the right to be educated within their local communities

Historically, education for persons with disabilities all over the World has been marginal together with provision of social services (Kokkala, 2005; United Nations [UN], 2005). In Europe, for instance, during the medieval, children born with disabilities such as mental, physical, visual or hyperactive were treated as curse and as such were succumbed to abandonment

from the society. However, with time the practice of exterminating disabled persons from social interactions in Tanzania and elsewhere slowly faded away. From the early 1950s, non-governmental associations initiated special education practices in the country by opening schools such as Buigiri in Dodoma, and a few schools in Dar es Salaam, and Tabora (Mbagga, 2002; Tungaraza, 1994). Later, the government took deliberate efforts to strengthen education for disability by first ratifying the EFA declarations on the right of education to all people regardless of their diversities, secondly putting a caption in the national constitution that spelled out categorically the right to quality education of persons with disabilities, which was implemented in the Education Act of 1978, and The Education and Training policy of 1995 and thereafter, the Primary Education Development Plan (United Republic of Tanzania [URT], 1995).

In Tanzania, inclusive education (IE) started as a charitable movement which involved mostly non-governmental organization (NGO). Tanzania has adopted the philosophy for inclusive education, which states: “learning to know, learning to be and learning to live together” (Jackson *et al.*, 1993). Based on this idea, the government decided to introduce inclusive education firstly as a project, which acted as a pilot study. The objective was to solicit information that would assist the government to make rational decision about the implementation of inclusive education in the country. The first launch was done in Temeke District, Dar es Salaam Region in 1994 (Posi, 2017). The major objective of the pilot project was to collect evidence-based information that would provide the basis for scaling up the programme nationally (Karakoski &

Strom, 2005). In the first three years of piloting, the results indicated that inclusive education was possible and it was deemed as the best strategy to provide education equitably and in a less restrictive environment whereby all the children regardless of their diversities study under the same roof and taught by the same teacher.

Later, the government scaled up the programme to other districts and now it is practiced in the whole country. Districts and municipals were urged to make sure that in every school, children with disabilities are included in the regular classrooms and taught alongside others except children with profound handicapping conditions, such as mentally retarded children (Kisanji, 2007). Furthermore, different associations have been formed such as Tanzania League of the Blind, Tanzania Association of the Deaf, Organization of the people with Disabilities in general known as the Association of the Disabled (TAD), Tanzania Association of Albinos, Tanzania Association of the Blind (TSB), and Tanzania Society for the Physically Handicapped to spearhead the process of inclusion and education for people with disability as a whole.

Currently, Tanzania practises both special and inclusive schools for disability such as Mgulan Primary School and Buguruni Secondary School all are situated in Dar salaam. There are regular schools with inclusive classrooms, for example, Uhuru Co-education in Dar es Salaam (URT, 2008). For example, in 2010, there were 34 special education units in the country with almost 1,615 visually impaired school children. For the case of secondary education, in 2010, there were 16 secondary schools enrolling visually impaired children countrywide with a total of

539 visually impaired students who were enrolled in schools such as Mpwapwa Secondary School in Dodoma (URT, 2010).

More importantly, the government has declared that all municipalities and district councils should make sure that children with disabilities access to education in an inclusive setting in which students with and without disability study together (URT, 2010). In order to spearhead the process of inclusion, the government formulated policies that focused more on inclusive education, for example, the National Strategy for Inclusive Education (2009-2017) to enforce equality in education provision and access. The strategies included financing and resourcing inclusive education, developing curricula and learning materials to support learning, and developing inclusive assessment and evaluation tools for students and teachers were put forward (URT, 2008). Again, the United Republic of Tanzania passed the Persons with Disability Act of 2010 (9), which focuses on equity and protection of persons with disabilities, provision of education and training in inclusive settings (URT, 2008). Lastly, the National Policy for Disability (NPD) of 2004 to oblige the government and other stakeholders to provide early intervention services to children with special needs, and ensuring conducive learning environment for inclusive education (URT, 2004).

The Government of Tanzania declared explicitly that education to children with disabilities in school is a priority in its development plans (URT, 2017). For example, according to a report issued by the government in 2018, a total of 49,625 (Albino 2,778), autism (1,846), deaf mute (7,212), deaf blind (806), intellectual disability (15,177), physical disability

(14806), poor vision (5,849) and visual impairment (1,151) were in school. Proudly, in 2020, a total of 2,943 (blind 86), visually impaired (895), hearing impairment (739), mentally retarded (286) and physical handicap (937) sat for the Primary School Leaving Examination (Daily News, October 7, 2020). Despite the continued movement towards inclusive education; however, studies (Tungaraza, 2010) have found that the situation is still impressive. Pupils with disabilities included in regular classes are not learning and this leaves a lot of questions that demand immediate responses and attention. Such questions are what perceptions do teachers and parents have towards inclusive education? What influences teachers' and parents' perceptions about inclusive education? Do the perceptions towards inclusion of disabilities differ between special education teachers and regular teachers and among parents whose children attend inclusive classes? To address those questions a rigorous research was imperative.

However, the Government of the United Republic of Tanzania (URT) ratified the United Nations declarations on the Right to Education for all persons regardless of their diversity and later the formulation of the National Strategy for Inclusive Education (2007-2017) to enforce equality in education provision and access (URT, 2010). Apparently, inclusive education for people with disabilities is unnoticed and that big population does not get access to it. The few existing schools offer services to specific disabilities such as visual and hearing and the schools are residential (Kisanji, 1997). Today, even though the demand of education services to disabled people is high, the situation has not changed remarkably. The need for expansion of education services particularly, inclusive education calls for

deliberate efforts not only on the part of the charitable organization by and large on the part of the government. However, one of the obstacles that seemingly effected the actualization of the government endeavors towards inclusive education was the mindset of the practitioners including the teachers and the parents (Tungaraza, 2018).

In Tanzania, like elsewhere teachers and parents have the power to influence successful implementation of inclusive education (Mbagga 2002). In other words, teachers and parents by virtue of their positions have the power to ensure children with disabilities are enrolled in schools and far in inclusive settings (URT, 2004). But, the fact that most teachers perceive children with disabilities as special and less able in terms of intellectual ability, this has a tremendous effect in the learning of these children (Kisanji, 1997). In many of the schools that have tried to include children with disability in the regular classrooms, those children do not learn because teachers perceive them as children who belong to special group and with special treatment (Madai, 2008)). As a result, children with disabilities attend classes but receive no education. The conclusion that can be drawn is that teachers in particular, seem to perceive children with disability negatively and less prepared to handle them accordingly. On the other side, parents affected by the long rooted conceptions about disability add to the same. This paradox has motivated the researchers to find out what perceptions do the schoolteachers and the parents whose children attend inclusive education have towards inclusion of disabilities. Therefore, the aim of this study is to explore teachers' and parents' perceptions towards inclusive education and its practice in Iringa district council.

## **1.1 The Concept of Inclusion and Inclusive Education**

Inclusive Education (IE) is the process of attitudinal change; change of attitudes at community level has an impact in fostering enrolment, acceptance and interaction at school level (URT, 2007). It is also understood as a means to broaden educational opportunities for children with disabilities and marginalized groups to realize their full potentials. The term marginalized group, on the other hand, has been used to refer to people such as the hunters, and gatherers, fishing community, pastoralists' orphanage children and as far the street children.

Inclusive education is understood as a process of addressing instructional needs for all students with disabilities and other special needs in the mainstreamed setting. It is based on the principle that individuals are different and may present special needs based on non-extrinsic limitations and therefore, the education system and practice are expected to be flexible enough to adapt to individual needs (Inter University Council for East Africa [IUCEA], 2017). Therefore, the role of the school is to make sure that such groups are accommodated regardless of their diversities. Inclusive education should feature in its focus of revitalizing those who have been traditionally denied of their full participation in the social interactions instead of being stigmatized and marginalized.

Furthermore, inclusive education is a purposeful intervention designed to prevent, eliminate, and or overcome the obstacles that might keep an individual with disabilities from learning and from full and active participation in school and society (Blenk *et al.*, 1995; Howard, 2006). This means that inclusive education is a profession with its own history, cultural practices tools and research base focused on the learning needs of

exceptional children and adults. Broadly, inclusive education refers to the process of integrating children with disability in a regular classroom; the focus is valuing and acceptance of difference and rights of all students (Booth, Winslow & Kearney, 2009; Skrtic, 1991). In this context, inclusive education refers to the situation in which students with different disabilities receive instruction together with students without disabilities in similar learning environment.

### **1.1.1 Models of inclusion**

Inclusion as a phenomenon and as practice features in different models. The models are explained in terms of types of placements of each exhibit. Madai (2008) identifies six models, and they are described in relation to the manner in which children with disabilities are included full time in ordinary classroom, most time in ordinary classroom, full time in special class/unit, most time in special class/unit, full time in special school, and full time in special institution. However, these models can well be categorized into mainstreamed settings and specialized classrooms or units. Mainstreaming includes both full time ordinary classroom and most time ordinary classroom (Madai, 2008). The full time in ordinary classroom inclusion means students with disabilities are placed in a normal classroom and are taught alongside other students who are non-disabled. They all receive the same instructional materials under the same teacher or instructor and these include; children with low vision, mild hearing impairment, physically handicapped and Albinos. Disabilities such as severe hearing visually impaired and mentally retarded are better placed in full time special school/units in which they are provided with special assistive devices and specialized instructional programs.

According to Odorn (2000), there are three stages of inclusion, namely: mainstreaming, integration and recently inclusion. Main steaming refers to the re-entry of children with mild disabilities into regular education programmes. Generally, main streaming has been understood as the practice of removing children from their special education classrooms for part of the day and placing them in general education classes (McLean & Hanline, 1990).

## **1.2 The Paradox of Inclusion**

The belief that Inclusion would address marginalization of people in education has sometimes remained a dream (Mmbaga, 2002). This contention could be exemplified in the following scenario: A blind child aged 2 years goes to schools with the help of other students. At school, this student attends the inspection ceremony according to school routine and thereafter goes to class. During Kiswahili lesson, the teacher conducts a reading lesson. Most of the students who follow the reading lesson are the sighted. This student, who is blind, does not participate in any of the reading exercises (Twaweza, 2013). Physically, the blind student is included in the classroom, she is sitting in the same class as the sighted students, but when it comes to learning, obviously this blind child does not learn. The question is: is this an inclusive classroom? Basing on this scenario, it is clear that for inclusion to be a reality the following conditions that should be considered: the preparedness of the schools and the administration in general to implement inclusion (Power-de Fur & Orelove, 1997), the ratio of students and teachers in the classroom; the collaboration between regular and special education teachers; behaviour management practices; acceptance and involvement of parents

of students with and without disabilities in education system (Worthington, 1998).

Further, research (Mmbaga, 2002; Lieber *et al.*, 2000; Tungaraza, 2018) has identified the following factors that tend to influence effective implementation of inclusive education in Tanzania: negative social attitude towards children with disabilities, prevalence of environmental and communication barriers, poverty, lack of knowledge and skills to manage the teaching and learning of the children with special, educational needs and lack of awareness of parents and community. In addition, the prevalence of untrained teachers, absence of appropriate teaching and learning materials and equipment for children with disabilities. Therefore, for inclusion to be a reality, literature (Power-deFur & Orelove, 1997; URT, 2007 & Poverty Alleviation Seminar, Nairobi, 2007) suggest the following conditions: firstly, the teaching content for an inclusive classroom should be modified to meet special education needs and to allow for flexibility to suit the environment that is friendly to children with disabilities. Secondly, professionals should acquaint with the relevant teaching methodology that responds to individual needs, knowledge and skills to children with disabilities. Thirdly, teaching and learning resources including the teaching materials should be adaptive to all groups of children. Generally, the literature establishes that inclusive education is yet to be achieved. Therefore, further research is required.

## **2.0 Materials and Methods**

This study employed qualitative approach in data collection. Interview guides and semi-structured interview items were the

principal means of data collection. In research, Creswell (2013) indicates that interviews have gained considerable attention in generation of freedom of expression among participants. The researchers' interest was to find out teachers and parents perceptions towards inclusive education and its practices. This study used qualitative descriptive research design to collect information from the respondents about their perceptions towards inclusion of pupils with disabilities in regular classes. Through this design, the researchers were able to make conclusions regarding the respondent's perceptions about the phenomenon. This study was conducted in Iringa District Council. The selection of Iringa District Council was based on: firstly, this district has more experience in the implementation of inclusive education and secondly, it has the highest number of pupils with different disabilities in the region (327) compared to other districts such as Iringa Municipality (256), Kilolo (279), Mufindi (252) (Basic Education Statistics and Regional Report [BEST], 2018).

## **2.1 Data Collection and Sampling Techniques**

This study used purposive sampling techniques to obtain the sample. In a purposive sampling, usually the researcher selects individuals at his/her discretion for the study. The sample of this study constituted 34 (10 special education and 24 regular teachers) and 12 parents whose children attended inclusive education. The process of data collection, in this study, was mainly through interview guides and semi-structured interview items. Interviews were administered to both teachers and parents aimed at obtaining their experience and perceptions towards inclusion of disabilities in regular classrooms. Bradbury *et al.* (2009) and Hummelvoll (2008) argue

interviews are particularly suitable when inquiring into peoples' experience and views, as they bring their values, social interactions and differing experiences, and their way of interpreting and responding to the world. Thus, the main reason for using interviews in the study was essentially to obtain deeper insights of the respondent's ideas, experience and views regarding the problem under study.

## **2.2 Data Analysis Procedures**

Content analysis was employed as the principal technique during data analysis. It is the process of open coding to establish categories and subcategories or category of description was performed. The coding process also involved identification of themes and forming meaning of the themes. Table of main category and sub-categories was made to allow deeper understanding of the main ideas that were studied (Strauss & Corbin, 2010). In addition, narratives were used to describe the phenomenon. Reliability and validity were ensured through peer reviewer reading through the data to verify that the themes and categories correspond to the research questions and were properly analyzed. Presentation of the research findings is preceded by the demographic information of the teachers participated in the study.

**Table 2.1: Teachers' Information (N=34)**

<b>School</b>	<b>Special Education Teacher</b>	<b>Regular Teacher</b>	<b>Total</b>
A	2	6	8
B	3	5	8
C	2	6	8
D	3	7	10
<b>Total</b>	10	24	34

**Source:** Field data, 2019.

Table 2.1 shows only 29% of teachers teaching in the schools which practiced inclusion had training on special education and over 70% were regular teachers (teachers without any training in special education).

### **3.0 Results**

#### **3.1 Teachers' and Parents' Perceptions of Inclusive Education**

The findings from the study showed that teachers had multiple perceptions about including pupils with disabilities in regular classrooms. Some teachers showed positive perceptions, while about half of them indicated negative perceptions and argued that children with disabilities should be taught separately with special assistance from experts. Moreover, they perceived children with disabilities required specialized instructional materials and approaches and therefore they deserve to be placed in special units. In addition, mostly regular teachers added the same as they argued that teaching and managing a class with diverse learners was a burden. To confirm the above statements one of the regular teachers complained:

*You meet some students who cannot express themselves. Others too cannot read normal books because they have low vision and they just don't know what to do to help them [A Teacher at Primary School B: September, 2019].*

As illustrated in the foregoing quote, some teachers were reluctant towards inclusion of pupils with disabilities in their classes as they realized that they could not help such pupils to learn. Generally, teachers both trained in special education and untrained or regular viewed inclusive education as a difficult process due to various reasons including unsupportive learning environment in the schools, lack of relevant teaching and learning materials and absence of assistive devices to pupils especially visually impaired. In addition, special education teachers in particular though demonstrated more positive perceptions they urged that school management should sensitize the other teachers within their schools on issues pertaining to inclusion.

However, the responses from the parents who were involved in this study revealed diverse perceptions about inclusive education which were categorized into positive and negative perspectives. About three quarters of the parents were positive towards inclusion of disabilities. They viewed inclusive education as an ideal practice that needs to be promoted however; they were concerned about the capacity of regular schools to promote the learning of these children. Besides, some held negative perception about inclusive education they considered that schools lacked the capacity to accommodate children with different disabilities due to lack of resources

required to support leaning. Notwithstanding, some parents expressed their concern about the preparedness of the teachers to support inclusive education. Hence, they recommended their children to be taught in special schools than inclusive schools as one of the parents remarked:

*We like to educate our children in inclusive setting but, there is acute shortage of resources such as hearing aids, Braille, and other assistive devices. My child was placed in the inclusion last year, at the end of the year; I found the child had learned very little, the 3Rs were not well mastered [A Parent from School B: September, 2019].*

Generally, although most parents conceived inclusive education positively because it promoted equity, equality and socialization, minimizes disparity, eliminates stigmatization and discrimination in education, some were negative because they considered teachers did not have the required capacity to deal with inclusion issues effectively.

### **3.2 Factors Influencing Teachers' and Parents' Perceptions towards Inclusive Education**

The findings indicated that teachers' and parents' perceptions towards inclusion and inclusive education were influenced by a number of factors, for example teachers were influenced by: multiple conditions. The factors were systematically categorized in four themes conceptualization of the inclusive education, expertise in inclusive education, teaching resource and external support.

### **3.2.1 Conceptualization and expertise in inclusive education**

Over half of the teachers conceived inclusive education as a place where children with disabilities and those without disabilities are taught together. Less than half of the teachers focused more on the rearing of those children. However, a few conceived inclusive education as a process of acquiring language skills and social ethics. Further, analysis revealed inadequate expertise in inclusive education particularly for teaching children with disabilities and mentally retarded influenced teachers' perception towards inclusion of pupils with disabilities. This can be seen in the following statement:

*I like teaching inclusive class but an expert teacher should be present during the lesson because don't have the expertise. This discourages me teaching in this class. Without training, it is difficult to manage the class effectively with diverse groups [Regular Teacher, School C: September, 2019].*

A similar statement was made by another regular teacher regarding what influenced her perception towards inclusion of disabilities in regular classes. This is what was said:

*I like to have several subjects in nth inclusive classroom as it provides a wide range of knowledge; the problem that might arise in how to teach across the diverse groups as they require special skill and strategy which I miss [Teacher X from School A: September, 2019].*

### **3.2.2 Teaching resources**

Availability of teaching and learning resources was the most influential condition that motivated teachers teaching inclusive education class. In school where resources were scarce or not available, both trained and untrained teachers were less motivated. The following precept explains:

*I like teaching inclusive class because most of the resources are available for example we have braille machine and braille papers for the visually impaired. We have also resources for the low vision and mild hearing. It is easy to communicate with the children with disability [A Special Education Teacher, School D, 2019].*

### **3.2.3 External support**

The more the decision makers supported inclusion made great impact inclusive practitioners including the teachers who are in schools. To confirm this one of the teachers said:

*If we receive support from higher authorities such as District Education Office, Regional Education Office and the ministry at large, we can teach and like inclusion. But, if we are not supported either from the authority or from other external interested people or companies, we lose morale teaching inclusive classes. We want people who can help in the improvement of the poor school infrastructure in most schools [Teacher Y from School D: September, 2019].*

Nevertheless, there was an incongruence regarding what influenced teachers perceptions towards inclusive education practices between the experts and non-experts in special education; however, the most outstanding conditions were state of resources, situation and level of expertise and the extent to which inadequate external support was in place and the state of infrastructure in schools. Parents' perceptions were mostly influenced by a myriad of factors such as social interaction, parents' attitudes towards teachers, school capacity to handle children with disabilities in regular classroom, and psychological/emotional.

#### **3.2.4 Social interaction**

Social factor was concerned with promoting social integration, development of communication, play, and cooperation between students and teachers. Parents' attitudes towards teachers in this study were rather negative because they thought that teachers did not have the ability to promote effective communication and cooperation with the students with diverse needs. Those teachers do whatever they could to ensure that the weaker pupils also get along with others. Also, parents worried about caring of their children when in school as teachers were not skillful enough to handle difficulty situation in case it occurred. For example, deal with the diverse social background of the pupils (linguistic, emotional and psychological aspects). Regarding the academic aspects, parents were concerned more with the provision of time to pupils in inclusive setting. This is to say teachers' ability to arouse interest of the pupils to learn and work with good relationship with their pupils. This is because parents had observed that there was tendency that the

teacher did not always allocate time in order to give more attention to the special needs pupils.

### **3.2.5 School capacity and psychological**

Regarding capacity of the schools to manage inclusive education practice, most schools did not have enough resources to cater for the different disabilities. Moreover, schools did not have friendly infrastructures such as school fence, stairs, toilets, playgrounds and assistive devices. This factor was concerned with sense of respect, empathy, love, and caring for each other while respecting differences. Most parents were concerned more with teachers' attitudes to demonstrate sense of respect to diverse class, and spread loving spirit to all without discrimination. Consequently, they were worried about the children's safety as teachers tended to create among pupils with disability some sense of insecurity when in an inclusive classroom.

### **3.2.6 Differences in perceptions towards inclusion of pupils with disabilities between special education teachers and regular teachers and parents whose children attended inclusive classes**

The findings from this question revealed moderate variations in perceptions towards inclusion of pupils with different disabilities in regular classrooms. Of the ten special education teachers, over half showed positive perception about inclusion of disability and confirmed that such pupils deserve close assistance from both teacher and peers, while a few demonstrated slightly negative perceptions claimed that they should be included but an expert teacher should be present during the lesson. However, very small number had total

negative perception towards inclusion of disability in regular classrooms.

Further analysis showed that of the twenty-four regular teachers, three-quarters had positive perception towards inclusion of pupils with disabilities in regular classes because they thought that such inclusion will significantly improve pupils' intellectual ability through collaboration with peers. However, less than half of the regular teachers demonstrated negative perceptions as they argued that teaching inclusive class was a burden. Only a small fraction showed moderate perceptions as they claimed that inclusion had both benefits and challenges and so more arrangements must be instituted in terms of resources and expertise. To confirm this one regular teacher commended:

*If inclusion is to be a reality, the government should improve the school infrastructure, resources and the teaching profession. It should allocate enough budgets and produce clear policies that would guide the implementation of inclusion in schools (A Teacher from school A: September, 2019).*

Generally, the results of this question revealed insignificant difference in perception towards disability inclusion in regular classes. Nevertheless, both trained and untrained or regular teachers viewed inclusive education as having beneficial and challenging aspects to both teachers and pupils.

As far as the parents were concerned, the findings revealed moderate variations in perceptions among parents whose children attend inclusive classes. Of the 12parents, over half

showed positive perception about inclusion of children with disability and confirmed inclusive classes provided opportunity for disabilities to get close assistance from both teacher and peers, therefore inclusion was the only strategy to achieve this objective. One of the parents whose child attended the inclusive class explained:

*I have a child with disability at my home. She attends inclusive education and goes to school together with others. I give her clothes like others and treatment when sick likes others. Teachers love my child like any other children in the class. I love her like her brothers who are not disabled [Parents X during Interview: September 2019].*

A few parents thought schools did not have the capacity to manage inclusive education practice because of lack of friendly infrastructure such as school fence, stairs, toilets, playgrounds and assistive devices that would facilitate the learning of children with disability. Nevertheless, many of them were positive towards inclusion of children with disabilities in schools.

#### **4.0 Discussion**

There is a noteworthy discrepancy in perceptions between and among teachers and parents towards inclusion of pupils with different disabilities in regular classrooms. The findings from this study revealed that most teachers had negative perceptions towards inclusion of pupils with disabilities except a few. Such perceptions were mostly influenced by the manner in which they interpreted inclusive education and their knowledge base,

the nature of expertise necessary for inclusive education, the situation of resources and the kind of support required for effective implementation of inclusion. These findings were in line with Schwab *et al.* (2019) that teacher's attitudes towards teaching children with disability in schools were rather negative. Tungaraza (2010) found that teachers' negative attitudes persists to-date, although there is some positive societal awareness of disabilities and of persons with disabilities that tend to erupt the positive consistency of providing education to these groups of students which is grounded on intellectual ability of the disabled. Madai (2008) observes teachers refuse to accept a visually impaired child simply because such pupils require special expertise therefore teachers were more prone to support children whose disability did not require extra instructional or management skills on the part of the teacher.

Again, Carroll *et al.* (2003) as well as Schwab *et al.* (2019) found that teachers' perceptions were mostly influenced by the nature and situation of resources in inclusive setting. A study by Krohn-Nydal (2008) confirms that shortage of teaching expertise was a problem in most schools practice inclusive education in Tanzania. This was also observed by Said (2017) in a study which involved primary school teachers in Morogoro and confirmed that teachers were complaining about inadequate skills and knowledge to deal with inclusive education classes.

The findings indicated that parents' perceptions were mostly influenced by the social interaction; the attitudes of the teachers; state of the school management and some psychological or emotional aspects of teacher and children.

Parents were concerned about the learning of their children as they thought that teachers might not be having positive attitudes towards children with disabilities in terms of love, helping attitudes and ability to effectively teach. Parents suggested different placements for children based on their disability. For example, children with profound disability should be placed separately so that they could be taught as per individual needs. This suggestion is in line with Schwab *et al.* (2019) and Narumanchi *et al.* (2011) who content that, inclusive teaching is more effective when individualized programs are instituted. Even though, few parents showed positive attitude towards inclusion, while special education teachers as well as regular teachers confirmed that education was one of the basic needs for the child with special needs to become independent.

In conclusion, it can be deduced that teachers reflected more negative perceptions towards inclusion of children with disabilities than the parents whose children attended inclusive education classes. However, parents were of the opinion that separate classes for children with profound disability be established. In sum, all (teachers and parents) agreed that education was a basic requirement so it should be provided to all regardless of their diversities.

#### **4.1 Summary**

The study on teachers' and parents' perceptions about inclusive education in Iringa District Council, on the one hand, showed firstly, teachers had divided opinions about the placement of students with disabilities in regular classes. Those teachers perceived such students as "Special" and therefore required special treatment in terms of teacher's expertise, teaching and

learning facilities and total management in general. Secondly, teachers perceived students with disabilities as “Burden” in the class and therefore were left without adequate attention. On the other hand, few teachers had perceived students with disabilities as part of the learning society and therefore should be treated equally like other students in the learning process. On the part of the parents, the study indicated that three-quarters of the parents participated in the study supported inclusion, but disregarded students with profound handicapping to be included in regular classes and opinioned that such students should be placed in special units. Further, the parents were more comfortable having their children included in the regular classes as they thought that they could be more assisted in the learning process by not only the teachers but also by the other students. Therefore, the study found it worth noting the importance of creating more awareness among teachers and parent about inclusive education practices in schools to mitigate learning barriers to children with disabilities.

## **5.0 Conclusion and Recommendations**

The overall conclusion is that, for effective inclusion of pupils with disabilities requires among others a paradigm shift of the mind set among practitioners and the community at large. This is because inclusion means more than simple putting children with disability together with non-disabled children. It should go beyond physical placement of the individual in the learning environment. Inclusion should focus on equal and quality services that would enable a person with disability to benefit from the instructional materials as other non-disabled peers. And more profoundly, to ensure interaction that does not base on social, physical or intellectual differences. Further, to ensure

that all facilities and environments are welcoming, comfortable, and accessible authentic and fully functioning for all users with varying category of people with disabilities and special needs (IUCEA, 2017).

Based on the findings the following are the recommendations: firstly, pupils with different disabilities should be taught in ordinary classrooms as full-time ordinary students. However, pupils with profound disabilities should be taught in separate units in which resources are made available with special education teachers. Secondly, the government through the Ministry of Education Science and technology should envisage programmes to empower teachers with appropriate methods of teaching inclusive classes and manage school curriculum in a diverse situation. Thirdly, the effort to implement inclusive education should be a priority in their plans and make sure that schools establish inclusive programmes. The schools should be well staffed and equipped with the necessary facilities including teaching and learning materials and infrastructures which are friendly to both non-disabled and disabled. In addition, the idea of inclusion should be promoted in the school culture and ideology among teachers and students and that the teaching pedagogy should be geared towards helping children learn in inclusive setting more than in separate settings except for students with the profound cases.

Furthermore, in dealing with disability issues school management should collaborate with other stakeholders such as Tanzania League of the Blind, Tanzania Association of the Deaf, Organization of the people with Disabilities in general known as the Association of the Disabled (TAD), Tanzania Association of Albinos, Tanzania Association of the Blind

(TSB), and Tanzania Society for the Physically Handicapped to spearhead the process of inclusion and education for people with disability as a whole. Lastly, sensitization about education and inclusive education in particular should be a national agenda. Basically, UN declaration on Sustainable Development Goal (SDG) No. 4 emphasizes the need to ensure inclusive and equitable quality education and promotion of long life learning opportunities for all by 2030. Therefore, teachers, parents and the community at large should forge for effective implementation of inclusive education for the current and future generation.

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## **Provision of Sex Education to School Adolescents: A Review of “Kilio Chetu” (A Swahili Play)**

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### ***Abstract***

*This article reviews a Swahili play named “Kilio Chetu” on the provision of sex education to school adolescents. Adolescents raise their voices against parents, guardians and administrators who don’t want this cry heard, which continues to take their lives. They demand the right to education on matters affecting their lives. They want open and true discussions from the parents, guardians and administrators. Nevertheless, adolescents want walls preventing communication between them and their parents or guardians be demolished. For that matter, the discussions on sex education should be conducted timely and effectively. Also, the role played by school counsellors and/or psychologists in addressing particularly sexual behaviours and sex education in general should not be enfeebled. In so doing, problems related to pregnancy, sexually transmitted diseases (STDs) and moral decay in the society can be reduced if not solved. Above all, the provision of sex education to adolescents is imperative as it brings about knowledge on adolescents’ health.*

**Keywords:** Adolescents, School Adolescents, Sex Education

## **1.0 Introduction**

In the society in which we live, there are young people (in-school and out-of-school) whose age ranges between 10 and 19/20 years. Such people are perceived as children. However, they are no longer in the children’s category, because they have already crossed the line of children. For psychologists, these young people should be called adolescents. “Adolescence” comes from the Latin word *adolescere*, which means to grow up or to grow into maturity. Adolescence is one of human development phases taking place between childhood and adulthood. At this phase, the young people or adolescents are challenged to decide who or what they want to be in terms of occupation, beliefs, attitudes, and behaviour patterns.

It should, however, be noted that adolescence begins at puberty – a rapid change to physical maturation involving hormonal and bodily changes that take place primarily during early adolescence (Santrock, 2017) – when a young person is capable of reproducing as a result of increased production of sex hormones (Deogathias, 2016). Normally, the sex hormones are produced by pituitary gland. When that happens, females are said to have controlled largely by estrogens, whereas males are controlled largely by testosterone. A part from that, the secretion of sex hormones affects adolescents’ physical, social, cognitive and emotional changes.

One would agree with me that, it is from this same phase when adolescents start initiating a variety of social behaviours such as finding company or friends out of their family settings, trying to establish relationships (i.e., sexual activity and other positive relationships) and many more. Additionally, the way

adolescents perceive things change – they start thinking abstractly. This is largely attributed by the growth of pre-frontal cortex – an area located at the frontal lobe, which is special for decision making, planning, thinking, reasoning, to name just a few (Santrock, 2014).

This article is based on *Kilio Chetu*, which is a Swahili play. However, the translated word *Our Cry*, which is an English translation, is used in this article than the original Swahili word (Kilio Chetu). On top of that, the review is based on the thirteenth version, which was written in 2017 by Medical Aid Foundation. As the name of play itself suggests, *Our Cry* tries to reveal the existing silence associated with sex education in the society. Basing on this article, sex education is defined as a transfer of knowledge and skills pertaining to relationship between female and male in order to understand sexual health.

However, sex education is perceived differently. For example, pessimists believe that sex education is directly related to sexual intercourse. Whenever sex education is addressed, especially in public, pessimists perceive about the act of sex and not the education which is addressed. This makes adolescents who are reared by such people to be prone to sexual behaviours and related sexual diseases because their parents have no time to discuss the matter with them. Taking visible examples from the play, Mama Suzi and Baba Joti have negative attitudes towards the provision of sex education to their adolescents. For them, sex education activates sexual activity, because [in their views] adolescents are still young to receive such kind of education. One would describe Mama Suzi

and Baba Joti as extremists, who believe and view things myopically.

On contrary, optimists view sex education as something educative and useful to adolescents. For them, every adolescent has to be educated sexually for the benefit of knowing himself or herself (Komba, 2017; Santrock, 2014). Thus, one would say that, optimists perceive positively about the provision of sex education to adolescents. If that being the case, therefore, adolescents (be they in-school or out-of-school) who receive sex education become aware of the physical health.

### **1.1 Sex Education and HIV/AIDS**

In the play (*Our Cry*), there is a tale narrated about monster – unknown gigantic thing (i.e., HIV/AIDS) – which changed the lives of people. Basically, it had no name in its initial arrival to the society. If connected with what happened in Tanzania in 1983/4, many understand it was the time that the first HIV/AIDS patient became known. There were many myths regarding the disease (AIDS) that the patient had. Some connected the disease with witchcraft, whereas others did not know what brought the disease. As a result, the number of infection increased within short period. Coming back to the play, the authors notify that whoever touched to the monster was affected as it brought about pimples, diarrhea, hair loss and death as well. Had it been taken seriously for the first time when the disease started, lives of people would have been saved simply because precautions would be the matter of emphasis. Failure to do that, it indicates that ignorance people had engineered their demise easily.

At first, people did not recognize the source of death as they predicted many things. Some said it was a ghost. And that misconception did not stop the spread of death. This indicates that in the society normally people tend to develop certain assumptions when they face something new. If going back to the play, adults took care of themselves, while young adolescents were left dying. Under normal circumstances, the sexual health experts insist people not to have sharing tools (i.e., toothbrush, syringes, etc.), unprotected sex, not to have experienced accidental needle stick injuries, not to have received unsafe injection and blood transfusions, etc. However, the same line of thinking adults used – as recounted in the play – if it were shared to adolescents, the lives of adolescents could have been saved.

## **1.2 Approaches to the Provision of Sex Education**

In her study, Komba (2017) identified two approaches used to provide sex education to adolescents, namely: abstinence approach and comprehensive-based approach respectively. Basically, the abstinence approach is focusing on prevention from engaging in sexual matters, whereas comprehensive-based approach covers abstinence and other methods, such as contraception instruction, and sexual intercourse education, to name a few components. For sex educators, comprehensive-based approach is very practical than the abstinence approach because the former approach offers people, especially adolescents an exploration of their values as well as the values of their families and society (Komba, 2017). Extremists, on the other hand, hypothesize that comprehensive-based approach is best possible in Europe than in Africa. To them,

comprehensive-based approach offers adolescents a loophole to start early sexual activity.

Going back to *Our Cry*, adults received education through written books and other information disclosed to them, whereas children had no useful information to save them. It also implies that in the society, there are some classes of people as some entitled to hold certain information than others. This makes those who are inaccessible to information to look for other ways of getting the information they need. This is vividly explained by authors in the play – there were times when adolescents learn sexuality from X film. Jumbe, Joti, Choggo and Mwarami agree to go watching X film. Jumbe: “*Is it not today the day of watching X film? Forgotten?*” (p. 20). While agreeing to go watching X film, at first, Mwarami seems not to know what X film means. Joti puts in plain words to him that X film portrays sexual relationship of man and woman who practice sexual intercourse explicitly. In their view, previously, the X film was reserved for adults because young people were informed that they would dream on it when they watch such film.

However, adults commented that children were not allowed to know about sex because traditions and religions prohibited them. Komba (2017) asserts that there is a strong doctrine for Christian believers that sex is for married persons. Moreover, the true education on sex education is lacking among adolescents about knowledge and skills to use when they are sexually aroused. This endangers adolescents’ sexual health as displayed in *Our Cry* where the death of Fausta and Joti appear. As authors describe, “*Fausta died of HIV/AIDS, and she was a*

*standard five pupil”* (p. 6). It means that she was in puberty, but she was not given sexual and reproductive health education that would help her understand the proper time of indulging in sexual activity when seduced by her age-mates. Similarly, Joti learns from X film and took the lesson negatively by demonstrating what was depicted instead of knowing that sex education is a complete knowledge, which is helpful to people and adolescents in particular.

On top of that, Mama Suzi is astonished that some parents watch nude pictures or ‘*porno*’ with their children. The reason for such astonishment is based on morality. To her, it is unethical to watch such nudity. In the society in which we live, however, experience shows that there are people like Mama Suzi and those who are very liberal – doing whatever they want. However, it is better to learn good things with adolescents because whatever we see affect our thinking and behaviour. Similarly, parents are responsible to speak to their adolescent girls and boys on matters that are considered to perpetuate immorality in the society so that they learn and distance themselves from those matters.

### **1.3 Discussing with Adolescents on Sex Education**

Mama Suzi finds P2 – contraceptive pills – in her daughter’s skirt, Suzi. She beats her daughter (Suzi) for possessing those contraceptive pills because she is still young. The questions are many, but these few to ask: who teaches her to use P2? When is the right time for Suzi, a young woman and primary schoolgirl, to know more about sex education? Who is supposed to discuss with her on sexual issues? Moreover, Mama Suzi thought that a schoolgirl should not be exposed to sex education until she

becomes an adult. This is also the case for many people to think that adolescents are still children, therefore; adolescents are excluded from a grown-up group. However, this leaves many questions (if we are to think about adolescents) including: when, how and who should provide sex education to adolescents? Why keeping them uninformed until they indulge in sexual affairs? In his study, Deogathias (2016) asserts that it is far much better for parents to guide their adolescents. Such guidance can be done in many ways. One of the ways is through holding talks with adolescents, something which is described clearly in the following sub-section. In addition, Komba (2017) affirms that sex education can take a variety of forms including teaching, discussion, seminar, story telling and the like. All of the forms explained in Komba’s study should be taken into consideration to help adolescents understand their sexual and reproductive health.

### **1.3.1 Holding talks with adolescents about sex education**

In *Our Cry*, Mjomba, Baba Anna, and Anna represent people who apprehend well sex education. Anna, an adolescent, is a schoolgirl who avoids sex traps from her age-mate, Mwarami and adults who seduce her. Mwarami needs her sexually, however, Anna tells Mwarami the truth that she is not ready to start practicing sexual activity, because it is not the proper time for them to do so. *“You are still young. Where are you heading? Study, my brother. Young man why do you need all these things? Why do you need to die? As you mature, you will get all these things. You will marry, and I will marry someone. Things are out there”* (p. 28). She dares to speak openly to Mwarami. This is the kind of adolescents wanted in the society. In real sense, Anna represents those adolescents who have been

taught well by their parents on sex education. As a result, taking Anna as an example, they speak confidently.

Joti is portrayed as a sex mania. He has many sexual partners. He represents all boys who start early sexual activity. He is having a sexual relationship with Chausiku, Suzi, and Gelda. Chausiku heard that Joti has sexual affairs with other girls; therefore, she becomes furious. Chausiku says to Joti: *“I have your information. You want every girl. I am buying for you T-shirt for gym, but you give it to that lady – Gelda”* (p. 25).

Suzi and Joti represent adolescents who do not have enough information regarding sex education. What they practice is associated with what they hear from the street. Parental role in the provision of sex education is missing. This is why they engage in sexual practice without realizing the likely dangers of pregnancy, STDs and death. Mama Suzi is not ready to talk openly to her daughter regarding sex education. Similarly, Baba Joti is not ready to speak to his son with regard to sex education. Both parents think that once their adolescents know or get educated on sex, they practice early automatically – something that has no reality because adolescents keep finding the information even if adults, who are to be responsible to teach them, hide such information.

## **2.0 Conclusion and Recommendations**

Generally, adolescents need to be guided and educated on sex education. Teachers and parents, who are the education stakeholders, have to make sure that they discuss with their adolescents a variety of topics regarding adolescents’ health and sexual matters in particular. This will enable adolescents not to seek other unuseful information from their peers. Also,

discussion based on sexual affairs should be done timely and effectively. Such a discussion needs to allow adolescents to ask a variety of questions to stimulate it. On the other hand, schools need to conduct debate on sex education every time. At the school level, it is also important for the school management to invite sexual health experts in a myriad of times to educate adolescents on sexual health. Moreover, there is a need to consider the role of school counsellors and psychologists on the provision of sexual behaviour because some of the adolescents would need to stop practicing sexual behaviour, but they find trouble preventing themselves from doing it. Under such situations, the role of psychologists should not be enfeebled when it comes to behaviour changes. Additionally, the Ministry of Education and Vocational Training (MoEVT) through Tanzania Institute of Education (TIE) needs to prepare a compartmentalized package for school adolescents on sex education that will help both primary school adolescents and secondary school adolescents know more about their sexual health to reduce pregnancy, sexually transmitted diseases (STDs) and moral decay.

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# Urasimishaji wa Maneno ya Mkopo kutoka Kiswahili katika Lugha ya Kimalila

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## ***Ikisiri***

*Makala haya yamejikita katika kuchambua michakato inayotumika kurasimisha nomino za mkopo katika lugha ya Kimalila [M 24] zinazotoka katika lugha ya Kiswahili kwa kumakinika katika vipengele vya kifonolojia na kimofolojia. Data za utafiti huu zilikusanywa kwa njia ya hojaji na ushiriki, ambapo jumla ya maneno 312 yalichunguzwa. Makala yameonesha kwamba nomino zote zinazokopwa kutoka lugha ya Kiswahili kwenda lugha ya Kimalila ni lazima ziboreshwe walau kwa kuwekewa toni na kiambishi awali tanglizi. Mabadiliko mengine yaliyobainika ni ya udondoshaji na uchopekaji wa sauti pamoja na uambishaji wa maumbo ngeli mawili katika shina moja. Maboresho haya yanafanyika ili yaendane na fonolojia pamoja na mofolojia ya lugha ya Kimalila. Inaonesha kuwa hakuna neno la mkopo kutoka lugha ya Kiswahili linalorasimishwa bila kuboreshwa. Hata hivyo, kuwepo kwa maneno mengi ya Kiswahili katika lugha ya Kimalila kunaweza kuwa na athari katika uhai wa lugha Kimalila. Ipo haja ya tafiti zaidi kufanyika kuhusiana na athari za lugha ya Kiswahili au lugha nyingine katika lugha ya Kimalila.*

**Maneno Muhimu:** Kiswahili, Kimalila, maneno ya mkopo, nomino, michakato ya urasimishaji

## **1.0 Utangulizi**

Ni jambo la kawaida lugha kuingiliana na kuathiriana kutokana na wazungumzaji wa lugha kuwa na tabia ya kuchangamana

kwa sababu mbalimbali. Muingiliano huu ni chanzo kimojawapo cha lugha kupitia mabadiliko, yakiwemo ya ukopaji wa maneno, kwa vile suala la mabadiliko katika lugha haliepukiki (Clowley, 1998; Hock na Joseph, 2009; Thomason, 2001). Muingiliano wa lugha unasababisha watu kukopa vipengele mbalimbali vya sarufi kutoka lugha moja kwenda lugha nyingine kutokana na sababu mbalimbali (Bahumaid, 2015; Campbell, 2004; McMahan, 1994). Kwa mujibu wa Thomason (2001), ukopaji wa maneno katika lugha unahusu nomino zaidi ikilinganishwa na kategoria nyingine za maneno kama vitenzi na vivumishi (Myers-Scotton, 2002; Rendón, 2008; Thomason, 2001).

Maneno yanayokopwa hayakubaliki kwa urahisi kuwa sehemu ya msamiati wa lugha kopaji kutokana na tofauti zinazojitokeza kati ya lugha kopaji na kopwaji (Hock na Joseph, 2009). Kiwango cha kuyakubali maneno ya mkopo kinatofautiana kati ya neno na neno kutokana na sababu mbalimbali (Campbell, 2004; Haspelmath, 2009). Kwa mfano, Haspelmath (keshatajwa) anataja sababu tatu: Mosi, neno lililochukua muda mrefu zaidi litakubalika, ilhali neno lenye muda mfupi litapata upinzani kutoka kwa baadhi ya watumia lugha, hasa wazee, kwa vile litaonekana kuwa ni geni katika maarifa yao.

Pili, kiwango cha muingiliano wa lugha kama ni kikubwa kitasababisha wazungumzaji kuingiza msamiati wa kigeni kwa urahisi zaidi. Hii ina maana kwamba kiwango cha uelewa wa lugha ngeni kinaweza kuamua uwezo wa kupokea msamiati kama ulivyo, au kuufanyia maboresho ili uendane na ruwaza za lugha pokezi. Tatu, mtazamo wa watu kuhusu lugha unaweza kuwafanya waone kuwa lugha moja ni maarufu kuliko lugha

nyingine. Hivyo, wazungumzaji wa lugha isiyo maarufu watashawishika zaidi kukopa maneno kutoka katika lugha wanayoamini kuwa ni maarufu ili waonekane kuwa na wao ni maarufu. Hata hivyo, mabadiliko yanapotokea huwa hayapokelewi kwa mtazamo chanya na watu wote, bali kuna baadhi yao huona kuwa lugha ya mwanzo ni bora kuliko iliopitia mabadiliko. Vilevile, kuna kundi la watu huamini kuwa kukopa maneno kutoka lugha nyingine ni kero kwao, jambo linalosababisha kugoma kutumia maneno ya mkopo.

### **1.1 Namna ya Kubaini Chimbuko la Neno la Mkopo**

Lugha zinaundwa na vipashio mbalimbali, ambavyo wakati mwingine inakuwa vigumu kubaini etimolojia yake kwa vile vinapatikana katika lugha zaidi ya moja. Vipashio hivi vinaweza kuwa vya kifonolojia, kimofolojia, au kisintaksia. Hii imemsukuma Halpemath (2009) kupendekeza njia nne za kubaini uelekeo wa ukopaji wa vipashio katika lugha. Kwanza ni urahisi wa neno kuweza kuchambuliwa kwa urahisi kimofolojia katika lugha. Lugha inayoruhusu kwa urahisi zaidi neno kuchambuliwa kati ya lugha zinazolinganishwa itachukuliwa kuwa ndiyo iliyotoa neno la mkopo. Pili, ikitokea fonolojia inaruhusu mabadiliko kutokea katika lugha A lakini siyo B, basi lugha B itachukuliwa kuwa ndiyo iliyotoa neno au umbo la mkopo. Tatu, ikiwa neno au kipashio kitapatikana katika lugha dada za B lakini haina athari yoyote katika lugha A, basi lugha B itachukuliwa kuwa ni chanzo cha neno la mkopo. Nne, maana inaweza kusaidia kubaini uelekeo wa neno la mkopo pia.

Hata hivyo, Haspelmath (keshatajwa) anatoa angalizo kuwa vigezo hivi wakati mwingine havitoi matokeo sahihi ikiwa

maneno ni ya zamani sana na kuyafanya yaonekane kuwa sehemu ya msamiati asilia wa lugha. Sababu nyingine ni ikiwa maneno yamepitia katika lugha nyingi pamoja na lugha zilizotoa neno la mkopo kuwa nyingi. Licha ya changamoto hizi, bado njia hizi haziwezi kubezwa na kuachwa kuzitumia kutokana na mchango wake.

Maneno yanayokopwa katika lugha hulazimika kuchakatwa ili yaendane na mifumo ya kifonolojia na kimofolojia ya lugha inayokopa. Hata hivyo, lugha zina tabia ya kufanana na hata kutofautiana katika baadhi ya vipengele. Tofauti katika lugha zinaufanya ukopaji kukabiliana na ukinzani katika kukubalika kwa urahisi kutokana na masharti zuizi ya kiisimu yanayoongoza lugha pokezi. Matokeo yake, msamiati unapoingia katika lugha pokezi unalazimika kufuata kanuni na ruwaza za lugha pokezi kupitia urasimishaji kifonolojia na kimofolojia ili yakubalike na watumiaji wa lugha (Lodhi, 2000; Kahigi, 2005; Zivenge, 2009).

## **1.2 Sauti za Lugha ya Kiswahili na Lugha ya Kimalila**

Lugha ya Kiswahili ina sauti za konsonanti 27 na irabu tano na viyeyusho viwili (Massamba na wenzake, 2004) na kufanya Kiswahili kuwa na sauti 34. Idadi ya konsonanti imeongezeka kutokana namkuzijumuisha sauti za konsonanti nne zenye mpumuo. Kwa upande mwingine, lugha ya Kimalila [M24], kama ilivyoainishwa na Guthrie (1967-1971), ina sauti za konsonanti 22 ambazo ni: (**p, b, m, β/bh, f, v, t, d, n, s, z, l, sh, ʃ/j, ɲ/ny, tʃ/ch, k, g, ŋ/ngʻ, x/ kh, ɣ/gh, h**), irabu saba (**i, i, e, a, o, ɤ, u**) na viyeyusho viwili (j/y, w) na kufanya jumla ya sauti kuwa 31 kama zilivyoboreshwa kutoka Kutsch-Lojenga (2007).

Vilevile, Irabu za Kimalila zinaweza kuwa ndefu na kuhesabika kama fonimu pia. Hivyo, lugha ya Kimalila ina jumla ya sauti za irabu 14 (Kutsch-Lojenga, keshatajwa). Sauti /**dh, th, r**/ zinapatikana katika lugha ya Kiswahili, lakini hazipatikani katika Kimalila kama ilivyo kwa sauti /**bh, kh**/ zinazopatikana katika Kimalila ingawa hazipatikani katika Kiswahili.

### **1.3 Nadharia**

Nadharia mbili zimetumika katika makala hii: nadharia masharti zuizi na mikakati boreshi pamoja na nadharia ya usilimisho. Nadharia masharti zuizi na mikakati boreshi iliyoasisiwa na Paradis na Lacharite (1997) inaeleza kwamba maneno yanayokopwa hayapokelewi kwa urahisi na lugha inayokopa kutokana na baadhi ya tofauti za kifonolojia zinazojitokeza kati ya lugha kopaji na inayokopwa. Hivyo, neno la mkopo linalazimika kuboreshwa ili liweze kuendana na fonolojia ya lugha inayokopa (Haspelmath, 2009; Hock & Joseph 2009; McMahan, 1994). Nadharia hii inaongozwa na kanuni nne.

Mosi, sauti katika neno linalokopwa zinapaswa kubaki zilivyo badala ya kuzidondosha. Pili, sauti katika neno zifanyiwe maboresho kwa kuzingatia hatua chache zaidi. Hivyo, ikiwa hatua zitazidi mbili, udondoshaji ufanyike. Tatu, wakati wa udondoshaji au uchopekaji, kipaumbele kiwe kwenye uwekevu katika athari. Hii ina maana kwamba mchakato wenye athari chache zaidi ndiyo utakaoruhusiwa kufanyika. Nne, ikiwa kuna ukiukaji wa masharti zuizi mawili au zaidi, kipaumbele kiwe kwenye kiwango cha juu cha kifonolojia. Hivyo, utatuzi wa tatizo kubwa zaidi uzingatiwe kwanza. Nadharia hii ni ya muhimu kwa kuwa inafafanua sababu za mabadiliko ya

kifonolojia kutokea katika maneno ya mkopo. Vilevile, nadharia hii inaonesha sababu ya baadhi ya maneno kutobadilika. Hata hivyo, mbinu hii haiwezi kutumika kuelezea mabadiliko ya kimofolojia.

Kwa upande mwingine, nadharia ya usimilisho imetumika. Nadharia hii inajengeka katika msingi kwamba lugha zinapoingiliana kwa muda mrefu ni kawaida kuathiriana (Campbell, 2004; Lusekelo, 2019). Hivyo, kunakuwa na uwezekano wa msamiati kutoka lugha moja kuingia katika lugha nyingine. Msamiati unaoingizwa katika lugha nyingine unafanywa kuwa sehemu ya msamiati wa lugha pokezi. Tabia hii ndiyo inayoitwa usimilisho. Nadharia hii ya usimilisho imetumika katika uchambuzi wa data za kimofolojia kwa vile nadharia ya masharti zuizi na mikakati boreshi imemakinikia fonolojia zaidi.

## **2.0 Methodolojia**

Data za utafiti huu zilikusanywa kwa njia za hojaji na ushiriki. Katika mbinu ya hojaji kulikuwa na hojaji mbili. Hojaji ya kwanza ilikuwa na maswali funge yaliyomtaka mtoataarifa kutaja maneno yanayohusu vitu, vyeo, watu, mavazi tabia na mahusiano kwenye mikitadha ya siasa, shuleni au vyuoni, hospitalini, katika dini, mawasiliano ya simu, biashara, kilimo, na usafirishaji. Maeneo haya yalichukuliwa kuwa yana matumizi mengi ya maneno ya kigeni kwa vile, mara nyingi, yanashughulika na mambo ambayo siyo ya asili katika lugha ya Kimalila. Hojaji ya pili ilikuwa na sentensi fupi 30 ambapo kulikuwa na nomino za umoja na uwingi kwa lengo la kubaini muundo wa nomino na ngeli za majina.

Mbinu nyingine iliyotumika ilikuwa ya ushiriki ambapo mtafiti alishiriki katika mazungumzo na wazawa wa lugha ya Kimalila katika maeneo mbalimbali ikiwa ni pamoja na kufanya mazungumzo kwa njia ya simu. Hii iliwezekana kwa kuwa mtafiti ni mzawa wa lugha ya Kimalila. Hivyo, mtafiti aliweza kukusanya nomino mbalimbali, alizodhani kuwa, ni za kigeni. Mbinu hizi (za hojaji na ushiriki) zilikuwa zinategemeana kwa kuwa kila moja ilikuwa na ubora wake pamoja na upungufu uliohitaji kufidiwa na mbinu nyingine. Kwa mfano, mbinu ya ushiriki ilimwezesha mtafiti kupata maneno pamoja na matamshi yake ambayo isingekuwa rahisi kuyapata katika hojaji pekee. Mbinu hizi zilimuwezesha mtafiti kukusanya nomino 543 kutoka katika makundi mbalimbali ya matumizi. Nomino zilizokusanywa zilipitiwa na wazawa wanne wa lugha ya Kimalila wenye umri kati ya miaka 45 na 55 ili kubaini kama ni za asili katika lugha ya Kimalila. Vilevile, mtafiti alilazimika kuyapitia maneno yaliyokusanywa kwa lengo la kubaini kama yapo yenye asili ya Kibantu. Hivyo, maneno yenye asili ya Kibantu yaliondolewa na kubaki nomino 312. Uchakataji wa data ulifanyika kwa kulinganisha neno la asili katika Kiswahili na neno la mkopo katika Kimalila kwa lengo la kubainisha kufanana pamoja na tofauti za kifonolojia na kimofolojia.

### **3.0 Matokeo ya Utafiti**

#### **3.1 Urasimishaji Kifonolojia wa Maneno ya Mkopo katika Lugha ya Kimalila**

Lugha ya Kimalila, kama zilivyo lugha mbalimbali (McMahon, 1994; Ngunga, 2002; Bahumaid, 2015; Msuya na Mreta, 2018; Lusekelo, 2018), ina tabia ya kukopa maneno kutoka katika lugha nyingine. Kwa mujibu wa Hock na Joseph (2009),

urasimishaji wa maneno ya mkopo, kwa kiwango kikubwa, unahusisha michakato ya kifonolojia ili kuyafanya maneno yatamkike kwa urahisi katika lugha inayokopa. Inaonesha kwamba maneno yanayokopwa kutoka lugha ya Kiswahili sharti yapitie mabadiliko kwa viwango tofauti ili yaendane na kanuni za kifonolojia na kimofolojia za lugha ya Kimalila. Sehemu ifuatayo inachambua michakato ya kifonolojia inayohusika katika kurasimisha maneno ya mkopo kutoka katika lugha ya Kiswahili yanayoingizwa kwenye lugha ya Kimalila.

### **3.1.1 Mabadiliko ya sauti**

Lusekelo (2018) anadokeza kuwa lugha ya Kiswahili imekopa baadhi ya maneno na sauti zake kutoka katika lugha za kigeni kama Kiingereza na Kiarabu ambazo ni ngeni katika lugha za Kibantu. Sauti hizi ni moja ya vyanzo vya tofauti zinazotokea kati ya lugha ya Kiswahili na baadhi ya lugha za Kibantu. Ni kwa msingi huo, lugha Kiswahili ina baadhi ya sauti ambazo hazipatikani katika lugha ya Kimalila kama vile: /dh/, /th/ na /r/, kama ilivyo kwa lugha ya Kimalila ambayo ina baadhi ya sauti ambazo hazipatikani katika lugha ya Kiswahili. Maneno ya mkopo kutoka lugha ya Kiswahili yanayoingizwa katika lugha ya Kimalila yanayokosa sauti mwenza katika lugha ya Kimalila hulazimika kubadilishana nafasi na sauti ambazo zinakaribiana sifa za kimatamshi katika lugha ya Kimalila. Hii ni kutokana na wazungumzaji wa lugha ya Kimalila kushindwa kutamka sauti ambazo hazipo katika kundi la sauti za Kimalila.

**Jedwali la 3.1: Mabadiliko ya Konsonanti kutoka Lugha ya Kiswahili kwenda Lugha ya Kimalila**

Na.	Kiswahili	Mwelekeo wa mabadiliko ya sauti (>)	Neno la Mkojo
1.	Barabara	$r > l$	<i>îmbalabala</i>
2.	Ramani	$r > l$	<i>îlamani</i>
3.	Thumuni	$th > s$	<i>îsumuni</i>
4.	Thamani	$th > s$	<i>îsaámani</i>
5.	Dhamana	$dh > z$	<i>îzamána</i>
6.	Kisu	$k > sh$	<i>îshísu</i>
7.	Chombo	$ch > sh$	<i>îshómbo</i>
8.	Kabeji	$b > bh$	<i>îkáabhíki</i>

Mifano kutoka Jedwali la 3.1 inaonesha kuwa sauti *k/ch* zinabadilika kuwa */sh/*, *dh* inakuwa */z/*, */th/* inakuwa */s/* na sauti */r/* inakuwa */l/*. Mabadiliko ya sauti */dh/*, *th* na *r/* ni thabiti na ni tabirifu kwa kuwa sauti hizi hazipo katika Kimalila. Sauti */k/* na */ch/* ni fonimu katika lugha ya Kimalila na zinatumiwa pia. Kwa mfano, neno *kata* (eneo la utawala) linatamkwa *îkáata* ambapo */k/*; katika neno *îchókho* “choo” sauti */ch/* imetumiwa pia. Hii ina maana kwamba utokeaji wa sauti */sh/* badala ya */k/* na */ch/* hautabiriki.

Mabadiliko mengine yanahusisha sauti za irabu. Mabadiliko ya kwanza ni ya irabu za juu mbele */i/* kubadilika kuwa irabu ya kati mbele */e/*. Vilevile kinyume chake ni mabadiliko ya irabu */e/* kuwa */i/*. Mabadiliko haya yanatokana na mvutano wa irabu unaochochewa na sauti inayosababisha mabadiliko kutokea kabla au baada ya sauti inayobadilika. Kwa mfano, irabu */i/* > *e* katika neno (1) kutokana na irabu */o/* katika neno *polisi* kuwa

ya kati. Hivyo, mvutano huu unasababisha irabu ya juu mbele /i/ iwe ya kati pia.

**Jedwali la 3.2: Mabadiliko ya Irabu kutoka Lugha ya Kiswahili kwenda Lugha ya Kimalila**

N	Kiswahi	Mwelekeo wa mabadiliko ya sauti (>)	Neno la mkopo
1.	Polisi	i > e	<i>ɸpóolesi</i>
2.	Mlingoti	i > o	<i>ɸlóongoti</i>
3.	Mkate	e > i	<i>ɸkáati</i>
4.	Kabeji	e > i	<i>ɸkaabhíki</i>
5.	Ofisi	i > e	<i>ɸnhófesi</i>
6.	Bustani	u > o	<i>ɸbositani</i>
7.	Mjerumani	u > e	<i>ɸmɸjélemani</i>

Irabu /u/ inabadilika kuwa /o/ au /e/ kutegemeana na mazingira ya irabu iliyosababisha usilimisho kutokea. Neno *bustani* linakuwa *ɸbositani* /u>o/. Irabu /u/ ni ya juu nyuma, inawezekana inasababisha ugumu katika utamkaji. Kwa mfano, katika neno *ɸbositani* kuna irabu za juu, kati, juu, chini na juu tofauti na kama ingekuwa *ɸbɸsitani* na kama ingekuwa juu, juu, juu, chini na juu chenye ugumu wa kutamka. Hivyo, irabu /u/ inalazimika kubadilika kuwa ya mbele kati /e/ ili kurahisisha utamkaji. Urahisi huu unatokea pia katika neno *Mjerumani* linalokuwa *ɸmɸjélemani* ambapo irabu /u/ imebadilika kuwa /e/. Hii inatokana na athari za irabu ya kati mbele /e/ inayotangulia kutokea kabla ya /u/ katika shina (-jerumani).

### 3.1.2 Urefushaji irabu

Lugha ya Kimalila ni miongoni mwa lugha zenye irabu ndefu na fupi, ilhali Kiswahili kina irabu fupi tu. Kuna baadhi ya sauti za irabu kwenye nomino za Kiswahili zinazoingizwa kwenye lugha ya Kimalila zinalazimika kurefushwa ili kuendana na kanuni za kifonolojia za lugha ya Kimalila inayoruhusu irabu ndefu.

#### Jedwali la 3.3: Urefushaji Irabu

Na.	Kiswahili	Mwelekeo wa urefushaji irabu (>)	Neno la Mkopo
1.	Voda	>	<i>ivoóda</i>
2.	Gari	>	<i>igáali</i>
3.	Pipa	>	<i>ipũpa</i>
4.	Nane	>	<i>ɛnáane</i>
5.	Simu	>	<i>isĩmu</i>

Mifano kutoka katika Jedwali la 3.3 inaonesha kwamba urefushaji wa irabu unafanyika katika irabu ya pili kutoka mwishoni katika maneno ya lugha ya Kimalila, maneno ya Kiswahili yanapokuwa na silabi mbili. Hata hivyo, katika baadhi ya mazingira urefushaji wa irabu haufanyiki, badala yake toni panda huwekwa katika irabu iliyo katika silabi ya pili kutoka mwishoni mwa neno. Hii hufanyika kwa sharti kwamba urefushaji irabu ufanyike katika kiambishi awali tangulizi.

### Jedwali la 3.4: Urefushaji Irabu

Na.	Kiswahili	Mwelekeo wa urefushaji irabu (>)	Neno la Mkopo
1.	Saba	>	#sába
2.	Debe	>	ídébe
3.	Mji	>	uumúji
4.	Hela	>	íhélá

Aidha, urefushaji irabu katika Jedwali la 3.4 hauwezi kufanyika kama katika Jedwali la 3.3 wala mchakato wa urefushaji irabu katika Jedwali la 3.3 hauwezi kutokea kama katika Jedwali la 3.4. Kwa mfano, neno *pipa* katika Jedwali la 3.3(3) haliwezi kuwa *\*iipípa* wala neno *debe* Jedwali la 3.4(2) haliwezi kuwa *\*ídeebe*. Inawezekana kuwa lengo la urefushaji ni kudhibiti kiwango cha chini cha mora 4 katika neno. Hizi ni baadhi ya tofauti zinazopatikana ndani ya lugha ya Kimalila zinazoamua ukubalifu wa neno la kigeni kuingia katika msamiati wake. Tofauti hizi zinashadidia hoja ya Hyman (2003) kuwa kuna baadhi ya tofauti za kimofolojia zinatokea ndani ya lugha za Kibantu.

#### 3.1.3 Uchopekaji wa sauti

Lugha ya Kimalila, kama zilivyo lugha nyingi za Kibantu, hairuhusu mfuatano wa konsonanti au irabu kutokea katika neno. Hivyo, uchopekaji wa sauti hutumika kama njia mojawapo ya kuikabili miundo migeni inayopatikana katika maneno yanayokopwa kutoka katika lugha ya Kiswahili.

### 3.1.3.1 Uchopekaji wa sauti mwanzoni mwa neno

Kuna baadhi ya nomino za Kiswahili zinazoanza na irabu, ilhali lugha ya nomino za lugha ya Kimalila huanza na konsonanti tu. Nomino za Kiswahili zinazoanza na irabu zinapoingizwa katika lugha ya Kimalila zinalazimika kufanyiwa maboresho kwa kuchopeka konsonanti mwanzoni mwa neno. Uchopekaji huu unafanyika kwa namna mbili. Mosi, ni kwa kuchopeka sauti ya kiyeyusho mwanzoni mwa nomino za Kiswahili zinazoanza na irabu. Pili, ni kwa kuchopeka konsonanti ng'ong'o mwanzoni mwa nomino iliyokopwa katika lugha ya Kiswahili. Maneno yanayoanza na irabu /u/ yanachopekwa sauti /ghw/ (katika Jedwali la 3.5, namba moja na mbili), ambapo kuna konsonanti kwamizi /gh/ inayofuatwa na kiyeyusho /w/. Inawezekana, kuna matukio mawili yametokea. Kwanza ni kuchopeka kiyeyusho /w/, ambacho Rugemalira (2005) amekiita sauti ya miujiza. Pili, kuna kuchopeka kikwamizi cha king'ong'o /gh/ kwa lengo lakurahisisha utamkaji wa kiyeyusho /w/.

**Jedwali la 3.5: Uchopekaji wa Sauti Mwanzoni mwa Maneno ya Mkopo**

Na.	Kiswahili	Mwelekeo wa uchopekaji wa sauti (>)	Neno la Mkopo
1.	Uzi	>	ú-ghwúzi
2.	Upendo	>	ú-ghw-upendo
3.	Askofu	>	U-ghw-asikofu
4.	Amani	>	î-y-amani

Katika mazingira mengine king'ong'o /n/ kinachopekwa mwanzoni mwa maneno ya mkopo kutegemeana na sifa za sauti ya konsonanti inayotokea mwanzoni mwa nomino ya mkopo.

**Jedwali la 3.6: Uchopekaji wa Sauti Mwanzoni mwa Maneno ya Mkopo**

Na.	Kiswahili	Mwelekeo wa uchopekaji wa sauti (>)	Neno la Mkopo
1.	Funguo	>	<i>î-nfúnkulo</i>
2.	Komeo	>	<i>[î- ηnkómeyo]</i>
3.	Sahani	>	<i>î-nsanhani</i>
4.	Pilipili	>	<i>î-mpilipili</i>
5.	Blauzi	>	<i>î- mbulaghwuzi</i>

Mifano hiyo inaonesha kwamba king'ong'o /n/ kinachopekwa mwanzoni mwa sauti /f/, /s/ na kipasuo cha kaaka laini /k/. Sauti ya king'ong'o /m/ huchopekwa mwanzoni mwa mashina ya nomino yanayoanza na sauti za midomo /b/au/p/ kama katika Jedwali la 3.6(4-5). Hii ina maana kwamba sauti /n/ inaathiriwa na sauti zisizo za midomo. Aidha, uchopekaji mwingine unahusu silabi katika neno la mkopo.

**Jedwali la 3.7: Uchopekaji wa Sauti Mwanzoni mwa Maneno ya Mkopo**

Na.	Kiswahili	Mwelekeo wa uchopekaji wa sauti (>)	Neno la Mkopo
1.	Embe	>	<i>î-ly-embe</i>
2.	Pini	>	<i>î-nya-pini</i>

Katika Jedwali la 3.7, neno la kwanza, silabi \$li\$ imechopekwa katika muundo wa ndani. Mageuzi ya uyeyushaji yamesababisha irabu /i/, iliyo katika silabi \$li\$, kubadilika kuwa kiyeyushi /y/ na kufanya silabi \$li\$ kuwa \$ly\$. Halikadhalika, neno la pili katika Jedwali la 3.7 linapokea uchopekaji wa silabi \$nya\$. Uchopekaji huu unazidi kuipa nguvu hoja kuwa silabi mbili katika lugha ya Kimalila hazivumiliki, hivyo, inabidi ziongezwe kwa kuchopeka ilabu au silabi nyingine ili ziwe nne katika neno.

### 3.1.3.2 Uchopekaji katikati ya neno

Lugha ya Kiswahili ina tabia ya kuruhusu sauti za irabu au konsonanti kufuatana katika nomino kama ilivyo kwa baadhi ya lugha za Kibantu. Hata hivyo, lugha ya Kimalila hairuhusu mfuatano huu kutokea. Hivyo, ikiwa sauti za konsonanti zitafuatana, sauti ya irabu italazimika kuchopekwa katikati, ilhali irabu zinapofuatana konsonanti au kiyeyusho kitachopekwa ili kuondoa mfuatano huu usiokubalika.

### Jedwali la 3.8: Uchopekaji wa Sauti-irabu katikati ya Neno

Na.	Kiswahili	>	Neno la Mkopo
1.	Plastiki	>	<i>î-pulasiki</i>
2.	Hospitali	>	<i>î-sîpitali</i>
3.	Askofu	>	<i>ú-ghwasikofu</i>
4.	Biblia	.	<i>î-bibiliya</i>

Mifano hapo juu inaonesha kwamba sauti za konsonanti zimefuatana katika lugha ya Kiswahili, lakini mfuatano huu umetanzuliwa kwa kuchopeka sauti za irabu katikati ya konsonanti kwenye lugha ya Kimalila. Kwa mfano, neno la

kwanza katika Jedwali la 3.8, mifuatano ya konsonanti ya /pl/na/st/ imetanzuliwa kwa kuchopeka irabu /u/ na /i/ mtawalia. Aidha, mfuatano wa irabu unatatuliwa kwa kuchopeka sauti ya konsonanti au kiyeyusho.

**Jedwali la 3.9: Uchopekaji wa Sauti-konsonanti katikati ya Neno**

Na.	Kiswahili	>	Neno la Mkopo
1.	Taa	>	<i>î-táala</i>
2.	Sikukuu	>	<i>î-shikulukulu</i>
3.	Pazia	>	<i>î-paziya</i>
4.	Ndoana	>	<i>î-ndoghwani</i>
5.	Suruali	>	<i>î-nsulubhale</i>

Mifano hiyo inaonesha kwamba mfuatano wa irabu /aa/ katika neno la kwanza umetatuliwa kwa kuchopeka konsonanti /l/, ilhali mfuatano wa irabu /oa/ umeboreshwa kwa kuchopeka kiyeyusho /ghw/. Hata hivyo, katika neno la mkopo *î-taala* kutoka kwenye neno la Kiswahili “*taa*”, urefushaji wa irabu umefanyika kwa kuwa kuna mora mbili kama ilivyojadiliwa katika Jedwali la 3.9(1). Hivyo, mora mbili zinaonekana kuwa ni tofauti na irabu ya mwisho /taa.a/ jambo linaloruhusu uchopekaji wa konsonanti /l/ kufanyika.

Kwa upande mwingine, kuna baadhi ya nomino za mkopo zinaonesha kuwepo kwa mifuatano ya sauti, ambayo ikichunguzwa kwa kulinganisha na maneno asilia katika lugha ya Kiswahili, inaonesha kwamba kuna mabadiliko mengi yametokea, ikiwemo uchopekaji sauti. Hata hivyo, sauti iliyochopekwa au zilizochopekwa haziwi wazi kwa kuwa

nomino iliyopo inakuwa katika muundo wa nje jambo linaloashiria kuwa uchopekaji sauti umefanyika katika muundo wa ndani.

**Jedwali la 3.10: Uchopekaji wa Sauti katikati ya Nomino**

Na	Kiswahili	Muundo wa ndani	Neno la Mkopo
1.	Kofia	[ <i>ɪnkof-ue-l-a</i> ]	<i>ɪnkofwela</i>
2.	Blanketi	[ <i>ɪmb-ue-lengeti</i> ]	<i>ɪmbwelengeti</i>
3.	Mlango	<i>ɥmɥl-i-ango</i>	<i>ɥmɥlyango</i>

Michakato zaidi ya mmoja imetokea katika (10), ambapo uchopekaji wa sauti katikati ya nomino umetokea. Baadhi ya mabadiliko yanahusisha hatua nyingi kama katika neno *ɪnkofwela* “kofia.”:

- i. Chopeka king’ong’o /n/ mwanzoni mwa neno la mkopo kofia kupata [*ɪ-ɪnkofia*]
- ii. Badilisha irabuya juu mbele /i/ kuwa ya juu nyuma /u/ kupata neno [*ɪ-ɪnkof-u-a*]
- iii. Chopeka sauti ya kati mbele /e/ baada ya irabu /u/ kupata neno [*ɪ-ɪnkof-ue-a*].
- iv. Chopeka konsonanti /l/ kati ya /ue/ na /a/ kupata neno [*ɪɪnkof-ue-l-a*].
- v. Yeyusha mfuatano wa sauti /ue/ kupata neno [*ɪ-ɪnkof-we-l-a*].

Mabadiliko matano yametokea katika Jedwali la 3.10(1) bila udondoshaji kutokea. Hata hivyo, hatua hizi tano zinakinzana na dai kuwa mabadiliko yakizidi mawili wakati wa kurasimisha neno la mkopo yatakuwa mengi zaidi, hivyo udondoshaji

utalazimika kutokea (Paradis na Lacharite, 1997). Huu ni upekee katika lugha ya Kimalila.

### 3.1.4 Udondoshaji wa sauti

Udondoshaji katika neno unaweza kutokea mwanzoni, katikati au mwishoni mwa neno. Udondoshaji ni njia mojawapo inayotumika kuikabili miundo ya nomino za Kiswahili inayokuwa na irabu mwanzoni ili ikubalike katika Kimalila.

### 3.11: Udondoshaji wa Sauti

Na.	Kiswahili	Mwelekeo wa sauti	Neno la Mkopo
1.	Utingo	>	<i>ɥ-tíingo</i>
2.	Andazi	>	<i>ǎ-ndaanzi</i>
3.	Ishirini	>	<i>ú-shiliini</i>
4.	Ujamaa	>	<i>ɥ-ghwɥjáma</i>

Udondoshaji umefanyika katika Jedwali la 3.11(1-3), tofauti na ilivyo katika Kiswahili ambapo nomino zinaanza na irabu. Inawezekana udondoshaji unatokea kwa lengo la kuepuka mgongano wa kiambishi awali tangulizi ambacho, katika muktadha huu, ni lazima kitokee. Kwa mfano, neno \**úɥtingo* katika Jedwali la 3.11(1) halikubaliki kutokana na kutotamkika kirahisi na halizingatii uwekevu kama ilivyo kwa neno *ɥtíingo*. Kwa upande mwingine, urefushaji wa irabu katika shina la nomino umefanyika ili kufidia nafasi iliyoachwa wazi na irabu iliyodondoshwa. Hii ni tofauti na 3.11(4), ambapo matukio mawili tofauti yamefanyika bila kuruhusu urefushaji wa irabu. Mosi, ni udondoshaji wa irabu /a/mwishoni mwa neno na pili ni

uchopekaji wa sauti /ghw/ ili kuzuia irabu ya mwanzo kudondoshwa kama ilivyofanyika katika Jedwali la 3.11(1-3) unaoweza kufanya mora kubaki tatu (*ghw#-jama*), ambazo hazivumiliki.

Udondoshaji kati ni aina nyingine ya udondoshaji inayotumika kurasimisha nomino za Kiswahili katika Kimalila. Kwa mfano, kuna neno la Kiswahili: *Baiskeli* > *#báa-sikeli*. Katika neno hilo la Kiswahili, irabu /i/ imedondoshwa na kusababisha nomino *#báasikeli* kupatikana. Katika neno la mkopo *#báasikeli* limelazimika kuwa na irabu ndefu kwa lengo la kufidia irabu iliyodondoshwa katika neno *baiskeli*. Katika muktadha huu, udondoshaji irabu /i/ badala ya kuchopeka konsonanti au kiyeyusho kama ilivyojadiliwa hapo mwanzo, huenda udondoshaji na urefushaji vimekubalika kwa kuwa neno lina silabi nyingi (tano) katika muundo wa ndani.

Aidha, kuna baadhi ya nomino za Kiswahili zinazoishia na irabu ya chini /a/ mbili, ambazo katika lugha ya Kimalila, inaelekea kuwa zinachukuliwa kuwa ni irabu mbili tofauti badala ya irabu ndefu kama ilivyoripotiwa katika Jedwali la 3.11. Mfuatano wa irabu hizi haukubaliki katika Kimalila, jambo linalosababisha urasimishaji wa nomino kwa njia ya udondoshaji wa irabu ya mwisho kutokea.

### Jedwali la 3.12: Udondoshaji wa Irabu ya Mwisho

Na.	Kiswahili	Mwelekeo wa udondoshaji wa irabu ya mwisho >	Neno la Mkopo
1.	Motokaa	>	<i>îmootoka</i>
2.	Gitaa	>	<i>igûida</i>
3.	Ujamaa	>	<i>úghwujama</i>
4.	Karatasi	>	<i>îkalata</i>

Katika mifano ya hapo juu, udondoshaji wa irabu /a/ umefanyika; urefushaji wa irabu umefanyika pia ili kuziba pengo lililoachwa wazi baada ya udondoshaji kutokea. Kwa upande mwingine, katika Jedwali la 3.12(4), udondoshaji wa silabi \$si\$ umefanyika pia ambapo neno *karatasi* limekuwa *îkalata*. Hii inaweza kusababishwa na nadharia mbili: kwanza, sauti [s] ni dhaifu hivyo kuruhusu silabi \$si\$ kudondoshwa kwa urahisi. Pili, udondoshaji umekubalika kwa vile neno lina mora nne zinazokubalika. Hivyo, udondoshaji wa silabi \$si\$ unakubalika. Hata hivyo, tofauti na data katika Jedwali la 3.12 (1-3), kuna ughairi kwa baadhi yamaneno, ambayo yamekopwa bila kufanyiwa maboresho yoyote ya udondoshaji wala uchopekaji, tazama Jedwali la 3.13.

### Jedwali la 3.13: Udondoshaji wa Irabu

Na.	Kiswahili	Mwelekeo wa udondoshaji wa irabu (>)	Neno la Mkopo
1.	Baa	>	<i>î-baa</i>
2.	Mkaa	>	<i>ú-mîkaa</i>

Inawezekana kuwa maneno tajwa katika data ya Jedwali la 3.13 hayajaathirika kwa kuwa bado yanatumiwa na watu wenye athari kubwa ya lugha ya Kiswahili. Hii inatokana na ukweli

kuwa *baa* hazijaenea katika maeneo mengi ya watumia lugha ya Kimalila. Vilevile, neno *ámalasha*, *ambalo* ni la asili katika Kimalila linatumika pia badala ya neno *mkaa*. Hivyo, maneno *íbaanaámukaa* yanatumiwa na wazungumzaji, ambao ni rahisi kulipokea neno lilivyo bila ya kuliboresha.

### 3.1.5 Uyeyushaji

Uyeyushaji unatumika pia katika lugha ya Kimalila kuchakata maneno ya mkopo ili yaendane na mfumo wa silabi za lugha hii. Imebainika kuwa unafanyika katika muundo wa ndani kunapotokea uchopekaji wa irabu unaosababisha irabu kuandamiana. Hivyo, mfuatano huu wa irabu unatanzuliwa kwa njia ya uyeyushaji. Turejeele mfano uliotolewa katika Jedwali la 3.10(3) tunapotazama neno: *Mlango* (Kiswahili), *ambalo* muundo wake wa ndani ni [*úmuli-ango*] na Kimalila ni *Umulyango*.

Katika neno *mlango* inaonesha kwamba kuna uchopekaji wa irabu ya juu mbele /i/ katika muundo wa ndani. Hii ina maana kwamba wazungumzaji wa lugha ya Kimalila wanalipokea neno hili kuwa lina muundo wa *mliango* katika Kimalila tofauti na lilivyo katika lugha ya Kiswahili. Zaidi pia, inaonesha kuwa lugha ya Kimalila ina tabia ya kuchopeka irabu mbili tofauti pia katika muundo wa ndanizinazosababisha uyeyushaji kufanyika. Kwa mfano, neno blanketi linakuwa [*imbuelengeti*] linalozaa neno *imbwelengeti*.

### 3.1.6 Toni

Lugha ya Kimalila ni lugha ya toni (Kutsch-Lojenga, 2007) kama zilivyo lugha nyingi za Kibantu kama vile Kinyamwezi (Maganga na Schadeberg, 1992), Kinyambo (Rugemalira, 2005) na Kibena (Morrison, 2011) zilizo na toni. Hii ni tofauti na lugha ya Kiswahili, ambayo ina tabia ya kutumia mkazo katika silabi ya pili kutoka mwishoni mwa neno (Kihore na wenzake, 2001). Kwa mantiki hii, nomino zinazorasimishwa katika lugha ya Kimalila zinalazimika kufuata fonolojia ya Kimalila kwa kuziwekea toni kutegemeana na muundo wa neno kwa lengo la kurahisisha utamkaji wake. Kwa mfano, neno: Tisa (Kiswahili) linakuwa *ʔʔtisa* (Kimalila).

Mfano uliotolewa unaonesha kwamba neno *ʔʔtisa* limefanyiwa maboresho kwa kuwekewa toni. Suala la toni limetokea katika mifano mbalimbali katika makala haya, ambapo toni zimewekwa katika maneno ya mkopo katika Kimalila.

### 3.1.7 Mabadiliko ya kimofolojia

Lugha za Kibantu zina tabia ya kufanana na kutofautiana kimofolojia. Kuna tofauti zinazotokea kati ya lugha na lugha na nyingine ndani ya lugha moja (Hyman, 2003). Lugha za Kiswahili na Kimalila haziwezi kuepuka tofauti hizi. Hivyo basi, mabadiliko katika nomino zinazokopwa kutoka lugha ya Kiswahili na kuingia katika lugha ya Kimalila hayaepukiki. Sehemu zifuatazo zinamakinika katika kuchambua mabadiliko ya kimofolojia yanayotokea wakati wa urasimishaji maneno ya mkopo katika Kimalila:

### 3.1.7.1 Mabadiliko ya muundo wa nomino

Lugha ya Kimalila ina muundo wa nomino wa *kiambishi awali tangulizi + umbo ngeli + shina* au *kiambishi awali tangulizi + shina* (Kutsch-Lojenga, 2007) kama ilivyo kwa baadhi ya lugha za Kibantu. Hii ni tofauti na lugha ya Kiswahili yenye muundo wa *ngeli + shina* au *shina pekee*. Hivyo, nomino zinazokopwa kutoka katika lughaya Kiswahili zinalazimika kuambishwa kiambishi awali tangulizi ili ziendane na muundo wa nomino za Kimalila.

#### Jedwali la 3.14: Mabadiliko ya Muundo wa Nomino

Na.	Kiswahili	Mwelekeo wa muundo wa nomino(>)	Neno la Mkopo
1.	Katibu	>	ú-katibu
2.	Kikombe	>	î-shikombe
3.	Madiwani	>	á- bhadighwani
4.	Jembe	>	î-jéembe

Mifano hiyo inaonesha kwamba lugha ya Kimalila haikopi neno na muundo wake, bali hukopa neno na kulifanyia maboresho ili liendane na mofolojia yake. Hii imebainika pia kwa nomino zenye umbo ngeli kapa katika Jedwali la 3.14(4), ambayo imelazimika kukopwa kama zilivyo, lakini kwa kuweka kiambishi awali tangulizi bila umbo ngeli. Hii ina maana kwamba shina peke yake au shina na umbo ngeli hukopwa kisha kiambishi awali tangulizi huambishwa. Vilevile, inaonesha kuwa uambishaji wa kiambishi awali tangulizi ni suala lisiloepukika katika urasimishaji wa nomino za mkopo katika Kimalila.

### 3.1.7.2 Mpishano wa ngeli za majina

Ngeli za majina katika lugha za Kibantu zina tabia ya kufanana kwa kiwango kikubwa. Hata hivyo, tofauti zinajitokeza katika majina yanayoingia katika baadhi ya ngeli za majina kati ya lugha na lugha. Hili linajitokeza pia kati ya lugha ya Kimalila na Kiswahili, jambo linalofanya nomino zinazokopwa kutoka lugha ya Kiswahili kulazimika kuingizwa katika makundi tofauti katika lugha ya Kimalila.

#### Jedwali la 3.15: Mpishano wa Ngeli za Majina

Na.	Kiswahili	Ngeli	Neno la Mkopo	Ngeli
1.	Mikutano	4	<i>ámakutano</i>	6
2.	Sanduku	5	<i>ínsanduka</i>	9
3.	Saba	9/10	<i>uusába</i>	½
4.	Sanduku	5/6	<i>ínsánduka</i>	9/10

Mifano hiyo inadokeza kuwa kuna baadhi ya nomino za Kiswahili zinapoingizwa katika Kimalila zinalazimika kuingia kwenye makundi tofauti ya ngeli ili kuendana na upangaji maneno katika ngeli za majina ya Kimalila. Huu ni ushahidi kuwa lugha za Kibantu hazina namna moja tu ya kuyaweka baadhi ya majina katika ngeli za majina.

#### 3.1.7.2.1 Uambishaji ngeli za majina

Ngeli ya kwanza katika lugha za Kibantu nimu- (Schadeberg, 2003) inayodhihirika kama *M-* au *Mw-* katika mazingira mengine kwa baadhi ya lugha kama Kiswahili (Kihore na wenzake, 2001). Wengi wa ngeli ya kwanza unawakilishwa kwa umbo ngeli *bha-* katika lugha nyingi za Kibantu (Schadeberg, 2003), ambalo hubadilika kwa baadhi ya lugha. Hata hivyo,

lugha ya Kimalila ina tabia ya kuambisha umbo la wingi *bha* katika baadhi ya nomino zenye umbo la umoja *mu-* na kufanya maumbo yote mawili kutumika pamoja (Sote, 2020). Uambishaji huu hutokea pia wakati wa urasimishaji wa nomino zinazokopwa kutoka Kiswahili ambapo baadhi yake zinaambishwa maumbo ya ngeli mawili katika nomino moja. Hii ina maana kwamba umbo la ngeli ya umoja linachukuliwa kama sehemu ya shina la neno wakati wa ukopaji.

**Jedwali la 3.16: Uambishaji Ngeli za Majina**

<b>N</b>	<b>Kiswahili</b>	<b>&gt;</b>	<b>Neno la Mkopo</b>				
<b>a.</b>							
<b>1.</b>	Mw-	Alimu	>	<i>á</i>	<i>-bha-</i>	<i>mw-</i>	<i>Alimu</i>
	NG 1	Alimu		<i>Kat</i>	<i>NG 2</i>	<i>NG 1</i>	<i>Alimu</i>
		Mwalimu				<i>Waalimu</i>	
<b>2.</b>	Vi-	Jana	>	<i>á</i>	<i>-bha-</i>	<i>vi-</i>	<i>Jana</i>
	Ng 2	Jana		<i>Kat</i>	<i>NG 2</i>	<i>NG 2</i>	<i>Jana</i>
		Vijana	>			<i>Vijana</i>	
<b>3.</b>	Vi-	Lanja	>	<i>á</i>	<i>-bha-</i>	<i>vi-</i>	<i>Lanja</i>
	NG 2	Lanja		<i>Kat</i>	<i>NG 2</i>	<i>NG 2</i>	<i>Lanja</i>
		Vilanja				<i>Vilanja</i>	

Mifano hiyo ina maana kwamba umbo la ngeli ya 1 ya Kiswahili ni *wa-* wakati katika Kimalila ni *bha-*. Muundo wa nomino ya mkopo katika Kimalila una maumbo mawili ya ngeli: kuna umbo la ngeli 1 linalotokea jirani zaidi na shina pamoja na la ngeli ya 2 linalotokea baada ya umbo la ngeli ya 1. Katika Jedwali 3.16(2-3), maumbo mawili ya ngeli ya 2 yametokea pamoja pia. Hii inaweza kusababishwa na lugha ya Kimalila kurasimisha nomino zilizo na umbo ngeli kama sehemu ya shina. Hata hivyo, wazungumzaji wanakubaliana na

muundo wa *ábhajana*, lakini hawakubaliani kabisa na neno *ábhalanjayaani* “vilanja.” Inawezekana kuwa muundo huu unatokana na tabia ya lugha ya Kimalila kuruhusu maumbo ngeli ya 1 na ya 2 kutokea pamoja kwa baadhi ya majina (Sote, 2020), ingawa maumbo ya ngeli ya 2 hayatokei pamoja katika nomino zenye asili ya Kimalila. Aidha, kuna nomino zinazokinzana na mifano katika Jedwali la 3.16 (1) kwa kuwa muundo unakuwa wa *kat + NG + shina*.

**Jedwali la 3.17: Uambishaji Ngeli za Majina**

1	Mw-	Anajeshi	>	ú	Mw	anajeshi
		i				
	NG 1	Anajeshi		<i>Kat</i>	<i>NG 1</i>	<i>anajeshi</i>
		Mwanajeshi			Mwanajeshi	
	Wa-	Anajeshi		<i>á</i>	<i>Bh</i>	<i>anajeshi</i>
	NG 2	Anajeshi		<i>Kat</i>	<i>NG 2</i>	<i>anajeshi</i>
		Wanajeshi			<i>Wanajeshi</i>	

Katika mifano hiyo, maumbo ya ngeli ya 1 na ya 2 yametokea katika Kimalila kama ilivyo katika Kiswahili. Hii ina maana kwamba lugha ya Kimalila ina namna tofauti zinazotumika kurasimisha nomino zinazokopwa katika lugha ya Kiswahili kama ifuatavyo: (i) kuna muundo unaobaki kama ulivyo katika Kiswahili; (ii) kuna muundo wa ngeli ya 1 katika Kiswahili kutokea pamoja na ngeli ya 2 katika Kimalila; na (iii) kuna muundo wa ngeli ya 2 katika Kiswahili kutokea pamoja na umbo la ngeli ya 2 kwenye maneno ya mkojo katika Kimalila.

**3.1.7.2 Uhuishaji wa ngeli ya 4**

Umbo la asili la ngeli ya 4 katika lugha za Kibantu nime- (Schadeberg, 2003), ambalo linatumika katika lugha ya

Kiswahili pia (Kihole na wenzie, 2001). Hata hivyo, lugha ya Kimalila inatumia umbo *ma-* ambalo ni la ngeli ya 6 katika nomino zenye asili ya Kimalila ambapo umbo *mi-* hutumika katika nomino za ukubwaishi. Inaonesha kwamba baadhi ya nomino za mkopo zilizo katika ngeli ya 4 zinapokelewa pamoja na umbo la ngeli ya 4 *mi-* katika lugha ya Kimalila ambalo, katika muktadha huu, linaonekana kuwa geni.

**Jedwali la 3.18: Uhuishaji wa Ngeli ya 4**

N a.	Kiswa hili	Ng	Neno la Mkopo 1	Ng	Neno Mkopo 2	la N g
1.	Mishik aki	4	<i>á-mashikaki</i>	4	<i>î-mîshikaki</i>	4
2.	Mitihan i	4	<i>á-matinhani</i>	4	<i>î-mîtinhani</i>	4
3.	Mikate	4	<i>á-makati</i>	4	<i>î-mîkati</i>	4
4.	Mifuko	4	<i>á-mafuku</i>	4	<i>î-mîfuku</i>	4
5.	Milang o	4	<i>á-malyango</i>	4	<i>î-mîlyango</i>	4
6.	Mchez o	3	<i>é-mtchezo</i>	3	<i>îmîchezo</i>	

**Ufunguo: Ng = Ngeli**

Jedwali la 3.18 linaonesha kwamba ngeli ya 4 inatumia maumbo ngeli mawili ya *ma-* na *mi-* ambapo umbo ngeli *ma-* ni mahususi kwa nomino zisizo za mkopo, ilhali *mi-* linatumika katika nomino za mkopo pamoja na zisizo za mkopo. Umbo la ngeli *mi-* linatumika kwenye nomino za asili ya Kimalila katika ukubwaishi tu. Hivyo basi, inawezekana kujenga hoja kwamba maumbo ngeli ya 3/4 katika Kimalila nimu- na *ma*. Umbo *mi-* linatumika katika majina yenye asili ya Kimalila lakini yaliyokubwaishwa tu; maneno ya mkopo yanatumia umbo *mi-*

tu. Hii inaweza kuwa ni ishara ya umbo *mi-* kuwa katika kipindi cha mpito cha kukubalika tena katika lugha ya Kimalila.

#### **4.0 Hitimisho na Mapendekezo**

Makala haya yameonesha namna maneno ya mkopo kutoka katika lugha ya Kiswahili yanavyorasimishwa katika lugha ya Kimalila. Zaidi pia, nomino za mkopo kutoka Kiswahili sharti zipitie mabadiliko kifonolojia au kimofolojia, ambapo matumizi ya toni pamoja na kiambishi awali tangulizi mtawalia hayaepukiki. Vilevile, sauti za irabu au konsonanti zinazoandamiana katika neno la mkopo zinachakatwa kwa kuchopeka konsonanti au irabu mtawalia. Katika mazingira mengine, miundo hii huchakatwa kwa uyeyushaji au udondoshaji wa sauti. Aidha, kuna michakato zaidi ya mitatu ianweza kufanyika wakati wa kuchakata maneno ya Kiswahili. Hii ina maana kwamba maneno ya Kiswahili hayakubaliki kirahisi katika lugha ya Kimalila. Vilevile, makala yanaonesha kwamba maneno ya mkopo yenye silabi mbili ni lazima yapitie mchakato wa urefushaji irabu katika Kimalila kwa lengo la kupata uwiano sahihi wa kizio cha chini cha mora nne katika neno. Kimofolojia, uambishaji wa kiambishi awali tangulizi katika nomino za mkopo haukupukiki katika Kimalila. Katika mazingira mengine, nomino za Kiswahili zinarasmishwa pamoja na umbo lake la ngeli jambo linalofanya maumbo mawili ya ngeli kutokea pamoja. Kwa mantiki hii, ni vigumu kurasimisha nomino zilizokopwa kutoka Kiswahili katika Kimalila bila kuzifanyia maboresho yoyote kifonolojia au kimofolojia.

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**Muakiso wa Uhalisi wa Kauli za Mhusika Mlevi katika  
Fasihi ya Kiswahili**

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*Tamthiliya ya Kiswahili ni miongoni mwa kazi za kisanaa zenye wajibu mkubwa wa kuijenga jamii katika hali mbalimbali kupitia wahusika wake. Kwa kawaida, wahusika hudhibitiwa na kuathiriwa kwa kiasi kikubwa na muktadha wa utunzi, hasa mawazo yanayowahusu waandishi kulingana na falsafa zao, mazingira yao, utamaduni wao, hali ya maisha na harakati zilizopo katika jamii inayohusika. Makala haya yanachunguza muakiso wa uhalisi wa kauli za mhusika mlevi katika kazi za kifasihi. Zaidi pia, kuna urejeleaji watamthiliya teule za Lina Ubani (1984) na Mabepari wa Bongo (2007). Data za msingi za makala haya zimepatikana maktabani kwa kudurusu tamthiliya teule zilizobainishwa. Mapitio ya nyaraka zilizotumika kuthibitisha data za msingi pia zimepatikana kwa mbinu za usomaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa umeongozwa na nadharia ya Ucheshi. Makala haya yanahitimisha kuwa mhusika mlevi ni mojawapo ya mawakala wa kazi za kifasihi kwa kuwa huyafichua na kuyaweka wazi mambo yote yanayoshindikana kusemwa na wahusika wakiwa katika ung'amuzi tambuzi.*

**Maneno Muhimu:** Muakiso, Mlevi, Mhusika, Ucheshi, Tamthiliya ya Kiswahili

## 1.0 Utangulizi

Ushahidi wa zamani zaidi kuhusu kutumika kwa mhusika mlevi katika utanzu wa tamthiliya unapatikana katika jamii ya Wayunani waliomtumia katika mashindano ya sanaa za maonesho ya Kiramsa tangu karne ya 5 Kabla ya Kristo (KK) huko Athene. Bakola (2006) anawataja na kuwaelezea Cratinus na Aristophanes kuwa ni baadhi ya wanasanaa waliomtumia mhusika mlevi katika kazi zao za fasihi ili kuonesha na kuongeza sanaa na ubunifu wao katika sanaa za maonesho na mashindano ya ushairi yaliyokuwa yakifanyika huko Uyunani. Shakespeare (1579) alitumia mhusika mlevi katika mchezo wake wa kuigiza ulioitwa *The Taming of the Shrew*. Mchezo huo uliandikwa mwaka 1623, baada ya kifo chake, na kuchapwa mwaka 1990. Kwa kawaida, waandishi huchochewa na yale yanayotokea katika jamii zao; hivyo basi, wahusika hawana budi kuakisi yaliyomo katika jamii zao. Tamthiliya ya Shakespeare imemsaidia mtafiti kumchunguza mhusika mlevi alivyotumika kulingana na wakati na muktadha wa uandishi wake. Makala haya yamezingatia kuwa muktadha wa uandishi wa tamthiliya za *Lina Ubani* na *Mabepari wa Bongo* ni tofauti kabisa na nyakati za uandishi wa Shakespeare. Mwachano wa kiwakati umezingatiwa katika uchunguzi wa makala haya.

Moliere, msanii wa Kifaransa, aliandika tamthiliya ya *The Doctor In spite of Himself* (1911), kitabu ambacho kimejengwa kwa kiasi kikubwa na mbinu ya matumizi ya mhusika mlevi kama wenzu wa kisanaa wa kufikisha ujumbe kwa jamii iliyolengwa na mwandishi. Kwa ujumla, kazi ya Shakespeare na ile ya Moliere zimesaidia kujenga uelewa wa kutosha kuhusu nafasi na majukumu ya mhusika mlevi katika kazi za kisanaa; na jinsi waandishi wanavyomtumia katika kazi zao.

Kadiri jamii za ulimwengu zilivyozidi kukua na kuendelea ndivyo kazi mbalimbali za kifasihi zilivyobadilika zikiakisi mabadiliko hayo. Matumizi ya wahusika walevi lilikuwa ni jambo lililotokea mara kwa mara katika tanzu mbalimbali za fasihi. Tamthiliya zilizotumia wahusika walevi zilizidi kuenea mpaka kufikia miaka ya 1850. Waandishi wa Marekani waliweza kuigiza tamthiliya mbalimbali katika nchi yao zikiwa na mhusika mlevi. Baadhi yake ni tamthiliya ya *The Drunkard* ya Smith katika gazeti la *American Temperance* la Desemba, 1851. O’Connor aliandika hadithi fupi iliyoitwa *The Drunkard* (1948) iliyozungumzia watoto, ulevi, pombe, udhalilishaji na hekaya iliyoakisi hali halisi ya maisha katika jamii yao katika kipindi hicho. Kutokana na maendeleo ya tamthiliya na matumizi ya mhusika mlevi kuongezeka, maswali yanayoibuka ni haya: je, wahusika hawa wana nini cha ziada wanapolinganishwa na wahusika wengine? Kwa nini uhusika wao unapendelewa na waandishi? Maswali haya ni ya msingi katika kujenga uelewa kuhusu wajibu wa mhusika mlevi katika vitabu teule vilizochunguzwa.

Mwandishi wa tamthiliya iliyoitwa *Uncle Tom’s Cabin* (1853) amemtumia mhusika mlevi pia. Tofauti kidogo na tamthiliya zilizotangulia, tamthiliya hii ilikuwa inapinga ulevi na utumwa. Aidha, tamthiliya ya *Uncle Tom’s Cabin* ilitumika kuonesha udhaifu wa mhusika mlevi katika kazi za kisanaa. Kazi nyingine zilizofuata zilizowatumia wahusika walevi ni pamoja na *Ten Night in Bar Room* iliyoandikwa na Arthurs (1858) na Wilder aliandika *Our Town* (1930). Kazi za waandishi hawa, kwa ujumla wake, zimesaidia kujua jinsi mhusika alivyochukuliwa na jamii alimoishi, alivyoonekana na alivyohesabiwa katika mwenendo wake mzima. Hali hii

huwafanya baadhi ya wanajamii kumtazama mhusika mlevi kama mwendawazimu ama kituko kulingana na namna anavyotumiwa katika kazi za kisanaa. Mbali na waandishi hawa wa Kimagharibi, matumizi ya mhusika mlevi katika fasihi yalijitokeza kwa waandishi wa Afrika. Kazi nyingi za mwanzo katika fasihi andishi ya Kiafrika zilijichomoza kutoka katika fasihi simulizi. Riwaya ya Amos Tutulola ya *The Palm-Wine Drinkard* (1952) alimtumia mhusika mlevi kuchota uhusika wake kutoka katika ngano za jamii ya Kiyoruba. Kule Afrika ya Kusini, Jordan (1973) akiifafanua fasihi ya Kiafrika, hasa jamii ya Wa-Xhosa wa Afrika ya Kusini, alimtumia mhusika mlevi akilinganisha maisha ya Wakristo na wasio Wakristo. Nchini Tanzania, Kezilahabi katika *Rosa Mistika* (1975) anamtumia mhusika mlevi kusawiri hali ya maisha katika jamii za kifukara. Nyoni (*Mabepari wa Bongo*) na Muhando (*Lina Ubani*) wanaingia katika kundi la waandishi wa Kiafrika waliomtumia mhusika mlevi kulingana na miktadha ya uandishi wao.

Tamthiliya zilizolengwa zimetumika kwa kuwa zinaakisi uhalisi wa jamii katika kipindi cha baada ya uhuru na kifo cha Mwalimu Julius Kambarage Nyerere, Baba wa Taifa, aliyeasisi misingi ya Siasa ya Ujamaa na Kujitegemea nchini Tanzania. Muhando amebainisha changamoto za kijamii na kisiasa baada ya Watanzania kupata uhuru, hasa miaka ya sabini, kipindi kilichotamalaki utekelezaji wa Siasa ya Ujamaa na Kujitegemea nchini Tanzania. Kwa upande mwingine, Nyoni ameangazia hali za kisiasa na kiuchumi kipindi cha takribani miaka 10 baada ya kifo cha Mwalimu J. K. Nyerere. Makala haya yameziteua tamthiliya za *Mabepari wa Bongo* (2007) na ile ya *Lina Ubani* (1984) ili kuchunguza uhalisi wa kauli za mhusika mlevi katika fasihi ya Kiswahili.

## 1.1 Mbinu na Upeo wa Mada

Tamthiliya ya Kiswahili katika jamii za Afrika Mashariki hujengwa katika misingi ya muktadha wa utunzi unaodhihirisha wazi mfungamano mahsusi uliopo baina ya wakati na mahitaji ya jamii. Hali hii huwafanya watafiti na wahakiki wengi (Matteru, 1982; Mlacha, 1985; Senkoro, 2006; Mlelwa, 2012; Mnigo, 2015; Shemweta, 2015) kuzishughulikia kazi zake kwa misukumo na mitazamo mbalimbali. Kipengele cha uhalisi wa kauli za mhusika mlevi, hasa jinsi anavyokua na kubadilika kifikra na kiwakati hakijachunguzwa kwa undani wake. Makala haya yamechunguza muakiso wa uhalisi wa kauli za mhusika mlevi kwa kurejelea vitabu teule. Data za msingi zimepatikana katika tamthiliya teule za *Lina Ubani* (1984) na *Mabepari wa Bongo* (2007). Tamthiliya hizo zimeteuliwa kwa kuwa zina mawanda ya kutosha yaliyotwezesha kupata data zilizolengwa katika makala haya. Mapitio ya nyaraka zilizotumika kuthibitisha na kujaziliza data za msingi pia zimepatikana kwa mbinu za usomaji wa nyaraka. Uchambuzi na mjadala wa data zilizowasilishwa umeongozwa na nadharia ya Ucheshi.

## 1.2 Mkabala waUhakiki

Nadharia ya Ucheshi imekuwepo tangu enzi za Plato miaka ya 429 na 423 KK. Nadharia hii iliendelezwa na wanasaikolojia mashuhuri waliokuwa wamebobeza kwenye utafiti kuhusu vyanzo vya ucheshi, vichekesho na vicheko. Walichunguza ni kwa nini mwanadamu ndiye mnyama pekee anayeweza kucheka; na ni kwa nini anacheka. Kicheko huja baada ya ucheshi na kinyume chake (Potter, 1954; William & wenzake, 1976). Godkewitsch (1976) anaeleza sababu tatu zinazosababisha hisia ambazo ni: mtu kuwa katika kiwango cha juu cha hisia kali, majumuisho kamili ya hisia-indushi na hisia-

nasibu za hali ya kichochezi. Ucheshi unasababishwa na masuala ya kibaolojia, matumizi ya mbinu za kifasihi na zisizo za kifasihi (Senkoro, 2004; Wamitila, 2008). Majawapo ya majukumu ya ucheshi ni kupata makadirio yanayoonekana; na una athari kubwa katika kupunguza migogoro ndani ya jamii, kuweka wazi upinzani uliopo na kutoa maagizo.

Nadharia ya Ucheshi katika makala haya imetumika kuyatazama mazingira ya asili ya jamii kuwa ndiyo huamua namna kazi ya kifasihi inavyotakiwa kuwa. Mawazo ya waandishi yamechunguzwa kupitia mhusika mlevi anayewasilisha mambo bila aibu, uoga na kuhofia jambo lolote linaloweza kumsibu. Hali hii huitazama fasihi kama kitengo kilicho na uwezo wa kuakisi mifumo inayodhibitiwa na miundo ya kijamii (Chapman, 1976). Mtafiti alimchunguza mhusika mlevi kuwa ni malighafi ya fasihi. Wandishi wa vitabu teule waliwekwa katika muktadha wao wa kawaida na halisi ili kujua mwenendo na shughuli za mhusika mlevi kwa kuwa ulevi wao ndio kiungo chao. Mhusika mlevi alitazamwa kwa undani jinsi alivyoakisi na kuyachunguza masuala ya kijamii na kuyaweka kama yalivyo, yanavyoaminika na kukubalika kupitia tamthiliya zilizolengwa. Pia, nadhari ya Ucheshi imetumika kuchunguza uhusiano uliopo baina ya fasihi na jamii kupitia kwa mhusika mlevi katika vitabu teule.

### **1.3 Muakiso wa Uhalisi wa Kauli za Mhusika Mlevi**

Kwa kawaida, mhusika mlevi anapolewa, hasa akiwa chakari, huanza kuongea masuala mbalimbali yaliyoko moyoni mwao. Uhusiano wa pombe na ufanyaji kazi wa ubongo husababisha mlevi kunena yale yaliyoko moyoni mwake bila simile, yakiwamo yanayomsibu, yanayomkera na kuiandama jamii

yake (Arthurs, 1858). Hii inaonesha wazi kwamba, kuna uhalisi fulani katika maneno ya mlevi. Pia, inaonesha kuwapo kwa mambo kadha wa kadha yanayohusu maisha na harakati za maendeleo ya jamii inayohusika. Huu ndio msingi wa makala haya kuchunguza muakiso wa uhalisi wa kauli za mhusika mlevi kwa kurejelea vitabu teule kama ilivyofafanuliwa katika sehemu inayofuata.

### **1.3.1 Muakiso wa ukweli kuhusu siasa**

Siasa ya Ujamaa na Kujitegemea ilijitokeza nchini Tanzania mara baada ya kuasisiwa kwa Azimio la Arusha. Watu wote walihimizwa kuishi katika vijiji vya ujamaa wafanye kazi kijamaa katika hali ya umoja na ushirikiano (Nyerere, 1968). Waandishi na watunzi wengi waliandika kuhusu ujenzi wa jamii mpya ya kijamaa iliyofuata misingi ya haki na usawa wa binadamu. Hata hivyo, siasa ya ujamaa haikupata nafasi ya kukua na kukomaa kwa kuwa ilikosa mashiko kwa wananchi walio wengi. Maneno ya Mwanahego katika *Lina Ubani* yanaakisi ukweli wa kushindwa kwa siasa ya Ujamaa na Kijitegemea. Mwandishi anaeleza:

*Umoja na mke wako mnayejifunika wote shuka moja. Mwanahego na wewe tutakutana wapi ndipo tuwe na umoja... Shwaini... wewe juu ya kilima, mimi bondeni.... Unakunywa wiski, Mwanahego chibuku... Umoja.... Akaa! Mie sina umoja (Mlama, 1984: 23).*

Mwanahego anakejeli harakatiza Siasa ya Ujamaa na Kujitegemea iliyowahimiza watu wote kuishi kwa umoja na ushirikiano, hasa wakiwa katika vijiji vyao. Lengo mojawapo la serikali kuwaweka wananchi pamoja lilihusu kuinua maisha ya

wananchi wake kwa kuwasogezea huduma muhimu za kijamii zikiwamo: afya, elimu, maji, na barabara. Jitihada zilikumbwa na mwitikio hasi kutoka kwa wananchi kama ilivyodokezwa na Mwanahago hapo juu. Jambo hilo ndilo linaloonesha kuwa mlevi anapooonea yapaswa asikilizwe na sio kupuuzwa. Katika shairi la ‘Azimio’, Kezilahabi anaonesha jinsi siasa ya Ujamaa na Kujitegemea ilivyoshindwa kukua na kukomaa kutokana na sababu mbalimbali zilizokuwepo wakati huo. Kezilahabi (2008:18) anaeleza:

*Azimio sasa ni mabaki ya chakula,  
Kwenye sharubu za bepari,  
Kalamu inayovuja,  
Katika mfuko wa mwanafunzi,  
Vumbi zito,  
Baada ya ng’ombe kupita,  
Hakunyolewa,  
Hakupewa kalamu mpya,  
Na njia haikuzibwa,  
Kilichosalia sasa,  
Ni punje za ulezi,  
Zilizosambazwa jangwani,  
Na mpandaji kipofu.*

Kezilahabi anaiona siasa ya Ujamaa na Kujitegemea kama mabaki ya chakula kwenye sharubu za bepari. Hali hii ina maana kuwa siasa za ujamaa zimevamiwa na watu wenye uchu wa mali na pesa. Kulingana na Kezilahabi, hii ina maana kuwa mfumo wa Siasa ya Ujamaa na Kujitegemea umechuja na kudhoofika kabisa kutokana na usaliti uliofanywa na baadhi ya viongozi waliokuwa wameshika hatamu. Katika *Mabepari wa Bongo*, mwandishi anamchora msheshimiwa Guduza kama kiongozi anayehujumu mali za wananchi kutokana na uchu wa

kujilimbikizia mali. Hali hii inaendelea kuimarika na kutazamwa kama tishio kwa vizazi vya Afrika ya sasa na baadaye. Bibi anasema:

*Ewe mjukuu wangu uliyelaaniwa,  
Kaa kitako huko kuzimu unisikilize.  
Hayo uliyofanya kabla hujafa,  
Ndiyo aliyokufundisha mwalimu?  
Ndiyo aliyokuachia mwalimu?  
Ndiyo aliyokurithisha mwalimu?* (Nyoni, 2007:15).

Hadithi inayotambwa na bibi, inadhihirisha namna Siasa ya Ujamaa na Kujitegemea ilivyodhoofishwa na viongozi wenye tamaa ya kujilimbikizia mali. Baada ya siasa ya ujamaa kushindwa na kufifia kabisa, siasa za kibepari ziliinuka na kushika hatamu na zikawafanya watu wengi kujiingiza katika tamaa za kupora na kujilimbikizia mali za umma kwa maslahi binafsi (Mayega, 2006). Tamaa hizo ndizo zilizozaa dhana ya ufisadi na uhujumu uchumi zilizogeuka kuwa janga la kitaifa na mataifa mengi hapa Afrika. Kauli za mlevi hazipaswi kupuuzwa bali kutendewa kazi pale inapobidi (Dickens, 1954). Licha ya kuwa mlevi huongea baadhi ya mambo akiwa amelewa, lakini anachokiongea akiwa katika hali hiyo, ndicho kinachoakisi ukweli halisi wa kile kilichomo katika jamii ambamo kazi inayohusika imeandikiwa.

### **1.3.2 Muakiso wa ukweli kuhusu uchumi**

Uchumi ni mojawapo ya nyanja muhimu katika maisha ya jamii na taifa lolote. Uchumi una nafasi kubwa katika mchakato na mfumo mzima wa maisha na maendeleo ya taifa na watu wake. Bila kujenga uchumi imara na endelevu, maendeleo ya taifa

hayawezi kuwa chombo cha kuwasaidia wananchi na ustawi wa taifa lao. Jitihada za kujenga uchumi imara na endelevu ziliwekwa katika misingi ya Siasa ya Ujamaa na Kujitegemeabaada ya kupatikana uhuru nchini (Nyerere, 1974). Katika kipindi hicho, watu walitakiwa kuishi kijamaa licha ya hali mbaya kiuchumi iliyokuwa imetamalaki katika kipindi hicho. Bidhaa muhimu ziliadimika nchini. Watu walinunua vitu kwa foleni na wakati mwingine hawakupata walivyovihitaji. Hali hiyo inadhihirishwa na Mwanahego anaposema, lakini mke wangu anajua umoja. Alivyoona sina hela za kulisha watoto, kachukua watoto wote kwa mama yake! Siyo wewe una kitambi unasema una umoja na Mwanahego. Aka! Unitue! (Nyoni, 2007: 46).

Mwanahego anaonesha jinsi uchumi wa nchi ulivyoyumba na kuporomoka katika kipindi hicho cha ujenzi wa Siasa ya Ujamaa na Kujitegemea. Hakuna aliyeweza kusema hayo na kuyaweka wazi ili kukwepa mkono wa chuma wa dola. Mwanahego ameweza kuyasema bila wasiwasi, lakini yasingeweza kuelezwa na mtu mwenye akili timamu kwa kuhofu nguvu na udhibiti wa kimamlaka. Mwanahego aliweza kuyasema hayo akiwa katika hali ya ulevi. Pombe ndizo zilizomwondolea aibu, hofu na woga na kumpeleka katika ulimwengu wake unaompa ujasiri kwa kuwa huwa katika hali ya nusu urazini. Akiwa katika hali hiyo, pia aliweza kusema yaliyokuwa katika jamii yake.<sup>16</sup> Jamii pia ilikiri kuwa Mwanahego anasema ukweli. Mwandishi anaeleza:

‘Mlevi’ ‘siyo’ ‘mlevi’  
‘Mlevi’ si ‘mlevi’  
‘Maneno yake ya kweli’ (uk. 49).

<sup>16</sup> Taz. *Lina Ubani* (uk. 38) Sara anasema, “Nitakaa hapa mpaka mtakaponipa chakula. Msiponipa leo, kesho nitakaa, na kesho kutwa. Nikiondoka bure, nitaondoka na mtu.

Nukuu hii inaonesha jinsi jamii inavyokiri kuwa maneno ya mlevi yanaakisi ukweli. Kigezo muhimu katika uwasilishaji wa maisha katika kazi za kihalisia ni dhana ya ushabihikweli (Selden, 2005). Msisitizo wa kazi hizo ni kujaribu kufikia ukweli uliopo katika jamii inayohusika. Mawazo ya Mwanahego yanawekwa wazi kwa njia ya nusu urazini na yanaleta ucheshi kwa watazamaji. Ucheshi unajengwa na kejeli anayoionesha kuwa viongozi wana uwezo mkubwa wa kiuchumi, lakini wananchi wanaishi katika hali ya umaskini kiasi cha kushindwa hata kulea watoto wao. Ucheshi hutegemea sana kutokuwepo kwa ukubalifu kati ya hali ya viongozi na wananchi wao kiuchumi.

Katika tamthiliya ya *Mabepari wa Bongo*, mwandishi amementumia MC Kilevi kumulika ukweli uliopo kuhusu suala la uchumi katika jamii. Uchumi wa leo unaonekana kutekwa na kuwekwa mikononi mwa wawekezaji kutoka nje; na si mikononi mwa wazawa kama ilivyo katika mataifa mengi barani Afrika (Shivji, 2002). Kiuhalisi, wahusika wengine wasingeweza kuuliza swali alilouliza MC Kilevi kwa kuwa limejengwa katika hali ya uchokozi unaoichokoza serikali. Maneno, muonekano na ucheshi alionao unachagizwa na kilevi alichotumia kinachomweka katika hali ya nusu urazini. MC Kilevi anaeleza kuwa hii kali! Wawekezaji wote wanatoka Usauzi? Hakuna wanaotoka nchi nyingine? Halafu wote Wazungu... (Nyoni, 2007: 19).

Kauli ya MC Kilevi inaakisi hali halisi ya maisha ya Mtanzania kiuchumi, hasa katika kipindi hiki kilichotamalaki *Será* za Utandawazi na Mfumo wa Soko Huria. Wawekezaji ndio walioshika uchumi wa nchi kupitia kwa viongozi wenye uchu

wa mali na rasilimali za umma. Uhalisi wa maisha ya Kitanzania, licha ya ule wa kisanaa, unaonesha namna wananchi walivyoangukia katika hali ngumu ya maisha kwa kuwa bado viongozi wao, walio wengi, wana tamaa ya kupenda pesa zaidi kwa kupuuza utu wa binadamu na misingi ya uongozi na utawala bora wa haki na demokrasia (Mbonde, 2002). Kazi ya sanaa ni kumulika ili kuyaweka wazi yale yote yanayoathiri ustawi wa maendeleo ya taifa. Madhumuni ya waandishi yanalenga kuijenga na kuichochea jamii ili iweze kuyatafakari na kuyachukulia hatua za kuyaendeleza yenye tija na kuyaondoa yasiyofaa kwa maslahi mapana ya umma.

### **1.3.3 Muakiso wa ukweli kuhusu jamii**

Muakiso wa kauli za mlevi, kijamii hujengwa na mambo halisi yaliyopo katika jamii. Yapo mambo yanayofumbiwa macho na wahusika wengine, lakini mlevi huyasema bila kujali athari zinazoweza kutokea kwake. Aghalabu, mlevi huropoka kuutambulisha uhalisi wa maisha ya jamii yake bila kujali anasema wapi na kwa nani. Hali hiyo ni kwa sababu sanaa ya kunakili kutoka katika asili ipo katika hatua za maisha ya kila siku na inawakilishwa kwa msomaji badala ya kuoneshwa katika picha za ulimwengu wa kufikirika (Faulkner, 1977). Usahihi wa uwasilishaji ni ule wa uhalisi unaomzunguka kila siku. Mathalani, katika tamthiliya ya *Lina Ubani* mwandishi kwa kumtumia mhusika mlevi anaangaza ukweli wa maisha ya jamii kwa njia ya kindoto uliyo katika akili yake baada ya kulewa. Anasema:

*Maneno hayo kamwambie hawara yako  
anayepanda gari kila anapokwenda...  
Wakataka kunigonga... Shwaini... "Huyu*

*mlevi.” Mlevi baba yako huyo unayetembea naye... Mafuta wanaendeshea magari ya kulalia watoto wetu.... (Nyoni, 2007: 47).*

Nukuu hii inaonesha maneno ya mlevi yanavyoakisi ukweli uliopo katika jamii ambapo wanaume, hasa watu wazima wenye mchezo wa kufanya mapenzi na mabinti wadogo. Kwa namna fulani, ni namna ya kumdhalilisha mtu kwa kumwambia ‘Mlevi baba yako unayetembea naye’. Maneno hayo yana maana kwamba, baba anafanya mapenzi na mtoto wake wa kike. Maneno hayo yanaibua ucheshi na vicheko kwa wasomaji na wasikilizaji. Vilevile, huonesha namna wanaovyo tumia pesa za umma kwa umalaya kutokana na kusheheni kwa vimada. Mali za umma zilitumika ovyo katika starehe binafsi na shughuli binafsi bila kujali wanavyoliingizia taifa hasara kubwa bila sababu za msingi. Hali hiyo imewafanya wanaume kujitengenezea mamlaka na utamaduni wa kuwasaidia katika maslahi yao ya kuwatawala wanawake (Legulegu, 2016). Halikadhalika, ukahaba umewafanya wanawake kuwa kama bidhaa. Hiki ndicho kinachomfanya Mwanahago kusema kwa hasira kwa kuwa pesa za umma hazitumika kwa maslahi ya umma.

#### **1.3.4 Muakiso wa ukweli kuhusu uongozi**

Katika historia ya maendeleo ya jamii, uongozi ulianza tangu kale pale wanadamu wa kwanza walipoanza kuzaliana na kuongezeka zaidi (Davidson, 1970). Mwanauume akawa kiongozi wa familia yake. Kadiri jamii ilivyoongezeka, suala la uongozi kifamilia lilipanuka zaidi na watu wakawa na watawala waliohusisha familia kadhaa. Maendeleo katika jamii yalipozidi, uongozi ukawa dhana pana sana ambayo ilichukua sehemu kubwa ya jamiilugha. Matokeo yake, matabaka katika

jamii yalijitokeza kwa uwazi zaidi. Katika kazi za fasihi, uongozi aghalabu husawiriwa kwa namna ya kikandamizaji kwani wale wanaoongoza wanawakandamiza wale wanaowaongoza. Hili limedhihirishwa katika *Lina Ubani*. Mwanahego anaeleza:

*Kamwambie baba yako hayo maneno ya ugoro. Usituambie sisi kutugeuza bwege. Asiyefanya kazi wewe uliye juu ya kilima. Juu ya kilima kuna mashamba? Asiyefanya kazi baba yako anayekula vya bure, unavyomletea wewe (Mlama, 1984: 45 - 46).*

Mara nyingi, uhalisi huongezewa ubunifu ili kuifanya matini iwe na vionjo vya kifasihi. Vionjo hivyo ndivyo vinavyoifanya kazi inayohusika iitwe kazi ya kifasihi. Kwa kuwa maneno anayoongea Mwanahego yanaonekana ni ya mwendawazimu, basi ndani yake yanaonekana kuwa na vionjo vya kifasihi, ukiwamo ucheshi ambao ni sehemu ya vionjo hivyo. Ucheshi huo unafanya kazi iwe ya kuvuta makini ya watazamaji na wasomaji wa kazi hiyo. Ucheshi huchangamana na uhalisi wa kazi yenyewe ya kibunifu; na hivyo, kuifanya hadhira icheke wakati huo huo ikiwa inajifunza kutokana na ukweli ulioambatana na ucheshi (Muhanika, 1982). Ikitokea makosa au hitilafu havijatambuliwa au kufahamika vinaleta vichekesho. Hata hivyo, kutambua hitilafu sawasawa ni hali inayolazimisha ucheshi pia. Jambo hili linadhihirishwa na maneno ya Mwanahego yanayoonesha kuwapo kwa tofauti kubwa baina ya viongozi na wananchi wa kawaida.

### **1.3.5 Ukweli kuhusu mahitaji ya kila siku**

Suala la mahitaji ya msingi ya binadamu linagusa maisha ya kila siku ya mwanajamii yeyote katika jamii inayohusika. Baadhi ya mahitaji muhimu ya kila siku kwa kila mtu ni malazi, mavazi na chakula. Mahitaji hayo ndiyo yanayomfanya mtu yeyote kujishughulisha ili aweze kujikimu kimaisha. Suala la mahitaji hutegemea sana suala la uchumi, lakini kuna tofauti ndogo kati ya mambo hayo mawili, hasa unapochunguza mahitaji ya wahusika. Mwandishi amejaribu kuonesha utofauti huo kwa kuwatumia wahusika wake wote. Kukosekana kwa mahitaji ya kila siku, kulimfanya mke wa Mwanahego kwenda kwao na watoto wake wote ili waweze kujikimu katika mahitaji ya chakula. Suala hili lilimfanya Mwanahego kubwatuka maneno mengi mbele ya viongozi, lakini alipuuzwa kwa kile alichokuwa anakisema.

Kuwepo kwa uhujumu uchumi uliokithiri katika jamii ulimfanya Mwanahego aseme tu bila kujali. Ujasiri wake wa kusema bila kuhofu lolote ulimfanya atazamwe kama mlevi tu. Jambo hilo linatokana na hali ya ubongo wa mlevi kuwa umeharibiwa na pombe (Culwell, 1994). Mlevi huwa anaongea tu bila kuwa na ufahamu wa kile anachokiongea; na haimfanyi kutambua kwamba amesema ukweli. Inafahamika wazi kwamba kilevi kinaondoa aibu ya kujizuia, lakini hakimfanyi mlevi kusema kweli katika mambo yote kwa kuelezea hisia ambazo kwa kawaida hazisemwi kwa sauti. Kilevi sio sababu ya kumfanya aseme kweli zaidi ya mtu aliye katika hali ya akili timamu, bali kinarahisisha tu namna ya kuelezea baadhi ya hisia, ambazo watu wote wanazo katika maisha ya kila siku. Hata hivyo, imekuwa tofauti na mhusika mwenyewe anavyoeleza yale yaliyo moyoni mwake. Mwandishi anamchora

kwa kusema kuwa hela za kigeni...unazitaka wewe unayekula vya kigeni. Mie nataka hela za hapa hapa...nipate nauli nikamchukue mke wangu... na mwanangu Kidote. Mchicha nanunua kwa shilingi tu... ukimpa ya Malkia anakataa... hela ya kigeni? Aka! (Nyoni, 2007: 27).

Maneno hayo ya mhusika mlevi yanaakisi hali halisi ya jamii ya Mwanahago na kuimulika huku ikionesha kuwa mahitaji ya kila siku ni ya shida. Pia, anaonesha kuwa viongozi wana matumizi ya fedha za kigeni, lakini watu wa kawaida hawajui hata hizo fedha za kigeni zina umuhimu gani na zinatumikaje hapa nchini (Mng'ong'o, 1980). Kukosa fedha ndiko kulikomfanya mke wa Mwanahago aende kwao na watoto wake wote. Maneno ya Mwanahago yanaleta ucheshi kwa kukejeli viongozi ambao wanang'ang'ania fedha za kigeni, lakini wananchi hawazijui hata zilivyo. Kejeli hiyo ndiyo inayoibua ucheshi unaoleta hamaki kwa hadhira. Watu wanaishi kwa shida ya chakula na kuhangaika bila mafanikio; viongozi wanataka watu waendeleo kulima mazao ya biashara ili waipatie serikali fedha za kigeni. Ucheshi unaweza kutumika kama mbinu ya kumdhalilisha mtu, kundi au taasisi (Berkowitz, 1970). Ucheshi husababishwa na kushushwa hadhi kwa mtu kutokana na masuala ya kijamii au kimaumbile.

Kwa kawaida, ucheshi unajibainisha katika kile kinachoelezwa na msemaji wa kazi ya fasihi. Vilevile, hutokea baada ya kugundua ukweli uliopo katika kauli za mhusika mlevi. Mabepari nao wanaonekana kuwa na mikakati na mipango imara inayofanya kazi ya kuzuia watu kupata urazini wa kufanya mapinduzi ya kimkakati na kimaisha. Mkakati wa kuondoa maarifa ya mawazo ya tabaka tawaliwa ili wasiweze

kufikiria kujikomboa kiuchumi unafanywa na mataifa ya kibepari. Jambo hili linamfanya Mwanahego aingiwe na hofu na kuanza kuropoka tu yale yaliyo kweli. Wengine wanahofu kuwa Mwanahego atafungwa kutokana na maneno yake makali. Udhanifu wa kuwafanya watu wafikiri kujikomboa katika ngazi zote za kimaisha, umejazwa fikra za kuwaletea hofu wananchi kuusema ukweli.

## **2.0 Hitimisho na Mapendekezo**

Makala haya yamechunguza muakiso wa ukweli wa kauli za mlevi kwa kurejelea tamthiliya za *Lina Ubani* na *Mabepari wa Bongo*. Uchunguzi umezingatia uhalisi wa kauli za mhusika mlevi kwa kurejelea vitabu vilivyobainishwa. Pia, makala yametalii jinsi matendo na kauli za mhusika mlevi zilivyoakisiwa katika fasihi ya Kiswahili. Kuakisiwa huko kumetazamwa kifasihi zaidi. Kimsingi, mhusika mlevi amejengwa kisanaa kama mbinu mojawapo ya ukwepaji wa changamoto mahsusi zinazotazamwa kwa jicho la kiuchunguzi, hasa anapoeleza wazi wazi masuala yanayoigusa jamii na serikali yake. Hali hiyo inaonesha kuwa mhusika mlevi ni msemaji wa mambo yanayomsibu mwandishi. Nafasi hiyo humpa mwandishi fursa pana ya kutamba na kutambaa kwa kadiri anavyoweza kuyaweka wazi mambo yote yanayoshindikana kusemwa na wahusika walio katika ung'amuzi tambuzi.

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## **Ubunga Unavyoakisiwa katika Fasihi ya Kiswahili**

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### ***Ikisiri***

*Tamthiliya katika jamii na mazingira ya Afrika Mashariki inatumika kama chombo kinachomudu harakati mbalimbali za kijamii. Baadhi ya masuala yanayoelezwa ni mwingiliano na uhusiano wa kisanaa, kimaudhui na kiutamaduni unaoweza kuthibitishwa kupitia kazi za fasihi ya Kiswahili. Makala haya yamechunguza nafasi na usawiri wa Ubunga katika fasihi ya Kiswahili kwa kurejelea tamthiliya teule za Mfalme Juha na Amezidi. Ubunga katika sanaa unalenga kujenga misingi ya kuifunza na kuifikirisha jamii kwa kutumia mbinu ya ucheshi na kuisisitiza uwazi kulingana na hali halisi ya uzoefu wa maisha ya binadamu na mazingira yake. Data za msingi za makala haya zimepatikana maktabani kwa kudurusu vitabu teule vilivyobainishwa. Mapitio ya nyaraka zilizotumika kuthibitisha data za msingi pia zimepatikana kwa mbinu za usomaji wa nyaraka. Nadharia ya Unafisia imetumika katika uchambuzi na mjadala wa data zilizowasilishwa. Makala yanahitimisha kuwa ubunga katika fasihi ni mojawapo ya vyombo muhimu vya kiharakati vinavyomudu mahitaji ya jamii kwa kuzingatia hali halisi ya mifumo na mitindo ya maisha ya binadamu.*

**Maneno Muhimu:** Kaida, Ubunga, Muakiso, Unafisia

## **1.0 Utangulizi**

Ubunga ni dhana inayoeleza tabia ya ujinga katika uamuzi na utendaji wa baadhi ya mambo katika jamii (TUKI, 2004). Pia, ubunga ni mojawapo ya mitindo ya kifasihi inayotumia mbinu ya kubeza kaida zilizozoeleka katika utunzi wa kazi za kisanaa (Pressfield, 2002). Msingi wake mkuu ni kuonesha nyufa zinazoakisi kuanguka kwa thamani, utu, maadili, na ubinadamu ulimwenguni kote (Gregory, 2005). Baadhi ya waandishi wanadadisi kuhusu mustakabali wa maisha ya binadamu, mitindo ya maisha yaliyojaa uhasama na minyukano ya mataifa inayokiuka haki za binadamu (Cameron, 2009; Janson, 1962; Kleon, 2012; Shapiro, 2012). Kazi za waandishi hawa ni matokeo ya tathmini ya madhara makubwa yaliyotokana na vita na minyukano ya mataifa ya dunia kabla ya miaka ya 1950.

Mbinu ya ukengeushi ni mojawapo ya mitindo ya kifasihi inayoashiria ubunga ulivyoanza kujidhihirisha mapema kabla ya miaka ya 1950 huko Ulaya na baadae kuendelea kukua, kukomaa na kusambaa ulimwenguni kote. Matumizi ya mitindo hiyo ni matokeo ya minyukano ya mataifa yalifungamana na kuanguka kwa mifumo ya uchumi wa dunia, kuharibika na kusambaratika kwa familia, makazi, rasilimali, kuzuka kwa magonjwa na vifo, hali iliyopelekea watu kuathirika kisaikolojia, kimaisha na kimaendeleo kutokana na kujitokeza kwa hali ya kila jambo kwenda mrama katika kipindi hicho (Schama, 2006). Mitindo iliyokiuka kaida zilizozoeleka katika utunzi, uigizaji na uwasilishaji wa kazi za kifasihi ilizuka kama njia mojawapo ya kuiburudisha jamii kutokana na matumizi ya ukengeushi ndani yake. Matumizi ya ukengeushi yalinuia kuonesha namna maisha yasivyopuuzwa kutokana na matatizo lukuki yanayomsibu binadamu (Silk, 1996). Mtindo huo

unahusisha muundo mzima wa sanaa unavyowasilisha maudhui kama yalivyo kwa mbinu ya ucheshi.

### **1.1 Mwega wa Uhakiki na Upeo wa Mada**

Makala haya yamechunguza nafasi na muakiso wa ubunga katika fasihi ya Kiswahili kwa kurejelea tamthiliya teule. Suala la ubunga limechunguzwa namna linavyojidhihirisha katika tamthiliya za Kiswahili. Hata hivyo, uchambuzi na mjadala wa data zilizowasilishwa umeongozwa na nadharia ya Unafsia.

Nadharia ya Unafsia iliasisiwa na Sigmund Freud, mwasaikolojia na tabibu wa Australia. Msingi wa nadharia ni kwamba kila binadamu ana *ung'amuzibwete* wa kibinafsi unaokandamiza mawazo na hisia fulani, ambazo hazionekani kwa uwazi (Freud, 1900; Frosch, 1964). Aidha, aliitazama kazi ya fasihi kama mawazo ya kindoto yanayoweza kujitokeza katika mitelezo ya kauli, michezo, sanaa, ishara, na utani. Huo ndio msingi unaozitazama kazi za kifasihi kama ridhio la fantasia la ndoto ya msanii (Freud, 1923; Wright, 1984). Hali hiyo humfanya msanii hulazimika kusema uongo ili kuendelea kuficha yale yaliyopo katika *ung'amuzibwete* wake. Kwa kurejelea nadharia hii, watafiti walichunguza mawazo ya waandishi yalivyoakisiwa katika kazi zao; na namna yalivyowasilishwa katika fani ya Kibunga. Waandishi wa vitabu teule walitazamwa kwa undani namna walivyoyachunguza mambo ya kijamii na kuyaweka kama yalivyo, yanavyoaminika na kukubalika katika kazi zao kwa mtindo wa Kibunga. Katika uhakiki wa data zilizowasilishwa, uzito uliwekwa kwa kurejelea vitabu teule ili kuyaweka wazi yale yote yaliyolengwa katika makala haya.

## **2.0 Methodolojia**

Uchunguzi ulifanyika maktabani, ambapo data za msingi zilipatikana katika tamthiliya teule za *Mfalme Juha* (1971) na *Amezidi* (1995). Vitabu hivyo viliteuliwa kwa kuwa vina mawanda mapana yaliyowezesha kupata data za kutosha kuhusiana na mada inayohusika. Nyaraka zilirejelewa ili kuthibitisha data za msingizimepatikana kwa mbinu za usomaji wa nyaraka.

## **3.0 Muakiso wa Ubunga katika Kazi Teule**

Mitazamo ya uandishi wa Kibunga ulianza barani Ulaya mara tu baada Vita Kuu ya Pili ya Dunia. Wanazuoni wengi walianza kuiga mbinu za utunzi wa kibunga kama mitindo maalumu ya kimuundo ili kufikisha maudhui ya kazi zao za kifasihi. Katika fasihi ya Kiswahili wapo waandishi walioathiriwa na mitindo ya uandishi wa kibunga. Matumizi ya Ubunga katika tamthiliya ya Kiswahili ni kiashiria kimojawapo kinachoonisha kukua na kukomaa kwa fasihi ili kukidhi mahitaji ya jamii yake. Kama ilivyokwishaelezwa kuwa ubunga ni kufanya mambo bila ya kuwa na akili timamu kwa kuwa mawazo ya binadamu yanaweza kuwa katika ung'amuzi bwete ama tambuzi kutegemeana na mazingira. Mtu anaweza kufanya jambo fulani kutokana na shabaha yake. Makala haya yanaonesha namna suala la ubunga lilivyojidhihirisha katika tamthiliya teule.

## **3.1 Haki na Demokrasia katika Jamii**

Uongozi ulianza pale wanadamu wa kwanza walipoanza kuzaliana na kuongezeka. Kadiri jamii ilivyozidi kuongezeka, suala la uongozi lilianza kuimarika na kuwa chini ya viongozi fulani fulani, hasa machifu (Mlelwa, 2012). Maendeleo ya jamii yalipozidi kukua na jamii kuungana, uongozi nao ulipata sura

pana, ambayo ulichukua sehemu kubwa ya jamii. Baadhi ya viongozi walianza kukiuka misingi ya utawala bora wa sheria na haki za raia. Kwa mfano, katika kitabu cha *Mfalme Juha*, mashtaka ya Bi Kizee kuhusu jaribio la watoto wake kwenda kuiba kwa Burahimu linahalalishwa na Mfalme Juha. Bi Kizee alihesabiwa haki ya uhalali wa watoto wake kwenda kuiba kwa kuwa wao ni maskini. Kisheria, maamuzi ya Mfalme Juha yanaonesha kukomaa kwa ubunga wa viongozi unaogharimu maisha ya wananchi na maendeleo ya jamii na mataifa yao. Ujuha umesababisha baadhi ya viongozi kutumia madaraka yao vibaya kwa kujifanya kuwa juu ya sheria. Viongozi hawana budi kutumia vyombo vilivyopo kwa mujibu wa sheria ili kufanikisha maendeleo katika jamii na mataifa yao (Yamola, 2011). Cheo ni dhamana, hivyo kila kiongozi afuate taratibu na misingi ya utawala wa haki, demokrasia na sheria za taifa lake.

Suala la viongozi kujifanya wanaelewa kila jambo katika mataifa wanayoyaongoza linadhoofisha uwajibikaji na uhuru wa kufanya kazi kwa weledi (Tehenan, 2003). Kitendo cha kutoa matamko yasiyo na tija kinavunja mahusiano baina ya wananchi na viongozi wao. Matalani, Mfalme Juha anatoa matamko ya kisheria bila kujua madhara yake kiuchumi. Tangazo lake kuhusu bei ya bidhaa kuuzwa kwa pesa moja linadhihirisha hali ya ubunga unaogeuka kuwa silaha ya ukandamizaji na ukosefu wa haki dhidi ya raia wake. Hali hii inaonesha ujuha wa viongozi wanaotumia madaraka yao vibaya kwa kutoa matamko yasiyo na tija katika jamii na taifa kwa ujumla. Matokeo yake, uchumi wa mataifa yao huporomoka kwa kasi hali inayoathiri mwelekeo chanya wa uchumi na maendeleo ya taifa (Sarungi, 2015). Viongozi hawana budi

kujenga misingi na weledi wa kutumia wizara na idara zinazohusika ili kufanya mambo kwa ufanisi na demokrasia.

Matumizi mabaya ya madaraka yanaathiri zaidi sheria na katiba ya nchi. Wapo viongozi wanaotumia madaraka yao vibaya kwa kujichukulia sheria mkononi (Omary, 2011). Mfalme Juha anaakisi ubunga aliokuwa nao katika utawala wake. Mfalme Juha anaishi katika ubunga, kiasi kwamba hakuona neno gumu katika maamuzi yake yaliyofanyika kirahisi tu. Hali ya ubunga iliwafanya wananchi na viongozi wao kutojielewa na kutoelewa sheria za taifa lao. Kwa mfano, mashtaka ya Bi Kizee kuhusu kitendo cha watoto wake kuvunja na kuiba hayakutazamwa kama kosa kwa kuwa wanakuwa wanatafuta namna ya kuishi. Aidha, walifanya hivyo, kwa kuwa Burahimu alikuwa tajiri. Huu ni ubunga unaoendelezwa kutokana na hali ya viongozi kutokujua sheria za mataifa yao.

### **3.2 Hali ya Uwajibikaji kwa Wananchi**

Uchumi ni uwanja muhimu katika maendeleo ya taifa lolote. Uchumi imara ni moyo wa maendeleo ya jamii na taifa (Mwakanjuki, 2015). Haja ya kujenga misingi imara ya uchumi wa nchi ni jambo linalotakiwa kuwekwa katika mikakati ya kudumu kwa manufaa endelevu ya kiuchumi katika jamii na taifa. Mwandishi katika tamthiliya ya *Amezidi* (1995) ameonesha wazi hali ya kusheheni kwa utajiri wa rasilimali mbalimbali katika jamii kama vile ardhi yenye rutuba na madini ya kila aina; wanajamii wanaendelea kuishi katika hali duni. Kukosekana kwa uwajibikaji, sera na mipango imara ya utekelezaji kumesababisha wananchi kuishi katika hali ya umaskini (Mayega, 2006). Hiyo ni mojawapo ya athari ya ubunga unaoyakumba mataifa yanayoendelea kujiegemeza

kwenye uigaji wa kikasuku, uzembe, kushindwa kuwajibika na kutumia vema rasilimali zilizopo katika jamii zao. Kila taifa halina budi kuweka mikakati ya kujikwamua kiuchumi badala ya kuendelea kutegemea misaada ya bidhaa, mitaji na teknolojia kutoka nchi za nje. Hali ya ubunga inafanywa na baadhi ya viongozi kwa kujifanya wapo juu ya sheria za nchi. Viongozi hawana budi kufuata mipaka ya madaraka yao kwa kuwa kila mhimiri hauna budi kufanya kazi kwa weledi bila kuingiliwa na mwingine (Idrissa, 2016). Viongozi wasiwe juu ya sheria za nchi katika usimamizi na utekelezaji wa maazimio, sera na mipango yao. Kwa kufanya hivyo, mawanda ya haki, uwajibikaji na demokrasia yataimarika katika jamii.

### **3.3 Muachano wa Misingi ya Kiimani**

Hapana shaka kuwa watu wengi hawana uelewa wa kutosha kuhusu maisha baada ya kifo. Suala la maisha baada ya kifo kama linavyoelezwa na dini za kigeni na zile za kiasili, bado limebaki kama kitendawili kilichokosa jawabu sahihi kwa baadhi ya watu. Katika hali ya ubunga, suala la kifo si tatizo kama inavyoripotiwa katika mikondo mingine ya tamthiliya. Wahusika huona kifo kama kitu cha kawaida tu kwani kwao kuishi hakuna maana yoyote. Mfalme Juha baada ya kudanganywa na Walii aliyekusudia kumwokoza Bakari, alikubali na kutaka mtu yeyote asithubutu kuchukua nafasi yake ya kufa kwani inamfaa yeye tu ili akaingie peponi. Mfalme Juha alikubali kufanya hivyo baada ya kuambiwa kuwa atakayenyongwa badala ya mwenzake, ndiye atakayeingia peponi. Kimsingi, huu ni ubunga unaojipambanua kupitia baadhi ya wahusika katika tamthiliya teule. Mfalme Juha anaonesha dhuluma inayofanywa na baadhi ya viongozi wanaotumia madaraka yao vibaya kujilimbikizia na kufilisi

mali ya umma kwa maslahi binafsi. Hali hii inatokana na uchu na tamaa ya kutaka kufaidi kila jambo bila kujali maslahi ya jamii na taifa kwa jumla (Ipara, 2003). Matokeo yake, wananchi wanaishia kudhulumwiwa na kunyimwa fursa muhimu kwa kuwa zinaporwa na viongozi wao.

Viongozi hawana budi kujitathmini, kujikosoa na kusahihisha sera, mipango na vipaumbele vya mataifa yao ili visawiri hali halisi ya mazingira yao, uchumi na maendeleo ya sayansi na teknolojia yaliyopo. Makala haya yanatoa wito kwa viongozi wa Kiafrika kuacha ubunga na kuchukua hatua madhubuti za kujenga utashi unaolenga manufaa mapana ya jamii zao kwa kuacha dhuluma, ubadhilifu na kufinya demokrasia kwa umma. Bila hayo kufanyika, matatizo yaliyodokezwa yataendelea kuathiri kila fani ya maendeleo na ustawi wake (Karugendo, 2016). Wajibu wa kila taifa ni kujenga misingi bora na imara itakayoweza taifa linalohusika kujitegemea katika maendeleo yake.

### **3.4 Utegemezi Unavyoathiri Uchumi**

Katika tamthiliya ya *Amezidi* mwandishi ameonesha ubunga ulivyowafanya Ame na Zidi kujijenga katika utegemezi kwa kusubiri misaada na bidhaa zilizotengenezwa kutoka nje ya taifa lao. Wananchi na viongozi wao wamebweteka; na hawafanyi kazi kwa bidii na maarifa. Hali hii inaashiria namna viongozi wanavyokosa mipango, sera na mikakati imara inayolenga namna sahihi ya kuutumia utajiri wa rasilimali zilizosheheni katika taifa lao (Shivji, 2002). Matokeo yake, mataifa yao yametumbukia katika umaskini uliosababisha matatizo makubwa ya kuendelea kuzitegemea nchi zilizoendelea kwa kupata misaada ya kiteknolojia na mitaji

itakayowezesha kasi ya maendeleo katika mataifa yao. Mwandishi ameonesha kuwa licha ya kuwapo kwa rasilimali katika jamii ya Ame na Zidi, lakini wanashindwa kuzitumia ipasavyo ili kujenga uchumi imara, kujikwamua katika umaskini kwa kujiletea maendeleo katika jamii yao. Utegemezi umechangia kuporomoka kwa kasi ya uchumi katika mataifa yanayohusika.

Pia, Ame na Zidi wanaishi pangoni na hawana mpango wowote kuhusu rasilimali zao, isipokuwa kuwasubiri wageni wawaletee kila kitu. Utegemezi huo msingi wake ulijengwa tangu zama za Ukoloni Mkongwe pamoja na Ukoloni Mamboleo (Sozigwa, 1993). Pembejeo kama vile mifagio, majembe, visu, vinu na vibiriti sharti viagizwe kutoka nje ya taifa lao. Utegemezi wa jinsi hiyo una athari kubwa katika uchumi na maendeleo ya jamii na taifa. Uhusiano baina ya mataifa yanayoendelea na yaliyoendelea unatia shaka, hasa kwa upande wa maendeleo ya kiuchumi (Shivji, 2009). Kila kitu sharti kitengenezwe na kuagizwa kutoka katika mataifa yaliyoendelea; ilhali, mataifa yanayoendelea yakipata kitu hicho kwa kuuza rasilimali zake. Jambo hili linaakisi hali halisi iliyopo katika bara la Afrika lililo na rasilimali nyingi, lakini bado raia wake ni masikini. Maskani ya Ame na Zidi yanabainisha namna hadhi yao ya maisha ilivyoduni inayosababishwa na uzembe, uvivu, kubweteka na utegemezi kutoka katika mataifa ya nje (Mohamed, 1995). Mambo hayo hayatofautiani na nchi za Kiafrika ambazo zilipopata uhuru zikaona zimefikia kileleni na matatizo yataisha bila kufanya jitihada za makusudi katika uzalishaji mali na uchumi.

### **3.5 Uhuru na Kujitawala**

Uhuru ni hali ya kutotawaliwa na mtu au nchi nyingine, hali ya kufanya jambo bila kuingiliwa (TUKI, 2004). Licha ya mataifa mengi kupata uhuru na kujitawala, wananchi wengi wamebweteka kwa kutofikiri namna ya sahihi ya kuyakabili maisha na mazingira yao. Uhuru si ule wa kulala fofofu, kutowajibika na kujifanyia mambo bila ya kulazimishwa na mtu yeyote. Kwa mtazamo huu, uhuru kwao ni kitu kisichopatikana na kufahamika. Mwandishi ameibuka na wahusika wenye dalili ya ubunga, hasa ukichunguza mwenendo au tabia kushindwa kuwajibika kikamilifu katika maendeleo yao na taifa lao. Kutokana na kutoelewa maana ya uhuru, wananchi katika mataifa yao huru yanayoendelea hawaoni haja ya kufanya kazi, kufikiri wala kuwa na msingi wowote wa kuimarisha uchumi wao licha ya mataifa yao kusheheni rasilimali nyingi. Hapana shaka kuwa wageni wanapewa nafasi ya kufikiriwa kuwa wana uwezo wa kuziendeleza rasilimali zao. Kwa upande mwingine, dhana ya uhuru ina utata kwa kuwa inafungamana na sherehe za fungate zinazoashiria nafasi inayoonesha kutopea kwa ubadhilifu, uhujumu na utajiri uliopindukia kwa manufaa binafsi (Kashinde, 2016). Zidi na Ame wanaishia kutapanya pesa nyingi kwa siku moja.

Mojawapo ya sifa bainifu zinazodhihirisha hali ya ubunga ni kuwapo kwa hali ya ukengeushi na kukosekana kwa mtiririko dhahiri katika kueleza jambo. Mwandishi ameonesha hali ya ukengeushi kupitia mandhari isiyotabirika na miondoko ya kimazingaombwe kama vile ndoto na vicheko vya wahusika kutoka mwanzo hadi mwisho wa kazi (Mohamed, 1995). Hali hiyo inatupatia fursa ya kujiuliza kuhusu namna mataifa yanayoendelea yalivyofanya ili kujikomboa kutoka katika

makucha ya utawala wa Kikoloni mapema miaka ya 1960 (Nyerere, 1978). Ukengeushi huo, unaonesha hatua hasi za kimaendeleo na uhusiano baina ya mataifa yaliyoendelea na yanayoendelea. Tamthiliya ya *Amezidi* inazungumzia ukosefu wa maendeleo katika mataifa yanayoendelea kutokana na mataifa hayo kujengwa katika misingi ya utegemezi usio na tija wa teknolojia za Kimagharibi.

### **3.6 Hali ya Uelewa wa Mambo katika Jamii**

Utambuzi ni hali ya wepesi wa kuyafahamu mambo (TUKI, 2004). Suala la wananchi kuwa wanaishi katika hali ya umaskini ni ishara ya kutojitambua kunakowanyima fursa pana ya kufanya jitihada za namna sahihi ya kuboresha maisha yao. Mwandishi anawaonesha namna mitambo ilivyoharibika katika ofisi ya Ame na Zidi; na wanaoweza kuitengeneza ni wageni kutoka nje ya nchi yao. Huu ni ubunga wa kutojitambua unaoathiri kila fani ya maendeleo katika jamii na taifa. Uvivu na kutowajibika haupaswi kufumbiwa macho kwa kuwa ni adui wa maendeleo (Katimba, 2016). Suala la kutojielewa kwa wakazi wa pangoni kunadhihirishwa kupitia mazungumzo baina ya Ame na Zidi. Mwandishi anaonesha namna elimu ilivyopuuzwa katika jamii ya Amezi. Kwa mfano, Zidi anaonekana akiwa usingizini wakati yeye ni mwalimu. Elimu inayotolewa ni ya kinadharia inayosababisha utegemezi katika kila fani ya maendeleo kutoka nchi za nje. Elimu bora inapaswa kujengwa kwa kuzingatia misingi imara ya mafunzo ya nadharia na vitendo katika kila hatua ya ufundishaji na ujifunzaji (Lema na Wenzake, 2004). Huu ni ubunga unaojipambanua katika jamii za Kiafrika ambazo zipo kwenye giza linaelekea kuyasawiri maisha ya kipindi cha kale katika historia ya mwanadamu alipoishi pangoni, akila mizizi katika

maisha ya kutangatanga (Wizara ya Elimu ya Taifa, 1977). Hali hii inakejeli kwa kuwa ulimwengu wa leo ni wa karne ya sayansi na teknolojia, bado mataifa yanayoendelea yamebaki kuwa watazamaji wa mambo yanayofanyika katika mataifa yaliyoendelea, hasa katika kipindi hiki cha utandawazi.

Katika kitabu cha *Mfalme Juha*, mwandishi anaonesha namna viongozi wanavyoathiri uchumi wa nchi kutokana na ubunga kwa kujifanya wajuaji wa kila jambo. Mfalme Juha anatangaza kwamba kila kitu katika nchi yake ya Kichaa kitauzwa kwa pesa moja tu. Mfalme alifanya hivyo baada ya kuchoshwa na mashtaka kuwa kila kitu kinauzwa ghali. Mfalme hakuzingatia uwiano na thamani ya vitu na pesa moja. Kwa mfano, dhahabu, andazi, sahani ya chakula na majora ya nguo vyote viliuzwa kwa ratili moja tu. Mchezo huu ni mbaya kwa kuwa unayagharimu mataifa yanayoendelea kutokana na uamuzi usio na tija pamoja na matumizi mabaya ya madaraka (Mwalongo, 2015). Jambo la msingi la kuzingatia ni kwamba kila jambo halina budi kusimamiwa na wataalamu wa kila sekta ili kuhakikisha mambo yanafanywa katika misingi ya uelewa mpana na wenye tija kwa umma.

Walii alilitazama tangazo la Mfalme namna lilivyodhihirisha ubunga wa Mfalme kwa kuwa kiuchumi na kisheria, si halali kila kitu kuuzwa kwa pesa moja bila ya kuchunguza uwiano wa thamani ya vitu vinavyouzwa. Walii alimshauri mwanae Bakari waondoke haraka kwa kuwa si salama kukaa katika nchi usiyojua namna bora ya kujitawala. Ubunga wa viongozi na wananchi utazamwe kama adui wa maendeleo ya jamii na taifa.

#### **4.0 Hitimisho na Mapendekezo**

Makala hii imechunguza namna kipengele cha ubunga kinavyoakisiwa katika fasihi ya Kiswahili kwa kurejelea tamthiliya teule za *Mfalme Juha* (1971) na *Amezidi* (1995). Suala la ubunga limebainishwa wazi jinsi linavyojipambanua katika vitabu vilivyolengwa. Mambo ya kibunga yamejidhihirisha katika vipengele vinavyohusu demokrasia, uchumi, uwajibikaji na imani. Makala yameonesha kuwa ubunga ni kiungo mahsusi cha kisanaa kinachohakiki na kujenga misingi ya kuifunza na kuifikirisha jamii kwa kutumia mbinu ya kikengeushi na kicheshi. Hali hiyo huipa jamii uelewa mpana wa kuyatambua na kuyashughulikia masuala yaliyomo katika jamii yao.

Kwa msingi huo basi, makala haya yanawataka viongozi kufuata utawala wa haki, katiba na sheria katika usimamizi wa maendeleo ya taifa na wananchi wake. Viongozi wazingatie maslahi mapana ya taifa badala ya kujikita katika misingi na mianya ya ubinafsi, ubadhilifu, ubabe na kutowajibika kikamilifu katika usimamizi na utekelezaji wa sera za nchi (Shivji, 1987).

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## **Kategoria ya Vimahali katika Lugha ya Kiswahili**

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### ***Ikisiri***

*Wanaisimu wa lugha ya Kiswahili wameainisha vimahali katika kategoria ya vielezi. Vimahali vinarejelea mahali tendo lilipotendeka, linapotendeka au litakapotendeka. Vilevile, ni vielezi kwa sababu vimeambikwa kiambishi tamati cha mahali –ni. Hata hivyo, matumizi ya vimahali katika tungo yanadhihirisha kuwa vina tabia za nomino. Makala haya yanabainisha kategoria ya vimahali katika Kiswahili kwa kuzingatia tabia zake za kisemantiki, kimofolojia na sintaksia kwa kuwa makala haya yanahusisha mofolojia, sintaksia na semantiki. Data za makala haya zimepatikana kwa mbinu ya uchambuzi wa matini mbalimbali za Kiswahili pamoja na upimaji wa usahihi wa kisarufi. Ufafanuzi wa data hizo umetumia nadharia ya Sampuli Kifani, ambayo inatoa fursa ya kuzichambua data zinazoonisha mwingiliano wa kategoria pamoja na udarajia wa umemba katika kategoria za maneno. Makala yanabainisha kwamba kategoria ya vimahali hutegemea sifa za kisemantiki, kimofolojia na matumizi yake katika tungo. Hitimisho la makala haya ni kwamba vimahali ni maneno yenye mwingiliano wa kategoria.*

**Maneno Muhimu:** Vimahali, vielezi, nomino, chagizo, kiima, yambwa, kijalizo

## **1.0 Utangulizi**

Uaninishaji wa maneno katika kategoria mbalimbali ni utaratibu muhimu katika ufafanuzi wa lugha. Umuhimu huo unatokana na ukweli kwamba lugha imeundwa na maneno yanayotofautiana kikategoria. Maneno hayo ndiyo yanayotumika katika kuunda viambajengo vikubwa zaidi kama vile virai, vishazi na sentensi (O'Grady, 1997). Wanaisimu wanahitaji kategoria kwa ajili ya ufanunuzi wa kipengele fulani cha kiisimu kinachoshughulikiwa. Mathalani, tunapotaka kubainisha mofimu za neno lazima tujue kategoria ya neno hilo kwa sababu maneno ya kategoria tofauti hutofautiana kimofolojia. Kategoria za maneno ndiyo matofali ya kujengea ufafanuzi wowote wa kiisimu. Kutokana na umuhimu huo, tunapaswa kubainisha kwa usahihi kategoria za maneno mbalimbali ya lugha. Uainishaji wa maneno katika kategoria zake hufanywa kwa kutumia kigezo cha kisemantiki, kimofolojia na kisintaksia (Baker, 2003; Gleason, 1965; Taylor, 2003). Kwa hiyo, kigezo cha kisemantiki kinazingatia maana. Kigezo cha kimofolojia kinazingatia viambishi vya neno; na kile cha kisintaksia huzingatia mtawanyiko ama nafasi ya neno katika tungo pamoja na uamilifu.

Pamoja na umuhimu wake, uainishaji wa maneno una changamoto. Kuna wakati maneno huweza kuainishwa katika kategoria fulani, lakini kwa upande mwingine maneno hayo hayo yana sifa za kategoria nyingine. Vimahali, katika lugha ya Kiswahili, ni mfano wa maneno yenye tabia hiyo. Wanaisimu waliotangulia wa lugha ya Kiswahili wameainisha vimahali katika kategoria ya vielezi (Mdee, 1999) kwa kuwa vinarejelea mahali tendo lilipotendeka, linapotendeka au litakapotendeka. Pia, vimahali ni vielezi kwa sababu vinaambikwa kiambishi

tamati cha mahali –*ni*. Pamoja na uainishaji wao, matumizi ya vimahali katika tungo yanadhihirisha kuwa kuna wakati vimahali hutumika kama vielezi na wakati mwingine hutumika kama nomino. Makala haya yanabainisha kategoria ya vimahali katika lugha ya Kiswahili kwa kuzingatia tabia zake za kisemantiki, kimofolojia na kisintaksia.

### **1.1 Mbinu na Uchambuzi wa Data Kinadharia**

Data zilizotumika katika makala haya zimekusanywa kwa mbinu ya upitiaji wa nyaraka zilizoandikwa kwa lugha ya Kiswahili pamoja na ile ya upimaji wa usahihi wa kisarufi wa tungo. Mtafiti alisoma matini mbalimbali zinazohusu sarufi ya Kiswahili ili kupata data zilizolengwa. Mifano ya matini ziliosomwa ni *Kitagulizi cha Mofolojia* (Wesana-Chomi, 2003), *Maendeleo ya Uhusika* (Khamis, 2008) na *Sarufi Maumbo ya Kiswahili* (Msanjila na wenzake, 2008). Mbinu hii ilimwezesha mtafiti kubaini kategoria ya vimahali kwa kuzingatia sifa zake. Katika mbinu ya upimaji wa usahihi wa kisarufi, mtafiti aliandaa tungo zenye vimahali vyenye dhima mbalimbali za kisarufi na kuviweka katika nafasi tofauti tofauti. Baada ya kuziandaa alifanya upimaji wa usahihi wa kisarufi wa tungo hizo kwa kutumia wanafunzi watano wa Shahada ya Umahiri ya Kiswahili katika Chuo Kikuu cha Dar es salaam.

Mtafiti alitumia wanafunzi haokwa kuwa wanauelewa wa kutosha kuhusu sarufi ya lugha ya Kiswahili. Ufafanuzi wa data hizo umetumia misingi ya nadharia ya Sampuli Kifani ya Rosch (1977). Sampuli Kifani ni nadharia inayotumika katika kuchambua data zinazohusu ukategorishaji wa maneno ya lugha. Pia, Sampuli Kifani hufaa kuchambua data zinazoonesha mwingiliano wa kikategoria pamoja na udarajia wa umemba katika kategoria za maneno. Hivyo, imeweza kuonesha ni kwa

namna gani vimahali huweza kuwekwa katika kategoria mbalimbali za maneno kwa kuzingatia tabia zake za kisemantiki, kimofolojia na kisintaksia.

## 1.2 Dhana na Mtazamo Kuhusu Vimahali

Vimahali ni maneno au virai vinavyorejea mahali katika lugha. Miundo ya vimahali hutofautiana kati ya lugha moja na nyingine. Katika lugha nyingine zisizo za Kibantu kama vile Kilatini na Kicheki, vimahali huundwa na vihusika vya mahali *a* au *an*. Kwa mfano, Kilatini: *Esse Roma* ‘to be at Rome’ > *Ire Roman* ‘to go to Rome’. Lugha nyingine kama vile Kiingereza hutumia vihusishi vya mahali. Kwa mfano, *He entered in the house* ‘Alingia ndani ya nyumba’. Katika lugha za Kibantu kama vile Kichewa (N31), vimahali huundwa na viambishi vya ngeli za mahali 16 \**pa-*, 17 \**ku-*, 18 \**mu-*, na 23 *i*<sup>17</sup>-. Viambishi hivi huambikwa mwanzoni mwa maneno hayo kama ilivyooneshwa katika mfano huu, ‘*ku-* *mudzi*’ ‘Kijijini’ (Bresnan & Kanerva, 1989). Katika lugha nyingine za Kibantu kama vile Kikuyu, vimahali huundwa kwa kiambishi tamati cha mahali kama vile *Nyungu-ini* ‘Ndani ya chungu’ (Rugemalira, 2004). Vilevile, katika lugha nyingine za Kibantu kama Kibena vimahali ambavyo ni majina mahususi ya mahali havina kiambishi cha ngeli ama kiambishi tamati cha mahali. Hivyo, miundo ya vimahali hutofautiana kati ya lugha moja na nyingine.

Kategoria ya vimahali ni suala lililozua mijadala miongoni mwa wanaisimu. Kuna wanaodai kwamba vimahali ni nomino kwa sababu kadhaa (Salzman, 2004). Mosi, vimahali vina uamilifu wa kiima, yambwa au kijalizo katika sentensi kama

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<sup>17</sup> Kiambishi ngeli mahali ya 23 *i-* hujitokeza katika lugha chache na lugha hizo ni kama vile Kiganda.

ilivyo katika Mfano Na. 1(a) na 1(b). Pili, huukilia upatanishi wa kisarufi baina ya kimahali na vitegemezi vyake au baina ya kimahali na kitenzi kama ilivyo katika Mfano Na. 1(a) na 1(b):

1. a) *Chi-tsîmechi-li ku-mu-dizi* [Kichewa]

kng7-kisima    kk7-kuwa kng17-kng3-kijiji  
'Kisima kipo kijijini.'

b) *Ku-mu-dizi ku-li chi-tsîme*

kng17-kng3-kijiji Kk17-kuwa kng7-kisima  
'Kijijini kuna kisima.'

**Chanzo:** Bresnan na Kanerva (1989:2).

Mfano wa 1(a) unaonesha kwamba kimahali *kumudzi* 'kijijini' kina uamilifu wa oblikyu mahali. Aidha, mfano wa 1(b) unaonesha kwamba kimahali *kumudzi* 'kijijini' ni kiima. Kulingana na Rugemalira (2004) na Kahigi (2005), viambishi ngeli mahali ni vihusishi ama ni virai vihusishi kutokana na sababu mbalimbali. Mosi, viambishi hivyo huambikwa kwenye nomino ambayo ina kiambishi cha ngeli nyinginge kama ilivyo katika Mfano Na. 2. Pili, huweza kutengwa na shina la nomino kwa kutumia viyambo vingine katikati yake kama ilivyo katika Mfano Na. 3. Tukumbuke kwamba katika kirai maneno huwa pwekepweke na huruhusu uwekaji wa maneno katikati ya neno moja na lingine. Kwa kuwa kiambishi ngeli cha mahali huweza kutengwa na shina la nomino, basi kiambishi hicho ni kihusishi kinalojitegemea na, kwa, hivyo, kimahali kilichoambikwa kiambishi cha ngeli ya mahali ni kirai kihusishi. Tatu, viambishi vya kimahali havitumiki katika upatanishi wa kisarufi baina ya vitegemezi vyake kama ilivyo katika Mfano Na. 4(a). Badala yake, kiambishi cha ngeli ya nomino ambacho kilikuwapo kabla ya

uambikaji wa kiambishi cha ngeli ya mahali hutumika kama ilivyo katika Mfano Na. 4(b):

2. a) *a- baana* [Kinyambo]  
kkk- kng2.toto  
'Watoto'
  - b) *a-mu- baana*  
kkk-kng18-kng2.toto  
'Miongoni mwa watoto.'
  3. a) *o-mu- baana*  
kkk-kng18- kng2.toto  
'Miongoni mwa watoto.'
  - b) *o-mu- baandi-baana*  
kkk-kng18-kv2.engine-kng2.toto  
'Miongoni mwa watoto wengine.'
  4. a) *\*o-mu- baana mu-bi*  
kkk-kng18-kng2.toto kv2-baya  
'Miongoni mwa watoto wabaya.'
  - b) *o-mu- baana ba-bi*  
kkk-kng18-kng2.toto kv2-baya  
'Miongoni mwa watoto wabaya.'
- Chanzo:** Rugemalira (2004).

Mfano wa 2(a) unaonesha nomino *abaana* 'watoto'. Nomino hii imeundwa na kiambishi cha ngeli ya pili kng2 *ba-*. Mfano wa 2(b) unaonesha kwamba kiambishi cha mahali kng 18 *mu-* kimeambikwa katika nomino *abaana* 'watoto' ambayo ina kiambishi cha ngeli ya pili kng2 *ba-*. Kwa hiyo, vimahali huweza kuchukuliwa kama virai vihusishi kwa kuwa viambishi

vya ngeli za mahali huchukuliwa kuwa sio sehemu ya nomino bali ni kipashio kinachojitegemea ambacho huambikwa katika nomino iliyokamilika kimaumbo. Mfano wa 3(a) unaonesha nomino ya mahali *omubaana* ‘miongoni mwa watoto’ ambayo ina kiambishi cha ngeli ya mahali kng18 *mu-* pamoja na shina la nomino *baana* ‘watoto’. Mfano wa 3(b) unaonesha kwamba neno *baandi* ‘wengine’ limetokea katikati ya kiambishi cha ngeli ya mahali kng18 *mu-* na shina la nomino *baandi*.

Kiambishi cha ngeli ya mahali sio sehemu ya nomino *baanana* ndio maana kinaweza kutengwa na shina la nomino kwa kutumia kipashio kingine. Mfano wa 4(a) unaonesha kwamba kiambishi cha ngeli ya mahali kng18 *mu-* kikitumika katika upatanishi wa kisarufi na kivumishi *mubi* ‘wabaya’ kinazalisha tungo isiyokubalika. Kwa upande mwingine, mfano wa 4(b) unaonesha kwamba kiambishi cha ngeli nyingine kilichopo katika shina la nomino kng2 *ba-* kikitumika katika upatanishi wa kisarufi na kivumishi *babi* ‘wabaya’ kinazalisha tungo inayokubalika. Mifano hiyo inaonesha kwamba viambishi vya ngeli za mahali sio sehemu ya mashina ya nomino, bali ni vihusishi ambavyo vikiungana na mashina ya nomino huzalisha virai vihusishi. Wanaisimu wengine wameainisha vimahali kama vielezi (Mdee, 1999; Ngunga & Mpofu, 2013). Aidha, wanadai kwamba vimahali ni vielezi kwa sababu vinatoa taarifa ya tendo lilifanyika wapi kama inavyoonekana katika Mfano Na. 5. Kimofolojia, maneno hayo yameambikwa kiambishi cha ngeli ya mahali 16 *pa-*, 17 *ku-*, au 18 *mu-* ama kiambishi tamati cha mahali *-ni*. Mifano ya 5 na 6 inathibitisha hoja hii:

5. *Mw-anache ju-di ku-cikoola*[Kiyao]  
Kng1-toto kk1-kuwa kng17-kng9.shule  
‘Mtoto yupo shuleni.’

6. *Nyama ji-di m'-poto*

Kng9.nyama kk9-kuwa kng19-chungu

‘Nyama imo ndani ya chungu.’

**Chanzo:** Ngunga na Mpofu (2013: 50).

Mfano wa 5 unaonesha kwamba kimahali *kuchikoola* ‘shuleni’ kinajibu swali la mtoto yuko wapi katika tungo hii. Aidha, mfano wa 6 unaonesha kwamba kimahali mpoto kimeambikwa kiambishi cha ngeli ya mahali kng18 *m-*. Kwa hiyo, washadidiaji wa mtazamo huu wanaeleza kwamba vimahali katika lugha ni vielezi. Licha ya kuwapo kwa mitazamo hii, kuna utata wa kategoria ya vimahali. Tatizo lililopo ni kwamba katika tungo za lugha moja, kuna wakati vimahali vinatumika kama vielezi na kuna wakati vinatumika kama nomino.

### **1.3 Nadharia ya Sampuli Kifani**

Nadhari ya Sampuli Kifani iliasisiwa na mwanasaikolojia wa Kimarekani Eleanor Rosch katika miaka ya 1970 (Geeraerts, 1984). Msingi wa nadharia ya Sampuli Kifani ni memba ambaye ni mfano bora wa kategoria inayohusika. Katika kategoria kuna sampuli kifani mmoja au zaidi. Memba mpya anaingizwa katika kategoria iwapo anaonesha sifa zote au baadhi ya sifa za memba kifani wa kategoria hiyo. Pia, mwingiliano wa kategoria unatokana na kutokuwepo kwa mpaka baina ya kategoria moja na nyingine. Neno huweza kuonesha sifa za kategoria zaidi ya moja. Katika makala haya, msingi huu umetumika kuamua kategoria ya vimahali pale ambapo vimahali vinaonesha sifa za kielezi kwa upande mmoja na sifa za nomino kwa upande mwingine.

## **2.0 Vimahali katika Lugha ya Kiswahili**

Sehemu hii inahusu vimahali katika lugha ya Kiswahili. Kwanza sehemu hii inaanza kubainisha miundo ya vimahali katika lugha ya Kiswahili, kisha inabainisha kategoria ya vimahali kwa kuzingatia sifa za kisemantiki, kimofolojia na kisintaksia.

### **2.1 Miundo ya Vimahali katika Lugha ya Kiswahili**

Kwa kuzingatia data zilizokusanywa, vimahali katika Kiswahili vipo katika miundo mbalimbali. Kwanza, vimahali vingi ni maneno yaliyoambikwa kiambishi tamati cha mahali *-ni* mwishoni mwa mizizi yake. Polome (1967) anaeleza kwamba kiambishi tamati cha mahali *-ni* hufanya kazi badala ya viambishi vya ngeli za mahali.<sup>18</sup> Katika Mfano Na. 7, *pangoni* ni kimahali kilichoambikwa kiambishi tamati cha mahali *-ni*:

7. a) *Nyoka a-me-ingi-apango-ni.*

Kng1.nyoka kk1-kjn-ingi-kt kng5.pango-ktm  
'Nyoka ameingia pangoni.'

Hata hivyo, kuna Kigingi cha kisemantiki katika matumizi ya kiambishi tamati cha mahali *-ni*. Mathalani, kiambishi hiki hakiwezi kuambikwa katika nomino zinazorejelea wanyama ama kama inavyoonekana katika Mfano Na. 8. Hata hivyo, kuna nomino za wanyama au viumbe zinaweza kuambikwa kiambishi hicho. Nomino hizo ni zile zilizofanyiwa uleksishaji wa umahali na kuwa majina ya mahali kama ilivyo katika Mfano Na. (9):

8. *M-toto a-me-simam-a \*ng'ombe-ni.*

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<sup>18</sup>Lambert (1957) anaeleza kuwa viambishi vya ngeli za mahali hujitokeza katika nomino asili zinazorejelea mahali katika Kinjovu, Kingare, na lahaja za Mombasa (*pahali, kwahali, na mwahali*).

Kng1.toto kk1-kjn-simam-kt kng1.ng'ombe-ktm  
'Mtoto amesimama ng'ombeni.'

9. *M-toto a-me-end-a Tembo-ni.*

Kng1.toto kk1-kjn-end-kt kng1.tembo-ktm  
'Mtoto ameenda Temboni.'

Mfano Na. 8 unaonesha kwamba uambikaji wa kiambishi *-ni* katika neno *ng'ombe* huzalisha neno lisilokubalika. Mfano Na. 9 unaonesha kwamba neno *Temboni* linakubalika katika Kiswahili.Pili, kuna vimahali ambavyo nivirai vilivyoundwa na vihusishi vya mahali. Vihusishi hivyo vinaweza kuwa sahili au changamani. Mifano ya vihusishi sahili ni *penye, kwenye, katika, na kwa* kama inavyoonekana katika Mfano Na. 10. Mifano ya vihusishi changamani ni *mbele ya, nyuma ya/kabla ya, juu ya, chini ya, kushoto, kulia, na pembeni.* Mfano wa 11 unaonesha virai vinavyorejelea mahali katika Kiswahili:

10. *Mi-ti mi-zuri i-po penye nyumba*

Kng4-ti kv4-zuri kk4-kuwa penye kng9. nyumba  
'Miti mizuri ipo penye nyumba.'

11. *Miti mi-zuri i-po mbele ya nyumba*

Kng4-ti kv4-zuri kk4-kuwa mbele ya kng9. nyumba  
'Miti mizuri ipo mbele ya nyumba.'

Katika mifano Na. 10 na 11, *penye nyumba* na *mbele ya nyumba* ni virai ambavyo ni vimahali. Tatu, kuna vimahali ambavyo ni majina mahususi yanayotaja miji, vijiji na nchi ambayo yanarejelea mahali katika lugha ya Kiswahili. Kwa kiasi kikubwa, majina hayo hayaambikwi kiambishi cha ngeli ya mahali, kiambishi tamati cha mahali *-ni*, au kihusishi cha mahali kama ilivyo katika Mfano Na 12. Hata hivyo, kuna

majina yanayotaja vijiji, kata na mitaa ambayo yameambikwa kiambishi tamati cha mahali *-ni* kama ilivyo katika Mfano Na. 13:

12. *Juma a-me-tok-a **Dodoma***

Kng1. Juma kk1-knj-tok-kt Dodoma  
'Juma ametoka Dodoma.'

13. *Ashura a-me-end-a **Buguruni***

Kng1. Ashura kk1-knj-end-kt Buguruni  
'Ashura ameenda Buguruni.'

Katika Mifano Na. 12 na 13, *Dodoma* na *Buguruni* ni mifano ya vimahali. Licha ya kuwapo kwa vimahali vyenye miundo hii yote, makala haya yameshughulikia kategoria ya vimahali ambavyo vimeundwa na kiambishi tamati cha mahali *-ni* pamoja na majina mahususi ya mahali.

### **3.0 Kategoria ya Vimahali kama Vielezi**

Vimahali katika lugha ya Kiswahili ni vielezi. Vimahali ni vielezi pale vinapokidhi sifa za vilezi kisemantiki, kimofolojia, na kisintaksia kama ifuatazo:

#### **3.1 Kisemantiki**

Vimahali ni maneno yanayoeleza kuhusu mahali tendo lilipofanyika, linapofanyika ama litakapofanyika. Hueleza zaidi kuhusu tendo ambalo limekamilika katika taarifa zake za msingi. Kwa sababu hueleza tendo ambalo limekamilia, basi taarifa hiyo ni ya ziada tu na ikiondolewa haiathiri maana ya msingi ya sentensi. Mifano Na. 14(a) na (b) inathibitisha:

14. a) *M-toto a-na-li-a ch-umba-ni*  
Kng1-toto kk1-knj-mz-kt kng7-mz-ktm  
'Mtoto analia chumbani.'
- b) *M-toto a-na-li-a*  
Kng1-toto kk1-knj-mz-kt  
'Mtoto analia chumbani'.

Katika Mfano Na. 14(a), kimahali *chumbanini* kielezi kwa sababu kinatoa taarifa kuhusu mahali tendo lilipotendeka. Mfano Na. 14(b) unaonesha kwamba uondoaji wa kimahali *chumbani* hakuathiri maana ya msingi ya sentensi. Hali hii ni kwa sababu kimahali hicho siyo sehemu ya muundo wa vishiriki vinavyokamilisha maana ya kitenzi *analia*. Kitenzi *analia* kinahitaji mliaji (mtenda) peke yake na katika muktadha wa sentensi hii mliaji ni *mtoto*. Katika muktadha huu kimahali *chumbani* sio sehemu ya kitenzi hicho.

### 3.2 Kimofolojia

Kama Mdee (1999) anavyoeleza kwamba vimahali ni vielezi kwa sababu ni maneno yanayoambikwa kiambishi tamati cha mahali *-ni*. Mfano Na. (15) unathibitisha:

15. *M-toto a-na-som-a ch-umba-ni*  
Kng1-toto kk1-knj-mz-kt kng7-mz-ktm  
'Mtoto anasoma chumbani.'

Katika Mfano Na. 15, kimahali *chumbani* kimeishia na kiambishi tamati cha mahali *-ni*. Hivyo, kimofolojia kimahali *chumbanini* kielezi. Maneno mengine ni kama vile *darasani*, *mezani*, *ukumbini* na *ubaoni*. Hata hivyo, kigezo cha kimofolojia kinaweza kusailika. Hali hii ni kwa sababu katika lugha ya Kiswahili, kuna aina kadhaa za vimahali kama

tulivyoona katika sehemu iliyotangulia. Je, vimahali ambavyo ni majina mahususi ya mahali ambayo hayaishii na kiambishi tamati cha mahali *-ni* haviwezi kuwa vielezi? Data inatuonesha kwamba kwa kutumia kigezo cha kisemantiki ama sintaksia, vimahali hivyo pia huweza kuwa vielezi.

### 3.3 Kisintaksia

Kisintaksia, vimahali ni vielezi kwa kuzingatia sifa kadhaa. Mosi, vinaweza kuwa na dhima ya chagizo katika tungo. Chagizo ni dhima ya kisarufi ambayo inafanywa na kiambajengo ambacho kinaeleza kuhusu kitenzi ambacho kimekamilika kimuundo wake. Taarifa hiyo huwa ni maelezo ya ziada kuhusu kitenzi hicho kwa sababu haikamilishi semantiki ya kitenzi na sio sehemu ya muundo wa vishiriki vya kitenzi. Aidha, kwa kuwa ni taarifa ya ziada, basi huweza kuwapo au kuondolewa bila kuleta athari ya maana ya msingi katika tungo inayohusika. Mfano Na. 16 unathibitisha hoja hii:

16. *Juma-na-chek-a ofisi-ni*  
Kng1.Juma kk1-knj-mz-kt kng9.ofisi-ktm  
'Juma anacheka ofisini.'

Katika Mfano Na. 16, kimahali *ofisinini* chagizo. Hii ni kwa sababu kimahali hicho siyo sehemu ya muundo wa vishiriki vinavyokamilisha maana ya kitenzi kinachounda sentensi hii *cheka*. Kitenzi *cheka* kinahitaji mchekaji (mtenda) peke yake, na katika muktadha wa sentensi hii mchekaji ni *Juma*. Kwa upande mwingine, kitenzi hicho wala hakihitaji kujalizwa na taarifa ya mahali tendo linapofanyika. Katika muktadha huu kimahali *ofisini* sio cha lazima. Pili, kisintaksia, kimahali ni kielezi iwapo kinaweza kuhamishika kutoka sehemu moja ya sentensi kwenda sehemu nyingine bila kuathiri wala kubadili

dhima za kisarufi za viambajengo vya sentensi inayohusika. Mfano Na. 17 unathibitisha hoja hii:

17. *Ofisi-ni, Juma a-na-chek-a*  
kng9.ofisi-ktm kng1.Juma kk1-knj-mz-kt

‘Ofisini, Juma anacheka.’

Katika Mfano Na. 16, tunaona kwamba kimahali *ofisini* kimetokea baada ya kitenzi *anacheka*; lakini, katika Mfano Na. 17 tunaona kuwa kimahali hicho kimehamishwa na kutokea kabla ya mtenda *Juma*. Licha ya kutokea katika nafasi hii, kimahali hicho kina dhima ile ile ya kisarufi ambayo ni chagizo. Pia, mtenda *Juma* ana dhima ile ile ya kisarufi ambayo ni kiima. Aidha, Hivyo, kimahali ni kielezi iwapo ni chagizo. Pia, kimahali hicho kiwe na uwezo wa kuhamishika kutoka sehemu moja kwenda nyingine bila kuathiri dhima yake ya kisarufi au dhima za kisarufi za viambajengo vingine katika tungo.

#### **4.0 Kategoria ya Vimahali kama Nomino**

Licha ya kwamba vimahali ni vielezi, pia ni nonimo kwa kuzingatia sifa za kisemantiki, mofolojia na sintaksia kama ifuatavyo:

##### **4.1 Kisemantiki**

Kisemantiki, vimahali ni nomino kwa sababu hutaja majina ya mahali. Mahali hapo panaweza kuwa pa jumla, mahususi ama ndani kama inavyoonekana katika Mfano Na. 18:

18. a) *Ofisi-nipa-na-pendez-a*  
kng9.ofisi-ktm kng16-knj-pendez-kt

‘Ofisini panapendeza.’

b) **Ofisi-ni** *ku-na-pendez-a*

kng9.ofisi-ktm kng17-knj-pendez-kt

‘Ofisini kunapendeza.’

Mfano Na. 18(a) – 18(b) inaonesha kwamba neno ‘ofisini’ katika mifano yote mitatu linataja mahali pa jumla, mahususi na ndani mtawalia. Hivyo, kisemantiki, vimahali ni nomino.

## 4.2 Kimofolojia

Kimofolojia, vimahali ni nomino kwa kuwa vimeambikwa kiambishishi tamati cha mahali *-ni* ama kiambishi kapa (iwapo ni majina mahususi ya mahali). Maneno haya yanatokea katika ngeli ya 16, 17 na 18. Yanatoka katika ngeli hizo kwa kuwa yanatumia vipatanishi vya ngeli ya 16 *pa-*, 17 *ku-*, na 18 *mu-*. Mifano Na. 18 na 19 inathibitisha hoja hii:

19. a) **Dodoma** *pa-na-pendez-a*

Kng16. Dodoma kng16-knj-pendez-kt

‘Dododma panapendeza.’

b) **Dodomaku** *na-pendez-a*

Kng17.Dodoma kng17-knj-pendez-kt

‘Dodoma kunapendeza.’

Mifano Na. 18 unaonesha kwamba *ofisini* ni kimahali kilichoambikwa kiambishi tamati cha mahali *-ni*, lakini Mfano Na. 19 unaonesha kuwa *Dodoma* ni kimahali chenye kiambishi kapa cha mahali. Aidha, vimahali *ofisininaDodoma* vinaukilia upatanishi wa kisarufi kwa kutumia kiambishi cha ngeli ya 16 *pa-*, 17 *ku-*, na 18 *mu-*. Kimofolojia, vimahali ni nomino zinazotokea katika ngeli ya 16, 17 na 18.

### 4.3 Kisintaksia

Kisintaksia, kimahali hudhihirisha dhima za kisarufi zinazofanywa na nomino. Dhima ya kwanza ni kwamba kimahali huweza kuwakiima. Kimahali kinapokuwa kiima kinadhihirisha tabia za kiima kama zilivyoenezwa na Keenan (1976a), TUKI (1990), Van Valin (2001), Kroeger (2005) na Mkude (2005). Sifa ya kwanza ni kwamba katika mfuatano wa kawaida wa viambajengo katika sentensi, kimahali hutokea mwanzoni kabla ya kitenzi. Pili, kimahali huweza kuukilia upatanishi wa kisarufi na kitenzi kwa kutumia kiambishi cha ngeli ya mahali. Mfano Na. 20 unathibitisha hoja hizi mbili:

20. ***Ki-wanja-nipa-me-ot-a nyasi***  
kng7-wanja-ktmkk16-ktmlf-ot-ktkng9.nyasi  
'Kiwanjani pameota nyasi.'

Mfano Na. 20 unaonesha kuwa kimahali *kidevuni* kimetokea mwanzoni mwa sentensi kabla ya kitenzi *pameota*. Pia, kimahali hicho kinaukilia upatanishi wa kisarufi na kitenzi kwa kutumia kiambishi cha upatanishi wa kiima cha ngeli ya 16 *pa-*. Aidha, kiambishi cha upatanishi wa kimahali na kitenzi hubadilika kulingana na mabadiliko ya dhana ya kimahali ama ngeli ya kimahali kilichotumika. Mifano Na. 21(a), (b), na (c) inathibitisha hoja hii:

21. a) ***Ukumbi-ni pa-me-pamb-w-a ma-ua***  
kng14.ukumbi-ktmkk16-ktmlf-pamb-ktndw-kt  
kng6-ua  
'Ukumbini pamepambwa maua.'
- b) ***Ukumbi-niku-me-pamb-w-a ma-ua***  
kng14.ukumbi-ktmkk17-ktmlf-pamb-ktndw-kt  
kng6-ua  
'Ukumbini kumepambwa maua.'

c) *Ukumbi-nim-me-pamb-w-a ma-ua*

kng14.ukumbi-ktmkk18-ktmlf-pamb-ktndw-ktkng6-  
ua

‘Ukumbini mmepambwa maua.’

Mfano wa 21(a) unaonesha kwamba kiambishi cha ngeli ya 16 *pa-* kimetumika kama kiambishi cha upatanishi baina ya kimahali *ukumbini* na kitenzi *pamepambwa*. Mfano wa 21(b) unaonesha kwamba kiambishi cha ngeli ya 17 *ku-* kimetumika kama kiambishi cha upatanishi wa kisarufi baina ya kimahali *ukumbini* na kitenzi *kumepambwa*. Mfano wa 21(c) unaonesha kwamba kiambishi cha ngeli ya 18 *mu-* kimetumika kama kiambishi cha upatanishi baina ya kimahali *ukumbini* na kitenzi *mmepambwa*. Sifa ya tatu ni kwamba kimahali ambacho ni kiima cha kishazi bebwa huweza kurejeshwa na kuwakilishwa na kiambishi cha urejeshi katika kitenzi. Kimahali hicho huweza kurejeshwa iwapo kinafanana na kiima cha kishazi kikuu kama ilivyo katika Mfano Na. 22:

22. Kijijini [Kijijini kumeenea ugonjwa] kumejaa watu  
Kijijini [kulikoenea ugonjwa] kumejaa wageni

*Ki-jiji-ni ku-li-ko-ene-a u-gonjwa ku-me-ja-a wa-geni*

kng7-jiji-ktm kk17-knj-krj17-ene-kt kng14-gonjwa kk17-  
ktmlf-ja-kt kng2-geni

‘Kijijini kulikoenea ugonjwa kumejaa wageni.’

Mfano Na. 22 unaonesha kuwa kimahali *kijijini* ni kiima cha sentensi bebwa *Kijijini kumeenea ugojwa*. Nomino hiyo inarejeshwa na kuwakilishwa na kirejeshi *-ko-* katika kitenzi *kulikoenea*. Sifa nyingine ni kwamba kimahali kinapokuwa

kiima cha kishazi kikuu huweza kuhusishwa na kiima cha kishazi jalizi. Mfano Na. 23 unathibitisha hoja hii:

23. *Bahari-ni ku-na-on-ek-an-a ku- me-ja-a maji*

kng9.bahari-ktm kk17-knj-on-ktndk-ktndn-kt kk17-  
ktmlf-ja-kt kng5- maji

‘Baharini kunaonekana kumejaa maji.

Mfano Na. 23 unaonesha sentensi ambayo imeundwa na kishazi kikuu *baharini kunaonekana* pamoja kishazi jalizi *kumejaa maji*. Kiima cha kishazi kikuu ni kimahali *baharini* na kiima cha kishazi jalizi hakiko wazi. Hata hivyo, sifa za kiima cha kishazi kikuu zinafanana na sifa za kiima cha kishazi jalizi. Hali hii ni kwa sababu katika kishazi kikuu, kiima *baharini* kinaukilia upatanishi wa kisarufi na kitenzi kinaonekana kwa kutumia kiambishi cha upatanishi wa kiima cha ngeli ya 17 *ku-*. Kwa upande mwingine, katika kishazi jalizi, kiima kisicho dhahirikinaukilia upatanishi wa kisarufi na kitenzi *kumejaa* kwa kutumia kiambishi cha upatanishi wa kiima cha ngeli ya 17 *ku-*. Hivyo, sifa za kiima cha kishazi kikuu zinafanana na sifa za kiima cha kishazi bebwa. Dhima ya pili ni kwamba kimahali huweza kuwa yambwa kama inavyoonekana katika Mfano Na. 24. Kimahali kinapokuwa yambwa kinadhihirisha tabia za yambwa katika lugha kibantu kama zilivyoielezwa na Hyaman na Duranti (1982):

24. *Mama a-na- pend-a m-jini*

Kng1.mamak1-knj-pend-kt kng3-jini

‘Mama anapenda mjini.’

Mfano Na. 24 unaonesha kuwa kimahali *mjini* kina dhima ya kisarufi ya yambwa. Kimahali kinapokuwa yambwa

kinadhihirisha tabia za yambwa. Mosi, huweza kuwekewa kiambishi yambwa kama ilivyo katika Mfano Na. 25. Hata hivyo, kiambishi yambwa huambikwa kwenye kitenzi kwa kuzingatia vigezo vitatu. Kwanza, iwapo nomino yenye dhima ya yambwa hutoka katika ngeli ya kwanza au ya pili. Pili, iwapo nomino hiyo ina sifa ya uhisivu; yaani, inarejelea kirejelewa ambacho ni binadamu au mnyama. Tatu, iwapo nomino hiyo ina umahususi. Kwa upande mwingine, kiambishi yambwa huwa ni cha hiari iwapo nomino yenye dhima ya yambwa haijakidhi vigezo hivi. Kwa mfano:

25. *Mama a-na-pa-pend-a m-jini*

Kng1.mama kk1-knj-ky16-pend-kt kng3-jini  
'Mama anapapenda mjini.'

Mfano Na. 25 unaonesha kuwa kimahali *mjini* kimewekewa kiambishi yambwa *-pa-* katika kitenzi *anapapenda*. Hata hivyo, kiambishi hicho huwa ni cha lazima iwapo kimahali *mjini* ni mahususi na mzungumzaji anajua kwamba anarejelea *mjini* gani. Hivyo, vimahali ni nomino kama zilivyo nomino nyingine katika lugha ya Kiswahili. Pili, kimahali kinapokuwa yambwa huweza kuwa kiima cha sentensi tendwa. Mfano Na. 26 unathibitisha hoja hii:

26. a) *Mamaa-na-pend-a m-jini*

Kng1.mamakk1-knj-pend-ktkng3-jini  
'Mama anapapenda mjini.'

b) *M-jinipa-na-pend-w-a na Mama*

Kng3-jini kk16-knj-pend-ktndw-ktnakng1. mama  
'Mama anapapenda mjini.'

Mfano Na. 26(b) unaonesha kuwa kimahali *mjinini* kiima cha sentensi tendwa na kimetokea kabla ya kitenzi *panapendwa*. Hivyo, vimahali huweza kuwa nomino kama zilivyo nomino nyingine katika Kiswahili. Tatu, kimahali kinapokuwa yambwa huweza kurejeshwa na kuwakilishwa na kiambishi cha urejeshi kinachoambikwa katika kitenzi. Mfano Na. 27(b) unathibitisha hoja hii:

27. a) *Mamaa-na- pend-a m-jini*

Kng1.mamak1-knj-pend-ktkng3-jini

‘Mama anapapenda mjini.’

b) *Mamaa-na- pend-a m-jini pa-li-po-pand-w-a ma-ua*

Kng1.mama kk1-knj-pend-ktkng3-jini kk16-knj-krj16-

ktndw-kt kng6-ua

‘Mama anapenda mjini palipopandwa maua.’

Mfano Na. 27(b) unaonesha kuwa kimahali *mjini* ambachao ni yambwa katika tungo kimeweza kurejeshwa na kuwakilishwa na kiambishi rejeshi *-po-* ambacho kimeambikwa katika kitenzi *palipopandwa*. Hivyo, ni dhahiri kwamba vimahali huweza kuwa nomino kama zilivyo nomino nyingine katika lugha ya Kiswahili. Dhima ya tatu ni kwamba kimahali huweza kuwa kijalizo cha kirai kihusishi. Kirai kihusishi ni kirai ambacho kimeundwa na kihusishi kama neno kuu pamoja na kijalizo. Kimahali nacho huweza kutumika kama nomino kwa kuwa kijalizo cha kirai kihusishi kama inavyoonekana katika Mfano Na. 28:

28. *Juma a-me-m-pig-a m-toto wam-ji-ni*

Kng1.Juma kk1-ktmlf-ky1-pig-kt kng1-toto wa kng3-

ji-ktm

‘Juma amempiga mtoto wa mjini.’

Katika Mfano Na. 28 tunaona kuwa kiambajengo *wa mjini* ni kirai kihusishi ambacho kimeundwa na kihusishi *na* pamoja na kijalizo ambacho ni kimahali *mjini*. Kwa hiyo, kijalizo cha kirai kihusishi hiki ni kimahali. Vilevile, licha ya kudhihirisha dhima za kisarufi za zinazofanywa na nomino, kimahali huukilia upatanishi wa kisarufi na vitegemezi vyake. Kimahali, kinapotumika kama kiima, yambwa, au kijalizo huukilia upatanishi wa kisarufi na vitegemezi vyake. Kitegemezi cha kwanza ni kioneshi kama ilivyo katika Mfano Na. 29:

29. *Ki-jiji-ni kule ku-me-ene-a u-gonjwa*  
Kng7-jiji-ktm kko17.kule kk17-knj-ene-kt kng14-  
gonjwa  
‘Kijijini kule kumeenea ugonjwa.’

Mfano Na. 29 unaonesha kwamba kimahali *kijijini* ambayo ni kiima kinaukilia upatanishi wa kisarufi na kioneshi *kule* kwa kutumia kiambishi cha upatanishi wa kioneshi cha ngeli ya 17 *ku-*. Ikumbukwe kwamba tabia ya kimahali kuukilia upatanishi wa kisarufi na kioneshi hujitokeza pia iwapo kimahali kinatumika kama yambwa au kijalizo. Kitegemezi cha pili ni kimilikishi. Kimahali, kama ilivyo nomino, huukilia upatanishi wa kisarufi na kimilikishi kama ilivyo katika Mfano Na. 30:

30.*Ki-jiji-ni kw-angu ku-me-ene-a u-gonjwa*  
Kng7-jiji-ktm kkm17.kule kk17-knj-ene-kt kng14-gonjwa  
‘Kijijini kwangu kumeenea ugonjwa.’

Mfano Na. 30 unaonesha kwamba kimahali *kijijini* ambacho ni kiima kinaukilia upatanishi wa kisarufi na kimilikishi *kwangu* kwa kutumia kiambishi cha upatanishi wa kimilikishi cha ngeli

ya 17 *kw-*. Ikumbukwe kwamba tabia ya kimahali kuukilia upatanishi wa kisarufi na kimilikishi hujitokeza pia, iwapo kimahali kinatumika kama yambwa au kijalizo. Kitegemezi cha tatu ni kihusianishi. Kimahali, kama ilivyo nomino, huukilia upatanishi wa kisarufi na kivumishi kama inavyoonekana katika Mfano Na. 31.

31. *Asha a-me-ka-a sakafu-ni pa-chafu*

Kng1.Asha kk1-ktmlf-ka-kt kng9.sakafu-ktm kv16-chafu

‘Asha amekaa sakafuni pachafu.’

Mfano Na. 31 unaonesha kuwa kimahali *sakafuni* kinaukilia upatanishi wa kisarufi na kivumishi *pachafu* kwa kutumia kipatanishi wa kivumishi cha ngeli ya 16 *pa-*. Kuhusu suala la upatanishi wa kisarufi, imebainika kwamba nomino huukilia upatanishi wa kisarufi na kishazi rejeshi kinachofanya kazi ya kivumishi katika sentensi. Hoja hii inathibitishwa na Mfano Na. 32:

32. *Sakafu-ni pa-li-po-tandik-w-a zuria pa-me-chafuk-a*

kng.sakafu-ktm kk16-knj-krj16-tandk-ktndw-kt kng5.ziria kk16-ktmlf-chafuk-kt

‘Sakafuni palipotandikwa zuria pamezagaa taka.’

Mfano Na. 32 unaonesha kuwa kimahali *sakafuni* kinaukilia upatanishi wa kisarufi na kishazi rejeshi *palipotandikwa zuria* ambacho kinafanya kazi kama kivumishi kwa kutumia kiambishi cha upatanishi wa kiima cha ngeli ya 16 *pa-*. Hata hivyo, ikumbukwe kwamba kimahali kinapotumika kama kiima, hakiukili upatanishi wa kisarufi na kishazi rejeshi kinachofanya kazi kama kivumishi tu, bali pia kinaukilia upatanishi wa kisarufi na kitenzi kwa kutumia kiambishi cha

upatanishi kile kile kilichotumia katika kishazi rejeshi. Hivyo, kwa kuzingatia data, vimahali katika Kiswahili ni nomino kwa sababu vinadhihirisha tabia za nomino nyingine kisemantiki, kimofolojia, na kisintaksia.

## **5.0 Hitimishona Mapendekezo**

Data za makala haya zimeonesha kwambakatika lugha ya Kiswahili vimahali huweza kuwa katika miundo mbalimbali kwa kuzingatia namna vimahali vinavyoambikwa kiambishi tamati cha mahali *-ni*, vinavyoundwa na vihusishi vya mahali ama majina mahususi ya mahali. Kuhusu kategoria ya vimahali vinavyoambikwa kiambishi tamati cha mahali *-ni* na vile ambavyo ni majina mahususi ya mahali, imebainika kwamba, kwa kuzingatia tabia za kimofolojia, kisemantiki na kisintaksia vimahali vina tabia za vielezi. Kwa upande mwingine, vimahali hivyo huweza kuwa nomino pale vinapodhihirisha tabia za nomino. Hivyo, kwa kutumia nadharia ya Sampuli Kifani, hususani msingi wa mwingiliano wa kategoria ni dhahiri kwamba vimahali ni maneno yenye mwingiliano wa kategoria.

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## **Dropping of Morphemes in the Glossing of Kiswahili Extended Verbs by Swahili Scholars**

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### ***Abstract***

*This paper exposes the negligence of some morphemes during the glossing of Kiswahili extended verbs by scholars of Kiswahili and the way it can be addressed. The glossing of Kiswahili verbs involves three levels of representations: word order and/or parsing level, the literal translation, and free translation level. However, it is observed that some morphemes that occur at the second level of glossing are neglected in the third level. For example, the verb pim-i-w-a 'be measured for' in Kiswahili is constituted by two bound morphemes. Moreover, it is the passive morpheme such as -w- in our example that would be represented at the semantic level, as the applicative -i- is dropped at the semantic free level. Following this observation, the present study tracked the glossing of Kiswahili extended verbs in four morphological publications to check how scholars of Kiswahili morphology gloss extended Kiswahili verbs at the interlineal and the free/semantic level of glossing. Using the Leipzig Glossing Rule and morpheme-by-morpheme correspondence as the framework of the analysis, the study eventually established a discrepancy between the second and the third row of glossing of Kiswahili extended verbs. Consequently, a correction of this error by which is currently passed on to students of Kiswahili linguistics all over the world.*

**Keywords:** Kiswahili, Verbal Extensions, Agglutination, Glossing, Parsing

## **1.0 Introduction**

Kiswahili verbal extension has been studied by several scholars of Kiswahili (Kihore, 2008, Lothi, 2002; Muhozi, 2000; Ngonyani, 2016). They have exposed, among other things, how Kiswahili extended verbs behave in their word order and canonical morphological structure. Some of these scholars (Ashton, 1944; Doke, 1943; Khamis, 2008) glossed their analysis of Kiswahili extended verbs, basically for non-native linguists. Be that as it may, we observed that these previous scholars would drop some constituent morphemes that are vivid at the literal level of glossing are dropped at the semantic level of representation during the glossing

Consequently, the current study thus took an academic obligation to shed light on the phenomenon and if possible to correct this error that has been passed on to students of linguistics all over the world. We detail the phenomenon in the subsequent part of this paper.<sup>19</sup>

## **2.0 Materials and Methods**

This study collected data from four publications which were selected purposively namely: Lothi (2002), Muhozi (2000) and Ngonyani (2016). These sources were read one by one and six relevant extracts were taken from the publications to demonstrate this old error in the parsing of Kiswahili extended verbs. The extracts were scrutinized to identify and demonstrate a mismatch between the literal and semantic levels of glossing

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<sup>19</sup>The following are abbreviations used in this paper: STAT= Stative, FV = Final Vowel, PASS= Passive, CAUS= Causative, Cf = cross reference, APPL- Applicative, SP =Subject Prefix agreement, SM = Subject maker, P = Preposition, TNS =Tense, OM = Object marker 1S = First singular person, PST = Past tense, PERF = Perfective aspect.

of the Swahili extended verbs. The analysis was guided by *Leipzig Glossing Rule* adapted from (Christian, 1982), which constitutes three levels of string representations. However, the phenomenon is exemplified below using Luganda language spoken in Uganda:

1. *Na -som -es-hw-a*
2. 1S-PST-read -CAUS-PASS-FV  
'I was made to read'

The data in 1 show three levels of glossing: one is word order, second is literal translation and the third is free translation level of glossing. This approach is the one that handles the paper in discussion.

### **3.0 The Results**

This sub section exhibits the dropping of some morphemes during the glossing of Kiswahili extended verbs. The examples are drawn from four linguistic publications detailed in the methodology section. The first extract demonstrating the dropping in the glossing of Kiswahili extended verbs is from Ngonyani. The dropping is illustrated in (2) below<sup>20</sup>:

3. *I-ta-fany-i-w-a u-karabati*  
9SM-FT-do-APPL-PASS-FV 14-repair  
'will be repaired' (Ngonyani, 2016: 62).

In data 2, the first line is a word level/or and parsing. In this glossing, the level is well written. The second level is literal

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translation level, which is also well refined. However, in the third level, the meaning given reflects the free and only one bound morpheme (the passive morpheme). That is, the applicative morpheme, which is evident in the word level /-i-/is not reflected in the semantic level of glossing-*ta-fany-i-w-a u-karabati* would mean ‘*it will be repaired for*’ – to reflect both applicative *-i-* and applicative-*n-*. The second extract exhibiting dropping is drawn from page 62 where semantics miss glossing at the third level of interpretations: The dropping is illustrated in Data 3 below:

3. *U-me-m-zal-ish-i-a dungudungu*  
You-PF-1OM-give.birth-CAUS-APPL-  
FV1.deformed person  
‘You have created a monster (in his mind)’  
(Ngonyani, 2016: 63).

The data indicates that both the word level and literal translation level are well demarcated through the use of hyphens and other markers of categories and functions. At the semantic level of glossing, the meaning of this item has been given as *umemzalishia dungudungu* (you have created a monster (in his mind)’, which does not reflect the two mentioned bound morphemes. That is, only morpheme *-i-* and morpheme *-an-* is semantically represented in this glossing. For that matter, the missing morpheme in the free translation tier is the causative /-ish-/, which would bring the meaning as in ‘he/she has caused to give birth for’. The third misrepresentation was in the simultaneously ordered of stative and applicative morphemes. In this example, misrepresentation

was done by dropping the first strata. The Data in 4 illustrates the dropping of morphemes in the glossing of the constructions:

4. *Pambanohilo li-ta-fany-ik-i-a Arusha*  
5. contest5.that5SM-FT-do-STAT-APPL-FV Arusha  
'The contest will take place in Arusha.' (Ngonyani, 2016: 64).

In example 4, two bound morphemes are ordered in a single root: stative and applicative. They are well demarcated at the literal translation level of parsing through the use of hyphens and the markers of categories and functions. However, at the third level – free translation level – the meaning given reflects only the applicative bound morpheme. That is, the causative bound morpheme is hidden in the semantic representation. '*Pambano hilo litafanyikia Arusha*' would be semantically represented as *there is a possibility that contest to take place in Arusha*. This is the form which reflects stative and applicative morphemes at the semantic tier of glossing. The experience shows that Ngonyani (2016) leaves the first morpheme's sense and takes the second semantics of the given morpheme. Two more cases were extracted from *Seidl* and *Dimitriadis*. The first case was the co-occurrences of causative and stative bound morphemes. In their analysis, a misrepresentation of bound morphemes at the semantic level of glossing is observed as the data in 4 illustrates:

5. *Som -esh -ek -a*  
Study-CAUS-STAT-FV  
'Be taught/teachable'.

In data 5, it is observed that two bound morphemes at the word level/parsing level namely: causative *-esh-* and stative *-ek-*. The data is well demarcated at the second level of glossing, which is literal translation level. However, the meaning given at the third level does not reflect the two bound morphemes shown at the first and second levels. That is only stative morphemes represented in the meaning given translation ‘teachable’. The correct semantic glossing of *som-esh-ek-a* would be ‘make teachable/cause the state of being taught’. It is this semantic representation which will accommodate the two bound morphemes: causative (causee) and stative (state of being). The second example was taken from Seidl and Dimitriadis (n.d) was the dropping of reciprocal morphemes at the free translation level of glossing. Data 5 exposes the phenomenon:

6.     *Maji-ya- me -gand -am –an-a*  
Water-SM-PERF-coagulate-ST-REC-FV  
‘The water is adhered/stuck.

In data 6, the first and the second level of this glossing is demarcated admissibly. However, the third level only reflects the static morpheme, and drops the reciprocal morpheme. For complete representation of all constituent bound morphemes at the third level, the free translation of ‘*gand-am-an-a* would mean: ‘*stuck to each other*’. Therefore, the complete third level representation would ‘water is stuck to each other’. The third example of dropping was observed in page 21 of Seidl and Dimitriadis. In this case, three bound morphemes were misrepresented at the free translation level as demonstrated by Data 7:

7. *Wa-li-som-esh-an-a* SM-Past-teach-STAT-  
REC-FV

‘They were taught together’ (Seidl and Dimitriadis, n.d p. 21).

Data 7 shows two bound morphemes on the root *som-* ‘read’. The morphemes are causative *-esh-* and reciprocal *-an-*. The sentence *walisomeshana* and its literal translation levels of glossing, the bound morphemes are represented. At the third level of glossing (free translation level) only reciprocal bound morpheme occurs. However, causative and stative bound morphemes are left. The derived verb *someshana* would be represented as ‘they made to read each other’. Further, item 9 from (Kihore *al.*, 2008) reveals the same fault in the parsing of Kiswahili extended verbs:

8. *Kop-esh -e -w-a*

*borrow-CAUS -PPL-PASS-V*

‘Be made to borrow’ (Kihore, 2008: 129).

In Data 8, the verb *kopa* ‘borrow’ is attached with three bound morphemes namely: causative, *esh-*, applicative *-e-* and passive *-w-*. However, at the semantic level of glossing, not all the bound morphemes are represented. We see the merger of two morphemes at this level –causative and passive morphemes. We also see the dropping of passive morpheme. A representative free translation at the semantic level, following morpheme-by-morpheme rule of glossing would be ‘be made to borrow on behave of’. This shows that each morph has its own semantics following the final level of free translation. The other case of dropping was observed from (Muhozi, 2000: 30). Swahili verb *waka* ‘burn’ whose stem is *wa-*, that is to say the

stem *wa-* in pertinent to verb derivation is often used with stative *-k-*, which is inactivated or latent morpheme, as in *wa-(ka)* ‘burnable/able to burn’. Therefore, the stringed morphemes are stative and passive according to him as it is shown in 9 data below:

9. *Wa-sh-i-w-a*  
Burn-CAUS-APPL-PASS-FV  
‘Be burnt for’.

In Data 9, it is witnessed that the construction is composed of three morphemes but the free translation level shows only two morphemes as in passive and applicative. This shows that the causative */-sh-/* is hidden. Therefore, this kind of dropping at the free translation level can be shown as *wa-sh-i-w-a* which means ‘be made to burn for’, thus, each morpheme among the three indicates its own semantics at the semantic translation level of analysis. The second extract case from Muhozi (2000) is seen in the extension of the verb *iga*, which means ‘imitate’ his analysis has ignored the ordering of applicative passive morpheme as if is ungrammatical or absent in its lexicon. The data in 10 below illustrates the phenomenon:

10. *Ig-iw-a*  
Imitate-FV  
‘Be imitated’ (Muhozi, 2000: 43).

Data10 shows that the passive morpheme *-iw-* has been attached to the verb *iga*, which means imitate to form *igiwa* be imitated for. In the second level of analysis the applicative and passive have been merged, which should not be the case. The

third level of the extended-*i-w-would* be “be imitated for/with’. This shows that two morphemes namely: applicative and passive have been ordered together simultaneously in a single verb *iga*, and each morpheme has its own semantics despite the generalization of meaning which has been operationalized by Swahili writers and the speakers as it has been shown elsewhere in this paper. The other case was extracted from Lothi (2002). In his data, a good picture of miss representation of glossing rule at the free translation level of semantic representations was extracted data in 11 below indicate the scholar’s presentation:

11. *Chukua >chukuliwa* ‘take away’ (Lothi, 2002: 21).

The data in 18 has weakness in respect to glossing rule system, though as it may, our concentration is on the free translation level which has also been miss represented at length. Thus, the meaning given does not represent the ordered morphemes. This can be re-corrected by applying our approach of Leipzig glossing rule approach as it can be shown in data 12.

12. *Chuku-li-w-a*  
Take-APPL-PASS-FV  
‘Be taken for’.

The data in 12 shows the basic verb *chukua* ‘take’ has been stringed with two morphemes namely: applicative *-li-* and passive *-w-*. The second level also has followed similar number of words represented at the morphological parsing level. This renders us to free translation level in which the meaning reflects the two morphemes presented at the word level. Thus, passive

is represented by *be* while applicative is represented by *for* in English semantic level.

#### **4.0 Discussion**

The problem of dropping of morphemes' meaning draws attention to this paper. When a morpheme's meaning is hidden, it triggers confusion in linguistics interpretations. This problem of dropping of some morphemes in glossing of verbs is displayed also to other Bantu languages including Citumbuka (Chavula, 2016). Citumbuka is the language spoken in Northern region of Malawi and also in the Lundazi district of Zambia. The data in Citumbuka illustrates semantic negligence in 13 below:

*13.a) Timb-an-il-an-a pa*  
Hit -REC-APPL-REC-field  
'Hit each other at the farm''

*b) ŵa-ka-phik-isk-il-an-a*  
2.SM-PST-cook-CAUS-APPL-REC-FV  
'They cooked for each other (Chavura, 2016:  
208-209).

The data in 13(a) shows that there are three ordered morphemes together namely: reciprocal, applicative and reciprocal. The semantics of the sentence does not reflect the sum of its parts as it is in other lexical words. That is to say, the meaning shows only single reciprocal and applicative while there are two reciprocal bound morphemes of which the semantic glossing would be 'hit for each other on behalf of else body'. Such meaning would show no dropped bound morpheme. In 13b) we observe also three morphemes namely: causative *-isk-*,

applicative *-il-* and reciprocal *-an-*, in the data, morphological parsing at level one and literal translation has no problem, the problem is level three being it a free translation level, here the translation has dropped the causative sense despite its presence. Here, the free translation would be ‘the caused to cook for each other’, this means that causative, applicative and reciprocal bound morphemes would have shown each one’s semantic senses. The same dropping of bound morphemes in the glossing of free translation level is also observed in Shona language, the language spoken in Zimbabwe, we observe double causative morphemes whose meaning is one, the data in 14 below illustrates:

14. *Musikana a- donh- es- es- a Tinotendapoto ye-  
mvura* Girl 3SG (I) -fall- CAUS- CAUS- FV  
Tinotenda pot - POSS- water  
‘The girl made Tinotenda drops the water pot’  
(Wechsler, n.d: 22).

The data in 14 indicates that there are also double causative morphemes of the same realization but the semantics of them are not all presented rather than presenting one causative morpheme. A correct free translation would be ‘the girl made Tinotenda to cause some body to drop the water pot’. This means that each of the two causative bound morphemes has meaning. Similarly, in Tshiluba language (Cocch, 2008), each of the two causative bound morphemes has a sense, as shown in item in 15:

15. *Mukaji u- sumb -ish -ish -a muana mkanda*  
Woman -1 buy-CAUS-CAUS-FV-boy-book  
‘The woman makes someone makes the boy buy the  
book’ (Cocch, 2008: 80).

In 15 example, Baker's data shows that each causative bound morpheme has its own sense; to him in Chichewa language has multiple causative suffixes is somewhat hard to process and understand, but with some thought is judged to be grammatical.

We underscore that similar cases of the error occurs in Shepardson, (1986), Kimenyi (1980) and Horton, 1949 to mention just but a few. The occurrence of the error is proof that the available literatures on Swahili verbal extension representation mislead the budding scholars of Kiswahili. Booth (2003) argues that the research problem is motivated not by palpable unhappiness but incomplete knowledge or flawed understanding, thus we can solve by changing the world but by understanding it. It is along this inspiration that this study has revealed the error and demonstrated the fitting semantic representation of the constituents of Kiswahili verbal extensions. The findings of the study also apply to other Bantu languages with a problem of morpheme -by- morpheme representation at free translation level of glossing.

## **5.0 Conclusion and Recommendations**

This paper focused on the dropping of Kiswahili verbal morphemes at the level of free translation during the glossing of Kiswahili extended verbs. The paper exposed misleading fault in the semantic representation of the constituents of the extended verbs in the third level of glossing and proposed an alternative representation of such misrepresented items. The alert given by the present paper will inform scholars of Kiswahili, especially at the Universities and research institutions to attend to this crystallizing error in Kiswahili morphological parsing. The paper sees Kiswahili as becoming a

SADC a global communicative tool, which means that studies on all of its aspects should be standard and scientific.

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# **Purposefulness as a Determinant of Appropriate Philosophy of Final Causality in Education for Employable Graduates in Tanzania**

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## ***Abstract***

*Education in its nature, quality, finality and the modes of offering, has been an object of scientific inquiries down the ages. This paper critically reflects and analyzes the philosophical doctrine on final causality seeking to show how a final cause as a cause of all causes determines or influences the nature and quality of education. Discussion is based on the Ancient Greek Philosophers Plato and Aristotle as the classical protagonists of both the doctrine of causality and of the philosophical thought on education. The discussion includes two schools of thought of the postmodern era: Pragmatism with an American base and Ujamaa from the African perspective. Basing on the Aristotelian understanding of the nature and features of a final cause, it is concluded that an appropriate educational framework is determined by an appropriate end-in-view of the whole enterprise of education.*

**Keywords:** Cause, Final Cause, End-in-View, Pragmatism, Ujamaa

## **1.0 Introduction**

Among the ancient Greeks, Philosophical enquiry began as an enquiry for the causes of the universe (Politis, 2005: 26). It was a rational search for the *arche* as the most fundamental unifying

feature of reality in the universe on one hand, and the feature which keeps reality in motion on the other (Guthrie, 1962: 57). This means, it was a critical search for the essence and the rational explanation of reality, and of the operative power behind the experienced reality and its change (Guthrie, 1962: 63). In the classical Philosophy, the Greek word '*aitia*' interpreted in English as a '*cause*' was understood as that which has a positive influence or contribution to the being of another (Bittle, 1939: 333). Building on, and being influenced by his predecessor thinkers such as the Ionians, Pythagoras and Plato, it was Aristotle who came with the classification of causes into four classical categories: material cause, formal cause, efficient cause, and final cause (Bostock, 2006: 49). A material cause is the stuff out of which something is made (Kirby, 2008: 6). It is that which determines or contributes to the material dimension of a being. A formal cause is that which makes a being to be what it is (Bostock, 2006: 49). It is that which determines the essence of something. An efficient cause is that which brings a being into existence. It is that the contribution of which is of producing or effecting something (Kirby, 2008: 6). A final cause is that for the sake of which something is. It is a purpose, the end-in-view, the rationale, the *telos* for the being of something (Kirby, 2008: 6).

For the interest of this paper, the focus is on the final cause in general but particularly on its meaning as the purpose or the end-in-view in relation to education. In his doctrine of causality, Aristotle expounded a final cause as having some features peculiar to it. First, a final cause defines and orients the end to be achieved. With this feature a final cause determines and specifies the focus of action. It also specifies the action to

be done and the means to be taken in order to arrive at the desired goal (Norris-Clarke, 2006: 202). Among many focuses or finalities that an action can reach, a final cause plays a role of singling out the desired goal and narrows down the scope of the means to achieve it by defining and specifying the most appropriate means suited to the attainment of the desired end. In this sense, a final cause guides the efficient cause to act appropriately, and to pick the appropriate means in order to attain the end determined by the final cause (Newlands, 2009: 295). Secondly, a final cause is in levels. Taken in its first level, a final cause is the immediate and natural result of an action (Aristotle, NE I, 2). The Medieval era followers of Aristotle termed this level of final cause as *finis operis* (Sousa-Lara, 2008: 255). The second level is the purpose that an agent seeks to achieve through that action of the first level. In the medieval times, this second level was termed as *finis operantis* (Sousa-Lara, 2008: 256).

Thirdly, a final cause is the first in order but last in execution (Johnson, 2005: 56). In the order of action towards the realization of the goal, a final cause comes first. This means, a final cause precedes all other causes because the latter come on board as determined by the former, and come on board in order to realize what is determined by the final cause. It is the final cause which determines the goal and the causes as the means to achieve the desired goal (Aquinas, ST, I<sup>a</sup>, q.5, art. 4). It is on such grounds, a final cause is taken to be a cause of all causes (Aquinas, ST, I<sup>a</sup>, q.5, art. 2, rep. 1) as it determines them, determines what they cause, and determines and explains the rationale for their influence on what they cause (Politis, 2005: 55, 56). Hinting on the question investigated in this paper, we

argue that an appropriate and well established goal of education determines the other factors contributing to education. As James F. Keenan comments while elaborating how the final cause has a causative power on the rest of causes, he maintains that it influences them not only generally but also specifically and individually (Keenan, 1992: 27).

Fourthly, a final cause has the power of desirability (Norris-Clarke, 2006: 203). It is through its capacity of propensity that a final cause attracts, orients, inclines and influences other causes to focus on the desired end and motivates them to achieve it (Alvira *et al.*, 1991: 220). In his *Nicomachean Ethics*, Aristotle described the end as that which all aims at, and that this end is good (Aristotle, NE, I, 1). Thomas Aquinas on the Aristotelian tone said: “*Goodness is described as self-diffusive in the sense that an end is said to move.*” (Aquinas, ST, I<sup>a</sup>, q. 5, art. 4, rep. 2). It is on such grounds that a final cause is taken as value basing on its perfective power, which inclines the agents to seek it. We, therefore, argue the purpose of education merits the quality of being appropriate if it is perfectly desirable both to those who offer it and those who receive it.

In this paper, we aim at investigating the question as to how a final cause of education understood as a purpose of all educational endeavours determines the nature of the education offered and the mode of offering it. The method employed is descriptive and analytical based on four selected philosophical schools of thought. We selected Platonism and Aristotelianism to show some roots of Western philosophical thinking on education. We also took Pragmatism with base and roots from America to bring on board effect and practicality as important

features of education needed by the societies of our time. For the fourth choice we took *Ujamaa* as an African brand of Socialism the tenets of which put in the fore self-reliance as the aim of education.

## **2.0 Historical-Philosophical Survey of the Nature and Goals of Education**

The following subsection descriptively analyzes the purpose of education as expounded by the selected philosophers. The aim is to make an argument that since the final cause determines the nature of what is caused, an appropriate and a well planned purpose of education helps shape the nature and the mode of educating people.

### **2.1 Platonism: Education for Virtue**

According to Plato (428/427–348/347 BC), education is a tool for establishing and sustaining an ideal city state, the leaders and citizens of which are qualified by virtues – an attribute obtained through education (Plato, LW, II, 653c-d). For him, through a rigorous education system, philosopher-kings are formed to acquire the virtue of wisdom, which is an indispensable quality for leadership (Reeve, 1988: 194–195); guardians are groomed to acquire the virtue of courage, which is necessary for guarding the state (Santas, 2006: 31). The productive masses get their appropriate share of education for the acquisition of the virtue of temperance good for them to administer and supply material goods for the whole state (Chibuikem, 2017: 26).

In the thinking of Plato, education of whatever level helps to shape every person in the state to be responsibly and well suited to his/her sociopolitical category and stratum. It is this orderly

harmonious sociopolitical categorization of people, which makes each fit to his/her class and thus render other people their due by playing his/her proper role in the society. It is this orderly harmony of living and doing which Plato conceived as justice – a virtue which is a hub of all other virtues (Kamuhabwa, 2017: 180). Concluding on Plato, education is ultimately meant to put in place a structure of justice by inculcating virtue. It is, therefore, a tool for making people good citizens who live and practice justice by rendering to the state and to the citizens their dues (Chibuikem, 2017: 26). With this understanding, therefore, education is not for employability. It helps one be a good citizen by acquiring an appropriate virtue fit for one's sociopolitical stratum in which he/she lives and acts in justice by rendering others their dues.

## **2.2 Aristotelianism: Education for Happiness**

Aristotle (384 BC–322 BC) takes education as fundamentally meant to facilitate the attainment of happiness (*eudaimonia*) as the highest good and the ultimate purpose of all human undertakings (Aristotle, NE, I, 4, 1095a15-18; Küçükuysal and Beyhan, 2011: 45). Happiness in the Aristotelian sense, however, is not to be taken as merely an emotional feeling but rather a life worth living, a life lived according to virtue (Kakkori & Huttunen, 2007: 18). He went as far as maintaining that it is the duty and prerogative of the state to educate its people for the purpose of leading them to happiness (Aristotle, NE, X, 9, 1180a30-33).

Aristotle builds the rationale for knowledge at large and for education in particular on his Epistemology and Metaphysics. From the epistemological point of view, he maintains that by

nature every human being desires to know (Aristotle, MT, I, 1, 980a24). In this regard, endeavours to seek or to impart knowledge respond to the epistemological desire which makes part of the human nature. Basing on this doctrine, the purpose of education is first and foremost to make a human being attain a natural desire of acquiring truth – a fulfillment which makes one happy (Kakkori & Huttunen, 2007: 19). With this epistemological focus, the worthiness of education offered is to be gauged on how much it affects happiness as life worth living by making graduates knowledgeable rather than making them employable. An educational system incapable of making students knowledgeable is justifiably culpable. In this line of thought, therefore, graduates lacking expected subject or professional knowledge are discredited as they are short of the very purpose of education (Collins, 1990: 67, 74).

From the metaphysical perspective, Aristotle maintains that every activity such as art or enquiry in which human beings are involved aims at some good (Aristotle, NE, I, 1, 1094a1). By itself, education as an enquiry ontologically has a purpose. The purpose of an act, in this sense, is rooted in the nature of the act itself. In this line of thought, it is not proper to think that the nature and root of the purpose of education is extrinsic in the sense of being determined by the changing circumstances like the sociopolitical or economic needs, etc. This stand, however, leaves behind some questions as to how one can justify a claim that education helps solve problems? If it does, whose problems does it solve: of others or solely of the one involved in education?

In matters of knowledge, Aristotle makes a distinction between *episteme*, *phronesis* and *techne* (Buttler, 2006: 3–4). By way of description *episteme* means theoretical knowledge of why things are the way they are. *Phronesis* refers to practical knowledge of how to pursue and achieve a moral end in a prudent manner. *Techne*, on the other hand, is the technical knowhow of doing things (Costello, 2017: 4). While *episteme* is at a theoretical level of mere scientific knowledge of the essence and causality or reality, *techne* involves a practical doing for the effecting or for the production of something. *Phronesis*, on the other hand, involves knowledge of the right way of achieving what is morally right. It is the knowledge of how to act prudently in any situation in order to arrive at what is morally good. By way of an example, the three concepts may be likened to knowledge of the attributes of a good teacher as *episteme*; knowledge of the right means that one has to use to become and behave as a good teacher as *phronesis*, and putting into practice the attributes of a good teacher, that is, practically acting as a good teacher as *techne*.

The three levels of knowledge are involved in education as a means to attain happiness (life worth living) as the ultimate good of all human activities. At the level of *episteme*, one acquires knowledge of the essential features of happiness to be pursued. At the level of *phronesis*, one attains knowledge of the right means to use in order to attain happiness. As practical wisdom, however, *phronesis* helps one to know not which end to pursue but to know how to pursue it (Moss, 2011: 1). This practical wisdom is achieved through learning, which makes one know how to act virtuously in any situation of life (Kakkori & Huttunen, 2007: 18). Again, one acquires this practical

wisdom through experiential training of intellect and of habit. While the former enhances intellectual virtues, the latter enhances moral virtues (Aristotle, NE, II, 1, 1103a24–25; Dow, 1998: 121).

As hinted upon above, while *phronesis* is practical wisdom, *techne* refers not only to the art of doing, but also to the art of knowing and of understanding (Aristotle, MT, I, 981a24–25). It helps one know and understand the universal aspects of beings such as the ‘why’ and the ‘causes’ which underlie individual beings (Aristotle, MT, I, 981a10–15). In relation to this study, it is important to bring on board other two concepts, which Aristotle used when analyzing human activities in relation to their ends. The two concepts are *praxis* and *poiesis* (Balaban, 1990: 185). According to the interpretation of Oded Balaban, Aristotle used *praxis* to refer to an activity as end in itself, and he used *poiesis* to refer to an activity as a means to another end (Balaban, 1990: 185). He bases this interpretation on the work of Aristotle, which says action and making are different kinds of thing, since making aims at an end distinct from the act of making, whereas in doing, the end cannot be other than the act itself (Aristotle, NE, VI, 4, 1440b1–5).

With reference to this text, three verbs have been used in relation to activity and its end. The verbs are ‘to act’, ‘to make’ and ‘to do’. As the text goes, the verb ‘to make’ is used consistently but the verbs ‘to act’ and ‘to do’ are used interchangeably. With reference to the verb ‘to make’, the end is distinct from the ‘act of making’. This is what Oded Balaban interprets as *poiesis*. With reference to the verbs ‘to do’ and ‘to act’, which are used interchangeably, the end is the same as the act itself. This is what Oded Balaban gives as an interpretation

of *praxis* (Balaban, 1990: 186). Applying this distinction to education as an activity, is it an end in itself or a means to some other end? How should one gauge the quality of education: is it proper to gauge it in its inherent quality without reference to something extrinsic to it? Is it justifiable to gauge it with reference to the quality, employability and performance of its respective graduates? If education is taken in the sense of *praxis*, it is an end itself and therefore graduates do not pass through it for employment or for employability. If it is taken as *poiesis* – a means to another end, then graduates have to realize some specific ends such as being employable, being problem solving, being virtuous, etc.

### **2.3 Pragmatism: Education for Practical and Problem Solving Effects**

Pragmatism is a late 19<sup>th</sup> and early 20<sup>th</sup> century school of philosophy with roots in America. Its proponents include Charles Sanders Pierce (1839–1914), William James (1842–1910) and John Dewey (1859–1952). While making a philosophical inquiry searching for the meaning and the truth of reality, Charles Sanders Pierce came out with a stand that the meaning of any statement is found in its practical bearings (Campbell, 2011: 9). This means, it is the practicality of a statement and of its claims which make it meaningful and legitimate (Mullin, 2007: 123). Applying this doctrine to educational theories, methods, curriculums and graduates – the legitimacy of all these is gauged by their practical bearings as to how much and to what extent they are down-to-earth, relevant and part of the concrete situations of human life (Campbell, 2011: 68). In this line of thought, the authenticity of education that graduates acquire is gauged through the practicality of

knowledge and skills that graduates bear in relation to the concrete needs of human life.

William James, whose interest based on the philosophy of knowledge, directed his study to the meaning of ideas and claims of beliefs. He came out with a conviction that the meaning of ideas and the truth of beliefs have to be approached not abstractly. They have to be approached and understood basing on the practical difference they make in the lives of people (Putnam, 1998: 21). This understanding of ideas and belief makes the latter have legitimacy if they effect a constructive difference in the lives of people.

Bringing this philosophy into the context of this paper, the educational frameworks, systems and content through which graduates pass are to be gauged as meaningful and legitimate if they effect a practically constructive difference in the socio-political economic lives of people. Here, there come some critical questions: is education to meet expectations of employers or it is to make a difference on the lives of people? Is it justifiable that the interests of employers are necessarily the interests of people's lives? If there is a dichotomy between employers and their businesses on one hand, and people and their concrete lives on the other, is it possible for the graduates to reach people and make tangible differences among them without the mediation of employers and the labour framework at large? Are the complaints from employers that graduates lack employability qualities to be taken as being the same complaints of people? In case of discrepancies between the employers' perception on the graduates and the people's perception on the same, which perception has to be honoured and why? These questions show a possibility of the people's

interests being misrepresented by the employers whose interests are not necessarily identical with the interests of people.

Cases of discrepancy between perceptions may happen when a graduate employee delivers to the expectations of the last consumers of service but happens not to meet expectations of the employer. Take an example of a teacher who is very good in class, always with excellent academic output but very poor in some employability skills such as lack of teamwork spirit, poor in computer literacy, negative attitude towards the employer's ideals, etc. Another example may be of a good surgeon who meets the expectations of patients but still unemployable because of his attitudinal adherence to extreme activism, which may be detrimental to the hospital management as his employer. These two examples, however, show a discrepancy of qualities that one and the same employee can have. Still there may be cases in which the same quality of the same employee meets expectations of one camp while disappoints the other. Take an example of an activist on staff of lecturers whose activism is applauded by the students but blamed by the employer. With the thinking of William James, the practical difference he advances is to be taken as a measure of employability of the graduates. The educational policies, the curricula and finally the graduates themselves, therefore, should be geared towards constructive difference making.

John Dewey came with a version of pragmatism referred to as Instrumentalism (Maduabuchi & Anowai, 2018: 551). For him, education is primarily meant for reform by solving problems that humanity faces (Maduabuchi & Anowai, 2018: 550). This means, education has to play an instrumental role in solving

problems (Maduabuchi & Anowai, 2018: 551). For him, education which is instrumental can be realized on some conditions: first, students should learn by doing (Allman, 2013: 20); secondly, the method used should focus on the learner (Allman, 2013: 20), and thirdly, there must be a close link between the learner's concrete experience and what he/she learns in class. It is a philosophy which is utilitarian in the sense of gauging and evaluating the worthiness of education and its graduates on their usefulness to solve problems. On the utilitarian tone, a graduate is deemed to be employable depending on how much he/she is useful in solving problems, which employers and/or consumers deem as problems.

#### **2.4 Ujamaa: Education for Self-reliance**

*Ujamaa* is a Swahili word, which literally may be translated as familyhood (Kassam, 1994: 248). The word stands for a Tanzanian brand of African Socialism propounded by Julius Kambarage Nyerere (1922–1999). The concept carries both a socio-political ideology and an attitude of the mind (Nyerere, 1968: 1). In her critical study on African Socialism, Alofun Grace Olufolake describes *Ujamaa* as more than a political system, “it is a philosophy, a world view as well as a gateway to African selfhood.” (Alofun, 2014: 69). Tenets of this philosophy which are deemed as most relevant to this paper include its concepts of development, of self-reliance, of liberation and freedom, of equality, and of unity (Larson, 1999: 12-13).

The *Ujamaa* principles, philosophy and values were stated in the Arusha Declaration of 5<sup>th</sup> February, 1967 (Lal, 2010: 1). The Declaration stipulated education to be a tool for

concretizing what *Ujamaa* stood for. Education and the educational system as a whole were to inculcate in the minds of citizens the tenets of *Ujamaa* and to help realize them. Such tenets included socio-political and economic revolution concretized in self-reliance, integral development, liberation and freedom, promotion of equality and unity among citizens (Makulilo, 2012: 8170-8171). In short, according to *Ujamaa*, education has to be machinery for carrying out and realizing the national philosophy and agenda by responding to the concrete sociopolitical and economic needs of people (Yona, 2008: 25-26).

Some socio-economic problems that Tanzania and other countries currently face are lack of employment and complaints from the job market that university graduates do not meet the employability standards. How does *Ujamaa* philosophy of education address these problems? But who determines the standards of the graduates' employability – the nation or the job market? Is the job market represented by employers necessarily always in consonance with the national economic philosophy and agenda? For the case of Tanzania, the current national economic agenda which is to maintain the middle income economy hinged on industrialization, its incumbent government through its regulatory organs has to orient educational and professional institutions first and foremost to the sustainability of the named national agenda rather than orienting them towards meeting the dictates of employers. Of course, employers as investors have also to be in consonance with the national economic philosophy for them to remain relevant and legitimate.

In the line of *Ujamaa* for which education has to serve the national agenda, employers can complain of the graduates' non-employability if such employers have investments which serve the national economic goals, otherwise, graduates may appear not employable in the eyes of employers but quite employable in the eyes of the government. The *Ujamaa* philosophy of education, therefore, calls for the job market not to be blind machinery driven among others, by the maximization of profit and minimization of cost – the taxonomy which may be used to disqualify graduates and the educational system at large. In the *Ujamaa* thought, the job market has to be driven by the national thinking, and subsequently, the right parameters for gauging the graduates' employability should be drawn from the national goals rather than from the job market goals. With the *Ujamaa* approach education at large and Institutions of Higher Learning in particular together with the labour industry serve a common mission of making a society which is self-reliant. The unity of purpose of all these components has to eradicate discrepancies and exchange of blames. The legitimacy of an education system and policy, of a curriculum and of graduates in this line of thought is gauged on how much it concretizes sociopolitical and economic self-reliance as a national ideology rather than as an expectation of employers.

### **3.0 Conclusion and Recommendations**

As it has been exposed philosophers have different views as regards the purpose of education. They also differ in the parameters of gauging a good educational system. The contemporary societies need a critical approach to such philosophers when seeking solutions to the current socio-political and economic problems, which societies are currently

passing through. The current widespread complaints of unemployment and unemployability of graduates which go together with blaming the academia and educational policy makers, for instance, cannot be justified in the Platonic lines. This means, according to Plato, education is not meant to prepare employees but to liberate individuals from vice to virtue, from ignorance to knowledge and to make each individual fit to his/her social category and render service accordingly. However, Plato may be judged of naivety for thinking that knowledge and virtuous service rendering always coincide. Experience has it that one can pass through educational training and still remain incompetent.

With Plato, we recommend education first and foremost to be a state affair. It should be a right and duty of the state to superintend education as it is primarily for the good of the state. We also recommend a well defined and appropriate purposefulness in educating citizens at all levels from tender age to adulthood. It is this purpose which helps shape the nature, the quality, and the mode of educating. The claim of Aristotle that the desire for knowledge is inherent in the human nature (Aristotle, MT, 1973: I, 180a) is taken as a base to establish a claim that the pursuit for, and acquisition of knowledge is a human right. All stakeholders charged with power and responsibilities to cater for the wellbeing of human beings such as parents, guardians, civil authorities, etc should take it as a core responsibility to see to it that humanity gets not only education but education which suits the human nature and which promotes the human dignity.

Aristotle, in his doctrine on ethics, maintains that all enquiries, arts, and actions rooted in the rational human nature aim at an

end which is objectively good (Aristotle, NE, 1906: I, 1, 1094a). We take this as a foundation to maintain in the Aristotelian tone that a final cause as a purpose of action merits the name if it is objectively desirable with a perfective power to those who pursue it. In other words, the education framework encompassing its nature, policies, rules and regulations, modes of offering it, etc. should be a value both to the individuals and to humanity at large. In this sense, the primary and most fundamental aim of education is to have a perfective effect on humanity. It would be self contradictory if education has a perverse effect, which is harmful or derogative to the human nature and dignity.

In the spirit of Pragmatism, education has to be gauged in its concrete bearing, in its practicality, and in its ability to solve problems that humanity encounters. Again, this is another area of purposefulness of education. In this line of thought, abstract education does not merit the name. An education system which is aloof to the concrete human situation, and which is indifferent to the concrete human problems as well is not worth the name. However, this thinking leaves behind some questions which trigger more research. Human problems are subjective and transient. If education is pegged on problems, what happens to the educated ones when such problems are solved? Again, is it not a dehumanizing utilitarianism to educate a person for problem solving? This is likely to raise eyebrows of moralists as such pragmatic thinking tends to reduce a human being into a human machine for solving problems, which becomes useless in case the problems persist.

*Ujamaa* as a brand of African Socialism is plausible in advocating self-reliance as a goal of education. Building on Platonism, it advocates education which in the spirit of liberation sets humanity free of the chains of ignorance, of dependence, of poverty, of foreign domination, etc. It is a school of thought which advocates the primacy of the common good and making the national philosophy the determinant of the whole trend of education. In the tone of *Ujamaa*, we recommend education which advocates a national agenda, unity of the citizenry, and self-reliance of all circles of human existence. Over and above, the worthiness of education is to be seen in the level of liberation it affects, how it promotes human dignity and how it transmits and preserves values, which form an integral part of the national philosophy.

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# **Violence against Housemaids in African Households: A Theological Point of View**

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## ***Abstract***

*Violence involves harm to an individual physically, mentally, emotionally, and spiritually. This article examines domestic violence and the way it is inflicted to victims, especially intimate partners in households, children, parents and close relatives living in a particular household. The article focuses on housemaids as employees in some African households and their experiences of violence from their employers. What causes the various abuses housemaids face from their employers? What theological implication can be deduced from the abusive experiences faced by housemaids in the relationship with their employers? By the use of the culture of violence theory and the survey of accounts about the experiences of housemaids in various current researches, this article argues that the violence they face is caused by power relations within family members characterized by retaliations and claim to regain power. The concept of creation imago Dei is used to reflect hermeneutically on the kind of relationship set by God through Jesus Christ in the life of humanity.*

**Keywords:** housemaids, domestic violence, *Cretio imago Dei*, human Relationship

## **1.0 Introduction**

Housemaids are mostly girls, hired by people in order to do house assignments. These are girls usually from less educated families and are themselves less educated. Being less educated

and coming from less educated families, the employment they get to work to more affluent families becomes a means for them to earn a living and support their families and relatives. Housemaids are highly needed by house owners due to tight schedules they have and the amount of work they are required to do at home (Namuggala, 2015: 563). Namuggala (2015: 574) quotes one of the housemaids she interviewed during her research narrating her daily routine:

*I do everything! I wake up around 5am and make breakfast for everyone, I prepare the kids who go to school so that when aunt wakes up they have already had breakfast and [are] ready to go. They leave home at around 7am. When they leave, I start cleaning up the house just in case any visitor comes to find it clean. I then wash the clothes and as they dry I start the lunch preparation so that when the little boy comes back home at 1 pm, food is ready. I then resort to the dishes, the compound and ironing.*

The above-listed chores make the housemaid fully engaged in the whole day; a thing that could hardly be possible for the woman with another work (Nyamnjoh, 2005: 181–182; Oyaide, 2000; International Labour Organization [ILO], 2013 & 2014). The above quotation indicates that housemaids are the most overworked house workers, mostly exploited by their employers, underpaid and even vehemently abused.

Though not trained, housemaids are expected to perform various house chores: cooking, managing the house, putting everything be in order, child caring and entertaining guests who visit the home as just indicated by the foregoing quotation.

Hence, this trend of more educated or established sisters/women in towns using their fellow less educated young sisters from rural areas indicates the power difference between them, mostly in terms of economic well-being, which creates a gap between them even wider than the gap they have with their own husbands. However, the relationship between maids and their employers is built on the guise of ‘hidden transcripts’ on both sides. Nyamnjoh reports:

*Throughout the world, the relationship between maids and their employers is marked by tensions, frustrations and complaints, with very rare moments of satisfaction, as both strive for what they perceive to be their rights or entitlements. In this context, it is as commonplace for employers to glorify their generosity as it is for maids to celebrate victimhood. While the structures of inequality might lend credence to perspectives that focus too narrowly on simple dichotomies or binaries, a closer look would suggest that maids are as manipulative as they are manipulated, and that power and victimhood beyond their structural confines, may each be as much the reality of the employer as they are of the maid (Nyamnjoh, 2005: 185–186).*

In most cases, the power difference is the main cause of unsatisfactory relationships between the maid and her employers which eventually leads to actions of domestic violence.

Cases of domestic violence have been reported in the world over, some being caused by the presence of housemaids in the homes and some not. Africa has not been exceptional in the

resurgence of domestic violence cases. Cases concerning the violence of men over women are the ones more frequently reported than those involving women or children over men (Ademiluka, 2018; Bolayi, 2012; Sadiqi, 2011: 50, 60). In recent times, incidences of domestic violence against men have been reported (Nwanna & Kunnuji, 2016; Obarisiagbon & Oimage, 2019; Srivastava, 2013; Thobejane & Luthada, 2019). However, men's abuse by women is highly surrounded by what Petersen (2011: 92) calls the "Disease of silence," i.e., fear of shame, fear of more abuse, and fear of loss of status and fear of false accusations that they are violent. Hence, such abuses were once rarely reported to public justice organs. Currently, such abuses are being reported as men have begun breaking their silence. For example, Lien and Lorentzen (2019: 69) report about an incident where a man faced an acute violence and false accusations from his wife in Norway:

*I don't hit my wife. She often threatens me, calls the police several times. I don't hit her, but she often shouts and runs out into the street and says I'm hitting her. I call the police and ask for help. Because my wife is attacking me and causing me injuries and running out into the street shouting, and there are lots of neighbours watching and lots of neighbours don't understand of course, because they think: he's a foreigner and he's violent. I don't like it, because they see we have a crisis. She shouts and runs into the street—I don't like that.*

Similar cases are found in many African countries but surrounded by the "disease of silence" as Petersen pinpointed above. Since it is easy for people to believe that the woman is

humiliated by the husband, men face double humiliation when a false accusation is made; they face psychological humiliation from their wives, and shame from their neighbors.

In Tanzania, for example, one recent touching incident of domestic violence is that of the killing of the housemaid (Salome Zakaria Hoya) in Arusha Tanzania in March 2020 as reported in public by media. The maid was hit till death by her madam (the female spouse in the household) (Mkami Shirima) simply for the allegation of having stolen TZS. 50,000/ (Ca. \$22). Despite the fact that the perpetrator of the killing was caught and put under custody for further legal procedures, yet some questions can be raised from this event: Which is valuable, the TZS. 50,000/= or the life of the maid? How many maids face such kind of harassment and violence from their employers without being reported? How many housemaids face torments and tortures from their employers and neighbors without being visibly seen by other members of society and without someone speaking for them? Was the hitting of Salome caused by the TZS. 50,000/- or a retaliation from the anger of Mkami's experiences of violence from her husband?

The main issue of concern in this article is the abusive working situation of housemaids in the homes of their employers irrespective of their rights as human beings. The above-example of Salome is a typical life relationship of most housemaids with their employers. What causes such abusive relationships between housemaids with their employers and how can it be understood theologically? This Article surveys various researches already done in order to ascertain the relationship between spouses in marital relationships and the

violence of housemaids employed under their custody. The Article uses the “Culture of violence” theory to defend the position that most of the violence caused by women to their employed housemaids are retaliations from the physical, emotional or psychological violence they face from their husbands or other people superior to them. At the end, the Article discusses the theological implications of the relationship between housemaids and their employers.

### **1.1 The Culture of Violence Theory**

As mentioned in the above paragraph, this article uses the Culture of Violence theory. The culture of violence theory purports that there is a habit among people to transfer their own internalized sufferings they face from their superiors to people inferior to them in future generations. Africans, for example, link violence from what they faced during the colonial times. The coercive treatment they faced from their superior colonial masters is retaliated upon future inferior generations. A good example of how the culture of violence theory works is seen in the current South African context. Despite the attainment of democracy in South Africa, yet there are rampant xenophobic attacks done by South Africans against their fellow Africans. Xenophobic attacks, rape cases, and domestic violence mostly directed to women are taken as solutions for their long internalized violence experienced during the apartheid regime. This internalized violence is perpetuated to inferior Africans from other African states entering South Africa and even within South Africa itself (Wandera, 2009: 243). Hence, violence becomes a culture enshrined in people’s thinking and actions. Bowman (2003: 857) states:

*Some observers attribute part of the blame for domestic violence and violence against women in general, to an alleged 'Culture of violence' in modern Africa, within which violence is accepted as a way to resolve disputes, and link this to the colonial heritage, when Africans were treated coercively and violently by their colonizers. Lengthy civil wars and the repressive practices of many post-colonial regimes continue this culture of violence. This is particularly apparent in South Africa, where there has been a dramatic post-Apartheid increase in violence specifically directed at women, including both rape and domestic violence.*

Hence, in such persisting culture of violence, people live in fear of one another in their own land. In the context of domestic violence, it is agreed among scholars that women in marital relationships are highly facing domestic abuses from their marriage partners as compared to men which mostly lead them to retaliating to people with lower power than theirs. As Chisale notes it, "African women theologians agree that patriarchy, unequal gender roles, culture and biased biblical interpretations expose women to domestic violence in their marriages" (Chisale, 2018: p.1). Taking from Mwaura, Chilsale (2018: 1) "perceives domestic violence as an act that is motivated by the power disparity between men and women, usually victimising women physically, psychologically, culturally, economically and sexually because of their gender. Some women experience all forms of domestic violence in their homes, while others just experience particular forms" (see also Adeyemo & Bamidele, 2016; Ross, 2012; Vyas & Mbwambo, 2017). In this context, retaliation to people with lower power is

highly anticipated aiming at regaining power lost in their relation with their superiors. Moreover, Petersen (2006: 54) reports the words of one of her research informants saying:

*Because what is happening is that you see yourself as being dominant and then because of human nature or your upbringing, when anybody challenges your status or your position as being dominant, as a man, now you start to feel that you need to defend your position. And the only way that we know how to defend our position is to fight for it.*

Fighting for the retention of male status leads to violence against women. Since most of the violence faced by these women hardly get amicable solutions from religious institutions and civil courts, women stay with their violent husbands having scars of violence uncured and find ways to be released from these scars of psychological, physical, and emotional anguishes faced. These are, in most cases, retaliated upon people inferior to them: children, maids, or other relatives staying in their homes.

## **1.2 Factors that Lead Men to Commit Sexual Violence to Housemaids in Households**

Researchers on violence have varied researches and focus. Some have concentrated on the reasons for child labor. For example, Oyaide (2000) did a research in Lusaka Zambia and found that the reasons for child labor include cultural gender discrimination whereby there is preference for boys as compared to girls in terms of education, parental poverty, and family dysfunction due to death or divorces, orphan-hood and

family size. Another example is from the research done by Jonathan Blagbrough (2015) in Asia, Africa, Latin America and the Caribbean who found that one such major cause is poverty. Blagbrough (2015: 40) writes: “The majority of child domestic workers come from poor families, and is sent to work to supplement their family’s income or simply to lessen the financial strain at home. It remains a popular coping strategy for poor families because the job requires no education or training, and is considered useful preparation for a girl’s later life.” The poverty surrounding housemaids and the families where they come from cause them volunteer to work to whoever person providing an offer of house work irrespective of his or her behaviour.

Blagbrough (2015) found more factors for the practice as being the following: culture and traditions about the practice of maid workers in the homes and gender-related factor. Girls are more forced to child labor than boys as Jonathan Blagbrough further writes: “Child domestic workers are linked to wider patterns of exploitation and abuse, not only because they are children but because they are girls. The evidence shows that the practice is hugely gender-biased, in large part due to entrenched societal notions of domestic work as fundamentally the domain of women and girls” (p. 41). In such circumstances, gender becomes a device for a spoiled relationship between housemaids and their employers

Other researches focused on the experiences of housemaids as employees of domestic work before and after employment. Namuggala (2015), for example, examined the experiences of adolescent girls as employees of house works in Uganda. In her

interview with participants aged between 26-43 who were both working as house workers and others had left house work as housemaids for marriages or as vendors involved in other food earning activities, Namuggala found various factors for becoming housemaids. Before employment, most housemaids' decisions to become house workers were compelled by the impoverished situations in their homes which led most of them to drop from schools and look for survival. Domestic work did not demand sophisticated education and became a better option for them. The experience of living into HIV-related orphan homes and peer-pressures were reported in the research as some experiences which triggered their decision to join house works as housemaids.

Reporting on the experience of adolescent housemaids in their domestic working spaces after employments, Namuggala notes the following: first, mistreatment from their employers and poor living conditions in terms of food and bedding. Namuggala quotes one of her informants to demonstrate the two aspects: food and bedding. Her informant said: "I sleep down in the sitting room. I have a small old mattress [one inch by demonstration] and a sheet for covering myself. At times it gets so cold that the bed sheet without a blanket is not enough to keep me warm. I was told [by the employer] I would buy myself bed sheets and a blanket from my savings. I have, however, not saved yet to be able to buy them." The informant continues:

*I eat a different type of dish from my boss and her children, yet it is me who makes all the dishes. Isn't that funny? Am I not a human being as well? I take*

*beans and posho much of the time while they take matooke [plantain] with fish and meat most of the time. I eat from the verandah [which also serves as the cooking area] as they eat from the sitting room. I then wash the dishes after they have eaten. I don't like that, I feel bad but with no choice (Namuggala, 2015: 571; cf. Harju, 2016).*

Hence, the experience described above suggests for the value accorded to housemaids in most households they are employed to work. The second finding is spiritual infringement, i.e., being restricted from attending worship services in their own religions. The housemaid is not free to attend services in her own religious denomination but forced to attend to the denomination of the employer. Namuggala (2015: 571) quotes from her research participant: “We have to go to church every Sunday for a full day to the Pentecostals [locally referred to as ‘Abalokole’], but I am a Catholic. Aunt/employer does not allow me to go to the Catholic Church. She always says a lot of bad things about the Catholic faith and she wants to change [convert] me. She forces me to pray every night in a Pentecostal way.”

In case of a Muslim housemaid, Namuggala (2015: 572) quotes her words: “As a Muslim, I don't eat pork, leave alone seeing or even touching it. They know that I am a Muslim but they buy it and I am supposed to prepare and cook it for them. At times it's the only sauce available so I go without food. I am only waiting for a chance to get another job and then I leave. It is too much for me. I would handle anything but this is too much!” Apart from the above findings, Namuggala also reports sexual harassment, lack of documentation of their employments, and

confinement and restrictions of movement for housemaids. They are required to be at home most of the time for house chores.

Other researchers examined the whole idea of child abuse, especially the exploitation of maids in the homes. For example, Angela Mathias did research in Dar es Salaam, Tanzania to examine the reasons for the trafficking of girls. She found out that the trafficking of girls is mostly caused by rural poverty, low income among people, the decline of the agricultural sector which most people rely on for their daily living, sickness of caregivers, parental death, orphan-hood, family conflicts, parental marital separations, polygamous marriages and family conflicts. Mathias avers that the longing for better life, education and employment in town are some of the reasons of girls to move to Dar es Salaam or to be trafficked to other cities in search for better life (Mathias, 2011). Magesa (2015:15) reports on the living condition of housemaids in the Tanzanian context:

*Despite the fact that in Tanzania, housemaids as domestic workers have the same rights as other workers, those rights are frequently being disregarded. They are mistreated, overworked, underpaid and sometimes they experience misunderstanding with their employers/mother houses and with employers' children. Housemaids are whipped, kicked and sometimes locked in employers' houses and forbidden to walk out. Housemaids are not given chance to go for leave and even a room to talk to their relatives or parents. All these issues make the working*

*environment to be intolerable to them and hence deciding to change the employers and some fleeing back to their parents/guardians or transported back by their employers unreasonably.*

What is the consequence for this mistreatment of housemaids to people with lower power than them? The consequence of all the mistreatment which housemaids receive from their employers is their retaliation to people with lower power than them—children and relatives in the households they are employed. Some of such retaliations include buttering of children for minor mistakes they do, speaking hush languages to children, leaving them without food for long times, providing to children the food they were not supposed to be provided, or not attending to their sanitary requirements. In such situations, a chain of retaliations becomes vivid: while the wives retaliate for their anger due to humiliations from their husbands upon housemaids, housemaids also retaliate for the mistreatment they get from their employer's wives upon children in the absence of their parents.

Oyaide conducted research in Lusaka Zambia to determine the living conditions of house workers in relation to their employers. One of the findings concerned about sexual immorality. Oyaide (2009: 55–56) reports some of his findings:

*The very bad cases were recorded in case studies 3, 5 and 8. The girl in case study 3 was found being taken advantage sexually by the man who helped her to find a job in Lusaka. In case study 5, a 13 year-old girl who we met during the enumeration as a maid but had been converted to a*

*wife by the 34 year-old employer by the time we conducted the 55 survey. The girl in case study 8 complained of being abused sexually by the younger brother of the employer. Any time he wanted her he simply threatened to lie against her that she was playing while they were at work. Since she was afraid of being thrown out of work, she would subject herself to him. Some other girls confessed to being molested by the son of the house while some spoke about other men in the neighbourhood coming to take advantage of them when the employer was not at home with promises of marriage and gifts. [A]n 18 year-old prostitute said in a radio 2 interview, that she took to prostitution because she was tired of the long years of sexual abuse that she suffered from her employers when she was a child domestic.*

What does the above-expressed situation tell us about housemaids and their life of uncertainty and mistreatment from both within and outside the households they are employed? This question is responded in the theological implication of the life and situation of housemaids as creatures of God.

Moreover, in his research Magesa (2015) found out that some housemaids receive unduly severe punishments for the slightest of errors. And then there is also the potential problem of sexual abuse: housemaids refusing sexual relations with the husbands of their heir madams risk being dismissed. This also creates tension to their madams, who do not usually trust housemaids as they suspect them of colluding with their husbands. In situations like these, housemaids are doubly mistreated in households (Magesa, 2015: 10; cf. Blagbrough, 2008: 21).

Oyaide's (2000) and Magesa's (2015) researches indicate that most house workers, especially housemaids, are taken advantage of by male employers, bringing quarrels between spouses in the marriages, and even being changed into wives later. This collusion between housemaids and male spouses make housemaids subject to extra-harassment from the madams (the female spouses) in the households

The question regarding the sexual engagements between housemaids and husbands in the households mentioned above is this: What makes husbands turn into relationship with their employed house workers leaving their beloved wives? Thobejane and Luthada (2019) clearly state that husbands face violence from their beloved wives that make them powerless and with low esteem. They list the kind of abuses they face: "Slapping; pouring hot water when asleep or pouring hot water over an innocent man; chopping man's genitals; verbal insults; insults before children; slashing; pouring petrol over him and setting him on fire; whips; throwing chairs, benches, stools, utensils and other objects in the house at the man, especially after serious disagreements in the house" (Thobejane & Luthada, 2019: 13). The humiliations which husbands face from their wives are more likely retaliated to housemaids. Instead of looking for other women to engage with them from outside the household, husbands commit sexual violence to housemaids in order to retaliate for the humiliations they face from their wives, who now are superior to them. It is a way of re-asserting the power they lost from their wives. Therefore, sexual violence upon housemaids becomes a weapon for retaliation and power re-assertion among husbands whose wives have power over them and abuse them.

The concept of “Sexual violence” is used in this article to reflect the definition of the World Health Organization which defines it as “any sexual act, attempt to obtain a sexual act, unwanted sexual comments and advances or acts to traffic or otherwise directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim” (WHO, 1996: 27). Similarly, Petersen (2011) calls sexual violence as “sexual battering.” According to her: “Sexual battering may include pressured sex when the victim does not want sex, coerced sex by manipulation or threat as well as physical forced sex. Victims may also be forced by the perpetrator to engage in sexual activities, which they experience, as humiliating, painful or unnatural” (Petersen, 2011: 92). Hence, according to these definitions, the sexual engagement must involve coercion and be done against the will of the one coerced—housemaids in this case.

In cases where the wives in the households (madams) humiliate housemaids, housemaids decide with their own wills, without coercion, to seduce their husbands in order to attract them sexually. They do that in order to re-assert an equal power with their female madams who humiliate them. Sharing the husband is for them claiming an equal power with their madams. Moreover, despite re-asserting power, housemaids collude with the husbands of their madams (their employers) in order to get some favors from them in some issues like money, better treatments, etc. In such situations, the quarrels emerge between the housemaid and the madam; especially when the madam notices that her husband has turned his attention towards the housemaid.

### **1.3 *Creatio Imago Dei*: Theological Implications on Violence against Housemaids**

Having discussed the way housemaids experience abusive lives from their employers, both male and female in current researches, we now ask: How does the community view housemaids and how it ought to view them? How does God view housemaids and the community where housemaids live? Generally, the community has a negative view of housemaids and their work. Magesa (2015: 10) reports this view more succinctly when he says that “generally the community perceives a housemaid as a weak person who has no value, enslaved person and who is not recognized by the law and has no right in the community. Housemaids have been given inhuman and degrading titles or names like ‘Back three’ or ‘House girl’. Due to this perception a housemaid is undermined by the societies. Hence, looking at all what happens to housemaids as human beings, we probe the efficacy of the notion of *imago Dei* at the midst of what they face: What does it mean by being created in the image of God in the midst where housemaids face atrocities as retaliation from the bad relations of her superiors? We strive to reflect on this question in the following paragraphs.

In the Book of Genesis, the Priestly author states: “Then God said, ‘Let us make Man in our image, after our likeness’” (Gen 1:26). What does this text entail in the midst of suffering environments of housemaids by their superior employers? In the first place, we look at *imago Dei* as a concept that refers to human dignity and human personhood (Musana, 2018 & Koopman, 2010). Human dignity originates from the love of God for humanity. It is this dignifying love bestowed to us

through Jesus Christ that makes us be in the image of our Creator. Koopman (2010: 24) reflects this more clearly: “God’s dignifying love for us, his attachment to us, is expressed in us being created in his image, and in us being reconciled and saved by his Son, and in us being renewed and perfected by the Holy Spirit.” Oberdorfer (2010:232) also observes that in the New Testament, “in the N.T., Jesus Christ is specifically described as being in the ‘image of God’. Only ‘in Christ’, mediated through Christ, in communion with Christ, can other individuals be spoken of as being ‘images of God’. Therefore, lack of dignity should be equated with lack of respect for God’s dignifying love, God’s attachment to humanity despite human frailties, and God’s initiatives to reconcile humanity to oneself through the precious blood of Jesus Christ.

In the midst of atrocities is where human dignity is witnessed to be lacking. Africa is seen to be a continent where human dignity is highly denied despite its philosophy of ubuntu (personhood) (Koopman, 2010:241; Musana, 2018:22). Koopman 2010: 241–242) outlines the issues in Africa that enhance the abandonment of human dignity:

*The violation of human dignity in Africa takes on various forms, and an analysis of the different challenges of Africa illuminates these forms. The people of Africa face major challenges, such as economic and political suffering, and many injustices and abuses. We are faced with diseases such as HIV/AIDS, tuberculosis and malaria. Africans experience alienation and injustice in the form of sexism, racism and xenophobia, as well as being subject to violence and crime, natural*

*disasters, abusive cultural practices. Such experiences lead to high levels of hopelessness.*

The above quotation reminds us that denying one's dignity is denying one's humanity automatically, a thing hardly acceptable among creatures created in the image of God. Second, the concept of *imago Dei* is a relational concept relating to both human-human and divine-human relationships. The relational understanding of this concept is clearly echoed by Maliszewska (2019: 9):

*Not only is the human being called to be in a relationship, but also we are constituted by it, having been created for a relationship. God's image, understood as the relationality of the human being, has been present in us since our very beginning, or, in fact, it is the very thing that allows us to exist at all. God calls the human being into existence, thus establishing a relationship which—due to God's faithfulness—is eternal and unaltered (Tarus, 2016: 21–22).*

This quotation indicates that God is God of relationship and the author of relationship between God and humanity and the way one human being should rightly relate to another. As a human-human relational concept, it indicates the way the created human being relates to another created human being—horizontal relationships. Unfortunately, almost all the atrocities discussed in the above paragraph are concerned with the way one person badly relates to another person in normal human interaction. In such aspects, the value of the human person is neglected and inhumanity prevails. Koopman provides

examples of what happens in South Africa where, as in most African countries, the gap between the rich and the poor is high causing the dignity of the majority being denigrated; moreover, the exclusion of most African people in the processes of globalization, the abuse of refugees, the disrespect and dehumanization of people suffering from various diseases such as AIDS, malaria, Ebola, etc., the mishandling of orphans, the continent's exposure to high levels of crime and corruption, dehumanizing cultural practices, lack of access to formal education and racism are major agents of spoiling the relationship between one human being and another (Koopman, 2010, pp. 242–246). All these atrocities speak a considerable voice to the nature and source of violence which befall housemaids in African cities as issues of relationship.

All the above aspects, including the disregard and devaluation of housemaids in the course of relationship with their employers, constitute a disrespect of human *imago Dei*, which is equally provided by God to all human beings irrespective of rank, status, color or nationality. It is the succumb to the spirit of Cain who rejected the relational *imago Dei* in relation to his brother Habil despite God's efforts to restore it as Simango (2012: 644) asserts: "Cain rejects the relational aspect of "family" with his brother. He also rejects the relational aspect of sonship to God and he shows himself to be the offspring of the devil. Cain rejects God's correction, 'If you do what is good, will you not be accepted?' (Gen 4: 7). Cain decides for himself what to do. He does not heed God's correction and he murders his brother." Therefore, the continuous humiliation of housemaids in the homes, creatures created in the image of God, is a denial of God's initiative at restoring the image of

God ruined by the fall through Jesus Christ (cf. Simango, 2012: 174–175). In other words, continuous humiliation is going against God's wills for humanity expressed through Jesus Christ.

As a divine human relational concept, *imago Dei* refers to the way God looks and relates to humanity. Otto (1992: 506) states:

*Throughout the utterances of the Talmudic sages, the relationship between Creator and creature is expressed by the image of Father and son. God is regularly addressed as 'Father in heaven.' God is seen as the Father of Israel, his firstborn son (Exod 4:22; Deut 14:1; Isa 1:2; 63:16; 64:8; Jer 3:19; Mai 1:6). 'Have we not all one father? Has not one God created us?' (Mai 2:10). While Israel was the firstborn son having the special privileges of covenantal relation to God its Father, the doctrine of fatherhood was not restricted to this one people but was extended to all human beings.*

Otto's statement shows that human beings belong together despite their minor earthly disparities. In this case, housemaids and employers belong to God, their one Father, a Universal Father. Otto (1992: 506) depicts God's fatherhood:

*The universal fatherhood of God, concretely realized in the propagation of the species by the fathering of sons—as for example Adam's fathering of Seth 'in his own likeness, after his image' (Gen 5:3)—had important ethical significance. All men and women, whatever their distinguishing features, were stamped by*

*God with one seal, the seal of Adam. Each man and woman had a common divine Father and a common human father. Consequently each was to act and speak as if the whole human race depended on his or her conduct. The common humanity inherent in their common relation to God and Adam formed the foundation for the most comprehensive principle of ethical conduct.*

If God is the source of ethical conduct for both housemaids and employers, it is therefore evident that they belong together. Why then should they mistreat each other because of minor humanly differences? As a human-human relational concept the *imago Dei* entails caring for one another in our African context. Masango is overwhelmed of what would happen if caring could not be present at all. Life without caring for one another is life in chaos. It is life without order. For Africans, caring for one another makes life African (Masango, 2005). Waruta who is cited in Masango's (2005: 916) work states: "It is important to note that the sanctity of human life is based on the doctrine of the *imago Dei*. Waruta makes this comment about the *imago Dei*: 'Human beings are created in God's image, and that, whenever human life is undermined or destroyed, God seeks ways of restoring it within the village'." Waruta reminds us that in the eyes of God one's own status or rank hardly matters. What really matters is his or her reflection of the image of God in him or her as seen in the relationship with others. Therefore, the way employers relate to housemaids matters on whether they reflect God's image to them. Abuses and mistreatment are contrary to human caring in an *imago Dei* portrait.

Moreover, the abuse and mistreatment of human beings in any form is against the African view of caring and Philosophy of life. Masango has clearly expressed this view when he says: “The African concept of caring involves all the members of the village or community, family, relatives, tribe and ancestors. In the African community, life is lived with others in a group, tribe or clan. There is no individualism or privacy accepted in the village.” Obviously, for employers denying respect for the well being of housemaids is denial of African caring responsibilities, a denial of their cultural well being and what it means to be human in African perspective. As noted in the literature above, very few among employers cared for housemaids as their own children, whether coming from their relatives or not. To my view, this behavior suggests for the lack of portraying the *creatio imago Dei*, which is the very virtue of humanity as differentiated from other natures created by God.

## **2.0 Conclusion and Recommendations**

In the way housemaids are treated today, as illustrated by the hitting and killing of Salome Zakaria in Arusha Tanzania and in the various consulted researches for this article, it is hard to distinguish them from the way slaves were treated in the Graeco-Roman world. Kirchsclaeger (2016: 68) reports how slaves were conceived and treated:

*Slavery was part of the “Normal” life in the Graeco-Roman world. Slaves were treated like objects; they had no rights; they did not even possess the right to life. Obviously, they were excluded from any likelihood of seeking redress for injustices. They had to follow their owners’ orders,*

*without any exception. Slavery found a “justification” in philosophical treatises of that time that endeavoured to prove the existence of two kinds of human beings. By incorporating ideas from Plato, Aristotle stated that some human beings were, by their nature, meant for slavery because of the lack of intellectual capacities that are essential for an autonomous life.*

Kirchschlaeger (2016) reminds us about the justification of slavery in the ancient world where human right was denied and humanity being equated with commodities for business transactions. Comparatively, slaves had no power over their masters, and so are contemporary housemaids over their employers. Slaves were used as objects and physically and psychologically by their masters, and so are housemaids. Slaves had no power to claim for their rights, and so are current housemaids. Slavery found justification in the philosophy of life of the society, so is the employment of housemaids in the current African societies. Slaves were less educated or without education because of coming from poor families, and so are the current housemaids, who are mostly primary education leavers, or without primary education at all, coming from among poor families. This comparison indicates the way in which differences in status can enhance asymmetrical power relations between the powerful and the less powerful people. The comparison also shows the likeliness of retaliating one's anger to the innocent powerless housemaids of slaves as discussed in the researches using the culture of violence theory.

The situation that faced slaves in the Graeco-Roman world and contemporary housemaids has theological implications to

human beings—the perpetrator of violence and the one to whom violence is executed. Slaves, masters, housemaids and their employers are all created in the image of God. The *creatio imago Dei*, in the universal Fatherhood of God, poses some obligations upon each of the parties to respect the value and dignity of the other, establishing harmonious horizontal and vertical relationships between fellow human beings and God, and caring the other human being as caring for oneself. Therefore, it is through the clear understanding of this view of both housemaids and employers to be created *imago Dei*, as being the common meeting point for both, which will make employers stop executing violent retaliations of their angers upon the less powerful housemaids within their homes.

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