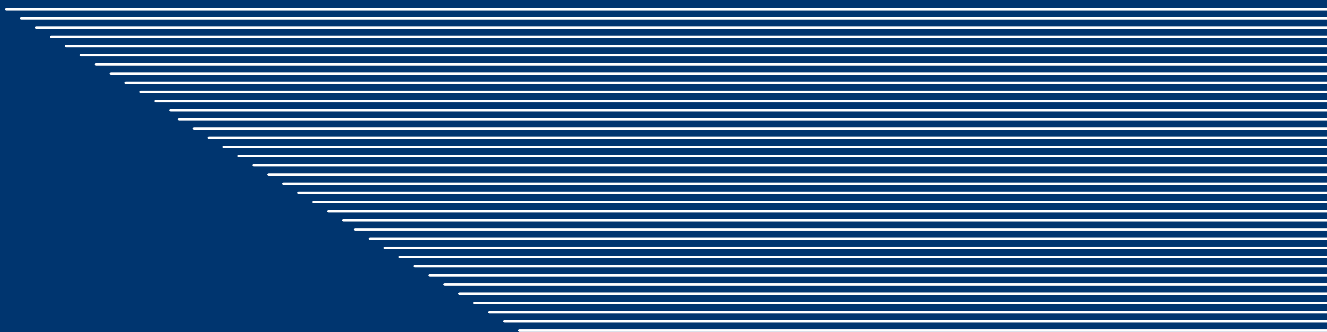


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Editorial Note

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

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

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

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. Moreover, manuscripts must be submitted with a covering letter stating that all authors (in case of multiple authors) agree with the content and approve of its submission to the Journal. Research theoretical papers should be between 5000 and 7000 words in length. Reviews and short communication should not exceed 2000 words. The word count of the manuscript should include abstract, references, tables and figures. Manuscripts should be in English or Kiswahili.

Editors-in-Chief

Assessment of Tourism Stakeholders' Involvement Towards the Outcomes of Tanzania's Royal Tour Film

By

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Abstract

Inadequate involvement of tourism players impedes realisation of the Royal Tour Film initiatives in Tanzania. The film was one of the government's efforts to revitalize the Tourism Industry after the COVID-19 pandemic. Through qualitative and quantitative methods, it was revealed that there was inadequate awareness of the expected impact of the film amongst the tourism players, which leads to lack of preparedness for receiving, hosting and handling massive numbers of tourists at the destination. The majority of tourism players face serious capacity issues, including little understanding of the legal and policy issues governing tourism businesses. This calls for the government and private sector intervention to mitigate the existing gaps if Tanzania wants to maintain its tourism competitiveness. Future studies may focus on the need to assess the capacity gaps in Tanzania's missions abroad for effective implementation of similar initiatives.

Key words: *Tourism players, Royal Tour Film, Tanzania, Tourism businesses*

Introduction

Tanzania: The Royal Tour film is a maiden film that features President Samia Suluhu Hassan of Tanzania showcasing Tanzania's richness in natural and cultural, heritage as well as the diversity of investment potentials. The film was launched in New York, U.S on April 18, 2022, and in Arusha and Zanzibar, Tanzania on 28 April and 7 May 2022 respectively (Ministry of Natural Resources and Tourism [MNRT], 2022). Tanzania the Royal tour series is unique. Apart from presenting an informal and personal side of the President of Tanzania, the film focuses on great attractions of Tanzania. The film also shows Tanzania as the

number one home of Safari destination in the World which houses four of the most coveted adventure hotspots on earth: the Serengeti National Park, Mount Kilimanjaro in Kilimanjaro National Park, Island of Zanzibar, and the Ngorongoro Crater compounded by the kind-hearted people of Tanzania (MNRT, 2022).

According to MNRT (2022), the Tanzania's Royal Tour film content, through the strategic premiere USA market and timing have started paying dividends in terms of attracting significant inbound arrivals to the country. For example, a digital safari-marketing platform selling the East African region based in Copenhagen in Denmark, reported on the massive travel booking enquiries from USA, two months after the film was launched in the American market. This supports the previous study by Mkwizu (2020) which advocated for digital marketing and tourism as opportunities for African countries including Tanzania to lure international tourist arrivals to the continent. In 2021, Mr. DiGregorio's firm was engaged by the Tanzania Association of Tour Operators (TATO) with the support of UNDP to promote Tanzania across the Northern America of which he said that as the home of the Great Migration, Kilimanjaro, the Serengeti and Zanzibar, there's no doubt that Tanzania is and will continue to be in high-demand with American travellers eager to take their first long-haul post-COVID-19 adventure (MNRT, 2022).

For her part, the Association of Black Travel Professionals (ABTP) CEO, Ms Shawnta Harrison said the Tanzania Royal Tour film has moved the majority of African-American travellers who are planning their holiday elsewhere in Africa and the Caribbean (APTA News, 2022). Back home, the tourism players are busy rolling out a red carpet, refurbishing tourist vehicles, and renovating accommodation facilities as part of the grand preparation to welcome the imminent influx of tourists. The Tanzania Royal Tour Film is an apt branding strategy that will help in stimulating tourism, thus putting the Tanzania destination into a better position to achieve its five (5) million visitors target by 2026. The choice of the debut country and timing were extremely imperative for promoting the tourism industry in the aftermath of the Corona virus disease (COVID-19) pandemic.

In preparation of the film, President Samia took the risk of informing millions of potential domestic and international tourists across the world that Tanzania is next to none, when it comes to spending their holidays. "We are very welcoming people. You will never regret visiting the Tanzania destination," President Samia added. It is envisaged that, the viewers'

interest in visiting the country will be higher than before they had watched *Tanzania: The Royal Tour* film. The film also portrays the Tanzania's familiar and unfamiliar aspects are enhanced since everything is shown from the personal perspective of the eye of the country's top citizen. Majority of tourists, especially those originating from the Americas, associate Tanzania with safaris and, perhaps, Mount Kilimanjaro, that is why almost 50% of "Tanzania: The Royal Tour" explores parts of the country that intend to expand viewers' comprehension and understanding of the Tanzania destination.

Statement of the Problem

Several scholars such as Nakayama (2023), Mkwizu (2022a) and (Teng & Chen, 2020) believe that films and the movies induce tourism at the destinations. Initial studies on assessing the effect of films on destinations, date back to the late 1990s (Fansler, Trujillo, & Curtis, 2020). Since then, there is an interest in understanding more complex issues with regard to film-induced visitation (Marafa, Chan, & Li, 2022; Ng & Chan, 2020). Nonetheless, there is a gap in literature, especially in understanding the effect of films at destination (Wong, Song, & Zhang, 2021). There is scanty information on the response of tourism stakeholders at destinations as a result of films (Cheng, Wei, & Zhang, 2020; Nunes, 2022). While majority of the studies on the film-induced tourism have been focusing on the theoretical part of film tourism, this study finds a need for examining the response, behaviour, and experience of various tourism players at destinations (Koh & Fakfare, 2020; Sousa, Malheiro, Liberato, & Liberato, 2021). This study assesses tourism stakeholders' response as the result of the Royal Tour Film in the Tanzania destination

Objective of the Study

The main objective of this study is to assess tourism stakeholders' response as the result of the Royal Tour Film in the Tanzania destination.

Literature Review

Films and travel decision are two concepts that are interrelated. This implies that, both films and travel decision affect one other in a direct or indirect way. Domínguez-Azcue, Almeida-García, Pérez-Tapia, & Cestino-González (2021) found that films may influence someone desiring to visit a destination. Motivation for travelling is influenced by a number of factors,

including; personality, learning, motivation, perception, and attitude (Bismala & Siregar, 2020; Humagain & Singleton, 2021) (Figure 1)

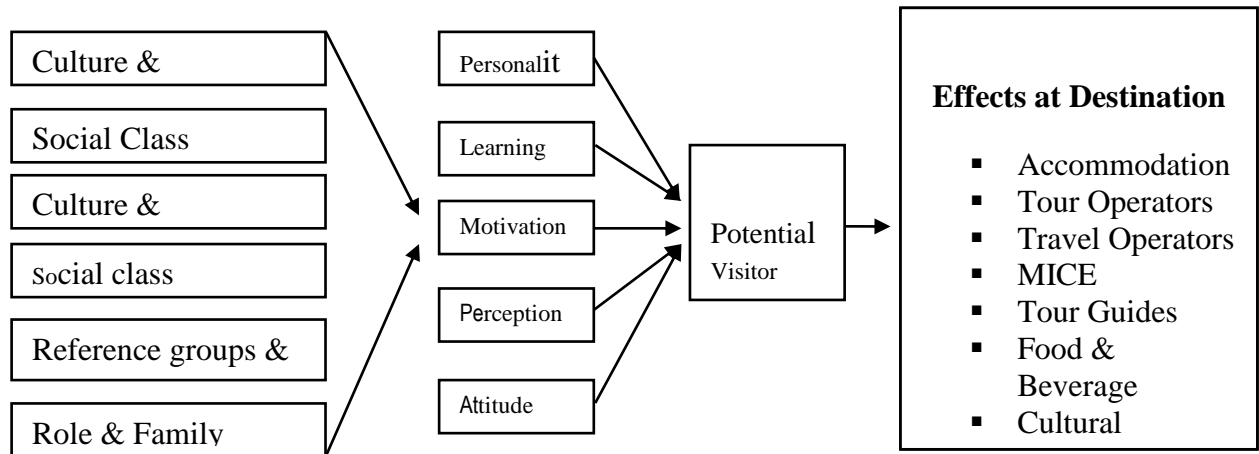


Figure 1. Impacts on Individual Travel Behaviour

Source: Adopted from Humagain & Singleton, 2022

Figure 1 shows that the behavioural aspects and impact of tourism at destination are determined by previous experiences; affecting the motivation for travel of an individual. Appropriate marketing strategies and campaigns entail, a deeper understanding on how tourism stakeholders behave at destinations (Humagain & Singleton, 2021).

Impact of Film-induced Tourism

One of the major impacts of film-induced tourism is that it reduces seasonality issues at the destination since it accelerates visitation throughout the year (Oshriyeh & Capriello, 2022). Also, film-induced tourism has a tendency of rebranding physical structures such as buildings, scenery, and streets (Bonelli, 2022; Póvoa, Reijnders, & Martens, 2021). Another important aspect of the film-induced tourism is its tourists' endurance to the destination, in the sense that it keeps attracting visitors each year (generations after generations). For example, Riley *et al.* (1998) conducted a study on the outcomes years after 12 different films were released. The scholars found that, there was an average of 54% increase in visitation to the destinations five years after the films were released. Also, Rewtrakunphaiboon (2009) and Póvoa, Reijnders, & Martens, (2021), in their studies on the length the images of the destinations that would be stored, and found that the images were retained for a very long period or even indefinitely, proving the school of thought of visitors' endurance. Table 1 shows the relationship between the film-induced tourism and number of visitors at the destination.

Table 1**Film-induced Tourism and number of Visitors at Destination**

Film	Location	Impact of visitor number
<i>Pride and Prejudice (2005)</i>	<i>Lyme Park, England</i>	<i>150% increase</i>
<i>Mission: Impossible 2 (2000)</i>	<i>National Parks in Sydney</i>	<i>200% increase</i>
<i>Troy (2004)</i>	<i>Çanakkale, Turkey</i>	<i>73% increase</i>
<i>Harry Potter (2001)</i>	<i>Various locations around the UK</i>	<i>Increase of 50% or more in all filmed locations</i>
<i>The Beach (2000)</i>	<i>Thailand</i>	<i>22% increase in youth market</i>
<i>The Lord of the Rings (1998)</i>	<i>New Zealand</i>	<i>10% increase every year 1998 to 2003 from UK</i>
<i>Gorillas in the Mist (1998)</i>	<i>Rwanda</i>	<i>20% increase</i>
<i>Miami Vice (1995)</i>	<i>Miami</i>	<i>150% increase in German visitors</i>
<i>Sense and Sensibility (1995)</i>	<i>Lyme Park in Cheshire, U.K.</i>	<i>150% increase in visitors</i>
<i>Braveheart (1995)</i>	<i>Wallace Monument, Scotland</i>	<i>300% increase a year after release</i>

Source: Elaborations from: Riley and Van Doren (1992); Tooke and Baker (1996); Grihault (2003); Walker (2003); Cousins and Aderek (1993); Busby, Brunt and Lund (2003); Riley and Van Doren (1998); Hudson and Ritchie (2006a) cited in Rewtrakunphaiboon (2009)

Methodology

This was a cross-sectional study, in which data were collected from several informants in the tourism ecosystem in Tanzania. The research adopted both qualitative and quantitative methods, involving 117 tourism respondents who were randomly drawn from over 1,200 tourism stakeholders including the sub-sectors of accommodation, tour operations, tourism investors, travel operators, tour guiding, arts and crafts in the country. Data were collected through focus group discussions (FGDs), Key Informant Interviews (KIIs) and field observations. The data were processed and analyzed quantitatively using Statistical Package for Social Sciences (SPSS) version 20. Qualitatively, the author initially translated and categorized data into various themes and sub-themes basing on the study objective. Also

some data from in-depth interviews were transcribed and analyzed using thematic content analysis.

Findings and discussions

Tanzania's Tourism Players

Majority of the tourism stakeholders subscribe to a confederation known as the Tourism Confederation of Tanzania (TCT). TCT is an apex organization for the private sector operators of the tourism businesses in the country (Pers.com Executive Secretary for TCT, 2021). Furthermore, TCT members constitute; the Tanzania Association of Tour Operators (TATO); Tanzania Society of Travel (TASOTA); Tanzania Air Operator Association (TAOA); Hotels Association of Tanzania (HAT); Tanzania Hunting Operators Association (THOA); Tanzania Professional Hunters Association (TPHA); Tanzania Tours Guides Association (TTGA); Zanzibar Association of Tourism Investors (ZATI); and Tanzania Association of Cultural Tourism Organizers (TACTO) (Figure 2).

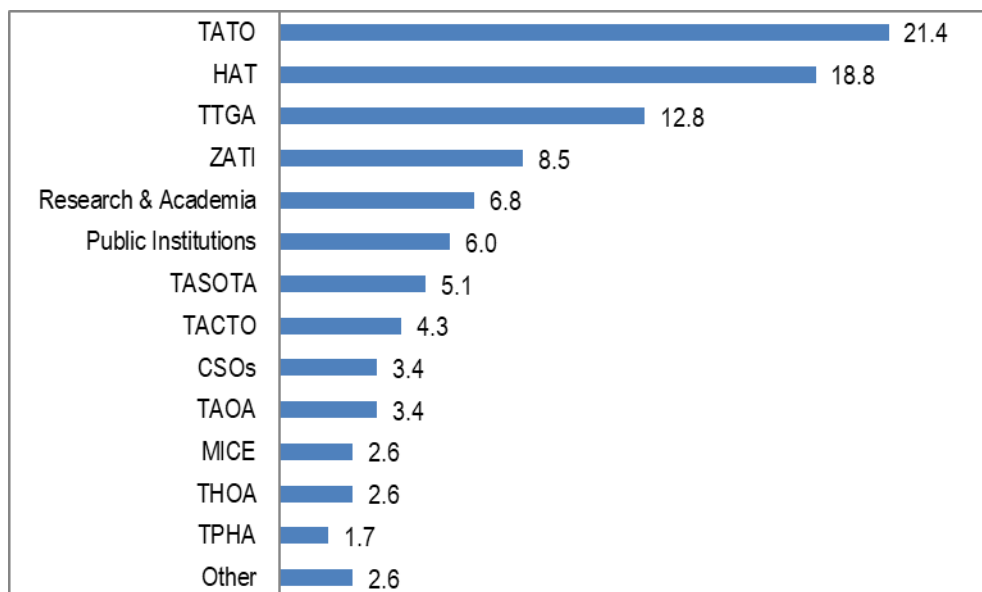


Figure 2. Percentage distribution of Tourism Players in Tanzania

This apex organization has not been able to bring together all tourism players in the country. For example, the Meetings, Incentives, Conferences, and Events (MICE) organizers; Arts and crafters; Food and Drinks providers; transporters; Diving and Marine Sports Tourism; Research & Academia, and Civil Society Organizations (CSOs) are not represented in the current TCT setup. As such, majority of individual tourism organizations and players operate in isolation from the other players at the regional, district and local levels. There is minimal

vertical, diagonal and horizontal inter-organizational linkage along the tourism ecosystem in Tanzania. However, the findings of this study show that tourism players subscribing to TATO are the majority (21.4%), followed by the players under HAT (18.8%), and 12.8% for TTGA as stated in Figure 3.

Level of Awareness on the Tanzania Royal Tour Film

Figure 3 shows that 68% of the tourism stakeholders are aware of the Tanzania Royal Tour Film while 49% are not. This implies that there is a reasonable level of awareness among the key tourism stakeholders in regards to Tanzania's Royal Tour Film.

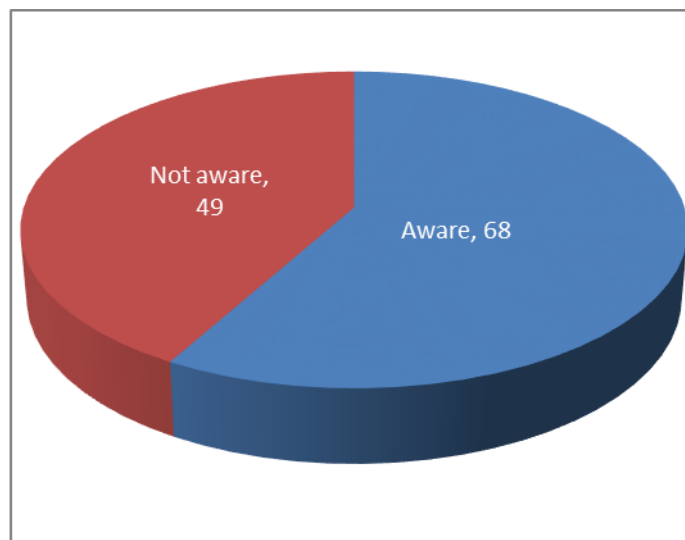


Figure 3. Percentage Distribution of the Level of Awareness on the Tanzania's Royal Tour Film

Level of Awareness by Sub-Sector

The study reveals that the level of awareness by tourism subsector was relatively high for TATO and ZATI (each 12.0%), followed by TTGA (10.3%) and HAT (9.4%) constituents. This is probably due to their level of organization and the way they operate, especially in terms of communication among their members. However, the study established that the level of unawareness on issues related to the Royal Tour Film among the tourism players was high on side of the Local Government Authorities (LGAs) (14.5%), followed by HAT (13.7%), other actors (12.8%) and CSOs (12.0%). This implies that there is a need to raise awareness among tourism stakeholders on the Royal Tour Film particularly among the LGAs, HAT, other tourism players (such as food & beverage operators, art & crafts, etc), and CSOs in Tanzania and beyond (Figure 4).

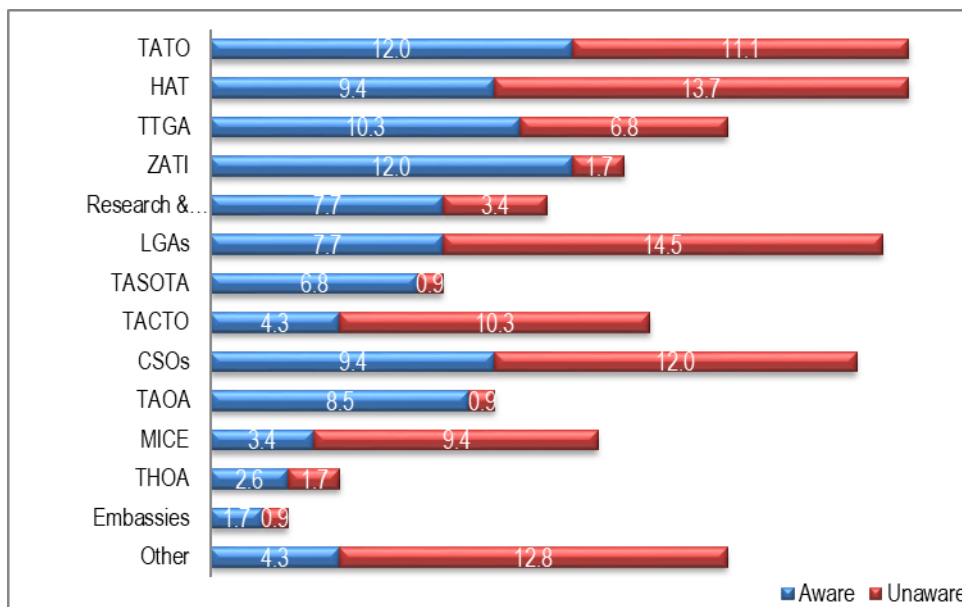


Figure 4. Percentage Distribution on the Level of Awareness on the Tanzania Royal Tour Film by Sub-sector

Level of Preparedness for Handling Tourists

Analysis by level of preparedness among key tourism players for handling tourists as a result of the Tanzania Royal Tour Film is presented in Figure 5. Accordingly, ZATI (16.2%) demonstrated high level of being prepared followed by TATO (14.5%), and TAOA (12.8%). On the other hand, LGAs (16.2%) indicated low level of preparedness followed by other tourism players (13.7%) and TATO (12.8) members. Generally, the study findings imply that the majority of the key tourism players in the country have low level of preparedness for handling large numbers of tourists, if the situation is left unattended.

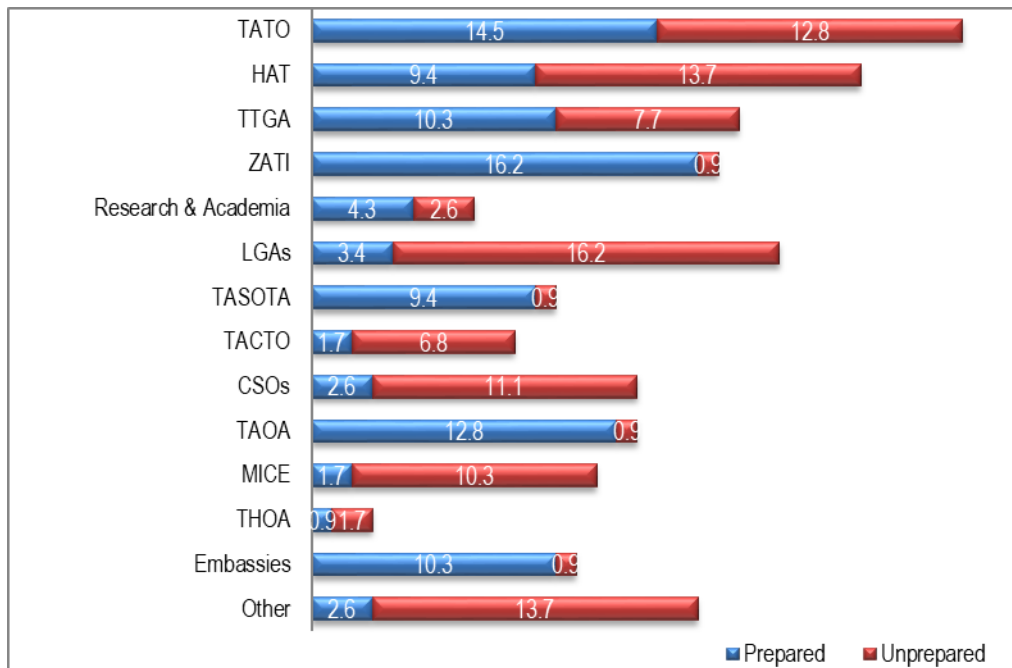


Figure 5. Percentage Distribution on the Level of Preparedness among Tourism Players

Capacity Building on Tourism and Hospitality Issues

Analysis of capacity building by tourism players show that TAOA (each 72.0%) were the most trained stakeholders followed by TASOTA (17.6%) and CSOs (15.8%). On the part of those tourism players, which have not had training on tourism and hospitality issues, included LGAs (68.2%), embassies (60.0%), and TTGA (55.0%), among others. Furthermore, THOA (57.1%), HAT (40.7%), and TATO (40.0%) indicated that they have had partial training on tourism and hospitality issues in the past (Figure 6). The findings suggest that there is a need for training on tourism and hospitality aspects among tourism players in order to strengthen their capacities for providing best services to the visitors in Tanzania.

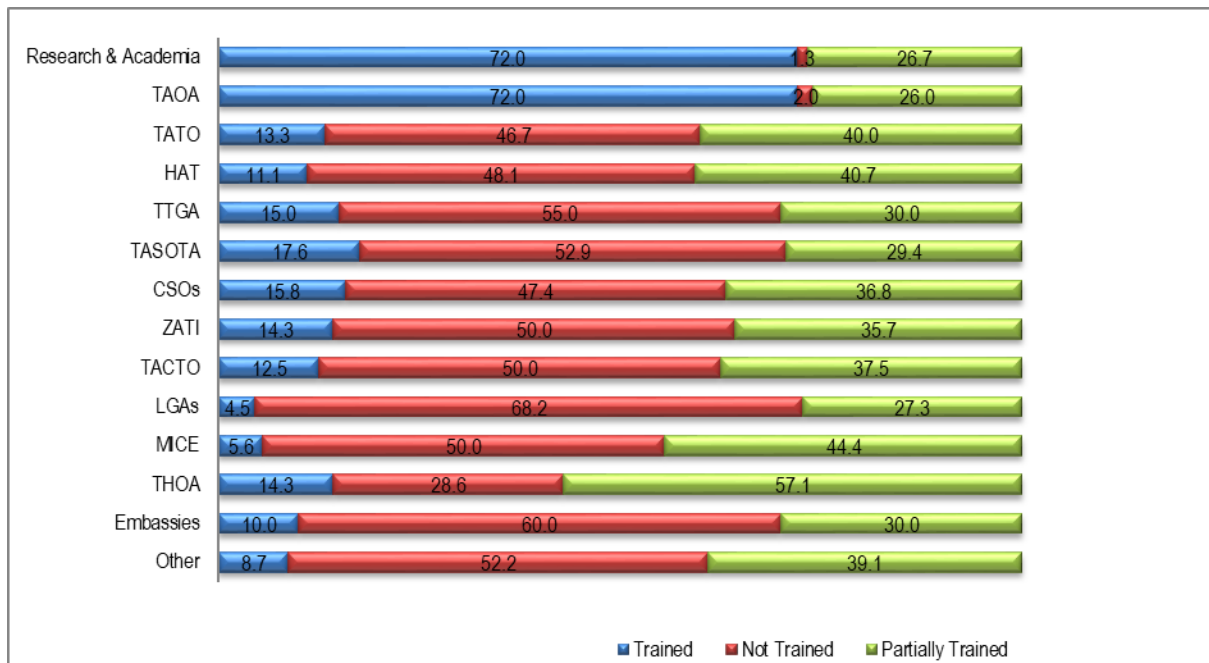


Figure 6. Percentage distribution of capacity building among tourism players

Proposed Model for Scaling up Tanzania’s Royal Tour Film

Given that the Tanzania’s Royal Tour Film is the first initiative of its kind in the Tourism Sector in the history of Tanzania, therefore, efforts for scaling it up should be well planned by the tourism and hospitality professionals. This study finds a need for allocation of resources and establishing a department at MNRT solely for ensuring that the Tanzania Royal Tour Film becomes a success. All existing and future projects and programs of the same nature and scope may subscribe to the same department. Currently, Tanzania lacks such an entity that is exclusively responsible for the implementation, monitoring, evaluation and coordination of programs at the national and international levels. From a scholarly level with empirical evidence, this recommendation is similar to past studies such as the study by Mkwizu (2018) conducted in Tanzania which had recommended and advocated for the establishment of a TV channel dedicated to tourism. Therefore, a similar approach may apply in establishing a department within MNRT to the effect in reference to the Tanzania Royal Tour Film. Among the other objectives of the proposed unit/department will be mobilization of resources.

Tourism Players with Policy and Legal Awareness

Figure 8 presents the level of awareness on tourism policy and legal issues among tourism players in the country. Accordingly, Research and Academia (64.0%) members seem to have high level of legal and policy awareness, followed by TAOA (52.0%), and HAT (29.6%)

constituents. Tourism players without adequate tourism policy and legal awareness included embassies (60.0%), TTGA (55.0%) and LGAs (54.5%). Furthermore, a number of the tourism players stated they do have partial awareness on tourism policy and legal issues. These included; THOA (57.1%), MICE (44.4%), and LGAs (40.9%). The findings demonstrate the need for awareness campaigns on legal and policy issues for the tourism players in the country.

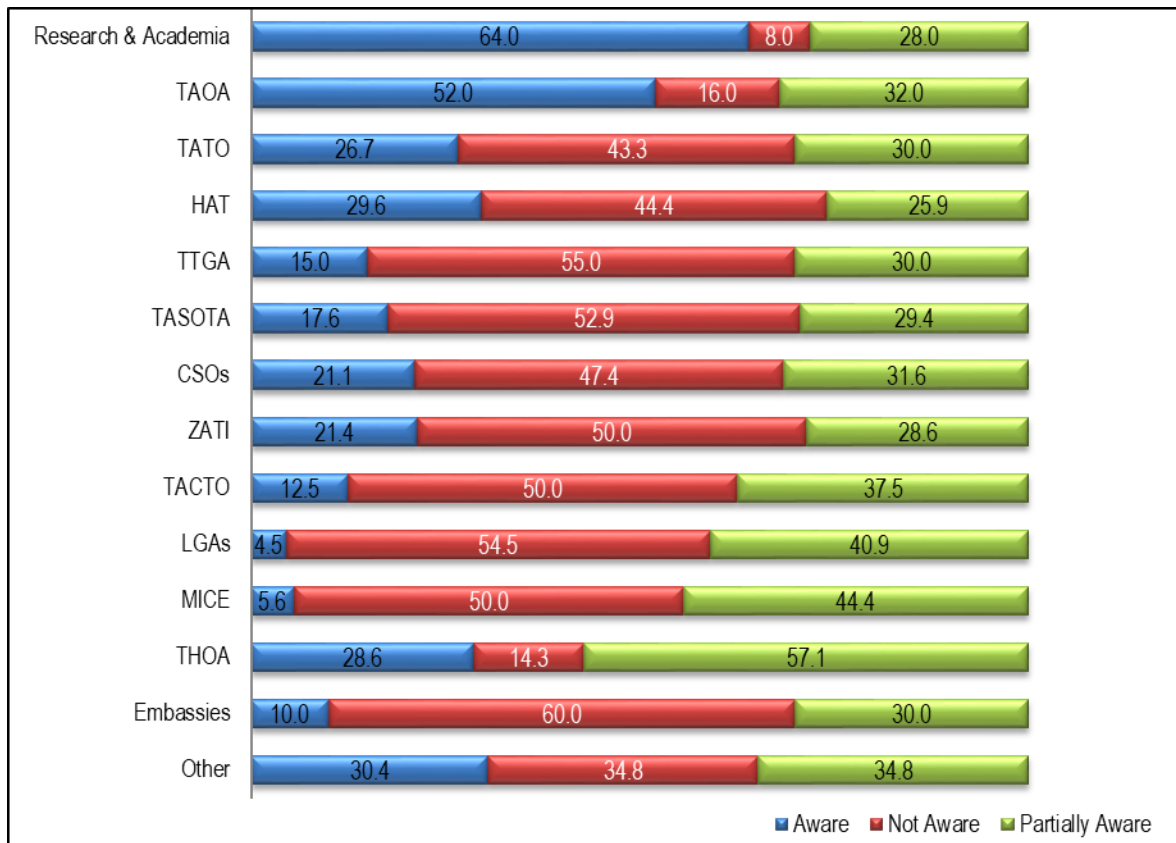


Figure 7. Percentage distribution of Tourism Players by Policy and Legal Awareness

Conclusion and Recommendations

This study presents status of awareness and preparedness among the key tourism stakeholders following the release of Tanzania’s Royal Tour Film in the U.S and in Tanzania in April and May 2022, respectively. The film aims to promote Tanzania’s tourism attractions and investment potentials across the world. Given the visitors arrivals records since the launch of the Film, and the empirical evidence, no doubt show that visitors’ records will significantly continue to increase. However, this study notes that there is inadequate awareness of the expected impact of the Tanzania Royal Tour Film among the tourism players, leading to lack

of preparedness for receiving, hosting and handling massive numbers of tourists in the country. The study also found that majority of the tourism players face serious capacity issues, especially in managing large numbers of visitors, especially international tourists. Furthermore, it has been established that the majority of tourism players have little understanding of the legal and policy issues governing tourism and hospitality services in the country. In view of these findings, there is need for the government in collaboration with the private sector, and other tourism stakeholders to jointly work together to mitigate these gaps in order to ensure Tanzania maintains its reputation as one of the mostly visited tourism destinations in the world. In light of the findings, this study recommends the following:

Developing a Comprehensive Strategy for the Promotion of the Tanzania's Royal Tour Film

In order to successfully promote the Tanzania's Royal Tour Film, there is a need for developing a comprehensive strategy in two (2) consecutive phases of five (5) years each starting from July 2022-July 2027 (Phase 1), and July 2027 to July 2032 (Phase II). The envisaged Tanzania Royal Tour Film Strategy will provide a general direction set for this initiative and its subsequent components to ensure Tanzania destination receives 5,000,000 tourists by 2026, and 10,000,000 tourists by 2030; so as to enjoy the outcomes of the film such as attracting more foreign investments from across the SADC, the entire African region and from the outside of Africa..

Promoting Tanzania's Tourism attractions in Domestic and Non-Domestic Tourist Sources

The Tanzania's Royal Tour Film was launched in the USA and Tanzania. There is a need to promote Tanzania's tourism attractions in traditional and non-traditional tourist source countries, especially China, South Africa, United Kingdom, Netherlands, France, Switzerland, Italy, Israel, Turkey, Germany, Russia, South Korea and Japan. It is therefore recommended that Tanzanians should be well positioned to carry out promotion of the Tanzania's Royal Tour Film.

Engagement of Competent and Experienced Tanzanian Tourism Professionals

Existing competent and experienced tourism professionals in Tanzanian Public Service and even those from the private sector that are scholarly and professionally competent need to be transferred to the President's Office and the Ministry of Foreign Affairs and East Africa Cooperation for coordination and implementation of the Tanzania's Royal Tour Film initiatives. In addition, there is a need for the Ministry of Foreign Affairs and the East African

Cooperation to recruit tourism professionals and place them at the strategic Tanzanian Embassies and consulates as Tourism Attachés. The Tourism Attachés will be solely responsible for promoting tourism and investment potentials, especially the Tanzania's Royal Tour Film in countries under representation.

Allocation of Adequate Resources

The implementation of the Tanzania's Royal Tour Film requires adequate resources, especially the financial resources. Its implementation should be done in two consecutive phases of five (5) years each, starting from July 2022-July 2027 (Phase I), and July 2027 to July 2032 (Phase II). Apart from the government subventions, the financial resources may be outsourced from the private sector, voluntary contributions, and bilateral and multilateral donor agencies. Also, financial resources may be raised through fundraising on various events.

Promotion of Other Tanzania's Tourism Attractions and Investment Potentials

Tanzania has abundant natural and cultural tourism attractions and investment potentials which were not featured in the Tanzania's Royal Tour Film. There is a need for ensuring that all key natural and cultural tourism attractions and investment potentials in the country are included in the Tanzania's Royal Tour film promotion strategy. This requires multisectoral engagement where various sectors across the country will be engaged in the process.

Awareness on the Tanzania's Royal Tour Film

The Tanzania's Royal Tour Film if well promoted across the world will significantly increase the numbers of international tourist arrivals in the country. However, due to the existing poor coordination and collaboration among the tourism players, there are chances that the inbound tourists may not get the chance to see all of what has been featured in the Royal Tour film. Also, despite the government's sustained fight against corruption among government officials, there are still few unethical individuals who may derail the investors interested to bring their capitals to Tanzania. In light of this, there is a need to raise awareness among the key tourism stakeholders in the country on the expected outcomes of the Tanzania's Royal Tour Film.

Monitoring and Evaluation

Monitoring and Evaluation (M&E) is an essential component to be included in this program. Through this process, the Government will be able to collect, analyze data, and determine if the envisaged Unit/Department is fulfilling its goals. Monitoring should be continuous throughout the program and evaluation should be conducted twice, particularly after

completion of Phase I and Phase II. Monitoring and Evaluation will help to assess how well the program performed in Phase I and Phase II and hence, to see if there would be any improvements to be made on the program across different phases of implementation.

Practical Implications

Tourism stakeholders, especially the private sector, CSOs, NGOs, government, and the general public should join hands in ensuring that the positive outcomes of the Tanzania's Royal Tour Film are beneficial not only to the economy, but also to the host community, and the environment. Similarly, the parties should be in position to mitigate all negative outcomes which may arise as a result of the film.

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Challenges Facing Displaced Mabwepande Residents: A Comparative Analysis of Places Before and After Displacement

By

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Abstract

This study aimed at assessing the challenges facing Mabwepande residents displaced by floods in Dar es Salaam. Purposive sampling was used to identify the target population. Data were collected through interviews, observation and focus group discussion. Qualitative data from households and key informant interviews, focus group discussion and observation were analysed by content analysis. The findings revealed that the displaced people were now free from floods, after being relocated to Mabwepande. In spite of being resettled in a new area, the displaced residents are still facing a number of challenges such as shortage of income, loss of permanent shelter, disruption of social networks, separation of families, and inadequacy of basic services, namely health, schools and transport. The study revealed that, the displacement and resettlement processes are now guided by national land and settlement policies, as well as the resettlement guiding principles adopted from the United Nations and World Bank. The study recommends the formulation of a national policy for displacement and resettlement process which clearly states the procedures to be taken during incidences of displacement and resettlement.

Key words: Displacement, Resettlement, Displaced Population, Floods Effects, and Restoration.

Introduction

Displacement of residents due to natural hazard-induced disasters is a global phenomenon. Millions of people around the world are displaced from their homes each year in the event of natural hazards. Global data from the last few decades indicate that the number of natural hazards and the people they have affected is on the rise (IDMC/NRC, 2011). The Guiding Principle of Internal Displacement (GPID, 1998) considers natural hazard-induced disasters as one of the major causes of forced displacement, together with conflict, infrastructure projects and human right violations. According to the Internal Displacement Monitoring Centre (IDMC, 2009), over 42 million people across the world were forced to flee, due to disasters triggered by natural hazards in 2010. Seventeen million people

were displaced by such disasters in 2009 and 36 million in 2008. This shows that displacement of population has become a serious problem all over the world.

This situation of human population displacement and resettlement leads to impoverishment of the displaced and leaves them in worse conditions than before, because most of them are not well resettled and rehabilitated after being displaced (Cernea, 2003). The effects of displacement and resettlement are both socially and economically affecting, including loss of income, loss of assets such as physical, human, and social assets, after the destruction of the patterns of mutual help networks (Cernea, 2003). The efforts are needed all over the world to review the challenges experienced by displaced people, by reforming new and amending existing laws and policies that guide displacement and resettlement process. The major aim is to protect the affected human population and to identify good practices for successful displacement outcomes (Vijay *et al.*, 2000).

Displacement and resettlement of population in Africa have been caused by different reasons such as, natural hazards which are related to changes in global weather patterns. Conflict- induced displacement is another cause for the displacement of people and it leads to traumatic experience and can reverse the gains of economic development, as it has been in Somalia and Congo (Nyanduga, 2008). This has affected a large number of people. About 13 to 17 million Africans are displaced within their own country, because of war conflicts. Also, there is development-induced displacement which is caused by infrastructure projects such as dam and road construction, expansion of airports and harbours, due to urbanization processes. In Nigeria, over 500,000 people were displaced from their homes, due to dam projects (Yonetani, 2011). This displacement situation poses a number of challenges to national authorities and aid organizations in the protection of internally displaced people and the response provided (UN OCHA, 2009).

Tanzania, as one of the African countries, has been afflicted by internal displacement of population resulting from different causes, including natural disasters such as floods, where a total of 23,180 people were displaced by floods in 2010 in Kilosa District. Mpwapwa and Kongwa Districts were also affected by floods, that led to the displacement of more than 200 households. The most affected areas were Gulwe, Msagali, Kiegea, Mtanana B, Ijaka and Ibwaga (TRCNS, 2010). The population increase in big cities such as Dar es Salaam leads people to establish informal settlements. About 70% of the population in Dar es Salaam is accommodated in informal settlements, because of high land demand for building houses (URT, 2000). UN-HABITAT (2008) identified Dar es Salaam,

among others, as one of the largest coastal cities in Africa which are highly vulnerable to floods. The high vulnerability is attributed to poor planning as 70% of the residents live in unplanned settlements, with poor infrastructure, like storm water drainage systems (UN-HABITAT, 2008). Areas prone to floods include Msasani Bonde la Mpunga, Msimbazi valley, Jangwani (a slum area hit by floods during the rainy seasons every year), Mikocheni (the problem is exacerbated by diversion of natural storm water drainage) and the City Centre, due to poor infiltration and obsolete storm water drainage system (Casmiri, 2008).

The establishment of settlement in hazardous areas expose people to high risks of being affected by natural disasters such as floods, resulting into displacement. Population displacement poses a number of challenges to both the displaced people and the government. This is because the government has to compensate the displaced people and ensure that they restore their livelihoods. Unfortunately, the displaced households are not resettled and rehabilitated. This study, intended to assess the livelihood challenges facing the displaced residents in Mabwepande (a new resettlement area of the displaced human population from Jangwani, Kigogo, and Kinondoni Morocco).

Methods and Materials

This study was conducted at Mabwepande in Dar es salaam. This area was selected because people who were affected by 2011 floods in different areas were relocated to this area. The study intended to assess the livelihood challenges facing the displaced population of residents at Mabwepande in Dar es Salaam. Primary data were collected using questionnaire, interviews and focus group discussion with the displaced people and the key informants from Ministry of Lands, Housing and Human Settlements Development and Municipality offices from which information about displacement and resettlement issues was obtained. Additionally, a pilot study was conducted in the study area in order to affirm the sample size, assess all other variables of the actual study, reduce or avoid unnecessary effort from the researcher and participants, as well as managing the resources to be used during the actual study. Secondary data for validation were collected through reviewing documents, journals, and books, from which displacement information was obtained.

Four streets were purposively selected, because this is where displaced residents due to flood hazards were settled. These are New City, Kikwete Vision, Nape Nnauye and Ridhiwani streets. The respondents involved in this study were 130. There were 1100 displaced households from all of the four streets: New City (380), Nape Nnauye (350), Kikwete Vision (210), and Ridhiwani (160). Ten

percent (10%) of the displaced households were selected, making a total of 110 households. There were two key informants who were involved in the study (1 from Kinondoni Municipal Council and 1 from the Ministry of Lands, Housing and Human settlements Development). Also, four Focus Group Discussions were conducted in each of the street (New City 5 members were involved, Nape Nnauye 5 members, Kikwete Vision 4 members, and Ridhiwani 4 members).

Results and Discussion

Challenges Facing Displaced Mabwepande Residents

Displacement and resettlement of human population has led to impoverishment of several households and it has also brought numerous challenges to the displaced people and the nation at large. The following are the challenges facing displaced people in Mabwepande.

Economic Challenges

The major challenge was the loss of means of livelihood (these were different economic activities which people engaged in generating income for living). This challenge was caused by reduction of production and income, because the new settlement area to which these people have been relocated has relatively fewer opportunities compared to their previous habitats.. During the interviews, households were asked on how they generate income and earn a living in the new area (Mabwepande) compared to the previous settlements. The findings of this study revealed that the chances for economic opportunities in the new habitats are lesser than in the habitats where the displaced people once lived.

There were also no small enterprises in the new settlement, such as small restaurants, charcoal sales, chicken sales, and hair salons for both men and women (see the highlighted activities in Table 1), because there was no market for them. residences for rent were another economic activity not in the new settlement area since the displaced could not build new homes (Table 1). These results are similar to a study conducted in Afghanistan, Somalia, India, Uganda and South Sudan by GRID (2017), where it was observed that, the displaced people encountered the challenge of fewer livelihood opportunities in the new relocated area.

Table 1: Economic Activities Before and After Displacement

Before Displacement	Frequency	After Displacement	Frequency	Change
- Small business: Small restaurants, selling charcoal, small shops, selling fish and chicken, selling snacks (doughnuts and chapatti), fruits and vegetable vendor	57	-Small business: Small shops, selling snacks, fruits and vegetable vendor, selling fish	38	-Small business: Small restaurants, selling charcoal, selling fried chicken (19) (not found in the new area)
Carpentry	13	Carpentry	1	12(decrease)
Tailoring	10	Tailoring	2	8(decrease)
NIL	0	Quarrying	19	19 (new activity)
Building activities	9	Building activities	6	3(decrease)
Farming	3	Farming	44	41(increase)
Houses for renting	11	NIL	0	11(not found in the new area)
Fishery	2	NIL	0	2(not found in the new area)
Salon (men/ women)	5	NIL	0	5(not found in the new area)
Total	110	Total	110	

Source: Field data 2021

Another difficulty in regards to trade and business as identified by respondents was the absence of a market for their businesses. They said that the former habitat had a good market since it had a large population (about 6000 homes), which offered a market for local businesses. During the interview, one female respondent from Kikwete Vision Street mentioned her chapati and doughnut business to highlight the problem of a lack of market in the new habitat. She said:

“Our tiny enterprises have few consumers in this area. If you opt to prepare "chapati" and "maandazi" (buns), you will not be able to sell them all. You will take them home at the end of the day to be eaten by your family. This is also true for fruit and vegetable merchants; it takes 4-7 days to sell them, so they deteriorate and you lose money. In general, relocation to this place (Mabwepande) has ruined our income-generating enterprises.”

(Key informant/ Kikwete Vision Street/ June, 2022).

Aside from the market problem in the new settlement, the findings from the focus group discussions revealed that the relocated households relied on a single source of income for their livelihoods. This is due to the new area's limited market. Prior to migration, the displaced had numerous sources of income to complement their income. Those with permanent or daily employment could also work in small companies. Others were renting out rooms in their homes in some circumstances. One of the focus group discussion's male participants testified: *“Before coming to Mabwepande I used to sell charcoal, fried fish and groundnuts. Having been relocated to this area, I have lost two businesses and remained with one business which is selling fried fish because most people in this area use firewood instead of charcoal, therefore there is no market for charcoal business. This has led to the reduction of my income, previously I was able to generate 10,000/=shillings per day (after selling fish), while now I get 3000/= to 5000/= shillings per day from the same business here in Mabwepande”*
(Key Informant/ Ridhiwani Street June, 2022).

This suggests that the Mabwepande displaced community saw a decrease in revenue and production, resulting in the destitution of the displaced households. These findings coincide with what Downing (2002) and Cernea (2008) discovered on human displacement in Asia and Africa. According to their statement, the primary effect of displacement is a drop in income and productivity, resulting in the destitution of the displaced. **Transportation Challenges**

Prior to relocation of residents to the study area, there was one major road (Bagamoyo road) that allowed residents to take public transportation to Mabwepande.. The public transport (commuter buses) from Mwenge to Bunju B costed Tshs. 500/= per passenger. Then from Bunju B, there were Motorbikes, popularly known as *“bodaboda”* and Taxis which go to Mabwepande (Table 2). Taxis costed Tshs. 2,500/= while motorbikes costed Tshs. 1000-2000/=, depending on negotiation between the motorbike driver and the passenger. The transport cost of the previous settlement was a bit low (ranging from Tshs. 500-700/=) compared to the new settlement (Mabwepande). The displaced people were coming from different places such as Jangwani, Tabata, Gongo la Mboti, and Mbagala. They used to go to Kariakoo to buy goods for their small businesses, and others were working there. The transport costs from Jangwani to Kariakoo or Mwenge was Tshs. 500, Tabata to Kariakoo or Mwenge was Tshs. 500, Mbagala to Kariakoo was Tshs. 600 and Mbagala to Mwenge was Tshs. 750, Gongo la Mboti to Kariakoo or Mwenge was Tshs. 750 (Table 2). After displacement, the transport charges changed. The transport costs of the new settlement (Mabwepande) differed from the previous settlements, the difference

ranging from Tshs. 1400-3100/= Tshs. (Table 2). This situation brought up challenges for most displaced people, especially those who worked in town, because they incurred more money for transport to get to their work posts. They had to spend Tshs.2700-3600/= per day, which was more expensive compared to their former settlements (Table 2).

Table 2: Transport Costs Before and After Displacement

Transport costs before displacement	Transport costs after displacement	Difference
Mwenge- Kariakoo 500/=	Mabwepande–Mwenge-Kariakoo 3,000-3,500/=	2,700-3,200/=
Tabata- Kariakoo 500/=	Mabwepande – Tabata-Kariakoo 3,300-3,800/=	3,000-3,500/=
Mbagala- Kariakoo 750/=	Mabwepande – Mbagala-Kariakoo 3,500-4,000/=	3,100-3,600/=
Mwenge- Mbagala 750/=	Mabwepande – Mwenge-Mbagala 3,500-4,000/=	3000-3500/=

Source: Field data 2021

In addition to that observation, the findings revealed that the roads in Mabwepande were not all-weather roads (they were not viable all the time). During rainy season, transport costs increased and the facilities became more limited. The costs range from Tshs. 2000/= to Tshs. 2500/= shillings for motorbikes and Tshs. 2500/= to Tshs. 4000/= for taxis. In this situation, the living cost increased and life became more difficult.

The findings, also, revealed that children used to walk every day when they go to and from school (Figure 1), while in the previous settlement they were using public transport and those who were living near the school were walking. In Mabwepande the schools were far away from where the displaced community was located. This situation brought challenges to both the parents and children, especially to the young ones who were in primary school. The costs which parents incurred for their children’s transport ranged from Tshs. 1000-3000/= per day after displacement, while in the former settlements (before displacement) transport costs ranged from Tshs. 500-2000/= per day. The research findings revealed that, after relocation, parents incurred more costs for transportation of their children than it was before displacement. Also, the displaced students had to walk long distances to school which exposes them to some risk

environment especially female students. The situation discouraged some students to go to school. A female respondent aged 38 years from households' interviews had the following to say:

“A large number of students walk to school. Prior to relocation, they took public transportation and walked to school for those who lived nearby. Transport costs Tshs. 500-2000/= before displacement, but Tshs. 1000-3000/=Tsh each day after displacement. There is now a problem for young children who must travel a great distance to school every day and, at times, must be escorted by their parents to avoid potential hazards along the road.”

(Key informant/New city street June, 2022).

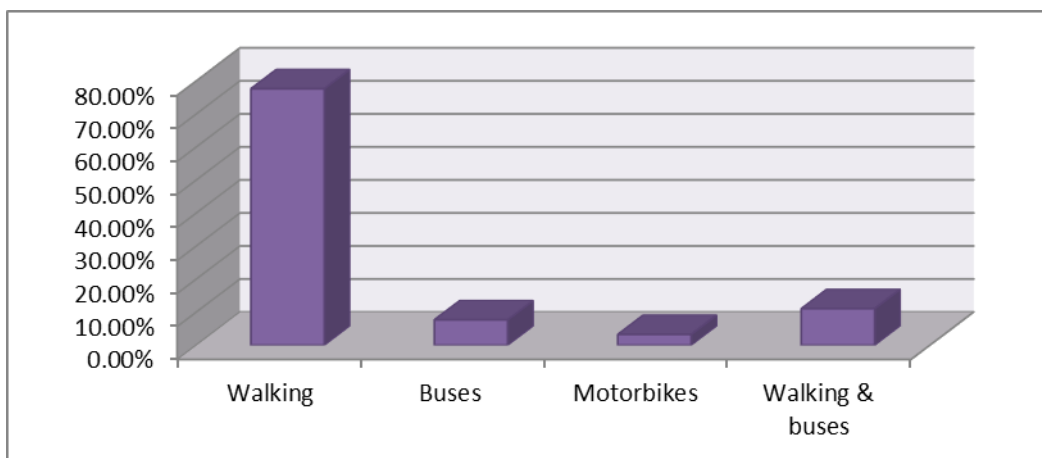
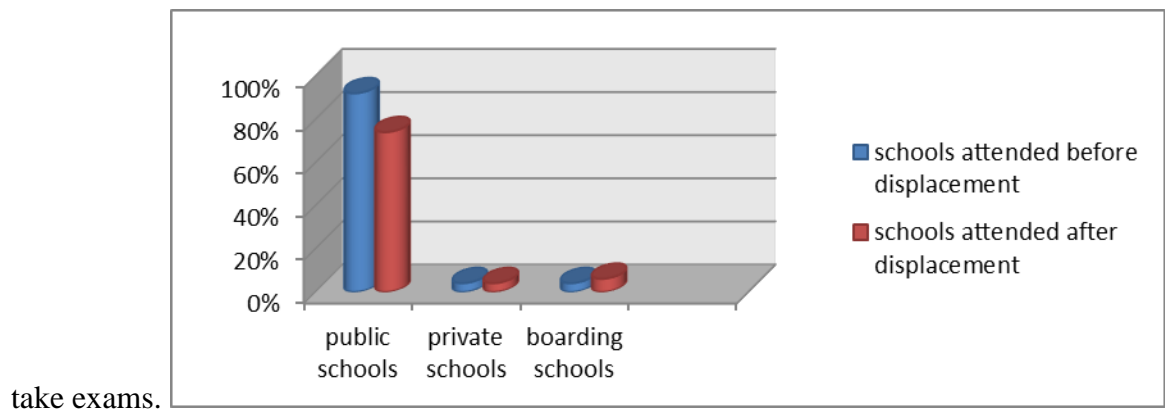


Figure 1: *Types of Transport Used by Students to Get to School in Mabwepande*

Figure 1 shows that 77.7% of all children walk to and from school every day, 7.7% take buses, 11.1% take both buses and walk, and 3.3% ride motorcycles. The above research findings on transportation challenges align with Downing (2002) and Koenig (2009), who found that relocating people from city centers increases travel expenses and time, and Freccero (2015) and Rhoades (2011), who discovered that relocating people exposes innocent people and children to serious security risks such as attack and violence. **Education Challenges**

The investigation indicated that Mabwepande had three schools: two public (primary and senior schools) and one private (primary school). These schools were built to serve the children of those who resided in Mabwepande prior to the arrival of the displaced community. Following relocation, school-aged children from the displaced population enrolled in these schools, particularly public schools. According to the interviews, 74% of respondents sent their children to public schools in Mabwepande and Bunju. This means that 66 percent of households sent their

school-aged children to Mabwepande schools, while 8 percent sent their children to Bunju schools in a nearby village. In the previous settlements, 92 percent of the total respondents took their children to public day schools (Figure 1). Other parents (4 percent of the respondents) took their children to a private school after displacement. Also, in the previous settlements, 4 percent of the respondents took their children to private schools. After displacement the number of respondents who took their children to boarding schools increased (6 percent respondents), while in the previous settlement it was only 4 percent (Figure 2). These findings show clearly how displacement causes some interruptions to students, because most of them had to shift from their previous schools to new ones, while others had to stay with their relatives in town so as to reduce transport costs. This problem appears to be comparable to what Downing (2002) and GRID (2017) noticed about relocation, in that it disrupts school functions and attendance because certain schools are in inaccessible places, limiting children's ability to finish academic cycles and



take exams.

Figure 2: Schools that Displaced Children Attended Before and After Displacement

Respondents from the focus group discussion complained about the poor quality of education their children got from public schools in Mabwepande. This situation had been caused by a large number of pupils in the schools, that is, pupils who were there before displacement and the new ones from the displaced community. There were also few teachers compared to the situation before the resettlement. The pupil: teacher ratio in government schools was supposed to be 1:40 (MOEVT, 2011), but the situation in Mabwepande was different; the ratio being about 1:80 (eighty pupils per teacher). Available facilities were not proportionate to this large number of students. Classes, learning and teaching materials were not enough. These findings look similar to GRID 2017, in their report revealed that, one of the major challenges in displacement is

inadequate facilities such as schools which seem to be overcrowded. The study revealed that displacement led to dependency. Before displacement, some of the displaced parents were able to support their children's education without depending on their relatives; but after displacement, they were unable to afford their children's education. Therefore, they needed assistance from their relatives. The results on how the displaced community in Mabwepande managed to pay for their children's education before and after displacement is shown in Figure 3. The results relate to the study conducted by Cernea (2008), who found that, displacement led to a reduction in income and impoverishment for the displaced, increasing their rate of dependence.

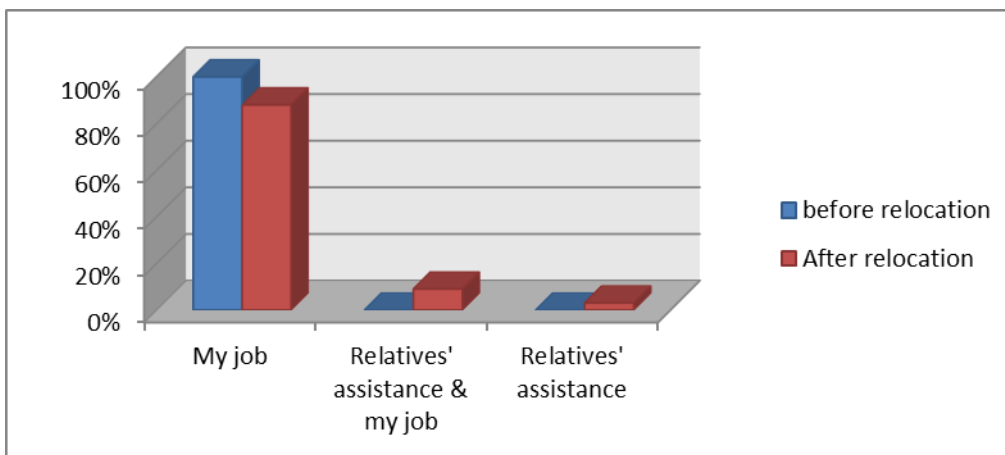


Figure 3: Shows How Displaced Community Pay School Fees for Their Children's Education

Housing and Sanitation Challenges

The housing condition of displaced households was also assessed in order to get a clear picture of the experienced challenges. Respondents in focus group discussions reported that, in previous settlement, they were living in houses built by permanent materials such as cement bricks and roofed by corrugated iron sheets. They added that some of these houses were supplied with power and water. People were now living in tents (temporary shelter) which had no power supply; Tanzania Electric Supply Company Limited (TANESCO) does not allow installation of power in this kind of housing (tents), because they are vulnerable to short-circuits. The tents were in poor condition as shown in Plate 1 below. A male respondent reported that:

“Our houses are in poor condition; prior to evacuation, we lived in permanent brick houses that were connected with water and electricity. We are now living in worn tents with no electricity after being displaced.”

(Key informant/ Kikwete Vision Street June, 2022).



Plate 1: Weary Tented House in Ridhiwani Street (Mabwepande)

Observations made by the researcher and household interviews showed that a large number of the households, which was about 87.3 percent of the total respondents, were still living in tents. About 12.7 percent of households had managed to build temporary houses (mud walls with thatched roofs and others had mud-bricks walls with corrugated iron sheet roofs) (as shown in Table 3 and Plate 2). This means that most of the displaced households were not able to build new permanent houses in a short period of time. This situation made some of the households to live in substandard housing.

Table 3: Types of Houses Before and After Displacement

Type of housing	Before displacement		After displacement	
	frequency	percentage	Frequency	Percentage
Block houses	110	100%	00	00%
Tented houses	00	00%	96	87.3%
Thatched houses	00	00%	14	12.7%
Total	110	100%	110	100%



Plate 2: Thatched Houses of the Displaced Community in New City Street

It was further reported by one of the local leaders, that there was a possibility of eruption of contagious diseases such as cholera, typhoid and diarrhoea within the community, especially during the rainy seasons. This is because sanitary facilities like toilets were built on temporary bases (shallow latrines, Plate 3). Some of these latrines were full and were shared by four families; which was unhealthy. Such situation is clearly shown in Plate 3. These research results concur with the observation done by GRID 2017 and CEGIS (2014), they observed that, the displaced living condition were poor, the collective centres had insufficient water supply, had inadequate sanitation facilities and were overcrowded.



Plate 3: Shallow Latrines Used by Displaced Community in Riziwani Street
Provision of Basic services (Water and Health) in the Displaced Community

The study findings from focus group discussion and interviews showed that water was the only basic service which was provided within the community. There was a water vehicle from Kinondoni Municipality which supplied water to the community. However, one bucket cost more than 200 Tanzanian shillings, while in their previous location one bucket of water cost Tshs 50-

100/=; the difference being Tshs 100-150/=. In addition, water service was not regularly provided in the displaced community. This was because during the rainy season the water vehicle did not bring water, because some of the roads were not accessible. In such season, respondents were obliged to go to the next village, Bunju, to fetch water, one bucket cost 300-400 Tanzanian shillings, the situation which increased the living costs to the displaced households.

The findings of the study through interviews proved that health services such as dispensaries were not provided within the displaced community. These services were found in a nearby village such as Bunju. The health centres were found far away (about 3-4 kilometres) from the displaced community (Table 4) and the area had no pharmacy that could make displaced people to get some medical requirements. They also showed dissatisfaction with the services provided in these health centres. The observation of the study showed that medical care for the displaced households in Mabwepande was not provided. This situation increased the susceptibility to diseases. The study done by Rhoades (2011) and Deng (2007) concur with above results that, the displaced people were desperate in need of vital services like health and clean and safe water.

Table 4: Availability and Provision of Health Services Before and After Displacement

Availability of health services	Provision of health services	Before displacement		After displacement	
		Frequency	Percentage	Frequency	Percentage
Found near	Good provision	110	100%	00	00%
Found far	Poor provision	00	00%	110	100%
Total		110	100%	110	100%

Challenge in Formation of Social Networks

The research results showed that the other challenge that the displaced community experienced was the disruption of social network groups (Table 5). Respondents were asked if they were able to formulate new social networks after displacement. About 6% of the respondents managed to form new social networks which supported each other during funerals, sickness, weddings and other social activities. These social networks were important as they promoted development and sense of unity within the community. A total of 94% of the respondents claimed that they had not managed to form new social groups after displacement, due to various reasons, such as lack of money for contribution to various social issues and contribution for entrance fee. Also, the study

findings showed that 58% of the total respondents were members in previous social networks, but after displacement it was difficult to continue with the membership, because they were now separated (Table 5). A total of 42% of respondents claimed that they were not members of any social groups before, because they did not see the importance of joining them. While only 1% of the total respondents managed to maintain their previous social networks, because they were still working in town, it was easy for them to meet with members of their groups. About 99% of the respondents did not manage to maintain their former social groups, due to various reasons such as separation with other members of the groups. These results evidenced in other studies conducted in India by Mohanty (2011), Mathur and Kälin (2010) that involuntary population displacement leads to disruption of social networks.

Table 5: Ability to Maintain Previous or/ and Form New Social Groups

Response	Yes	No	Total
Ability to maintain the previous social group	1%	99%	100%
Membership to any social group before displacement	58%	42%	100%
Ability to form a new social group after displacement	6%	94%	100%

The researcher investigated, further, by asking respondents where they sought support once they got problems. A total of 67% of the respondents said that they got support from neighbours. In spite of the mentioned reasons that they did not know each other properly, they actually needed to support each other. About 10% of the households were depending on their relatives and 23% of the households were depending on both neighbours and relatives (Table 6). These findings showed that there was interdependency amongst the displaced community at about 47% after displacement, although the relationship was not strong compared to the previous settlement which was about 74%.

Table 6: Show How the Displaced Community Supported Each Other Before and After Displacement

Response	Before displacement	After displacement
Depend on relative only	5%	20%
Depend on neighbours only	74%	47%

Depend both on relatives and neighbours	21%	33%
Depend on one self	00%	00%
Total	100	100%

Family Disruption or Separation after Displacement

Research results from household interviews revealed that family separation was one of the challenges which displaced households in Mabwepande. About 64% of the displaced community managed to relocate with the whole family and 36% of them were unable to move with their families (Table 7). Respondents reported that in some families, children were left in town to stay with relatives in order to easily continue with school. In another case of extended families, some members decided to live somewhere else. These study findings established the fact that involuntary displacement of the households causes family separation. This situation can be due to various reasons such as lack of houses that could accommodate large families; therefore, other family members had to find somewhere else to live. These findings are similar to what was observed by Mohanty and Rhoades (2011) and Mathur (2012) on the disruption of families after displacement.

Table 7: Shows How Displaced Community Relocate with Their Families

Response	Frequency	Percentage
Families that were able to relocate with the whole family	70	64%
Families that were not able to move with the whole family	40	36%
Total	110	100%

Further investigation showed that some men who were working in town did not come back home regularly. Sometimes, they had to stay in town searching for jobs, because in Mabwepande there were limited to job opportunities. Also, expensive transport in this new settlement was mentioned as one of the contributing factors for men to stay in town, while their families were living in Mabwepande. A male respondent from Kikwete Vision Street said:

“I do not come home every day. Sometimes I have to stay in town to reduce transport costs which is 4000 /= Tshs per day. I better save the money for my family, so, I decided to be paying a visit to our home on weekends. Some men stay in town searching for jobs, because this area has limited opportunities. They also do not come home frequently”

(Key informant Kikwete Vision Street July, 2022).

Conclusion and Recommendations

The process of displacement and resettlement of population causes a number of adverse impacts to the displaced households. The research findings presented the challenges experienced by displaced people of the study area (Mabwepande). The revealed challenges were: economic challenges which were caused by reduction of income and production; environmental challenges; challenges in the provision of social services such as transportation, education, water and health. Also, there were more challenges such as housing and sanitation, where the displaced people were still living in weary tented houses. Challenges of social relations were shown in different forms, such as lack good relationships amongst neighbours, disruption of social networks, and family separation, as some families failed to relocate with their families. Generally, these challenges made the lives of the displaced people to be worse (impoverishment of the displaced).

This study recommends that, resettlement process should be guided by appropriate detailed policies which will help the government, planners and agencies to implement properly and follow the procedures and mechanisms of the resettlement process. The displaced community or individuals should be closely incorporated in decision making. This will help planners to understand clearly the needs of the affected people, in order to provide proper assistance to them. The government should set aside enough funds for resettlement programmes which require reasonable compensation for the affected households. Also, it has to consider the rehabilitation and restoration of people's livelihoods. Technical advice and assistance should be provided to the affected households concerning how to start building new houses. This will help to address the problem of homelessness.

The study did not investigate all information regarding the resettlement challenges facing the displaced households. Therefore, it provides areas for further studies to be conducted on displacement and resettlement programmes carried out in unplanned settlements. Also, to study how the government considers the rehabilitation and restoration of displaced livelihoods.

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Bibliakama Mgoji wa Fasihi ya Kiswahili: Mifano kutoka Tamthiliya Teule za Emmanuel Mbogo

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Ikisiri

Makala haya yanachunguza suala la Ubiblia katika tamthiliya teule za Emmanuel Mbogo. Data za msingi za makala haya zimepatikana katika tamthiliya za *Nyerere na Safari ya Kanaani* (2015) na *Sadaka ya John Okello* (2015). Ubiblia umeonyeshwa kwenye tamthiliya hizo kupitia vipengele vyake vya kifani vinavyojitokeza katika kazi teule. Katika makala haya tumetumia mbinu ya usomaji makini kwa kusoma na kuchunguza tamthiliya teule. Uchambuzi wa data katika utafiti huu umefanywa kwa kutumia mkabala wa kimaiezo. Nadharia ya Mwingilianomatini ndiyo iliyotumika katika ukusanyaji, uchambuzi na mjadala wa data za utafiti. Makala haya yamebaini kwamba kuna Ubiblia mwingi katika tamthiliya tafitiwa alizoandika Emmanuel Mbogo. Ubiblia huo unajitokeza kupitia vipengele vya majina ya tamthiliya, masimulizi ya Biblia, wahusika wa Biblia, nukuu za Biblia na mitindo ya Biblia. Wasomaji wa kazi hizi waliopata kukutana na Biblia kabla, wakikutana na kazi hizo za kifasihi wanabaini taswira za Biblia bila kiza chochote. Msomaji wa kazi hizi za fasihi atabaini kwamba vipengele vya Biblia vilivyotumika katika tamthiliya teule vinaendana sawasawa na yale yaliyojiri kwenye Biblia. Matokeo ya utafiti yanaonesha kuna uhusiano kati ya kazi za fasihi za Emmanuel Mbogo na yale yaliyoko katika Biblia. Makala haya yanahitimisha kuwa Ubiblia unaojithirisha katika *Nyerere na Safari ya Kanaani* na *Sadaka ya John Okello* mehusisha matukio halisi na matukio ya kazi nyingine za Kibiblia.

Maneno Msingi: Ubiblia, Fasihi ya Kiswahili, Nadharia ya Mwingilianomatini.

1.0 Utangulizi

Utokezaji wa vitabu vya Mwenyezi Mungu katika kazi za fasihi si jambo geni. Waandishi na watafiti mbalimbali wamekwisha kuchunguza utokezaji wa fani za Biblia katika kazi za fasihi na kuuandikia Osore (2015) anabainisha kwamba vitabu vya kidini vina athari kubwa katika ubunifu na utunzi wa kazi za fasihi. Osore anashadidia kuwa Bibliana Korani hutumika katika bunilizi za kifasihi. Mtindo huu umeshajitokeza katika kazi mbalimbali za fasihi andishi; riwaya, tamthiliya na ushairi. Hapa Afrika baadhi ya watunzi wameutumia mtindo huu katika uumbaji wa kazi zao. Kwa mfano, kazi za Ngugi wa Thiong'o, hasa *A Grain of Wheat* (1967) na *The Devil on the Cross* (1980). Vilevile, Mapara (2003) alitalii kuhusu Bibliana fasihi katika tasnifu ya shahada yake ya uzamili aliyoipa jina la *The Bible and Literature: A Case Study in Some*

Shona Novels (2003). Mapara alibainisha watunzi waliotumia mtindo waBiblia katika kazi zao kuwa ni Chidzero (1957), Chakaipa (1967), Musengezi (1984) na Tsodzo (1993) huko Zimbabwe katika fasihi ya Kishona. Watafiti hao walibaini kuwa kuna mahusiano baina ya Bibliana fasihi za jamii zao.

Katika fasihi ya Kiswahili, waandishi mbalimbali wameutumia mtindo waBiblia hasa katika riwaya zao. Baadhi ya riwaya zenye mwangwi waBibliani *Rosa Mistika* (1981), *Alipanda Upepo Akavuna Tufani* (1969), *Mui Huwa Mwema* (1978) na *Safari ya Msafiri* (1946). Katika tafiti tangulizi watafiti wengi wameangazia utanzu wa riwaya katika tafiti zao walipochunguza mwingiliano wa Biblia na fasihi na kusahau upande wa tamthiliya ambao ndiyo umeshughulikiwa katika makala haya. Miongoni mwa watafiti waliotumia utanzu wa riwaya katika tafiti zao walipochunguza mwingiliano wa Biblia na fasihi ya Kiswahili ni Kiprotich (2013). Mtafiti alichunguza mchango wa mbazi za Biblia katika ukuzaji wa fasihi andishi ya Kiswahili alimakinika zaidi katika riwaya za Kiswahili. Mtafiti mwingine ni Kipacha (2017) aliyetalii uchuro katika nathari teule za Euphrase Kezilahabi alimakinika katika riwaya za Kiswahili alizoandika mtunzi huyo. Katika andiko lake (Kipacha, 2017) alionesha visa mbalimbali vya Biblia anavyorejea Euphrase Kezilahabi katika riwaya ya *Gamba la Nyoka* (1979).

Makala haya yanachunguza Bibliakama Mgodu wa kazi teule za Emmanuel Mbogo. Mtunzi teule ameonekana kuchota vipengele vingi vya kifani katika kubuni kazi zake. Vipengele hivyo vinathibitisha kwambaBiblia ndiyo kilikuwa chanzo kikuu cha mtunzi kuchota malighafi ya kuumba tamthiliya za Kiswahili. Kwa mfano, kisakale cha wana wa Israeli kukaa utumwani Misri na kisha kuanza safari kurudi kwao Kanaani kinapatikana katika kitabu cha “*Kutoka*” ndani ya Biblia. Kisakale hiki kimeakisiwa katika tamthiliya ya *Nyerere na Safari ya Kanaani* (2015). Katika Biblia, Kanaani ni nchi iliyojaa maziwa na asali kwa mujibu wa kisakale hicho. Mwalimu Julius Kambarage Nyerere, aliyekuwa Rais wa kwanza wa Tanzania alipopata uhuru kutoka kwa Wakoloni anachorwa kama kiongozi mwasisi wa safari mpya ya maendeleo ya nchi ya Tanzania ambayo inafananishwa na safari ya Kanaani. Katika *Biblia*, wana wa Israeli wana kiongozi wao aitwaye Musa, anayepewa jukumu na Mola wao awaongoze watoke utumwani. Tanzania ilipopata uhuru, Mwalimu Nyerere anaonekana kuinuliwa na Mola wa Watanzania ili awaongoze waende kwenye hiyo nchi huru inayofananishwa na nchi ya Kanaani ilipofanikiwa kupata uhuru. Tamthiliya zilizochunguzwa katika makala haya ni *Nyerere na Safari ya Kanaani* (2015) na *Sadaka ya John Okello* (2015). Watafiti waliteua tamthiliya hizi kwani zilionekana kuwa ngazi nzuri ya kufanikisha malengo ya utafiti wao.

2.0 Kiunzi cha Nadharia ya Uchambuzi

Nadharia iliyoongoza uchambuzi wa makala haya ni nadharia ya Mwingilianomatini. Nadharia hii hutumika kuchunguza na kuchambua data za utafiti ili kubaini kazi moja ndani ya kazi

nyingine katika kazi za fasihi. Pia, hutumika kuelezea kuwepo kwa sifa mbalimbali za matini moja au zaidi katika kazi za fasihi. Washadidi wa nadharia hii wanadadavua kuwa dhana ya Mwingilianomatini hurejelea uhusiano uliopo kati ya matini husika na nyingine ambazo msomaji au mwandishi amewahi kukutana nazo kabla ya hiyo iliyoko mbele yake wakati huo. Plottel na Charney (1978) wanaeleza kuwa dhana ya mwingilianomatini inarejelea msingi kuwa matini ya kisanaa si zao la mwandishi mmoja bali ni zao la jinsi matini hiyo inavyohusiana na matini nyingine na umbo la lugha yenyewe. Dhana hii husisitiza kwamba matini zote za kisanaa zaweza kuchukuliwa kama matini moja kuu ambapo hujibizana kila moja ikisemezana na nyingine kwenye usemezano uliotanuliwa.

Dhana hii ya mwingilianomatini inahusishwa na mnadharia wa Kifaransa, Julia Kristeva ambaye aliizua kutokana na nadharia ya Mikhail Bakhtin ya Usemezano. Usemezano hutumiwa kuelezea kuwepo kwa sifa mbalimbali za matini moja au zaidi katika kazi za fasihi. Uhusiano huu unaozungumzwa unaweza kuonekana katika nukuu yaani matini fulani kuwa na nukuu ya matini nyingine ambayo ilianza kwanza, uelezaji wa jambo moja kwa moja au kutumia lugha zinazofanana. Kuna watafiti waliotazama mwingilianomatini katika riwaya, wengine tamthiliya na wengine ushairi. Webb (1980) anasema kwamba kila kazi ya sanaa ni tokeo la wakati fulani maalum ama muhula wake mahsusi. Dai hili linatutazamisha kuwa mwandishi amekusudia kutoa ujumbe kwa hadhira yake kwa kutumia vipengele vya kifani na jumbe za Biblia tofauti na kazi zake za awali. Kuna mtazamo kwamba, Mwanafasihi ni kama mhubiri mimbarini (Madumulla, 1993). Makala haya yanakusudia kuonesha kuwa *Biblia* imetumika kama chanzo kwa mwandishi katika kuzaa kazi hizo husika za fasihi. Ubiblia katika makala yetu umebainishwa kwa kuonesha vipengele mbalimbali vya Kibiblia vinavyojitokeza katika kazi za mwandishi, Emmanuel Mbogo. Mtunzi teule amechota vipengele mbalimbali katika Biblia akafanikiwa kuumba kazi zake katika fasihi ya Kiswahili.

3.0 Ubiblia katika *Nyerere na Safari ya Kanaani na Sadaka ya John Okello*

Kama ilivyoelezwa hapo awali, lengo mahsusi la makala haya ni kubainisha vipengele vya Kibiblia katika tamthiliya teule za Emmanuel Mbogo; *Nyerere na Safari ya Kanaani* (2015) na *Sadaka ya John Okello* (2015). Sehemu hii inabainisha matini za Biblia zilizojitokeza katika tamthiliya teule. Katika tamthiliya hizi, Ubiblia umedhihirika katika vipengele vya jina la kitabu, hadithi, wahusika, nukuu na zaburi kama ilivyoelezwa katika sehemu inayofuata.

3.1 Jina la Kitabu

Jina la kitabu ndilo hubeba na kutambulisha kazi yoyote ya fasihi. Dhana hii inafafanuliwa kwa namna mbalimbali na wanazuoni katika uga wa fasihi. Lema (2010) anaeleza kwamba jina la kitabu ni kichwa cha habari kinachobeba kazi nzima ya fasihi; riwaya, ushairi ama tamthiliya. Jina hili linapaswa kudokeza kiini cha jambo kuu linalosemwa na kujadiliwa katika kazi husika. pia, hueleza lengo kuu la kazi ya fasihi kwa muhtasari. Mtu anaposoma tu ama akutanapo tu na

jina hilo, ujumbe fulani wasikika ubongoni mwake. Kwa mfano, *Nyerere na Safari ya Kanaani* ndilo jina la moja ya tamthiliya tuliyoandikia makala haya. Tukiwa maktaba, tumeng'amua kwamba jina la tamthiliya hii ni tokeo la mapokeo ya Kikristo aliyonayo mwandishi wa kazi hii, Emmanuel Mbogo. Jina hili linanasibishwa na historia ya taifa la Israeli lililokuwa utumwani Misri kwa zaidi ya miaka mia nne. Wakati wa ukombozi ulipowadia, walitolewa utumwani na kuongozwa na Nabii Musa ili warudi kwao Kanaani (Ku. 12; Hes. 33:5). Nchi hii ndiyo anayoitumia mwandishi pia katika kazi yake.

Kwa mujibu wa Kristeva (1980) katika ufafanuzi wake juu ya nadharia ya Mwingilianomatini, kazi yoyote ya fasihi ni tokeo la kazi za matini nyingine zilizopata kuwepo hapo awali kabla ya kazi hiyo husika. Kwa hivyo hata mbinu ya uteuzi wa jina la kitabu hutokana na muathiriano wa kazi hizo za fasihi zilizotangulia mapema kabla ya hii ambayo imetungwa na msanii wakati huu wa sasa. Tumbaini kwamba, jina la kitabu hiki linaposikika tu masikioni mwa watu, basi kuna mwangwi wa Biblia unaosikika katika ubongo wa mtu, hasa mtu ambaye ana mapokeo ya Kikristo juu ya safari ya wana wa Israeli kutoka utumwani Misri kwenda nchi ya maziwa na asali, Kanaani. Kwenye *Biblia*, habari kuhusu safari ya Waisraeli kwenda Kanaani inapatikana katika kitabu cha *Kutoka*. Maandiko hayo yanasema:

Tena Mungu akamwambia Musa, waambie wana wa Israeli maneno haya, Bwana, Mungu wa baba zenu, Mungu wa Abrahamu, Mungu wa Isaka, Mungu wa Yakobo, amenituma kwenu... Hakika nimewajilieni, tena nimeyaona mnayotendewa huko Misri; Nami nimesema, nitawapandisha kutoka Misri na kuwaingiza katika nchi ya Mkanaani, na Mhiti, na Mwamori, na Mperizi, na Mhivi, na Myebusi, nchi ijaayo maziwa na asali. Chanzo: Biblia Takatifu-(Kutoka 3:15-17).

Kutokana na nukuu hiyo hapo juu, jina la kitabu hiki kwa mujibu wa Nadharia ya Mwingilianomatini ni tokeo la athari ya safari hiyo ya wana wa Israeli kutoka utumwani kwenda Kanaani, nchi aliyowaahidia Mungu kuwapa. Nchi hiyo inanasibishwa na nchi ya raha, iliyojaa maziwa na asali. Hakuna tabu wala masumbuko huko. KMtunzi ameinasibisha safari hii ya kanaani na safari ya Tanzania wakati wa kupigania uhuru. Mtunzi anamfananisha Nyerere na Musa katika safari ya Kanaani. Kama ilivyo Musa, Nyerere ameongoza Watanganyika katika safari ya kupata uhuru kutoka kwa wakoloni akiamini baada ya uhuru wananchi watafaidi matunda ya uhuru ambayo katika safari ya Kanaani yametumika kama maziwa na asali. Hivyo, Emmanuel Mbogo ameakisi Ubiblia katika uteuzi wa jina la kazi yake hii.

Pia, katika *Sadaka ya John Okello* ndilo jina la kazi nyingine ya Emmanuel Mbogo ambayo tumeitafiti katika makala haya. Tumekwisha eleza huko juu kwamba jina la kitabu hudokeza kwa muhtasari dhamira kuu ya kazi ya fasihi. Pengine tutazame kwanza namna dhana ya sadaka

inavyotazamwa kisha tuendeleo na upembuzi wa jina hili ili kubaini mwangwi wa Biblia unavyojitokeza. Jacob na Makaya (2016) wanasema Sadaka ni neno ambalo mara nyingi sana limemaanisha kitu kilichotolewa bure mahali. Tusikiapo mtu ametoa sadaka tunaielewa kuwa mtu huyo ametoa kitu hicho bure pasina kutaraji mrejesho au malipo kwa huyo anayemtolea. Wachungaji hawa wanaeleza kwamba kutoa sadaka kunanasibishwa na ishara ya upendo, kwamba kama mtu hana moyo wa upendo hawezi kutoa sadaka. Ufafanuzi huu uliotolewa unatusaidia katika kupambanua dhamira kuu ya kitabu ambayo anasadifu pia jina la kitabu. Hisaniel (2012) anaeleza kuwa “Sadaka ni zawadi inayotolewa kwa Mungu, kwa kusudi la kuonyesha upendo, heshima na uthamini wa Mungu katika maisha ya mtu. Katika Biblia takatifu, hili linathibitishwa kutoka kitabu cha *Ezra*. Maneno ya Mungu yanasema hivi:

Na baadhi ya wakuu wa mbari za baba zao, hapo walipofikilia nyumba ya Bwana, iliyoko Yerusalemu, walitoa mali kwa ukarimu kwa ajili ya nyumba ya Mungu, ili kusimamisha mahali pake; wakatoa kadri walivyoweza, na kutia katika hazina ya kazi hiyo, darkoni za dhahabu sitini na moja elfu, na nane za fedha elfu tano, na mavazi mia ya makuhani.

Chanzo: Biblia Takatifu, Ezra 2:68 - 69).

Katika kitabu cha Biblia, sadaka ni tendo linalofanywa kwa namna ya kutafsiri moyo kwa matendo, kuonyesha kwamba unampenda Mungu. Kutoa sadaka ni sehemu ya kukamilisha ibada ya mtoaji mbele za Mwenyezi Mungu. Vitabu vya dini vinawakumbusha waamini kutoa sadaka kwa hiari yao wenyewe pasina kulazimishwa na mtu. Aina na kiwango cha sadaka mtu anayotoa ndicho kinadhihirisha mtu anampenda Mungu kiasi gani. Aidha mwamini anaruhusiwa kutoa sadaka kwa njia ya kuwasaidia wengine, wahitaji na wasiojiweza. Kwa mujibu wa mafundisho tunayoyapata katika Biblia, kumsaidia mhitaji chakula, mavazi au huduma za matibabu ni sadaka kwa Mwenyezi Mungu. Katika utafiti tuliofanya kwa kugegemea nadharia ya Mwingilianomatini, mhimili mmojawapo unasema kwamba kazi yoyote ya fasihi ni tokeo la kazi nyingine tangulizi iliyopata kuwepo kabla ya hiyo mpya. Mawazo ya Bhaktin (1981) hayatofautiani sana na mawazo ya Kristeva (1986) tuliyoyazungumzia kule nyuma yanayohusiana na jinsi kazi moja inavyozalisha kazi nyingine. Huu ndio mwingilianomatini tunaouzungumzia. Katika kusoma kazi ya *Sadaka ya John Okello*, tumebaini kuwepo kwa mwingilianomatini baina ya matini hizi mbili; Biblia na tamthiliya. Neno ‘Sadaka’ liliteuliwa kuwakilisha dhana hiyo ya utoaji wa kitu cha thamani bure.

Katika kazi teule hii, mtoaji wa sadaka hii ni mhusika mkuu, John Okello. John Okello alipambana kufa na kupona hata kuweka maisha yake hatarini kwa lengo la kuitetea na kuikomboa Zanzibar kwa kuongoza mapinduzi. Alisimamia mpango mzima wa kuikomboa jamii hiyo lakini alipofanikiwa kuleta mapinduzi na mgeni kuachia madaraka, Okello alifukuzwa na kusahaulika kama alitoa mchango wowote katika zoezi hilo. Pengine ndiyo maana mwandishi ameiita kazi yake *Sadaka ya John Okello*, akimaanisha sadaka ni kitu unachokitoa bure na hautazamiwi kurudishiwa. Unapotoa sadaka hubagui watu ila unasukumwa na dhamira iliyoko

ndani ya kusaidia watu. Mtunzi anaonesha jinsi mchango wake unavyogeukwa baada ya kusaidia kuleta mapinduzi katika onesho la kumi uk. 55:

ZIMWI 1 John Okello, wewe nani?

ZIMWI 2: Okello! Okello, umefuata nini visiwani?

Hapa visiwani hakuna Msalaba!

Hapa Zanzibar tunatazama Kibla!

Hatutazami Golgota!

Chanzo: Sadaka ya John Okello (Uk. 55).

Uteuzi wa majina ya vitabu katika tamthiliya hizi zote mbili bila shaka yoyote yanabainisha kwamba Emmanuel Mbogo ameegemea zaidi katika mkondo wa Kibiblia alipoteua majina ya kazi zake. Jina la “*Nyerere na Safari ya Kanaani*” na “*Sadaka ya John Okello*” ni chipukizi la mapokeo hayo ya Kibiblia aliyokulia mwandishi Emmanuel Mbogo. Kwa hivyo, Ubiblia umedhihirika kupitia majina ya kazi zake.

3.2 Hadithi ya Biblia

Wanazuoni katika uga wa fasihi wanaifafanua dhana ya hadithi kwa namna mbalimbali. TUKI (2014) wanaifafanua dhana ya hadithi kama masimulizi ya kinathari, yaani yasiyo ya kishairi. Kimsingi hadithi huwa na wahusika ambao huzungumza na matendo yanayotendwa na wahusika hao huleta mtiririko wa matukio unaokamilisha hadithi hiyo. Matukio katika hadithi yanaweza kuwa ya kweli au ya kubuni. Katika *Nyerere na Safari ya Kanaani*, tumebaini kuwa mtunzi ametumia matini ya hadithi ya Biblia kuijenga kazi yake. Tamthiliya hii ni tokeo la masimulizi yahusuyo wana wa Israeli kama inavyoelezwa kwenye *Biblia*. Hadithi inayosimuliwa kuhusu taifa hilo la Israeli lililokuwa utumwani huko nchini Misri kwa muda wa miaka mia nne. Baada ya miaka hiyo ya utumwa Mungu alimsimamisha nabii miongoni mwao aitwaye Musa ili awaongoze na kuwatoa katika nchi ya utumwa na kuwapeleka Kanaani, kwa sasa Israeli. Masimulizi hayo yanatolewa katika vitabu hivi kwenye *Biblia* (Ku. 12; Hes. 33:5).

Kwa kuzingatia Nadharia ya Mwingilianomatini, Makala haya yamebaini kwamba mtunzi wa tamthiliya hii, *Nyerere na Safari ya Kanaani* ameiunda kazi yake kutoka masimulizi ya wana wa Israeli. Simulizi ya Kibiblia imehamishwa na kuingizwa katika matini mpya ya tamthiliya ya Kiswahili lakini wakati huu ikizungumzia jamii ya Kitanzania na kiongozi wao Mwalimu Julius Kambarage Nyerere anayenasibishwa na Nabii Musa aliyewaongoza wana wa Israeli. Viongozi hawa wa kwanza kutoka jamii zote mbili wanachorwa kuonesha jitihada zao walizofanya ili kuzikomboa nchi zao kutoka utumwani lakini pia kupanga mikakati mbalimbali ya kuzifanikisha jamii zao, Israeli na Tanganyika mtawalia. Kwa jumla, tumeona uhusiano uliopo baina ya hadithi hiyo ya wana wa Israeli katika *Biblia* na tamthiliya hii teule iliyoandikwa na Emmanuel Mbogo.

Pia, katika tamthiliya ya *Sadaka ya John Okello*, tumebaini kwamba kisa cha tamthiliya hii kinaendana na kisa kimojawapo kwenye Biblia ambacho ni kisa cha ujio wa Yesu Kristo hapa ulimwenguni. Biblia inasema mtume huyu alikuja duniani kuwakomboa wanadamu na dhambi zao. Lakini wanadamu hawakumpokea badala yake wakamsulubisha, wakamtesa hadi kufa. Mapokeo ya Ukristo yanaendelea kudai kuwa mtume huyu alisalitiwa na mmoja wa wanafunzi wake aitwaye Yuda Iskariote. Bila hatia yoyote alihukumiwa kifo na mamlaka za kifalme. Kisa hiki katika *Biblia* kinaonekana kuchangia kwa namna moja ama nyingine utunzi wa kazi hii ya *Sadaka ya John Okello*. Mtume huyu Yesu katika Biblia pamoja na kung'amua kwamba hao wanadamu anaotaka kuwakomboa kutoka kwenye utumwa wa dhambi watamkataa na kumuua bado aliendelea na mpango wake wa ukombozi. Mtume huyu alikuwa tayari kufanyiwa jambo lolote, iliaticimize malengo ya baba yake aliyemtuma ulimwenguni. Mwandishi anaeleza:

Yesu akawaambia, chakula changu ndiyo hiki, nikayatende mapenzi yake aliyenipeleka, nikaimalize kazi yake. *Chanzo: Biblia Takati, Yohana: 4:34*.

Mwangwi wa simulizi hii ya Kibiblia unatokea pia katika tamthiliya hii teule tuliyoisoma. Mhusika mkuu, John Okello pamoja na kutambua kwamba baada ya mapinduzi atasalitiwa na kufukuzwa lakini bado anaendelea na mpango huo. Aliuona uovu utakaotendwa juu yake lakini hakukata tamaa wala kuvunjika moyo. Alikuwa tayari kuhakikisha lile alilolikusudia linatimia. Okello anasema:

OKELLO: Kweli mimi ni Mganda kutoka wilaya ya Lang'o, lakini Mungu alinituma nije kuwakomboa ndugu zangu wa visiwani... Na baada ya ukombozi, tukishamng'oa Sultan Jamshid, Wazanzibar watanigeuka. Watanisaliti. Watanigeuza kioja. Kisonoko. Kijibwa chenye mkuje kasoro mkia..." **Chanzo:** *Sadaka ya John Okello* (Uk. 29).

Tunaposoma kazi hizi mbili, Bibliona tamthiliya hii tunaona masimulizi kuingiliana. Mapokeo yanayoeleza habari za kusalitiwa, kuteswa na kutendwa kwa mtume Yesu ndizo zinazojitokeza katika tamthiliya hii ya John Okello. Mtu asomapo kazi hii mwangwi wa Biblia unasikika katika masikio yake. Anakumbuka ama kurejea simulizi hii ambayo imeshawahi kuelezwa katika Biblia. Sambamba na hayo kuna kisa kuhusu usaliti katika kazi zote mbili. Wahusika wote wawili, Yesu kutoka kwenye Bibliona John Okello kutoka kwenye tamthiliya hii walitabiri kuhusu kusalitiwa kwao. Kila mmoja alieleza kwamba atasalitiwa hapo baadaye na bado akaendelea na mpango aliokuwa amekusudia. Wote waliadhimu kusonga mbele. Hakuna mmoja miongoni mwao aliyekata tamaa pamoja na kujua kwamba hapo baadaye atafanyiwa vibaya. Katika Biblia tunapata habari hizi za Yesu:

Walakini tazama, mkono wake yeye anayenihaliti upo hapa pamoja nami mezani; kwa kuwa Mwana wa Adam aenda zake kama alivyo kusudiwa, lakini ole wake mtu yule amsalitiye. **Chanzo:** *Biblia Takatifu - Luka 22:21.*

John Okello naye anatabiri kuhusu masaibu yatakayomkuta. Alitabiri na kunena hayo wakati yuko kwenye kambi ya maandalizi ya mapinduzi. Simulizi hiyo inanasibishwa na ile iliyotukia kwa Yesu Kristo katika Biblia akijitabiria kuhusu maisha yake siku za usoni. Nadharia ya Mwingilianomatini inatusaidia kubainisha matini za Biblia zilizomo humu kwenye kazi hii ya Fasihi. Kisa kinamchotokea na kumsibu mtume Yesu ndicho kinachotokea na kumsibu Field Marshall John Okello. Mtume aliyatoa maisha yake kama sadaka kwa Mwenyezi Mungu ili awakomboe wanadamu kutoka kwenye dhambi na John Okello anayatoa maisha yake kama sadaka ili kuwakomboa Wazanzibar kutoka kwenye uhuru usio kamili walioachiwa na mkoloni Mwingireza kwa kuwaachia wageni, Waarabu badala ya watu weusi. Mwingilianomatini unasisitiza pia kuwa hata maana za matini hukamilishana. Hapana shaka kuwa aliyewahi kukutana na masimulizi haya kumhusu Yesu anaweza kung'amua kwa wepesi simulizi hii inayotolewa katika tamthiliya ya *Sadaka ya John Okello.*

3.3 Wahusika wa Biblia

Wamitila (2002), Mwenda (2004) na Mlaga (2010) wanafafanua dhana ya wahusika kama binadamu wanaopatikana katika kazi za fasihi na ambao wana sifa za kimaadili, kitabia, kiitikadi na kifalsafa. Sifa hizi hutambulishwa na wanayoyasema na wanayoyatenda. Maelezo ya wanazuoni hawa yanatusaidia kuelewa dhana hii ya wahusika kuwa ni binadamu katika kazi ya fasihi na kwamba wahusika hawa hutumiwa na mtunzi kwa malengo mahsusili kufikisha kusudi alilonalo kwa jamii, hadhira husika. Wanaendelea kueleza kwambamhusika katika fasihi ni kiumbe hadithini kilichobuniwa na msanii ili kuendeleza hoja na maudhui yake katika kazi yake. Wanafasihi hawa wanadokeza dhana msingi katika fasili hii, ubunifu. Tunajifunza kwa Mwenda kuwa wahusika wote katika kazi ya fasihi ni zao la ubunifu wa msanii, kwamba msanii huwabuni hao na kuwabebecha ujumbe au dhamira ambayo ameikusudia jamii iipate. Mlaga naye anashadidia kwamba wahusikandiyo vipaza sauti vya mwandishi. Wahusika ni viumbe hai au visivyo na uhai ambavyo vinawakilisha watendaji halisi katika maisha ya kila uchao ya jamii husika. Wahusika hutumika kueleza hali halisi ya maisha katika jamii. Msanii hutumia wahusika mbalimbali katika kuijenga kazi na kuifanya kazi yake izidi kusonga mbele. Mhusika hupewa maneno, dhana na hulka ambazo ni muhimu katika kujenga kisa kizima cha kazi husika ya fasihi, kujenga dhamira na maudhui kwa jumla.

Tunaposoma tamthiliya ya *Nyerere na Safari ya Kanaani*, kwa kuzingatia mweka wa nadharia ya Mwingilianomatini makala haya yamebaini kwamba wapo wahusika mbalimbali waliotumika katika tamthiliya hii wanaotoa taswira na mwangwi wa Biblia katika macho ya msomaji. Mtunzi wa kazi hii, Emmanuel Mbogo amemchora mhusika mkuu Nyerere, kiongozi wa kwanza wa

taifa la Tanzania sawa na Nabii Musa aliyekabidhiwa taifa la Mungu, Israeli aliongoze lifike Kanaani kutoka utumwani Misri. Tutazame ithibati, katika Onyesho la Kwanza la Tamthiliya hii, wanafunzi wa Chuo Kikuu cha Dar es Salaam wakizungumza:

SALEHE: Hapana! Siyo Hambiliki! Anaitwa “Nabii Musa” (wote wanacheka)

MARTIN: Kama sera zenyewe ndiyo hizi, sidhani kama huyu Musa wetu atatuvusha Bahari ya Sham.

DAMARIS: Ama kutufikisha Kanaani; nchi nzuri ya kupendeza. Nchi ya maziwa na asali. Huko anasema Julius-hapana- Musa! Musa anasema; huko Kanaani tutarithi maghorofa usiyoyajenga, visima tusivyovichimba, mashamba ya zabibu na makomamanga. **Chanzo:** Tamthiliya ya *Nyerere na Safari ya Kanaani* (Uk. 3)

Wanafunzi hawa wakiwa katika mazungumzo juu ya mustakabali wa sera waliyotangaziwa ya kujiunga na Jeshi la Kujenga Taifa mara tu wamalizapo masomo yao na mshahara wao kukatwa asilimia sitini wanamnasibisha Nyerere na Musa anayepatikana katika kitabu cha Kutoka, kwenye Biblia. Kwa hivyo humu ndani aliyechorwa na kuvikwa uhusika wa nabii Musa ni Nyerere peke yake. Ndivyo jamii ilivyokuwa ikimtazama. Wanafunzi chuo kikuu na Baraza la Mawaziri wameonesha hilo wakiwa katika majadiliano mbalimbali kumuhusu. Mwandishi anasema:

DAMARIS: Yule ni Musa bwana! Anataka kutupeleka Kanaani, nchi ya maziwa na asali.

KAMBONA: Ndiyo maana watu mitaani wanakuita Nabii Musa. Unataka kutupeleka Kanaani kunako nchi ya asali na maziwa (Mbogo, 5)

Mtunzi anamchora Nyerere kukubali na kuifurahia taswira anayovikwa kuhusu Nabii Musa akiwa kwenye mazungumzo na waziri wake Kambona. Nyerere na Kambona waanasema haya wakiwa faragha:

NYERERE: (anacheka kidogo) Jina la Musa mimi silikatai. Mimi Mkatoliki bwana Oscar. Kama wangu niita Goliati! (anacheka) Hawa watu wangu niita Goliati, ningekasirika sana. Lakini “Musa! Musa!” Musa ni sawa! Nina maono ya kuwapeleka Kanaani kwenye nchi ya asali na maziwa.

KAMBONA: Tatizo la Musa wa Exodus ni kuwa, yeye mwenyewe hakufika nchi ya Kanaani (Mbogo, 14).

Nadharia ya Mwingilianomatini ina mhimili unaosema kwamba, matini yoyote ile ni mabadiliko ya mpangilio wa matini nyingine tangulizi. Charney na Plotell (1978) wanashadidia hilo, kwamba matini ya kifasihi si zao la mwandishi pekee. Wao wanasisitiza kuwa matini nyingi ni tokeo ama zao la matini tangulizi alizowahi kukutana nazo mtunzi wa kazi ya fasihi kabla.

Tutazamapo tamthiliya hii ya *Nyerere na Safari ya Kanaani* mhimili huu unabainika wazi. Tunaona kwamba kazi hii na wahusika waliotumika kuijenga ni tokeo la matini inayopatikana kwenye Biblia. Kisa kimefanana na wahusika ambao wamenasibishwa na wale waliomo kwenye Biblia. Nyerere kufananishwa na Musa wa kitabu cha ‘Kutoka’ katika Biblia ndiyo usadifu wenyewe wa mwingiliano huu. Mbogo anabainisha hili wazi kupitia mazungumzo ya mhusika mmoja.

KAMBONA: Ndiyo maana watu mitaani wanakuita Nabii Musa. Unataka kutupeleka Kanaani kunako nchi ya asali na maziwa (Mbogo, 14).

Sambamba na mhusika huyo, amechorwa mhusika mwingine mwishoni mwa mchezo kwa jina la Yoshua. Yoshua alikuwa msaidizi maalumu wa Musa. Yeye peke yake alifuatana naye alipokwea mlima, ambapo Musa alikutana na Mungu katika wingu, lakini Yoshua alibaki nje (Kutoka, 24:13). Vile vile Yoshua hakutoka katika hema ambamo Musa alikutana na Mungu (Kutoka, 33:11; Hesabu 11:28). Katika kitabu hicho tunasoma kwamba siku moja, WaIsraelii walipomwasi Mungu jangwani, Yoshua alionyesha imani yake yenye ujasiri ambapo yeye na Kaleb walisimama imara kinyume cha wenzao wote (Hesabu 14:9). Ni yeye aliyewaingiza WaIsraeli nchi ya ahadi, Kanaani baada ya Musa kupotelea jangwani.

Pia, tunaona ndani ya tamthiliya ya *Sadaka ya John Okello*, ujenzi na uteuzi wa mhusika mkuu John Okello umefanyika mahsusi. Kuna jambo msanii amekusudia kulifikisha kwa jamii. Kwa hivyo matendo na mazungumzo anayopewa katika tamthiliya hii yamefanyika kwa malengo maalum. Namna John Okello alivyochorwa imedhihirisha mwangwi wa Biblia katika tamthiliya hii teule ya *Sadaka ya John Okello*. Utendaji wa John Okello na lugha anayopewa unaenda sawia na matendo na mazungumzo ya Mtume Yesu anayezungumzwa katika mapokeo ya Ukristo ndani ya *Biblia*.

Kwa mfano, katika tamthiliya hii tunaona John Okello amepewa uwezo wa kuona mambo ya rohoni (maono). Amepewa uwezo wa kutabiri yatakayotukia baadaye na hakika yakatimia kama alivyosema. Sifa hizi zinaakisi Uungu. Kwenye mapokeo ya Ukristo ndani ya Biblia, mwenye uwezo wa kuyafanya hayo yote aliyokuwa akiyafanya John Okello kwenye hii tamthiliya ni mtume Yesu tu. Tunaweza kuona sehemu ya maneno anayosema mhusika John Okello kuwa na mwangwi wa Biblia. John Okello anasema, “...lakini Mungu alinituma nje kuwakomboa ndugu zangu wa visiwani...” (*Sadaka ya John Okello*, uk. 29). Huu uwezo na uhusika unaendana na mhusika Yesu Kristo katika mapokeo ya Kikristo anayepatikana katika kitabu chao cha Biblia. Hata yeye, Yesu Kristo alidai kuwa ametumwa na Mola wake kuja kumkomboa mwanadamu kutoka kwenye dhambi zake.

3.4 Nukuu za Biblia

Katika tamthiliya hii ya *Nyerere na Safari ya Kanaani* kuna nukuu mbalimbali za Biblia zilizojitokeza ndani ya maonesho kadhaa. Matini hizi zinaibua mwangwi kwenye masikio ya msikilizaji, azisikiapo au anapoiona matini ya Biblia katika kazi husika. Mfano upo katika onesho la tano (uk 35) ambapo mhusika mkuu Nyerere ananukuu sehemu ya mstari kutoka kwenye Biblia:

NYERERE: Shut up! Mfalme Suleiman alisema; Mtoto hupenda mambo ya kijinga moyoni, lakini fimbo ya nidhamu humwondolea ujinga huo...!
Chanzo: *Nyerere na Safari ya Kanaani* (Uk.35).

Maneno hayo aliyopewa mhusika huyu yanapatikana katika kitabu cha Biblia. Kitabu kimojawapo alichokiandika Mfalme Suleiman kinaitwa Mithali. Nukuu hiyo aliyoitumia Mbogo kupitia mhusika Nyerere ndani ya kazi ya *Nyerere na Safari ya Kanaani* inasema; “Ujinga umefungwa ndani ya moyo wa mtoto, lakini fimbo ya adhabu itaufukuzia mbali. Mithali 22:15”. Sehemu nyingine mtunzi amemchora Martin akinukuu sehemu ya mstari kutoka kwenye Biblia anaposema: “Mungu amekisikia na kukitakabali kilio cha machozi yako” (Uk. 49). Neno ‘kutakabali’ katika Biblia lina maana ya kukubaliwa na kupokelewa. Lilitumika kwa mara ya kwanza katika kitabu cha *Mwanzo*, 4:4b ambapo watoto wawili wa Adam; Kaini na Habili walienda mbele za Mungu kutoa sadaka, sadaka ya mmoja wao ikakataliwa na sadaka ya mtu mwingine ikatakabaliwa kwa kuwa alitoa sadaka iliyo nzuri ya kupendeza mbele za Mwenyezi Mungu.

Katika tamthiliya ya *Sadaka ya John Okello* mtunzi amenukuu na kurejelea baadhi ya mistari na maneno kutoka kwenye Biblia. Mazungumzo ya John Okello na wapambanaji wenzake yanatubainishia hili:

OKELLO: Usiku wa jana; Mwenyezi Mungu kanionesha katika maono: nyota kubwa. Kimondokikitokea Tanganyika, kikaseleleka angani na kuzama Zanzibar, ndani ya bahari ya Hindi.

OKELLO: Mmesikia? Mbingu zimetulia. Maana yake ni kuwa Field Marshall wa mbinguni, ushindi ametupatia (anaita) Mfaranyaki! Chanzo: *Sadaka ya John Okello* (Uk. 42).

Katika tamthiliya hii, John Okello amechorwa kama nabii wa Mwenyezi Mungu katika mazungumzo hayo hapo juu. Nabii ni mtu anayetumia nguvu za kiungu kunena maagizo na hukumu alizopewa na Mwenyezi Mungu atoe kwa wanadamu; mtume (BAKITA, 2022). Wanazuoni hawa wanaendelea kueleza kuwa, nabii ni mtu ambaye Mwenyezi Mungu kwa kutumia uweza wake, humfunulia mambo ya wakati uliopita au ujao na kumwamuru kuyasema au kuyaandika kwa faida za wanadamu. Kimsingi, nabii ni mtu mwenye mamlaka, ambaye Mola

amemjaalia maono akaona mambo yanayotukia katika ulimwengu mwingine. Watu waonao maono ni manabii wa Mwenyezi Mungu. Katika Biblia watu hawa wamejitokeza na mara nyingi walitumika pia nyakati za vita katika masimulizi mbalimbali ndani ya Biblia. Manabii hawa hutangulia mbele na kusema na watu mambo yatakayojiri kuhusu vita au tukio hilo lililo mbele ya jamii kwa wakati huo.

Samweli ni mfano wa watu wenye maono katika Biblia. Kijana huyu alikuwa mcha Mungu na alikuwa akitumika chini ya Mzee mmoja aitwaye Eli. Siku moja alipokuwa usingizini alipata maono kuhusu bwana wake, Mzee Eli. Alipoyaona maono hayo kesho yake alimwambia mzee wake juu ya yote aliyooneshwa na Mwenyezi Mungu kumhusu mzee huyo, alipaswa kufanya kitu kutokana na maagizo ya Mwenyezi Mungu ambayo kijana huyu aliyaona. Biblia inasema:

Naye, Samweli akalala hata asubuhi, akafungua milango ya nyumba ya Bwana. Samweli akaogopa kumjulisha Eli maono hayo.” Chanzo: Biblia Takatifu (1Samweli 3:15)

Katika kisa hiki, kijana huyu mcha Mungu anaonyeshwa maono kuhusu familia ya kiongozi wake wa kanisa. Mambo yatakayotukia na ghadhabu ambayo Mwenyezi Mungu ameipata kutokana na vijana wa Mzee Eli kutenda dhambi. Utafiti ulibaini namna nukuu hizi zilivyogeuzwa ama kubadilishwa lakini zikirejea dhana ile ile ya msingi, ya uungu na uonaji wa maono kuhusu matukio yatakayotukia hapo mbele. Mahala pengine mhusika mkuu John Okello katika tamthiliya ya *Sadaka ya John Okello* amesema maneno haya, “Kazi aliyonituma baba imekamilika.” (uk.56). Matini hii inatoa mwangwi wa maneno ya Yesu akiwa msalabani alipomaliza kazi ya kumkomboa mwanadamu kama inavyoelezwa kwenye *Biblia*. *Biblia* imeandika hivi; “Baada ya hayo, Yesu, hali akijua ya kuwa yote yamekwisha kumalizika ili andiko litimizwe, akasema, naona kiu...alipokwisha kuipokea ile siki akasema, Imekwisha. Akainama kichwa, akasalimu roho yake.” (Yohana 19: 28-30).

Nukuu hizo kwa mujibu wa makala haya zinaakisi mwangwi wa Biblia katika tamthiliya hii ya *Sadaka ya John Okello*. Kwa hivyo ni ukweli bayana kuwa upo mwangwi wa Biblia katika matini hii. Nadharia ya Mwingilianomatini inadai kuwa matini za fasihi huwa zinanukuu, kugeza au kurejelea kwa njia moja au nyingine matini nyingine tangulizi. Kwa hivyo matini uhusianona kuingiliana kwa namna mbalimbali.

3.5 Matumizi ya Ushairi

Utanzu wa kishairi umetumika pia katika kazi hizi za fasihi tulizosoma. Katika makala haya tumebainisha jinsi ushairi ulivyojitokeza na namna unavyoakisi Ubiblia katika kazi hizi za Emmanuel Mbogo. Mnyampala (1970) anasema kuwa ushairi ni msingi wa maneno ya hekima tangu kale ndicho kitu kilicho bora sana katika maongozo ya dunia kwa kutumia maneno ya

mkato na lugha nzito yenye kunata iliyopangwa kwa urari wa mizani na vina maalum. Mwanazuoni huyu anaegemea zaidi katika mkondo wa ushairi wa kimapokeo, ambao kwake msingi mkubwa ni urari wa vina na mizani. Mulokozi na Kahigi (1982:25) wanasema kwamba “ushairi ni sanaa inayopambanuliwa kwa mpangilio maalum na fasaha na wenye muwala, kwa lugha ya picha, sitiari au ishara katika usemi, maandishi au mahadhi ya wimbo ili kuleta wazo au mawazo, kufunza au kueleza tukio au hisia fulani kuhusu maisha au mazingira ya binadamu kwa njia inayogusa moyo.

Katika makala haya tunayoandika, tunapata mwanga kuhusu dhana hii ya ushairi inayotuongoza katika uchambuzi huu. Hivyo, tunaweza kuhitimisha kwa kusema kuwa ushairi ni kazi ya sanaa yenye kuandikwa au kuimbwa kwa kufuata kanuni za ushairi au kutofuata kanuni za ushairi. Jambo lingine la msingi linalosisitizwa katika utungo wa kishairi ni kubeba ujumbe fulani mahsus. Tumekwisha kudokeza hapo kwanza kuwa, Biblia ni kitabu kitakatifu kinachotumiwa na waumini wa dini ya Kikristo katika mafundisho ya imani yao. Wanazuoni katika uga wa fasihi wanakubaliana kuwa kitabu hiki ni miongoni mwa mazao makubwa sana ya fasihi ambayo ni vigumu kuchujuka uzuri wake. Metzger na Coogan (1993) wanaelezea *Biblia* kama kitabu chenye kufasiliwa kama fasihi. Ubora wa fasihi ya *Biblia* umechangiwa na maudhui yake, lugha ya kishairi na ujuzi wa maandishi wake katika kufasiri kazi hiyo. Aina kuu za fasihi zinazojitokeza kwenye *Bibliani* nathari na ushairi. Baadhi ya vitabu katika Biblia vilivyotumia mtindo wa ushairi ni Zaburi, Mithali, Wimbo Ulio Bora na Ayubu.

Tamthiliya ya *Nyerere na Safari ya Kanaani*, imetumia mtindo wa kishairi, ambao umegeuzwa kuendana na muktadha lakini pia ukahusianishwa na mawaidha au maneno ya Mwenyezi Mungu. Kwa sehemu kubwa katika Onyesho la Tisa la *Nyerere na Safari ya Kanaani*, mtunzi amempa lugha ya kishairi mhusika mkuu Nyerere alipokuwa akiongea na hadhara Ikulu. Tunaposoma beti hizo Ubiblia unajitokeza. Baadhi ya beti zenye mwangwi waBiblia katika masikio ya wasikilizaji na macho ya watazamaji ni hizi:

3. Humu ndani ya mwili, kuna moyo umetulia,
Wengine wamwita Roho, udongoni umejikalia,
Roho anao uhai, uzima mwili kuugawia,
Itajengwa na wenye moyo, hii yetu Tanzania.

4. Nakuuliza ewe mwili, ni lipi unaloringia,
Ama ni wako ukwasi, na wingi wa zako rupia,
Hata Roho akikushauri, ubishi meng'ang'ania,
Itajengwa na wenye moyo, hii yetu Tanzania.

5. Utaingia hasara, Roho kumpuuzia,
Anazo hekima lufufu, aweza kukutunukia,

Roho yako ni 'mungu', kiungo cha wako Jalia,
Itajengwa na wenye moyo, hii yetu Tanzania.

Chanzo: *Nyerere na Safari ya Kanaani* (Uk.61-64).

Katika shairi hili mtunzi anamhusisha mhusika Roho na kubainisha utendaji wake kama anavyoeleza kwenye Biblia. Roho inarejea kile ambacho huupa mwili wa mwanadamu uhai ndiyo kusema bila roho, mwili umekufa (Yakobo, 2:26). Mbogo anawakumbusha viongozi kufanya kazi kwa unyenyekevu. Wasijivunie nafasi zao na kutesa watu wa chini kwani wao pia ni wanadamu, muda wowote Mola anaweza kuondoa huyo Roho anayewapa watu uhai, wakafariki. Pia, tunaposoma tamthiliya ya *Sadaka ya John Okello* tunakutana na mtindo wa kishairi kutumika. Mtunzi Emmanuel Mbogo ametumia maghani katika kazi yake hii. Mtindo huu wa kishairi umetumika kwa sehemu sehemu ndani ya kazi:

IDDI: Field Marshall John Okello!
Mimi shujaa Iddi.
Ninaranda, ninatamba, ninatanda
Ninatambaa! Ninasambaa.
Mimi Shujaa Iddi, mwana wa Chipoko
Mimi Iddi, mwana wa mamaangu Mwajuma
Mimi niliyekataa kuja duniani
Wakati wangu ulipotimu!

Chanzo: *Sadaka ya John Okello* (Uk. 22)

Katika onesho hili, waghani wawili wanajibizana. John Okello na Idd. Mtindo huu ni maarufu sana katika kitabu cha Biblia. Vipo vitabu kabisa (tumevitaja huko juu) ambavyo vimeandikwa kwa mtindo wa kishairi mwanzo hadi mwisho. Baadhi ya hivyo ni *Zaburi* na *Wimbo Uliobora* zilizoimbwa na Mfalme Daudi na Mfalme Suleiman. Hii pia inadhihirisha Ubiblia katika kazi za Emmanuel Mbogo.

4.0 Hitimisho

Makala haya yamebainisha kwamba kuna Ubiblia uliojibainisha katika tamthiliya teule za *Sadaka ya John Okello* na *Nyerere na Safari ya Kanaani*. Ubiblia huo umejitokeza kwa namna mbalimbali. Mwandishi kuchukua baadhi ya masimuliziyaliyomo ndani ya Biblia kujenga kisa cha kazi yake, wahusika, kutumia nukuu za Kibiblia, mitindo ya Kibibliana dhana mbalimbali zilizomo katika Biblia. Mwangwi waBiblia katika kazi hizi unasikika kwa mtu yeyote aliyepata kukutana na Biblia. Matukio, ujenzi wa visa na mtindo wa mazungumzo ya wahusika unaendana sawasawa na yale yaliyojiri kwenye Biblia kama tulivyobainisha wakati tukijadili na kubainisha mwangwi wa Biblia katika kazi hizo teule. Washadidi wa nadharia ya Mwingilianomatini, wanadai kwamba matini za fasihi hurejelea kwa njia moja au nyingine matini nyingine tangulizi. Mhimili huu unaegemezwa kwenye kuamini kuwa kazi ya fasihi ni matini mpya ambayo

haijitegemei yenyewe. Matini mpya lazima ihusiane na matini nyingine zilizotangulia. Ubiblia unaojithiirisha katika tamthiliya teule za Mbogo.

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Nafasi ya Fasihi - Mazingira Kuelekea Uchumi wa Viwanda Nchini Tanzania: Mifano Kutoka Katika Nyimbo za Mrisho Mpoto na Beka Flavour

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Ikisiri

Makala haya yamechunguza nafasi ya fasihi mazingira katika kuelekea uchumi wa viwanda nchini Tanzania. Data za msingi zilipatikana katika jamii kwa kuchunguza nyimbo zinazohusu mazingira. Mbinu ya usomaji makini na upembuzi yakinifu zilitumika kupata data za msingi. Mihimili ya nadharia ya Uhalisia na nadharia ya Ekolojia ndiyo iliyoongoza katika mjadala wa uchanganuzi wa data zilizowasilishwa. Matokeo ya utafiti huu yanaonesha kuwa kuna uhusiano mkubwa kati ya mazingira na uendelezaji wa viwanda. Aidha, nyimbo ni nyenzo muafaka ya kuelimisha jamii kuhusu utunzaji wa mazingira na kudhibiti mienendo na tabia isiyofaa katika jamii. Utunzaji wa mazingira nchini Tanzania inaonekana ni jukumu la asasi zilizopewa dhamana kuhusu mazingira na si jukumu la kila mmoja wetu. Makala haya yanapendekeza kuwa ni vyema uelimishaji wa elimu mazingira ufanyike katika ngazi mbalimbali kuanzia ngazi ya kaya hadi kitaifa ili kumfanya kila mmoja wetu awe sehemu ya utunzaji wa mazingira. Uanzishwaji wa viwanda na ukuaji wa uchumi unatakiwa uende sanjari na uhaishaji wa mazingira.

Istilahi muhimu: Mazingira, Fasihi - mazingira, ekolojia, uchumi na uchumi wa viwanda

1.0 Utangulizi

Makala haya yanachunguza nafasi ya fasihi - mazingira kuelekea uchumi wa viwanda nchini Tanzania. Thirmurthy (2004) anasema kuwa mazingira ni vitu vyote vilivyo hai na visivyo hai vinavyomzunguka binadamu. Aidha, anaendelea kufafanua kuwa mazingira ni pamoja na maliasili zinazopatikana katika maeneo tunayoishi, hewa, ardhi na maji, uhai wa mimea na wanyama, hali ya kijamii, pamoja na kiuchumi. Mambo mengine ni hali inayoshawishi maisha ya binadamu na jumuiya zao, majengo, miundo-mbinu, mitambo na mambo mengine yaliyoundwa na wanadamu, mada ngumu, vimiminika, joto, sauti, mitetemo, mnururisho wa moja kwa moja na ule unaotokana na shughuli za kibinadamu au mchanganyiko wa mahusiano ya vyote vilivyotajwa hapo juu. Fasihi- mazingira ni uwanja unaojadili dhana ya kimazingira katika fasihi na sanaa nyingine. Uwanja huu unachukua mkabala wa wahusika wanavyohusiana na ekolojia, maudhui ya ekolojia na jinsi lugha inavyovyazwa na ekolojia.

Pia, ni maandiko ya kitaalamu yanayoeleza kuhusu maudhui yahasu mazingira, hususani yanayofafanua mahusiano yaliyopo kati ya binadamu, jamii na mazingira. Payne na Barbara (2010) wanasema kuwa uwanja huu unachukua mwelekeo wa kimwingiliano taaluma kwa

kuhusisha usomi wa mandhari, nyanda na sehemu za dunia kuoanisha na sanaa mbalimbali. Fasihi- mazingira katika Fasihi huchunguza na kutalii uhusiano uliopo kati ya matini ya kifasihi na mazingira asilia, maarubu ya mazingira asilia katika vitushi vya sanaa. Thamani ya kimazingira anayowasilisha msanii endapo inawiana na maarifa ya kiikolojia na inachunguza tofauti za kimazingira za sanaa za mwanaume na mwanamke. Pia, inachunguza athari za fasihi - mazingira kwa hadhira yake na namna mazingira yanavyojipenyeza katika fasihi. Mwisho, inachunguza mwingiliano unaojitokeza baina ya masimulizi ya mazingira, mapisi, falsafa, maadili, saikolojia, anthropolojia, utamaduni na fasihi (Nabeta, 2014). Kazi zenye mlengo huu, hujadili pia namna ujumi wa kifasihi uliomo kwenye kazi za fasihi unavyodhihirisha jinsi tamaduni za jamii zinavyoimba kudhibiti na kuukilia mitazamo, imani, elimu, na ufahamu kuhusu mazingira.

Ekolojia ni taaluma inayochunguza kuhusu mifumo na dhana ya maumbile kiasilia. Dhima ya mifumo ya ekolojia huathiriana na jinsi binadamu anavyohusiana na mazingira yake (Odun, 1971). Pia, ni sayansi inayochunguza uhusiano uliopo kati ya viumbe hai na mazingira wanayoishi. Ekolojia inajaribu kutabiri mabadiliko yanayohusiana na shughuli za wanadamu. Duniani kote, tafsiri pana ya viwanda inajumuisha uchimbaji wa madini na mawe, utengenezaji wa bidhaa na huduma za uzalishaji na usambazaji wa maji, usimamizi wa maji taka, taka nyingine na shughuli za kurekebisha uharibifu wa mazingira na ujenzi. Ujenzi wa uchumi wa viwanda ni kufanya mageuzi ya kimfumo, kijamii na kiuchumi yanayotawaliwa na teknolojia na kuongeza uzalishaji yanayofanya viwanda kuchangia zaidi katika ukuaji uchumi. Maendeleo ya viwanda yanachangia sana uchafuzi na uharibifu wa mazingira. Uanzishaji wa viwanda ni jambo zuri ili kufikia uchumi wa thabiti, ingawa hatua makini zisipotekelzwa kwa uangalifu linaweza kuharibu mazingira na uhai wa viumbe hai. Makala haya yamechunguza nafasi ya fasihi mazingira katika kuelekea uchumi wa viwanda nchini Tanzania.

2.0 Nadharia na Mbinu za Utafiti

Makala haya yamechunguza nafasi ya fasihi mazingira katika kuelekea uchumi wa viwanda nchini Tanzania. Data za msingi zilipatikana katika jamii kwa kuchunguza nyimbo zinazohusu mazingira. Mbinu ya usomaji makini na upembuzi yakinifu zilitumika kupata data za msingi. Mihimili ya nadharia ya Uhalisia na nadharia ya Ekolojia ndiyo iliyoongoza katika mjadala wa uchanganuzi wa data zilizowasilishwa. Nadharia ya Ekolojia iliasisiwa na Glotfelty (1995) nchini Marekani. Ajenda kuu ya nadharia hii nikuyachunguza na kushughulikia masuala yanayohusiana na mazingira. Mara nyingi matatizo ya kimazingira yanayowasilishwa katika kazi za fasihi yanachukuliwa kuwa ni athari zinatokana na shughuli za kibinadamu. Hali hii inatokea pale shughuli za kibinadamu zinapoharibu uwezo wa kawaida wa dunia kuwezesha uendeleu wa mifumo ya ekolojia. Pia, inahusika na dhima ya mazingira katika kuukilia utamaduni wa jamii katika kipindi mahususi cha kihistoria, pamoja na mila na desturi zinazohusishwa au

zisizohusishwa na hali ya mazingira. Katika makala haya nadharia hii imetumika kuichunguza nafasi ya fasihi katika kuendeleza uchumi wa viwanda nchini Tanzania.

Pia, nadharia ya Uhalisia iliyoasisiwa karne ya 19 na kufafanuliwa zaidi na Goffman (1952), Hegel (1971) na Lukacs (1979). Uhalisia unasisitiza zaidi usawiri wa maisha ya jamii kwa uaminifu na usahihi mkubwa. Wanauhalisia wanaona kwamba kazi ya fasihi inapaswa kuwa sahihi, iliyo wazi na inayozingatia masuala halisi bila ya kupiga chuku. Wanauhalisia wanasema kuwa msanii anapaswa kuteua, lakini akiwa na nia ya kuendeleza masuala yake kama yanavyowahusu watu katika hali halisi za maisha. Katika makala haya, nadharia hii imetumia kuchunguza uhalisia wa mazingira ya sasa na jinsi yanavyosawiriwa na mtunzi sambamba na maudhui yake. Pia, imechunguza na kudhihirisha ukweli wa kile alichokisawiri mtunzi anapochunguza uhusiano wa asih na mazingira.

3.0 Uwasilishaji na Uchambuzi

Makala haya yamechunguza nafasi ya fasihi mazingira katika kuelekea uchumi wa viwanda nchini Tanzania kwa kurejelea nyimbo za Mrisho Mpoti na Beka Flavour. Makala haya yamechunguza uhusiano wa nyimbo na mazingira asilia, taswira halisi ya mazingira katika nyimbo na mchango wa nyimbo katika utunzaji wa mazingira na kuinua uchumi wa viwanda kama ilivyoielezwa katika sehemu inayofuata.

3.1 Uhusiano wa Nyimbo na Mazingira Asilia

Fasihi kama taaluma ina uhusiano wa kiutegemezi au kiutegemeano na mazingira. Fasihi hususani nyimbo hutumia vitu mbalimbali vilivyo katika mazingira kufikia dhima yake. Msanii anaposana kazi yake hupata maarifa kutoka katika mazingira. Nyimbo ni nyenzo muafaka inayotekeleza mambo yanayotokana na msukumo wa hali halisi ya maisha. Hegel (1971) anasema kuwa kazi ya fasihi inatakiwa kutekeleza mambo kutokana na msukumo wa hali ya maisha wanamoishi. Mtunzi anatakiwa atoe usimulizi ambao unajikita katika kusimulia ukweli unaofahamika katika maisha ya binadamu. Hakuna sanaa inayojipambanua nje ya maisha ya mwanadamu, hata kama ikitokea maudhui yake yakawa katika historia ya mambo yaliyopita, sharti yatafumuwa katika fani inayopambanua maisha halisi (Okpewho, 1992). Fasihi ni uhalisia unaotokana na shughuli za binadamu ambazo hufanywa kila siku na matukio ya kweli na yenye uhalisi. Binadamu ndio wanaoshiriki katika shughuli za kila siku katika maisha na maendeleo ya jamii. Beka Flavour katika wimbo wa 'Mazingira' anaeleza:

Kuyatunza mazingira ni wajibu wa kila Mtanzania,
Tena bila kufosiwa, majumbani tunamoishi wenyewe,
Tuelimishane kuhifadhi mazingira, vyanzo vya maji tuvilinde,
Tuviheshimu na tuvitunze, tuvipende hivyo ni vitu muhimu,
Na baharini tusiende kutupa takataka, samaki waringe nyumba,

Yao ya maisha, wavuvi pia mjifunze kuacha uvuvi haramu, mabomu,
Ya nini kwenye maji kama mna vita na Vietnam na viwandani chonde,
Chonde moshi huharibu mazingira na maji taka vile vile si mazuri,
Kwetu binadamu, tutapiga hatua tukiungana kuyatunza mazingira.

Binadamu ana uhusiano na mwingiliano mkubwa na mazingira yake. Uhusiano huo unaweza kuwa wa binadamu na binadamu mwenzake, wanyama na mimea. Uhusiano huu unaweza kuwa wa kijiografia kama vile misitu, mito na mabadiliko ya hali ya anga. Pia, unaweza kuwa mazingira ya kijamii kama vile shule, familia, ujirani na utamaduni. Uhusiano huu unachangia sana katika ukuaji na uendelezaji wa uchumi. Katika uhusiano, upatano na mwingiliano huu binadamu ndiye ana athari kiuchumi, kisiasa na kijamii, tofauti na viumbe vingine vyote. Odun (1971) anasema kuwa dhima ya mifumo ya ekolojia huathiriwa na jinsi binadamu anavyohusiana na mazingira yake. Tamaduni za jamii zina athari chanya au hasi kuhusu uhai wa mazingira na uchumi kwa jumla. Glotfelty (1996) anasema kuwa vitendo vinavyohatarisha maisha ya binadamu vinaweza kujengewa misingi yake kutegemeana na utamaduni wa matumizi ya mazingira asilia.

Ulimwengu umezungukwa na mambo mengi yanayosababisha uchafuzi wa mazingira. Binadamu anapoendelea kuhitilafiana na mazingira yake huathiri maendeleo yake kiuchumi, kijamii na kisiasa ambayo huibuka kila siku. Kutokana na uharibifu wa mazingira katika karne hii ya ishirini na moja, binadamu anatakiwa kuibuka na mbinu mpya za kutunza mazingira ya kiasili na jinsi ambavyo anastahili kuingiliana nayo (Claser, 2002). Ili binadamu ajielewe na kufikia uwiano kati yake na mazingira anamoishi, lazima ajielewe na kujitambua. Fasihi humfanya mtu aelewe mazingira anamoishi. Fasihi yoyote ile haikosi kufundisha jambo kimakusudi ama kisadfa. Fasihi inachora taswira ya uhalisi wa maisha ya binadamu na mazingira; na kuwasilisha hali, maingiliano, mivutano na mikinzano miongoni mwa binadamu na mazingira yake. Ntarangwi (2004) anasema kuwa kazi ya fasihi inafaa kuwaweka wanajamii katika ulimwengu wao wa kawaida wa kweli na halisi.

3.2 Taswira Halisi ya Mazingira katika Nyimbo

Taswira ni picha ya mambo au vitu inayomjia mtu akilini mwake (TUKI, 2004). Msanii ana zana zake anazitumia kuchora taswira akilini mwa mtu. Zana hizo ni uhodari wa maneno yanayopangiliwa kwa utaratibu ambao huleta mguso na mnaso kwa msikilizaji. Lugha iliyojaa usanifu, urazini na umahiri ambao ndicho chombo maridhawa cha fasihi kinachotumika kutoa ujumbe wa fanani kwa hadhira. Mazingira katika fasihi ni kitu chenye maana na umuhimu katika utunzi wa kazi ya sanaa. Msanii anapobuni kazi yake hutumia vitu vilivyomo kwenye mazingira. Vitu hivyo ndivyo hutumika kujenga taswira katika akili ya mtu (Escarpit, 1974). Ubunifu huo hufanyika wakati msanii anataka kutoa lile alitakalo ambao ulikuwa unamkereketa moyoni mwake. Senkoro (2011) anasema kuwa inategemea wahusika hao

wanawakilisha nini na wanatumiwaje katika kazi za fasihi. Sanaa yoyote inachipuka kutokana na mila na desturi zilizo katika mazingira aliyomo mtu. Fasihi simulizi lazima ichukuliwe kama ilivyo na uhusiano usiotatanika na maisha ya jamii.

Wasanii wengi, wakiwemo watunzi wa nyimbo kwenye kazi zao wanaeleza kile wanachokishuhudia kwa sasa kuhusu uharibifu wa mazingira. Sanaa zao zimeweka juhudi za wahusika kuvaa uhusika wa harakati za kutetea uharibifu wa mazingira (Njogu na Chimera, 1999). Msanii hupata msukumo wa kutunga kazi yake kutokana na matukio na mabadiliko yanayoikumba jamii katika mazingira wanamoishi. Hegel (1971) anauona ulimwengu mzima kama unaoelewa kwa kueleza na kusimulia mawazo ya kweli ambayo yanapatikana katika ulimwengu wa kihalisia. Nyimbo hazina budi kuchangia na kutoa msukumo zaidi kuchangia masuala ya kimazingira, kwa kuwa hufungamanishwa na maisha ya binadamu. Kwa mfano, wimbo wa msanii Mrisho Mpoto ulioimbwa kwenye kampeni ya mazingira ‘*Nitunze Nikutunze*’ ulitoa taswira halisi ya mazingira yetu ya sasa. Kampeni hii ilifanyika Mbagala, jijini Dar es Salaam. Kampeni hii ilikusanya watu wengi, wengi wao wakitaka kumuona msanii huyo. Ujumbe ambao aliutoa kwenye wimbo huu uliwavutia watu, wakavutika na kushiriki kuimba wimbo huo. Wimbo uliwahamasisha wananchi wainuke, wacheze nawafurahi, lakini msititizo ulikuwa ni utunzaji wa mazingira. Taswira na maneno yaliyomo ni yale yaliyo katika mazingira. Taswira iliyojengwa akilini mwao ni ya vitu walivyonyavyo, wanavyoviona na kuvishuhudia katika maisha yao halisi. Katika ubeti wa pili anasema:

Hebu angalia mashoka yanavyoangusha miti na kuacha ardhi uchi bila marejesho,
Wale wanyama wanaozurura kutafuta malisho ndiyomaendeleo?
Ile mioshi inayokesha kila kukicha katika anga ndiyomaendeleo?

Jambo la kawaida kuona viumbe hai wamehama katika mazingira yao asilia kutokana na uharibifu wa makazi yao ya awali, chanzo kikubwa kikiwa ni binadamu. Baadhi ya jamii hupenda kuchoma moto, kulima, kuanzisha shughuli za uzalishaji mali kama vile viwanda vikubwa na vidogo. Utafiti huu umebaini kuwa binadamu anapotumia teknolojia ya kisasa wakati anazalisha bidhaa viwandani, anahitilafiana na mfumo wa ekolojia. Kwa mfano, moshi unaotoka viwandani unaharibu hewa inayotumiwa na wanyama, binadamu na hata mimea. Serikali inatakiwa kuwa na mikakati madhubuti wakati wa kuanzisha viwanda ili kuhakikisha havitoi kemikali zenye sumu ambazo zinaweza kuhitilafiana na mfumo wa ekolojia. Msanii anahoji ile mioshi inayokesha kila kukicha katika anga ndiyo maendeleo? Tabia ya kutojali thamani ya mazingira inapaliliwa na tamaduni zisizojali uendelezaji wa mazingira. Utamaduni wa jamii unaweza kuchochea uendelevu wa mazingira au uharibifu wa mazingira. Msanii anasema hebu angalia mashoka yanavyoangusha miti na kuacha ardhi uchi bila marejesho. Wananchi wanatakiwa waelimishwe na washauriwe kuhusu mazingira ili taifa liweze kufikia lengo la uchumi wa viwanda.

3.3 Nyimbo katika Kuendeleza Mazingira na Kukuza Uchumi wa Viwanda

Kipury (2000) anasema kuwa nyimbo, lazima zitumike kuichambua na kuelezea falsafa ya maisha ya jamii ya watu, utamaduni, historia na maendeleo ya jamii hiyo. Watunzi wengi wa kazi za fasihi huyatumia mazingira ya kijiografia kuonesha jinsi binadamu anavyoweza kuingiliana na mfumo wa ekolojia. Mtazamo wa wana-ekolojia unamakinikia sana uhusiano baina ya binadamu na mazingira asilia. Mara nyingi, matatizo ya kimazingira yanayowasilishwa katika kazi za fasihi yanachukuliwa kuwa ni athari zitokanazo na shughuli za kibinadamu. Wamitila (2008) anasema kuwa mandhari ya kijiografia ni nguzo muhimu sana katika uchunguzi wa kazi ya fasihi hasa zile zilizoandikwa katika mkondo wa kihalisia. Nyimbo ni njia muafaka inayoweza kudhibiti mienendo, tabia, na matendo yasiyofaa katika jamii kwa sababu hukaririwa kwa urahisi. Njiru (1981) anasema kuwa kuna uhusiano mkubwa kati ya fasihi na amali za jamii. Fasihi mazingira inazidi kuchukua dhima mpya katika jamii kadri inavyozidi kukua kiteknolojia, ingawa dhima ya kazi za kifasihi katika jitihada za kutunza mazingira haijapewa uzito kitaaluma. Pengine, yanachukuliwa kama masimulizi yasiyo na uwezo na mashiko katika kushughulikia utunzaji wa mazingira (Ogechi, 2015). Ujumbe uliomo katika kazi za fasihi kuhusu usawiri wa mazingira, ufundishwaji na uhakiki wa kazi za fasihi simulizi kuhusu utunzaji wa mazingira ni wa muhimu sana katika kuitanabisha jamii kuhusu mazingira.

Masuala ya kiuchumi, kwa kiasi kikubwa, hushikiliwa na viongozi waliopewa dhamana na wananchi. Viongozi hawa ndio huweka sainsi kwenye mikataba ya wawekezaji bila kuzingatia suala la uhifadhi wa mazingira; huongoza mifumo ya kiuchumi na nyenzo za kuzalisha mali katika jamii. Katika ubeti wa nne anasema ‘Wizara yako ndiyo wizara mama ambayo tunaitegemea, ndiyo inashika mhimili wa nchi yetu. Tumia sauti yako mheshimiwa Waziri, tumia kalamu yako, tumia nafasi yako’. Katika utekelezaji wa mikataba ya uanzishwaji wa viwanda, viongozi wenye dhamana hawazingatii sana mfumo wa ekolojia ambao ni mfumo wenye tija katika uendeshaji wa viwanda na ukuzaji wa uchumi. Wimbo huu unaeleza namna ongezeko la watu linavyohusiana sana na uharibifu wa mazingira. Wanaikolojia wanasema kuwa, mara nyingi, matatizo ya kimazingira yanayowasilishwa katika kazi za fasihi yanachukuliwa kuwa ni athari zitokanazo na shughuli za kibinadamu. Bronfenbrenner (2005) anasema kuwa maendeleo ya binadamu ya kiuchumi, kisiasa, kijamii, kiutamadunina kiteknolojia huathiriwa na jinsi ambavyo anaingiliana na mazingira anamoishi. Mifumo ya kiuchumi, hususani uanzishwaji wa viwanda, umekuwa na changamoto kubwa sana katika uhuishaji wa mazingira. Mfumo huu wa kiuchumi unahujumu sana mfumo wa ekolojia jamii kwa sababu hauzingatii suala la mazingira.

Mkakati wa kukuza uchumi na kupunguza umaskini Tanzania (MKUKUTA) unatambua kuwa mazingira bora ni muhimu kwa kuleta maendeleo endelevu. Sheria ya mazingira ya mwaka 2004 imeeleza wazi wajibu na majukumu ya wadau mbalimbali, kuanzia serikali za mitaa hadi taifa,

kuhusu usimamizi wa matumizi endelevu ya mazingira, kudhibiti uchafuzi wa mazingira , utunzaji wa taarifa na takwimu za mazingira, utafiti na ushiriki wa jamii katika kutekeleza mikataba. Jamii yoyote hujijengea moyo wa kuthamini misingi ya utu, usawa, upendo, na usalama wa mazingira yake. Hivi sasa uelewa wa jamii kuhusu masuala ya mazingira umepewa kipaumbele katika kuandaa mipango ya maendeleo, ingawa jamii haina taarifa za kutosha kuhusu elimu – mazingira, hivyo basi nyimbo zitumiwe kufikisha taarifa hizo kwasababu ndizo huweza kuwafikia watu kwa urahisi na wepesi.

3.4 Mchango wa Nyimbo katika Utunzaji wa Mazingira na kuinua Uchumi wa Viwanda

Nyimbo ni mkufunzi ni mwalimu wa Fasihi mazingira. Mazingira yanahusishwa moja kwa moja na uhai wa binadamu na uhai wa taifa kwa jumla. Uchumi wa taifa unategemea sana uhai wa mazingira; hata vipengele vingi vya maisha ya mwanadamu vinategemea uhai wa mazingira. Katika jamii ya sasa, wanajamii wanasaka utajiri, huku wakiharibu mazingira yanayowatunza. Maarifa ya elimu - mazingira yanatakiwa yaelezwe kwa jamii kwa namna ambayo ni ya kawaida kwa kutumia elimu-jamii, hususan nyimbo. Katika kuelimisha jamii, mara nyingi nyimbo zinazoimbwani zile zenye mafumbo, sitiari na ishara ambazo ziko katika mazingira yao. Msanii anatumia jazanda zilizosheheni sitiari na udokezi wa kijadi unaoonesha maarifa na uelewa mkubwa wa utamaduni unaohusika. Kwa mfano, kwa kutumia nyimbo zenye mizaha na kebehi, watu hujifunza, hufurahishwa, na kuchekeshwa, hasa katika mikusanyiko isiyo rasmi kwenye jamii. Mara nyingi, njia ya kejeli au kebehi huwafikia watu kwa urahisi zaidi. Jamii ina namna yao ya kuwasiliana, yaani kutumia lugha yao ya kawaida waliyozoea kuwasiliana na ambayo nyingi, si lugha rasmi.

Uchafuzi na uharibifu wa mazingira ni matokeo halisi ya jamii lengwa. Jamii isiyotunza mazingira inahatarisha kizazi kijacho, na athari hizi huenda zikaonekana miaka mingi baadaye. Katika muktadha huu, tumebaini kuwa nyimbo zinazoimbwa na makundi maalum katika jamii zina mchango mkubwa sana katika kuhamasisha utunzaji wa mazingira ili kuweza kufikia uchumi wa kati. Nyimbo hizo zimekuwa chachu katika uendelezaji wa mazingira. Heise (2008) anasema kuwa fasihi, hususani nyimbo zina uwezo wa kujenga utamaduni utakiwao kuhusu utunzaji wa mazingira wenye manufaa kwa binadamu na viumbe wengine. Hivyo, ni makosa kuamini kuwa sayansi pekee ndiyo inayoweza kutatua suala la utunzaji wa mazingira. Fasihi ina wajibu wa kuchora jamii kama ilivyo na ni muhimu kuyaeleza mambo yaliyopo ili kuwafungua macho na kuwapevusha wanajamii. Mbinu ya kutumia nyimbo kuisitiza maudhui ni ya asili, kwani imekuwa ikitumika kwa muda mrefu katika masimulizi ya kijadi. Njia hii imetumika pia kwa miaka mingi kukaririsha watoto maarifa mapya na kuhakikisha kuwa maarifa hayo hayasahauliki kwa urahisi. Uzalendo wa mazingira unatakiwa upandwe ndani ya watoto kuanzia elimu ya awali mpaka vyuo vikuu, ili wanapokuwa watu wazima wawe na maarifa yanayohusisha uzalishaji mali na utunzaji wa mazingira . Elimu si rahisi sana ikianza katika hali ya utu uzima.

4.0 Hitimisho

Fasihi mazingira ina mchango mkubwa katika ukuaji wa uchumi na uendelezaji wa viwanda. Matatizo yatokanayo na tabia ya nchi yanayochochewa na uchafuzi wa mazingira na uharibifu wa mazingira yangeweza kudhibitiwa kwa kutumia mafunzo ya elimu inayopatikana katika Fasihi simulizi, hususani nyimbo, kwa sababu Fasihi simulizi inaishi na watu, na inamgusa kila mmoja. Harakati za kijamii za uchafuzi na uharibifu wa mazingira hazijatolewa elimu ya kutosha itakayoweza kuwafanya wanajamii wenyewe wawe sehemu ya udhibiti mazingira. Mazingira yanapohitilafiwa, shughuli za uzalishaji nazo zinakwama. Shughuli za kiuchumi zinapaswa kusaidia hifadhi ya mazingira, ikiwa ni pamoja kuhakikisha kuwa mifumo ya ki-ekolojia na mahitaji ya msingi ya ustawi wa jamii vinalindwa. Pia, ukombozi wa fikra-mazingira ufanywe kupitia elimu jamii kuanzia ngazi ya kaya. Kila mmoja ajione kama sehemu ya mazingira. Ukombozi huu huanza kwa lugha ya mazungumzo, si kwa maandishi. Mulokozi (2017) anasema kuwa, inasemekana sisi Waafrika hupenda sana kuongea, labda ndiyo maana hatupendi kusoma na kuandika. Kuongea huku kwa namna ya kawaida kwa kutumia mawasiliano ya ana kwa ana hutuvutia zaidi. Wadau wote wapewe fursa ya kutoa michango na kupata mrejesho wa masuala ya mazingira, kwani yanaweza kuchochea na kusaidia changamoto katika usimamizi na utunzaji wa mazingira yao. Katika utafiti huu tumebaini kuwa kiperi cha nyimbo kinasaidia kuelimisha jamii na wawekezaji kuhusu utunzaji na uhifadhi wa mazingira. Kwa hakika, kama zinavyodai nadharia za uhalisia na ekolojia, jamii inatakiwa ielezwe kwa uhalisi wake ili kuleta mabadiliko ya kimazingira. Watu wakila tabaka wanatakiwa kuchochewa ili kubadili fikra zao kuhusu suala zima la mazingira na ukuaji wa uchumi.

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Akisiko la Hali na Mtazamo Hasi wa Maendeleo ya Mwanamke katika Jamii: Mifano Kutoka katika Riwaya ya *Wasifu wa Siti Binti Saad*

By

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Ikisiri

Makala haya yamechunguza hali na mtazamo hasi wa maendeleo ya mwanamke katika jamii kwa kurejelea riwaya ya Kiswahili. Data za msingi zimepatikana katika riwaya ya *Wasifu wa Siti Binti Saad* kwa mbinu ya usomaji makini. Mapitio ya nyaraka zilizotumika kufafanua data za msingi zilipatikana kwa mbinu za kieletroniki na kimaktaba. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Ufeministi. Makala haya yanaelezea namna mwanamke anavyoakisiwa katika shughuli mbalimbali za kijamii kupitia utanzu wariwaya ya Kiswahili. Aidha, inadokeza hali halisi ya maisha na matokeo ya harakati za mwanamke pamoja na namna jamii inavyomtazama katika maisha yake ya kila siku. Makala haya yanalenga kuchochea mwamko thabiti wa fikira zake ili kunyanyua na kutetea nafasi, hadhi na thamani ya kiutu anayostahiki katika ngazi na asasi mbalimbali za kijamii. Makala hii inahitimisha kuwa mwanamke hapaswi kutazamwa katika hali ya kupuuzwa na kukandamizwa badala ya kumtazama kama mhimili thabiti katika mifumo ya malezi, uzalishaji mali na uchumi katika ngazi zote za jamii na taifa.

Maneno Msingi: Hali, Hadhi, Mtazamo Hasi, Mwanamke na Fasihi ya Kiswahili,

1.0 Utangulizi

Fasihi ya Kiswahili iimejengwa katika uwanja mpana unaohakiki hali na harakati za maisha ya kila siku ya jamii hapa nchini na kwingineko barani Afrika. Kupitia utanzu huo, suala la maisha ya binadamu limejadiliwa kwamielekeo na maoni tofauti. Maisha ya binadamu yamechunguzwa katika ngazi zote za maisha yake tangu uzazi, malezi, ndoa, uzee hadi kifo (Fakih, 2017). Kila ngazi katika maisha ya binadamu ina harakati zake. Hali hiyo inatokana na kwamba kila jamii ina vikwazo vyake, miiko yake na masharti yake yanayomwongoza binadamu. Kanuni za jamii humfunga binadamu kuingilia matakwa na shughuli zake za kujiendeleza kimaisha na kimtazamo. Katika harakati hizo, binadamu wana matatizo yao, matakwa yao na maslahi yao yanayojidhihirisha katika kazi za fasihi.

Historia ya kudunishwa kwa mwanamke katika jamii za ulimwengu ni ndefu kwani inarudi nyuma hadi enzi zile jamii ya watu ilipoanza kugawanyika katika matabaka. Katika baadhi ya jamii kulikuwa na vipindi vya kihistoria ambamo wanawake walitawala kiuchumi na kisiasa

(Mapunjo, 2014). Hali hii ilitokea jamii ilipoanza kugawanyika na kutokea wale waliomiliki njia za uzalishaji mali na uchumi; ndipo mwanaume alipoanza kuwakilisha nguvu za uchumi na kuzitumia nguvu hizo kufanya lolote dhidi ya mwanamke. Uhusiano huo ulizidi kukuzwa na taasisi mbalimbali za kijamii, hasa za kidini na kindoa zilizoambatana na utoaji wa mahari. Suala la mahari linatazamwa katika misingi ya kumnunua mwanamke hali inayoendelea kumpa mwanaume wigo mpana wa kumtumia kwa namna anavyotaka.

Hali ya kupuuzwa kwa mwanamke katika jamii imefungamana na mkabala wa mwanamke kutumiwa kama chombo cha duni cha uzalishaji mali na kuendeleza kizazi katika jamii ya mwanadamu. Hali hii inatokana na sababu za kiutamaduni na fikra potofu zilizoshamira katika jamii kuhusu hali na hadhi ya mwanamke katika jamii (Githuci, 2013). Utatuzi wa mgogoro huo una mikabala mingi kufuatana na mitazamo ya jamii. Aidha, suala la usawa na ukombozi wa mwanamke halina misingi imara ya kiutamaduni, kiuchumi na kisiasa; na uduni wake unajitokeza wazi wazi katika asasi mbalimbali za kijamii. Wanaume wanaendelea kuwasilisha nguvu za kiuchumi na kimadaraka katika asasi mbalimbali za kijamii na kitaifa.

Hali ya wanaume kuendelea kuwasilisha nguvu za kiutamaduni na kiuchumi imewafanya wanazuoni wengi kuichunguza nafasi ya mwanamke kupitia kazi za fasihi. Kwa mfano, Massoud (2018) anaeleza kuwa suala la ujinsia halijashughulikiwa vya kutosha katika uhakiki wa kifasihi, hasa katika fasihi za Kiafrika, ikiwamo fasihi ya Kiswahili. Wahakiki wengi wa fasihi za Kiafrika wanakumbana na wanawake katika miktadha mbalimbali, lakini wanakwepa kuchunguza na kuhakiki uhusika wao katika fasihi ya Kiswahili kutokana na kuwepo kwa sababu mbalimbali. Wasanii wengi wanamchora mwanamke katika sura mbalimbali kulingana namielekeo na maoni tofauti katika fasihi ya Kiswahili.

Baadhi ya wataalamu wamemtazama mwanamke kama mfungwa anayewekwa ndani muda wote pasipo kupewa ruhusa ya kutoka nje. Hali hiyo inamfanya mwanamke kunyimwa haki zake za msingi, pamoja na uhuru wa kutembea kutoka eneo moja kwenda eneo jingine. Jambo hilo lilimfanya Ruto (2015) kuzishambulia na kuzikosa baadhi ya asasi zinazochangia kuendelea kumdhalilisha na kumdunisha mwanamke katika jamii. Suala la kudhalilishwa na kudunishwa kwa mwanamke linapatilizwa na Sungi (2011) anapoeleza kuwa kuna mtazamo potofu ulioanzishwa na asasi za kijamii za kumwona mwanamke kama chanzo cha uovu katika jami bila kuchunguza kwa kina mchango wa mwanaume katika kumfanya mwanamke aoneshe tabia zisizofaa. Hali hii inasababishwa na kutamalaki kwa mifumo ya utamaduni inayomtaka mwanamke awe mnyenyekevu na mtiifu kwa mumewe.

Wapo waandishi wanaosisitiza kuwepo kwa usawa kati ya mwanaume na mwanamke katika jamii. Hali hiyo huwafanya wanawake wengi kupata nguvu na sauti katika maeneo mengi jambo linalosababisha kujengwa kwa jamii inayoanza kuweka misingi ya usawa na haki katika jamii

nyingi hapa nchini na kwingineko barani Afrika. Hali hiyo ilimfanya Lyatuu(2011) kueleza kwamba wanawake lazima wasimame kidete kwa nguvu zao ili wajitete na kupambana kwa dhati kwa sauti zao wenyewe na kuacha kuwategemea wanaume ambao kimsingi ndiyo wanaodhulumu haki wanazopigania. Wanawake hawana budi kupigania haki zao katika taifa lao ili kuhakikisha kuwa elimu, kazi, afya na huduma za kiuchumi zinatolewa kwa usawa. Kupigania haki zao ni pamoja na kuhakikisha kuwa wanawake wanashiriki katika nafasi mbalimbali za uongozi katika maeneo ya ngazi za maamuzi pasipo kubaguliwa.

Wahakiki na watafiti wengi wamejaribu kwa kiasi fulani kushughulikia suala la mwanamke kwa namna mbalimbali. Wengi wanaelekea kuafiki kuwa miundo ya kijamii pamoja na asasi zake inaashirikiana kumkandamiza mwanamke. Suala la utamaduni linatazamwa kama mhimiri mkuu unaosababisha kumdunisha mwanamke katika jamii (UN, 2014). Mifumo ya kiutamaduni iliyopo katika jamii imechangia kumchora mwanamke katika mitazamo chanya na hasi. Huu ndio msingi wa makala hii iliyolenga kuchunguza hali na mtazamo hasi wa maendeleo ya mwanamke katika jamii kwa kurejelea riwaya ya Kiswahili.

2.0 Mbinu na Nadharia ya Utafiti

Makala haya yamechunguza hali na mtazamo hasi wa maendeleo ya mwanamke katika jamii kwa kurejelea riwaya ya Kiswahili. Data za msingi zimepatikana katika riwaya ya *Wasifu wa Siti Binti Saad* kwa mbinu ya usomaji makini. Mapitio ya nyaraka zilizotumika kufafanua data za msingi zilipatikana kwa mbinu za kieletroniki na kimaktaba. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Ufeministi. Mtazamo wa Ufeministi una historia ndefu duniani kwa kuwa uliibua vuguvugu la kutaka kufuta kabisa suala la uonevu dhidi ya mwanamke. Agenda ya Ufeministi inalenga kumaliza utawala wa mwanamke dhidi ya mwanamke. Ili kufanikiwa, wanawake wanahitaji kubomoa kabisa miundo ya mihimili ya utamaduni wa jamii iliojengeka katika sanaa, dini, sheria na kaya zinazodhibitiwa na mfumo wa kibaba na taswira zote za asasi zinazomwona mwanamke kama mtu dhaifu.

Katika makala hii, riwaya teule zilichunguza namna sura ya mwanamke inavyoaminika na kukubalika katika jamii ya wakati wake. Nafasi ya mwanamke ilichambuliwa na kuhakikiwa kulingana na uhusiano wa moja kwa moja uliopo kati ya jamii na hali halisi iliyopo katika jamii za Tanzania. Hali hii ni kwa sababu kazi ya fasihi inadhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya maisha yao ya kila siku. Riwaya teule itachunguzwa kama zao mahususi la jamii hiyo kwa kuzingatia historia yao, falsafa zao, mila na desturi zao, uchumi na siasa zao; na zilichunguzwa kama kiungo maalumu cha mahusiano ya kijamii. Nadharia hii imetumika kuchunguza hali, hadhi na maendeleo hasi ya mwanamke yanavyoakisiwa katika fasihi ya Kiswahili.

3.0 Mtazamo Hasi wa Mwanamke Unavyoakisiwa katika Riwaya Teule

Makala haya yamechunguza hali, hadhi na maendeleo hasi ya mwanamke yanavyoakisiwa katika fasihi ya Kiswahili. Uchunguzi umeonesha namna mwanamke anavyotazamwa katika jamii kwa kujikita katika riwaya teule. Katika riwaya teule suala la nafasi hasi ya mwanamke inavyoakisiwa limechunguzwa katika sura mbalimbali kama ilivyoelezwa katika sehemu inayofuata.

3.1 Haki ya Kushiriki katika Shughuli za Uzalishaji Malina Uchumi

Katika baadhi ya jamii, inaaminika kuwa shughuli za uzalishaji mali na uchumi ni jukuu la mwanaume pekee na si mwanamke. Jambo hilo linasababisha kuzorota kwa maendeleo ya mwanamke, familia na taifa kwa ujumla kwa kuwa mwanamke ni mzalishaji mkuu katika jamii nyingi barani Afrika. Hali inamfanya mwanamke awe tegemezi katika masuala mbalimbali ya usimamizi wa familia na maisha yake mwenyewe. Kuendelea kufanya hivyo ni kuendelea kumnyima fursa pana ya kushirika katika maendeleo ya jamii na taifa lake. Mbiu (2013) anasisitiza kuwa jamii inapaswa kutambua kuwa suala la uzalishaji mali na uchumi halipaswi kuegemezwa upande mmoja tu mwanaume na kumwacha mwanamke nyuma kabisa ili kuyafikia maendeleo na kujenga jamii endelevu. Mwandishi anaeleza:

Inasemwa mara kwa mara kwamba katika maisha mwanamke alikuwa na mapigano mengi kama mwanaume. Kama hili lilikuwa si mzaha wa kupitisha wakati, basi ilikuwa wajibu wa kila nchi kuandaa wanawake wote kwa mapigano yao. Kufaulu kwao kulikuwa kushindwa kwa watu wote. Umati wa wanawake wa kazi na matendo mbalimbali kama Siti alivyokuwa ndilo jeshi lililotakiwa katika wokovu wa maisha katika Afrika Mashariki (Uk. 58),

Ufafanuzi huo unasisitiza kuwa suala la uzalishaji mali na uchumi katika jamii ni umhimu kufanywa na kuwa katika mikono ya mwanamke na mwanaume ili kuleta maendeleo ya haraka ya kiuchumi katika jamii. Ushirikiano wa pande mbili utajenga umoja thabiti wa kufanya kazi kwa manufaa ya kuendeleza familia na taifa lao. Umoja ni fimbo ya mnyonge. Suala la umoja na bidii katika uwajibikaji ni miongoni mwa mambo ya msingi katika kuinua uchumi wa familia, jamii na taifa. Uwajibikaji ni nyenzo muhimu katika kuyamudu mahitaji ya msingi (Mabuba, 2015). Pia, huiasa jamii kufanya kazi kwa umoja, mshikamano na bidii. Umoja ni fimbo ya mnyonge katika jamii na taifa lolote. Umoja na shina la maendeleo, na ni silaha bora dhidi ya umaskini.

Katika mfumo wa biashara nchini, wanawake hawapati mikopo kwa urahisi kama jitihada mojawapo ya kumudu harakati zao za kibiashara. Wengi wao hawana uwezo wa kuendesha biashara zao katika kiwango kinachofaa kutokana na kukosekana kwa mitaji inayokidhi harakati zao za msingi (Sanga, 2013). Pia, wanawake hawakopesheki na hawaaminiki katika taasisi zinazojihusisha na masuala ya fedha kutokana na kuwapo kwa sababu mbalimbali. Wengi

hawafanyi biashara zao kisasa kutokana na ukosefu wa mitaji yenye tija. Pengo linalobainishwa huwafanya wanawake walio wengi kutokuwa na sauti katika maeneo mengi.

Aidha, ipo haja ya kujenga vyombo na taratibu zitakazojali nafasi za maumbile katika shughuli za maendeleo. Miundo ya mikakati, mitazamo ya ushirikishaji wa kiwakati na kisera, mafunzo ya mawakala wa maendeleo na marekebisho ya taratibu za uendeshaji na za sheria, lazima vyote vioneshe jukumu muhimu walilionalo wanawake katika kujenga uchumi wa jamii na taifa, hasa katika shughuli za uzalishaji mali na uchumi katika ngazi zote za kijamii. Fikira hizo zinahitajika kubadilika katika jamii zote, hasa katika jamii ambazo hisia za mwanamke kuwa duni kuliko mwanaume zinaendelea kutamalaki, na ambako hirizi ya utamaduni mbovu unaoendelea kutumiwa kuhalalisha kubaguliwa kwao (Maganga, 2016). Kwa kutambua majukumu ya maendeleo ya taifa, lazima wanawake washirikishwe na kuwezesha kikamilifu katika shughuli zote za maendeleo ya jamii na taifa.

3.2 Haki ya Kujishughulisha na Sanaa Muziki

Kutokana na kuwepo kwa imani potofu zilizoshamiri katika baadhi ya jamii hapa nchini na kwingineko barani Afrika, mwanamke hakuruhusiwa kujishughulisha na masuala yanayohusiana na sanaa. Mwanamke alidiriki kufanya hivyo alitazamwa kama malaya. Jambo hilo lilisababisha kuwanyima wanawake kushiriki kikamilifu katika masuala ya kiutamaduni na hata kudumaza vipaji vyao na kukosa kipato cha kujikimu kwa sababu sanaa ni sehemu ya ajira. Hali ya kumchukulia mwanamke kama malaya akishiriki katika masuala ya sanaa na utamaduni katika jamii yake, lilimfanya Kitundu (2012) atoe kauli ya kuacha tabia kumpuuzwa mwanamke na kumdhalilisha kiutamaduni. Pia, alionesha kuwa bado mwanamke anapewa nafasi duni inayomdhalilisha mwanamke kama chombo cha starehe, malaya, mchawi ama kiumbe dhaifu. Katika riwaya teule mwandishi anaonesha namna Siti alivyokuwa na kipaji cha sauti, lakini hakujua jinsi ya kukitumia vema kutokana na kuwepo kwa imani potofu katika jamii yao. Mwandishi anaeleza:

Siti alikuwa na kipawa cha sauti, lakini alikuwa hajui jinsi ya kukikuza wala kukipalilia. Pia, hakujua jinsi ya kushika pahali pake katika tamasha. Alikuwa hana msingi wowote wa kujengea kuta za ustawi wake (Uk. 11).

Maelezo haya yanaonesha kuwa wanawake wengi katika jamii za Kiafrika wana vipaji vya uimbaji katika tasnia ya muziki na sanaa, lakini hawapewi nafasi kutokana na kuwepo na kushamiri kwa imani potofu zinazomtazama mwanamke mwanamuziki ni mhuni, malaya na hawezi kumudu harakati za malezi ya familia yake. Jamii inapaswa kuelewa kuwa mwanamke anahitaji kupata fursa pana ya kujiendeleza kiuchumi na kijamii kwa kujiari kupitia fani ya muziki na sanaa. Hoja hii inapewa uzito na Omary (2009) anayesisitiza kuwa sanaa ya muziki ni sehemu ya ajira kwa wasanii na wadau wengine wanaojihusisha na kazi za kisanaa. Mtazamo

huo umu katika muziki wa kizazi kipya, ambapo vijana hujiingiza katika mkondo huo ili kujipatia riziki. Vijana hujiingiza katika muziki wa bongo fleva au kizazi kipya kwa madhumuni tofauti tofauti yakiwamo ya kujipatia ajira.

3.3 Kubaguliwa katika Shughuli za Kijamii

Kwa kawaida, hakuna shughuli isiyohitaji umoja na ushirikiano katika jamii ya Tanzania na kwingineko barani Afrika. Ushirikiano hutazamwa kama mbinu mojawapo ya kuunganisha nguvu katika harakati mbalimbali za jamii hiyo. Pia, hutazamwa kama nguzo imara inayosaidia kufanikisha harakati za maendeleo ya jamii na taifa (Challigha, 2011). Umoja huleta tija na ufanisi katika shughuli zote za kijamii. Suala hilo limepewa nafasi kubwa na wasanii wa fasihi ya Kiswahili kwa kusesitiza suala la kufanya kazi kwa ushirikiano ili kupata ufanisi katika kila fani ya maendeleo. Umoja hutazamwa kama fimbo ya mnyonge katika harakati za kukabiliana na shughuli za kila siku.

Umoja ni chachu ya mafanikio katika shughuli zote za kijamii. Jamii za Kitanzania hazina budi kujenga misingi imara ya kushirikiana ili kuyabili mazingira yao kwa kadiri zitakavyoweza. Huu ndio msingi unaoipa jamii fursa pana kumchukulia hatua na kutoa adhabu kali kwa yeyote asiyeshiriki kikamilifu katika shughuli za kijamii. Hata hivyo, katika baadhi ya jamii hapa nchini, bado zinamtazama mwanamke kama hastahili kufungamana na mwanaume katika shughuli za uchumi, siasa, sanaa na hata dini. Haja yao inaangukia kumchora mwanamke kama hana mchango wowote wenye kulete tija na maendeleo katika kujikomboa katika nyanja zote za kijamii. Oyoronke (2005) anaeleza kuwa katika baadhi ya jamii za Kiafrika, mwanamke haruhusiwi kusimama mbele ya mkutano wa wanaume, labda kama ana kesi ya kujibu. Jamii ikiendelea kufanya hivyo itachelewa kuyafikia maendeleo chanya yanayohitaji nguvu moja inayotokana na jinsia zote mbili zisizobaguana. Mwandishi anaonesha Siti alivyokuwa akipewa nafasi finyu akiwa katika jumuiya ya muziki, licha ya kuwa umaarufu wake uliotokana na uimbaji wa kutegemewa. Mwandishi anaeleza:

Baadaye, Siti alijiunga na Jumuiya ya Watribu maarufu sana wakati ule, Subri Ambari (mpiga udi), Buda Swedi (mpiga gambusi), mwalimu Shabaani (mpiga tari ya Mbaruku), katikati ya wanaume watoto, mwanamke alikuwa mmoja tu, yaani, Siti. Ndiye alikuwa mwimbaji peke yake kati ya vinanda vyao (Uk. 12).

Maelezo haya yanaonesha kuwa baadhi ya jamii hazikuona fahari ya mwanamke kuchangamana na wanawake, isipokuwa katika baadhi ya mambo ambayo mwanaume hakuwa na uwezo wa kuyafanya. Kwa mfano, katika nukuu hiyo, Siti alikuwa mwanamke pekee aliyetegemewa kwa upande wa uimbaji. Upekee wa Siti na uwezo wake wa uimbaji unaifanya jamii isimchukulie mwanamke kama mtu asiye na uwezo wa kushiriki kwa dhati katika shughuli za kijamii. Pengo

la nafasi ya uimbaji lilizibwa na Siti katika jumuiya aliyokuwa amejiunga, licha ya kuwa ilikuwa na wanaume wengi. Hoja hii inaonesha kuwepo kwa hali na haja ya kutegemeana na kuchukuliana katika jitihada za kuyakabili maisha, utamaduni na mazingira. Wanawake wameendelea kuachwa nyuma katika masuala ya msingi ya kimaendeleo pamoja na yale yanayohusu suala la siasa, utamaduni na uchumi bila sababu za msingi.

Kwa upande mwingine, katika baadhi ya jamii wanawake wanabaguliwa kutokana na kuwepo kwa mgawanyo usio sawa wa kimamlaka kati ya wanaume na wanawake katika nyanja mbalimbali za kijamii; na wanaoonekana kama watu wa kuongozwa tu. Matokeo yake, uwezo wa wanawake kiuongozi umenyamazishwa bila sababu za msingi (Khatibu, 2011). Jambo hili linatokana na mfumo wa jamii unaoamini kuwa mwanamke hawezi kuwa kiongozi imara kama wanaume walivyo. Tofauti na mtazamo huo, mwandishi anaonesha namna Siti alivyosaidia jumuiya aliyojiunga kuinuka kwa upande wa hadhi na kipato maridhawa. Jamii isichukulie kuwa kila jambo lenye tija litafanywa na mwanaume tu. Mwandishi anaeleza:

Yeye alikuwa mwanamke wa kwanza katika kisiwa cha Unguja aliyejiunga katika kazi ile ya starehe. Subeti, Buda, Shabaan na Mbaruku walikuwa wakipata fedha kidogo, kwanza walianza kulipwa fedha maridhawa sana (Uk. 12).

Ufafanuzi huu unaonesha kuwa jamii ikimpa mwanamke kipaumbele cha kuaminiwa na kupewa majukumu anaweza kusaidia sana kuleta maendeleo chanya katika jamii. Mwanamke ana uwezo wa kubadilisha mtazamo hasi na kuwa chanya kulingana na namna anavyofikiri, anavyofanya kazi kwa bidii, kujituma na kwa uzalendo wa hali juu (Bond, 2000). Pia, mwanamke ni kichocheo cha maendeleo katika nyanja mbalimbali za maisha, kiutamaduni na kimazingira. Hakuna asiyefahamu kuwa mwanamke ni nguzo kuu katika uzalishaji mali na kukuza uchumi wa familia, jamii na taifa (Pullen, 2006). Sera ya kulinda na kuhimiza uwezo wa wanawake wa kushiriki kuinua mchango wao katika sekta zote za uchumi na kuimarisha jinsi ya kujitegemea, ushirikishwaji wa umma, pamoja na kulinda mazingira linapaswa kuchunguzwa upya kwa manufaa endelevu ya jamii na taifa. Taratibu na sheria zilizopo sasa zirekebishwe ili kusaidia wanawake kuingizwa na kushirikishwa katika mkondo mzima wa uchumi.

3.4 Haki ya Kupata Elimu

Elimu ni mhimiri mmojawapo wa haki ya binadamu kama ilivyotajwa katika Tamko la Dunia la Haki za Binadamu (1949) na kuutambua uanuai kama sifa kuu ya binadamu. Uanuai huo hauna budi kutumika kama wenzo muhimu katika ujenzi wa jamii na taifa. Tanzania imeingia mkataba wa Umoja wa Mataifa wa Haki za Mtoto (1989), ambao unabainisha haki ya kupata elimu na mafunzo hadi kufikia kiwango cha elimu ya juu cha kujitegemea na kuchangamana na jamii kwa kadiri inavyoweza (UNESCO, 2005). Katika mazingira ya Tanzania, elimu inaweza

kufasiliwa kama mchakato unaochukua msimamo wa kimabadiliko katika kuandaa sera, shughuli na utamaduni ambao hujenga mazingira ya kielimu ambamo vikwazo vya uwepo, ushirikishwaji na ujifunzaji vinaweza kupunguzwa sana.

Elimu ni ufunguo wa maisha, ambapo, ukijenga mtandao wenye msingi imara na mzuri wa elimu, unazalisha wataalamu na nyenzo muhimu katika kupanga na kusimamia mipango ya maendeleo. Sekta hii ni pana, inahitaji fedha nyingi, majengo, madawati, vitabu vya kiada na ziada, walimu wenye ujuzi, maabara za kisasa, maslahi bora na nyumba bora za kuishi walimu. Serikali isipotenga fedha za kutosha kuhudumia elimu, itabaki kutoa ahadi zisizotekelezeka jambo ambalo ni hatari kwa ustawi na ufanisi katika kila sekta ya maendeleo hapa nchini na watu wake. Suala la ukosefu wa elimu lina madhara makubwa katika maendeleo ya jamii za ulimwengu. Baadhi ya jamii hazina kipaumbele kuhusu haki ya elimu kwa mwanamke kutokana na kuimarika kwa fikra potofu. Mwandishi anaeleza:

Kama wazazi wake walivyokuwa, Siti hakupata kuona chuo chochote katika utoto wake. Kitabu kilikuwa kama gamba gumu sana hata katika utu uzima wake, alipokuwa amezungukwa na fahari (Uk. 6).

Maelezo haya yanaonesha umaskini na ujinga waliokuwa nao wazazi wa Siti ulisababisha kutokuwepo kwa kipaumbele katika suala la binti yao kupata elimu. Siti hakugusa hata chembe ya elimu. Matokeo yake, Siti alikosa fursa ya kurithi mali, kujikomboa kifikra, kiutamaduni na kuwa nyuma katika maendeleo ya kiuchumi, kiutamaduni na kisiasa. Elimu ni urithi pekee ambao hauwezi kulinganishwa na urithi wa vitu vingine kama vile pesa, mifugo, mashamba na rasilimali nyinginezo. Jitihada za makusudi zinapaswa kuchukuliwa zinazolenga kujenga misingi bora na imara ya kitaifa inayonuia kuimarisha elimu. Maendeleo ya sayansi na teknolojia katika nchi za viwanda yametokana na uwekezaji mkubwa katika elimu na elimu. Elimu inatazamwa kama kiini pekee cha maendeleo ya nchi kinachoiwezesha kukabiliana na mageuzi makubwa ya kisiasa na kiuchumi. Elimu ndicho chombo pekee kitakachoisaidia jamii kupata maarifa ya kutosha katika stadi zote za maisha.

Kama ilivyokuwa kwa Siti binti Saad kukosa elimu, hali na uzoefu unaonesha kuwa, watoto wa kike hawapewi kipaumbele kutokana na baadhi ya familia katika jamii za Kiafrika kutokana na kuwepo kwa mielekeo tofauti. Baadhi yake inamtazama mtoto wa kike kama hawezi kumudu harakati za kielimu, na kwamba, hana mchango katika ngazi ya familia yake kwa sababu ataolewa na kuungana na familia ya mumewe. Jamii haina budi kuondoa dhana potofu inayomtazama mtoto wa kike kama hastahiri kupata elimu. Ujenzi wa familia na taifa unahitaji ushirikiano thabiti kati ya wanawake na wanaume. Elimu haina budi kuwaongezea watu uhuru wao wa kimwili na kifikra; na kuweza kujiongoza wenyewe katika maisha na mazingira wanamoishi (Shule, 2004). Suala la umuhimu wa kusoma ili kujielimisha zaidi kwa manufaa ya

jamii na taifa ni la msingi kwa kila mwananchi. Umuhimu huo unatokana na ukweli kuwa elimu katika mataifa yanayoendelea haina budi kuwekewa misingi imara ili kumudu harakati za ustawi wa taifa na maendeleo yake.

Suala la ukosefu wa elimu ndilo linalowafanya wasichana wengi, hasa wanaotoka vijijini kuwa wategemezi na kujihusisha za kazi za uyaya katika miji na majiji hapa nchini. Pia, Baadhi yao wanaishia kuwa mama wa nyumbani kutokana na kuwepo kwa imani potofu kuwa mwanamke akijishughulisha na shughuli za uzalishaji mali kama vile biashara ndogo ndogo na ujasiriamali atasahau majukumu yake ya nyumbani ya uzazi na ulezi wa watoto. Hali hiyo humfanya kuchorwa kama mlezi wa familia na chombo cha starehe cha mwanaume kama mwandishi anavyoeleza:

Siti binti Saad alionekana kama msaidizi katika maskani madogo ya wazazi wake masikini (Uk. 7).

Nukuu hiyo inaonesha namna mwanamke anavyonyimwa haki ya kujishughulisha na shughuli nyingine za ujasiriamali kama vile biashara ndogo ndogo zinazoweza kumwingizia kipato ili kuzimudu changamoto za maisha katika mazingira yake. Matokeo yake ni kushindwa kusimama imara katika kila fani ya maendeleo katika jamii. Kushindwa kushiriki kikamilifu katika shughuli za kibiashara, hasa za uzalishaji mali na uchumi kunachangia kuporomoka kwa uchumi katika ngazi za familia na taifa kwa jumla (Kajeza, 2016). Wanawake lazima wasimame kidete kwa nguvu zao ili wajitete na kupambana kwa dhiti kwa sauti zao wenyewe na kuacha kuwategemea wanaume ambao kimsingi ndiyo wanaodhulumu haki wanazopigania. Wanawake hawana budi kupigania haki zao katika taifa lao ili kuhakikisha kuwa elimu, kazi, afya na huduma za kiuchumi zinatolewa kwa usawa. Kupigania haki zao ni pamoja na kuhakikisha kuwa wanawake wanashiriki katika nafasi mbalimbali za uongozi katika maeneo ya ngazi za maamuzi pasipo kubaguliwa.

4.0 Hitimisho

Katika makala hii sura ya mwanamke imeelezwa kwa namna mbalimbali katika riwaya teule. Jambo la kuzingatia ni kuwa jamii haina budi kupinga mambo yote yanayomdunisha mwanamke katika hali mbalimbali. Jamii haina budi kubadilika kulingana na mahitaji ya wakati kwani suala la umoja na mshikamano kati ya mwanamke na mwanaume ni la msingi katika ujenzi wa jamii na taifa. Jamii haina budi kupinga mtazamo hasi dhidi ya mwanamke kupitia harakati za serikali na taasisi zisizo za kiserikali ili kupinga na kukemea hali yoyote inayonua kumtazama mwanamke katika mtazamo hasi zitawasaidia wanawake kufanikisha wajibu wao katika jamii. Umoja ni fimbo ya mnyonge katika jamii na taifa lolote. Mwanamke hana budi kutazamwa katika mtazamo chanya kwa sababu ni mhimiri imara katika ujenzi na harakati za maendeleo ya jamii na taifa.

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The Reality of the Situation, Life and Effects of Alcoholism and Drug Abuse in African Societies: Examples from the Novel *Mzamiaji*

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Abstract

This article has examined the reality, life and effects of alcoholism and drug abuse in African societies by referring to Kiswahili literature. The basic data presented in this article have been found in the novel *Myuki's novel Mzamiaji* which was written by Myuki, R. In 2021 through a documentary review approach. An extensive library research was employed to get key documents which would help in the attainment of primary data for the study.. The analysis and discussion of the data presented were guided by Sociological theory. The results of the study are presented descriptively. This article discusses the social repercussions of drinking as depicted in the selected novel.

It highlights the actual scenario of the repercussions of alcoholism, such as a drop in labor force participation and wealth generation as a result of increased neglect, laziness, and the collapse of individuals involved's health. Young individuals are thought to be the most vulnerable to drug and alcohol abuse.. This article highlights awareness of the need of positive thinking in rejecting, criticizing, and taking action to prevent the effects of alcoholism, which has grown in society. It instructs the community to abstain from narcotics and alcoholic beverages. To manage the negative consequences that users face, strict ethical and legal procedures should be implemented for all individuals who are proven to be involved in drugs and excessive alcoholism.

Keywords: Alcoholism, Drugs, Alcohol, Sociological Theory and Kiswahili Novel.

1.0 Introduction

This article examines the state and effects of alcoholism and drug abuse in African societies with reference to the novel *Mzamiaji* by Myuki, R. . In many African societies, the issue of alcoholism is seen as one of the sources of moral erosion in society. Drunkenness results from the use of alcohol and drugs that flourished in parts of the cities and outside it. The effects of alcoholism and drug abuse are many and they manifest themselves clearly in society. Some of them include a decrease in the labour force and wealth production due to the strengthening of the consequences of alcoholism such as the increase in negligence, laziness and the collapse of the health of those involved (Joy, 1999). It is dangerous for the well-being of society and the nation because young people are said to be the biggest victims of drugs and alcohol. Alcoholism can cause a loss of labour power due to deaths caused by its use. Drugs are one of the scourges that plague many young people, including those who live in big cities in this country.

The effects of alcoholism and drug abuse are great in society. There is medical evidence that alcohol and drug addiction can cause insanity and mental illness. It can cause a brain accident due to a disease called *Wernicke Korsakov Syndrome* which affects the brain and the nerves of consciousness, and destroys memory and the ability to organize things is disturbed (Manyilizu, 2014). Alcoholism and drug abuse can cause throat cancer in men and women, breast cancer in women, colon cancer in both sexes, as well as an incurable liver disease called Liver Cirrhosis. Manyilizu continues to explain that alcoholism causes stroke, high blood pressure, heart muscle diseases, inflammation of the pancreas and directly causes death.

This information broadly shows the effects of alcoholism and drug abuse in society. One of their effects is to destroy the natural system of how the body works. In addition, the entry of alcohol and the use of drugs in this country is done using high-level secret methods, but their effects are seen very quickly in society. For example, when students use them they can no longer continue their studies (Kibona, 2018). If this situation continues, it is dangerous and a disaster for society and the nation. Strict ethical and legal measures must be taken for the benefit of the sustainability of the present and future generations. The use of natural alcohol has a wide role in the environment of Tanzania and Africa in general. These uses have contributed to the existence of serious consequences, especially those resulting from excessive alcoholism. This situation causes a decline in the level of wealth production and economy at all levels of the family, community and nation.

Alcoholism and drug misuse lead to family collapse and possibly divorce. It exacerbates wealth creation activities and the economy, as well as family fragmentation. This article recommends the community consume alcohol in proportion in order to avoid its negative consequences. The community's role is to use their efforts, knowledge, and strength to economically arm themselves for the benefit of their families, communities, and nation. (Eugene, 2004). Society should operate under the constraints of its economic and geographical surroundings. Also, refrain from engaging in unlawful crimes such as theft, rape, or adultery. All persons proven to be involved in these situations should face severe moral and legal consequences. As a result, this paper explored the situation and impacts of drinking and drug misuse in society through the novel *Mzamiaji*.

2.0 Theory and Research Methods

This article examines the state and effects of alcoholism in society by referring to Myuki's novel *Mzamiaji*. The primary data for this study were collected through documentary review of the selected text (*Mzamiaji*). The analysis and discussion of the data presented were guided by Sociological theory. Historically, this theory began to appear in the middle of the nineteenth century and flourished in the twentieth century in Europe. The sociological theory began as a cultural science that looked at literary works as a copy of behaviour and a real representative of a certain society (Wamitila, 2002). One of its foundations is to look at the natural environment of

society as the one that determines the way a literary work should be. The sociological theory was used to confront literature in examining how it relates to the social environment.

According to this theory, art is not created in vacuum but is the work of an artist in a specific environment and time being responsible for the society that concerns him/her. An artist cannot avoid the issues of the community in his/her composition because his/her literature is a specific product of his/her community. Literature is a perfect portrayal that does not depict life in detail and examines it from a broad perspective (Wafula&Njogu, 2007). For a person to understand certain literature, it is necessary to know the area concerned with its culture, traditions, language and environment. From that point of view, the selected novel was examined as a specific product of the community considering their history, their philosophy, their traditions and customs, their economy and their politics. In this article, this theory has been used to examine the existing relationship between literature and society by referring to the selected novel that is *Mzamiaji*. During the data analysis process, the picked novelist was placed in his context to learn about his writing because his work is a reflection of the society in which he lives.. The written community was placed in the real world to conduct an in-depth analysis.

3.0 Status and Consequences of Alcoholism in Society in Selected Novels

This article examines the state and effects of alcoholism in society by referring to the novel *Mzamiaji* by Myuki, R. This article shows various situations and results resulting from the effects of alcoholism in African societies. The selected novel has been studied as one of the detours of Kiswahili literature that refers to various norms that prevail in society. By referring to selected novels by *Mzamiaji*, the next section presents the reflection, conditions and effects of alcoholism in society.

3.1 The Rise of Infectious Diseases

Kiswahili literature is inextricably linked with cultural issues since it is one of the tools used to examine society in all of its facets, including those relating to diseases. AIDS is one of the contagious diseases that continue to have a negative impact on society in all sectors (Prime Minister's Office, 2007). Kiswahili literature is responsible for analyzing and critically reviewing the causes of illness and its transmission, as well as providing advice and explaining its repercussions. It also demonstrates the government's attempts to combat numerous diseases that arise in this country. AIDS is a topic that health professionals are concerned about in terms of prevention and treatment. People are afraid because there is no remedy.

The bottom line is that AIDS infections can be avoided because sexual transmission accounts for more than 80% of all illnesses (Loshilaa, 2023). AIDS has a greater impact on people of reproductive age, wealth production, and the economy. If this condition persists, the community and the nation's well-being and sustainability are jeopardized. According to World Health Organization statistics, more than 30% of fatalities from these diseases occur in adults under the

age of 60 who are employed in the country (Public Service Management, 2014). AIDS-related deaths occur among personnel aged 25 to 49, and men are disproportionately impacted in government ministries, departments, and agencies due to their gender.. In terms of the Offices of the Heads of Regions and Local Governments, the most affected are women, especially teachers, nurses and extension officers because there are more women in these groups than men. If the disease is not controlled by putting in place strong strategies, it will continue to affect the welfare of society and the nation.

The subject of AIDS infection is vividly expressed in Kiswahili literature. Literature is employed as a distinctive tool to educate, criticize, and warn the community about the presence of infectious diseases such as AIDS (Mutembei, 2009). It explains the presence of some behaviors utilized as infectious agents.. Alcoholism is described as one of the sources that can cause the rapid spread of virus infection that causes a lack of immunity in the body. For example, *Myuki's novel Mzamiaji* has shown how careless sex causes the rapid spread of the AIDS virus due to the flourishing of alcoholism and drug abuse in society. The author has used Willy Mwaipopo who contracted the disease from having sex with *Warda* in guest houses while in the Congo. The author explains:

‘Ina maanatangutuondokehukuhujawahikujishughulishanampenzikabisa?
‘Mpenzi!Ndiyompenzi! Niniambachohujaelewahapo?’Niliwahi’.
‘Ulijishughulishanaokamawapenziwangapi?’
‘Wawili mama’
‘Ulipimahao?’
‘Hapana’.
‘Unaonaeeh!’
‘Chochotekatiyahivyoulivyovitajakinawezakuambukizavirusivya UKIMWI
ilangonozembendizozinazoongozakwakusambazavirusihivyo’.
‘Yawezakuwahivyo mama’ (Uk. 43).

‘Does it mean that since we left here, you have never been busy with a lover at all?’
‘Honey! Yes, dear! What do you not understand there? ‘I used to’.
‘How many lovers did you deal with them?’
‘Two, mama’.
‘Did you take a medical examination with them?’
‘No’.
‘You see!’
‘Any of the things you mentioned can infect the AIDS virus, but careless sex is what leads to spreading the virus’.
‘It could be so, mama’ (Pg. 43).

This information shows that participating in the act of marriage without taking precautions to avoid sexually transmitted diseases causes the spread of the AIDS virus. Drunkenness caused *Mwaipopo* to share love without taking precautions with various women, including Mercy and *Warda*. As a result, he contracted AIDS. Many people find themselves engaging in promiscuous sex due to excessive alcohol consumption. The use of drugs and alcohol increases the body's emotions, including romantic ones to the extent that many cannot control their emotions (Prime Minister's Office, 2001). This situation leads to unsafe sexual interactions. This matter has been made clear to alert society and take appropriate measures to confirm infectious diseases that can be caused by careless sex.

There are scholars in Kiswahili literature who associate the issue of alcoholism and drug abuse with the collapse of traditional values and culture in African societies as having contributed to the rapid spread of AIDS. The weakening of traditional training movements, especially initiation and initiation in some communities has contributed to the spread of AIDS (Rwejuma, 2001). However, a detailed investigation has to be done to confirm this point. The breakdown of indigenous culture has increased the spread of AIDS because it was difficult for young people who were fully trained in *jandonaunyago* 'initiation ceremony' to engage in immorality easily. Even though initiation movements contributed to introducing young people and involving them in marriage issues before their proper time, they helped to build the original moral foundations of their communities.

Rural residents look at cities as morally degraded places, especially regarding the behaviour of young people and their consequences. Erosion of values is caused by the mixed culture that has dominated the urban areas (TACAIDS, 2005). That culture has contributed to immersing society in the infection of the AIDS virus, especially among young people. The movement of young people to flee to the cities is directly linked to the increasing rate of infection in the community. The artists encourage the community to change their behaviour and follow the advice given by experts on the best way to avoid further transmission of AIDS.

3.2 Intensification and Maturation of Poverty

Poverty is a state of lack of property, destitution and poverty. Poverty is one of the problems faced by various communities in the country. Poverty causes people to be unable to support themselves in all social spheres. To control poverty, the issue of hard work and knowledge is emphasized to all members of society. Work is any legal activity that a person does to earn a living (BAKITA, 2017). In many societies here in Tanzania and elsewhere in Africa, work is used as a criterion to be trusted, valued, given family and social responsibilities, to participate in traditional and governmental decisions. Devoting oneself to wealth and economic activities is viewed as a measure of personality and a sufficient contribution to the development of one's society. A person who is properly responsible is given

the status of being called an adult. Diligence in work builds respect and is a weapon to fight and overcome poverty in society.

The flourishing of laziness, carelessness and irresponsibility in some communities will be viewed as property theft. Laziness has the meaning of welcoming hunger, and poverty and weakening the economy of the family, society and nation. Emphasizing this, Shivji (2009) explains that laziness is a theft of time and a very big mistake. The truth and value of those words are great in the life and progressive movements of society and nation. This approach allows society to teach young people how to work hard, be independent, and avoid laziness, indolence and vagrancy. The major consequence resulting from the effects of laziness, inefficiency, dependence and irresponsibility is the widening of the spectrum of poverty in society in this country. Without sincere efforts to be taken and carried out in the best way to fight poverty, the economy of the society and the nation will weaken and collapse completely. This is dangerous for the welfare of the nation and the development of its people.

Kiswahili literature has been reflecting the reality of the source of poverty in society. For example, Myuki's novel *Mzamiaji* explains how the issue of drunkenness and laziness causes an increase in poverty in African societies. Alcoholism causes the poverty gap to get stronger and stronger because a lot of money is spent on the purchase of alcohol which gives limited space to the plans of the development movement (Tehanan, 2003). Drunkenness consumes more time than doing productive and economic work. The author explains how Mwaipopo's situation worsened economically and became poor after he became involved in the use of alcohol. The use of alcohol led him to excessive drunkenness which continued to strengthen his in laziness and affected the efficiency of his wealth production and economic activities. The author explains:

*HaliyamatumiziyapombeilimwingizaMwaipopokatikauleviuliopindukiaulioendeleakumwii
marishakatikauvivuulioathiriufanisikatikashughulizakezauzalishajimalinauchumi.
Hakuwezakufanyakazizakumuingiziakipatokikubwa.
Helaalizozitafutazilikuwanikwaajiliyakujikimutuyeyena mama yakemdogo (Uk. 23).*

The state of alcohol consumption led *Mwaipopo* into excessive drunkenness which continued to strengthen him in laziness which affected the efficiency of his wealth production and economic activities. He could not do jobs that would bring him a lot of income. The money he was looking for was just to support himself and his young mother
(My own translation of the extract from the novel)

This information shows the effects of alcoholism in society. The state of drunkenness affected *Mwaipopo* to the extent that he ended up looking for money just to support himself. The ability to choose and plan productive activities is disrupted because alcoholism affects the brain and nerves. Alcoholism hinders development, and brings hunger and disaster to society (Manyilizu,

2014). In any society, alcoholism is viewed as a weakness and no one can turn a blind eye to it. Drunkards should be taken strict practical measures by making them responsible traditionally and legally to avoid its effects. Society should take deliberate measures to prevent and avoid the unproductive consequences of alcoholism for the well-being of society and the nation.

The struggle against poverty requires society to work with unity, diligence and knowledge. Responsibility is a basic weapon in dealing with the difficult conditions of life in society. Cooperation is one of the methods of joining forces in various movements to face poverty (Simtowe, 2023). Also, it is a strong pillar that helps to achieve the movement of community and national development. Unity brings productivity and efficiency to all social activities. This issue has been given a big place by the artists of Kiswahili literature by emphasizing the issue of working in cooperation to achieve success in every field of development. Unity is the stick of the weak in the movement to deal with the increasing poverty in the community. In addition, they have to establish solid economic foundations that will help them in their present and future lives. Young people should not immerse themselves in alcoholic activities because they are the workforce of their families, their communities and their nation.

3.3 Rise and Flourishing of Same-Sex Love

The speed of development and interaction of the world's societies is fully connected with the existence of major cultural changes. Globalization is one of the factors that contribute to these changes, especially in third-world countries (Amatubi, 2002). Since globalization has no boundaries, there is no doubt that Kiswahili literature has a strong relationship with the changes occurring in society as it occurs in other social fields. Development experts claim that the globalization system makes the world a single village, and it is a way to welcome and facilitate technological and economic systems to continue to improve in developing countries. Globalization can be explored through literary works, including Kiswahili novels.

The new culture that began to spread from the industrial nations to the young nations was accompanied by the opening of doors in everything (Wamitila, 2003). Even the honour and dignity of his person or the honour of his position should no longer have a place. This is the culture that prevailed in our country, the use of things that are not the result of its production. Africa has turned into a dumping ground for foreign products. This system aims to remove geographical, economic and political barriers to allow the free flow of labour between nations (Bhalla, 2002). This approach enables developed nations to easily obtain raw materials, markets, investment sites and flexible production labour. Kiswahili literature is one of the important instruments in the dissemination of culture and in measuring progress and changes emerging in society (Mwakajinga, 2009). In this article, all the ongoing issues in society have been used as a basis for measuring the power of globalization and the effects of its movement as reflected in the selected novel.

The rise and spread of homosexuality in African societies is the result of the interaction of the world's societies geographically and culturally (Mligo, 2015). Same-sex love is the state of people of the same sex engaging in marriage. For example, same-sex marriage can be between a woman and a woman or between a man and a man. Some of the reasons that lead to the existence of same-sex relationships are due to some people wanting an easy life, alcoholism and drug smoking, including marijuana. Alcoholism and drug addiction affect the level of rationality and the ability to think critically and plan things fades. As a result, drunkenness allows some things to be done without taking adequate precautions. For example, in the novel *Mzamiaji*, the author explains some of the reasons that lead to same-sex marriage and love:

Mle ndani kama vile uvutaji wa bangi na ulawiti, wapo wanaume waliokubali kuolewa na wanaume wenzao wengine walilazimika kukubali kuolewa kutokana na kutaka urahisi wa maisha ya gerezani (Uk. 24).

Inside, such as smoking marijuana and forceful same-sex, some men agreed to marry other men; they had to agree to marry because they wanted the ease of life in prison
(My own translation of the extract from the novel).

This information shows the factors that lead to engaging in same-sex love due to the flourishing of marijuana smoking and wanting the ease of life in prison. A man agrees to marry his fellow man just to get ease of life. In terms of prison, some agree to indulge in homosexuality to avoid torture. That culture is not productive because it is part of African traditions and customs. Culture is the main identity of any nation; and it is an example of the will and vitality of its people (Sengo, 1991). Traditions and customs justify the values, actions and civilization of society. Every nation has to strengthen its culture because it is the basis of its values and the civilization of its citizens. Culture is the basis of values that distinguish one society from another. Every community has the responsibility to protect, develop, preserve and respect its culture. The culture is passed down from one generation to the next through various genres of oral literature of its community.

3.4 Psychological Vulnerability and Betrayal in Love

The issue of alcoholism and homosexuality causes its characters to suffer psychologically. Some of the characters have given up on life due to economic failure and are forced to indulge in the use of strong alcohol and drugs (Tehenan, 2003). The use of drugs and alcohol affects the mind and the body weakens. It has been stated that there is medical evidence that alcohol and drug addiction can cause psychological damage, madness and mental illnesses. Also, there is evidence that many victims of drugs are strongly associated with incidents related to crime in society such as robbery, theft, rape, homosexuality, fraud and extortion (Ngadala, 2003). Strong moral and legal measures should be taken for all those who will be found to be involved in these issues.

The author shows how the psychological problem affects many young people in society. For example, the prisoners who were in The Blue prison in Congo, most of them suffered from this problem due to being involved in smoking cannabis while in prison. As was previously explained that advanced methods are used in the importation of painkillers, and the same is the case with the importation of these drugs in prison. The smoking of drugs is considered a part of relaxation or relaxation. The author explains:

Daniel alijiingizakatikauvutajiwabangi, alihisikulewanisehemuyakupunguzamawazo (Uk. 24).

Daniel indulged in smoking marijuana; he felt that getting drunk was part of reducing stress

(My own translation of the extract from the novel)

This detail shows how drug use affects its users psychologically in society. Daniel got into it as a distraction. Society has to abandon the habit of alcoholism because it has negative effects on the majority of users. If this matter is turned a blind eye without taking a specific strategy to fight the problem, it can destroy many, especially young people who are heavy users of strong alcohol and drugs. Drugs are one of the scourges that plague many young people, including those living in big cities in African societies (Ngwale&Kironde, 2000). This situation causes a decrease in the level of wealth production and economy at the household, community and national levels.

The author of the selected novel has shown how the issue of alcoholism leads to the strengthening of betrayal in love and marriage. Also, economic factors contribute to disruption and conflict in marriage. A woman can leave her husband to marry a financially independent man. The issue of betrayal in marriage is strongly criticized in many communities in this country. Society has to solve the problems that befall them by finding the right way instead of breaking the marriage by giving a divorce. Betrayal caused *Mwaipopo* to experience turmoil after abandoning his family due to alcoholism. *Mwaipopo* betrayed his family and joined *Wardaromantically*. The author explains:

Baadayachakula cha jioni, Mwaipopoalibadilikinywajinakuanzakutumiapombe, aliendeleakunywana Wardahadimudawausikusana. Twendezetuchumbani.

MwaipopoalimwambiaWarda. Wewenendantakukuta.

BaadayamudakidogoWardaaliingiachumbanialikoMwaipopo; nahatimayewakafanyamapenzi(Uk. 23).

After dinner, *Mwaipopo* changed his drink and started using alcohol; he continued to drink with *Warda* until late at night. Let's go to our room. *Mwaipopo* told *Warda*. You go, I will find you. After a while, *Warda* entered the room where *Mwaipopo* was; and finally, they made love

(My own translation of the extract from the novel).

These details show how drunkenness causes betrayal. After getting drunk, *Mwaiipopo* took *Warda* and had sex with her. The betrayal situation continued to cause unnecessary crises in the *Mwaiipopofamily*. *Mwaiipopo* ended up abandoning his marriage after getting attached to *Warda* and other girls. The issue of trust in marriage is viewed as an important pillar in developing and maintaining productive traditions and customs in society (Njogu, 2004). Also, it encourages solidarity for couples to build a sustainable marriage for the interest and well-being of their community. Couples have to build themselves and live based on loving each other, cooperating, tolerating each other and taking care of their marriage with great loyalty (Ann, 2013). The basis of the selected novel is to emphasize the importance of maintaining trust in marriage. Honesty is a method that can build the foundations of trust and integrity in matters related to love and marriage.

4.0 Conclusion

This article examines the state and effects of alcoholism and drug abuse in society by referring to *Myuki's novel Mzamiaji*. This article has shown various situations and results resulting from the effects of alcoholism in society. This investigation shows that the novel is a social tool that builds a system to teach it and put society on a basis that matches the truth of things and the real situation in society. Issues related to the state of poverty, betrayal, the flourishing of love and same-sex marriages and the existence of infectious diseases have been presented on a wide scale. This article has shown that the selected novel has been studied as one of the detours of Kiswahili literature that refers to the social norms prevailing in society. This article suggests that effective strategies should be taken to close the loopholes of the drug and alcohol trade to save society from its effects.

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