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Editor-in-Chief

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Teachers' Perceptions and Acceptance of Children with Disabilities in the Disability-inclusive Setting in Pre-primary Education in Tanzania

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Abstract

This study addressed the teachers' perceptions and acceptance of children with disabilities and barriers in providing a disability-inclusive setting in pre-primary education in Tanzania. It was a qualitative multiple case study. The sample for this study included 26 teachers who teach children with disabilities. Data were collected through face-to-face and focus group interviews and analysed thematically. The findings showed that the teachers' perceptions and acceptance of children with disabilities were considered in light of the contrasting dominant deficit discourse involved in the medical model of children labelled with impairments, and the social model positioning disability as obstacles within the society with little attachments to spiritual model. In the views of teachers, the provision of inclusive education in pre-primary education was hurdled by a number of factors including insufficient resources, inappropriate school infrastructure, negative attitudes, and discriminatory behaviours on the party teachers and community members towards individuals with disabilities. Thus, there is a need for combined effort of various stakeholders to disestablish thinking in the medical model among teachers and promote social thinking as well as remove barriers to the provision of inclusive education in pre-primary education.

Keywords: disability, education, inclusion, pre-primary

1.0   Introduction

Disability is a major factor that causes marginalization, discrimination and exclusion of children with disabilities from education (World Health organisation (United Nations Educational, Scientific and Cultural Organisation [UNESCO], 2010, 2015; World Health Organisation & World Bank, 2011). Globally, an analysis of 15 lower-income countries in Asia, Latin America and Africa indicate that disability is significantly associated with lack of primary education completion (UNESCO, 2006). For example, in 2014, few people who experience disabilities in Bangladesh (30%), and in Thailand one-third (34%) of people had completed primary school (UNESCO, 2014). In Nepal, it was estimated that 85% of all out-of-school children have a disability, whereas 34% of children with physical disabilities had never attended school in Thailand (UNESCO, 2014). In Iraq, 19% of children who are deaf or hard-of-hearing and 51% of children who experience psychosocial or developmental disabilities had never been in school (UNESCO, 2014).

In some countries, having a disability can double the chance of children who experience disabilities not being in school, compared to their peers without disabilities. For example, in Malawi and Tanzania, disability doubles the chances of children who are not attending school, and it puts children at risk of being out of education system by two and a half times in Bukina Faso (UNESCO, 2010, 2014). Children with disabilities do not have access to basic reading, writing or counting competencies. For example, UNESCO (2014) notes that in Uganda in 2011, around 60% of young people with no identified impairments were literate compared to 7% of those with physical or hearing impairments and 38% of those with

mental impairments. According to UNESCO (2014), the literacy rate for people who experience disabilities was 52% compared to 75% for people without disabilities in Tanzania.

1.1 Models of Disability

Disability studies offer different models or perspectives of conceptualizing impairments and disability, including medical, social, religious or African beliefs models. For this study, these three models are essential in understanding, defining and conceptualizing disability among teachers concerning education for and acceptance of children who experience disabilities.

On one hand, the medical model presents a person with disability as being broken and locates the problem within the individual. This model constructs disability as the direct result of body impairments due to damage or disease, which requires medication or rehabilitation to make a person normal or healthy (Berghs *et al.,* 2016; Jackson, 2018). In essence, medical model conceptualizes disability as "a consequence of some 'deviation' from 'normal' body functioning… an underlying physical abnormality (pathology)… and medical treatment should be directed at the underlying pathology in an attempt to correct (or prevent) the abnormality" (Berghs *et al.,* 2016, p. 26).

Based on the medical model, disability is heavily rooted in the normality/deviance discourse; that is, the relation to ability, deviance through the relation to normality (Solvang, 2000). In the normality/deviance discourse, there is "the rehabilitation side of medicine, which tries to adjust the disabling defect, for example, through surgery, orthopaedics or hearing aids" (Solvang, 2000, p. 5). The medical model can trigger ableism thinking which involves discriminatory attitudes and practices

arising from the perception that a person with disability is in some sense inferior to a person without disability (Cologon, 2013). In the educational context, this medical model-based perspective can influence some practices and use the language of deficit or abnormal, and emphasise special needs and special education approaches which may result in the exclusion of children with disabilities from mainstream education system.

On the other hand, the social model reacts against the medical model that locates disability within individual pathology and sees disability as a personal tragedy (Berghs *et al.,* 2016). At the centre of the social model is to distinguish between disability as the experience of society's oppression and disadvantage, on the one hand, and impairment as a physical, sensory, cognitive or mental health condition, on the other hand (Berghs *et al.,* 2016; Lawson & Beckett, 2020). The supporters of the social model argue that the term a 'person with disability' is directly associated to the philosophy underlying the medical model; therefore, they insist that the term 'disabled person' better reflects the societal barriers (Rerief & Letšosa, 2018). This is based on the assumption that individuals are disabled by society's structures, attitudes, and obstacles to opportunities to quality life arising out of such social processes (Purtell, 2013).

The social model of disability has been subjected to a number of critics that it ignores the often painful realities of impairment; and the model's distinction between impairment and disability is artificial because it is difficult to distinguish the end of the impairment and start of the disability (Rerief & Letšosa, 2018). However, it is important to note that the social model neither deny that some forms of illness may have disabling consequences nor deny the role of medical professionals in treating various diseases (Rerief & Letšosa,

2018). For the social model, the problem is that "medical professionals fail to distinguish between a person's illness and their disability" (Rerief & Letšosa, 2018, p. 5). The social model advocates rights to healthcare for all – including medicines and diagnoses and other social services such as education for supporting and improving the quality of life for all.

Drawing largely on indigenous African beliefs from African cultures, on one hand, "some African beliefs promote the stigmatization and marginalization of people with disabilities through exclusion and depiction of them as objects of pity or ridicule and as victims of evil forces…" (Ndlovu, 2016, p. 29). In this context, indigenous African beliefs portray disability as an abnormality. This has implications for practitioners or teachers working in this context are likely to be negatively influenced in their daily teaching activities.

On the other hand, in Ojok and Musenze (2019) view, African spiritualism glorifies or supports disability and a person with disability is accepted as normal and given a visible role in society while their disability is believed to be a blessing from the gods. This implies that on another argument, traditional African beliefs impress and instil "empathetic moral and ethical teaching aimed at protecting and empowering those living with disabilities by depicting them as full human beings who have same rights, obligations, and responsibilities as normal persons" (Ndlovu, 2016, p. 29). The implication is that the positive aspects of African spiritualism can positively influence people's perceptions, including teachers on disability in their daily practices.

1.2   Segregation, Integration and Inclusion

In the segregation approach, education of children with disabilities is provided in separate environments labelled 'special school' or units designed to respond to a particular impairment or various impairments in isolation from children without disabilities (Cologon, 2013, 2019). In contrast, integration means children with disabilities attend in existing mainstream educational settings to understand that they can adjust to the standardized requirements of such settings (Cologon, 2013, 2019).

Both segregation and integration are constructed on the deficit-based assumption that there is a 'problem' within a child that prevents inclusion and that it is ultimately a child who needs to change, rather than the environment or pedagogy (Cologon, 2019). They are based on an ableist assumption, which entails "the perception that being able-bodied is superior to being disabled, the latter being associated with ill health, incapacity, and dependence" (Cologon, 2013, p. 6). On this basis in educational context, children can be categorized as 'normal' or 'impaired'. In turn, the belief in the superiority of children who do not experience disabilities results in discrimination, abusive behaviour and devaluing children who experience disabilities in mainstream education.

More importantly, integration should not be misunderstood as being inclusion in the field of inclusivity. For integration, minor adjustments are made to enable children who experience disabilities are perceived as 'close enough' to 'fit' within an existing mainstream setting. On the other hand, the inclusion approach focuses on changing settings to enable all children to flourish, and it acknowledges that differences are a normal part of life (Cologon, 2013, 2019). Similarly, the inclusion approach

should not be misunderstood as being assimilation. As Cologon (2019) claimed, assimilation is about making everyone 'the same' while inclusion is about celebrating and embracing diversity and 'difference'. When inclusion is misconstrued as assimilation (as is the case with integration), it becomes about changing or 'fixing' children to 'fit' within existing structures, systems and practices. Inclusion, instead, can be understood as 'fitting' educational opportunities, settings, experiences and systems to the full diversity of children and embracing and celebrating diversity as a positive and rich learning resource (Cologon, 2013, 2019).

Segregation, integration and ableist assumptions may lead to macro-exclusion and micro-exclusion. Macro-exclusion is experienced when "a child is excluded from mainstream education and segregated into a 'special' school or a 'special' class/unit" (Cologon, 2013, p. 14). More blatant segregation occurs in macro-exclusion whereby children are educated in segregated 'special' schools or 'special' classes or units, rather than alongside all peers in mainstream settings (Cologon, 2013; 2019). This results in an emphasis on special education which suggests exclusion rather than equal participation. For micro-exclusion, Cologon and D'Alessio (2015) cited in Cologon (2019) have clarified that micro-exclusion occurs when children are placed into a mainstream education context but are segregated or excluded within the classroom/school activities or community.

As to other children, education equips children who experience disabilities with the competencies resulting in confidence, self-reliance and breaking barriers to living (Cologon, 2019; Tesni & Keenon, 2014). In this study, disability-inclusive education is understood as the inclusion of children with disabilities in pre-

primary education in regular school or classroom. It is viewed as an approach to combat all forms of exclusion and marginalisation in access and participation in learning (Cologon, 2013, 2019; UNESCO, 2017). It is the approach that can help break the discrimination or segregation that reinforces stereotypes of disability at early ages.

The barriers to disability-inclusion in general education are often mentioned in the literature. Ndlovu (2016) observed that the real barriers faced by people who experience disabilities do not necessarily emanate from their different forms of impairment – physical, mental, intellectual, or sensory. On the contrary, the main challenges are a number of environmental or societal barriers that prevent people who experience disabilities from full inclusion in different services. This study investigated the issues related to teachers' perceptions and acceptance of children who experience disabilities and barriers in providing education for children who experience disabilities in implementing disability-inclusive pre-primary education.

1.3   Purpose of the Study

The main purpose of this study was to issues in the implementation of disability-inclusive pre-primary education in rural schools as perceived by teachers.

1.3.1 Specific objectives

Specifically, it addressed: i) teachers' perception and acceptance of children with disabilities, and ii) barriers that impede teachers in implementating disability-inclusive education.

2.0   Materials and Methods

As a qualitative inquiry, the study assumes personal constructs and interpretation of the phenomena under investigation (Alvesson & Sandberg, 2013; Yin, 2011), which led to exploring the participants' experiences, perspectives and views in their natural contexts (Silverman, 2013). Furthermore, the approach enabled the researcher to get in-depth first-hand information characterised by diversity of information about disability-inclusive education in pre-primary education. On top of that, the study employed the multiple cases study design (Creswell, 2007), which involved three cases (schools), which were purposively selected within a bounded context because they enrolled children with disabilities.

The study took place in three primary schools, which were purposively involved on the basis of education services for children who experience disabilities in the integration approach in Biharamulo District in Kagera Region, Tanzania. The sample for this study included 26 teachers who teach children with disabilities. The teachers were named as T1 to T26. The sample size was guided by the saturation strategy often used in qualitative studies to determine sample size. The sample involved both sexes. 11 of the 26 teachers were women, and 15 were men whose ages ranged between 35 and 57 years respectively.

Additionally, fifteen (15) semi-structured interviews and two (2) focus group discussions were conducted with primary schools teachers to obtain the teacher perspectives and acceptance in providing pre-primary education for children with disabilities. This is because children who experience disabilities were best positioned to provide situations and experiences in educating children with disabilities.

Nevertheless, during the interviews and focus group discussions, interviewees directed the discussion to what they found important and expressed the meaning they attached to concepts (Taylor *et al.,* 2016). Information collected through was recorded with note-taking. All the interviews and focus group discussions were conducted in Kiswahili language and direct quotations were translated into English by the researcher. Average time for individual interviews and focus group discussion 30 minutes and 40 minutes respectively. All teachers who participated in the study gave informed consent and agreed to be interviewed and be involved in focus group discussions.

More importantly, the criteria for examining the rigour in the study have traditionally been internal and external validity, reliability and objectivity (Creswell, 2007; Golafshani, 2003). Gall *et al.* (2007) pose out that the term trustworthiness is appropriate for judging the quality of study in qualitative paradigms. The elements of the criteria in trustworthiness include: credibility, dependability (consistency), transferability (applicability) and conformability (neutrality). These elements were employed alongside with other strategies to ensure the quality of this particular study. Credibility is parallel to internal validity (Cohen *et al.,* 2000; Creswell, 2007). This was achieved, first, through the use multiple methods (individual in-depth interviews, focus group discussions and observations) to collect data. Second, peer reviews were used to ensure credibility, where fellow researchers were given the tentative data and findings for their reviews and comments.

Dependability corresponds to the reliability of the findings in quantitative study (Cohen *et al.,* 2000; Creswell, 2007). Dependability of the conclusions was guaranteed by asking clear questions, triangulating the data, reducing biasness and

subjectivity during the data collection, peer reviews, audit trail, and reporting the study process and the findings transparently. In conformability, parallel to objectivity criteria in the quantitative approach (Cohen *et al.,* 2000), the researcher confirmed the study's findings and grounded them in raw data evidence. The integrity of raw data was maintained by using teachers' words, including quotes, liberally.

Transferability of the findings is equivalent to generalization of the findings in the quantitative study (Cohen *et al.,* 2000; Creswell, 2007). Although the location of the study might be similar to other places in Tanzania, the researcher's aim was not to generalize the findings of the study; instead, it was to explore the acceptance and understanding and barriers of disability-inclusion in pre-primary education in the location of the study only. However, if readers would find sufficient similarities between their contexts and the context of the study, then it would be reasonable for them to transfer the findings to their individual contexts.

Data are analysed using the principles of thematic analysis. The approach involves six steps: familiarisation with the data, generation of tentative codes, elucidation of themes, review of themes, delineation of themes and production of the written report (Bricki & Green, 2007). From interviews, focus group discussion and systematic observation two themes are deductively developed as per study objectives: i) Understanding and acceptance of children who experience disabilities, and ii) barriers to pre-primary education for children who experience disabilities.

On top of that, the researcher observed the clearance logistics of the research. The researcher requested the participants' study

consent to participate in the study. All participants gave informed consent and agreed to be interviewed and be involved in focus group discussions. Prior to each interview or focus group discussion session, the researcher described the purpose and benefits of the study and steps to be taken to maintain confidentiality and anonymity. In addition, the researcher assured that the information collected were for research purpose only. Moreover, the names of the participants and school names did not feature in the report.

3.0 Findings

This study centred on the teachers' perceptions and acceptance of children with disability in the disability-inclusive setting in pre-primary education. The study addressed: i) teachers' perceptions and acceptance of children with disabilities, and ii) barriers to disability-inclusive education in pre-primary education.

3.1 Perceptions and Acceptance of Children with Disabilities

The findings indicated that some teachers positioned disability in tragedy assuming that disability is the result of impairments reflecting ableism and medical approaches to disability. Those teachers labelled children with disabilities as not able, sick all the time, impaired or abnormal and dependent on others. Teachers gave their views regarding children with disability. For instance, one T4 said, *"A child with disability lacks one or more body organs like hand(s), limb(s), does not speak or hear."* Similarly, T2 added, *"What I believe is that a child with a disability is not as capable as a normal child."* These views were observed to be similar with T5, 14 and 16 whose views are: *"A child with a disability is dependent on other normal*

person(s) (T14)*"*, *"A child with disability is sick at all time; s/he needs medication for their survival* (T16)*"*, and *"A child with disability suffers from diseases in all his/her life* (T5).*"* It implies that teachers saw disability as individual problem or deficit and medical one which needed medication and cure practices.

More importantly, some teachers recognized disability as a social issue positioning disability in the social model of disability. Those teachers argued that children who experience disabilities could perform well in education activities if the environment could be supportive with trained teachers, appropriate learning materials and devices. They said, *"Disability is not inability; a child can participate in school activities provided the learning environment is supportive to impairments* (T6).*"* Similarly, another teacher opined that, *"A child is disabled when the school environment does not accommodate the child's impairment(s)* (T8).*"*

Those statements from teachers showed that that the teachers were in the views that children with disabilities could learn in inclusive settings provided that the structural and process components of the learning environment were supportive. The teachers with social thinking when addressing disability, felt comfortable to help children who experience disabilities. The following are statements from the teachers that showed their positions in regard to supporting children who experience disabilities. T17 said, *"It is rewarding to include children with disabilities in my class7* (T7), whereas T24 commented, *"I feel comfortable to help and include children with disabilities as I can help them* (T24).*"* Similarly, T1 and T22 had these views: *"I don't worry to include children with disabilities in my class*

because I believe they can learn something in their life (T22)*"* and *"It harms nothing to include children with disabilities in my class with others* (T1).*"* Those teachers strongly insisted that it was pained to see children who experience disabilities segregated and ending without learning anything.

Additionally, some teachers had positive attitudes and accepted the children with disabilities as gifts from and will of God. The teachers argued that the children with disabilities needed care as other children without disabilities. Those teachers mentioned that God is everything and that anyone cannot question His plans. For instance, T3 said, *"These children were not expected to be born, but this was God's wants. We accept them as they came in as the will of the God* (T3).*"* The same idea was given by T5, who opined that, *"We have to love them and care for them; the God created them as He did to us* (T5).*"*

Although one teacher talked about the past traditional beliefs on the cause of disability, such as curses from God and hungry of ancestors for wrongdoings in families, the researcher heard little about curses or witchcraft concerning disability.

3.2 Barriers in Providing Education for Children with Disabilities

All teachers in this study perceived the widespread poverty amongst parents as a barrier for their children with disabilities to access pre-primary education. They associated poverty with a lack of work and financial capacity. As per participants, parents could not afford aids such as wheelchairs and walkers and rehabilitation services. The teachers felt sad about parents not picking their children up to comfort life and education because of poverty. T11 believed that *"Because of poverty, parents*

were not able to meet other physiological needs, such as nutrition (food) and clothes (T11)." The same argument was given by T20 as follows:

> *Parents do not have money to afford the cost of wheelchairs for their children. Many parents in this district are poor to support their children with disabilities in education and medical services* (T20).

All teachers in this study perceived that they supported the children with disabilities in a risk society. Even though, they decreased significantly, negative attitudes, stigma, and discriminatory behaviours towards individuals with disabilities persisted in society. The teachers said the following:

> *When children with disabilities move around, they are teased by peers without disabilities or adults; and we always stand to make sure nobody tease them or bother them* (T3).

> *Some people see children with disabilities as abnormal and strange to live with others; they think of isolating them from society to somewhere else* (T4).

> *Some people in this area call children with disability names which disvalue them; they call them disabled* (T8).

Those statements suggested that people in society had negative practices towards individuals with disabilities. In this situation, according to teachers, the parents of children with disabilities struggled uncomfortably to support and educate their children.

Insufficient resources represented the major constraint to disability-inclusion in education. The teachers' concern was

that there were no financial and material resources available to support disability-inclusive education. It was the concern of the teachers that there was acute inadequacy of instructional facilities for all children. For children with disabilities, the inadequacy was in Braille books, teaching aids such as chart, maps, hearing aids, pictures for deaf learners, Braille machines, Sign Language dictionaries, Sign Language alphabet, to mention a few.

Furthermore, teachers disclosed that the school's infrastructure was not conducive to supporting children who experience disabilities. It was informed that there was inadequate basic learning/teaching furniture such as classroom desks, tables and chairs suitable for children who experience and those with disabilities. In this situation, as the teachers described, it was challenging to address the needs and challenges of children with disabilities in the general classroom. Teachers felt grateful that they did not have such children in their general classes.

On teachers' competencies, the teachers informed that many teachers were not equipped with competencies to support children with disabilities. It was informed that teachers lacked knowledge and skills to guide and support such children. One teacher said the following:

> *Listen, my friend, untrained teachers in inclusive education do not have the appropriate knowledge and skills to support children with disabilities, even if they teach them. For example, lack of knowledge and skills such as Sign Language and Braille appears to be a serious concern for teachers in this school* (T6).

In supporting the idea of the lack of competencies among the teachers, another teacher had the following to say:

> *We are incompetent in Sign Language and Braille, which limit us from offerring appropriate services to deaf children and children with visual impairment* (T4).

It was clear that teachers' daily practices in school affected the children with disabilities negatively. It was informed that teachers were reluctant to include the children with disabilities in regular classes because of their beliefs. On this, the following were said:

> *I can assure you that, for children with disabilities, learning in an inclusive-classroom is a challenge because sometimes, teachers tend to concentrate on those without disabilities* (T9).

> *Some teachers dump children with disabilities in the classes, and they do not teach them. Sometimes, some teachers shout at the children with disabilities during lessons, so they learn in fear* (T15).

> *Some teachers believe that children with disabilities and those who do not experience disabilities are like two parallel lines which can never meet* (T1).

4.0 Discussion

The findings of this study indicated that the teachers positioned their perspective of disability to medical and social models and to spiritual causes. On one hand, some teachers constructed disability based on the medical model of disability. They

viewed disability as the direct result of impairment(s) due to damage or disease. Those teachers thought of disability regarding diseases or illness, cure, rehabilitation and abnormality. On this basis, the children with disabilities were viewed as broken and problematic and required correction or rehabilitation (Solvang, 2000). Those teachers failed to distinguish between impairments from disability and see disability as deviations from normal body functioning, and equated disability to abnormality (Solvang, 2000).

The medical model of understanding disability has been reported elsewhere in Tanzania. For example, according to Stone-MacDonald (2012a), "Most people understand the role of medical and health issues in the cause of disabilities, but people also believe that there is a God or another force that influences the medical problems (p. 261)." Similarly, Stone-MacDonald (2015) argued that in Tanzania, the medical model is apparent in the beliefs of local people as the cause of an individual's disability and that disability hinders an individual's ability to participate in education or school activities. As it is known that the medical model centres on malfunction with emphasis on the clinical diagnosis and therapists to care (Berghs *et al.,* 2016; Jackson, 2018; Solvang, 2000), the persons with disabilities are seen as incapable of performing any activity. Therefore, with this perception of disability as medical, teachers are unlikely to teach and support such children in schools.

On the other hand, some teachers better-understood disability in social model thinking. Those teachers viewed the society as being broken and that the society's structures, attitudes, and other obstacles hurdled children who experience disabilities to access quality service (Purtell, 2013). Such teachers distinguished between an individual's illness and their disability

(Lawson & Beckett, 2020; O'Connell *et al.,* 2008; Rerief & Letšosa, 2018; Solvang, 2000). Importantly, those teachers who conceptualized disability in social model thinking neither denied that some forms of illness might have disabling consequences nor rejected the role of medical professionals in treating various illinesses (Rerief & Letšosa, 2018).

Conversely, some teachers conceptualized disability in the spiritual model and accepted all children as gifts from God. Those teachers argued that the children with disabilities needed care as peers without disabilities. The acceptance of such children has attached to Christian religious beliefs that all children are gifts from God. Stone-MacDonald (2012b) indicated that, based on both Muslim and Christian religious beliefs and values about disability, people saw children with disabilities as a reward from God; therefore, parents of children with disabilities should feel blessed. In this study, those teachers who thought in the spiritual model were all Christians, so their Christianity beliefs on the will and plans of God on human beings determined their beliefs on children with disabilities.

Based on the African beliefs model, little was heard about curses or witchcraft related to disability. According to Stone-MacDonald (2012a, 2012b), Christian and Muslim beliefs lead people to talk little about curses or witchcraft and see these beliefs as part of their past. However, some local people still turn to traditional healers and medical doctors to treat the symptoms of a child's disability. Although little was heard about curses or witchcraft concerning disability, in this study, according to Cosmas (2018), in other parts of Tanzania, some people believed that giving birth to a child with impairment(s) was associated with witchcraft. Additionally, disabilities were

attributed to '*juju*' business (ritual business) children who experience disabilities were believed to boost some other people's businesses (Cosmas, 2018).

While it is established in the literature that all children have the right to inclusive education and that when inclusive education occurs, the outcomes are positive for everyone involved, there remained extreme micro or macro-exclusion of the children with disabilities in the school labelled inclusive (Cologon, 2014; Mackenzie *et al.,* 2016). In this study, teachers argued that the current efforts of providing pre-primary education in the inclusive setting are hurdled by a misconception of disability and inclusive education. The common misconceptions of inclusion related to considering integration and inclusion to be synonym; viewing inclusion as simply the presence of a child who is labelled disabled or different in a mainstream setting; thinking that inclusion is only about some children (instead of about everyone); and viewing inclusion as a process of assimilation (Cologon, 2014).

These misconceptions of inclusion lead to macro or micro exclusion, which is sometimes misappropriated as inclusion. According to Cologon (2014), micro-exclusion is experienced when the children are enrolled in a mainstream setting, but is segregated into a separate area of the classroom or school for all or part of the day; where a child is only permitted to attend for part of the day; present but not participating in the activities along with the other children in the setting; or present but viewed as a burden and not an equally valued member of the class or setting. Macro exclusion is where a child is segregated into a separate classroom, unit, or school (Cologon, 2014).

Drawing on Thomas' social relational understanding of disability which extends on the social model of disability (Cologon & Thomas, 2014; Thomas, 2010), it was apparent in this study that children with disabilities experienced micro-exclusion because of barriers to doing and barriers to being. Barriers to doing and being are concepts that form critical components of Thomas' social relational understanding of disability (Cologon & Thomas, 2014; Thomas, 2010). Barriers to doing are obstacles that impose participation restrictions to limit access, such as building access, access to the curriculum, or shared communication strategies (Cologon & Thomas, 2014). In this study, the teachers indicated that the children with disabilities could not access to inclusive pre-primary education because of the inadequate furniture and instructional facilities, and appropriate classrooms and toilets.

Barriers to being relate to inappropriate, hurtful or hostile behaviours that can occur in individual interactions and at systemic or institutional levels (Cologon & Thomas, 2014). It was noted in this study that barriers to being, including negative and discriminatory attitudes and practices towards children with disabilities, ableism thinking, and the lack of clear and genuine support to facilitate inclusive education hurdled the disability-inclusion in pre-primary education. This implies that disability-inclusive pre-primary education cannot be attained if schools are not free from discriminatory beliefs, attitudes and practices or ableism thinking (Cologon, 2013). Those findings also aligned with the social model view, which is concerned with addressing the barriers to participation experienced by children with disabilities as a result of various factors within the social structure (O'Connell *et al.,* 2008; Runswick-Cole, 2008).

It was also found that insufficient teachers trained in inclusive education, teachers' attitudes and daily practices impeded the implementation of disability-inclusive at the pre-primary education level. In this situation, children who experience disabilities are taught by unspecialized and unprofessional teachers (Mapunda *et al.,* 2017) who are likely to exclude the children with disabilities. The teachers with negative attitudes towards disability do segregate and discriminate against children with disabilities (Disabled People Organisation, 2013; Mapunda *et al.,* 2017). According to Thomas (2007), barriers to hurt an individual's sense of self, thus affecting who or what an individual feels they can be. Thomas (2007) has referred to this process as 'psycho-emotional disablism'. Psycho-emotional disablism impacts negatively on a person's self-esteem, confidence, sense of belonging, and positive sense of self and may also negatively impact impairement's experience (Cologon & Thomas, 2014).

While the children with disabilities may be present within a school setting, unless barriers to being and doing are addressed, the children will not be included. Such children with disabilities will experience macro- or micro-exclusion in education context, labelled inclusive. Runswick-Cole (2008) portrayed that the presence of the social barriers in mainstream schools results into parents to give up on their hopes for a mainstream education for their children because of the exclusion their children experience within mainstream settings.

Removing barriers to doing and remaining potential in facilitating inclusive practice (Mackenzie *et al.,* 2016). It is crucial to disestablish ableism thinking, which entails discriminatory attitudes and practices arising from the perception that a child with disability is in some sense inferior

to a person without disability. As Cologon (2019) put clear, "to be inclusive requires directly and actively rejecting common myths of 'normal' or 'typical' ways of thinking, being and doing, and recognising that education needs to be open and responsive to the vast range of 'differences' among humans" (p. 3). It is essential to take the approach of universal design for learning. The needs of all are incorporated into educational practices, rather than learning strategies that exclude children who experience disability (Spratt & Florian, 2015).

5.0 Conclusion and Recommendations

Disability-inclusive education is the current movement to enable children with disabilities to acquire education at various levels of education. This movement originated from the Salamanca Statement (UNESCO, 1994) which stipulated all children in the general school or classroom. According to the Statement, the school with disability-inclusive practices combats discrimination or segregation, creates open communities and helps to develop a disability-inclusive society. In the statement, the differences among children are recognized as normal, and each person has specific physical and socio-emotional characteristics as well as learning needs. Therefore, it is encouraged to emphasize on child's strengths rather than deficits. This means that teaching/learning should focus on the specific learning needs of an individual child rather than the child's deficit.

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Determinants of Timely Fees Payment for Open and Distance Learning (ODL) Students: A Case of the Open University of Tanzania

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Abstract
This study assessed the determinants of timely fee payment for students at The Open University of Tanzania (OUT) by using 120 degree and non-degree students from the seven centres (Kinondoni, Songwe, Geita, Zanzibar, Arusha, Rukwa, and Katavi). Multi-stage and systematic random sampling techniques were used to select students, who participated in the survey, and data were collected through the questionnaires, which were distributed to students by the Director of Regional Centres. The data were analysed by using descriptive analysis. The findings revealed that the majority of OUT students fails to pay fees on time because of social obligations, 26.6% invested their money into economic activities, 38 % lacked the reliable source of income and 3.8% delayed paying fees because they were not certain whether completing their programmes would benefit them. The study concludes that social obligation was the major determinant of timely fee payment for OUT students. Hence, if students could design a sustainable mechanism to finance the social obligation could promote the payment of fees on time. This study recommends that OUT should conduct training for all undergraduate and non-degree open and distance learning (ODL) students on money management, investment and course selection criteria to promote timely fee payment. Also, OUT should design policies and strategies, which would promote fee payment on time.

Keywords: Determinants, Timely Fees payment, ODL Students, Tanzania

1.0 Introduction

From 1992 to date, the Open University of Tanzania (OUT) offers programmes that lead to certificates, diplomas, bachelors, postgraduate certificates, diplomas, master and doctorate awards (OUT Facts and Figures, 2019). The uniqueness of OUT compared to other universities in Eastern and Central Africa is that the major model of programme delivery is open and distance learning. In Tanzania, OUT operated in 27 regional centres and 4 coordination centres. The model is also known as the blended model, which integrates open, online, distance, and face-to-face learning. From 1994 to 2019, OUT had a total cumulative enrolment of 147,238 students. The data from 2018/2019 OUT's Facts and Figure book indicated that the cumulative number of bachelor and non-degree students were 67,171 and 46,964, which was equivalent to 41.5% and 31.9% respectively. It implies that the undergraduate students comprise 73% of all students at OUT. Therefore, they have essentially contributed to the total amount of fees paid at OUT.

Open and Distance Learning (ODL) integrates the course, learner, instructor and information and communication technologies (Romi, 2017). Various scholars (e.g., Burgess, 2010; Mnjagila, 2012; Oladejo & Gesinde, 2014) have cited promoting diverse learning, combining learning and family responsibilities, and cost-effective as among the advantages of ODL. Therefore, ODL is considered to be the most effective and convenient mode of study for many categories of students because it allows working while studying; and hence, students can study at their own preferable time. Moreover, OUT allows students to register for courses based on their studying and fee payment capacities. This flexibility helps many students to study at OUT, because students register only a few courses, if their fees' payment capacity, in a particular trimester, is not convincing.

The literature indicates that the ways of financing higher education include government loan boards, scholarships, grants and aids (Dowd & Shieh, 2013; McFarland *et al.,* 2018), individuals, parents, business firms and cooperative bodies (Akinyemi, 2012), banks and relatives and friends (Duru-Bellat, 2012). However, the literature opined that the most reliable financing sources are government loan boards, scholarships, grants and aids because other sources may cause a student to postpone studies if funds are not accessible.

Scholar's concentration areas regarding the fees' payment include the influence of knowledge and attitudes on university fee payment (Samuel *et al.* 2012). However, these studies were not conducted in ODL institutions. Mutswangwa and Mapuranga (2014) indicated that fee amount was one of the determinants of university students' enrolment. Despite this study being done in ODL institutions, it focused merely on how students' fees payment determined students with disabilities continue with University Education in Zimbabwe. Kioko (2012) assessed the enrollment's determinants for Bachelor of Art students in Kenya. Again, this study was not done in an ODL institution. Milcah *et al.* (2018) conducted their study to examine the effects of school levies' non-payment for public secondary schools in Kenya. Similarly, Burgess *et al.* (2018) assessed the relationship between increasing tuition fees and students' satisfaction in the United Kingdom. However, the results found non-existence of the relationship

Studies that revealed that payment of the school fees was a factor that determined the choice of the university for students include Mustafa *et al.* (2019) in Qatar, Dodoo, Mensah and Dampson (2018) in Ghana, Cokgezen (2012) in Turkey, Agrey and Lampadan (2014) in Thailand, and Sulistiyo and Soegoto (2019) in Indonesia, to list a few. The findings from the literature indicate that most of the studies such as Burgess *et al.* (2018), Sellami *et al.* (2018), Sulistiyo *et al.* (2018) analyzed

how fees amount influenced the students' enrolment in the universities and not determinants of fees payment in ODL institutions.

Peter (2017) stated that social obligation may be one of the reasons for OUT's students to delay paying their fees. However, this study concentrated on the role of ODL in promoting gender balance and only one learner in the group discussion reported this challenge. Also, other factors such as investment and change of the study ambition were not addressed. Sá (2018) found that increase in tuition fees and offering courses with a low payment, salary and employment rate decreased the admission of university students in Kurdistan. Kigingi *et al.* (2014) discouraged the traditional mean of fee payment, which forced students to stay in a queue at Makerere University in Uganda. They argued that this method is ineffective and time-consuming; and hence, they recommended paying fees using the online method. The findings from the literature indicate that there are no comprehensive studies that have assessed the determinants of fee payment at ODL institutions such as OUT.

OUT Facts and Figures (2019) declared that the government is not funding OUT at the optimum level and hence the university depended on the students' fees to cover the operating expenses. The report also indicated a decrease in fee collections from 2016/2017-2017/2018. Therefore, the authors also assessed how the financial capability of the students determined the payment of the fees. The study linked the students' fee payment and their future goals (Borgogni & Russo, 2012).

Therefore, the main objective of the study was to assess the determinants of fees paid for OUT's students as one of ODL institutions. The specific objectives of the study were to assess the influence of students' social obligations, the influence of students' economic investment, assess the influence of the reliable source of income and assess the influence of students' study prioritization on the students' fees payment at OUT.

This study is related to Goal Setting theory, which was advocated by Locke in 1968. The theory states that setting a realistic and challenging goal is essential for achieving the desired performance. Giffin (1989) asserted that commitment to the task and proper feedback improves the task performance. In addition, Armstrong (2006) further declared that standard planned goals promote task performance. However, Borgogni and Dello Russo (2012) exhibited that financial and other resources act as a barrier for individuals and organizations to achieve their goals for companies' employees in Italy. Asmus *et al.* (2015) found that despite the absence of financial incentives, goal setting increased the performance of the employee by twelve to fifteen percentages in an energy production factory in Germany. Yurtkoru *et al.* (2017) found there was a positive and significant relationship between the goal theory model and organizational commitment for workers in the automotive industry in Turkey. Locke and Latham (2019) concluded that the theory of goal setting was catalyzed by motive towards goal achievements. However, the level of achievements varies among fields.

The theory of Goal Setting has not been adequately used in the field of financial management, but largely it has been used in the field of human resources to delineate how goal setting, performance and motivation are related. The authors were in the view that, the theory may be used to assess how the buyers may determine the payment of products or services. In this study, the theory of goal setting has been used to assess how the buyers (university students who study under ODL mode) apply the Goal Setting theory to decide whether to make the payment of fees or use the money for something else. The students may decide to use the money for social obligations, economic investments, or even sometimes delay fee payment if they think that their studies are not related to their prospects. Also, the payment of fees is possible when the ODL student has financial capability.

2.0   Materials and Methods

The study used a cross-sectional design where data were collected at once. The total population of the study was all admitted students at OUT in 2018/2019 were 113,506 students, who were distributed in 28 regional and 4 coordinating centres. However, the exact population drawn from the 7 centres of the study was 3,606 students. The multi-stage sampling technique was applied to classify the centres into seven zones, which are: Coastal Zone (Dar Morogoro, Coast, and Dar es Salaam regions), Tanzania Islands (Zanzibar and Pemba centres) and Southern Highlands Zone (Mbeya, Iringa, Njombe, Ruvuma, Songwe, Rukwa, and Katavi). Other zones were the Southern Zone with Lindi and Mtwara regions and Northern Zone with Arusha, Tanga, Manyara, and Kilimanjaro centres. Also, Tabora, Singida and Dodoma formed the Central Zone, while Mwanza, Kagera, Simiyu, Shinyanga, Geita, Mara and Kigoma formed the Lake Zone. Simple random sampling was used to select the seven regional centres for the survey. The selected regional centres were: Kinondoni, Songwe, Geita, Zanzibar, Arusha, Rukwa, and Katavi. However, due to convenience, four centres were picked from the Southern Highlands Zone and thus, only students in the five zones (Coast, Lake, Islands, Northern and Southern Highlands) were involved in this study.

Since the composition of OUT students from one zone to another did not vary much, the selected students represented other students in zones where the survey was not conducted. The systematic sampling technique was used to select students for each regional centre under the survey (Table 2.1). Ten per cent of the population was taken for survey in each regional centre. Therefore, 120 degree and non-degree students from the seven centres participated in the survey. The data were collected using structured questionnaires which were distributed to students by the Director of Regional Centres. Bullen (2014) asserted that a sample size which is 10% of the population is accepted for data analysis, provided that the sample does not exceed 1000 objects. Consent from participants

was sought before filling the research tool. Moreover, principles of anonymity, secrecy and originality were adhered to. The average response rate was 78.3%. According to Mellahi and Harris (2016), the response rate of 35% - 50% is acceptable for data analysis in management and business studies.

Table 2.1: The Study Population: OUT admitted students 2018/2019

Regional Centre/Number of students	2018/19			1994 - 2019/20		
	M	**F**	**T**	**M**	**F**	**T**
Arusha	441	284	725	4760	2645	7405
Dar es Salaam	0	0	0	7255	3646	10901
Ilala	181	123	304	3475	2313	5788
Kinondoni	1176	934	2110	10154	7630	17784
Temeke	41	30	71	1729	1463	3192
Dodoma	221	159	380	2959	1632	4591
Geita	171	63	234	1292	452	1744
Iringa	176	106	282	2913	1335	4248
Kagera	367	178	545	3244	1059	4303
Kahama	56	24	80	123	77	200
Katavi	90	35	125	527	295	822
Kigoma	202	97	299	2508	634	3142
Kilimanjaro	148	124	272	3111	1915	5026
Lindi	150	54	204	1501	468	1969
Manyara	171	93	264	1662	896	2558
Mara	203	91	294	2459	887	3346
Mbeya	188	153	341	3726	1520	5246
Morogoro	196	140	336	2875	1768	4643
Mtwara	169	90	259	1966	719	2685
Mwanza	361	215	576	4463	1849	6312
Njombe	58	43	101	679	462	1141
Pemba	51	37	88	747	395	1142
Pwani	98	69	167	1532	885	2417
Rukwa	107	29	136	1614	350	1964
Ruvuma	186	134	320	2037	841	2878
Shinyanga	141	78	219	2675	1039	3714
Simiyu	138	57	195	529	306	835
Singida	127	87	214	1538	751	2289
Songwe	67	39	106	169	80	249
Tabora	145	78	223	2176	757	2933
Tanga	152	127	279	2537	1286	3823
Tunduru	1	2	3	5	4	9
Zanzibar	87	83	170	2244	1148	3392
Total	**6066**	**3856**	**9922**	**81184**	**41507**	**122691**

Source: OUT Facts and Figure 2019:8 (M=Male, F=Females, T=total)

The analysis of data was done in SPSS version 20.0 using the descriptive analysis where the frequency was computed. The validity of the questionnaire was enhanced by comparing the variables with previous studies. Moreover, pre-testing of the questionnaire was done on 10 students at Kinondoni Centre to check the consistency of the questions and irrelevant questions were removed from the questionnaire. The reliability of data was measured using test-retest methods and all variables scored the mean Cronbach alpha coefficients from 0.7 and above (Quansah, 2017). After data collection, the questionnaires were checked for completeness, the relevance of information and the presence of outliers. This exercise leads to the dropping of 15 questionnaires that were not suitable for data analysis. Then the questionnaires with precise information were manually numbered. Coding of variables was done and then the data were entered into SPSS software version 20.0 for analysis.

Table 2.2: Distribution of Respondents in Centres of Survey

Centre	Total no. of students	10% of the population	Anticipated sample size	Exact number of responses	Response rate %
Kinondoni	2110	211	50	35	70
Arusha	725	72	30	20	66
Geita	234	23	23	20	86
Songwe	106	11	11	10	90
Rukwa	136	14	14	10	71
Katavi	125	13	13	10	77
Zanzibar	170	17	17	15	88
Total	3606	361	158	120	Av=78.3%

Key: Av = Average response rate, No = Number
Source: OUT Facts and figures 2018/2019 (Page 8)

3.0   Results and Discussion

3.1   Demographic Information
The demographic information shows that male students (69.2%) outnumbered female students (30.8%). Hence, the policy for motivating women to study in higher education

should be emphasized. However, OUT Facts and Figure (2019) show that 36.4% of enrolled students at OUT in 2018/19 were females. Furthermore, the findings show that majority of respondents were employed either in public organizations or Non-Government organisations. The data shows that they would have an opportunity to finance their education either by using their salaries or borrowing from financial institutions since employment was always used as collateral for employed staff especially those employed in the public sector. The findings further show that other respondents were either students or self-employed. Kioko (2012) found that at the University of Nairobi, teachers who were employed teachers (96.5%) were having the capability of paying the university fees compared to those who were not employed.

The findings also show that most of the students were youths with age ranges between 18 and 35 years, followed by those with 36–45 years while the least were having ages above 45 years as indicated in Table 3. The findings showed OUT currently attracted most of the potential students of young age and this was an indication that OUT was accepted by the majority of Tanzanians including youths. Since youths were active in working in diverse economic fields, they were likely to pay fees. Moreover, the presence of students with diverse age groups was a good indicator that OUT, could use various marketing strategies to increase its enrollment because each age group had a different perception about OUT. Indeed, the increase in enrollment would increase the income of OUT. The field data indicated that the minimum and maximum age for students were 18 and 51 years respectively.

The data from Table 3.1 also showed that the majority (62.5%) of the students were married. The findings indicate that majority of the students had social obligations because they had to take care of their families and relatives while studying and this may have an effect on fees' payment. Usually, married

couples have many obligations compared to single students. The findings from the field show that married students were having dependents up to 9 people while the amount of fees paid in the previous session ranged from 52 to 782 USD, with a mean of 265.5 USD.

Mnjagila (2012) considered combining learning and family responsibilities as one of the strengths of the ODL mode. Biao (2012) revealed that in Lesotho's ODL institution female learners were 65%. Also, the study found that the majority (53%) of learners were aged 26-35 years while 51% of them were married. The study further exposed those civil servants learners were 67%.

Table 3.1: Respondents' Demographic Information (N=120)

Sex	N	Percentages
Male	83	69.2
Female	37	30.8
Students' occupation		
Only student	24	20.0
Wage employment NGOs/Government)	80	66.7
Self-employment	14	13.3
Age range		
18–35 years	79	65.8
36–45 years	37	30.8
46–60 years	3	2.5
Above 60 years	1	0.8
Marital status		
Single	44	36.7
Married	75	62.5
Divorced or separated	1	0.8
Total	120	100.0

Key: N = Total.

3.2 Students who Pay Fees on Time

When students were asked, "Do you pay fees timely?" About 59.2% agreed that they usually pay fees timely, while 40.8% disagreed with the statement. The findings indicate that the percentages of students who paid fees timely were large compared to those who do not. However, the percentages of students who do not pay timely were also high (i.e., 40.8%). The findings indicated that there were reasons which limited some students to pay their fees timely and this was the motive for researchers to assess the determinants of timely fee payment for undergraduate students at OUT. Peter (2017) found that social obligations made OUT's students delay paying their fees. However, the findings were obtained from one respondent of the group discussion and hence the results could not be generalized. Mutswangwa and Mapuranga (2014) affirmed that most of ODL disabled and marginalized students in Zimbabwean universities left their studies in their first and second year because they were not able to pay the tuition fees. However no reasons were given why they faced this challenge.

Table 3.2: Percentage of Students who Pay Fee Timely (N=120)

Timely fees payment in the previous semester	N	%
Yes	71	59.2
No	49	40.8
Total	120	100.0

Key: N = Total, and % = percent.

3.3 Sources for University Fees

Students were also asked where they get money to pay their fees. The majority of students (72.5%) asserted that they paid their fees because they saved money from their salaries and savings. The findings indicated that most students used this technique of saving money and later used the money to pay fees. However, this method was convenient for students with a

reliable source of income. The findings imply that if OUT should train students on savings and this could improve the fee payment status. The findings further indicated that the percentages of students who paid fees through other sources, which included government loans/assistance, parents, relatives and friends and loans from banks and SACCOS were low. Vilorio (2013) found that saving was one of the strategies which were used by students to pay the universities fees in the USA. Other methods included government loan boards, scholarships, grants and aids (Dowd & Shieh, 2013; McFarland *et al.,* 2018), individuals, parents, business firms and cooperative bodies (Akinyemi, 2012), banks and relatives and friends (Duru-Bellat, 2012).

Table 3.3: Sources for University fees (N=120)

Sources for University fees	N	Percentages
Own savings and salaries	87	72.5
Government loan/assistance	5	4.1
Parents/relatives/friends	22	18.3
Loan from bank and SACCOS	5	5.1
Total	120	100.0

Key: N = Total.

3.4 Reasons for Delaying Fees Payment

The students were asked why sometimes they delayed paying the university fees and the responses were presented in Table 3.4. The majority (91.1%) of students asserted that they failed to pay their fees timely because they had other obligations of paying the fees for their children, spouse or relatives. This situation occurs because the majority of students had many dependents since the majority of Tanzanians take care of their extended families. Peter (2017) argued that social obligations such as paying for fees and weddings restricted OUT students to pay their fees timely.

Other reasons as indicated in Table 3.4 were rental charges and other contributions. This, however, determines fee payments only for 26.1% of the students. Contrary to the rental charge, which was planned money expenditure, the funeral and wedding contributions were often not planned and disrupted the payment of the fee for students. In Tanzanian culture, paying for funerals or weddings acts as social security since it assures the payer to be assisted when he faces similar challenges in future. The respondents asserted that the charges for funerals were not very high if the deceased was not a member of the family. However, the charges were very high if students received a request for contribution from various sources such as friends, neighbours, relatives and even other society members. Hence, in some circumstances, it hindered the timely fee payment, to some extent, if the students did not resist some of the contributions. Garrib *et al.* (2013) found that financing funerals were too costly in Kwazulu Natal in South Africa. The findings further indicated that funerals expended up to one-third of the African household's permanent income. This made most of the households to be indebted.

The findings further indicate that only 5% of respondents stated that paying the sickness bill made them delay paying the school fees. This was possible for students who had no health insurance. In Tanzania, it is mandatory for students who are employed by public service to join the health insurance scheme, so this was not a big problem for them unless otherwise, they face medical complications which were not covered by the health insurance scheme. That is why the percentage was small. The respondents who reported paying for the medical bill as a determinant for fee payment were those who are not covered by health insurance or those who faced health complications that were not covered by the health insurance scheme. Songstad *et al.* (2012) argued that insurance coverage is a right of each employee.

Table 3.4: Reasons for Delaying Fees Payment (N=120)

Reasons for delay in fees payment	Frequency	%
The obligation of paying fees for students' children/spouse/relatives	72	60
Rent charges and other social contributions (funeral, weddings)	42	26.1
Paying the sickness bill	6	5
Investment into viable economic activities	43	26.6
Lack of a reliable source of income	46	38
Certainty about benefiting from learning	5	3.8

Key: % = per cent.

The results showed that 26.6% of the students delayed paying fees because they invested their money into viable economic activities. These were businessmen or women who invested money into businesses and hence they missed money for paying fees. These students paid their fees later when they accumulated revenue from their businesses. Doing business for students was encouraged because it assured students paying fees, even if sometimes, it caused the payment delay. After all, they prioritize investing money into businesses than paying fees. Miles (1997) argued that in the UK using capital for investment reduced household expenditure.

The findings further indicate that 38% of students failed to pay fees timely because they lacked a reliable source of income. The group of these students was those who depended on their parents, friends, or relatives. Therefore, paying fees was determined by the willingness of the students' sponsors. Also, students whose income earnings fluctuated failed to pay the university fee timely. Duru-Bellat (2012) contended that financing higher education using own savings, friends and relatives was not a reliable source.

3.5   Certainty about Benefiting from Learning

Some students (3.8%) delayed paying fees because they were not certain whether completing their studies would benefit them. These were those who selected the uninteresting field of studies. To motivate students to pay their fees timely, the students were advised to change their field of study. Sá (2018) revealed that offering courses with a low payment was one of the factors which reduced the university students' admission and attendance in Kurdistan. The factor also hindered timely fee payment for OUT's university students.

4.0   Conclusion and Recommendations

The study concludes that social obligation was the major determinants of timely fee payment for OUT students. Other determinants included investment in economic activities, unreliable source of income and uncertainty about benefiting from the study programme. It is recommended that OUT should conduct training for all undergraduate and non-degree ODL students on how to handle social obligations, investment management and guide them on how to choose the study programmes. Moreover, OUT should design policies and strategies which will promote fee payment on time. OUT should also train students on the importance of borrowing loans from financial institutions, specifically, loans from semi-formal and informal institutions such as SACCOS. OUT may also encourage the commercial banks to offer loans to OUT's students.

This study contributes to Locke's (1968) goal-setting theory. Because when students study at ODL institutions such as OUT, they anticipate achieving their study goals. Hence, they will be willing to allocate income resources (fees) for achieving their goals. The study reveals that some of the students delayed paying their fees because they gave little priority to studies than other expenditures such as social obligations and investments. Also, some students failed to pay their fees timely because they

did not save or they lacked reliable income generation activities.

This study faced the following limitations: It applied the descriptive analysis which can't establish the cause-effect relationship between the variables. Hence, a more advanced research methodology and design such as mixed-method design may be conducted to test hypotheses and provide more detailed explanations using the qualitative analysis. The sample size also may be increased to increase the precision of the results and the higher level of quantitative data analysis such as structural equation modelling (SEM) may explain more the relationship between variables. Moreover, the study analyzed the determinants of fee payment only for undergraduate students. The combination of both undergraduate and postgraduate students may provide more information regarding the determinants of fees payment at OUT.

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The Challenges on the Use of Mobile Phone as a Tool for Enhancing Teaching and Learning in Ten Selected Secondary School in Kinondoni Municipality

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Abstract

The study determined the challenges of using mobile phones in teaching and learning in secondary schools in Kinondoni Municipality, Dar es Salaam Region. An exploratory research design was employed with qualitative and quantitative approaches respectively. Out of 224 participants employed in the study, there were teachers (n=101), school heads (n=10), students (n=110), Quality Assurers (n=2) and District Secondary Education Officer (n=1). Both simple random and purposive sampling techniques were used. Data were collected through questionnaires and interview and analysed by using Statistical Package for the Social Sciences (SPSS) version 20.0 and content analysis respectively. The study findings revealed a myriad of challenges in the category of students' behaviour, teachers' attitude and technology-based. To improve the provision of quality education, stakeholders should play their party in enhancing the effective use of mobile phone in teaching and learning in secondary schools. Students and teachers should have access to the use of mobile phones. Educational authorities should ensure that schools have the effective and reliable information and communication technology (ICT) infrastructure to enhance effective use of the mobile phone in teaching and learning.

Keywords: ICT, Mobile phone, Teaching and learning

1.0   Introduction

The 21st century has seen rapid technological advancement whereby one of its results is the invention and use of the mobile phone (United Nations Educational, Scientific and Cultural Organisation, [UNESCO], 2012). It has been established that mobile phone use in education improves the teaching and learning process (Mtega, Dulle, Malekani & Chailla, 2014). The use of the mobile phone in teaching and learning, significantly contribute to students' academic performance by promoting students' autonomy and acquisition of life skills (Kafyulilo, 2014; Michael 2016). Thus, mobile phone use in teaching and learning will potentially trigger effective teaching and learning process (Mikre, 2011). For that reason, ICT policies in education statements and directives from the educational authority in Tanzanian seem to encourage learners' use of advanced technologies in learning to promote learner autonomy (United Republic of Tanzania [URT], 1995; URT 2007; Mtega *et al*., 2014).

Mobile phone technologies offer learning experiences that can effectively engage and educate learners and are often markedly different from those afforded by conventional desktop computers (UNESCO, 2012). These devices are used dynamically, in many different settings, giving access to a broad range of uses and situated learning activities. The personal nature of these technologies means that they are well-suited to engage learners in the teaching and learning processes actively. Mobile phone use in the teaching and learning process is now a central focus to evaluate its practicality in influencing teaching and learning.

According to the Web-based Education Commission (WBEC), Kerry and Isakson (2000), the internet is perhaps the most transformative technology in history, reshaping business, media, entertainment, and society in astonishing ways. Its use has contributed to growth of the world economy by creating a solid and lasting demand for technologically skilled workers and a technologically knowledgeable workforce (WBEC, Kerry & Isakson, 2000).

The United States Department of Commerce (USDC) (1999) shows that between 1998 and 2008, the demand for information technology skilled workers increased and more than two million jobs needed to be filled to replace individuals leaving the workforce. Despite this demand for technologically proficient individuals, the exact requirement has not been made in the education sector. The concept of technology and its usage in education has just recently been used to transform teachers and their learners.

Tanzania's information and communications technology (ICT) policy for basic education recognises the mobile phone as a potential tool for revolutionizing teaching and learning processes (URT, 2007). For instance, bridge information technology (IT) is one of the projects launched in 2007 in Lindi, Mtwara, Coastal, Dar es Salaam, Tanga and Kilimanjaro regions by reaching 536 schools and 116,000 pupils. The project's objective was to increase access to quality education among grade five and six pupils (UNESCO, 2012; Urassa, 2012). The project used mobile phones to provide teachers with access to a variety of digital video content in Mathematics, Science, English, and Life Skills (Urassa, 2012).

Although mobile phone is a promising ICT tool in teaching and learning process (Thomas & Orthober, 2011), there are worries on the use of mobile phone in teaching and learning process as there are society outcries that learners' use of programmes in mobile phone will lead to spoiling their long preserved cultural practices (Porter 2015; Urassa, 2012).

For instance, the community thinks that the use of mobile phone in teaching will negate the objective of education of nurturing learners in the manner that preserves good socio-cultural practices (Urassa, 2012); since the use of mobile phone will lead learners to access such useless programmes like pornography and films, which promote learners engagement in cruelty, unplanned sexual behaviours as well as cybercrimes.

Consequently, most schools in different countries ban the use of mobile phones in school environments (Kiwele & Bali, 2013). According to Ford and Batchelor (2007), most schools ban mobile phone use because students misuse the gadget by recording fights, violence and watching pornography.

Given such negative perceptions and the promises of mobile phone use in enhancing teaching and learning, the study sought to determine the challenges of using the mobile phone as a tool for improving teaching and learning in secondary school in Kinondoni Municipality, Dar es Salaam. Since a mobile phone is a potential technological tool for enhancing effective teaching and learning, it was logical to determine the challenges that contribute to the effective use of mobile phone in schools would mitigate any challenges.

1.1   Literature Review

Studies about using technologies in teaching and learning have revealed critical challenges in embedding effective classroom

processes. For example, a study by Kaliisa and Picard (2017) revealed that the use of mobile learning technologies faced significant challenges, such as poor technology, limited infrastructure, and limited acquisition of mobile learning pedagogical skills among lecturers. It also revealed the negative attitude among students and lecturers and the incompatibility of mobile devices with the University Online Management Systems. On top of that, it was reported that policies to guide the implementation of mobile learning were lacking in many institutions and countries. In India, Sumathi *et al.* (2018) studied the impact of smartphone usage on academic performance among students of higher learning. The study findings established various challenges, such as lack of experts to handle faults, operational difficulties, high cost of data subscription from services providers and fragility to be the embedders when using smartphones in teaching and learning.

Pedagogically, learning happens everywhere, anytime, with learners fully responsible for their learning. This learning environment makes it difficult to measure learning occurred due to learning technology. From a psychological point of view, users are not yet ultimately used to phones as educational and learning tools (Shudong & Higgins 2006).

Another study done in Manila, Philippines by Jin and Sabio (2018) revealed that many students use smartphones not for educational purposes but pleasure and entertainment through their social media accounts. Thus, mobile phone use in teaching and learning was not helpful to students. The students were not focusing on their instructional topics during the discussion as they were inclined to play games and use mobile devices for Facebook leisure. It is for this reason that Mirald and Spikol

(2007) advise on the need to consider the designing of content in a way that keeps the pedagogic goals and at the same time suits the social technologies learners use in their daily life. The study also shows that, as part of the rules and regulations, the the use of mobile devices during class hours was restricted as a result students were rarely used them.

In Tanzania, Mtega *et al.* (2015) assessed how mobile phones facilitated the teaching and learning process. It was found that some teachers and students were unaware of the capacity of their mobile phones. Some of those who owned smartphones were using them just for calling and texting messages as they did not know other applications supported by their smart phones. Some teachers were using their mobile phones for storing files, although their mobile phones had limited storage capacity. Other said that they were not sharing stored files. All these challenges limited them from using their mobile phones for sharing lecture notes and other functions, including chatting, whipsawing and searching for study materials.

Another study in Tanzania by Kibona and Mgaya (2015) on the academic performance of students in higher learning institutions revealed that those who owned smartphones at campus focused on notification for social media messages. This made them spend a lot of time chatting rather than discussing academic matters. It was further observed that students used most of their time using their smartphones to take pictures, upload, or share their location and status at a given time.

The reviewed literature indicates two crucial things: first, is the use of the mobile phone as the ICT tool in education can significantly improve the quality of teaching and learning. In that score, the future of education lies in the use of technology

within the classroom through such tools as the mobile phone. Second, the success of mobile phone use depends very much on the established supportive environment such as reliable ICT infrastructure, failure of which positive results can hardly be achieved. Thus, the setbacks should be identified and solved for the effective use of mobile phones in the teaching and learning process.

Against this backdrop, this study was undertaken to determine the challenges, if any, on the use of the mobile phone in teaching and learning in secondary schools using Kinondoni Municipality, Dar es Salaam Region as a case of reference.

The study was guided by the Social Constructivist theory, with its origin in advancing the teaching and learning process. The theory's assumption is that learners have a rich background regarding life experience (Brooks & Brooks, 1999; Thomas & Orthobert, 2011), which can construct new conceptions and understanding.

As observed by Vygotsky (1930), the theory maintains that learning is a social process where learners and teachers need to actively interact in the learning process. Thus, mobile phone technology allows learners to interact in the teaching and learning process via mobile phone (Gredler, 2000; Thomas & Orthobert, 2011; Woolfolk, 2006). This, in turn, makes the teaching and learning process learner-centred, whereas the teacher needs to provide as much activities as possible. The rationale behind the current study is that, knowing the nature of the challenges of using mobile phones in secondary schools in Kinondoni Municipality, Dar es Salaam Region will shed light on how best to create the best practices and mitigate the

challenges for effective use of mobile phones in teaching and learning in secondary schools in Tanzania.

2.0   Materials and Methods

The study used an exploratory research design in which qualitative and quantitative approaches were applied. The design allowed varied questions that generated a wide range of responses, hence a rich source of information for the study. Qualitative approach was applied to obtain a detailed understanding of the subject understudy – allowed researchers to understand the experiences and perceptions (Patton, 2002) of learners currently using mobile tools for learning purposes. On the other hand, the use of quantitative approach provided the researchers with the opportunity to quantify information for easy interpretation when they are shown in numerical form.

Kinondoni Municipality was considered a study area. Kinondoni is among the five municipalities found in Dar es Salaam Region. Other municipalities are Temeke, Ilala, Ubungo, and Kigamboni. The choice of Kinondoni Municipality in the study was associated with two reasons: first, proximity of the researchers' residents. Second, the study area is said to have many ICT centres. Therefore, it was easier for the researchers to access the data required in the study. On top of that, ten schools were randomly selected in the study.

As for the sample, the study constituted 224 participants. Out of that sample, 191 participants employed for quantitative data were teachers (n=91) and students (n=100), whereas 33 participants were employed for qualitative data; of whom there were school heads (n=10), District Secondary Education Officer (n=1), teachers (n=10), students (n=10) and Quality Assurers (n=2). Teachers and students were chosen randomly in

the selected schools to avoid biasness, while education officers were purposefully sampled because they had enough information and experience on the topic studied. Lodico *et al.* (2010) add that purposive sampling is usually done to select participants who can provide relevant information to the study.

The data were collected through questionnaires and interview. According to Mojtahed, Nunes, Miguel, Martins, Jorge and Peng (2014), an interview as a qualitative research technique is opted in a study because it increases the credibility of study's findings. In addition, participants are expected to have innumerable amounts of freedom to engage in a conversation. However, in this study, the interviews were conducted to participants in their respective workplaces during the working hours.

Moreover, this study used questionnaires to complement data from interviews conducted. Questionnaires also allowed the researchers to obtain large amounts of information (Christensen *et al.* 2013) more rapidly than through interview (Lapan & Quatrefoil, 2009). Nevertheless, the questionnaires were administered to participants during working hours at their respective workplaces.

Quantitative data were analysed using Statistical Package for the Social Sciences (SPSS) version 20.0 software. Data were descriptively summarized, compiled and presented using frequencies tables to enable comparison and for easy interpretation. On the other hand, qualitative data were subjected to content analysis. The researchers synthesized and searched for general patterns by grouping data into meaningful categories based on research objective that helped in search for the main themes.

Nevertheless, the ethics of research were adhered to by the researchers. For instance, before collecting data, the researchers requested the research permit from the Open University of Tanzania (OUT) as evidence that introduces them to other authorities. Also, the researchers sought the participants' consent during the data collection – no participant was forced to participate in the study. Moreover, the researchers ensured anonymity as they hid the names of the participants in the study findings. Privacy was also ensured during the data collection process, especially in storing and processing data. Lastly, the researchers acknowledged authors and their works to avoid academic dishonesty.

3.0 Findings

The study sought to determine the challenges on the use of mobile phones in teaching and learning in secondary schools in Kinondoni Municipality. In this regard, Table 3.1 presents the summary of the participants' (i.e., teachers and students) opinions through questionnaire regarding the the challenges of using mobile phones in teaching and learning in secondary schools.

Table 3.1: Challenges on the Use of Mobile Phone in Teaching and Learning in Secondary Schools in Kinondoni Municipality (N=191)

Statement	N	Mean	Std. Deviation
1. Difficulty in creating the mobile phone account	191	1.45	1.01
2. Stumbling block to sign in to the mobile phone	191	1.37	.89
3. Obstacle of uploading photos and study materials in mobile phone	191	1.30	.92
4. There is limited internet connectivity	191	3.35	1.78

	N	Mean	Std
5. It is a hurdle to edit my profile on a mobile phone	191	1.43	1.08
6. It is very laborious to create files, copy and paste study materials into created files	191	1.53	1.08
7. The use of mobile phone technology is time consuming	191	1.50	1.09
8. If one is not careful when using mobile phone s/he technology may be diverted from the learning the educational matter	191	4.35	.67
9. There is a lack of trained or expert teachers in the use of mobile phone technology in teaching and learning	191	4.36	.80
10. There is limited storage of mobile phone	191	4.31	.55
11. There is poor attitude among parents on the use of mobile phone in teaching-learning process	191	4.28	.66
12. There is high cost of internet bundle	191	4.54	.50
13. There is a poor attitude among teachers on the use of the mobile phone in the teaching-learning process	191	4.35	.63
14. There is poor policy to clear guide on mobile phone use in teaching and learning.	191	4.38	.51
Average	**191**	**3.04**	**.79**

Key: N= Total, and Std= Standard

Source: Field Data (2021)

The results presented in Table 3.1 indicate that most of participants disagreed that they face challenges on the following aspects, as per the indicated mean and standard deviation on the statement: *"Difficulty in creating the mobile phone account"* had the mean of 1.45 and standard deviation of 1.01 respectively. On the other hand, the statement stated, *"Stumbling block to sign in to the mobile phone"* had the mean value of 1.37 and standard deviation of .89 respectively. Additionally, the statement stated, *"Obstacle of uploading photos and study materials in the mobile phone"* had the mean value of 1.3 and standard deviation of .92 respectively. This

shows that participants were technically able to perform such operations using their mobile phones.

Furthermore, participants indicated that they were capable of handling other operations. For instance, the statement stated, *"It is a hurdle to edit my profile in mobile phone"*, received the mean value of 1.43 and standard deviation of 1.08 respectively. On the other hand, the statement stated, *"It is very laborious to create files, copy and paste study materials into created files"* had a mean value of 1.53 and standard deviation of 1.08 respectively. The participants also positively indicate that the use of mobile phone does not consume their time as most of them disagreed with the statement that, *"The use of mobile phone technology is time consuming"*, which received the mean value of 1.50 and standard deviation of 1.09 respectively.

However, the participants pointed out some limitations they face when using mobile phones in learning. Most of them agreed with the statement that *"There is limited internet connectivity"*, which had the mean value of 3.35 and standard deviation of 1.78. They also pointed out that, *"If one is not careful when using mobile phone technology, s/he may be diverted from learning the educational matter"*, which received the mean value of 4.35 and standard deviation of .67 respectively. It further means that using the mobile phone technology diverts attention from concentrating the educational matter(s) because sometimes there are sexual ads that come in the phone, which may influence phone users to concentrate on them and forget doing what they are supposed to do.

Nevertheless, the findings of the study revealed that the participants faced another challenge: *"There is a lack of trained or expert teachers in the use of mobile phone technology in*

teaching and learning." According to the participants' opinions, that statement received the mean value of 4.36 and standard deviation of .80 respectively. In addition, the participants pointed out the challenge of limited storage of mobile phones, which showed the mean value of 4.31 and a standard deviation of .55 respectively. However, most of the participants agreed with the statement, *"There is poor attitude among parents about using mobile phones in teaching and learning"*, which received the mean value of 4.28 and standard deviation of .66 respectively.

On top of that, the participants agreed with the statement, *"There is high cost of internet bundle"*, which showed the mean value of 4.54 and standard deviation of .50 respectively. Similar participants indicated that poor altitude among teachers on the use of mobile phone in teaching-learning process is a challenge. As a result, the mean value of 4.35 and standard deviation of .63 respectively were associated with the statement posed to the participants. In addition to that, the participants indicated that poor policy to clear guide on the use of mobile phone in teaching and learning is a challenge, which showed the mean value of 4.38 and standard deviation of .51 respectively.

Teachers and students were also interviewed to respond to the challenges of using mobile phones in teaching and learning in secondary schools in Kinondoni Municipality. The interviews were conducted with students (n=10), teachers (n=10), Quality Assurers (n=2), school heads (n=10) and District Secondary Education Officer (n=1). Majority of participants indicated that they could not afford internet bundle and that they cell phones were limited in holding capacity that they were forced to delete

previous downloaded materials before downloading new ones. It was also indicated that they were not in possession of required ICT materials, such as smartphones, IPad, and screen to access the Internet.

Another challenge was the poor ICT infrastructure, especially in the government-owned schools. Eight teachers out of ten interviewed insisted on that. One of the interviewed teachers had this to say:

> *If you look at most of private schools, you will realise that they are doing well in their studies because there is good ICT infrastructure in their schools. However, in the government-owned schools, the situation is different. Most of the students perform poorly in their examinations because of poor ICT infrastructure* (Interview with Teacher from School 02, 10/08/2021).

However, three teachers who participated in the interview believed that mobile phone should not be used in the teaching and learning process because they will cause students misbehaviour and lack of concentration during studies. For example, one of the three teachers, who supported such idea, maintains that:

> *Students tend to lose focus when in classrooms with their mobile phones on. In most cases, they access cites that are disruptive such as pornographic sites, music and other entertainment programmes. Mobile phones should not be used at all in teaching and learning process. I wonder why there is even a move to make mobile phone one of the teaching and learning tools* (Interview with Teacher from School 05, 02/08/2021).

When interviewed, six students out of ten indicated that they find it difficult to use mobile phones in learning because they could not afford to buy smart phones and air time and because there was no clear guideline on the use of mobile phone at school. They indicated that some teachers sometimes discouraged its use while others encouraged it. One of the students had this to say:

> *We [students] like smartphones because we live in the digital era, but the problem is that there are no clear guidelines stipulating the use of smartphone in teaching and learning processes. You find that even most of our teachers discourage the use of smart phone as they say we can be trapped to see other things a part from using them for learning* (Interview with Student from School 4, 01/08/2021).

Nevertheless, District Secondary Education Officer responded by blaming teachers' rigidity regarding mobile phone use in teaching and learning processes. He also proposed what should be done to avoid the negative effects of mobile phone usage in teaching and learning processes as he said:

> *Teachers are so adamant about the use of mobile phones; it seems they are afraid that it may cause indiscipline cases. I think technology is should not be discouraged in its uses. Instead, teachers should learn and accept mobile phones in teaching and learning processes. However, guidance is needed on using mobile phones productively rather than barring them completely* (Interview with DSEO, 03/08/2021).

On the other hand, regarding the mobile phone usage in secondary schools among students, Quality Assurers opined that ICT cannot be underestimated. One of them had this to say:

We live in the digital epoch where many things are accommodated by ICT. Teaching and learning processes should also be done technologically. If that is done, both students and teachers will easily find learning materials and learn how they can use such materials in the teaching and learning processes (Interview with Quality Assurer, 03/08/2021).

Generally, the responses from both interview and questionnaire show that though mobile phone use is a promising move in enhancing effective teaching and learning, there are challenges limiting its applicability. Analytically speaking, the challenges of using mobile phones in teaching and learning in secondary schools can be grouped in to the following categories.

4.0   Discussion

Teachers' attitude: The findings through interview and questionnaire have revealed that some teachers either discourage or do not promote the use of mobile phones in the teaching and learning process because it is sometimes unclear to them on how technology can be useful in enhancement learning processes. Brosnan (2001) noted that teachers may be a hindrance if they do not have required ICT skills thus feel uncomfortable as they may lack training. Lack of training and skills on ICT may put teachers on the disadvantage side as they may feel unconformable promoting what they don't know to students (Brosnan, 2001).

However, it has been established that mobile phone use in education improves teaching and learning process (Mtega, Dulle, Malekani & Chailla, 2014). The use of the mobile phone in teaching and learning, significantly contribute to students'

academic performance by promoting students' autonomy and acquisition of life skills (Kafyulilo, 2014; Michael 2016).

The voice of teachers and others who oppose the use of technology, especially mobile phone usage in teaching and learning processes represents society's negative perspective. Porter (2015) and Urassa (2012) stressed that worries on the use of mobile phone in teaching and learning process as associated with low level of understanding towards the use of mobile phone technology because the community members tend to think that mobile phone technology will usually spoil their long preserved cultural practices.

Students' behaviour*:* The participants, through the interview, indicated students' behaviour is one of the hurdles to the use of mobile phones in teaching and learning. Students' behaviour is responsible for some teachers negatively taking the use of mobile phones when used in teaching and learning processes. This is supported by Mikre (2011), who shows that it is very common to observe limitations related to students' behaviour as they tend to misuse the technology for leisure time activities and have less time to learn academically.

Similarly, Yousef and Dahman (2008) described online gaming use of Facebook, chat rooms and other communication channels as drawbacks of ICT use in education because they switch to these sites at the expense of students' study. When misused, they cause students' distractions culminating to consuming time for studies.

Conversely, mobile phone technologies seem to offer learning experiences that can effectively engage and educate learners and are often markedly different from those afforded by

conventional desktop computers (UNESCO, 2012). Similarly, Tanzania information and communications technology (ICT) policy for basic education recognises the mobile phone as a potential tool for revolutionizing teaching and learning processes (URT, 2007).

As Mikre (2011) observes, if ICT is not properly used, the disadvantage will overweight the advantage. If, for instance, students misuse ICT technologies (mobile phones) may result in teachers spending much time controlling students from websites unrelated to the learning content. The fear by some interviewed teachers that mobile phone use in teaching and learning in secondary schools may negatively impact the learning and teaching process is supported by Mikre (2011) that downloading materials through ICT may limit students' imagination. Overreliance on downloaded digital learning materials may limit students' critical thinking and analytical skills. Students may also focus on superficial presentations and copying from the internet.

Technology-based limitations*:* The participants also identified poor ICT infrastructure as technological setback. They revealed that there is poor ICT supply infrastructure in government-owned secondary schools, which limits the use of mobile phones in teaching and learning processes. This is in line with Mikre's (2011) observations that ICT challenges include; lack of appropriate buildings and rooms to house the technology, lack of electricity and internet connectivity. Thus, there is a need to deal with infrastructure-related challenges before planning ICTs integration to the education system as suggested by Mikre (2011).

5.0   Conclusion and Recommendations

Generally, there are challenges that limit the effective use of mobile phones in secondary schools in the teaching and learning processes. The challenges stem from various angles, such as students' behaviour, teachers' attitude and technological-based limitations. Teachers have required ICT skills thus feel uncomfortable and may develop negative attitude towards the use of the mobile phone as the strategy to save face. Regarding students' behaviour, as they misuse mobile phones for leisure rather than for studies to a great extent solidify the already established teachers' negative attitude towards the use of mobile phone in teaching and learning. As for technology-based limitations, the lack of or poor ICT infrastructure limits mobile phone use in the teaching and learning processes.

Based on the findings of this study, the following recommendations are made:

i.   On teachers' negative attitude to the mobile phone use in teaching and learning, education should be provided to make teachers aware of the usefulness of that ICT tool in promoting effective teaching and learning processes for quality education. Teachers should also be equipped with relevant ICT knowledge and skills to keep up with the widening technological gap in life and education.

ii.   Students should be educated on the positive use of mobile phones in teaching and learning processes rather than just focusing on sites and programmes that take much of their time at the expenses of their studies. Students should use mobile phones to access education content.

iii.   Heads of schools should promote and supervise productive mobile phone use in teaching and learning process. As the

overall in charge of the school, school heads should see that students' regulations on using mobile phones properly are in place and make sure that they are used for academic purposes.

iv. As for the education authorities, there should be a serious campaign to promote mobile phone use in teaching and learning. This may be achieved through education provision, establishing ICT infrastructure to enable easy access to technology by students and teachers to enjoy the fruit of technology.

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Exploring Employment Opportunities for Youths Completing Universities and Colleges in Tanzania

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Abstract

This article reviews literature about unemployment and possible ways to reduce it among youths completing universities and colleges in Tanzania. The article argues that since God is the first worker with agriculture at the Garden of Eden and ordered humanity to engage in work with the Garden to till and keep it, Tanzania can reduce the unemployment status to a minimum a level as possible if available resources for self-employment are used effectively, including engagement into agricultural activities. This means that the fight for unemployment among graduates in Tanzania can hardly be limited to the creation of white-collar jobs rather than encouraging graduates to create entrepreneurial activities for self-employment.

Keywords: Agriculture, Employment, Youths' unemployment, Employability skills

1.0   Introduction

Working is very essential for every human being because of the many needs to each individual human being in the world. Some of the important human needs, according to Mwalimu Nyerere, the former president of the United Republic of Tanzania, are food, shelter, and clothes (Sanga & Pagnucco, 2020). There are so many other human needs; some of them are travelling, school fees, and buying books and magazines. Therefore, all these needs require a person to be employed in order to cater to them. According to the International Labor Force Survey (ILFS) (2006), the employment status of graduates in Tanzania is categorized into three: employed, unemployed, and inactive. This status represents the possible outcome in the study model which seeks to examine the probability of graduates being either employed, unemployed or inactive given several demographic characteristics. In the ILFS (2006), it is reported that "employed status in Tanzania included paid employees, self-employed people outside traditional agriculture, unpaid family helpers and traditional agriculture workers" (Ndyali, 2016:118). The first two categories make formal graduates employment category while the last two make informal graduates employment category.

Several studies have been conducted worldwide regarding the question of youth unemployment (Alwald, Kreishan & Selim, 2020). In Africa, studies include Ali and Jabeen (2016), Cloete (2015), Gwala (2007), The African Capacity Building Foundation (2017), and Kassa (2012). In Tanzania, researches include that of Ng'atigwa, Hepelwa, Yami and Manyong (2020) who investigated youth involvement in horticultural activities in Njombe Region. Moreover, Peter (2013) dealt with the nature of unemployment in urban Tanzania and its

subsequent challenges and consequences. Similarly, Mjema (1999) surveyed the nature, magnitude youth unemployment and the possible solutions. In addition to that, Mwakyembe (2012) analysed youth employment opportunities, whereas Mbalamwezi (2015) investigated the various perspectives and voices on youth unemployment in Dodoma Region. Msigwa and Kipesha (2013) analysed the determinants of unemployment in sub-Saharan Africa drawing some evidences from the Tanzanian context. On the other hand, Salum (2014), Amani (2017) and Philbert (2017) examined the factors causing unemployment of youths in Tanzania. Ndyali (2016) focused on the nature of Tanzanian educational system and the resurgence of jobless graduates in the market, while Karawa (2016) assessed the unemployment crisis among Tanzanian graduates and the role of education received in higher-learning institutions, and REPOA's report which concentrated on the transition or youths from school to work places among Vocational Education Training in Tanzania (Mihyo, Mmari & Msami [eds.], 2020). Indicating the seriousness of the problem, Mihyo, Mmari and Msami (2020:7-8), state that:

> *According to the National Bureau of Statistics, while the total youth unemployment rate declined from 13.2% in 2006 to 11.7% in 2014 (National Bureau of Statistics, 2015), the percentage of rural youth out of employment increased from 7.9% to 8.2% in the same period. The increase was more profound among rural females who saw a 1.3%-point increase in their prospects of being unemployed between 2006 and 2014… This is confirmed by recent data indicating that youth unemployment had increased since the last Integrated Labour Survey published in 2014. According to Trading Economics (2016), the general unemployment rate in Tanzania decreased from 10.7%*

in 2012 to 10.3% in 2014, and the unemployment rate has been higher among the youth rather than among adults having continuously stood at 13.7% between 2010 and 2013 and increased to 14.9% in 2014. Also, while the general unemployment rate is projected to fall to 8% in 2020, youth unemployment is projected to be 12.65 % by that time... A comparison of female and male youth also indicates that youth unemployment is higher among females than their male counterparts at 14.3% among females compared to 12.3% among males. In urban areas, it is estimated at 22% against 7.1% in rural areas.

The above statistics indicate that unemployment among youth stands as one of the overarching problems in Tanzania that require serious and intentional strategies. Moreover, Stephen (2021) studied the reasons which cause most graduates from higher learning institutions in Tanzania to be unfit to compete in the labour market. Stephen discovered that ineffective teaching and the types of curricular used to execute education in higher-learning institutions were the main reasons for students graduating with the low capability to compete in the labor market requirements. Therefore, Stephen is of the opinion that a competency-based education should be highly emphasized in order to enhance graduates' capabilities to compete in the labour market requirements.

However, most of the above-listed studies are not theological. Only a few studies done in South Africa reflected on the question of unemployment among youths theologically (Cloete, 2015; Gwala, 2007). Moreover, despite being not theological, studies that were done in Tanzania mostly focused on determinants and factors for unemployment among youths in general. Very few of them focused on graduates and their

predicament of joblessness (Amani 2017; Karawa, 2016; Ndyali, 2016). The inadequacy of theological studies on the issue of youth unemployment clearly shows the need for a study reflecting on the issue in the Tanzanian context also touching theological issues.

Based on the preceding background, the major problem facing youth completing universities and colleges in Tanzania is the lack of sufficient employment opportunities relating to their specialization. This lack of employment makes them stay jobless in the streets or move here and there with their certificates in search of employment opportunities in white-collar jobs after their graduations. How does this situation affect their individual dignity as educated people in the country? How does this situation imply about the quality of education provided in Tanzania? Does it really prepare university and college graduates to be competent competitors in the labour market? What does God speak to graduates in this situation? Our thesis is that it is possible for the Tanzanian country to decrease the unemployment rate among people graduating from universities and colleges to the minimum level possible through encouraging them to use God-given potentials for self-employment. To defend the stated thesis, this essay discusses the following issues: the possible definition of the concept of unemployment, provision of appropriate support to rural youth activities, strengthening institutional linkages and capacity building, rectifying types of education, and lastly rehabilitating agriculture as a major means of income-earning in rural areas.

1.1   The Concept of Unemployment

The difficulty with the concept of unemployment is based on providing a satisfactory definition and categorizing who is employed and who is not employed. It is difficult because every human being in this world at least has something to do that makes him or her have survival (Mncayi, 2016). Employment and unemployment are concepts highly contextually bound. According to Karawa (2016), "Unemployment is a situation where someone of working age is not able to get a job but would like to be in full-time employment." However, Mncayi (2016:10) asserts that unemployment is a situation where one is willing and able to work but cannot find a job. In most cases, the individual will have gone to school or have gone through training to make themselves employable and yet due to circumstances in the economy the individual remains unemployed. Here, the important aspects in the definition of unemployment are the following: the individual is without work, the individual is available for a particular work, and the individual seeks work (International Labour Organization [ILO], 2005). If a mother left work to bring up a child, or if someone went into higher education, such people are not working but cannot be classed as unemployed because they are not actively seeking employment (Tejvan, 2010). According to the ILO, unemployed people are those people who have not worked more than one hour during the short reference period but are available for and actively seeking work. Unemployment also involves the number of people in a country who are willing and able to work but cannot find jobs. Therefore, unemployment is a problem because people need but hardly attain it.

1.2 Possible Ways for Solving the Youth Unemployment Problem in Tanzania

The way to solve this problem is to undergo certain procedures when youths are in schools or colleges or universities. Solving the problem can involve teaching them more practical than theoretical subjects and teaching issues directly related to the kind of job they are going to do after being employed. Juma (2007), as cited in Mbalamwezi (2015:35), suggests some practical ways to be used towards solving the problem of youth unemployment; some of these ways are equipping youth with the necessary support to enable them to change their mindset and develop skills to enhance self-employment and increase their employment opportunities through expanding the private sector investment. For example, setting up skills development centres within rural areas is another way of increasing employability skills. These centres will likely help most youths acquire skills that can enable them to be self-employed and employed easily.

Juma's suggestion above is vital in eradicating unemployment for university graduates because it helps to reduce the consequences of youths' being unemployed. When youths complete their education, they become idle; so they start engaging themselves in bad gangs. Some of them, especially girls, sell their bodies to earn a living. For example, during the nighttime at Mafiati in Mbeya Region, one finds girls half-necked waiting for males to buy the service of sex. Referring to Dar es Salaam, Peter (2013:21) states that the "Presence of brothels, a researcher observed a number of brothels in Manzese area commonly known as *'Uwanja wa Fisi'*, which means 'hyena ground' whereby about 70 rooms accommodate commercial sex workers, as one of the respondents said, *'There*

are many girls here (Uwanja wa Fisi)….When you have argued with your girl, you go to such places you get one girl to have sex with."

Peter (2013:21) further continues "Most male respondents reported having sex in rented rooms, guest houses or public spaces surrounding the brothels at night. As one participant stated: "in our areas, there are many narrow paths so the person may finish his stuff [have sex] there. Some male respondents reported engaging in inconspicuous sexual intercourse in dimly lit camp rooms during nighttime. Some male respondents reported engaging in inconspicuous sexual intercourse in dimly lit camp rooms during night times." Peter's presentation of all these illicit activities indicates that youths are jobless and possibly lack self-employment skills despite graduating from universities and colleges. At this point, we agree with Mncayi (2016:10) that "The role of education in increasing chances of finding employment, or rather lowering unemployment, is also supported by empirical evidence." For instance, the background work of Giuliano and Tsibouris (2001) find that persistent unemployment decreases with the level of education. In other words, the more people further their education, the better are the chances of securing a job. However, the fact that unemployment has been increasing over the years shows that education cannot guarantee employment, pointing to issues of job market mismatches." Therefore, following the above statement, graduates from universities should not have absolute hope of being employed in white-collar jobs just because of their education. Suppose youths in universities are equipped with self-employment skills and become busy with work after graduation, either employed or self-employed. In that case, it

can more likely reduce much of their engagement in ethically unacceptable activities, including those discussed below.

Drunkenness and drug use are some of the aspects that desperate people turn into as their solutions to worldly predicaments. Youths consider engaging in drunkenness and drugs to reduce the acute feelings of unemployment and make them comfortable. However, the comforting ability provided by such activities is just for a short time; when the power of alcohol and drugs end in their bodies, they find that the problems are twice as much, making them go and retake such drugs and drinks again. In the end, they become addicted. Various researchers report that youths report engaging in drug use and excessive alcohol as their way of comforting themselves to the extent of becoming addicted to alcoholism and drug use. The problem becomes worse among urban youths because of deteriorating effects on their personal and social life. Addiction leaves alcoholics unable to maintain practical interpersonal skills/relationships essential towards searching for jobs to sustain lives. Chronic alcoholic behaviour results in physical damages and financial and spiritual bankruptcy (Osaki *et al.*, 2018; Mbatia, Jenkins, Singleton & White, 2009; Matowo, 2013). Hence, taking much alcohol and the use of drugs make people unfit physically and mentally; so, it cannot be possible for them to get jobs and do their work.

Youths' engagement in prostitution, alcoholism, and drug use makes them uncontrollable to practise unsafe sex. These situations lead them to acquire contagious diseases, such as TB and HIV. Scholars have documented that most people diagnosed with Tuberculosis (TB) were mainly youths in the cureent research. In this analysis, significant cities and towns such as Dar es Salaam, Mwanza, Mbeya, Shinyanga, Morogoro,

Tanga, Iringa, Arusha, Mara, and Kilimanjaro region are highly affected, diminishing the power of most youth to work effectively (Majigo *et al.*, 2020). As the ability of these youths diminishes and deaths increase, it leads to a fall in the economic situation in the country. It also leads to the rise in monetary inflation of the country. This situation further leads to the increase in the price of different commodities, making life challenging for the majority in a particular society.

1.2.1 Provision of support to rural youth activities

Unemployment rate is higher for youths who live in rural areas than those in urban areas. The government should put considerable effort into that area. The efforts like teaching them the skills that can make them become self-employed and some of them employing others. Some scholars assert that the provision of appropriate support to rural youth livelihood activities and strengthening of access of young—men and women—to technical and financial services together with access to market-related information is important to be disseminated for expanding rural employment chances for the betterment of rural youths' livelihoods (Lindsjo, Djurfieldt, Isinika & Msuya, 2020; Trivelli & Morel, 2019). It means that the government has to strengthen institutional linkages and capacity building to address the challenges of youths' unemployment in rural areas. Therefore, we contend that through the proper provision of support to rural youth activities, the unemployment rate will diminish to a large extent because most of the graduates returning to rural areas will benefit from this support.

1.2.2 Opening up export market

The government has to open the export market for products, mainly from rural areas. This is important because many

people, especially youths, are unemployed. However, there is a need to provide industries to process products from rural areas. Opening up export market opportunities for local products, including increasing investment in processing and manufacturing and relaxation of restrictive conditions in the international trade, will enhance productivity because people will be sure of the market for their products. In that case, products from rural areas will be sold at high prices because the demand will increase, benefitting people living in rural areas, including the youth.

1.3   Type of Education in Tanzania

Every person must acquire adequate education. Education is the eye-opener for everything to be done in this world. Education is a necessary step to prepare people to be ready for work. In education, people get knowledge, skills and positive attitudes towards work. The World Development Report 2007 (World Bank 2006; cf. Ntawigaya, 2021) shows fewer individuals attain the required competencies skilled set despite improved primary education completion rate. According to this report, fewer individuals attain competitive skilled sets because students who need to be studying at a certain level hardly attend classes due to different reasons, as indicated below.

Some students are not attending classes because their parents hardly afford to provide standard school requirements. The URT (2016) reports that the impact of poverty on out-of-school children is assessed by studying children from households of different wealth levels. Based on equivalent *per capita* adult consumption, households are classified into five levels: lowest, low, medium, high and highest, representing poorest, poor, middle, rich, and richest households respectively. This

consumption quintile was possible by 2011/12. Therefore, if a student does not go to school for any reason, she/he cannot get the competitive skilled set for employment in the labour market.

1.3.1 Disability

Some students hardly manage to attend classes regularly because of particular help. Some of these students are unable to see, write, and some are unable to hear. According to the URT (2016), data on disability was collected during the 2012 census. In total, the census listed six types of disabilities: albinism, seeing, hearing, walking, remembering, and self-care. Any child with at least one disability is considered a child with a disability. Therefore, these students with different disabilities need special help to have the required competitive skill set as the other students.

1.3.2 Students having no parents or single parent

Some students fail to go to school because of no people to help them due to the orphanage; these students do not have parents, and some have single parents. Mainly these kinds of students hardly obtain essential school needs, and others live in a challenging environment. The URT (2016) reports that in Tanzania mainland, about 57.5 per cent of children aged between 7 and 17 live with both father and mother, 6.2 per cent live with mother only (father dead or missing), 1.3 per cent live with father only (mother dead or lost). The rest belongs to 33.3 per cent. Onother category has either mother or father alive but lives outside the household. Therefore, students of this kind will not be very likely to have good results and attain the academic credentials required in the competitive market arena. We suggest that the government makes policies favouring these

kinds of students. The questions of employment and unemployment face both able and those with disabilities.

1.3.3 Early marriages

Some students are married before completing their education. For instance, there are those who are married before completing primary education. Others go to secondary schools but are married on the way before completing even the ordinary level secondary education. According to the URT (2016:39), "In Tanzania, before the age of 15, about 4 per cent of children are engaged in some form of marriage. From the age of 15, this figure starts to rise; and at the age of 18, about 22.1 percent are engaged in some form of marriage. From then on, the married percentage rises rapidly. By the age of 20, half of the Tanzanian girls are married or engaged in some form of marriage, even after joining colleges and universities." Due to early marriages, students forfeit their right education and leave schools, hence failing to obtain the necessary competitive skilled set.

1.3.4 Child labour

It is the practice when children, instead of going to school, engage in work at an early age. Most children hardly go to school as required by their school rules. Dakar (2012) says that many Tanzanian children have been economically active from a very early age. This is the case for children in school in school and children out of school. However, according to the URT (2016), Out-of-school children are more likely to be working, particularly when they are ordered. At the lower secondary ages, about 84.2 per cent of out-of-school children are economically better, whereas in children who attend school the percentage is about 52.7 per cent. Therefore, these students will hardly afford to study efficiently; hence, they hardly attain the

required competitive skill set as they proceed to university levels.

For these reasons—child labour, early marriage, living with a single parent or without a parent, and disabilities—it will be difficult for all students completing a certain level of education to attain the required competitive skilled set in those levels. Therefore, we suggest a need for changes in curricular and teaching methods to inculcate in students critical thinking, communication and entrepreneurial skills aspects, which are in high demand in current workplaces (cf. Ntawigaya, 2021). We agree with the REPOA's research conducted to investigate the transition of students from school to the world of work among Vocational Education Training in Tanzania (VETA) and the barriers to youth employment as Tanzania moves to industrialization. REPOA's research opines that the education provided in Tanzania's primary, secondary and tertiary institutions hardly prepares students to fit in the skills required by the world of work after graduation. One important factor that hinders their suitability is the Content-based Curriculum which the Tanzanian education system has embraced for a long time despite the shift to Competency-based Curriculum since 2005. REPOA's research edited by Mihyo, Mmari & Msam [eds.] (2020: xiii) states:

> *Earlier evaluations have found the high levels of youth unemployment in Tanzania to be paradoxical because of Tanzania's relatively high economic growth and spending on education, which in theory ought to have translated into rapid job creation and an abundance of well-educated youth. In exploring the paradox, the evaluation found an explanation in the dominance of content-based learning in the education system with*

limited application in the labour market. Content-based learning focuses on rote memorization of factual knowledge. Despite being replaced by a competency-based curriculum in 2005, the learning curriculum has continued to be content-focused because of policy and institutional bottlenecks (cf. Stephen, 2021).

According to this statement, for education to prepare youths for the world of the labour market, it is important to inculcate in them the necessary knowledge and skills that are characterized by change and in constant demand by employers. It is hoped that liberating graduates from memorizing the contents of what is taught to practical-based teaching will increase their employability. Having skills alone is hardly enough; proper use of skills obtained is the most important factor to make them fit in the labour market. To teach students the practical skill required by the world of work, a competency-based curriculum and its tenets require being highly emphasized in all levels of education instead of just theoretically claiming to be using it while practically remaining to the former content-based curriculum.

1.4 Agriculture, the Major Means of Earning Income in Rural Areas: A Theological View

What do Scriptures say about agriculture and self-employment? Scriptures tell us that the first work that God ordered to be done by humanity was connected to agriculture: "The Lord God took the man and put him in the Garden of Eden to till it and keep it" (Genesis 2:15). Keeping and tilling the land means working on it. This was an important activity even before the Fall. After the Fall, the concept of agricultural work was more emphasized and intensified: "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you,

'You shall not eat of it,' cursed is the ground because of you; in toil, you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground…'' (Genesis, 3:17–19). The created human being was chased from the garden planted by God (Genesis 2:8) and became oblique to cultivate and plant his own plants in a cursed land. Therefore, despite education and employment in other sectors of human life, agriculture stands as the primary employment opportunity to humanity; Agriculture was a solution for the joblessness of the first created human being and remains a solution for the jobless people of today.

Apart from the total shift from the Content-based Curriculum suggested in the above subsection, the focus should be on entrepreneurial jobs for self-employment innovations, including those based on agriculture. Agriculture is the sector that employs more people than other sectors. This sector employs many people because it does not select who have to do agriculture. It does not care about one's education, age or place of abode. Any person of any age can do agricultural activities and earn a living out of it. One's education hardly matters to perform agricultural activities well. Most farmers are small-scale farmers or peasants. Informal and formal employment categories are used to represent employed graduates; however, we limit the informal category to traditional agricultural workers. Even though informal employment in Tanzania accounts for more than eighty per cent (80%) of the country's economic activities, the inclusion of this category in the labour market analysis has been under debate (Lindsjo, Djurfieldt, Isinika & Msuya, 2020; Wamuthenya, 2010). This debate has arisen due to the nature, size, and output of informal sector

employment in Tanzania where agriculture is characterized by small-scale peasant farming. Therefore, all people disregarding their age and education can engage in farming activities providing a big and reliable solution to the problem of unemployment in Tanzania.

2.0   Conclusion and Recommendations

In this article, we have discussed the possibility of Tanzania decreasing the unemployment rate to the minimum level possible. Several aspects have been discussed in defense of this thesis including the provision of support of rural youths' activities, opening up of export markets for products from rural areas, a total change in the type of education provided in the country, and an emphasis on agriculture as one of the major means of earning income for the majority people in Tanzania. We suggest that the Tanzanian government should increase the annual budgets for agricultural activities, especially in rural areas, and direct more experts towards these activities. However, it is better to train people from particular areas, the rural areas in particular, because doing so reduces costs and provides youth graduates from universities in such areas with the necessary skills to be self-employed, hence reducing the unemployment rate to a greater extent.

Theologically speaking, the primary task which God commissioned humanity after creation was tilling and keeping the land planted by God. Agriculture was the first valuable entrepreneurial God's work to be given to humanity. It was self-employed work that was further intensified after the fall. Since people of all levels of education can do agriculture; it is one of the best areas of self-employment to enhance Tanzania reduce unemployment to the minimum level possible. Therefore, entrepreneurial innovations for self-employment

among graduates should also include agricultural activities instead of dependence on other sectors.

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The Challenges which Interfere with External Quality Assurance in Promoting Schools Performance in Tanzania: The Case of Njombe Town Council

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Abstract

This paper identified the challenges which interfere with external quality assurance in maintaining school performance in Tanzania. The respondents involved in the study were secondary school teachers, heads of schools and external quality assurers. A mixed-methods research was used to collect data through questionnaires, interviews, and documentary reviews. The findings identified the following challenges: frequent curriculum changes, insufficient funds, lack of training for external quality assurers, working conditions of external quality assurers, external quality assurers' visits and the shortage of external quality assurers. Finally, the study concluded that external quality assurance is a critical and congenial process in which quality assurance cannot manage on itself without support and cooperation from other stakeholder such as students, teachers and other leaders/administrators, policy makers and academicians. Moreover, it is recommended that the government should provide schools with enough funds, resources and infrastructure in order to improve teaching and learning environment, which will lead to the promotion of schools' performance hence quality of education.

Keywords: Challenge, Education, Quality Assurance, Performance

1.0   Introduction

Educational quality assurance means the process of assessing the state of teaching and learning with the aim of improving educational standards (Afrosale, 2013). Generally, educational quality assurance is concerned with evaluation and control of education with the view of rising standards and quality. Thus, it is is articulated as a new thing in any national government. External quality assurance on the other hand which also firstly became known as school supervision or inspection originated from France under Napoleon regime at the end of 18th century (Grauwe, 2007). Later on, the idea spread to other European countries in the 19th Century (Grauwe, 2007; Wilcox, 2000). In the United Kingdom, the first quality assurance services were carried out by Her Majesty's Inspectorate (HMI) in 1839 (Learmonth, 2000; Wilcox, 2000), and it soon became one accountability in education including the market choice as practiced in United States, Australia and New Zealand.

The establishment of school quality assurance services in many countries of Africa was accompanied by the introduction of formal public education (Grauwe, 2007). Many of the developing countries expanded their quality assurance services after independence. Also, the increasing number of schools accompanied with a relatively slower growth in number of supervisors/quality assurance officers (Grauwe, 2007). Like in many other countries, Tanzania considers education to be the light of life as well as a gate way to a better social and economic development.

Despite the fact that external school quality assurance has to play a great role in controlling the standard of education and its improvement, the process of school quality assurance in Tanzanian schools seems to be ineffective and considered more

dictation than to target on the improvement and control of secondary schools. There are some deep-rooted assumptions concerning the school external quality assurance and the concept of school visit for quality assurance in Tanzania. It is based on dictation rather than remediation.

In Tanzania, external school quality assurance started to be practiced during colonial rule. Therefore, the external quality assurance as viewed today can be explained by tracing back different phases it has passed since colonial era, for instance, from1903–925, 1925–1945, 1946–1960, and 1961 todate.

In 1903, external school quality assurance was introduced under German rule. The education guidelines at that particular time required people to follow the culture of colonial masters and work diligently and with discipline. The period 1925–1945, saw the department of education in Tanganyika establishing three groups of external school quality assurers which were education secretaries and supervisors of volunteering institutions. These two groups were inspecting schools which were under volunteering institutions. The third group of quality assurers was known as Government school inspectors to inspect Government schools. Another period of school quality assurance was that of 1946–1960 (this was during the ten years development plan (i.e., 1946–1956) was the first time when the chief quality assurer and other external schools' quality assurers officially recognized. In the next five years development plan (1957–1961), deputy education secretaries to assure schools under volunteering institutions and primary schools quality assurers were appointed. The last external school quality assurance phase was that of beyond 1961 (after its independence). The Government of Tanganyika formalized different school Education Acts with the purposes of regulating

the provision of education and improvement of education quality in the country. The Education Act No.25 of 1978, among other things, included the establishment of the external school quality assurance system (URT, 2008). In compliance with this act, the government established eight zones of school quality assurance can be found. These are the Eastern, North Eastern, North Western, Lake, Southern, Central, Western and Southern Highlands Zone (Ministry of Education and Culture [MoEC], 2005). The zonal school quality assurance structure reflects the structure of school quality assurance in the ministry.

The changes in the title from school inspection to educational quality assurance did not change the roles although the emphasis of the newly external school quality assurance was on the maintaining quality education in Tanzania. In order to maintain the standard of education, external school quality assurers have to deal with students' performance, the good teaching/learning and assessment, curriculum, leadership and administration, the quality of environment as well as the participation of the society.

Although the external school quality assurers are required to send reports to administrative levels, things are different due to the challenges encountered by the department. NAO (2008) reported that there is no routine of sending the school quality assurance reports to the administrative district level. It further shows that, quality assurers had no records of signed minutes concerning discussions done with the school management. It was also found that, there was limited transparency, i.e. information concerning audits was not made public implying, that it was not accessible to the media and the general public.

Carron (1997) identified that problems facing school external quality assurance is related to deterioration in working conditions, conflicts between the different roles that staff are asked to play and the way in which supervision of services are managed and monitored. So, the falling standard of education is partly caused by ineffective school external quality assurance which is one of the services for education in terms of quality control and improvement (Hoyle, 1980). On top of that, there is a lack of quality assurance services in secondary schools responsible for their deplorable state in terms of infrastructural facilities, equipment, teaching staff and the students' personal services. The common problems among secondary schools, however, are inadequacy in vital infrastructural facilities such as classrooms, laboratories, hostels and staff houses (Davis & White, 2001).

Another common problem is the shortage of essential equipment and materials, such as textbooks, chalks, registers, scheme of work and furniture, which makes teaching and learning very difficult. Insufficient number of teaching staff is also a common feature of the secondary school system in the country. Most secondary schools either do not have adequate number of staff or the required type of teachers or both. Education quality assurers in schools do not report to the Ministry of Education on the number and activities of teachers in secondary schools. There are no student personnel services related to feeding, healthcare, guidance and counseling services, the quality assurers do not care to find out whether all these services are provided to student in secondary schools. This is also caused by lack of proper quality assurance services (Wilcox, 2000). All these problems make instructional

management very difficult in the secondary schools in Njombe town.

It should be realized that quality assurance does not restrict itself only to classroom processes or school management, touring schools in zonal Aareas and writing and submitting of reports for action. Quality assurance also includes surprise checks in schools, compilation of absentees' lists (staff) and submission of such lists to the financing authority for action, research development and diffusion of ideas to the education system. It involves organization of in-service courses for teachers, provision of access store sources (for example, personnel and equipment), dissemination of findings from central research and development agencies (Uwazi, 2014). These aspects of the assurance service do not seem to characterize the secondary school quality assurance in Njombe Town schools.

The aim of assurance is to improve instruction in schools and assist in maintaining standards of education in any educational system. In this case, the process of assuring the quality of education in secondary schools should be efficient and effective. So, school quality assurance is widely considered as an essential instrument for quality education that will help the nation to compete in this ever-changing world economy (Ololube, 2014).

For effectiveness and efficiency of the education quality assurance in schools, the quality assurers have to be trained for their duties if they are to offer quality services and know what they are supposed to do when they go into schools. In order to improve the quality of education in Njombe Town schools, there should be a proper quality assurance services for the

secondary schools. It will create conducive atmosphere for teaching and learning in schools. It is expected by different education stakeholders that external education quality assurance for secondary schools plays its role in improving academic performance. It is highly recommended for the government through the ministry of education science and technology to fuel the school maintaining secondary school students' performance.

2.0   Materials and Methods

The study was conducted in Njombe Town Council in Njombe Region, Tanzania due to the familiarity of the researcher to the study area. Secondary schools were randomly selected to be included in the study area due to the academic performance at Njombe Region and national level. In order to strengthen the study, two theories which are scientific management theory and human relations theory were applied. The target population was heads of schools, teachers and external quality assurers. A sample of 70 respondents (60 secondary school teachers, 06 heads of schools and 04 external quality assurers) were involved by using simple random sampling technique for selecting teachers and purposive sampling which were used to select heads of schools and external quality assurers. The study used two types of data, which are primary and secondary data. Primary data were collected from external quality assurers, heads of schools and teachers from the selected secondary schools where the questionnaires were used for teachers and interview for heads of schools and external quality assurers. Secondary data were obtained through reviewing different documents, such as monthly reports from education office, the examination records both at regional and national levels and reports from the external quality assurance office. Furthermore,

the books and papers, specifically journals, were very useful in this particular piece of study. Finally, the Tanzania education and training policy of 1995 was useful in tracing government statement about external quality assurance.

3.0   Results

The process of external school quality assurance in improving teaching and learning process, which can lead to maintainance of secondary schools' performance, is faced and interfered by a number of long-lasting problems and challenges that inhibit it from smoothly running its function of overseeing the quality of education in Njombe Town Council and Tanzania at large. The following is a list of challenges, which face external school quality assurance and affect the effectiveness as obtained from the field of this study.

3.1   Shortage of Education Quality Assurers

URT (2010) defined external quality assurers as persons, specifically teachers, who selected as external school or educational supervisors with responsibilities of visiting schools in order to ensure that the standards, which have set by the government are maintained by schools. The role which is played by external quality assurers tends to ensure and promote the performances of schools. The external quality assurers when visit schools are dealing with many different matters, such as students' performance, the good teaching/learning and assessment, curriculum, leadership and administration, the quality of environment as well as the participation of the society.

According to the ethics of quality assurance, external schools' quality assurers are required to write down reports, which tend to advise the chief education officer on the matters which

require decision making for improvement. For example, if the school visited found that it lacks enough teachers, bad or non-conducive environment for teaching and learning, poor schools' infrastructures, to mention few, the external quality assurer(s) write all in their report. If the authority which is responsible to work on the reports' suggestions and recommendations put it into consideration, it can help to promote the performance of schools. But it must be well known that a single person or small number of external quality assurers cannot manage to visit and supervise all schools in their areas.

It cannot be denied that in Njombe Town Council the number of education quality assurance officers in the country does not match with the mushrooming of secondary schools in Tanzania. The report of Controller and Auditor General (CAG) recommends that number of education quality assurers should be increased to match with the tremendous increase of secondary schools (URT, 2010). This means that, the ratio of external school quality assurers and schools does not match and hence a big challenge to education quality assurance. According to the findings of the study, it observed that in Njombe Town Council there are only six (6) school quality assurers, who are supposed to visit more than 100 schools. Interviewee one said that, *"Sometimes, it becomes difficult to visit all schools for quality assurance due to the shortage of education quality assurers. In the office we are only six"* (Interview with External Quality Assurer, External Quality Assurance Office, December 10/2020).

This challenge is directly contributed by the government. The education quality assurers from the Ministry of Education are usually insufficient or not adequate to carry out the duties required. According to Ogunu (2005), the consequences of this

shortage of supervisory personal is that most often, a lot of unprofessional practices are carried out in our schools to the detriment of the children and many schools left without being assured. For example, in the 2011/2012, the government planned to inspect 2100 secondary schools but only 935 secondary schools were visited (Hakielimu, 2013). This means that only 21% of all secondary schools are inspected in Tanzania.

3.2   External School Quality Assurers Visit

The school visiting of external quality assurers aimed at promoting, improving and maintaining the performance of schools through making assessments on the state of teaching and learning. Wilcox (2000) argues that, when the external quality assurers visit schools, they make assessment on the quality and/or performance of the institutions which promotes the schools' performance. The regularly visit helps the institutions to work hard and perform their responsibilities. When external quality assurance denies visiting schools frequently according to the plan given, it makes teachers to lack external forces on performing their duties accordingly.

Teachers are viewed as the key implementer of the highly refined curriculum and teaching system (Hoyle & Wallace, 2005; Sergiovanni & Starratt, 2007) as well as classroom supervision together with performance appraisal scheme based on specific target (Sergiovanni & Starratt, 2007). The school visiting of external quality assurers introduces close supervision practice to ensure that teachers are teaching the way they are supposed to and being carefully following the approved teaching protocol and guidelines. For example, they are needed to prepare the lesson plans which followed the scheme of work. If external quality assurance is not regularly made, teachers do

not follow the predetermined objectives and goals of education stated in the national curriculum. This situation is due to the fact that human beings are lazy in nature and and dislike work especially when working in groups (Taylor, 1911) as cited by (Sergiovanni & Starratt, 2007).

In most cases, external quality assurance is mostly done in schools which are located in urban/town. That is to say, schools which are located in rural areas are less likely to be visited. For instance, in Njombe Town Council from the year 2015 up to 2019 town schools were visited either four or three times per five academic years. But in rural areas, schools were visited once or twice per five academic years. The reason behind to why rural schools are less visited when we compare to town located schools is due to the problems which are out of quality assurers' control like transport (Documentary Reviews, External Quality assurances' Reports, December 2020). It was found that between 2015 and 2019 secondary school A and C was visited by external quality assurers three times while secondary school B, D, E and F was visited four times. When one of the external quality assurers asked the reason to why there are variations of visiting between one school and another, he said *"We visit the school due to the special issues occurred at that school. For example, if the school performed poorly in the national examination, it tends to be an issue to make an immediate visit"* (Interview with External QA 1, December 11/2020).

Although external quality assurers required by the Ministry of Education, Science and Technology 2020/2021 to visit schools for quality assuring at 100% which is different to the action plan provided in 2019/2020 which required them to visit schools for 25%, they do not manage to attain the demand as

per action plan. It comes very difficult to them to visit rural schools due to the factors out of their control a situation which limit and highly interfere external quality assurance to promote secondary schools' performance. It is, therefore, unhealth for schools to be visited for quality assurance only when negative reports about such schools had been received. The limited visiting force for quality assurance thus makes many quality assurers to ignore virtual areas in schools.

3.3   Frequent Curriculum Change

Curriculum change refers to the efforts made by the government under the Ministry of Education, Science and Technology (MoEST) in order to change and adapt the aim of teaching and learning according to the needs of the nation at the current time, the development of science and technology, values, culture, philosophy and the resources at their disposal. Curriculum change in Tanzania is a problem, which has been affecting provision of education in schools. Some respondents of the study from Njombe Town Council said that the education quality assurers find it difficult to do their work because of unstable curriculum. The point here comes is that teachers who are to be looked find it difficult to implement the unknown curriculum and hence quality assurers also face the same problem of what they should look. This is due to the fact that the government has been frequently changing the curriculum without proper involvement of teachers and external school quality assurers on the ways to handle and manage such changes. Also, seminars, workshops and other capacity building on curriculum change involve only one or two teachers at a school.

Teachers thought that firsthand information is what could be more useful to them. Respondents (teachers) viewed that seminars and workshops on new curriculum change or new programme introduced should involve all teachers. Additionally, teachers were unhappy on the frequent changes of the curriculum because it affects the teaching and learning process of students.

The findings obtained from private owned schools; things were quite different where it seems that private owned schools are likely to be isolated. While in the public owned schools even few teachers are appointed to attend seminars or workshops of capacity building for the issues of curriculum change, which is not done for private owned schools. Teachers from these institutions are less considered. That case is of respondents from public secondary schools in which when they asked through an interview they responded. Respondent one said:

> *When there is change of curriculum as it is happening now, few teachers are picked randomly from different schools and built upon their capacity as a means of training on the new syllabus or programme introduced that are then changed to be trainers of other teachers. What is expected is not what is happening* (Interview with Head of School, Secondary School C, December 15/ 2020).

In an interview with the head of school D, the followings were the few brains itching words which the researcher quoted:

> *Education is like any other service as healthy. For example, when private hospitals are built, the government does not isolate and distinguish them from public hospitals. That's why the government provides and employs professionals to private*

hospitals pay and treats them equally. This is not in education; private schools are isolated. It is not to say that we want things like human resources, subsides, grants or any offer from the government but equal treatment between government schools and private ones. The change of curriculum is not concerning with only government schools. It is done for both government and private schools. Therefore, when seminars and workshops are planned for building teachers' capacity even private school teachers have to be considered and not being isolated as it is sometimes done (Interview with Head of School, Secondary School D, December 17/2020).

When teachers, heads of schools and external quality assurers were asked through an interview and questionnaire, the majority were well informed about the changes on the existing educational curriculum. The problematic issue was the ways to implement the changes made. For instance, in Tanzanian education the curriculum used is basing on the competence which uses learner centered approach. That is, competence-based curriculum replaced content-based curriculum, which edged on teacher centered approach. All respondents were aware of that kind of curriculum when they were asked. When the research reviewed on different documents such as schemes of work, lesson plans and examination papers, it found that many teachers know that there is something so-called competency-based curriculum, but its application in classrooms during teaching/learning process seems to be an issue. Mosha and Dachi (2004) argued that The Tanzanian government is currently undertaking the major reforms in curriculum to enhance access and quality education. To promote the performance of secondary schools, the regularly changes and

reforms of curriculum must be accompanied by teachers, heads of schools and external quality assurers' capacity buildings.

3.4 Insufficient Funds

According to Mathew (2012), money is believed to be the 'vehicle of evangelism'. The effective external school's quality assurance requires sufficient and enough fund to purchase and maintain the vehicles that will convey the quality assurers to and from schools, the stationery and other logistics during the exercise due to the fact that are very congenial and important in reducing the grief and anguish to the quality assurers when performing their duties. The insufficient fund is becoming a big challenge since it makes it difficult for the meaningful reports to be prepared after visiting schools for quality assurance. In an ideal situation, quality assurance is supposed to be carried out regularly, in view of the number and population of schools as well as the prevailing cases of misdemeanors in schools in Tanzania.

External schools' quality assurance has been irregular due to the challenge and problem of fund to achieve such feat. This has been making many schools not to be visited accordingly thus contributing to the rots that can be observed in many schools these days. The problem of many schools to be not visited is highly affecting the schools located in rural ares. Due to insufficient funds, external quality assurers lack means of transportation, especially those that can help to reach the rural areas (Optuna, 2015). This is compounded by the fact that many schools (ward schools) are located remote areas where even motor vehicles cannot help to reach (non motor able areas) while some areas are in the difficult terrains like water side, hilltop and island in some Tanzanian regions (Mathew, 2012).

There are no more sources of school finance and other funds to external quality assurance, which can help even in travelling and subsistence allowances to meet expenses associated with transport and accommodation.

The capitation fund for free education is a major source of school finance. Generally, insufficient funds lead to schools not being visited frequently for quality assurance purposes. It leads to the department not meeting its goals according to the action plan. School visits for quality assurance vary from one year to another concerning the objectives. No year the external school quality assurers were able to visit in a required plan of visiting schools for 100% (Field data, December 2020). Interviewee III said:

> *The main challenge we face in our office is the lack of both human and material resources. All the mentioned resources are resulted from lacking enough funds. It became difficult to meet all the required goals* (Interview with External QA III, External Quality Assurance Office, December 12/2020).

The key determinant is the availability of funds. Furthermore, effective school quality assurance requires adequate funds to purchase and maintain the vehicles that will convey the quality assurers to and from schools, stationery, and logistics during the exercise. The lack of stationery makes it difficult for meaningful reports to be prepared after the quality assurers' visit (Mathew, 2012). This agreed by Grauwe (2001), who puts that no specific budgets are directed to the external quality assurance department. His comparative study finds that the external school quality assurers are supposed to get money from the region where that money is used for other issues. If given, only this depends on the officer's wishes at the regional level.

The only country with a defined budget in the four countries is Namibia. A report by Matete (2009) further reveals that external quality assurers are poorly paid, and more often than not, they get allowances. This inhibits their complete devotion to the work of assurance.

3.5   Lack of Training for External School Quality Assurers

The main qualification used in selecting external quality assurance in Tanzania is any teacher who has teaching experience not less than five years. This means that many personnel involved in quality assurance in Tanzania cannot see beyond their noses, being deficient in the required skill, pedagogy and orientation for the task. Mathew (2012) noted that due to the incompetency, most vital areas are left out during the assurance session, thus interference on external quality assurance in promoting secondary schools' performance which is the main goal of the exercise to be achieved. Lack of training leads to the merge of many unprofessional attitudes of external quality assurers, such as harshness and teachers' harassment in front of students (Kamuyu, 2001). According to Isolo (2000), many external quality assurers tend to look down upon teachers with resentment and suspicion. Some are dictatorial and work in unsmiling determination, which often leads to the cold war between teachers and heads of schools. All these attitudes are due to the lack of training and courses, leading to a poor relationship between external quality assurers and teachers (Masara, 1987).

In Tanzania, many teachers are skeptical of quality assurance and are thus fond of showing uncooperative attitude(s) during the exercise. Due to years of experience, qualifications and status of some teachers, which seem to be greater or higher than

those of external quality assurers who did not even attend any course or training, those teachers believe they are above quality assurance. Such teachers often fail to submit records to the quality assurers during assurance. Respondent VI from school F confirmed:

> *External quality assurers have nothing new to tell teachers. They are teachers as we are. There is neither they are required to attain nor training concerning quality assurance* (Questionnaire filled in by Teacher 6, Secondary School F, December 18/ 2020).

Interviewee II added that:

> *Not all quality assurers have attended the training concerning external quality assurance. Instead, seminars and workshops are normally provided in order to build the quality assurers' capabilities* (Interview with External QA II, December 10/2020).

To ensure effectiveness and efficiency of education quality assurance for promoting schools' performance, there must be quality assurers who have undergone training. In Njombe Town Council, training is not much emphasized. Some quality assurers have undergone training, while others do not but admitted that they are using experience. Therefore, there is a tendency or the possibilities for external school quality assurers to provide inappropriate pieces of advice to teachers due to lack of expertise in the field where it may result in ineffectiveness in controlling and improving teaching and learning process hence schools' performance.

3.6 Working Conditions of External School Quality Assurers

According to the comparative study by Grauwe (2001), countries like Botswana and Namibia have perfect working conditions. The working conditions include quality offices, office equipment, support staff, housing distance from home to office and transport. The situation in Tanzania is terrible, as found in the study. In the place of accommodation, the quality assurers as found in that study by Grauwe were evicted because of lack payment of rent thus being forced to obtain houses far from their workplaces. This situation implies the effectiveness of the quality assurers given their responsibility of quality assurance. The cry of claims to external school quality assurance officers indicates that in their side, they are willing to work and attain the goals and objectives as they are directed. But the lousy working conditions around them are like the enormous sheet of darkness clouds swallowing their power of implementation.

To visit schools for quality assurance needs to move from the office to schools that require assurance services. According to Nkechi (2013), the lack of vehicles makes it difficult to reach the schools for quality assurance. The lack of transport hinders the quality assurers to reach the schools located in remote rural areas where there is no or lack of public transport as they do for schools located around their working place in town. This makes it difficult to make a follow-up to evaluate work capacity of teachers and how to improve their work and reach remote schools where many problems are found. In Tanzania, for example, the quality assurers have to ask for a car from the District Educational Officer (Matete, 2009; URT, 2008).This means that it is the DEO who, if he wants, can give the car to

the quality assurers on the condition of putting fuel. The results obtained from an interviewee were:

> *Nowadays, we have blessed to have this modern (offices) building. It is shining enough to attract anyone who is not jealous with development once they see it. Even if you look at this beautiful building, you can guess that those working in these offices have neither problems nor any challenges. The truth is that we are faced with full of difficulties and challenges. Apart from lacking both human and material resources, transport chronic problem and so on, these offices do not have even people employed for cleanliness. We do not have secretaries and watchmen to ensure the security of our offices. We are overworking due to the presence of few workers in our office. Let me leave that but talk about transport and transportation. We do not have drivers even if we lend transport from elsewhere; we lack a person to drive. Sometimes we touch our pockets to pay the day worker drivers* (Interview with External QA I, December 10/2020).

The findings correspond to the findings of Mathew (2012), who pointed out that there is a need of increasing the budget in education, which will tend to improve the working conditions of external quality assurers. This is because in any institution or directorate, people can work in a committed manner if the working environments are favourable. They can perform their work effectively in self-directed and creative, promotion of schools' performance if they are properly motivated. External quality assurers as human beings have their own thinking and view the world differently (Druker, 1991). Through the Ministry of Education, the government should understand that there is always a social aspect of life. External quality assurers

know a great deal about the work they do. If the authority wants to address the productivity, quality and effectiveness, they should ensure that they provide good working conditions to stimulate the quality assurers' working morale.

4.0   Conclusion and Recommendations

It is not a gainsaying that External Schools Quality Assurance is a very crucial directorate/department whose introduction marked a turning point of educational history in Tanzania, particularly in educational development. Achievement of the department's objectives is paramount to the government given the resources (financial, human and materials) being committed to its implementation. The role of external quality assurance in promoting schools' performance and quality education, in general, cannot be overemphasized. In this paper, the existence of challenges such as frequent curriculum change, insufficient funds, lack of training for External quality assurance officers, poor working conditions and lack of transport are largely affecting and interfering with the effectiveness of external quality assurers in promoting the schools' performance in Tanzania.

Based on the study findings, analysis, discussion and conclusions drawn, the following recommendations are generally made. Making follow-ups could enhance the implementation of the quality assurance and work efficiency of teachers. The government should provide schools with enough resources, funds, and infrastructure to improve teaching and learning environment. More funds should also be allocated towards the external quality assurance department to increase school visits that lead to close follow up hence the standards of secondary schools and education at large. Teachers believe that external quality assurance officers should use friendly language

when communicating with teachers instead of command and harsh language. In addition to the mentioned, the following are specifically highlighted recommendations;

External schools' quality assurance is a critical process in which quality assurance cannot manage on itself without support and cooperation from other stakeholders like; students, teachers, heads of schools and other educational leaders/administrators, policy makers as well as academicians. The relevant information and feedback of external quality assurance must be considered. And all the issues resulting from external quality assurance or anything related to school quality assurance should be considered. The study suggests that, the local government and central government should organize training, seminars or workshops for teachers and external quality assurance officers to perform their functions effectively.

Since external quality assurance has been proved to be the major means the government can monitor the standards of schools provided in the external quality assurance department should receive proper attention. Suppose no one seems interested in working on such issues within the assurance system. In that case, it seems meaningless to have them, and it is a waste of time for quality assurance officers to do that job and write quality assurance reports. Therefore, it is important that the responsible authorities as mentioned above utilize the assurance findings to improve the quality assurance process which in turn would improve teaching and learning in school for the standard of education. For consistency and effectiveness, training, workshops and seminars should be organized for heads of schools and class coordinators at the beginning and mid of academic sessions.

The provision of reports in schools before the visit of external quality assurance officers makes teachers watch while preparing teaching/learning documents that they did not use previously. That tendency is hypocrisy in nature. They lie to their souls before lying to the external quality assurers. External quality assurance visits should be done frequently, even twice or more than per year, without providing information. Internal quality assurance formed in every school must be provided equal or related responsibilities and power to external quality assurance so that they can be obeyed by lazy teachers who do not perform well their responsibilities. The authority concerned with education plans should put a clear assurance organ by giving external schools quality assurance positions and opportunities to teachers who have undergone special courses or training on schools' quality assurance.

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Challenges Facing School Quality Assurers in Improving Teachers' Accountability in Public Secondary Schools in Iringa Municipality, Tanzania

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Abstract

This article critically assesses school quality assurance challenges in improving teachers' accountability in public secondary schools in Iringa Municipality. The study employed a qualitative approach under a descriptive research design. Purposive sampling was applied to obtain a sample of 30 participants who were teachers (n=20), Heads of School (n=4), Secondary School Quality Assurers (n=4), District Secondary Education Officer (n=1), and Zonal Chief School Quality Assurer (n=1). Data were collected through interviews and documentary review and analysed through content analysis. Findings of the study revealed that the major challenges facing school quality assurers were incompetent of teachers in their subject of specialization, school quality assurers lack financial resources, in schools there was lack of implementation of School Quality Assurers' recommendations, lack of in-service opportunity for training and retraining; lack of educational materials and lack of specialist for teachers in guidance and counseling.

Keywords: Accountability, Quality Assurers, school quality assurers.

1.0   Introduction

Quality assurance has been used for overall improvement of institutions and management (Prisacariu, 2015). Basically, quality assurance should be the responsibility of everyone in an educational institution, though the top management sets the policies and priorities. However, to make things run smoothly, there are quality assurers in the school organisations, who are mandated to supervise quality-related issues.

The origin of school quality assurers can be traced back to France under the Napoleon regime at the end of the 18th century (Adewale, Adeleke, Toyin & Rotim, 2014). In other European countries, school quality assurers were introduced during the 19th century (De-Grauwe, 2007).

Why does the educational organisation a need quality assurance unit or section? Quality assurance unit or section is responsible to the institutions and the public to assure that the education and experience providers deliver of a good standard to maintain trust in the education system nationally and internationally (Prisacariu, 2015).

In 2012, the Ministers for Education in Europe gathered in the *Council of Europe* to discuss the theme titled: Governance and quality education. However, four important issues emerged as resolutions: preparation for sustainable employment, preparation for life as active citizens in democratic processes, personal development, and the development and maintenance, through teaching, learning and research, of a broad, advanced knowledge base (Prisacariu, 2015).

Nevertheless, the Council of Europe placed a great emphasis on a broad understanding of quality, which encompasses system quality as well as institutional quality and underscore the social dimension of quality: education system cannot be of high quality unless it provides adequate opportunities for all students (Prisacariu, 2015). However, the quality of education has been faced with some challenges.

Bowen (2001), Isolo (2000), Kamuyu (2001) and Ndegwa (2001) highlighted the challenges encountered by the school quality assurers in various countries. Such challenges included those associated with areas such as professionalism, attitudes and commitment, feedback and follow-up, collaboration, pre-service and in-service training, quality assurers' autonomy, means of transport, planning quality assurance, and quality assurance-university partnerships. Additionally, other challenges included the education system, cost of quality assurance, assurer's recruitment, selection, and deployment, adequacy of quality assurance, resourcing, quality assurance reports, post-quality assurance evaluation, and quality assurers' titles.

According to a report of the Sector Review and Development Direction of 2003, the work of the school quality assurers is hampered by inadequate legal provision which limit enforcement of quality assurance recommendations, inadequacies of requisite skills mainly due to lack of a specific policy on recruitment and deployment of assurers, which should take into account an officer's academic background and experience in the education sector and finally lack of a definite staff development policy (Republic of Kenya, 2003).

In addition to that, the Kenya Education Sector Support Programme of 2005-2010 outlines the challenges faced by the quality assurers department while in pursuit of quality assurance and standards such as lack of school level supervisory capacity, lack of tools to measure learning achievement, widespread weaknesses in teacher skills due to lack of in-service training, inability of the school quality assurers to reorganize sufficient subject based in-service courses to address shortcomings relating to curriculum, lack of a national system to teacher in-service training accreditation and lack of capacity to adequately assess special needs and respond to them (Republic of Kenya, 2005).

In Tanzania, school quality assurance started during colonial rule. During the colonial era, the department of education in Tanganyika established two groups of school quality assurers, namely: Education Secretaries and Supervisors of Volunteering Institutions (URT, 2020). These groups inspected schools, which were under private institutions. Furthermore, it can be observed that during this period, teachers perceived school quality assurers as threatening moments towards their carrier and profession (ibid).

After independence in 1961, the Government of Tanganyika formalized different school Education Acts for the purpose of regulating the provision of education and improvement of education quality (URT, 2020). Some policies passed, and school quality assurers focused on supporting and empowering teachers to fulfil their responsibilities. For example, the government passed the Education Act No. 37 of 1962 to regulate the provision of education in the country. Between 1967 and 1978, the government took several steps and enacted several laws to improve education.

With Education Act No. 50 of 1969, the government nationalized the non-government schools. The Education Act No. 25 of 1978 gave more power to the Commissioner for Education to ensure that every school in Tanzania is supervised according to the rules and orders. Through this act, the school quality assurer's structure and division of quality assurers' zones were established under the Ministry of Education and Vocational Training (MoEVT) (URT, 2008).

A study by the MoEVT (2008) found that in the department of school quality assurance, inadequate personnel, lack of transport, inadequate office space, equipment and housing are some of the challenges that school quality assurers face in Tanzania. These challenges create a condition that a school is qualified about once every two years.

Similarly, a study done by Phillymon (2020) revealed that the quality assurance and control officers mostly visited secondary schools once per term leading to poor academic performance. In addition, inadequate funds, transport and communication problems and inadequate human resources limited effective school inspection.

Following the explanations on the challenges facing school quality assurers in other places as recounted in the background, there was a need to conduct a study on the challenges facing school quality assurers in improving teachers' accountability in public secondary schools in Iringa Municipality, Tanzania.

2.0   Material and Methods

The study used the constructivist paradigm, which focused on how people construct knowledge and learn. The study adopted the constructivist paradigm because it enabled various individual perspectives from the teachers, head of schools, school quality assurers, and zonal chief quality assurer. Qualitative research approach was used to collect comprehensive and elaborative in-depth information on the challenges facing school quality assurers. It allowed interaction between researcher and participants, thus getting first-hand information. Also, it is the best for this study due to its theoretical underpinnings as it regards the difference in individual perceptions and uniqueness in interpreting the phenomena (Mushi, 2002).

The study employed a case study design because it helped the greater understanding of the topic studied. The design was chosen for one main reason: to develop an understanding of the particular thing in detail. This required the researcher to closely examine people to get detailed information (Hays, 2004).

The study was conducted in Iringa Municipality in Iringa Region. Iringa Municipality was established in 1988 according to local government Act No. 8 of 1982, CAP 288 R.E 2002 section 9 and 10. The municipal lies along latitude 7^0 South of the Equator and longitude 34^0 East of the Greenwich Meridian (URT, 2019). The researcher chose to conduct the study in Iringa Municipality because of having experienced not all schools are assured every year only a few were assured, and this led unimprovement to teachers' accountability. Therefore, the researcher assessed the

challenges facing school quality assurers in improving teachers' accountability.

The sample size of this study was about 30 respondents out of the population of 877 of Iringa Municipality. The said respondents were purposively regarded the key implementers of educational policies, directives and programmes. These respondents were drawn from the cadres of District Secondary Education Officer, Zonal Chief School Quality Assurer, District School Quality Assurers, Heads of Secondary School and Secondary Teachers.

Moreover, the study also considered interviews and documentary review in the process of gathering data from the respondents. The data analysis process was done in relation to the study's research questions. The data were synchronized, summarized, organized, and analyzed by using content analysis.

3.0   Findings

This paper aimed at finding out the challenges facing school quality assurers in improving teacher's accountability in public secondary schools. The findings of the study were collected through interview and documentary review. A total of four school quality assurers, four head of schools and twenty teachers were involved in interview. The school quality assurer's process faces many challenges that may hinder their success in improving teacher accountability in secondary schools in Iringa Municipality. These challenges are the incompetency of teachers in their subject of specialisation, lack of financial resources, lack of implementations of school quality assurer's recommendations, lack of in-service opportunity for training, lack of educational

materials in schools, lack of specialist for teachers in guidance and counselling.

3.1 Incompetency of Teachers in their Subject of Specialization

Incompetency of teachers in their specialised subject impeded efficiency and effectiveness of quality education. Most teachers were affected by change of curriculum. They were not ready to commit themselves to competence-based curriculum (CBC); they were still using knowledge/content-based curriculum because when CBC was established 2005 there was no any training done among teachers. They are supposed to teach what is in the syllabus. One of the school quality assurers, when interviewed, had this to say:

> *It seems that change of curriculum in secondary school leads some teachers to skip some of the topics from the syllabus since they are new to teachers; this is because there is no training provided to teachers* (Interview with SQA 3, 04/06/2021).

The findings also were discussed by Momoh and O`gbonnaya (2013), who assert that the Ministry of Education should organize workshops and seminars for teachers to improve their qualities.

Another school quality assurer added that:
> *When I made school quality assurance in some of the schools, I found that a form three Geography teacher is teaching only practical geography and skipped statistics. Same teacher did not prepare anything about*

physical geography (Interview with SQA 1, 04/06/2021).

From the foregoing findings, school quality assurers found that many topics were not taught. The reason behind was a change of curriculum done by the MoEVT. Some Geography teachers fear Mathematics, especially in statistics and others have problems drawing physical features of the earth.

3.2 Lack of Financial Resources

As it is now popular, the capitation fund is the major source of school finance. School quality assurers claimed that lack of financial resources hinders their intention of improving the teacher's accountability. It was revealed that school quality assurers did not have enough funds to buy research reports, stationeries, tables, and chairs. Also, they lack offices for their working activities. Most secondary teachers are also located in remote areas, so school quality assurers need transport to visit all schools at the right time. The findings indicated that transport for school quality assurers is the major problem. All four school quality assurers mentioned lack of transport allowances as their major challenge in their daily activities. One of the school quality assurers commented:

> *This is a big problem in our department because most of the school quality assurers are using private transport and others do not have a car because it is difficult to reach targeted secondary schools on time* (Interview with SQA 4,04/06/2021).

De Grauwe (2001) supported these findings as he found challenges associated with school quality assurers in four African

countries (Botswana, Namibia, Tanzania, and Zimbabwe) including the lack of resources, especially vehicles and funds impeded travel to visit schools. The finding also concurs with a study done by Matete (2009), who established that school quality assurers suffered from poverty, including lack of allowances for school visits.

It was revealed that it is practically difficult for school quality assurers to ensure control of teacher's accountability in secondary school because they were not systematically coordinated because of insufficient funds. Another school quality assurer commented that, *"Our department every year does not meet its annual action plan on time because of insufficient funds"* (Interview with SQA 2, 04/06/2021).

In contrast to the previous finding, the normal practice of a school quality assurance standard as recommended by MoEVT is that schools should be qualified at least once after 2 years (Education Sector Development Programme [ESDP], 2002). Apart from that, URT (2006) states that every school quality assurer is expected to assure 30 schools per financial year.

Also, the finding is as per Onasanya and Omosewo (2011), who opined that most developing countries fail to finance their school quality assurers since they are departments within the Ministries of Education and school quality assurance is not a priority.

3.3 Lack of Implementation of School Quality Assurer's Recommendations

One of the legal bases was that every school quality assurer should make appropriate recommendations to the Head of School on the methods or ways of rectifying the observed problems during and after the inspection of the school quality to make a follow-up on the report. Most quality assurance reports are kept away from teachers and Head of Schools, even when submitted, they are kept in files without actions being taken on them.

A half of school quality assurers revealed that some teachers hesitate to comply with the school quality assurer's recommendations. Eventually, this situation hinders the efficiency and effectiveness of school quality assurer's activities. This ignorance of some teachers results in discouragement of assurers' efforts in executing their duties. School quality assurers observed that various mistakes already been cleared from the same teachers still exist. One of the school quality assurers stated:

> *When I visited a school for the second time, I found the same earlier mistakes continued. For example, preparation of a lesson plan in the part of lesson plan development, a first column is an introductory part, whereas a second column involves the teaching activities. As advised, in this part, teachers should deal with prior knowledge of the student on what teacher is going to teach, but I found the same teacher is using six to eight minutes by asking students about the previous lesson* (Interview with SQA 3, 04/06/2021).

Another school quality assurer when interviewed added that:

> *In lesson preparation, most of the teachers use only a single reference. At the same time, they have been insisted to use more than one reference to increase knowledge and expand their teaching methods and teaching activities. Most of the teachers are not using relevant teaching and learning materials. I found a teacher is using a geography review book of questions and answers in teaching map reading, which is not allowed because book review is for the student. Instead, teachers are recommended to use a textbook and other supplementary books* (Interview with SQA 2, 04/06/2021).

These findings also are supported by Mathew (2012), who found that adverse quality assurance reports from schools being blocked from reaching the appropriate quarters for fear of reprisal action that might be taken by government against such schools.

Due to this, Nkinyangi (2006) argued that school quality assurers expect to check continuously, review and assess the attainment and progress of pupils and teachers in schools.

3.4 Lack of In-service Opportunity for Training and Retraining of School Quality Assurers

When school quality assurers were asked if they had been trained on secondary education assurance, they answered that only a few numbers were trained. In contrast, most of them were not trained on how to assure secondary schools but admitted that they were using teaching experiences. There is a tendency for school quality assurers to provide inappropriate pieces of advice to teachers due

to lack of expertise in the field where it may result in ineffectiveness in controlling the quality secondary education.

A Head of School 'D' when interviewed on the effectiveness of school quality assurers in improving teacher's accountability in school, he responded that:

> *No, our school quality assurers, especially in secondary schools, are not well effective and professionally prepared in improving teacher's accountability because they use only teaching experience, they don't have professional qualifications, training and attitude towards school quality assurance* (Interview with HoS, D,03/06/2021).

This finding confirms what Wilcox (2000) said, that a professional school quality assurer should have applicable qualifications and experience in a subject area. Also, Ehren and Visscher (2006) contend that school quality assurers should have the knowledge base and a good understanding of how the school is managed. That is why school quality assurers should be subject specialists as they cannot offer advice and support in a subject they have not studied.

3.5 Lack of Educational Materials in School

Research data shows that most schools lack such important materials as textbooks, reference books, subject syllabi, school heads guide, civil secular materials, and libraries. This leads to problems related to organising school committee, during the teaching and learning process and other related activities. One of the school quality assurers when interviewed stated:

> *In schools, most heads of school lack school heads' guide and secular materials so they organise and lead school the way they think. Other schools lack books, syllabi and advanced libraries; so, during school quality assurance, teachers are using their smartphones searching materials, which is incorrect* (Interview with SQA 1, 04/06/2021).

The finding also corroborated with Mosha's (2011) study that the effectiveness of schools is due to the availability of teaching and learning materials, such as textbooks, teachers' guides, sufficient writing materials and other reading materials. Also, Mosha argued that many public secondary schools lack science facilities, equipment and laboratory technicians.

3.6 Lack of Specialists for Teachers in Guidance and Counselling

Guidance and counselling are an integral part of education. A high level of stress could lead to various poor quality of classroom teaching. Stressed or tempered teachers in schools could be solved and come down through counselling and guidance. The majority of school quality assurers argued that all schools should organise specialists for teachers in guidance and counselling to help teachers be flexible and normal in working hours, especially when they are teaching. One of the school quality assurers, when interviewed, had this to say:

> *Most teachers have psychological problems arising from many sources including their families, and others have conflicts with their fellow teachers, making them out of mood at the workplace. As a result, they are*

> *affected to teach effectively. To improve same teachers' accountability, guides and counselors are needed in our schools* (Interview with SQA 2, 04/06/2021).

The finding is supported by Karip (2000), who viewed that in schools there are antagonism and misunderstanding between the staff members, which is associated with distribution of work among personnel, financial resources, use of power authority, negative personnel attitude, and assessment practices.

Also, the finding was supported by Omary (2006), who stated that since guidance and counselling is the process of helping an individual to gain self-understanding and self-directions; it is very important because for teachers as it seeks to facilitate teachers development, takes into account the social, psychological and physical environment of the teacher, provides an opportunity to work in collaboration with other teachers and parents and enable teachers to identify specific problems and needs of individual student.

4.0   Conclusion and Recommendations

School quality assurance plays a great role in ensuring the provision of quality education in secondary school. It is, therefore, important to make follow-ups that will enhance the implementation of the reports of school quality assurance and work efficiency of teachers. Moreover, funds should also be allocated towards the school quality assurer's department to increase school visits that lead to close follow-up, hence the quality of teacher's accountability.

The article recommends the following: first, the MoEVT needs to initiate special programmes to raise awareness among the teachers on the importance of the school quality assurers in improving teaching and learning. Secondly, heads of schools as internal school quality assurers should carry out in-door seminars to subject teachers and make sure teachers meet their planned goals on time and accept positively roles of school quality assurers. Thirdly, teachers should be trained on curriculum changes to implement the competency-based curriculum effectively and competence lesson plan during the teaching and learning process.

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The Influence of Head Teachers' Managerial Practices on Teachers' Working performance in Sumbawanga Municipality, Tanzania

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Abstract

This paper describes the influence of head teachers' managerial practices on teachers' working performance. The study involved two head teachers and eight primary school teachers in Sumbawanga District, Tanzania. The study employed purposive sampling technique to select teachers and head teachers in primary schools. Data were collected through interviews and documentary review. Thematic data analysis was employed in the process of data analysis. The findings in this study revealed that head teachers' communication strategies, recognition of teachers' efforts and professional support that involved teachers in the form of collaboration were head teachers' managerial practices that positively influenced teachers' working performance. The findings further revealed that teachers work harder when there is effective communication and their supervisors recognize their efforts. The study recommends regular professional and training to head teachers on leadership aspects to equip them with managerial practices necessary for running day-to-day activities at their schools.

Keywords: Teachers' Work performance, Managerial practices.

1.0 Introduction

Teachers' working performance in Tanzania's primary schools is noted to be low and contrary to education stakeholders' expectations. This teacher's low working performance is related to head teachers' managerial practices (URT, 2012). In addition, the noted teachers' performances are related to head teachers' instructional leadership (Adeyemi, 2006). According to Olorisade (2011), head teachers with managerial skills are likely to manage schools properly and acceptably. Head teachers' managerial skills have effects on their managerial performance in schools. The effects include effective communication and reduced conflict among school teachers and workers' general performance.

Historically, managers' managerial practices can be dated back to Plato and Aristotle (Tony, 2007). In later years, management theories emerged, such as those by Frederick Winslow Taylor and others. Taylor (1856–1915) developed principles of managerial practices that managers should perform so as to assume their responsibilities. These responsibilities include selecting, training and developing employees (Anthony, 2004; Robins, 2010). Efforts such as formal preservice and in-service training are always made by authorities to enable leaders in their working conditions integrate a variety of managerial skills to manage institutions effectively. These efforts are meant to provide leaders with managerial skills for increasing their working performances. In the education sector, leaders and their subordinates, such as teachers are trained to promote work efficiency in education institutions. In schools, leaders' managerial skills are very essential in improving teachers and students' performance. With the rapid growth of science and technology achievement of learning outcomes cannot be

realized if school leaders are not strengthened to provide quality education (Tanzania Institute Education [TIE], 2007). School managerial practices are the key to improving school performance, particularly teachers' working performance and students' academic performance.

Head teachers' managerial practices enhance their ability to address general issues at school which may arise in the day-to-day management of their schools. When head teachers possess managerial skills, they are likely to practice their management skills without causing damage to their organization (Norton, 2003). Leaders' managerial practices help them address issues that hinder their performance and those of their subordinates (Mgaiwa, 2017).

Working performance is advocated by Motowidlo, Borman and Schmit (1999) to be a mental condition or attitude of individuals and groups which determines their willingness to work to their maximum levels. In addition, Latif (2002) defined work performance as workers' motivation to work. In schools, working performance is determined by the motivation to work, taking responsibilities, working even when unsupervised and teamwork attitude by teachers and other subordinates. Working performance is also measured by the level to which teachers accomplish their planned goals. Julius (2017) has noted that, workers' working performance is influenced by factors such as the organization itself, the level of satisfaction by employee and the level of supervision received by an employee. Employee self-conception, worker's perception of past rewards and future opportunities, the age of employee, the employee's occupational level and off job activities are the other factors. Meanwhile, in school contexts, some indicators that manifest teachers' working performance include attending in classrooms,

teaching preparations, attendance to school, management of teaching workload, record keeping and teachers' management of responsibilities. This study answered two research questions: Which head teacher's managerial practices enhance teacher's working performance? How do head teachers' managerial practices influence teacher's work performance?

2.0 Materials and Methods

The study was conducted in Sumbawanga Municipality, one of the four districts in Rukwa Region in the Southern highlands zone of Tanzania. Other regions found in Southern Highlands zone of Tanzania include; Iringa, Mbeya, Njombe and Songwe. Rukwa was purposively selected due to being in periphery areas with a noted disadvantage of having good number of teachers but it is among of the ten least academic performing regions in Primary School Leaving Examination (PSLE) in Tanzania. Sumbawanga Municipality was purposively selected because in 2015, 2016, 2017 and 2018 PSLE results, Sumbawanga Municipality was a district which was ranked 1st, 3rd, 2nd, and 2nd respectively. This was an indication that, although national wise Rukwa was ranked low in academic, Sumbawanga municipality was leading in the region. Based on this data, the key participants in the study provided the required information needed to address the research questions.

The study employed a qualitative research approach whereby a multiple case study design was employed. Each teacher was treated as a case study. The unit of analysis was each participant. The key participants in this study were two primary schools' head teachers and eight primary school teachers. In this study, the head teachers are identified as HTB and HTC meaning that HT stands for a head teacher while the last letter identifies a school name B and C respectively. Each teacher is

identified by a letter T, a school letter and a number. For example, TB4 stands for a teacher number 4 at school B. Each head teachers had at least five-years of leadership experience while teachers had at least a five years working experience. Since the study explored participants' opinions we recorded data in digital devices to preserve originality before transcriptions. The original data in the form of text were then subjected to participants to judge whether they reflected participants' opinions. This ensured credibility of the findings. Data collection began with two weeks of normal visit to respective schools for familiarity and asking each head teacher to maintain a leadership portfolio for this study only. This was followed by documentary review analysis for the researchers to konw each head teachers' leadership practices. The procedures are documented to address the issues of dependability and transferability of the findings. After documentary analysis, interview with head teachers and teachers followed. Analysis and writing went simultaneous so as to keep track of the needed data to address the research questions. In data analysis, Braun and Clerk (2006) nine steps of thematic analysis procedures were adopted.

3.0   Results and discussion

The findings from this study revealed that head teacher's communication styles and recognition of individual teacher's efforts were head teachers' managerial practices that influenced teachers' work performance at primary school level. Regarding communication, head teachers' noted that, effective communication with teachers when they show performance beyond expectation have always contributed to teacher's improvement in doing work. In this aspect, a head teacher at school C (HTC) has this to say:

> *I see how my teachers feel when I recommend them for a good job done. It is through a simple verbal comment but said from the heart. I see the effect on their work performance. Our district is ranked low, but my school is different. Teachers are working harder and harder, mainly communication. They know what will happen after the results, but my message matters and impacts their performance. This is why I never let the efforts of a hard-working teacher to go unnoticed* (Interview with HTC).

The study findings further disclosed that communication climate at school influenced teachers' working performance. During interviews with head teachers, communication style was identified to positively influence teachers' work performance. For example, a head teacher from school B (HTB) revealed that updating the teaching staff with information on every step that the school is heading has added a significant thing to school academic performance. The HTB added that when teachers have all the information about the school, they flexibly put effort to maximize their performance. The HTB had this to add on the influence of communication style and teachers' work performance:

> *I make sure that I communicate whatever I have to my staff. Everything that is going on at our school is always known. When we receive cash and when we don't have is known. I also allow them to communicate with me freely on different school issues. We also use both formal and informal communication channels at school. We conduct staff meetings, and sometimes I call them individually to discuss any issue that might be important to discuss at an individual level. This has made my staff feel free and work in a positive mood. I have witnessed*

> *how communication mechanism is a key to enhancing teachers' working morale* (Interview with HTB).

A response from a teacher from school B (TB1), who taught in three different schools before joining school B reported that, in previous years, the head teachers in school that TB1 worked had such behaviours of communicating with staff in such a smooth atmosphere. This made the teachers feel segregated, which affected their work performance. This led to lower participation in school activities not only in the classroom but also in extra-curricular activities. During an interview with a researcher, TB1 revealed:

> *Our academic environment is different. Shifting from previous schools to here has made me realize that if the head teacher is communicative to the staff, the teachers are motivated, and they work even harder to support their head teachers. Unlike the other school, I was working before coming here. I noted the head teacher being selfish. No one could tell what the head teacher was going to do next, nor the plans the head teacher had for that school. It was so demoralizing that I had to seek for a transfer to another school* (Interview with TB1).

With regard to communication style as a head teacher's tool for effective teacher's working performance, this finding from this study indicates that, when head teachers utilize effective communication style on a regular basis, it influences teacher's working performance. Teachers need to be informed of what is happening, where the school is heading and challenges to reach there, if any. Klann (2007) has pointed out that communication is a tool for leaders to build relationships and maintain their smooth condition in the working environment. Wadhwa and

Parimoo (2016) further showed that for a leader to have all subordinates be with same message, a leader must be a communicator. Vision of the organization as Bass (2010) put, without proper communication, an organisation's vision cannot be realized. It is a responsibility of a leader to create a communication mechanism. Ineffective communication breaks down relationship and destroys working atmosphere (Robins, 2010). This implies that, in a school setting head teachers require to possess a set of managerial skills to enhance their managerial practices when managing schools. The findings in this study further add that the head teachers' communication style influences teachers' work performance in a way that teachers' working performance in schools may encourage teachers to work openly and be ready to receive feedback from their head teachers.

It was further revealed that, recognition has impact that is more positive on teachers' working morale than the negative effects. Interviewed teachers in all the schools showed that, there is support and recognition by their head teachers. The majority of the teachers interviewed felt that the school leadership supported their professional development and this has resulted in all the feeling that the managerial practice by the head teacher motivates them to work hard.

Responses from participants indicated that recognition motivates teachers to work hard as they feel that their efforts are being recognized. This indicates that recognition is very important component of leading. The finding of this study concurs with Rose (2001), who argued that recognition processes acknowledge success. They are based on the belief that taking steps to ensure that people's achievements and contributions are recognised effectively motivates them. With

the same opinions, Armstrong (2007) attests that recognition should be a natural part of the daily routine. The organization should aim to develop a recognition culture nurtured by senior managers' management style and permeates the organization through each level of management so that it becomes 'the way we do things around here'. Managers can be encouraged to adopt this style but this should be more by example than by precept, not the subject of a scheme, process, or system.

Head teachers' recognition of teachers' work performance was revealed to have influence on teacher's work performance in schools. The response from head teachers indicated that teachers' work performance was influenced by ways head teachers recognized their efforts. Teachers worked harder when they perceived being recognized by their head teachers. At school C, for example, there was a day in a year normally at the end of academic year whereby all teachers and their head teacher had time to sit together and make a reflection of all their effort before beginning a new year. On this day, a formula was set to award each teacher's effort in whatever amount of new or improved academic work. The reference had been performance in national examination results. Teachers are awarded with both certificates and cash. This has added a significant impact on teachers working attitudes. As it noted by TC3:

> *Sometimes I and other teachers feel jealous when our fellow is awarded as due to good performance; our head teacher always has good reasons for such behaviours. Of course, you never know, there might be teachers who are not happy. But most of us are happy and are encouraged by other teachers through head teachers' recognitions. Finally, teachers work hard to support their head teacher* (Interview with TC3).

Teachers noted that head teacher's involvement of teachers in school issues to be a reason for their work performance. For example, a teacher at school C (TC4) noted that, they were involved in every school matter. The reason for their involvement had been to help each other understand what is happening. TC4 put it this way:

> *I do not have any management responsibility, but I know what will happen tomorrow. Every one of us knows the responsibilities, whether academic or non-academic issues. There is a job description, but we sit together each work to discuss challenges. It is hard to go away without challenges. We are involved. During the middle of the last week we had a meeting special for reflecting on our plans. We were sorry when we noted that some of us are behind planned dates of accomplishment. But as usual we planned to revamp* (Interview with TC4).

These findings in this study indicated that head teachers, who appreciated teachers' efforts, influenced teachers' performance. In addition, head teachers who involved teachers in school matters significantly influenced teachers' work performance. These findings imply that when a subordinate teacher is appreciated and involved in school issues, the behaviour by a head teacher influenced the individual teachers' work performance. Robbins (2010) has noted that when a leader appreciates subordinates' effort, it is significant to their future performance.

4.0 Conclusion and Recommendations

Regarding the influence of head teachers' managerial practices on teachers' working performance, it is concluded that, recognition, communication and teachers' involvement play an

essential part in affecting teachers' motivation towards school tasks. By appreciating teachers for their work done and involving them in school matters, teachers' effort and performance is influenced.

It is recommended that head teachers should ensure that teachers' efforts are recognized and rewarded where necessary. This will help to enhance the working performance of teachers. Head teachers should employ effective communication practices when communicating to their subordinates on matters related to their work responsibilities at work. There is a need for regular training to remind head teachers on their special leadership responsibilities. For further studies, a study be conducted to assess on the relationship between managerial practices by the head teachers and school performance in general.

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Community Involvement in Public Secondary Schools: The Case of Ward Secondary Schools in Iringa Municipality

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Abstract
This study investigated factors that determine community participation in the management of schools and the challenges associated with community involvement. The study employed questionnaires and interviews to collect data. A total of 43 respondents were sampled by using purposive, snowball and simple random sampling methods to provide data. Statistical Package for Social Sciences (SPSS) version 20.0 and content-analysis methods were used to analyse data respectively. The study findings reveal that, the nature of economic activities of the area, schools' performance in national examinations, and the level of education of dwellers within the community have a great influence on community's participation in school management and that lack of community's willingness and low level of education of community members are main challenges that influence community participation. Therefore, the study recommends that education create more awareness to the community on free education policy and their role in community schools.

Keywords: Community involvement, school management

1.0 Introduction
Education takes place in society, within the family and in educational institutions. These stakeholders have different roles

and none can be the sole agent to take all the responsibilities in educating the child. Society should support families in the upbringing of the child. On the other hand, schools are the social institutions established to prepare students to be useful members in society. Therefore, they should not operate as separate entities in the society. There must be efforts to bridge these agents so that the community feels welcome and responsible for participation.

A community school is a joint venture effort in providing education between the community and the government. Therefore, a community school calls for a higher degree of community participation. For example, literature has found out that according to the directive from the government on the construction of ward-based secondary schools, community members contribute 80% and the government top-up 20% to support community efforts (Kambuga, 2013). Mansuri and Rao (2004) added that community-based development relies on how community members use their social capital to organise themselves and participate in the development process.

Community participation and citizen involvement in educational development have been there for years. It has a long history that can be traced far back to the 1940s. In Africa and Tanzania in particular, it can be put into three phases: pre-colonial era, during the colonial era and post-colonial era. After independence, Tanzania adopted a top-down approach. In other words, what was called centralized state up to 1972 when the country underwent a new reform called 'decentralization'. The reform focused on decentralizing key authorities, institutions and functions of the government from the center to the grassroots level to enable the communities to participate in

decision-making and implementation (Massoi & Norman, 2009).

In the 1990s, the World Bank wove participatory approach as one of the panaceas of sustainable development (Rose, 2003). This marks community participation in Tanzania as a driving force for the realization of Tanzania Development Vision of 2025.

Community secondary schools trace their history to the need to involve the community in education. These schools are a joint venture of the government and the community. Community involvement in the schools' management may take very different forms, which may vary from minimal forms involving information exchange to maximum forms of community control (Tosun, 2000). Parij and Prasetya (2020) noted that in some ways, communities are participating through Education Boards and School Committee. The roles and functions of the Education Board and School Committee are categorized into four main points, namely: (1) advisory agency, (2) supporting agency, (3) controlling agency, and (4) mediatory.

In understanding Tanzania's education system, it is important to understand the education policy context and how it has developed over the last couple of decades. This involves its 'translation' and implementation at national, regional and local levels.

The Minister for Education and Culture (by then) asserted that 'a sound system of education in any country must be effective on two fronts: on the quantitative level, to ensure access to education and equity in the distribution and allocation of resources to various segments of the society, and on the qualitative level, to ensure that the country produces the skills

needed for rapid social and economic development' (United Republic of Tanzania [URT], 1995).

In the 1990s, some measures were taken to address the two fronts in Tanzania. The measures include decentralizing the system by empowering regions, districts, communities and educational institutions to manage and administer education and training and broaden the base for the financing of education and training through cost-sharing measures involving individuals, communities, NGOs, parents and end-users (URT, 1995).

In 1997, the Education Sector Development Programme was introduced as a sector-wide initiative to operationalize the 1995 Education and Training Policy. Its central focus was the establishment of the Primary Education Development Plan (henceforth, PEDP), whose priority areas included expansion of pupil's enrolment, quality assurance, capacity building, and strengthening of institutional arrangements (URT, 2008).

This led to the publication of the *Secondary Education Master Plan* in 2000 and eventually to the development and adoption of the *Secondary Education Development Plan* (henceforth, SEDP) from 2004–2009. This plan aimed, partly, to consolidate the PEDP by improving transition from primary to secondary schools and providing incentives for enrolment, retention and completion of primary education (URT, 2004).

During this time (2004-2009), most community secondary schools mushroomed as a means to avoid the drop in transition from primary to secondary schools. In that plan, it was clear that SEDP I relied on a community based developmental approach, which could elicit greater participation from below.

Community schools are a place where there is a partnership between the school and the community resources. A school

exists in a community; we can expect that a school draws much from the community and the community alike. The norms, the culture, the skills, finances and other resources found in the community all have a role to play in the school life.

In community schools, the community is supposed to contribute financially and participate in school management. According to Osaki (2000), for a school to provide effective (quality) education, there must be a relationship between a school and the parents and the community. He argues that:

> *Parents send their children to school with a purpose. For the children to get the desired education, they must support them and the school differently. Parents must, in turn, be closely informed about and involved in the running of the school. The community, which has an interest in the school and the kind of products it produces, should also be involved in the school's management.*

The new Tanzania's education and training policy (2014) and the recent changes in School-based Management (SBM) both imply the value of local community participation for effective and efficient delivery of education services (Bruns *et al.,* 2011; Nishimura, 2018). Furthermore, Parij and Prasetya (2020) argue that the purpose of the relationship between schools and the community is to fulfill the interests of the school and the needs of the community.

On the other hand, some scholars (i.e., Bryson *et al*., 2013; King, Samii and Snilstveit, 2010; Patel, 2016; Webler, *et al.,* 2001) indicate that in many community development projects, there are internal conflicts between the community and other stakeholders especially project administrators.

Therefore, the mixed views raised concern for searching the truth concerning community participation in school management to understand its importance in providing quality education and the fulfilment of community needs by citing ward secondary schools in Iringa Municipality.

1.4   Statement of Purpose

The Free Education Policy (FEP) and the government's commitment have resulted in tremendously many challenges towards provision of education services. The challenges include a high enrolment rate than the available resources, such as demand for classrooms, unbalanced students - textbook ratio, increased teacher - students' ratio, shortage of students' latrines and teachers' houses.

The big challenge has been the controversial perceptions and beliefs between the government (education sector) and the community towards the management of ward secondary schools. The communities believe and perceive that the government should take care entirely of everything under the FEP, and that the community remain on management as advisory meanwhile, the government (school authorities) perceive that it is the local communities' roles not only to take part of the school management but also to participate fully on running the ward-based secondary schools.

This research intended to investigate different factors determining community participation in school management and the challenges associated with community involvement. The aim was to come up with useful information, which can help different stakeholders see the better way they can participate in school management and how heads of schools can improve in their ways of management.

2.0   Materials and Methods

This study employed a mixed-methods approach to check out the limitation of one approach (Dooley, 2001) and maximize the other approach's strength (Kombo & Tromp, 2006). Furthermore, an exploratory research design was used to explore factors that determine community participation in the management of ward schools and the challenges associated with community involvement in running those schools.

Moreover, the study was conducted in Iringa Municipal Council (IMC). It is one of the five (5) councils of Iringa region with 18 wards. According to the 2012 National Census, the population of Iringa Region and Iringa Municipal Council were 941,238 and 151,345 respectively (National Bureau Statistics [NBS], 2013). The study area was chosen since it is purely one of the councils in Tanzania with the same trend of the establishing community secondary schools, and it has many public secondary schools.

The target population for the study comprised of fifteen (15) public secondary schools, secondary school teachers, parents, heads of schools, Municipal, ward educational officials, and school boards.

The selection of the 43 study sample was based on representation from the whole range of gender and school administrators and location. The sample comprised of two (2) heads of schools, twenty seven (27) school teachers, two (2) school boards chair persons, ten (10) parents, one (1) Municipal Secondary Education Officer and one (1) Municipal Primary Education Officer. Twenty seven (27) secondary school teachers and ten (10) parents were randomly selected, while

heads of schools, two (2) school board members, and education officers were purposively selected.

The aim of selecting heads of schools from two different ward schools was to gather ideas and information among disciplines regarding their perception and understanding of community participation in ward school management. The purpose of including school board members and education officials at the municipal level was to elicit information about various regulations, strategies, rights and procedures on community participation in ward school's management. These regulations and procedures include the approaches and levels in which communities are supposed to participate in ward school management.

Data were collected through both questionnaires and in-depth interviews. The study employed questionnaires for teachers, while in-depth interviews were used for heads of ward schools, ward schools board chairpersons and education officers. Punch (2009) suggested that respondents should be free and non-anxiety; so, respondents had an opportunity to talk freely about events, community participation and behaviour in relation to the topic area.

For quantitative data, descriptive statistics was used to analyse data where the mean score was ranked from high to low impact factor or challenge. In contrast, an analysis of qualitative data followed throughout the process of research (Watling & James, 2007). The analysis of qualitative data was based on the three processes of data transcription, reduction which entailed the coding and summarizing of the interview field-notes in meaningful and logical concepts and themes in terms of the research questions and the theoretical framework. The content

analysis involved coding and creation of families, categories and themes. The process was then followed by drawing conclusions from the various merged themes.

3.0 Findings and discussion

In this section, analysis of information related to factors determining community participation in ward school management and challenges associated with community involvement are presented and systematically analyzed.

3.1 Factors Determining Community Participation in Ward School Management

This specific objective was obtained by using questionnaires given to parents and teachers and an interview with heads of ward schools and education officers. The results are presented in Table 3.1.

Table 3.1: Perceived Factors Determining Community Participation in Ward School Management from Teachers

Factor	N	Yes	%	No	%
Nature of economic activities of this area	27	26	96.3	1	3.7
Performance on national Examinations	27	23	85.2	4	14.8
Level of education within the Community	27	23	85.2	4	14.8
Spirit of volunteerism	27	21	77.8	6	22.2
Politics/Political Affiliation	26	14	51.9	12	44.4
Sense of ownership	27	14	51.9	13	48.1

Key: N=Total number of respondents, % = percent

The analysis results depict that nature of economic activities of the area, followed by performance on national examinations

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and level of education of dwellers within the community have high influence on determining community participation. In contrast, a sense of ownership and politics/political affiliation has little effect on it. The same findings in Ghana indicate that the higher general level of parental education contributes to the higher level of participation in school management (Mfum-Mensah & Friedson-Ridenour, 2014).

On the other hand, results from parents presented indicate that community's educational level is the most influential factor than other factors, while social network and trustworthiness have little influence. The other factors that have more influence are financial status and condition.

Table 3.2: Perceived Factors Determining Community Participation in Ward School Management from Parents

Factor	1		2		3	
	N	%	N	%	N	%
Education level	8	80	1	10	1	10
Politics and political party affiliated	6	60	3	30	1	10
Personal status in the community	4	40	3	30	3	30
Financial condition/status	7	70	1	10	2	20
Social networks	2	20	4	40	4	40
Trustworthiness	3	30	5	50	2	20
Presence of other projects funded by NGOs	5	50	2	20	3	30

Key: **"1"= Agree, "2"= Not sure, "3"= Disagree, and % = percent**.

The influence of politics and political parties was also supported in interviews. It was reported that some political

parties have the ideology that the government should provide free social services (education) to the community, while others feel that the community should also contribute to the well-being of the ward schools. The ideology that the government should provide free services reduces people's morale on contributing. In one case, it was reported that people were ready to contribute to the construction of the class. Still, leaders of the opposition political party told the community that the government should provide free services for its people, so the process of construction stopped. In fact, for the case of Tanzania, community participation was greatly influenced by socialist ideology

Interviews also revealed that a sense of ownership and how the community conceptualizes ward schools influence community participation. It was shared that most people still conceptualize ward community schools as government schools. They don't understand the difference between a ward school and a government school, actually both schools are owned by the government. Historically, government school were/are totally managed by the government itself with subsidized of some costs, the community do not have any power or opportunity on management meanwhile, ward schools are jointly managed between the government and the community. The community perceives that the government should provide everything as other government schools. In reality, there have been children - parents' participation instead of community participation. Regarding this, one of the head of school argued:

> *The way government conceptualizes ward schools is not the same as how the community conceptualizes it. The government thinks that every community member participates, but in reality, not all*

participate; it is only those that have children at the school. The school has no mandate over community members who don't have their children (Interview with School Head, 2020).

The authors were also interested in gathering quantitative information on the community's perception of the development of ward schools. Variables like: education should be free; participation in decision making, participation in school activities and contributing money and materials and participation in kind were used. Table three presents the results:

Table 3.3: Perception of the Community on the Development of the School

Factor	1		2		3	
	N	**%**	**N**	**%**	**N**	**%**
Education should be free	7	70	1	10	2	20
Participation in decision making	10	100	0	0	0	0
Participating in school activities	7	70	2	20	1	10
Contributing money	4	40	6	60	0	0
Contributing in kind	6	60	1	10	2	20

Key: **1 = Agree, 2 = Not sure, and 3 = Disagree, and % = percent.**

It reveals that all parents (100%) agree that participation in the development of the school should be in decision-making. In contrast, some parents (70%) think that education should be free, while the same per cent feels that the community should be involved in school activities. Furthermore, the findings indicate that 60% believe that participation should be through in-kind community contributions. Meanwhile, 40% of the respondents favoured participating through money contributions. However, in many circumstances the

communities are always reluctant in cash contributions especially for projects that do not have direct benefits, though it is among one type of community participation that also increases a sense of ownership and security. Knight *et al.* (2014) also state that a cash contribution has a positive impact and improves long term project sustainability. Therefore in secondary schools participation of all types is necessary, in kind and cash, since the school needs both.

3.2 Challenges Associated with Community Involvement

In any given community, challenges are inherent in development, no matter how developed it is. Marx (1973) argues that society is always in a conflicting relationship. Researches establish some challenges associated with community involvement. Researchers asked teachers, heads of schools and the school board's chairpersons to confirm the extent to which the named challenges affect community involvement in school management. Table four presents the findings from teachers.

Table 3.4: Challenges Associated with Community Participation

Challenge	N	Yes	%	No	%
Lack of community's willingness to participate	27	23	85.2	4	14.8
Low level of education of community members	26	21	80.8	5	19.2
Lack of transparency and accountability	27	20	74.1	7	25.9
Nature of economic activities of the particular area	26	19	73.1	7	26.9
Lack of sense of ownership	27	19	70.4	8	29.6

Lack of spirit of volunteerism	27	19	70.4	8	29.6
Lack of community's awareness about the importance of participation in school management	27	18	66.7	9	33.3
Low households income	27	16	59.3	11	40.7
Gender dominance	27	13	48.1	14	51.9
Political party affiliation	26	12	46.2	14	53.8
Conflicts between community members and community leaders	27	11	40.7	16	49.3
Conflicts between school administrators and community leaders	27	8	29.6	19	70.4
Lack of trust of the school board	26	8	30.8	18	69.2

Key: N = Total number of respondents, and % = percent.

Table 4 depicts that the main challenges affecting community participation are lack of community's willingness followed by the low level of education of the community members. In contrast, conflict between school administrators and community leaders and mistrust of the school board showed were insignificant challenges. In addition to these, Eversole (2012) notes that the main challenge in community participation is the lack of sufficient and timely information, laws and procedural guidelines to the communities.

One head of school also supported this by acknowledging receiving adequate support from families with higher levels of education than families with low levels of education. Such

parents make a thorough follow-up on their children's progress than less educated ones.

As quoted in Aref (2010), Shaeffer argues that the degree of community participation is particularly low in socially and economically marginal regions because most people have little interest in what is going on in the school. Some have never even been to school. Lwaitama and Galabawa (2008) found out that parents were told to purchase books for their children in some ward secondary schools, but only a few seemed to afford them. Affordability could mean financially, but it could also mean seeing the importance of buying the books or putting efforts to get them. On the other hand, a study by Komba, Hizza and Jonathan (2014) established that the limited instructional materials that schools were running with was related to poor skills and lack of aggressiveness of the heads of schools to use potential resources around the schools, including parents and political leaders.

4.0   Conclusion and Recommendations

Generally, local community participation in ward school management is complex and challenging as it is perceived differently by the community itself and the government. The community perceives it as the government's role. In contrast, the government knows that ward schools require a joint effort among different stakeholders understand that the community is the major stakeholder. Community participation in ward school management should be addressed as a process rather than being viewed as a product. The shared ward schools management has short, mid and long term benefits which can be tangible or intangible.

Therefore, this study recommends that the community should be educated about the management of ward secondary schools, especially the procedural and guidelines on involvement and the importance of the community to participate in school management to impart a spirit of participation to the community, to be ready to participate morally, financially and materially for efficient and effective management of their schools. Education to the community should involve creating awareness and capacity building to let it realize and increase a sense of ownership, to understand that the ward schools belong to them and it is part of their life activities.

A good understanding of the free education policy is also crucial, especially of the roles of each stakeholder in the provision of free education and what is expected from the community. Finally, ward secondary schools management should be free from any political party affiliation and influence of politicians. This also needs civic education to ensure that the community's purpose in participating in the management of the school is one; the provision of quality education rather than political reasons.

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Nafasi ya Misemo katika Jamii ya Wairaqw nchini Tanzania

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Ikisiri

Makala haya yamechunguza dhamira za misemo katika jamii ya Wairaqw nchini Tanzania kwa kudokeza namna mifumo ya maisha ya jamii inavyoakisiwa katika kazi za kifasihi kwa kurejelea utanzu teule wa misemo ya jamii ya Wairaqw hapa nchini. Data za msingi zilikusanywa katika misemo ya jamii ya Wairaqw kwa mbinu za mahojiano na majadiliano. Lugha za Kiswahili na Kiiraqw zilitumika katika mahojiano, majadiliano na unukuzi wa data. Mbinu ya uteuzi lengwa ilitumika kupata watafitiwa waliosaidia kupata na kutafsiri data zilizokusanywa. Uchambuzi na mjadala wa data zilizowasilishwa umeongozwa na nadharia ya Usosholojia. Dhamira zilizochunguzwa hutumika kama maktaba mahsusi ya urejelezi wa masuala ya kijamii na kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi ya utamaduni na falsafa nzima ya maisha tangu kale mpaka sasa. Mwisho, misemo ni matendo ya msingi ya binadamu; na ni mojawapo ya vyombo thabiti vya kijadi vinavyopewa uwanja mpana katika kutekeleza, kuongoza na kutoa elimu kuhusu tabia na mienendo inayohitajika katika jamii.

Maneno Muhimu: Jamii ya Wairaqw, misemo, Tanzania

1.0 Utangulizi

Kijiografia, jamii ya Wairaqw inapatikana katika mikoa ya Manyara na Arusha (Karatu) iliyopo Kaskazini mwa Tanzania (Kamera, 1988). Kihistoria, Wairaqw walitokea Mesopotamia nchini Iraq katika Bara la Asia. Inasemekana walianza kuhama kati ya karne ya nne na sita baada ya kuzaliwa kwa Kristo. Wairaqw ni jamii ya Wakush, ambao walivuka bahari ya Shamu kwa mashua na kutua nchini Ethiopia (Pilot, 1999). Nchini Ethiopia waliishi kwa muda, lakini kutokana na vita vya mara kwa mara waliendelea kuhama kuelekea Kusini Magharibi kupitia bonde la ufa kando ya Ziwa Victoria hadi mpakani mwa Dodoma na Iringa wakitokea Iramba – Singida.

Vilevile, Wairaqw walielekea Kaskazini hadi Kondoa sehemu inayoitwa Guser Tuwalay. Waliishi hapo wakiwa wafugaji na wakulima wadogo. Baada ya kushindwa vita baina yao na Wabarbaik, Wairaqw walikimbilia karibu na mlima Hanang' na wengine walielekea Galapo (Tsea' Daa'w) (Thornton, 1980). Wairaqw waliwakuta Wagoroa ambao walielekea Mlima Dabil hadi Guse na Gangaru, ambapo walifanya maskani. Kiongozi wao anayeitwa *Haymu Now,* katika ukoo wa Haytipe, ndiye aliwaongoza hadi Nou na walifanya maskani yao katika maeneo ya Mamaisara. Inasemekana eneo lote la Mamaisara lilikuwa ziwa wakati ule. Hivyo, Wairaqw walifanya makazi katika maeneo ya milima. Baadaye Wairaqw waliendelea kutawanyika katika maeneo ya Muray, Kuta, Amoa, Kainam, Datlaa, Tsaa'yo katika Wilaya ya Mbulu.

Kiutawala, Wairaqw walikuwa na uongozi ulioanzia katika ngazi ya familia, ukoo hadi kufikia jamii nzima. *Kahamusmo* ndiye aliyekuwa kiongozi mkuu wa jamii ya Wairaqw. Kiongozi msaidizi alijulikana kama *Yaabusmo*. Kila mmoja alifanya kazi kwa nafasi yake ili kujimudu kifamilia na

kimaisha. Jamii hiyo hupenda kushirikiana katika shughuli zote za uzalishaji mali, uchumi na ujenzi wa jamii yao. Baadhi ya mila na desturi zao zinaelekeana na zile za Wayahudi, hasa katika matumizi ya kondoo katika masuala yanayohusu matambiko (Norbustad, 2002). Kondoo ni mnyama anayeheshimika sana katika jamii hiyo. Hata hivyo, nguvu za utawala wa jadi katika jamii ya Wairaqw zinaendelea kudhoofika kutokana na kuimarika kwa mifumo ya kisasa ya uendeshaji wa serikali hapa nchini.

Kisanaa, namna mojawapo ya kujieleza na kudokeza yale ambayo mtu huyafikiria katika jamii ya Wairaqw hujidhihirisha katika matumizi ya semi, hadithi na nyimbo (Norbustad, 1978). Pia, kuna ngoma ya ndani ambayo huchezwa wakati wa sherehe za harusi. Kwa mfano, wimbo wa Mudeli huimbwa wakati wa harusi. Ngoma nyingine ni ile ya nje ya mwaka huchezwa wakati wa mavuno. Ngoma hiyo huchezwa usiku kama ishara ya furaha na shukurani kwa Mwenyezi Mungu (Ramadhani, 2007). Mwaka unapoisha, Wairaqw wana utaratibu wa kufanya maombi ambayo huitwa 'Slufay' na 'Giriyda'. Giriyda ni wimbo maalumu wa kuomba mambo mazuri na kuwaepusha kwa mabaya. Makala haya, hata hivyo, yamechunguza nafasi ya misemo ya jamii ya Wairaqw nchini Tanzania.

2.0   Nadharia, Mbinu na Upeo wa Makala

Uteuzi wa mada iliyopo katika makala haya umezingatia ukweli kwamba fasihi simulizi, ikiwemo misemo, inatazamwa kama wenzo thabiti wenye tunu na amali zinazorejelea kaida za kijadi zilizomo katika jamii mbalimbali. Data za msingi zilipatikana katika mkoa wa Manyara, Wilaya ya Mbulu Vijijini katika kata za Maghang (Magha Juu na Gidmadoy) na Labay (Basodarer na Labay). Maeneo hayo yameteuliwa kwa kuwa yana mawanda ya kutosha kupata data zilizolengwa ili kukidhi mahitaji ya

lengo kuu la makala. Mjadala wa data uliongozwa na nadharia ya Usosholojia. Nadharia ya Usosholojia iliasisiwa na Hippolyte Taine katikati ya karne ya 19 barani Ulaya (Wamitila, 2002). Mojawapo ya misingi yake ni kuichukulia fasihi kuwa ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo ya kijamii. Nadharia inaichunguza jamii kuwa ni malighafi ya fasihi; na kwamba, fasihi ina athari kubwa katika jamii inayohusika. Wasemaji wa misemo teule waliwekwa katika muktadha wao uliowazi ili kujua mwenendo na shughuli zao kwa kuwa misemo yao ni kiungo chao. Jamii ya Wairaqw iliwekwa katika ulimwengu wake wa kawaida na halisi ili kufanya uchambuzi wa kina. Pia, nadharia imetumika kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea misemo ya jamii teule.

3.0   Misemo katika Jamii ya Wairaqw nchini Tanzania

Misemo ni tungo za fasihi simulizi ambazo ni fupi fupi zenye kutumia picha, tamathali na ishara. Misemo ni dhana ambayo hutumiwa kuelezea tungo, ambazo hutumia picha, ishara na tamathali ili kubeba maudhui yenye maana zinazofuatana na ibara mbalimbali za matumizi ya lugha (Nassoro, 2016). Pia, misemo hulinganisha maisha na matukio au vitu, pamoja na kutambulisha mazingira maalumu kupitia kazi ya fasihi inayohusika. Misemo imekuwa ikifanya kazi ya kusawiri maisha na kushughulikia masuala yanayomhusu binadamu pamoja na namna anavyoingiliana na mazingira yake (Mohamed, 2004). Misemo hutazamwa kama hazina ya urithi iliyosheheni hekima na maarifa ya jamii inayohusika. Maarifa yanayopatikana ni miongoni mwa mambo ya msingi yanayoijenga jamii ili kumudu harakati za kimaisha.

Misemo hutazamwa kama matendo ya msingi ya binadamu. Muunganiko wa jamii na misemo yake huweza kuthibitishwa kihistoria na kiwakati. Hapana shaka kuwa kila utamaduni unaofahamika katika jamii mbalimbali za dunia una misemo yake inayoweza kubainishwa, kuchunguzwa na kuthibitishwa (Kyabalishanga, 2018; Mbijima, 2011). Hali hiyo hutokana na kuwepo kwa muunganiko mkubwa kati ya misemo na maisha halisi ya kila siku ya mwanadamu wa sasa na wa tangu hapo kale. Misemo hutawaliwa na kuchukuliwa kama nyenzo ya kupambana na harakati za maisha ya kila siku katika jamii inayohusika. Misemo ina mengi yaliyo bora kulingana na jadi ya jamii inayohusika. Fasihi hutazamwa kama chombo cha kijamii kinachodhibitiwa na mahitaji ya jamii kiwakati. Jamii ya Wairaqw imechunguzwa kikamilifu jinsi ilivyofungamana na fasihi yake kama inavyodhihirika katika misemo yake.

3.1 Nafasi ya Dhamira katika Misemo ya Jamii ya Wairaqw

Dhamira ni ile jumla ya maana anayoivumbua mwandishi aandikapo; pamoja na maana anayoitambua msomaji au msikilizaji. Dhamira ni sehemu ya maudhui inayotuelekeza katika shabaha inayobainika tangu mwanzo hadi mwisho wa kazi ya kifasihi. Pia, dhamira ni mojawapo ya vipengele vinavyojenga utungo na kuunda maudhui katika kazi ya kifasihi. Maudhui katika kazi ya kifasihi hujumuisha vipengele vya dhamira, falsafa, migogoro, mtazamo, msimamo, na ujumbe (Mgogo, 2012). Katika makala haya tumechunguza kipengele cha dhamira zinazojitokeza katika misemo ya jamii ya Wairaqw. Makala yamewasilisha dhamira mbalimbali zilizomo katika misemo ya jamii teule kama zinavyojadiliwa katika sehemu zinazofuata.

3.1.1 Uaminifu na uadilifu

Dhamira mojawapo iliyopatikana katika misemo ya jamii ya Wairaqw inahusu umuhimu wa uaminifu. Uchunguzi wa dhamira hiyo ulizingatia mawanda mapana ya nadharia ya Usosholojia inayoitazama fasihi kama usawiri mkamilifu wa amali zilizomo katika jamii. Misemo katika jamii ya Wairaqw inasisitiza umuhimu wa uaminifu na uadilifu katika jamii. Msemo huu *'Tsir-ir-dayouso ka nii' yari'*(Ndege mwoga ana watoto wengi) unaifunza jamii kuepuka mambo yanayoweza kuyagharimu maisha. Ndege mwoga anachukuliwa kuwa anaweza kuwa na watoto wengi kutokana na uwoga wake. Jamii ya Wairaqw inachukulia kuwa mtu mwoga si mwepesi kutenda kinyume na kaida zilizopo katika jamii. Kwa kawaida, mtu mwaminifu mara nyingi hutekeleza jambo lililokubaliwa na jamii kwa kufuata mipaka ya makubaliano (Rajabu, 2012). Msemo huo huonesha wazi umuhimu wa uaminifu katika jamii kama nyenzo ya kuishi kwa amani na utulivu.

Pia, msemo mwingine unasema *'Mara kwaslemuser yari naqwariye'* (Nyumba za wapenda kesi wengi zinapotea) unatoa dhamira kuwa jamii na watu waliozoea kesi muda wowote maisha yao yanaweza kuharibika. Hali hiyo inatokana na kutokuwa na uaminifu na kuingilia mambo yasiyowahusu hali inayoondoa uaminifu katika jamii. Msemo huu hutoa taswira kuwa uaminifu ni jambo muhimu katika jamii. Mtu aliyezoea kuhalalisha ubatili na kuwa halali mwisho wake maisha yake huharibika pamoja na familia kukosa mwelekeo. Jamii haina budi kutenda haki ili kuepusha laana, lawama, chuki, visasi, na mafarakano yasiyokuwa ya lazima. Pia, msemo *'Slaa iakhmis'* (Kichaka kinasikia) unalenga kuishauri jamii kujenga uaminifu ili kuepuka migogoro isiyo na tija katika jamii. Jamii inapaswa kusema ukweli ili kumweka kila mmoja huru katika jamii. Msemo huu unasisitiza kuwa hakuna siri ya watu wengi.

Kumsema, hasa kumsengenya mtu kunaweza kusababisha kutoelewana katika jamii (Kisanji, 2012). Uaminifu huwafanya watu kuishi huru na kutokuwa na wasiwasi katika jamii.

Vilevile, msemo unaosema '*Anu lach murue a buut*' (Mimi ni mkali vitu vyangu ni vya kulipa), unasisitiza kuwa dawa ya deni ni kulipa. Hii inadhihirisha kwamba jamii ya Wairaqw inasisitiza haki na usawa na watu huishi kwa maadili waliyorithishwa kutoka vizazi tangu kale. Jamii hiyo inakataza kudhulumu amana isiyo ya halali. Jambo hilo linadhihirika mpaka miaka ya leo. Katika jamii hiyo, kwa mfano, mifugo hulala nje bila ulinzi wowote katika zizi lililozungushwa miiba na milango kuwekwa mti hali inayoakisi usalama, uaminifu na amani katika jamii. Msemo huu unaakisi hali halisi iliyopo katika jamii ya Wairaqw. Mtu akikopa amana ya mwingine katika jamii ni sharti alipe kabla hajachukuliwa hatua kwa mujibu wa jamii hiyo.

3.1.2 Hali ya uwajibikaji

Suala la umuhimu wa uwajibikaji katika jamii ya Wairaqw limeelezwa. Mjadala wa dhamira hiyo ulijikita katika misingi ya nadharia ya Usosholojia inayoitambua nafasi pana inayochukuliwa na muktadha wa kijamii katika uhakiki wa kazi za fasihi kwa kuzingatia umithilishaji wa hali zilizomo katika jamii. Msemo unaosema '*Qaymo bara nii yaa'b inos kos gi yaa'b*' (Ukiwatuma watoto shambani, nao watawatuma watoto wenzao) una maana kuwa ukiwatuma watu wakafanye kazi bila kusimamiwa huzembea na kuharibika kinachofanyika. Kwa mfano, endapo wazazi na walezi watawaachia watoto waende kupalilia mazao shambani peke yao bila kusimamiwa, mazao yanaweza kuharibika. Wazazi wanapaswa kuwajibika na kusimamia shughuli yoyote inayofanyika ili kuepuka jambo lisiharibike. Watumishi wanalazimika kufanya kazi kwa bidii ili

uzalishaji uweze kuwa mzuri (Iheka, 2015). Wazazi wana jukumu la kuwafundisha kazi watoto wao na kuhakikisha kile walichowafundisha wamefanya vizuri kwa kuwafuatilia na kuwarekebisha kimaadili.

Katika msemo unaosema '*Matle a tlaghandi*' (Asubuhi ni kiraka) unamaanisha kuwa shughuli yeyote ya msingi ni vizuri ifanyike asubuhi ili kuifanya kwa ufanisi. Hali hii inatokana na ukweli kwamba mchana kuna hali ya kuchoka kutokana na jua kali. Kwa mfano, katika shughuli za kilimo, wakulima huanza kulima asubuhi na jioni huenda kumalizia sehemu iliyobakia. Aidha, ni vizuri kuwajibika asubuhi ili kuendelea kumudu changamoto mbalimbali zinazoweza kutokea baada ya asubuhi. Msemo huu unafanana na ule unaosema, 'Asubuhi kazi, jioni mahesabu' ukimaanisha kuwa asubuhi mtu huwa ana nguvu za kutosha baada ya kupumzika usiku; na muda wake ni mfupi mno ndio maana wakafananisha na kiraka. Ukiwajibika asubuhi, jioni utabaki kufanya tathmini kwa kile kilichofanyika mapema.

Pia, msemo huu '*Delor buhare a tsar*' (Muda wa masika ni mbili) una maana kuwa muda wa masika ni mfupi, ukichelewa kulima na kupanda mapema hautapata mavuno ya kutosha kwa wakati. Kushindwa kumudu mahitaji ya wakati, watoto watapata njaa ili hali waliowahi kulima watapata mazao ya kutosha. Jamii inashauriwa kuzingatia muda na kulima kwa kufuata kanuni za kilimo na ufugaji ili kuhakikisha wanafanya kazi zao kwa kufuata misimu husika. Pia, jamii inapaswa kuwajibika ipasavyo kulingana na wakati ili kuepuka hali ya umaskini inayoziandamana jamii nyingi hapa nchini (Buell, 2005). Kila jambo lifanyike mapema ili kumudu mahitaji ya jamii kwa wakati sahihi. Pia, msemo unaosema '*Sarhha tsuf a gaslay, qatso tsuf a gaslayka*' (Uso unaotoa jasho hupata lakini

miguu iliyokaa haipati chochote' unasisitiza umuhimu wa uwajibikaji katika jamii. Kukaa bila kujihangaisha hakuwezi kumpatia mtu chochote. Jamii inapaswa kufanya kazi kwa kuzingatia hali halisi ya mazingira yao ya kiuchumi na kijiografia (Bwanamaya, 2004). Jamii isijiingize katika shughuli ambazo hazikubaliki katika jamii.

Msemo mwingine unaosema '*Ilwar sleer ghasarmo ki iwitananang'w wa wahahanka*' (Maziwa ya ng'ombe wa kuazima hayanywewi kwa kukaa) unasisitiza kuwa cha kuazima hakina manufaa ya kudumu. Jamii haina budi kufanya kazi kwa bidii ili kujenga uwezo wa kumiliki mali na vitu ambavyo ni zao lake. Kitu cha kuazima kitachukuliwa muda wowote pindi mwenye nacho atakapokihitaji bila kujali kama bado kinahitajika kwa aliyekiazima. Jamii ya Wairaqw hupendelea msemo huu wakimaanisha ukiazima ng'ombe au chochote kwa mtu yeyote katika jamii hautakiwi kujisahau – ni sawa na *nguo ya kuazima haisitiri matako*. Wananchi lazima wafanye kazi kwa bidii na kuwajibika ipasavyo ili kuepuka kupewa misaada inayosababisha uvunjaji wa mila zetu na tamaduni zetu. Uvivu ni utumwa unaoondoa uwezo wa kujiamini (Senyamanza, 2015). Rais wa awamu ya tano wa Jamhuri ya Muungano wa Tanzania, hayati Dakt. John Pombe Magufuli, aliwahimiza wananchi wake wafanye kazi kwa bidii na maarifa ili kuepuka kutegemea misaada yenye masharti magumu kutoka katika mataifa ya nje yaliyoendelea kiuchumi na kiteknolojia.

3.1.3 Misingi ya uongozi na utawala

Dhamira nyingine iliyopatikana katika misemo ya jamii ya Wairaqw inahusu umuhimu wa uongozi bora. Mkusanyiko wowote wa watu ni lazima uwe na uongozi ili kuhakikisha mambo na mipango ya pamoja inakwenda vizuri. Kila jamii

inapaswa kuwa na uongozi imara utakaowasaidia kusukuma mbele gurudumu la maendeleo (Hassan, 2004; Mnyagatwa, 2009). Fasihi ni chombo kinachoihakiki jamii kikamilifu. Misemo hutumiwa kama chombo cha kuifunza, kuisahihisha na kuizindua jamii ili ifuate misingi inayotakiwa kuendelezwa na kuimarishwa katika harakati za maisha yake ya kila siku. Msemo unaosema '*Buhhtar wawtamo ador o'rotlor dirangw*' (Hasira za mtawala ni kama ngurumo ya simba) unasisitiza kuwa kiongozi anayechaguliwa kuongoza wenzake anaweza kufanya jambo lolote kulingana na mamlaka aliyonayo. Licha ya kuwa anapaswa kuwa na msimamo usioyumbishwa na yoyote katika kusimamia masuala mbalimbali ya kijamii. Pia, lazima kiongozi huyo atende haki kwa vitendo kwani anachokisema kisikilizwe na kufanyiwa kazi. Msemo huu unasisitiza namna ya kuwaheshimu viongozi, hasa katika mambo yote yenye tija katika jamii.

3.1.4 Umuhimu wa malezi

Dhamira nyingine iliyopatikana katika misemo ya jamii ya Wairaqw inahusu umuhimu wa malezi. Jamii yoyote ile ni lazima matendo yake yaende sambamba na utamaduni wake, mila na desturi zake, tabia na silka za jamii hiyo. Kwa mfano, msemo huu: '*Bawu bara si ari a sia*' (Ukikataa kuonywa kitakachokukuta utakataa) unamaanisha kuwa watu wanapaswa kukubali ushauri wanaopewa na watu wazima waliopo katika jamii yao. Msemo huu ni sawa na methali inayosema, 'Mkataa pema pabaya panamwita'. Wanajamii wanakumbushwa kufuata mambo yenye tija kwa manufaa ya familia na jamii zao. Pia, kuna msemo mwingine '*Baba o xwayla bir kahh o haraaye ikahi?*' (Baba wa kukuzaa kama hayupo, hata wa malezi hayupo?). Msemo huu unatoa picha kuwa malezi ya mtoto hayategemei kuwepo kwa wazazi wawili. Jamii nzima ina

jukumu la kuhakikisha watoto wanalelewa na kujengwa katika misingi ya uzalendo, utamaduni na maadili ya jamii (Hassan, 2010; Smart, 2007). Msemo huo unatoa taswira kuwa jamii ya Wairaqw inashirikiana kuwalea watoto kwa mujibu wa utamaduni wao. Mtoto ni mali ya jamii nzima. Msemo huu *'Puru khoslaro ahhoer faa' a'tlemis iloa tsuu'* (Unga uliosagwa ni rahisi kusonga ugali) unamaanisha kuwa jamii inapaswa kuwapa vijana malezi bora ili waweze kujitegemea katika jamii.

3.1.5 Upendo na amani

Upendo ni miongoni mwa mambo muhimu sana katika jamii yoyote ulimwenguni. Upendo huleta amani na kuchochea maendeleo katika ngazi ya familia, jamii na taifa (Kisanji, 2010). Miongoni mwa misemo iliyobeba dhamira hiyo ni pamoja na: *'Mangu tsui ti alen'* (Mguu wa mbu utupelee) unaomaanisha kuwa binadamu wanapaswa kupendana na kusaidiana katika hali ya raha na tabu. Kwa mfano, jirani akitembelewa anakula hata kama ni kidogo. Msemo huo una maana kuwa licha ya kuwa kilichopo ni kidogo, lazima wagawane kama sehemu ya kusaidiana. Msemo mwingine unasema, *'Yama imi ahembeto'* (Maeneo ya watu yabebwe kwa pamoja) humaanisha kuwa watu wasiharibu vitu vya watu na wala mtu asisemwe ubaya kwani yote hayo huharibu upendo na kusababisha hali ya uvunjifu wa amani katika jamii. Jambo la msingi ni kuwafahamu watu na tabia zao ili kuweza kuishi kwa upendo bila kufarakana. Pia, katika msemo usemao, *'Hhae ial-a'ne, ial lagwalie'* (Ndugu wapendane wawe pamoja na wazae pamoja) msisitizo ni suala la upendo ili kujenga umoja na mshikamano katika jamii. Jamii ya Wairaqw inasisitiza ndugu na jamii nzima kupendana na kushirikiana ili kuondoa hali ya kuhitilafiana isiyo na tija kwa ustawi na uendelevu wa jamii.

3.1.6 Umuhimu wa kuweka akiba

Jamii yoyote ile inatakiwa ielimishwe kuhusiana na umuhimu wa kuweka akiba. Kuweka akiba huisaidia jamii kuwa na kitu kitakachowasaidia pindi linapotokea jambo la dharura, hasa njaa, magonjwa na maafa. Jamii ya Wairaqw inapenda kuweka akiba kwa kuhifadhi chakula chao katika maghala yanayotengenezwa nje ya nyumba. Wafugaji nao huhifadhi mafuta ya samli kwa kuwa wanajua kuwa malisho ya mifugo yao yatapungua kipindi cha kiangazi. Mfano wa msemo unaoakisi hali hiyo ni: '*Bara amoker ghumta lohi huek*' (Ukienda sehemu beba kibuyu cha njiani) unaosisitiza umuhimu wa kujiwekea akiba ili kuepuka fedheha kwa kuwa matatizo hayapigi hodi. Binadamu yeyote anatakiwa kujiandaa katika maisha yake kwani safari ni hatua moja baada ya nyingine. Maisha ni safari iliyojaa adha kadha wa kadha, ambazo haziepukiki. Jamii haina budi kuweka akiba itakayomsaidia mtu anaposafiri ili waliobaki nyumbani waendelee kuishi vizuri. Jamii inapaswa kufanya kazi kwa bidii ili kuweka akiba itakayosaidia kumudu harakati za maisha ya kila siku katika jamii.

3.1.7 Hekima na busara

Dhamira nyingine iliyopatikana katika misemo ya jamii ya Wairaqw inahusu umuhimu wa busara. Hekima na busara katika jamii humfanya binadamu aweze kukabiliana vyema na mazingira yanayomzunguka. Msemo unaohusiana na hekima na busara katika jamii ya Wairaqw hunasema, '*Do a sleer yae tlakw a tsegamis*' (Nyumba ni sawa na ng'ombe mwenye mguu mbovu) ukimaanisha umuhimu wa kuwa na subira katika jamii. Wazazi wanapaswa kuishi kwa subira kwani wanandoa wanapokutana na kuishi pamoja kila mmoja na tabia zake zinazoweza kusababisha kuhitilafiana. Uamuzi wa busara

unatakiwa kabla ya kulifanyia kazi jambo lolote (Senzighe, 2004). Pia, msemo huu: '*Kuro tsihay u gawta tsahh*' (Mwewe mwenye mimba utamtambua juu) unasisitiza kuwa baadhi ya maneno hayatamkwi hadharani bali hutumia lugha ya uficho ili kulinda staha za jamii inayohusika. Hali hiyo huisaidia jamii kutenda haki na kutumia busara katika kusuluhisha masuala fulani fulani katika jamii. Jamii hiyo hutumia wazee na wanajamii kwa jumla ili kufanya suluhu katika jamii kwa busara ya hali ya juu bila ubaguzi wa aina yoyote.

Pia, msemo unaosema, '*Do bura qwareska dir masombimar uqwares dir seemir a'wak*' (Usipopoteza nyuma ukiwa kijana utapoteza ukizeeka) unasisitiza kuwa kijana anaweza kupambana ili kuyabadili maisha yake mabaya kwa kufanya kazi kwa juhudi na maarifa kabla ya kuzeeka. Uzee humfanya binadamu yeyote kupoteza mambo mengi, hasa nguvu, maarifa na kumbukumbu (Wambua, 2011). Jamii inatakiwa kusisitiza malezi ya familia yanayozingatia miiko na maadili ya jamii. Pia, msemo unaosema kuwa '*Gaw masomba gwaresi gwa ehat*' (Uwindaji wa vijana, tai huwafuata) humaanisha kuwa vijana wana uwezo wa kufanya jambo lolote zuri au baya. Busara za wazazi huwapa fursa pana ya kufuatilia kile walichokiona kibaya na kuomba msamaha kwa yeyote aliyetendewa. Jamii ya Wairaqw inaamini kuwa kutenda haki kunaepusha laana, visasi na mafarakano. Katika msemo huo, wazee wanafananishwa na tai kwa kuwa anaheshimiwa sana katika jamii hiyo. Wazazi hawana budi kuwaongoza vijana kwa ustawi na uendelevu wa jamii na kizazi chao.

3.1.8 Subira na uvumilivu
Dhamira inayohusu umuhimu wa subira pia inajitokeza katika misemo ya jamii ya Wairaqw. Kwa kawaida, jamii inapaswa kuishi katika misingi ya uvumilivu. Mtu kukosa uvumilivu

katika jamii si jambo jema kwani anaweza kuangukia katika hali ambayo haikukusudiwa. Jamii ya Wairaqw ina misemo inayotumika kuielimisha jamii ili iweze kuwa na subira, hasa namna ya kuyashughulikia mambo katika hali ya kutokuwa na papara kama inavyoelezwa katika msemo usemao, '*Nanagi doos gu ghoer'* (Mdudu wa mahindi atafika tu kwake). Mdudu huyo hutembea polepole, lakini atafika tu anakokwenda. Jambo lolote hata kama lina ugumu kupita kiasi, ipo siku litafanikiwa, hasa kama litawekewa misingi imara inayoonesha namna bora ya kulitekeleza kwa nadharia na vitendo (Darco, 2006). Kwa hakika, 'Mwenda pole hajikwai', na 'Mvumilivu hula mbivu'.

4.0   Hitimisho na Mapendekezo

Makala yamechunguza kipengele cha dhamira zilizomo katika misemo ya jamii ya Wairaqw nchini Tanzania. Baadhi yake zinahusu masuala ya uaminifu, uwajibikaji, uongozi, dharau, busara, upendo, akiba, na subira katika jamii. Dhamira zilizomo katika misemo ya jamii hiyo ni mojawapo ya chombo imara cha kijamii kinachoihakiki jamii katika misingi ya kuielimisha na kuuelewa muktadha mpana wa jamii iliyochunguzwa. Kwa muhtasari, dhamira hizo zinatazamwa kama maktaba mahsusi ya urejelezi wa masuala ya kijamii; na kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi ya utamaduni na falsafa nzima ya maisha tangu kale mpaka sasa.

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Ufungwa wa Kisaikolojia katika Riwaya ya Takadini

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Ikisiri

Makala haya yamechunguza suala la ufungwa wa kisaikolojia katika riwaya ya Takadini. Tatizo hasa ni kwamba dhana ya ufungwa ilichunguzwa zaidi na wataalamu waaliotangulia katika mwegamo wa jela. Suala la ufungwa wa kisaikolojia halikushughulikiwa kwa mapana yake. Hata hivyo, makala yamejiegemeza katika mkabala wa kitaamuli. Data zimepatikana kwa njia ya uchambuzi wa matini. Nadharia ya Saikolojia Changanuzi imetumika katika uchambuzi wa data zilizowasilishwa. Matokeo ya uchunguzi huu yameonesha kuwa ufungwa wa kisaikolojia umegawanyika katika makundi makuu mawili. Makundi hayo ni ufungwa wa kisaikolojia wa kijaala na ufungwa wa kisaikolojia usio wa kijaala. Ufungwa wa kisaikolojia wa kijaala ndio ambao umemakinikiwa zaidi katika makala haya. Aina ya pili imedokezwa tu ili kujenga msingi wa hoja. Aidha, matokeo ya uchunguzi yanadhihirisha kuwa kila mwanadamu ni mfungwa kwa kuwa hakuna mwenye uhuru uliokamilika. Hali hii inatokana na kukabiliwa na mamlaka, kanuni, sheria au taratibu zinazompangia mwanadamu asifanye baadhi ya mambo, ambayo anahisi anawiwa kuyafanya. Makala yanahitimisha kuwa kila mtu huangukia katika ufungwa wa aina mbalimbali kwa sababu ya kushindwa kutimiza matamanio ya nafsi yake kwa namna aitakayo. Matokeo yake hujikuta akiangukia katika manung'uniko, mafumbo na kusema bila kuzingatia taratibu, utamaduni na staha za jamii inayohusika.

Maneno Muhimu: Ufungwa wa kisaikolojia, nadharia ya ufungwa, mkondo wa ufungwa na riwaya ya ufungwa.

1.0   Utangulizi

Ufungwa ni kipengele kimojawapo kinaweza kuhakikiwa katika kazi za kifasihi. Dhana hii inaweza kuhakikiwa kwa kigezo cha kifani au cha kimaudhui (Said & Taib, 2019). Dhana ya ufungwa katika fasihi ilianza kuchunguzwa kama dhana inayojihusisha na maudhui ya kijela katika kazi za kifasihi. Pia, Madumulla (2009) anaihusisha dhana hiyo kama sehemu ya mapito ya riwaya ya Kiswahili. Katika kuihakiki dhana hiyo, wataalamu wengi walijikita kuihakiki kama dhana inayotokana na kazi mbalimbali za kifasihi zinazohusu masuala ya jela tu (Mulokozi, 2017). Makala haya yatatoa ufafanuzi kuwa dhana ya ufungwa haijinasibishi tu na jela pia inahusisha hali ya kutokuwa huru kwa saikolojia binafsi ya mtu. Hii ina maana kwamba dhana ya ufungwa ni pana mno kwa sababu inarejelewa na suala la kukosekana kwa uhuru. Hivyo, saikolojia ya mtu pia inaweza kukosa uhuru katika kufanya maamuzi juu ya jambo fulani, kutenda na hata kunena. Inapotokea mtu anatamani kufanya jambo fulani kulingana na matakwa yake, ama matakwa hayo yawe mazuri au mabaya lakini anashindwa kujitimizia kwa uhuru autakao, hali hiyo ndiyo iitwayo ufungwa wa kisaikolojia. Huu ni ufungwa wa kisaikolojia kwa sababu hamu na matamanio yapo ndani ya nafsi yake. Hii ni kusema kuwa kuchukia au kutamani kupo ndani ya nafsi ya mtu husika na hivyo hayadhihiriki kwa uwazi isipokuwa kwa viashiria. Shabaha kuu ni kubainisha aina mojawapo ya ufungwa wa kisaikolojia kati ya mbili zilizojitokeza katika riwaya ya *Takadini*. Ni kwa msingi huo, maudhui ya makala haya yatapanua uelewa kwa wanataaluma na wanafunzi katika kuielewa dhana ya ufungwa wanapohakiki kazi mbalimbali za kifasihi. Zaidi pia, maudhui yatapunguza udumavu wa kifikra uliojengeka miongoni mwa wanataaluma, kuwa dhana hii ni dhana inayohakikiwa kwa mtazamo wa jela

tu. Hoja kuu ya makala hii ni kuwa ufungwa wa kisaikolojia unadhihirika katika riwaya ya Kiswahili. Ufungwa huu ndio ufungwa wenye mawanda mapana zaidi. Kutokana na hili, imegundulika kila maisha ya mwanadamu yameandamwa na ufungwa wa kisaikolojia. Hii ina maana ya kwamba matamanio ya kila mtu yamedhibitiwa na nguvu za asili za kimamlaka au za kutengenezwa zinazo mtawala mtu huyo. Makala hii imegawanyika katika sehemu kuu nne ambazo ni: utangulizi, uwasilishaji wa data (ufungwa wa kisaikolojia), na hitimisho.

1.1   Kiunzi cha Nadharia

Utafiti huu umetumia Nadharia ya Saikolojia Changanuzi. Kwa mujibu wa Wamitila (2002), nadharia hii iliwekewa msingi na mwanasaikolojia wa Austria, Sigmund Freud (1856–1939). Misingi ya Nadharia hii iliendelezwa na Karl Jung (1875–1961) na Jacques Lacan (1901–1981). Nadharia ya Saikolojia Changanuzi ilianza kutumika miaka ya 1896 na kuendelea kutumika katika karne ya ishirini ya 20 (Wamitila, 2002). Hii ni nadharia inayotumia dhana na mitazamo ya kisaikolojia kuchambua kazi za fasihi. Freud anadai kuwa akili ya mwanadamu imegawika katika nafsi tatu, ambazo ni: nafsi ya matamanio, nafsi ya urazini na nafsi ya kimaadili (Mulokozi, 2017).

Nafsi ya matamanio ni nafsi yenye kubeba matamanio yote ya mtu bila kujali urazini wala itikeli za kijamii. Katika nafsi hii ndimo fikra nyingi na mawazo mengi hasi hubuniwa na kuhifadhiwa. Mawazo hayo hujitokeza kiishara katika ndoto, utani, sanaa, au uandishi na mitelezo ya kauli (Buliba, 2014; Mulokozi, 2017; Wamitila, 2002). Hivyo, Freud anafananisha usanii na njozi zinazoashiria matumaini na matamanio ya mtu, ambayo yametoka katika nafsi hiyo ya matamanio. Nafsi ya mtu inapokosa uhuru binafsi wa kujiamulia mambo kutokana

na mikatale iliyowekwa na jamii, ili kutosheleza mataratajio na kuukamilisha uhuru uliokosekana, matamanio hayo huwasilishwa kwa njia ya kuandika (Wafula na Njogu, 2007).

Nafsi ya pili ni nafsi ya urazini, hii ni nafsi ya utashi, busara na tafakuri. Ndiyo nafsi imfanyayo mwanadamu asitende mambo mbalimbali ambayo hayakubaliki kwa jamii (Wafula na Njogu, 2007; Wamitila, 2002). Nafsi nyingine ni nafsi ya kimaadili. Hii huchunguza uadilifu wa tendo linalotarajiwa kufanywa, wema na ubaya wake, kabla halijatendeka. Nafsi hii inaweka mipaka ya ustaarabu wa jamii, hivyo, husimamia mbeko za kimaadili katika jamii (Buliba, 2014; Mulokozi, 2017; Wamitila, 2002). Kwa jumla, nafsi hizi tatu ndizo msingi na mhimiri mkuu ulioongoza kuchambua, kuwasilisha data na mjadala wa matokeo ya utafiti huu. Kupitia nafsi hizi tatu kama kigezo cha msingi cha nadharia hii, mtafiti aliweza kubainisha aina za ufungwa wa kisaikolojia katika riwaya ya *Takadini*.

2.0 Mbinu za Utafiti

Utafiti uliozaa makala haya ni wa kifenomenolojia. Usanifu huu hujishughulisha na uchambuzi na ukusanyaji wa data kwa kuhusishwa na uzoefu, ambao binadamu wanao katika kuhoji na kuhukumu masuala au mitazamo mbalimbali iwazungukayo katika maisha yao ya kila siku. Usanifu wa kifinomenolojia hujikita zaidi katika ufafanuzi wa tafiti zilizo katika mawanda ya kijamii kama vile Insia, Sosholojia na Saikolojia (Ponera, 2019). Usanifu huu umetumika kwa sababu shabaha yake, asili ya mada na malengo yake vimejielekeza katika mwegamo wa kisaikolojia. Makala haya yameongozwa na mkabala wa kitaamuli, yaani maelezo yametumika zaidi kuliko taarifa za kitakwimu katika kujenga maudhui yake (Ponera, 2019). Data za utafiti zimekusanywa maktabani kwa kutumia mbinu ya uchambuzi wa matini. Mbinu hii ilimwezesha mtafiti

kuchambua riwaya ya *Takadini* (2003) iliyoandikwa na Ben Hanson na kubainisha aina za ufungwa wa kisaikolojia unaojitokeza katika riwaya hiyo, ambalo ndio lengo mahsusi la makala haya. Riwaya hii imeteuliwa kwa sababu ya utoshelevu wake wa mdhihiriko wa aina za ufungwa wa kisaikolojia katika riwaya hiyo.

3.0 Ufungwa wa Kisaikolojia katika Riwaya Teule

Katika kipengele hiki, ufungwa wa kisaikolojia uliojitokeza katika riwaya ya *Takadini* umejadiliwa. Kwa jumla, ufungwa wa kisaikolojia umegawanyika katika aina kuu mbili: aina ya kwanza ni ufungwa wa kisaikolojia wa kijaala na aina ya pili ni ufungwa wa kisaikolojia usio wa kijaala. Ufungwa wa kisaikolojia wa kijaala umetokana na neno jaala lenye maana ya kuwepo kwa nguvu maalumu, ambayo inatokana na Mwenyezi Mungu. Kuwepo kwa kani hiyo hakutegemei nguvu wala mamlaka ya mtu isipokuwa Mwenyezi Mungu. Kamusi ya Kiswahili Sanifu (2004) inafafanua neno jaala kama mambo ayafanyao mtu kwa kutegemea uwezo wa Mungu. Ujaala ni dhana inayojinasibisha na itikadi ya kidini ya mwanadamu, ambapo huamini kuwa vitu na mambo yote yaliyoko na ayatendayo katika dunia yake, ni majaaliwa: ni kwa uwezo wa Mwenyezi Mungu (Duwe, 2020). Katika kufafanua dhana hii, Wamitila (2002) anasema wana ujaala wanaamini kuwa maisha ya mwanadamu pamoja na matendo yote ayatendayo katika ulimwengu wake, vinatawaliwa na kuongozwa na nguvu za Mwenyezi Mungu. Kwa upande mwingine, Duwe (2020) anadai kuwa mwanadamu hawezi kufanya jambo lolote katika maisha yake bila kutegemea nguvu za kijaala. Duwe anaendelea kusema kuwa fikra za kijaala zinajipenyeza katika fikra za mwanadamu ambapo anayatazama maisha kuanzia mwanzo hadi hatima (mwisho) yake kwa kujiegemeza katika imani ya nguvu na uwezo wa Mungu wake. Kwa hiyo, aina hiyo

imeiitwa hivi kwa sababu nguvu ya kufunga anayo yeye (Muumba wa mbingu na ardhi) na mtu mwingine anapaswa kutii hata kama hataki kufanya hivyo. Mathalani suala la kuzaa na kuzaliwa, mchakato wa kukua kwa mtoto, kuumwa, kufa na kuzikwa hakuna anayepanga awe au asiwe na mambo hayo isipokuwa inatokea tu. Kwa kuhitimisha hili, Sengo (h.t) katika kitabu chake kiitwacho *Mke ni Waziri Mkuu Nyumbani* mwake anasema kuwa:

> *Aliyeumba na kupanga yote ya Ulimwengu wake, hajamruhusu insi wala jini kutenguwa usiku kuwa mchana, mchana kuwa usiku; mbingu kuwa ardhi, ardhi kuwa mbingu, mwanaume kuwa mwanamke, mwanamke kuwa mwanaume, mtoto kuwa mzazi wa mzazi wake wala mzazi kuzaliwa na mwanawe. Aliyeumba kayaumba yeye na alitakalo yeye vyovyote, kokote, ndilo liwalo. Kasema Laa haula wala quwata ilaa billah. Alitakalo ndilo liwalo.*

Maelezo haya ya Sengo yanadhihirisha waziwazi kuwa ufungwa wa kijaala wa kisaikolojia unatokana na Mwenyezi Mungu, mwenye mamlaka ya kila kitu.

Aidha, ufungwa usio wa kijaala wa Kisaikolojia ni kinyume na aina ile ya kwanza ya ufungwa wa kisaikolojia wa kijaala. Ufungwa huu hausababishwi na Mwenyezi Mungu bali unasababishwa na kanuni na sheria mbalimbali zilizotungwa na mwanadamu mwenyewe. Hivyo basi, mwanadamu hujikuta akifungwa kwa kujua au kwa kutokujua, hii inatokana na mipaka au vizuizi mbalimbali vinavyotokana na kanuni na sheria hizo. Kanuni au sheria hizo zinazomuwekea mipaka huenda zikawa zimewekwa na yeye mwenyewe au jamii yake. Kutokana na mipaka na vizuizi hivyo, mwanadamu hujikuta akifanya mambo mbalimbali si kwa matakwa yake bali kwa sababu jamii inayomzunguka humtaka afanye hivyo na asifanye

vile. Kwa hiyo, katika makala haya aina ya kwanza (ufungwa wa kisaikolojia wa kijaala) ndio ulio makinikiwa katika makala haya. Kwa maaana hiyo, aina ya pili ya ufungwa wa kisaikolojia (usio wa kijaala) imedokezwa tu ili ijulikane kuwa inapojadiliwa kuhusu aina kuu za ufungwa wa kisaikolojia basi ufungwa usio wa kijaala ni aina pacha ya ufungwa huo. Hivyo basi, katika aya zifuatazo ufungwa wa kisaikilojia wa kijaala na namna umejadiliwa kwa namna unavyojitokeza katika riwaya ya *Takadini*.

3.1   Ufungwa wa Kisaikolojia wa Kijaala

Kama ilivyofafanuliwa katika aya zilizotangulia, ufungwa huu hutokana na nguvu na mamlaka ya ki-uungu. Ufungwa huu nao umegawanyika katika aina kuu tatu: wa kibaiolojia, wa kijiografia na wa kiitikadi. Aina hizi zote zimejitokeza katika riwaya ya *Takadini* kama ambavyo imefafanuliwa katika aya zinazofuata.

3.1.1 Ufungwa wa kisaikolojia wa kibaiolojia

Ufungwa huu ni ufungwa unaotokana na asili. Ni ufungwa wa kibaiolojia kwa sababu utokeaji wake huwa ni wa asili. Kinachomfunga mtu hakiwezi kufunguka kwa namna yoyote ile. Miongoni mwa mambo yanayounda ufungwa huu ni pamoja na kuzaliwa, kuumwa, kufariki na michakato yote ya kibaiolojia. Kwa mfano, hakuna mtu ambaye ana uhuru wa kujiumba wa jinsi au wa tambo fulani, mathalani kuwa mwanamke au mwanaume, mfupi au mrefu, mnene au mwembamba, mweusi au mweupe. Ufungwa huu unajitokeza katika riwaya teule kama inavyoonekana katika aya inayofuata.

Katika riwaya ya *Takadini* suala la ufungwa wa kibaiolojia limejitokeza katika tukio la Mzee Makwati alipotafuta mtoto wa kiume kwa miaka mingi na wake zake wengine watatu walishindwa kumpatia kwa kipindi chote ambacho wameishi.

Vilevile, ufungwa wa kibaiolojia umejitokeza kwa wake wa Makwati ambao ni: Rumbidzai, Dadirai, na Pindai kwa kushindwa kumpatia mtoto wa kiume mume wao ijapokuwa kila mmoja alitamani awe wa kwanza kumpatia Makwati mtoto wa kiume. Vilevile, ufungwa huu ulikuwa kwa Makwati kukaa muda wa miaka tisa katika hali ya utasa jambo, ambalo liliwafanya wake wenzake wamsimange. Katika ukurasa wa nne (4), mwandishi anasema, "siku zote alikuwa mwenye furaha, ingawa kukosa mtoto kulipingana na fikra zake njema."

Katika maisha halisi tunaona namna watu mbalimbali wanavyohangaika kuwatafuta watoto. Pia, wengine wanatafuta aina fulani ya watoto; kike au kiume. Matokeo ya kukosa watoto wengi wao hujikuta wakienda kwa waganga na kuomba miungu ya aina mbalimbali ili mradi kukidhi matamanio ya kuwa na mtoto (kwa asiye naye) au ili apate aina fulani ya mtoto. Kitendo cha watu kuhangaika hivi ni matokeo ya kuukosa uhuru wa kuamua kuwa na aina fulani ya mtoto amtakaye. Laiti kama wangekuwa huru bila shaka kila mmoja angeridhika na alichonacho.

Vilevile, katika nukuu inayofuata mwandishi anaonesha ufungwa alionao Sekai juu ya kiumbe kilichomo katika tumbo lake hajui kuwa ni kiumbe gani ijapokuwa anapenda kujua. Mwandishi anasema:

> *Ndiyo Pindai, ninaogopa…Nani anayeweza kujua kilichomo tumboni mwa mwanamke? Hivi sasa ndio nahisi ajabu kubeba mtoto mchanga katika mwili wangu. Lakini hilo haliachi kutisha maana hujui kiumbe hicho kitakuwaje. Je atakuwa wa kike? Au wa kiume? Atakuwa wa kawaida au mwenye kasoro? Lakini kibaya zaidi, kiumbe hicho kitakuwa binadamu?Nimeshawahi kusikia kuhusu wanawake wanaojifungua viumbe wa ajabu* (Uk. 3).

Katika nukuu hii inatuonesha namna suala la kubeba ujauzito na kujifungua ni suala lililofungwa. Sekai amefungwa hakujua ndani ya tumbo lake kutakuwa na nini. Kwa upande mwingine, Sekai na mumewe Makwati walitamani mtoto wa kiume kwa miaka mingi lakini hawakupata muda ambao wao waliutaka. Na muda ulipofika, hakikuzaliwa kiumbe walichokitaka badala yake walizaa mtoto *sope* (Uk. wa 1 hadi 9). Kwa sababu hiyo, Sekai mwenyewe, mumewe (Makwati) na jamii kwa ujumla walitamani Sekai azae mtoto wa kawaida na sio *sope*, lakini majaliwa ya Mungu yamewafunga wote kwa kuwa hawakupenda kuzaa *sope*.

Ufungwa huu pia unajitokeza katika ukurasa wa 27 kwa Chivero na Shuvai walitamani mtoto wa kiume badala yake walipata mapacha. Jambo hili kwao lilikuwa ni laana. Hivyo, walilazimika kumuua mtoto mmoja; wa kike na kumbakiza wa kiume, aliyekuwa anatakiwa. Aidha, suala la kuzaa mtoto wa jinsi fulani si suala la matakwa ya mtu bali inatokea kulingana na majaaliwa ya Mwenyezi Mungu. Quran tukufu katika sura ya thelathini na moja (Luquman) aya ya thelathini na nne inasema, "Hakika Allah pekee ndiye anajua kiumbe gani kipo ndani ya mfuko wa uzazi wa mama." Katika nukuu hiyo, binadamu ananyimwa uhuru wa kujua chochote kuhusu kiumbe kilichomo tumboni. Haya hiyo inasisitiza kuwa mamlaka ya kujua aina ya kiumbe kilichomo ndani ya tumbo la mama mjamzito ni la Mwenyezi Mungu pekee; hivyo, Yeye ndiye anayejua rangi, umbile, au jinsi ya kiumbe hicho.

Hapa ni kwamba suala la uhuru wa mwanadamu ni suala muhimu sana ijapokuwa uhuru wa asilimia zote haupo. Inapotokea mtu anashindwa kufikia kiwango fulani cha uhuru anaoutafuta hujikuta akiingia kwenye msongo wa mawazo.

Mauki (2020) akimnukuu Herman (2012) anafafanua kuwa msongo wa mawazo ni "hali ya hatari anayohisi mtu mbele yake, ambayo inaambatana na hali ya woga, kukosa furaha, amani, mtikisiko wa kihisia pamoja na kujisikia ugumu katika kurudia hali ya kawaida." Msongo wa mawazo ukiwa wa kawaida humfanya mwanadamu aendelee kuwaza namna ya kujinasua hapa ndipo uvumbuzi wa mambo mbalimbali ya kitekinolojia hutokea. Kwa mfano, uvumbuzi wa mashine kama *Utrasound* ni ishara kuwa mwadamu ni mfungwa. Hivyo basi, katika kuutafuta uhuru wake unaotokana na mambo ya kijaala kama hayo ya uzazi, mwanadamu hukimbilia kwenye zana za kiteknolojia ili kujinasua na ufungwa alionao. Kufanya hivyo kunampa auheni ya kifungo chake kwa sababu angalau atajuzwa kuhusu aina ya mtoto aliyepo tumboni kupitia kipimo hicho ijapokuwa si kwa asilimia zote ila kwa kubahatisha tu.

Vilevile, suala la kuwa na kutokuwa na mtoto ni suala la kijaala, kama ambavyo riwaya *Takadini* imechora hali hiyo. Ufungwa huu umekuwa ukisababisha watu kuachika katika ndoa kila siku, lakini kwa sababu tu hawana uhuru wa kutimiza matakwa yao, hujikuta wakifanya maamuzi yasiyo sahihi kama vile kufanya shirki, kujiua, na kadhalika. Katika kuthibitisha hoja hii Quran inasema:

> *Ni mfalme wa Allah wa mbinguni na ardhini, anaumba kadri anavyotaka mwenyewe, anampa amtakaye watoto wa kike watupu, na anampa mwingine watoto wa kiume watupu au anamchanganyia wa kike na wa kiume na anamjaalia mwingine kuwa tasa (asiyezaa, hakika yeye Allah ni mjuzi na mwenye kukadiria* (Quran, 49–50).

Katika nukuu hii inatudhihirishia kuwa suala la kuzaa na mchakato wake ni suala linalopangwa na Mwenyezi Mungu; binadamu hawezi kujinasua katika kifungo hicho ata kama angetaka kufanya hivyo. Kwa mfano, suala la kuzaa kwa uchungu, Hanson anasema:

> *Kabla ya hapo, Sekai hakuwahi kupatwa na maumivu kama hayo. Kadiri muda ulivyopita, ndivyo maumivu yalivyozidi kuongezeka. Awali, aliwahi kuchomwa na mwiba uliomsababishia kidonda chenye maumivu makali kwa siku tatu. Katika tukio jingine, jino lake lililovunjika lilimuuma. Maumivu hayo yalikuwa makubwa kuliko yale ya mguuni. Lakini kwa uchungu wa uzazi -mai - we - e! Ni uchungu kuliko maumivu yote hayo. Ingawa maumivu hayo ni makali na yakutisha lakini ni yenye furaha kubwa* (Uk. 7).

Ufungwa huu pia unahalisika katika jamii zetu. Suala la mwanamke kuzaa kwa uchungu ni suala la kiufungwa kwa sababu hakuna mwanamke apendaye maumivu ya uchungu ya uzazi ila kwa kuwa hakuna namna ya kujizuia wanawake hulazimika kuzaa kwa uchungu. Hata hivyo, katika kujinasua katika ufungwa huo, wapo baadhi ya wanawake wanaokwepa jambo hilo na hatimaye kuwafuata madaktari wawazalishe kabla ya muda kwa njia ya upasuaji ili kukwepa maumivu hayo.

3.1.2 Ufungwa wa kisaikolojia wa kiitikadi/kitamaduni

Hii ni aina nyingine ya ufungwa wa kisaikolojia wa kijaala. Aina hii inatokana na mikatale ya dini au tamaduni. Ni ufungwa wa kijaala kwa sababu sheria au kanuni zinazomfunga mtu zinatokana na nguvu fulani ya kiuungu, kimizimu na kiuhenga. Ufungwa huu umejitokeza katika riwaya hii. Mila na desturi za mtemi Makwati zinahalalisha mwanamke asiyezaa miaka tisa auawe. Kwao, mwanamke wa namna hiyo ni nuksi katika jamii.

Kutokana na sheria hii, mwandishi anawachora wake wenzie na Sekai katika harakati za utekelezaji wa sheria hiyo. Wanawake hawa walitamani Sekai auawe kwa sababu ya kutozaa kwa miaka tisa. Watu hawa wamefungwa na mila na desturi kwa sababu sheria za kimila zinawalazimisha kutii hata kama hawataki kutii. Mwandishi anasema:

> *Watu wengine wapo tayari kufanya chochote ili mradi kubaki na mume. Nina uhakika kuwa ng'ombe yoyote aliyeshindwa kuzaa kwa miaka tisa, angekwisha uawa na kuliwa zamani. …ni mwanamke mchawi tu ndiye anayeweza kubaki na mume kwa muda mrefu hivyo bila kuzaa* (Uk 2).

Nukuu hiyo inaonesha wake wenzie Sekai wamefungwa na mila na desturi zao. Hii imetokana na kuamini kuwa mwanamke yeyote anayechelewa kuzaa kwa miaka tisa lazima auawe kwa sababu mila na desturi zao zinataka hivyo.

Vilevile, ufungwa huu unajitokeza pindi Sekai amezaa *sope*. Sekai alitakiwa atengwe na mtoto wake kwa sababu ni *sope*. Hii ni kwa kuwa mizimu yao inaamrisha hivyo, na jambo hili lilikuwa la jamii nzima kuanzia Makwati mwenyewe, wake wenzie Sekai, wakunga na jamii kwa ujumla. Mwandishi anasema hivi:

> *Ninachokumbuka, wakati nikichezwa unyago, mwalimu wetu kiongozi aliwahi kutufundisha juu ya mtoto wa aina hii. Aliyezaliwa bila ngozi aliondolewa na kutengwa mbali na mama yake* (Uk. 8).

Vilevile, Sekai alitakiwa kuuawa yeye pamoja na mtoto kwa kuwa ni *sope* wakidai kuwa mizimu ndivyo ilivyoamrisha. "Lakini Sekai endapo wataamua mtoto hata wewe utauawa kwa sababu ya kupinga sheria za kale"

(Uk.18). Pia, ufungwa huu unajidhihirisha katika ukurasa wa 28 wakati Chivero akithibitisha kuwa watoto masope hawakuhitajika hata katika jamii yao tangu enzi anasema, *"Sijawahi kumuona yeyote kama huyu, na kwa nini? Kwa sababu watu wetu huwaharibu upesi mara tu baada ya kuzaliwa.Wako tofauti na hawafai katika jamii."*

Ufungwa wa kiitikadi unajitokeza pale ambapo mkunga Ambuya na Makwati wanaamini kuwa kuna siku maalumu kwa mwanamke aliyejifungua kumuona mumewe. Pia, kuna siku maalumu ya kumuona mtoto kwa mwanaume ambaye mkewe ametoka kujifungua. Kwa mantiki hii hata kama mume au mke wametamani kuonana hawana budi kutekeleza masharti ya mila na desturi zao. Haya yanajidhihirisha katika nukuu hii:

> *"Hivi sasa nakuomba unipatie maji nioge ili nimfuate mume wangu atakaporejea lakini huwezi kufanya hivyo. Muda wa kuonana naye haujafika bado. Haruhusiwi kumwona mtoto mapema kiasi hiki,"* *Ambuya Tukai alimsihi… Lakini mbona umekuja kuniona mapema hivi? au mtoto wetu anaumwa? Aliuliza huku hofu ikidhihirika katika sauti yake* (Uk 10).

Vilevile, ufungwa huu unajitokeza pale Makwati anapoamini kuwa mwanamke anayezaa *sope* lazima awe amechepuka na mwanaume mwingine au kwa kuwa aliishi na mwanamke tasa hivyo ni laana ya mizimu. Makwati amefungwa kitamaduni kiasi cha kuamini kuwa mkewe alimsaliti na kuchepuka na mwanaume mwingine ndio maana amezaa mlemavu wa ngozi, jambo ambalo halina ukweli wowote isipokuwa mila na desturi tu ndio zinamfanya amini hivyo. Mwandishi anasema:

Bila ngozi, sope? Hilo sitalielewa. Inawezekanaje? Sema we mwanamke! Ni kipi ulichokileta kwetu? Kama unasema ukweli yuko wapi mtoto huyo? Ama uchawi au laana ya mizimu? Kwa nini huyo sope yungali nasi? ... Makwati alijizuia kumsogelea na kumgusa mwanamke aliyempenda kuliko wote...Iweje awe kama mimi kisha tena tofauti? Labda mke wangu amelogwa au hii ni laana ya mizimu yetu kwa kuwa nimeishi na mwanamke tasa... (Uk. 11–13 na uk. wa 41).*

Wakati huohuo wake zake Makwati wanaamini pia kuzaa *sope* ni kwa sababu Sekai alikunywa maziwa mengi pindi akiwa mjamzito au kwa kuwa alikataa mwanaume wa kuchaguliwa na wazazi wake hivyo mizimu imemlaani. Nukuu ifuatayo inajidhihirisha:

Kama ni mimi, ningemrejesha kwa mizimu mara moja... yawezekana hana tatizo lolote lile, labda alikunywa maziwa mengi wakati wa ujauzito... Hakutaka kuolewa na mtu aliye chaguliwa na wazazi wake. Alidhani yeye ni mzuri sana, mzuri mno kwake. Lazima atimuliwe hapa arudi kwao, atimuliwe tena?Ni mchawi, wote yeye na dubwasha lake lazima wauwawe. Hafai kuachiwa amnase mwanaume mwingine. Kwa njia yoyote ile lazima atokomezwe milele katika siku chache zijazo (Uk. 15).*

Pia, ufungwa wa kitamaduni unajitokeza pale kwa Chivero na Shuvai walipozaa mapacha, lakini mtoto mmoja wa kiume alitupwa na jamii yao wakiamini ni laana kuzaa mapacha. Kwa hiyo, wahusika hawa nafsi zao hazikupenda mtoto wao atupwe ila walishindwa kuzuia kwa sababu maamuzi ya jambo hilo lilikuwa chini ya tamaduni zao. Mwandishi anasema:

> *"Walikuwa wawili," mkewe alimweleza, tulipata wa kiume pia, lakini Ambuya alimtupa" kwani walimpeleka wapi? Aliuliza wakati ule angali katika umbumbu wa ujana..." "...Sote tunajua mila za mababu zetu katika kila koo na kijiji. Watoto kama huyu lazima wauwawe, wenye ulemavu lazima wauuawe, hata pacha mmoja lazima auawe," ...Kama haturuhusu mbegu yoyote ya aina hiyo kuishi miongoni mwetu, tutawezaje kuruhusu mgeni aishi kati yetu..."* (Uk. 27 na 33).

Fauka ya hayo, mwandishi anaonesha ufungwa wa kimila katika ukurasa wa 32. Hapa Chivero anawaasa wanajamii kuhusu kuwepo kwa sheria za mababu zao kuhusu kumfukuza mgeni, ambaye anahitaji msaada. Pia, katika ukurasa wa 47, mhusika Tendai analazimishwa kuolewa na mwanaume ambaye ni sawa na baba yake mzazi. Kutokana na hilo hafurahishwi na masuala ya ndoa kutokana na umri wake mdogo ila amefanya hivyo kwa sababu tu ya heshima ya kuwa mke wa mtemi. Mwandishi anasema:

> *"Je, unampenda mtemi Masasa?... Tendai alisita kwanza kujibu. "Ni heshima kuwa mke wa mtemi mwenye nguvu kama Masasa. Lakini namchukulia kama baba yangu kuliko mume wangu." Je, unayo furaha kuwa hapa? Tendai alipasua jipu, "Wake wenzangu ni kama mama zangu. Siku zote wananitazama mimi, wananikaripia, na mabinti zao ambao ni wa umri wangu hucheka kwa dharau kila wanitazamapo. Wasichana wengine hunikimbia kwa kuwa mimi ni mke wa mtemi..."* (Uk. 32).

Katika nukuu hiyo ni wazi kuwa Tendai hafurahii maisha ya ndoa ila amekubaliana na hali hiyo kwa sababu ya tamaduni zao. Aidha, suala la kuwa mke wa mtemi linamfanya asiwe

huru kucheza na watoto wenzake na kupewa heshima kubwa, ambayo hailingani na umri wake.

3.1.3 Ufungwa wa kisaikolojia wa kijiografia

Ufungwa wa kisaikolojia wa kijiografia ni ufungwa unaotokana na mazingira, mabadiliko ya hali ya hewa na maumbile ya kijiografia na namna yanavyochukuliwa na mwanadamu. Kwa mfano, hali ya kuwepo kwa kiangazi au masika, usiku na mchana, mvua au jua, mwezi au giza, baridi au joto, kupatwa kwa jua, kujaa na kupwa kwa maji, na kadhalika. Pia, kuwepo kwa milima, tambarale, misitu, bahari, maziwa, mito na majangwa. Hali zote zimekuwa zikiminya uhuru binafsi wa mtu kwa namna mbalimbali.

Hali hii inadhihirika katika maisha halisi ya watu namna ambavyo wakilaani mabadiliko ya hali ya hewa. Kwa mfano, kuna misemo kama: *mji huu una joto sana, mji huu una baridi, jamani mvua hii haiishi, leo kuna joto kali sana au leo kuna baridi sana.* Hali hizi zote zimekuwa zikitokea tu hakuna apangaye. Kwa kuwa hakuna apangaye bali ni majaaliwa ndio maana kila mmoja huwa na namna yake ya kufungwa kulingana na maono yake kuhusu hali fulani. Ufungwa huu unajitokeza ukurasa wa 55, ambapo Takadini hakupenda hali ya hewa ya joto na kuwepo kwa jua kwa sababu mwanga wake ulikuwa unatesa macho yake. Mwandishi anasema:

> *Takadini alitaabika sana wakati wa mwanga wa jua la kiangazi. Macho yake yalifumba kukwepa mwanga huo mkali. Pia aliumizwa na joto la jua kiasi ambacho shingo yake ilienea michubuko sawa na mikono, mbavu, magoti na viungo vya mikono* (Uk. 55).

Nukuu hiyo inadhihirisha ufungwa wa kijiografia unaotokana na mabadiliko ya hali ya hewa. Wakati hali ya joto na jua kali ikimsumbua Takadini kiasi hakutamani hali hiyo iwepo, hali hiyo kwa watu wengine ni salama. Kwa hiyo, Takadini amefungwa kwa sababu kwa dhati ya nafsi yake angekuwa na uwezo wa kuzuia jua lisiwake angefanya hivyo lakini anashindwa kwa sababu hali hiyo ni hali ya kijaala.

Kwa namna nyingine, ufungwa wa kijiografia unajitokeza pale mwanadamu anapojikuta amezaliwa kwenye familia au koo au taifa fulani hata kama hakupenda kuwa kwenye koo hizo. Hali hii inajitokeza hata kwenye baadhi ya semi za kiafrika, kwa mfano, semi kama *heri ya kuzaliwa paka Ulaya kuliko kuzaliwa binadamu Tanzania.* Licha ya misemo hiyo, pia ufungwa huu unajidhihirisha kupitia maneno matukufu ya Mwenyezi Mungu katika kitabu kitukufu cha Quran, anasema:

> *Enyi wanaadaamu, hakika sisi tumekuumbeni kutokana na mwanaume mmoja (Adam) na mwanamke mmoja (Hawa) na kisha tukakufanyieni mataifa na makabila mbalimbali ili mpate kujuana, hakika aliyembora kwenu nyote mbele ya Allah ni mchamungu tu. Hakika Allah ni mjuzi mwenye khabari* (Alhujuraat:13).

Aya hii imedhihirisha ufungwa wa kisaikolojia wa kijiografia na namna unavyomkabili mwanadamu. Mwanadamu hana uwezo wa kujipangia kuwa ni wa kabila au wa taifa fulani bali hupangwa na Mwenyezi Mungu. Aina hii ya ufungwa inajitokeza katika riwaya ya *Takadini*. Mwandishi anamchora mhusika Sekai na mtoto wake namna wanavyochukia kuwa katika ardhi ya mtemi Zvedi. Sekai anachukia kuwa mkazi wa hapo kwa sababu amekuwa akilaaniwa na jamii kwa sababu ya kuzaa *sope*. Kwa sababu hiyo, anahama na kuhamia katika ardhi nyingine ya mfalme Masasa. Mwandishi anasema,

"Mama huyu aliyekuwa akitoroka hakujua alikoelekea. Hata hivyo alikuwa na uhakika kuwa aliachana na watu wa jamii ya mumewe na pia vijiji jirani" (Uk. 21).

Uamuzi huu wa Sekai wa kuhama katika ardhi ya mumewe inadhihirisha kuwa Sekai alikuwa na ufungwa wa kisaikolojia wa kijiografia. Ijapokuwa aliweza kujitafutia uhuru wake kwa kuhama ili awe huru kumlea mtoto wake Takadini ambaye ni *sope*.

4.0   Hitimisho na Mapendekezo

Kwa jumla, ufungwa wa kisaikolojia una athari kubwa kwenye jamii na hupelekea mauaji, wizi, kwenda jela, uchawi na ushirikina. Zaidi pia, kila mwanadamu ni mfungwa kijaala kwa sababu mambo mengi yanayomzunguka mwanadamu yametokana na Mwenyezi Mungu. Hivyo, hakuna ambaye yuko huru kwa asilimia mia moja. Ili kuepukana au kupunguza vifungo hivi, mapendekezo yafuatayo yanatolewa kwa serikali, jamii na wanataaluma. Serikali iboreshe huduma za kisaikolojia ili watu washauriwe kuhusu masuala mbalimbali ya kisaikolojia na namna ambavyo wanaweza kukabiliana nayo. Hii itasaidia kupunguza matukio maovu katika jamii, ambayo yanatokana na matakwa binafsi ya kimatamanio yanayoshindwa kutimizwa. Kwa jamii, wito unatolewa kwa wanajamii kukubaliana na hali ya ufungwa wa kijaala, ambao ni vigumu kuuepuka ili kujipunguzia shida za kisaikolojia, ambazo zitapelekea kujikuta kuingia katika mambo maovu katika kuusaka uhuru binafsi. Mwisho, wanataaluma wafanye tafiti zaidi kuhusu dhana ya ufungwa kwa kujikita katika tanzu zingine za fasihi, kama vile ushairi, tamthiliya, semi, na kadhalika. Na zaidi kumakinikia, ufungwa wa kisaikolojia usio wa kijaala umedokezwa katika makala haya.

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Mchango wa Lugha Asili za Wabantu katika Kuendeleza Historia ya Lugha ya Kiswahili

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Ikisiri

Makala haya yamechunguza mchango wa lugha asili za Kibantu katika kuendeleza historia ya lugha ya Kiswahili. Makala haya ni matokeo ya kuwepo kwa hoja za wataalamu mbalimbali zinazosigana kuhusu Ubantu wa lugha ya Kiswahili. Uchunguzi, katika makala haya, umefanywa kwa kujikita katika misingi ya ushahidi wa kiisimu. Ushahidi wa kiisimu umefanyika kwa kuzingatia uchunguzi wa lugha ya Kiswahili katika mfumo mzima wa historia ya mgawanyiko wa kusambaa kwa lugha za Kibantu. Ushahidi wa data za kiisimu umerejelewa kwa kuzingatia mwachano na umbali wa kijiografia baina ya jamiilugha moja na nyingine kutoka katika baadhi ya lugha za Kibantu kutoka nchini Tanzania, Zambia na Burundi ili kuthibitisha Ubantu wa lugha ya Kiswahili. Data za msingi za makala zilikusanywa kwa mbinu za uwandani na maktabani. Mbinu ya mahojiano ilitumika kupata data za msingi. Mapitio ya nyaraka zilizotumika kufafanua na kuthibitisha data za msingi yalipatikana kwa mbinu za usomaji wa nyaraka zilizopo maktabani na mtandaoni. Makala haya yanahitimisha kuwa Kiswahili ni mojawapo ya lugha katika jamii kubwa ya lugha za Kibantu.

Maneno Muhimu: Kiswahili, Lugha za Kibantu, Isimu-Linganishi, Isimu-Historia na Ushahidi wa Kiisimu.

1.0   Utangulizi

Hapana shaka kuwa watu wengi wanaeleza kuwa chimbuko la lugha ya Kiswahili ni Kibantu, lakini kuhusu lini na wapi lugha hii ilianzia ni suala linalozua mjadala kwa muda mrefu miongoni mwa wataalamu wa lugha hii. Baadhi ya wataalamu wanadai kwamba lugha ya Kiswahili ilitokana na pijini iliyokuwa na athari kubwa ya msamiati wa Kiarabu; ilhali wengine wanadai kuwa Kiswahili ni lugha ya Kibantu (Chittick, 1974; Freeman-Greenville, 1959; Hudson, 1985). Kuhusu chimbuko lake, wataalamu wengi wanaeleza kuwa lugha ya Kiswahili ilianzia sehemu moja, kisha ikasambaa katika maeneo mengine ya Upwa wa Afrika ya Mashariki. Kusigana huko hakutazamwi tu kama hatua mojawapo ya misingi ya kukua na kukomaa kwa maendeleo ya lugha ya Kiswahili, bali huibua maswali mengi yanayokosa majibu yanayohitaji kuthibitishwa kisayansi.

Ipo mitazamo ya namna mbili inayoelezea uwezekano wa mahali ilipoanzia lugha ya Kiswahili. Kwanza, upo mtazamo unaoeleza kwamba lugha ya Kiswahili ilianza miaka kadhaa kabla ya miaka 100 AD. Mtazamo wa pili unaeleza kuwa lugha ya Kiswahili ilianza baada ya miaka 100 AD (Gray, 1962; Greenberg, 1963; Sasson, 1980). Kulingana na mitazamo hiyo, inawezekana mtazamo wa pili unatosheleza kwani wanaakiolojia na wanaisimu wanaeleza kuwa Wabantu walifika Pwani ya Afrika Mashariki baada ya miaka 100 AD. Chimbuko la lugha ya Kiswahili linaweza kuhusishwa na Ubantu kwa kuwa kabla ya 100 AD hapakuwa na Wabantu katika Pwani ya Afrika Mashariki (Gray, 1962; Guthrie, 1967; Knappert, 1979). Watalaamu, hasa wanahistoria wanahitilafiana kuhusu nafasi ya lugha za asili katika historia, kukua na kukomaa kwa lugha ya Kiswahili. Makala haya yamechunguza mchango wa lugha za

asili za Wabantu katika kuendeleza historia ya lugha ya Kiswahili.

2.0   Mbinu na Upeo wa Uchunguzi

Katika taaluma ya fasihi na lugha, baadhi ya masuala yanayoibua mjadala endelevu miongoni mwa wataalamu wengi ni kuhusu chimbuko la lugha ya Kiswahili. Baadhi ya wataalamu walioshughulikia suala hili ni pamoja na Allen (1993), Chiraghdin (1974), Massamba (2002), na Nurse na Spear (1985). Wataalamu hao wanasigana kuhusu chimbuko la lugha ya Kiswahili. Tatizo kubwa la wanahistoria hao ni kuwa hawakuzichunguza kwa kina lugha za asili walizozikuta, hasa kuhusu nafasi yake katika historia ya chimbuko na maendeleo ya lugha ya Kiswahili. Makala haya, hata hivyo, yamelishughulikia suala hilo kwa kuchunguza mchango wa lugha za Kibantu katika kuendeleza historia ya lugha ya Kiswahili. Mbinu ya uteuzi lengwa ilitumika katika urejelezi wa baadhi ya lugha za Kibantu kutoka nchini Burundi, Tanzania na Zambia ili kuthibitisha Ubantu wa lugha ya Kiswahili. Data za msingi za makala haya zilikusanywa kwa mbinu za uwandani. Mbinu ya mahojiano ilitumika kupata taarifa zilizokuwa zimelengwa. Mapitio ya nyaraka zilizotumika kufafanua na kuthibitisha data za msingi yalipatikana kwa mbinu za usomaji wa nyaraka mbalimbali.

3.0   Mchango wa Lugha Asili za Kibantu katika Kuendeleza Lugha ya Kiswahili

Msimamo wa makala haya ni kuwa Kiswahili ni lugha ya Kibantu. Msimamo huu unatokana na ukweli kwamba lugha ya Kiswahili imefanyiwa utafiti na uchambuzi na wanataaluma kadhaa kwa madhumuni ya kuiainisha katika misingi ya kisayansi. Mtazamo huu unashadadiwa na Chiraghdin na

Mnyampala (1977), Hollingsworth (1966), na Massamba (2007) wanaoeleza kuwa kiisimu, lugha ya Kiswahili ni zao kamili la lugha za Kibantu. Mwanataaluma Malcon Guthrie kutoka Chuo Kikuu cha London, Uingereza alitumia miaka 20 kuchunguza uhusiano uliopo baina ya lugha za Kibantu katika eneo lote la Kusini mwa Jangwa la Sahara (Guthrie, 1970; Tuli, 1985). Guthrie alifanya uchunguzi wa mashina ya maneno 22,000 kutoka lugha 200 za Kibantu. Katika uchunguzi wake, Guthrie alibaini kuwa mashina 2,300 yamezagaa katika lugha mbalimbali za Kibantu na Kiswahili kikiwemo. Mashina 500 yalilingana katika lugha zote 200 za Kibantu. Katika baadhi ya lugha hizo 200 zilizofanyiwa uchunguzi, lugha ya Kiswahili ilionesha kuitikia ulinganifu sawa na lugha ya Kikongo kwa asilimia arobaini na nne.

Ikumbukwe kuwa katika uchunguzi huo, mbinu ya isimu-linganishi ilitumika katika lugha za Kiwemba (Zambia), Kiluba (Katanga), Kikongo (Kongo), Kiyao (Tanzania na Msumbiji), Kirundi (Burundi), Kiswahili (Afrika Mashariki), Kisotho (Botswana), Kisukuma (Tanzania), Kizulu (nchini Afrika Kusini), pamoja na Kinyoro nchini Uanda (Guthrie, 1967). Matokeo ya utafiti huo yanapelekea kutoa kauli kadhaa za msingi kuhusiana na chimbuko la lugha ya Kiswahili. Mashina mengi ya lugha ya Kibantu yapo Afrika ya Kati, hasa sehemu zinazouzunguka Mkoa wa Katanga huko Jamhuri ya Kidemokrasia ya Kongo na kupungua kadiri unavyoelekea mbali nao. Hapana shaka kuwa, Wabantu walienea kutoka sehemu hizo na kusambaa sehemu mbalimbali, zikiwemo zile za Afrika Mashariki. Kufuatana na matokeo ya utafiti huo, ni wazi kuwa lugha ya Kiswahili ni ya Kibantu.

Mbinu ya isimu-linganishi imetumika katika makala ili kulinganisha lugha ya Kiswahili na lugha nyingine za Kibantu. Miongoni mwa lugha zilizopewa nafasi katika makala haya ni lugha ya Kinyakyusa na Kigogo (Tanzania), Kichewa (Zambia) na Kirundi (Burundi) ili kuchunguza nafasi ya lugha asili katika kuendeleza historia ya lugha ya Kiswahili. Uteuzi wa lugha hizi ulizingatia kigezo cha umbali wa kijiografia uliopo baina ya jamiilugha moja na nyingine. Vigezo vilivyozingatiwa katika ulinganishaji ni msamiati wa msingi wa lugha za Kibantu. Msamiati wa msingi kwa kawaida haubadiliki kirahisi tofauti na msamiati wa kiutamaduni na ule wa maendeleo ya sayansi na teknolojia (Hassan, 2017). Msamiati wa msingi unahusisha shughuli za kila siku, vitu vya asili na majina ya sehemu za mwili. Vigezo vingine vilivyotumika ni uhusiano uliopo kati ya lugha ya Kiswahili na za Kibantu katika vipengele vya kimofolojia na kifonolojia kama ilivyobainishwa katika sehemu inayofuata.

3.1 Msamiati wa Msingi

Msamiati wa msingi wa lugha ya Kiswahili na lugha nyingine za Kibantu unafanana kabisa. Kimsingi, msamiati wa msingi ni ule unaohusu mambo, ambayo hayabadiliki badiliki kutokana na mabadiliko ya utamaduni, tofauti na msamiati mwingine unaotumika katika mazingira mengine, hasa ya kiutamaduni (Besha, 1994; Khamisi na Kiango, 2002). Katika msamiati wa msingi, tofauti zinaweza kujitokeza katika matamshi au mabadiliko kidogo ya viambishi vyake, lakini si katika mzizi. Tunapolinganisha msamiati wa msingi wa lugha ya Kiswahili na wa lugha nyingine za Kibantu tunabaini kuwapo kwa mfanano ulio wazi. Data katika Jedwali la 3.1 zinaonesha msamiati wa msingi katika lugha ya Kiswahili, Kinyakyusa, Kigogo, Kichewa na Kirundi.

Jedwali 3.1: Msamiati wa Msingi wa Lugha za Kibantu

#	Kiswahili	Kichewa	Kigogo	Kinyakyusa	Kirundi
A	Jino	*Dzino*	*Lino*	*Lino*	*Irinyo*
B	Cheka	*Seka*	*Seka*	*Seka*	*Guseka*
C	Kula	*Kudya*	*Kulya*	*Kulya*	*Kurya*
D	Moto	*Moto*	*Moto*	*Moto*	*Umuriro*
E	Lima	*Limani*	*Lima*	*Lima*	*Rima*
F	Mwana	*Mwana*	*Mwana*	*Umwana*	*Umwana*

Data, katika Jedwali la 3.1, zinaonesha mfanano mkubwa wa msamiati wa msingi baina ya lugha teule za Kibantu na lugha ya Kiswahili. Aidha, tofauti ipo katika baadhi ya maneno. Kwa mfano, katika namba D, neno *umuriro* katika lugha ya Kirundi hutofautiana na lugha nyingine. Pia, katika namba E neno *limani* katika lugha ya Kichewa linatofautiana kidogo na maneno mengine. Tofauti hizo zinaweza kusababishwa na lugha hizo kutaka kujitofautisha na lugha nyingine ama kutokana na mwachano wa umbali wa kijiografia. Mifano iliyooneshwa katika Jedwali 3.1 inathibitisha kuwa Kiswahili ni lugha ya Kibantu.

3.2 Mofolojia ya Maneno ya Kibantu

Kimofolojia, lugha za Kibantu zina mfanano mkubwa unaojidhihirisha katika maumbo ya maneno. Nomino asilia za Kiswahili zina miundo ya kiambishi ngeli na shina (Matei, 2004; Rubanza, 2003). Miundo hiyo imebainishwa katika Jedwali la 3.2 la mofolojia ya nomino za Kibantu. Muundo huu wa nomino unajitokeza pia katika lugha nyingine za Kibantu, ambapo kiambishi ngeli hutanguliwa na kiambishi kitangulizi kama inavyojipambanua katika ulinganishi wa maumbo katika nomino za msingi baina ya Kiswahili na lugha teule za Kibantu.

Mifano katika Jedwali la 3.2 na Jedwali la 3.3 inaonesha mofolojia ya nomino na vitenzi mtawalia.

Jedwali 3.2: Mofolojia ya Nomino za Kibantu

#	Kiswahili	Kichewa	Kigogo	Kinyakyusa	Kirundi
A	**Ji**-no	***Dzi***-*no*	***Li***-*no*	***I-li***-*no*	***I-ri***-*nyo*
B	**M**-kono	*N-kono*	***Mw***-*oko*	***I-ki***-*boko*	*U-ku-boko*
C	**M**-oto	***M***-*ito*	***M***-*oto*	***U-m***-*oto*	*U-mu-riro*
D	**M**-tu	***Mu***-*nthu*	***Mu***-*nu*	***U-mu***-*ndu*	***U-mu***-*ntu*
E	**Mw**-ana	***Mw***-*ana*	***Mw***-*ana*	***U-mw***-*ana*	***U-mw***-*ana*

Data zinaonesha kwamba nomino za Kiswahili zina muundo wa kiambishi ngeli na shina. Muundo huu unajitokeza pia katika lugha za Kibantu za Kichewa, Kigogo, Kinyakyusa, na Kirundi. Katika mifano hii, maumbo yaliyokolezwa wino mzito ni viambishi vya ngeli. Katika lugha za Kigogo, Kinyakyusa na Kirundi kiambishi ngeli katika baadhi ya nomino hutangaliwa na kiambishi awali //i-// na //u-//.

Jedwali 3.3: Mofolojia ya Vitenzi vya Kibantu

#	Kiswahili	Kichewa	Kigogo	Kinyakyusa	Kirundi
A	Ku-l-**a**	*Ku-dy-**a***	*Ku-ly-**a***	*Ku-ly-**a***	*Ku-ry-**a***
B	Ku-chez-**a**	*Ku-vin-**a***	*Ki-dawal-**a***	*Ku-kin-**a***	*Ku-vyin-**a***
C	Ku-chek-**a**	*Ku-sek-**a***	*Ku-sek-**a***	*Ku-sek-**a***	*Gu-sek-**a***
D	Ku-lim-**a**	*Ku-liman-**i***	*Ku-lim-**a***	*Ku-lim-**a***	*Ku-rim-**a***

Data, katika Jedwali la 3.3, zinaonesha kuwa vitenzi vya lugha ya Kiswahili vyenye asili ya lugha ya Kibantu huishia na irabu **a**. Muundo huu unajitokeza pia katika lugha za Kibantu za Kichewa, Kigogo, Kinyakyusa, na Kirundi. Aidha, tofauti ipo katika baadhi ya maneno. Mathalani, katika namba D, neno *ku-liman-i* katika lugha ya Kichewa limeishia na irabu **i**. Mofolojia

ya vitenzi vya lugha ya Kiswahili na lugha nyingine za Kibantu inafanana.

3.3   Mfuatano wa Vipashio vya Lugha ya Kibantu

Mfuatano wa vipashio katika sentensi za lugha ya Kiswahili na lugha teule za Kibantu ni kiima (K), kitenzi (T) na yambwa (Y), ambavyo vinaweza kuwa kimoja na zaidi (Hebwe na Karanja, 2004; Mgullu, 1999; Waihiga, 1999). Mfuatano wa vipashio vya lugha ya Kibantu umeoneshwa katika Jedwali la 3.4. Jedwali la 3.4 linaonesha mfuatano wa vipashio vya lugha ya Kiswahili, Kinyakyusa, Kigogo, Kichewa, na Kirundi katika sentensi.

Jedwali 3.4: Mfuatano wa Vipashio vya Lugha za Kibantu

Lugha	Kiima	Kitenzi	Yambwa	Sentensi
Kiswahili	Mtoto	Anakula	Ugali	Mtoto anakula ugali
Kichewa	*Mwana*	*ukudya*	*Usima*	*Mwana ukudya nsima*
Kigogo	*Mwana*	*Ukulya*	*Ugali*	*Mwana ukulya ugali*
Kinyakyusa	*Umwana*	*Ukulya*	*Ikyindi*	*Umwana ukulya ikyindi*
Kirundi	*Umwana*	*ukurya*	*ubugari*	*Umwana ukurya ubugari*

Data, katika Jedwali la 3.4, zinaonesha kuwa mfuatano wa vipashio katika sentensi ya kawaida katika lugha ya Kiswahili na lugha za Kibantu ni wa kiima (K), kitenzi (T) na yambwa (Y). Kwa mujibu wa zilizooneshwa, mofolojia ya lugha ya Kiswahili na lugha nyingine za Kibantu hufanana. Ushahidi huu

unathibitisha na kudhihirisha wazi kwamba Kiswahili ni lugha ya Kibantu. Kwa hiyo, mjadala kuhusu chimbuko la lugha ya Kiswahili haiwezi kufanywa bila kuhusisha ushahidi wa kiisimu baina yake na lugha za Kibantu.

4.0   Hitimisho na Mapendekezo

Kwa ujumla, uchunguzi wa lugha yoyote hauna budi kuhusisha misingi ya utafiti wa vipengele vya isimu-linganishi, isimu-historia, mijongeo pamoja na mwachano na makutano ya jamii za inayochunguzwa (Bright, 1965; Chami, 1994; Msanjila, 2006). Uchunguzi kuhusu lugha ya Kiswahili unapaswa kuhusisha eneo lote la Kusini mwa Jangwa la Sahara ili kubaini mchango wa lugha asili za Kibantu katika historia ya lugha ya Kiswahili. Kwa kurejelea mifano iliyooneshwa, makala yamethibitisha kuwepo kwa mchango mkubwa wa lugha asili ya Kibantu katika kukuza na kuendeleza historia ya lugha ya Kiswahili. Mtazamo huo unathibitisha ubantu wa lugha ya Kiswahili, hasa ukichunguza vigezo vya kimiundo na ulinganishi. Jambo linalokubalika ni kwamba jamii na tamaduni za binadamu pamoja na lugha zao huathiriana. Athari za mwingiliano huo huwa ni suala changamano mno kiasi kwamba, hazipaswi kupuuzwa katika uchunguzi wa nafasi ya lugha asili za Wabantu katika historia ya lugha ya Kiswahili. Kwa hiyo, ulingano uliojidhihirisha katika mifano iliyobainishwa unaonesha kuwa Wabantu walitamalaki na kuzagaa katika eneo lote la Kusini mwa Jangwa la Sahara, na walikuwa na mwingiliano na jamii nyingine katika nyanja za kibiashara na kiutamaduni. Mwingiliano huo ulisababisha lugha zao kuathiriana, kufanana na kutofautiana kulingana na umbali wa kijiografia kati ya jamii moja na nyingine.

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Sexual Desire and Sexual Effectiveness in African Marriages: Assessing the Christians' Perceptions in the Moravian Church in Tanzania, Eastern Province

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Abstract

Sexual inability among African men and women is not uncommon in the current African context raising various perceptions. This study endeavoured to discern the perceptions of some Christians of two Congregations of the Eastern Province of the Moravian Church in Tanzania Eastern Province—Mbezi Luis and Mabibo—regarding the two fundamental concepts of sexuality: sexual desire and sexual effectiveness. A qualitative study was conducted by using structured interviews with eight (8) participants randomly selected among Christians of the mentioned congregations. Results indicated that participants had diverse views regarding the causes and effects of lack of sexual desire and effectiveness between couples ranging from psychological, biological, and traditional ones. It is suggested in this study that premarital and post-marital counselling and education should be provided to couples to increase the effectiveness in the mentioned important aspects of human sexuality.

Keywords: African Marriage, Sexual Desire, Sexual Effectiveness, Mbezi Luis and Mabibo Congregations, Qualitative Research

1.0   Introduction

The concept of sexuality has multifaceted meanings from scientific points of view. This article understands it as a "complex interplay of multiple facets, including anatomical, physiological, psychological, developmental, cultural, and relational factors" (Montgomery, 2008, p. 50). This complex interplay comprises seven components: Gender identity, orientation, and intention, which form a human sexual identity, and desire, arousal, orgasm, and emotional satisfaction, which form human sexual function (Meixel, Yanchar & Fugh-Berman, 2015; Montgomery, 2008). This article focuses on sexual desires and sexual effectiveness. The Board of Faith and Life (2013, p. 6) summarizes the meaning of sexuality as "One way to speak of human sexuality is 'embodied desire for intimacy. Sexual intercourse is one expression of the embodied desire for intimacy, which is human sexuality."

Historically, the rate of sexual desire and effectiveness in African marriages was more applicable to both sides involving couples (male and female). The nature and rate of sexual desire and effectiveness in African marriages were controlled by gender issues used by a particular society to guide those children, both male and female, in separate. For many African tribes, the time regarded as a proper one to involve in matters concerning sexual desire and effectiveness was during puberty as well as the time proceeding puberty stage.

From this stage, man and woman were given a chance to form a new family; furthermore, in many African marriages, the male child was allowed to have more than one wife (women), while the female child was strictly prohibited from having more than one husband. Men were allowed to have many wives due to traditional reasons that, one having many wives symbolized

effectiveness and being strong in controlling various surrounding problems. Two or more women were used as sources of family wealth to men as were there for providing and producing manpower. In that case, being married to many women and bearing many children also symbolized the sexual effectiveness of the husband in an African point of view (Sultana, 2010).

Despite the fact that males had many wives previously, their marriages were very stable and affirmed; this situation accelerated African marriages' sexual desire and effectiveness. The stability and affirmation of African marriages in those days resulted from separation teaching provided to each side of sex; the teachings aimed at elucidating the responsibilities of males and females based on their genders. For example, females were taught to accept their husbands, be tolerant in marriages, and love each other even when husbands are married to more than one wife. Men were taught to be tolerant and very secret if their wives committed adultery and were pregnant out of marriage (Saltana, 2010).

Based on the above-stated background, our thesis is that sexual desire and effectiveness in African marriages are controversial in current days, especially in the Moravian Church in Tanzania (MCT) Eastern Province. The controversial nature of these aspects of sexuality is exacerbated by the private nature of the aspects themselves. To address this thesis, we discuss the following themes from experiences and perceptions of research participants: concepts of sexual desire and effectiveness, causes of lack of sexual desire among couples in the MCT Eastern Province, causes of lack of sexual effectiveness among couples, and challenges facing people lacking sexual desires.

1.2   Literature Review

Several studies have been conducted on issues of sexuality, especially in medical and psychological researches (Butti *et al.*, 2019; Mutagaywa, 2014; Nyalile *et al.*, 2020; Okechi, 2018). In theological researches, most studies relating to sexuality focus on God's plan for humanity during creation and how married couples should live decent Christian marriages for the glory of God (Koertner, 2009; National Association of Evangelicals, 2012; Van Klinken & Obadare, 2018).

In an African marriage point of view, the question of sexuality is considered sacrosanct and is surrounded by taboos and rules, which every African entering into marriage is supposed to observe. For example, Okechi (2018) did a research about the trend of perception of sex and sexual relationship among African people in the face of globalization in the Nigerian context. Okechi discovered that the onset of globalization in the African context sidetracked people's perceptions of sexuality in African marriage to more unnecessary taboos and moral systems.

However, very few studies in medical and psychological researches concentrated on issues of sexual desire and sexual effectiveness in general (Betregiorgis *et al.,* 2020; Montgomery, 2018). Moreover, there is hardly a study specifically devoted to these key aspects of sexuality in theological studies in the Tanzanian context, and in African marriage in particular, a gap being addressed by this study. To fill the above-stated goal, the following section first discusses the materials and methods before discussing the respective themes.

2.0 Materials and Methods

A research methodology outlines how research was executed to obtain research information to solve a particular problem (Jonker & Pennik, 2010, p. 17). This study used a qualitative approach benefiting from the interpretivist philosophical underpinnings (Corbetta, 2003; Jackson II & Drummond, 2007). Data were collected from two parishes of the Moravian church in Tanzania Eastern Province, Mbezi Luis and Mabibo in Dar es Salaam, between March and Mei 2021. These parishes were used for data collection because one of the authors experienced the various perceptions of sexuality among parish members, which raised an interest to him to conduct research on sexual desire and sexual effectiveness. Qualitative interviewing in the face-to-face interview was performed using the Swahili language (as a medium of communication) and structured questions, whereby eight research participants participated in the study (Denscombe, 2010). Following the urgency of the issues researched, participants were asked to provide their own consent after describing to them the objectives of our study, the possible risks for their participation, the way data would be handled after collection, and the way they would benefit from the collected data. The data collected were transcribed into English, organized, and analyzed qualitatively to obtain themes. The obtained themes are presented and discussed in the following sections.

3.0 Concepts of Sexual Desire and Sexual Effectiveness

Various questions were posed to Christians who belong to the two parishes of the MCT Eastern Province in Dar es Salaam City to ascertain the way they provided meaning to concepts of sexual desire and sexual effectiveness. First, participant **B** (personal communication, April 21, 2021) was asked: *From your understanding, what are the terms sexual desire and*

sexual effectiveness mean? Participant **B** (personal communication April 21, 2021) responded by saying that *"sexual desire refers to a passion or ambition to perform sexual intercourse. And sexual effectiveness refers to sexual intercourse involving satisfaction and producing anticipated results among couples usually leading to orgasm."*

These words indicated that sexual desire was a term that focused on an ambition to perform a sexual act. In contrast, sexual effectiveness focused on satisfaction on the sexual act during sexual intercourse between couples.

A question was asked to all participants: *Are adequate sexual desire and effectiveness available among members of your congregation?* In responding to this question, participants provided diverse responses. It means that some participants agreed on the availability or presence of adequate sexual desire and effectiveness among church members. For example, participant **D** (personal communication April 22, 2021) positively said: *"It is available to some members of my congregation, especially those in marriage. This is indicated by their various peaceful life conducts."* According to this participant, peaceful life conduct was the determinant of sexual desire and effectiveness. The participant perceived that a lack of effective sexuality could hardly sustain a peaceful marriage.

Other participants had both negative and positive perceptions regarding the presence of adequate sexual desire and satisfaction among Christians in their congregations. For example, participant **D** (personal communication April 21, 2021) had these words: *"The sexual desire and effectiveness is in both sides, to some households is available and to some is not."* The side which defended the view that sexual desire and

effectiveness were available was also supported by participant **E** (personal communication, May 30, 2021), who emphasized that *"Couples who are comfortable with their marriages can be seen from their facial expressions; when they move together. It means that their faces express desire and romantic elements."* According to this participant, the situation can be clearly noted in their collaboration during church duties among couples and a rejoicing tendency among church members in marriages. Therefore, based on this side of data, even though couples perform the issue of sexual desire and effectiveness, society can determine strengths and weaknesses through various indicators such as the way of working together and facial expressions.

The side of the absence of sexual desire and effectiveness in Christian households indicated that *"In congregations, most couples are not comfortable to each other rather than living in a stressed life."* Participant **F** (personal communication April 21, 2021) said that this was observed mostly when couples met in various areas; they always appeared under stress, rising unnecessary complaints, and lacking friendship/collaboration when performing church duties. Therefore, this impression among members of Mbezi Luis and Mabibo congregations showed that it was not a hundred per cent that couples in congregations were perfect in terms of sexual desire and sexual effectiveness.

The question seemed very challenging to other participants since the issue was too personal, confidential, and subjective. For instance, participant **A** (personal communication April 24, 2021) said, *"This is a challenging question to answer because of being very personal and subjective."* Based on the above responses, issues of sexual desire and effectiveness can hardly be perceived in only one dimension but various dimensions,

depending on the experiences of each individual. However, Segraves (2008:23) concurs with the multifaceted nature of sexual desire as a human disorder when he writes: *"Epidemiological studies have found that problems with sexual desires are one of the most common sexual complaints in females. Such complaints are far less common in males, in women, problems with sexual desire have been found to be associated with age, relationship duration, relationship distress, and complaints of anxiety and depression"* (Aggleton & Crewe, 2005; Cappelletti & Wallen, 2016; Montgomery, 2008; Meixel, Yanchar, & Fugh-Berman, 2015). The above-presented findings indicate the concepts of sexual desire and effectiveness to African Christian marriages occur in various dimensions to mean that there are some members of marriages in congregations that are very effective and have erotic love. In contrast, others are not good in this sexual/marriage act causing family problems. Hence, the issue remains controversial since there is no common answer in the abovementioned sources.

3.1 Causes of Lack of Sexual Desires among Christian Couples

Having discussed the way participants perceived the concepts of sexual desire and sexual effectiveness in the previous section, we inquired about the causes for the lack of sexual desires among Christian couples. Among the questions asked was this: What are the causes of lacking sexual desire among couples in your congregation/church? This was the key question concerning this section which intended to determine the causes of lack of sexual desire among Christian couples. Responses from participants from Mbezi Luis and Mabibo congregations in the Eastern province showed the following general dimensions regarding the causes of lack of sexual desire among couples. The first ones were *psychological reasons.*

Here the cause of lack of sexual desire among couples seemed to be psychologically based. For example, anger could cause a lack of desire among couples if not controlled for long. If one did not provide room for forgiveness on a certain problem that could lead to a lack of sexual desire between couples. Individuals filled with anger could hardly have adequate feelings for doing sex. Perception from participants indicated that most women in African couples thought only men were responsible for asking for forgiveness regarding an offence related to sexual matters. So, when the husband failed to discover the problem for a long time and did not ask for forgiveness, it made wives lose sexual desires. Moreover, cheating among the couples led to lacking sexual desire. It means that when one of the couples determined that he/she was cheated, automatically, the desire to perform sex stopped or became minimal.

The second were biological reasons: Participants' perceptions indicated that various biological factors could cause the loss of sexual desire among couples. The factors included severe/long-term sicknesses such as diabetes, blood pressure, excessive bleeding for women, the practice of Female Genital mutilation as well as aging was some biological reasons leading to lack of sexual desire among couples. Other biological factors, such as homosexual orientation, could also accelerate the loss of sexual desire among couples. Therefore, according to the perceptions of participants, the biological state of the couple was the great determinant of sexual desires between couples that required attention to return couples to normal sexual situations.

The third was spiritual reasons: Participants conveyed their perceptions of occult powers that could cause some couples to lose sexual abilities. According to this perception, some couples

lose their sexual desire due to spiritual powers overlapping between couples. The spiritual powers included superstition, taboos, witchcraft, and magic powers. All these powers resulted in the loss of sexual desire among couples if were not controlled. Therefore, the causes of lacking sexual desire could result from various factors as the perceptions have just indicated in participants' perceptions (Fox II, 2006). However, there is no permanent/constant factor to be considered as the cause of the challenge. The source can be grouped in psychological, biological, and spiritual comprising multifaceted issues in each category.

3.2   Causes of Sexual In-effectiveness in Marriages

When participants were asked about the causes of Christian couples having ineffective sexual performance in their marriages, the following were their general perceptions: First, they indicated that there were Traditional causes for that ineffectiveness. It means that some conducts abiding with traditional practices made couples ineffective in marriages, especially in sexual acts. As noted in the causes of sexual desire discussed above, those traditional conducts included superstition, bad taboos, witchcraft, and other local beliefs or practice. Those aspects could cause sexual ineffectiveness if not handled critically. Participants' perceptions showed that the issue of traditional beliefs was very common in many African marriages because in Africa, many people are connected with clans and family practices that make them involved in such local beliefs, either directly or indirectly.

Moreover, in this traditional cause, perceptions from participants show that there were some gender issues and moral values conducted in African marriages that accelerated the level of sexual ineffectiveness in marriages. For example, the

prohibition of women and men to be more active in sexual-related teachings to couples led many African marriages to be dull and ineffective. Couples lack the necessary skills of performing sex, leading them to superficial performance. This means that couples in most African marriages are involved in sexual acts with their partners without any pre-preparation or very minimal preparation for each other, a situation leading to the lack of adequate feeling for the sexual act. Partners mostly perform sex as raping each other; hence, causing sexual ineffectiveness in marriage.

Second, participants indicated the existence of biological causes. Based on participants' perceptions, this factor can be termed as the main cause of sexual ineffectiveness in many marriages because in normal ways sexual ineffectiveness is the result of hormonal disorders in the human body. These hormonal and biological disorders can mostly be caused by excessive alcoholism, severe sickness, diabetes, obesity, too much hardworking, homosexuality, and heterosexuality. Hence, the mentioned aspects are some biological factors that could cause severe sexual ineffectiveness to people.

Third, participants indicated the existence of psychological causes. Here, participants' perceptions showed that if members of marriages were not well mind settled in their marriages, sexual ineffectiveness could rise in either side or both sides. It means that various mindset problems that could lead to sexual ineffective in marriages, including economic problems, cheating on either side of marriages through committing adultery, watching pornographic images, and other related activities.

Similar factors have been highlighted by Butt *et al.* (2018:1) when they say:

> *Female sexual dysfunction is a common problem globally, and the factors associated with it have been highlighted in the literature and broadly divided into five main groups. These include biological factors such as hormonal status that the use of hormonal contraception can influence; demographic factors such as age and education levels; psychological factors, including mental health conditions, such as anxiety and depression; socio-cultural factors such as religion and traditional customs; and finally the path physiological factors that are complications associated with chronic conditions such as diabetes mellitus and rheumatoid arthritis* (Lavender, n.d.).

These factors and related factors, if not controlled, can make members of marriages face sexual ineffective in marriages.

3.3 Challenges Facing People Lacking Sexual Desires

Participants were asked questions to determine their views regarding challenges facing people lacking sexual desires. The following question was posed: *Are there any challenges facing people lacking sexual desire, which are they?* Responses provided by participants in the field showed that challenges of sexual desire in congregations were available to some members of couples. Basing on their responses, the challenges facing people lacking sexual desire could be grouped into the following categories: First, they faced psychological torture in their lives. This means that issues of lacking sexual desire made them have poor performance due to lack of mind settlement. Second, they faced acute problems which ended them in quarrels with their spouses because the one without sexual desire lacked sexual bargaining power. He/she was forced to do sex despite his/her desire (Machera, 2004). Third, they faced an inferiority complex because of thought that everybody around

them knew their weaknesses. Inferiority complex led them to fear to argue on various matters surrounding their lives as their defense mechanism. That situation made their contributions disappear though could be helpful in particular issues. Fourth, they developed a scar among them if the problem could not be treated for a long time. That meant that, to many couples in African societies, the situation of lacking sexual desire in either side of couples could be tolerated for some time, not for all times. If one of the couples knew his/her fitness, he/she could develop anxiety and decide to detach from the relationship. That detachment could consequently lead to the development of a scar on either side. Fifth, they could be led to committing suicide due to severe day-to-day pains resulting from the challenge they face. It means that sometimes couples could like to talk on how they felt bad/worse about the situation they lived in; instead, they decided to kill themselves as a way of becoming free from the challenges. Therefore, these are some challenges faced by people lacking sexual desire according to Christian research participants from Mbezi Luis and Mabibo congregations, congregations of the Moravian Church in Tanzania Eastern province.

3.4 Challenges facing People Lacking Sexual Effectiveness

This section focuses on the various issues associated with challenges facing people lacking sexual effectiveness among Christens of Mbezi Luis and Mabibo congregations. The perceptions from research participants indicated that the challenge of lacking sexual effectiveness could be psychological, biological, and spiritual. Psychologically, challenges were most likely similar to those facing the lack of sexual desire; they included inferiority complex, and immoral behaviours, such as sexual misconduct, secrete homosexuality, and adultery could lead to lacking sexual effectiveness to most

married couples in different households. Biologically, factors which accelerated the problem included unstopped illnesses and sicknesses, severe drunkenness or intoxication, too much physical works, and aging. Participants reported these and other related ones to possibly cause a challenge of lacking sexual effectiveness to most couples in different families. Spiritually, some couples lack the fear of God; this made them lose protection from God and accelerated the domination of evil acts such as superstition, witchcraft, and other similar acts leading to loss of effectiveness in sexual performance. Moreover, participants' perceptions indicated that differences in beliefs or taboos could cause a failure to have effective sexual performance. Other factors that could lead to the challenge of lacking sexual effectiveness, according to participants, included economic reasons (collapse in economic affairs), boredom, and involvement in polygyny and polyandry.

Participants were further asked: What are the challenges facing people lacking sexual effectiveness in your congregation? This question sought to investigate participants' views on the possible challenges facing people lacking effectiveness, especially in African Christian marriages. The following were some of their views: First, most of them had high probabilities of committing divorce due to dissatisfaction regarding sexual matters in either side of couples; hence, the ones who observed weaknesses, especially for some time, could quit marriages and find partners that could satisfy them sexually. Second, most of them lived unhappy marriages because sexual acts were basic to any marriage. So, if the family or marriage encountered that problem, it led to a sad situation which accelerated quarrels among couples in the future. Third, the situation led to polygamous marriages as an alternative way of seeking

satisfaction, especially to males who had a chance to do that in many African societies. Fourth, there were possibilities of sexual cheating between couples. In most cases, the rate of cheating was greater for husbands than for wives, which eventually led to sexual infidelity even among wives.

3.5 The Church's Role towards People Lacking Sexual Desire

The previous sub-topics have discussed various problems and challenges concerning marriage sexual desire and sexual effectiveness in most Christian marriages. This section discusses the church's possible roles to people lacking sexual desire and sexual effectiveness. Several questions were asked to participants to ascertain their views regarding the church's role. One of such questions was: *Is your church responsible for people lacking sexual desire?* Responses to this question show that the church was partly responsible for people facing the problem/challenges of lacking sexual desire. Participants provided the reasons for the church's partial responsibility during the interview sessions: First, the church became responsible for the issue because Christian preaching/teaching emphasized human multiplications, peace, love, and others alike. So, the church was directly involved in neutralizing and solving sexual matters of its members. Since the issue of sexuality is the core part of marriages; it required the utmost attention of the church. Second, the church was responsible for its members because it was both a spiritual and physical institution that needed people with good performance in church affairs to rectify poor situations to an institution and create results in economic, social, cultural, and spiritual areas. To maintain effective well-being, the church was responsible to ensure that marriage issues, including sexual desires and

effectiveness, were settled before they disrupted the anticipated order. Third, the church was responsible to its members because its task was to bring people to God; therefore, it needed people who were comfortable psychologically and physically to attain the required spiritual power. Christians whose sexuality disrupted the psychological and physical harmony could hardly attain the anticipated spiritual enlightenment.

The perception of participants indicated that the church was for some extent playing its role towards people lacking sexual desire. It performed this role in various ways, including providing related preaching or teaching to church members, conducting door-to-door services, organizing seminars and workshops, and educating Christians on issues of sexuality. In some special cases, the church provided financial support to those people who required scientific checkups. Therefore, participants' views indicate that the role of the church upon people having deficiencies on issues of sexuality is there, despite its weaknesses.

3.6 Theological Reflection on Human Sexual Ability

Theological reflection refers to assessment based on religious faith such as Christian, Islamic, African traditional faiths, and others. This section provides a theological reflection according to the Christian faith because the investigation is generally based on the Christian point of view. In the Christian Bible, God offers various principles and instructions for people to complement and implement sexual issues. Some important themes include: First, human sexual ability is compulsory to married couples. The Bible shows the importance of human sexual ability in the very beginning of the Bible in creation stories. According to creation stories, the human being is an outcome of sexual ability. The book of Genesis states: "And

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; … (1:28)' It adds, "Now Adam knew Eve his wife, and conceived and bore Cain… (4:1)" Moreover, the National Association of Evangelicals (NAE) (2012, p. 2) puts it clear: "Human sexuality and sex are good gifts of God, given from the beginning of creation. In the first and second chapters of Genesis, we discover that God created humans with sexual capacity, sexual drives, a mandate for procreation, and longing for physical oneness. After God had created humans—male and female in his image—he looked at all he had made and pronounced it 'very good' (Genesis 1:31)." Therefore, the above-cited verses show that without effective human sexual ability, the earth can hardly be filled, no procreation will be realized, and God's gift to humanity becomes defective. It means that God created a desire for humanity to realize sexuality for the procreative purpose (Joo, 2015).

The Bible further emphasizes about human sexual ability, that after a marital union between a male and a female, no one is free on his or her body: "For the wife does not rule over own body, but the husband does; likewise the husband does not over his body, but the wife does. Dot not refuse one another except perhaps by agreement for a season" (1Corinthians 7:4–5). Therefore, the issue of human sexual ability here requires being active to each side (male and female) to realize these biblical instructions.

Second, the human sexual ability is allowed only to the two (male and female) couples who are recognized Christian married couples. The Bible expresses the legitimacy of sexuality in the concept of leaving, that couples have to leave their relatives and be united as husband and wife being one

flesh: "for this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh" (Ephesians 5:31). Marriage is a long life contract between one male and one female to be respected by all members of society: *"Let marriage be held in honour among all, and let the marriage bed be undefiled; for God will judge the immoral adulterous"* (Hebrews 13:4).

4.0 Conclusion and Recommendations

The issue of sexual desire and effectiveness in African marriages is very complicated. Responses from research participants show a variety of experiences and perceptions. These experiences and perceptions were sought to respond to the thesis underlying our study that sexual desire and effectiveness in African Christian marriages in current days are controversial ones. Results have shown that participants had a varied understanding of the concepts of sexual desire and sexual effectiveness. Most challenges African Christian marriage couples encountered ranged from physical, biological, and cultural. It has been ascertained that the role of the church is fundamental to maintaining harmony with its members regarding the two important aspects of marriage.

Therefore, based on the responses from interviewees, we recommend that the church should not be silent in addressing issues of sexuality to its members. It requires dealing with complications relating to sexual desire and effectiveness facing marriages of its members in all dimensions. It is our conviction that if issues of sexuality are taken seriously, the vitality of the church of God in the MCT Eastern Province, and Africa as a whole, maybe fully sustained.

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Intellectual and Moral Formation Components of Integral Education: Foundations from Ancient Greek Philosophy

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Abstract

As a composed being, a human person's existence, life, and growth encompass intellectual and moral development. In the light of Ancient Greek Philosophy, in this paper, we make a philosophical analysis on the nature of education that embraces both the intellectual and moral formation of the learners. We aim at seeing how these two dimensions of formative education are related and how the contemporary world can use such a combination for the good of the learners in particular and the good of the entire human society at large. We expose some moral and professional divergences in case learners are formed in one aspect of the two while excluding the other.

Keywords: Ancient Greek philosophy, education, intellectual formation, moral formation.

1.0 Introduction

This paper seeks to make a philosophical-anthropological analysis of the intrinsic relationship between intellectual formation and moral formation as components of integral education. The scope of our study encompasses ancient Greek philosophers to see how such thinkers conceived the relationship of the two dimensions of education and how such conceptions bear relevance to the whole educational enterprise in the contemporary world.

Our approach is critical and analytical on the nature of education about the nature of the human being as the subject and stakeholder of education.

By ancient Greek philosophy, we confine ourselves to the period extending from the time of Pythagoras to the time of Aristotle.[1] We deem this period as decisive to the thinking on education and human civilization of later epochs.

1.1 Education for Intellectual and Moral Excellence

Studies show that the history of education in Ancient Greece went hand in hand with the historical development of the understanding of *arête,* that is, virtue (Tachibana, 2012, p. 21). According to Kaji Tachibana, the concept and delivery of education in Ancient Greece evolved through several stages. This evolution went hand in hand with shifting the purpose of education. For instance, education was meant for the chivalric minds in the Homeric era. This means education moulded the knights in their manners. As time went on, education in Sparta was for inculcating the virtues of soldiers. Later on, in Old Athens, education aimed to build virtue in sports and music. During the time of the Sophists, education in Athens was for instilling virtues in politics. In all these historical epochs, education encompassed both the intellectual formation and moral formation of the learners.

For the purpose of this paper, we hinge our analysis on the thinking of Pythagoras, Socrates, Plato and Aristotle. We deem

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[1] The epoch of ancient Greek philosophy studied in this paper extends from the 6th century BC to the 4th century BC. We deem this period as having a homocentric approach to reality, which gave education a rightful share in the whole treatment of philosophy.

these philosophers as the key thinkers of the ancient Greek world. We have put in place the roots and foundations of modern and postmodern thinking on human formation in general and educational theories in particular.

1.1.1 Pythagoras (570–500 BC)

Pythagoras related a pursuit for knowledge and wisdom with a harmonious practical way of living and doing. For him, such a pursuit aims to establish harmony of a person with himself, with others, with the universe and with the divine realm.

With his understanding of '*harmony*', Pythagoras took education or philosophy, in general, to be intrinsically related to morality. Such harmony was one of the major fabrics and principles of living and doing in the Pythagorean school at Crotona (Williams, 2007, p. 144–145). Moral aptitude was a subject of training and instruction for students in the school and one of the school entry requirements (Williams, 2007, p. 145).

The education curriculum at the school of Pythagoras did not separate knowledge acquisition and character formation. This formative educational symbiosis insisted on physical exercises, spiritual training and intellectual self-purification. For Pythagoras, such practices aimed at preparing pupils for transcendence to enter and serve in the realm of the god of purity and harmony (Williams, 2007, p. 148). Relating this contention with our argument that integral education should encompass both intellectual and moral formation, for the Pythagoreans, education is at a transcendentally moral and spiritual level in its object, mode of acquisition, and in its ultimate finality (Williams, 2007, p. 148). This gives us a base to maintain that education is ultimately moral. All education

plans on education, curricula, its modes of delivery and acquisition, etc. should not separate intellectual dimensions from the morality domain.

The methods and means used in training and instruction in the Pythagorean School had a moral dimension. Pythagoras himself used sages' maxims to arouse both thinking and contemplation. He used music to instil a sense of harmony and purification of passions. He used mathematics to prepare pupils for intellectual abstraction and transcendence. Mathematics was also taken as a prerequisite for grasping the order and structure of the universe (Kenny, 2004, p. 9). Practices of purification and sacrificial rituals were part of the educational curriculum – all meant for the purification of the soul to merit living in the transcendental realm of gods.

The Pythagorean Community lived by combining study with a formative way of life to inculcate knowledge, morality, and discipline. As hinted above, they studied Mathematics and Music for intellectual and moral formation. Their way of life was formative as they lived by sharing property in common, leading ascetical life and having a formative course of life. Their ascetical practices included abstaining from eating some foods such as meat, poultry, fish, and total abstinence from eating beans (Kenny, 2004, p. 10).

Other practices of ritualistic discipline in the Pythagorean Community included being barefooted when offering sacrifice, not blinking when offering a libation to gods, putting on shoes by starting with the right leg, observance of silence, not breaking bread, etc. (Kenny, 2004, p. 9). The Pythagorean Community had a life course of formation. Entering the

community had some conditions, while the full admission into the school had some stages. Before being admitted to an inner circle, new pupils were not allowed to attend the teachings of Pythagoras and could not see him face to face. They spent some years in an outer circle undergoing scrutiny and formative probation while separated from Pythagoras by using a curtain (Williams, 2007, p. 145).

Among other important Pythagorean doctrines was the transmigration of the souls termed in Greek as *metempsychosis* (Kenny, 2004, p. 229). This was a belief that human souls outlived human beings after their deaths by migrating and being reborn either in the forms of other human beings or subhuman animals or elevated into gods (Malone, 2009, p. 21). The soul's status after the transmigration depends on the level of purification one reaches before death. Therefore, a higher level of reincarnation requires higher learning and asceticism. Hardworking in learning and keeping ascetical observances and practices confirm the close relationship between intellectual education and moral formation for the liberation betterment of the soul.

1.1.2 Socrates (469 BC–399 BC)

For Socrates, knowledge and morality are inseparable. In what came to be interpreted as Socratic Intellectualism, Socrates was convinced that no one errs knowingly and that no one errs willingly (Segvic, 2000, p. 2). Error in this context means immoral way of doing and living. For Socrates, all forms of immorality are a product or a concretization of ignorance (Segvic, 2000, p. 3–4).

Such convictions were historically influenced. Socrates grew when Athens, his native city-state, was getting more and more percolated with democracy. This situation created a need for people, especially the youth, to get the proper education and education of being actively involved in the political life and activities of the state. The itinerant teachers of the time known as Sophists took advantage of the need and made it an opportunity for money-making and for spreading their doctrine. They thus instructed and trained the youth by giving them grammar, rhetoric and eloquence to persuade and win people in politics. For the Sophists, these skills were part of what they conceived as *arête* – a quality of virtuous human excellence in making concrete success in life (Brickhouse, 2004, p. 87–88).

The interest of the Sophists in educating the youth was neither attainment of truth nor formation of the soul. It was all about giving persuasive speaking skills to manipulate the audience for their advantage opportunistically. The Sophist mode of education ended up with the production of immoral lip-service leaders on the one hand, and uncritical docile public, on the other. While the former was trained in and given persuasive skills, the latter was indirectly trained to be uncritically docile and easily persuaded.

One of the Sophists, Protagoras taught that man is the measure of all things (Cooper, 1997, p. 103, 169). With this conviction, truth and morality are denied their objectivity and universality. Truth and morality are put at the mercy and in the wish of individuals and thus made subjective and relative (Sholarin *et al.*, 2015, p. 179). Polus, another Sophist, while training his followers in rhetoric, took skills in it to attain political power, which was the climax of happiness (*eudaimonia*) (Corey, 2002,

p. 74). For him, rhetorical power is not restricted by justice or injustice in exercising power in politics. Therefore, for Polus, education, specifically in rhetoric, is a means to attain power and justify using it in whatever manner as one wishes (Erickson, 2004, p. 4–5).

Thrasymachus, whom some scholars classify as a Sophist, taught rhetoric by infamously maintaining that justice is for the advantage of those in political power and that might is power. Relating this doctrine with our topic, which investigates the relationship between intellectual education and morality, we infer that for Thrasymachus education is a means to attain power, which ultimately makes one define and take advantage of justice (Corey, 2002, p. 78–79).

For Socrates, the education given by the Sophists was inadequate and immoral. Thus, he disqualified the Sophists as ignorant and kept their pupils in ignorance. For him, this ignorance was a state of immorality as well. He advocated a deeper form of education focused on the soul's inner life and quality (McLean *et al*., 1997, p. 96). With this education approach, one discovers his/her ignorance and thus redresses it. On such an understanding of education as first and foremost meant for self-knowledge, Socrates developed a conviction that "an unexamined life is not worth living" (Cooper, 1997, p. 33).

Therefore, according to Socrates, each aspect of what societies consider as integral education should have a morality dimension. This is based on the very essence of education, on its proper mode of transmitting it to the learners, and on its mode of using it to solve socio-political and economic problems of humanity.

1.1.3 Plato (427 BC–348 BC)

Plato took education as formative and transformative for the good of the learner in particular and the state in general (Sanni, 2019, p. 67). He took it to be formative because its components impact the learner and the state. Educational curricula, according to him, should holistically ameliorate the soul of the learner as concretized in his/her personality, thinking, attitudes, mindset, hierarchy of values, etc. (Sanni, 2019, p. 70–72).

Plato used the Allegory of the Cave to depict the process, the aim and finality of education (Cooper, 1997, p. 1132) and the Allegory of the Divided Line (Cooper, 1997, p. 1130). Both allegories portray education as a transformative process through which an individual and society are ultimately liberated from the chains of ignorance and immorality (Sanga, 2018, p. 87).

In the Allegory of the Cave, features of the cave are slaves, chains, darkness, and shadows stand for human predicaments of ignorance and lack of virtue. A laborious work of unchaining the enslaved people and dragging them out of the cave depicts a professional liberation of ignorant and non-virtuous humanity enslaved by ignorance and immorality (Sanga, 2018, p. 87). The act of returning to the cave done by those illuminated by the Idea of the Good is a pictorial expression of the duty of the elite class and professionals to use their expertise and positions to serve and instill knowledge and morals to the masses through action and exemplary life.

In the Allegory of the Divided Line, pictorially, the line shows step-by-step ascending processes of acquiring knowledge and growth in virtue (Cooper, 1997, p. 1130). The processes begin with the lowest level *eikasia*, a level of imagination shadows

and reflections in water (Cooper, 1997, p. 1130). Epistemologically speaking, this is rudimentary perception based on conjecture and sense perception. From the moral point of view, moral principles are taken at their face values. At this level, both knowledge and morality are sought, exposed and lived with a mythical stance.

The second stage on the ascending ladder of cognition is the level of *pistis.* This is the level of uncritical belief and embracing of all that experience offers (Brumbaugh, 1981, p. 143). From the epistemological point of view, *pistis* is the level of common sense cognition that is not scientifically justified and not backed by any known principles. From the morality point of view, *pistis* is a level of uncritical assimilation of moral practices based on common practices, the moral fabrics of which are not proved.

After the *pistis* level, there comes the *dianoia* level. This is a stage of thinking and understanding based on untested hypotheses (Cooper, 1997, p. 1130). Unlike the level of *pistis*, the level of *dianoia* involves thinking, understanding and using hypotheses though unproved yet. It is a level with both educational and moral dimensions. From an educational or epistemological point of view, it is a level of attaining truth such as mathematical truth backed by some hypotheses and attained through a rigorous involvement of the intellect. From a moral point of view, *dianoia* is a level of understanding and embracing moral practices while being backed by some untested hypotheses.

The final and highest level of cognition is the level of *noesis*. Epistemologically speaking, this is the level of attaining the

intelligible world as opposed to the world of senses. At the level of *noesis,* one reaches the universal principles of all knowledge and morality. From the moral point of view, at this level, one grasps the idea of the Good – the climax of knowledge and morality.

The proportionality of the line segments of the Divided Line depicts the proportionality of the levels of knowledge and morality and portrays the proportionality between knowledge and morality in professionalism. The latter proportion arouses some challenging philosophical questions to the learned and the professionals of our time. For instance, is it logically tenable that being knowledgeable is *ipso facto* being morally upright in being and in doing? In other words, is it logically defensible that advancements in intellectual knowledge go hand in hand with advancements in moral maturity?

We experience immoral acts inspired by advanced or sophisticated knowledge in the contemporary world. Examples of such acts, immoral but professionally, include fraud in accounting, cyber crimes backed by advanced knowledge in Information Technology, masterminded terrorism backed by advanced knowledge, etc. How do we reconcile such discrepancies of being intellectually educated while such education is a cause, a condition or an occasion of immoral acts? This gives us a base to argue that a mere intellectual education without proportional moral formation is likely to result in professional but immoral acts.

For Plato, authentic education is a comprehensive and holistic exercise. It covers a greater part of one's life, touching different aspects and dimensions of human life, and focuses on all

aspects of the human essence. In its holistic approach, both the soul and the body have rightful shares of educative formation. Again, to make holistically mature citizens well-balanced in soul dimensions, the rational spirited, and appetitive parts should be educated and formed accordingly (Cooper, 1997, p. 1130).

Plato's doctrine on the formative education of the philosopher-king and guardians as leaders and informed custodians of the state inspires modern policy makers and implementers. Civil leadership and professional civil service need intellectual amassing of knowledge and skills. They also require a moral formation in virtues such as justice, accountability, truthfulness, honesty, altruistic selflessness, etc.

1.1.4 Aristotle (384–322 BC)

We advance our discussion on Aristotle's thought on education and its relation with moral formation basing on his conviction that: "*All men by nature desire to know*" (Barnes, 1984, p. 3343) and that "*Every art and every inquiry ... every act and purpose ... aims at some good*" (Barnes, 1984, p. 3718). On Aristotelian tone, we aim to establish the relationship between the natural desire to know on one hand, and some good as an ultimate goal of knowing or acquiring education. In this discussion, we take education as encompassing scientific intellectual knowledge based on some principles (Barnes, 1984, p. 699). Through inquiry, intellectual education aims good that all human beings desire (Barnes, 1984, p. 3718). Again, the attainment of such education as something good is prompted by the human nature. This gives us a base to maintain that education and the good are related by nature.

But is the '*good*' referred to by Aristotle necessarily a moral good? In other words, does the good desired for by nature necessarily bear a moral dimension? Responses to, or a discussion on, these queries, will help us show the relationship between intellectual education and moral formation.

Seeking a response to these queries, we recourse to Aristotle's doctrine on the teleology of being and acting. The *telos that* is the end-in-view of human acting is to attain some good. The overall *telos* for human existence and acting is attaining *eudaimonia*, the *life worth living* interpreted as happiness (Kakkori, 2007, p. 18). This life is good, essentially characterized by virtue (Ladikos, 2010, p. 75). Education in its integral dimensions is one of the means of inculcating virtue and thus making people know and actualize happiness as *life worth living* (Ladikos, 2010, p. 75). With this analysis, education and virtuous life as its purpose are essentially linked. Society cannot realize the virtuous life worth living without education. Education does not merit the name if its purpose is not to realize a virtuous life that is morally worth living.

Through education, a human being actualizes what Aristotle terms as *phronesis* which means '*practical wisdom*' (Kakkori, 2007, p. 18). *Phronesis* is the intellectual knowledge of the appropriate and right way of acting virtuously. It is a level of knowledge and practicality of using prudence to judge and act so that morality upright is achieved. It is the wisdom of picking the morally right words of speaking, the morally right manner of acting, the morally right opportunity and occasion of pursuing what is morally good.

For Aristotle, therefore, education is related with morality by not ending just at the levels of *episteme* as a theoretical acquisition of knowledge. Nor does it end with *techne* as art of production. *Episteme* is education at the level of theoretical intellectual grasping of what is morally good. *Techne* is the practical use of knowledge to produce something, whereas *phronesis* involves prudence of putting knowledge and experience into practice to reach what is morally good (Kakkori, 2007, p. 18). *Phronesis* involves learning through an experience of practical and concrete situations (Kakkori, 2007, p. 19). With a dimension of experience *phronesis* encompasses an aspect of lived-time and age (Kakkori, 2007, p. 19).

Aristotle disqualifies education as vulgar if it lacks a moral formative dimension. In relation to this position, we read from his work:

> *Any occupation, art, or science, which makes the freeman's body, soul or mindless fit for the practice or exercise of virtue is vulgar* (Barnes, 1984, p. 4550).

As the quotation stands, the vulgarity of education is in the lack of a morality dimension and its effect of incapacitating a person from practicing virtue. In this line of thought, education without morality is not only deficient but also morality harmful. He describes such harm as morally deforming and degrading (Barnes, 1984, p. 4550). This makes us have a base to affirm that educational curricula at all levels should be mainstreamed with moral education in the contemporary digital world with gigantic advancements in science and technology. This approach is good for the learners in particular and for society in general.

Aristotle's doctrines on causality and the act-and-potency structure of finite beings help us expound the reason and how to mainstream moral formation into educational curricula. He understood finite beings, human beings included as being in a metaphysical structure of act and potency, the dynamism of which requires causality. Our interest in relation to these doctrines is to show that the whole exercise of education in the thinking of Aristotle is a transformation of learners from one state of knowledge to another. This is a metaphysical motion of becoming built on the act-and-potency structure. It is a motion that is realizable through the active agency of an efficient cause that teleologically acts for a purpose as a final cause.

In the context of this paper, we focus our interest on Aristotle's theories of efficient causality and final causality. We focus our discussion on the named theories to show how educators and the total education framework can be understood as efficient causes of a virtuous and educated society. On the same tone, we aim at showing how the integration of knowledge and morality is a final cause of education. We are also interested in analyzing learners' act-and-potency structure as a necessary structure for the learners to receive and assimilate intellectual and moral education combined as a unity.

By way of description, Aristotle understands a cause as that which has a positive contribution to another being (Bittle, 1939, p. 333). In relation to the theme of this paper, our interest is to investigate which contributes positively to intellectual education and to the moral formation of learners, who are both well-knowledgeable and strongly virtuous in being and doing.

Aristotle's theory of causality is closely related to his other theory of the metaphysical framework of mobility in the sense of change of beings from one state of being to another. These two doctrines combine his understanding of causality behind such motion on one hand, and the act-and-potency metaphysical structure, which makes such motion possible on the other. In this context, we take education as a type of motion both of the deposit of knowledge from one point to another, and a motion of a learner from a state of ignorance to being knowledgeable. First, such motion is possible because learners have the potency of undergoing change and receiving perfection. Secondly, the motion is possible because there are causes to effect it.

According to Aristotle, all human beings, of whom learners make a part, by nature, desire to acquire knowledge (Barnes, 1984, p. 3343). The same natural desire aims at a good finality. As per principle of causality, a good effect or a good finality presupposes a good cause or a combination of good causes. In this line of thought, knowledge imbued with morality as a good finality of education presupposes a good framework characterized by knowledge and morality. Such a framework encompasses knowledgeable and virtuous educators, morally upright curricula, integral educational policies and regulations, etc.

An efficient cause is understood as a productive contribution to produce. In the context of this paper, such productive contribution to the knowledge and morality which learners acquire is given by whomever or by whatever has a positive contribution to the educative and moral shaping of the learners. Efficient causes, in this context, include educators, education policy makers, parents and guardians, the curricula and

curricular developers, educational financiers, etc. All these causes succeed to effect a product that is both intellectually and morally good if they themselves are good. Morally upright educators using morally sound curricula, guided and regulated by morally upright policies and regulations will result in morally upright learners whose education is imbued with moral values.

Such intellectual education, which goes hand in hand with the moral formation of the learners as hinted upon above, is possible with the assumption that learners are intrinsical with the potency to acquire such formative education. Potency as a component of a metaphysical structure of finite beings is the capacity to undergo change, receive perfection, or become in the sense of moving from one state of being to another (Collins, 1990, p. 64). Notwithstanding, the differences among learners and the uniqueness of each learner, each of them can receive formative education, each at their level depending on their potentialities and disposition (Collins, 1990, p. 74–76). Together with the intellectual and moral dispositions of the learners, potentialities should consider education to effect the desired good end.

1.2 Analysis of Combining Intellectual Formation and Moral Formation

In this section, we carry out a critical analysis as regards the nature of the relationship between the two. We want to see whether the relationship is necessary or contingent; whether the relationship is of a cause and effect or of a condition and a consequent. We shall also see whether the relationship between the two is linear, circular, or spiral.

1.2.1 Nature of the relationship between intellectual formation and moral formation

As exposed above, ancient Greek Philosophers did not separate intellectual formation from moral formation of learners. In our thinking, the two dimensions of human formation have a variety of relationships. In this analysis, we take the two to have a causal relationship, a conditional relationship, or an occasional one.

First, they have a causal relationship in that intellectual formation aims at producing virtuous individuals (Ladikos, 2010, p. 78). On such grounds, for Aristotle, an education framework that hampers a moral growth of an individual is vulgar in the sense of being harmful both to the individual and to the society at large (Barnes, 1984, p. 4550). In this relationship, imparting intellectual knowledge is an efficient causative mechanism for the individuals to acquire moral excellence. In the meantime, moral excellence is taken as a final causative framework as an end in view for intellectual formation.

But does it necessarily follow that a limited capacity for intellectual formation implies a limited capacity for an individual to assume moral formation? What if a learned person succumbs to immorality, does such moral decadency wipe away the intellectual excellence he/she had before? Does failure in one necessarily entail failure in the other? Again, is education the only way to moral formation or are there some other routes one can take to acquire morality without being intellectually educated? Socrates in his Socratic intellectualism knowledge and virtue are convertible. He/she who is intellectually excellent is *ipso facto* morally refined (Batista, 2015, p. 152).

This conviction, however, leaves behind a string of researchable issues hinged on whether in reality, and to commonplace people intellectual excellence and moral excellence necessarily coincide.

The queries raised above bring us to the second relationship between intellectual formation and moral formation in education. The second relationship is the possibility of one being a condition for the other rather than being its cause. In this context, we understand a condition as a prerequisite, a requirement for something to happen (Bittle, 1939, p. 337). Some ancient Greek Philosophers proposed scenarios of situations as conditions for the realization of something. For instance, an aptitude for learning and for receiving moral formation was a condition to be admitted to the Pythagorean School (Williams, 2007, p. 337). A basic intellectual well-being was a condition for entering Plato's Academy in which pupils got intellectual and moral formation (Dillon, 2003, p. 96). For Aristotle, a moral disposition of the learner was a condition for assimilating intellectual formation. These examples show that one can be a condition for the other without positively contributing to it.

A condition as taken in the examples given above may not be understood as a mere gateway for admission to the said schools. A condition as alluded to above is a situation or a feature that favours an occurrence of something. In the context of the issues under discussion, all that collectively favour the process of imparting knowledge, acquiring knowledge and growing virtues are termed as conditions for education and morality. Although a condition is necessary for something to happen, it does not qualify to be a cause because it does not positively contribute to

the being of that which happens. In other words, the essence of the effected being does not carry elements of that which favoured its occurrence.

The philosophical masters believed of such schools that pupils could not intellectually grasp the course content without such conditions. They could not also pass profitably through the formative life cycle in the schools and achieve moral excellence without having the said conditions. Pythagoras, for instance, was convinced that his inspiring teachings could have intellectual and moral impact on the learners on condition that the latter were strictly scrutinized for good character, docility and capacity to grasp the training (Williams, 2007, p. 146). For him, such were the conditions which necessarily favoured or permitted intellectual and moral formation in the school.

Another example is Plato, who believed that his mission to Sicily to train and form King Dionysius II, and his court did not bear fruit because such learners did not have prior conditions for such formative training (Kenny, 2006, p. 38). After this failure, when he instituted his Academy at Athens he laid down some prerequisites both for admission and for grasping the training content. Again, Alexander the Great, a student of Aristotle, did not make it to a virtuous political leader but a megalomaniac tyrant, not because Aristotle failed to teach him. Still, he ran short of the conditions for the training into virtue (Kenny, 2006, p. 62).

Taking intellectual aptitude as a condition for moral formation or vice versa leads to Socratic Intellectualism, which makes knowledge and morality synonymous or necessarily co-existential. This does not tally with reality in which there are

cases of well knowledgeable human beings but knowingly and at times willingly lead immoral life. In such cases one can still argue to make a difference between being knowledgeable and being educated. In the thinking of Ancient Greek philosophy, education and formation of whatever kind presuppose intellectual knowledge.

The third relationship between intellectual formation and moral formation can be a relationship of an occasion. In this sense, one is or creates an opportunity for the other to happen. In the Pythagorean School, for instance, the school setting and the curriculum on Mathematical principles was an occasion for a face-to-face encounter with Pythagoras as a morality role model to be emulated by the pupils. In the schools of the ancient Greek philosophy era, pupils were engaged in intellectual discourses that acted as occasions or opportunities for them to develop and deepen moral values.

1.2.2 Education: a right to all or a privilege to the naturally privileged?

The international community, its member states, and some scholars count education as a fundamental human right (Lee, 2013, p. 1). In her study, Sharon E. Lee goes further by taking education as not only a fundamental human right but also "*an indispensable means of realizing other human rights*" (Lee, 2013, p. 1). The term '*indispensable*' is understood as an emphasis and description of the necessity of education to realize other human rights. In this context, other human rights such as right to food, to shelter, to freedom, etc. are realizable on condition that there is an educational framework that ensures people's education in general and particularly the

mainstreaming of the human rights content into the education curricula.[2]

Conceiving and defining education as a fundamental human right is an issue of the contemporary world. Although education featured well in the socio-political framework of ancient Greece, it was not taken as a human right. However, our interest here is to see how the notion of education and its relation with the other aspects of human life as understood by the ancient Greek philosophers can help shed light to, and give shape to the positioning of education in the whole spectrum of human life in the contemporary world.

As exposed earlier, Pythagoras and Plato had some entry conditions to qualify for their schools. Can one lay down entry qualifications to education and still claim it a right for all? Their schools were not building on some other previous schools for the named philosophers. They were building either on the natural talents or on the moral fineness of the candidates resulting from their upbringing background. Pythagoras, for instance, banked on good character, docility, and intellectual aptitude to learn as conditions to enter his school (Williams, 2007, p. 145). Plato laid down a condition of prior knowledge of Geometry before admission to the Academy (Dillon, 2003, p. 96). Examples from the two schools show us that admission to such schools was on merits rather than wholesale.

Such prerequisites for candidacy were used to screen the qualifying candidates and leave out those who did not qualify. If intellectual formation in such schools led pupils to virtuous

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[2] Education should be taken as a right rather than a privilege. Education curricula should contain knowledge and understanding of human rights as a human right.

excellence, does it mean the non-qualifying ones naturally went without intellectual and moral formation? Was the screening method not discriminatory if judged in the eyes and standards of the contemporary world in which the international community takes education to be all-inclusive?

In this analysis, we deem it an overstatement to judge Pythagoras and Plato as discriminatory for laying standards and conditions for recruiting candidates to their schools. In our time, standards and qualifications as conditions for entry to educational institutions of all levels are both commonplace and a gauge for educational quality assurance. There cannot be quality of admission to an educational institution without some basic presuppositions and assumptions regarding candidates. Plato, for instance, had some curricula components for all and some specific curricula components for specific candidates meant for specific roles in the city-state though all based on natural merits. Those meant to be guardians had to have natural merits of being spirited, strong, speedy, and philosophic (Cooper, 1997, p. 1015). Laying down such conditions for a specific candidacy did not aim to eliminate others for its own sake. It was meant for seeking suitable candidates for a specific career all meant for the state's common good.

In the contemporary world, The International Community spoke of its objective of having universal primary education by 2015 (United Nations [UN], 2015, p. 4, 24–27). The phrase, '*universal education*', such objective did not advocate haphazard admission. It rather spoke of a qualified universal education with some normative assumptions, such as entry age framework for the candidates, educational and professional competency levels of teachers, defined teacher-pupil ratios,

defined and measurable learning outcomes, adequacy of learning space and facilities, etc.[3] Putting in place such conditions is to be taken positively as for quality enhancement rather than taking it negatively as discriminatory.

Standards and conditions for learning as laid down by Pythagoras and Plato were meant to put each candidate in his/her rightful place as per his/her natural merits. Both Pythagoras and Plato put people into social strata based on some standards. The standard for social stratification, according to Pythagoras, was what one lived for; that is, the purpose of being. For him, at the bottom of the social ladder are material-gain seekers, second are fame seekers and on top are wisdom seekers (Guthrie, 1985, p. 164). It is like each person defined his/her social strata without being discriminated against by anyone.

Plato, on the other hand, had masses as material producers at the bottom led by the virtue of temperance, and then next was guardians lead by the virtue of courage and on top was philosophers led by the virtue of wisdom (Cantu, 2010, p. 26). Although Plato's educational curriculum was equally open to all still each underwent a training which suited best his/her natural merit. Education was not given for its own sake. It prepared each individual to fit best into his/her social stratum

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[3] As per study conducted by Omari, I. M, Mbise, A. S, Mahenge, S. T, Malekela, G. A & Besha, M. P (1983) on *Universal Primary Education in Tanzania*, International Development Research Centre – Canada, Universal Primary Education entry age and duration were regulated different from country to country. The entry age and duration in brackets were 7 (7) years in Tanzania and Zambia; 6 (6) years in Burundi and Comoro; 6 (7) years in Botswana, Kenya and Lesotho; 7 (6) years in Somalia and Ethiopia. This variety shows that universal free education is subjected to some regulations to make it effective.

and thus enabled him/her to render service according to his/her talents and according the education received as per natural disposition (Barrow, 2010, p. 113).

1.3   Morality and Religiousness vis-à-vis Intellectuality

The ancient Greek philosophers, especially Pythagoras and his school, Socrates and Plato treated morality while imbuing it with religious stances. These philosophers did not draw a sharp line between the religious and virtuous way of life. For instance, it was on such grounds that Pythagoras and his school, for the reasons of *metempsychosis*, advocated and practiced ascetical way of life such as abstinence from eating meat, fish, beans, etc. In the same school, intellectual learning was accompanied by religious rituals aimed at purifying the soul (Guthrie, 1985, p. 198).

A critical analysis of such dietetic discipline and religious purity concretized through prayer, contemplative silence, abstinence from illicit sexual intercourse, etc., provoke some questions. Were all these backed by any rational or scientific knowledge, or were mere syncretism and superstition? What is the relationship between such abstinences and knowledge?

While it is easy in the context of ancient Greek philosophy to relate morality and religion as indispensable conditions for purifying the soul, it is not easy to relate the two with the intellectual well-being of the one practising them. However, there was a crosscutting conviction among the ancient Greek Philosophers that the soul is imprisoned or entombed in the body (Guthrie, 1985, p. 311). One of the effects of this entombment was the loss of knowledge that the soul had before (Klein, 1979, p. 111).

One of the ways and means to purify and free the soul from the said predicament was subjecting the body to some ascetical disciplinary measures. One of the outcomes and purposes of purifying and free the soul from the body was a recovery, a revival, a recollection, or a reminiscence of knowledge – which the soul had before being entombed in the body. Here, Plato's doctrine of *anamnesis,* which understands knowledge as a recollection, helps to show the link between ascetical-religious practices and intellectual well-being of a learner. For Plato, religious rituals and festivals also relieve humanity from the labours of ignorance and immorality resulting from fallen nature. In relation to this contention, Plato, in his book of Laws (*Laws II,* 653c-d), tells us:

> *Education, then, is a matter of correctly disciplined feelings of pleasure and pain. But in a man's life, the effect wears off, and in many respects, it is lost altogether. The gods, however, took pity on the human race, born to suffer as it was, and gave it relief in the form of religious festivals to serve as periods of rest from its labour* (Cooper, 1997, p. 1344).

With reference to the quotation in the religious festivals, the human souls entombed in the bodies had a chance of relief by encountering with gods – an encounter, which among others, revived and restored the lost knowledge and morality. This again shows how religious rituals are related to knowledge (Cooper, 1997, p. 1344).

We further analyse the relationship between ascetical-religious practices on one hand and intellectual well-being on the other to see whether such relationship is linear, circular or spiral. If the ascetical-religious practices effect knowledge recollected by *anamnesis* as the end of the process, then the relationship is

linear. If the effected knowledge helps the learner practice profitably some ascetical-religious practices that again produce the same knowledge, then the process is viciously. If ascetical-religious practices make one reminisce knowledge, which makes the learner climb the ladder of being better off in ascetic practices, which makes the learner ascend in knowledge by recollecting knowledge of a higher level, the relationship between the two is spiral.

In our analysis, we take Plato's theory of knowledge ascending in a spiral manner. His allegory of the cave has a feature of *'returning to the cave'* (Cooper, 1997, p. 1137). After being illuminated and acquired true knowledge of the intelligible elements, the learned spirally return to the cave to free prisoners of ignorance and immorality in the sense of sharing their labours. This exercise has a spiral effect on the learned ones as it makes them better off by putting into practice their knowledge and morality by helping others. In the light of Plato, it is our interpretation that repetition of moral acts by habitually *returning into the cave* makes one more knowledgeable and more advanced in morality (Cooper, 1997, p. 1137, 1139).

1.4 Separation of Intellectual Formation and Moral Formation

As seen above, for the ancient Greek philosophers, the two modes of human education and formation are to be done together for the holistic excellence of the individuals and the well-being of the society at large. But does the same conviction feature into the educational frameworks and professional training agenda of the contemporary world societies? The world of our time is currently battling with the relativism of moral principles and practices. We experience the growth of atheism

and irreligiousness. In the guise of advancements in science and technology the material dimension of reality either annihilates or overshadows the humanity's spiritual and transcendental aspects.

In this part of the paper, in the light of ancient Greek philosophy, we analyze the evils that humanity is suffering or is likely to succumb to in case intellectual formation and moral formation divorce each other.

As expounded earlier, as far as Socrates and Plato are concerned, one cannot attain virtue without intellectual knowledge and vice versa (Batista, 2015, p. 155). However, we experience some educational curricula devoid of moral fabrics. There are cases of curricula that lack a moral dimension and are also contrary to morality. This is hinted upon by Aristotle when he speaks of vulgar knowledge, which leaves a learner morally and intellectually wounded (Banes, 1984, p. 4550).

The contemporary world has some characteristics which deliberately or coincidentally harbour a separation of knowledge and morals. It advocates a democratic way of living and doing, which accommodates ideologies that advocate human rights, freedom of different faces and natures. It is a world with advancements in science and technology, information culture, globalization, etc. In this atmosphere, education without incorporating morals results in well-trained and knowledgeable professionals without conscience and a sense of transcendence. Such professionals glorify legalism at the expense of morality, advocate activism devoid of objectivity, stand for moral relativism, for materialism, succumb to corruption in their workplaces, etc.

Intellectual advancement without morality produces experts who are likely to use their knowledge and professional positions to sacrifice moral values. Examples include experts in finance and accounting who are likely to misuse their well-gotten knowledge for embezzlement and corruption of public funds through fraudulent reports, etc. (Awolowo *et al.* 2018, p. 958–959). Other examples include lawyers who are intellectually and professionally smart but without conscience. These are likely to stand for justice exclusively on legal lines at the expense of truth, wisdom, and the common good (McMorrow, 2010, p. 294). The health and medical professionals with expertise ultimately meant for the promotion of human life may use the same expertise to jeopardize life through abortions, mercy killing, etc., in the guise of the patients' right of autonomy and self-determination defended by legalism devoid of morality (Patil, 2013, p. 7–8).

Conversely, inculcating religious doctrines and moral principles without allowing ample rational space for intellectually digesting what one believes in and stands for leads people into religious and ideological fundamentalism, fanaticism and irrational activism, irrational religiosity, superstition and syncretism. Such uncritical behaviours put communities and society into insecurity, in wars, anxiety, fear of terrorism, etc. (Yilmaz, 2006, p. 4).

2.0   Conclusion and Recommendations

Our observation is that ancient Greek philosophers conceived a human being as a multidimensional rational being. This rationality, among others, bears dimensions of being intellectual and being moral. A human being concretizes and grows in

rationality by being properly formed both in his/her intellectual and moral dimensions. The two dimensions complement and concretize each other, thus making a human being integrally mature and balanced. In matters of integral education, therefore, learners are said to achieve appropriate intellectual growth if they associate it with the cultivation of, and development in, moral values.

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