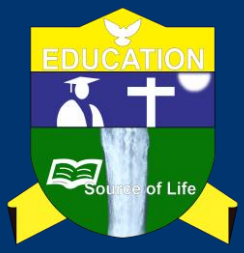

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Editorial Note

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-annual and accepts original research, book reviews and short communication.

The Editorial Board reserves the right to accept or reject any manuscript and the right to edit the manuscript as it deems fit. 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 hould 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.

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Acquisition of Electronic Resources in Academic Library: A Case Study of Iringa University in Iringa Municipality

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Abstract
The purpose of this study was to investigate the acquisition of electronic resources in academic library a case study of Iringa. The study was guided by the following research questions: What are the types of electronic resources acquired in an academic library? Which factors influence the acquisition of electronic resources in an academic library? What barriers hinder the acquisition of electronic resources? The study employed mixed research approach. Stratified random sampling and purposive sampling were used to select the respondents. The study questionnaires to collect data from 110 graduate students and 10 library staff. Statistical Package for Social Sciences (SPSS) was used to analyze quantitative data collected and represented inform of tables while thematic analysis were used to analyse qualitative data. Findings from this study revealed that electronic resources are acquired and frequently used in the library. The study also found that increasing the number of internet access and providing remote access leads to high usage of electronic resources. It was further revealed that inadequate information communication technology tools and access terminals was hindering the adoption and usage of electronic resources. The study recommends that constant training, increasing number of access points and providing of key relevant information is a key to wider usage of the electronic resources.

Keywords: Acquisition, Electronic Resources, Academic Library, Iringa University.

Background to the Study

Universities are a major contributor to the development of nations because of the teaching and training programs targeted at meeting the demands of various sectors of the economy. The prevailing conditions surrounding individual institutions and

countries has had an impact on the way the institutions are able to achieve their goals. The situation is more pronounced in developing countries like Tanzania. Nyangau (2015) abstracts the challenges that institutions of higher learning are facing as overcrowding, ever growing demand, declining funding, outdated curricula, declining quality, crumbling infrastructure, poorly equipped libraries and rigid management structures. Nyangau (2015) further observes that although there have been efforts to expand the public higher education system, rapid growth in demand has consistently outpaced supply. There is a worldwide economic decline leading to financial cuts backs to institutions such as libraries. According to Rosenberg (2006) no library is yet to find viable sustainable alternative to government funding and as such libraries are implementing income generating services like photocopying and inter-library loans to supplement their budgets, however this never meets the costs of running a library services.

Libraries play an important role in developing informed and educated, and empowered nations. However as observed by Fourie & Meyer (2016) libraries are facing many realities and challenges: poor infrastructures, lack of funding, lack of well-trained staff, policies and government support. Libraries come to life mainly because of collection which forms the nucleus of any libraries activity. Montano (2014) observes that collection development lifecycle has fundamentally changed. Having electronic access to information gives users an option to access resources that are not owned by a specific library. Acquisition of electronic resources enables libraries to function effectively and efficiently. In the phase of increasing information resources available in various media and the increasing number of users; libraries are investing both financial and human resources to seize these advantages. Electronic resources make it possible for libraries to extend their collections beyond the confines of the physical walls leading to new community of resources and information seekers (Peggy, 2014). Libraries are turning to providing electronic resources because of decreasing budget, limited space, increasing cost of building new resources coupled with a higher cost of repair and replacement, demand from users for electronic resources, and the changing institutional mandates such virtual campuses and distance learning (Muya, 2014).

University libraries in Tanzania are known for their quality of collection. For example, the library of Dar es Salaam is recognized as a modern library that can be compared to those in the developed world. It could be viewed as an ideal library with which other academic libraries in the region could benchmark with. Some other academic libraries are like Strathmore library, Kenyatta library, Daystar library, Nazarene library, Kabarak library, Masen library and Catholic library have integrated electronic resources to their collections (Gathoni, Gikandi, & Kabugu, 2011). We are seeing a trend where libraries are adopting strategies that necessitate for a comprehensive and inclusive collection in the changing times. Muya (2014) asserts

that the growing trend of postmodern thinking in the academia is leading to further research and rethinking of the traditional librarian's tools and therefore academic librarians should be looking into the most acceptable ways to develop strategies and service to serve users better. Emerging trend among academic libraries is combining both print and electronic resources as hybrid libraries are now favoured by users and publishers.

Academic Libraries

Libraries are organizations obligated with collecting information resources and making them available for users. For a long time, academic libraries have been fostered by printed collections, but with the changing environment users are expecting libraries to offer places for study rather than places that collect and hold books and that old-time collection development practices have led to capacity filled shelves but not with quality and current resources (Thomas, 2011). An academic library should strive to provide quality and the most current information resources which supplements teaching and learning, this is a requirement by the Commission for University Education in Tanzania (CUE, 2014). Academic libraries in Tanzania are now facilitating access to electronic resources by subscribing to various electronic journals and databases for all categories of users. New development among universities in Tanzania is different style of teaching and learning; open and distance learning, virtual campuses are the current vogues in Tanzania (Muya, 2014).

Collection Development

The information and technology era characterised by globalization and increase in search for knowledge spotlights the importance of university libraries. Khan & Bhatti (2016) observe that academic libraries have expanded and increased coupled with functional reorganization of key processes and practices. Collection development is one of the areas in the library that has significantly affected by technology. Collection development involves building a collection that is balanced through evaluating the requirements of users by analysing the available budget and the usage statistics. Evans & Saponaro (2005) state that collection development starts with user needs assessment then formulating appropriate policy formulation. An effective collection development process should seek to address the present and future needs of a library. Khan & Bhatti (2016) observe that there is a universal agreement amongst librarians on the need for libraries to have a written collection development policy. They assert that collection a development policy "determines nature and scope of the collection, helps in weeding and evaluation of collections sets priorities, calls for commitment to organizational goals, provides inclusion and exclusion guides, eliminates personal biases in selection, helps to maintain consistency by orienting new staff and controlling staff and aids in resolving complaints."

Collection Development and Information Technology Transformation

For a long period of time, users of libraries have been accustomed to the idea of libraries consisting of purely print collections. (Morgan, 2016) points out that libraries collected and developed what was called core collections and borrowed from another library to substitute their collections. With the coming of electronic resources user expectations has also changed. Users are expecting access to resources at any given time and in any location at the click of a button. According to Morgan (2016) users get disappointed when immediate access fails. The electronic environment is characterised by easy and faster communication between libraries, publishers, vendors and suppliers (Kiondo, 2004). Automation characterized by the use of computers in routine library services has changed the service delivery modes resulting in reduced resources processing time and improving efficiency of service delivery (Lisa & Melissa, 2004). The net effect of this is an enhanced user experience, better services and access to previously unavailable resources. One of the biggest changes in the collection development process is the composition and diversity of resources to include paper, and electronic resources. The biggest changes in collections development include transformation of resources, origin of information materials, composition, ownership, volume and diversity of the materials (Montano, 2014). Electronic resources have also provided an avenue for a wider access.

Electronic Resources in Academic Institutions in Africa and Tanzania

Several studies have been done in African academic institutions on issues touching on electronic resources and collection development practices. A recent study done in Tanzania by Katabalwa (2016) indicates that electronic resources are important and useful resources that support learning and research in higher learning institutions. The study suggests that those most postgraduate students in Tanzania use electronic resources because they are relevant and very useful for coursework and research. The highlight from his study is that electronic resources are up to date, some are freely available, accessible anytime, and anywhere within the University compound, and that they can be downloaded, printed and stored. Okello-Obura & Magara (2008) investigated electronic information access and utilization at the East African School of Library and Information Science, Makerere University, Uganda. The study revealed that users relished from the advantages provided from electronic resources and had a good time accessing quality information from a wide range of sources.

The Process of Library

Mechanization and automation have significantly changed the conventional library practices to a more varied effective and efficient process. The automation of libraries has allowed for a business model of transformation in providing library services. There is a change from printed text to electronic resources amongst academic libraries in Nigeria signifying a fundamental change in collection development

process however this transformation is cheaper and pertinent if libraries provide supporting infrastructure. Academic libraries in Africa are in the process of developing technical infrastructure to support the new models of learning. A study done by Agboola (2010) on how faculty and students use electronic and print resources found that most preferred electronic resources to print textbooks in spite of the lack in skills and supporting infrastructure. Subscription to online databases in Nigerian universities is the most effective way in providing access electronic resources.

Academic faculty, information professionals and scholars are well informed on the existence and the integral role of electronic resources; however, in spite this reality the level of use is relatively low. Several factors including lack of reliable power supply, high cost of internet and telecommunication networks, and restricted access are cited as reasons for the slow uptake of electronic resources among institutions of higher learning in Africa (Mutula, 2008 & Ndungu, 2016). The demand and broadening of university education in Kenya has given rise to a spike of student enrolments in academic institutions (Nyangau, 2015). This demand has necessitated a change in the modes of delivery to a more cost effective and sustainable model. The growth and development of technology has demanded for a change in library practices and services. Modern technologies have left libraries with no alternative but adapt to new models such collection development of electronic resources.

Under utilization of Electronic Resources

Information technology influenced library practices in academic libraries resulting in a change in ways of conducting research and learning largely because of electronic resources. Garofalo (2012) observe new developments such as smart-phones and tables as enablers of electronic resources use due to flexibility and off campus search capability. The unfortunate reality is that users are turning to search engines rather than libraries resources resulting in underutilization of electronic resources; this calls for the need for libraries to promote resources and services because many users are not aware of all that a library offers. Electronic resources offer several advantages to the students' academic performance and the larger institution.

Lack of Awareness of Available Resources

Collection development must consider not only the current users needs but also future needs. For this to happen, libraries need to have constant communication with clientele in order to collect routine information on collection development. There is universal acceptance that users of academic libraries do not know on the existence of available resources. Kavulya (2004) notes that libraries do not keep patrons informed of online resources because there is so much online information. Kennedy (2013) further observes that connecting users to relevant resources in the digital

environment is becoming a pertinent issue for academic libraries. Available literature has linked the unsatisfactory use of electronic resources to the general lack awareness (Ndungu, 2016).

Lack of Training and Information Literacy

Electronic resources require users to carryout activities that require adequate computer and practical skills necessary to make use of the growing range of electronic resources, and hence in the digital era university students should have the ability to effectively explore digital resources (Tsakonas & Papatheodorou, 2006). Library patrons lack the necessary online searching skills and this could be attributed to the fact that searching success depends on the quality of indexing, keywords, and the effectiveness of the search engine (Kamau & Symphrose, 2008 and Connawa, 2009). Information literacy programs enables patrons to utilize electronic resources as users that are information literate demand more information.

Connectivity and Bandwidth

The status of E-learning in public universities in East Africa indicate that all public universities have installed both fiber and wireless connectivity; however, the report indicates that bandwidth and hotspots are not sufficient (Makokha & Mutisya, 2016). According to their findings this is largely attributed to high and prohibitive internet connectivity costs and poor internet signal to far off areas. This finding corroborates to those (Echezona & Ugwuanyi, 2010; Aluoch, 2006) who observe that internet connectivity in Africa is expensive, scarce, unreliable and inadequate to support provision of electronic resources.

Research Methodology

The study employed a case study design where mixed research approach were used. The study was conducted at Iringa Municipal, at Iringa University. This is due to the fact that University of Iringa is one of the institutions which acquire materials through electronic system. The study used stratified random sampling technique to divide the sample frame into the different strata. These gave every unit in the population a chance of equal selection for the study thereby increasing the statistical efficiency. Purposive sampling method was used to select the librarians that constituted top management and sectional heads. In this study the sample size consisted of 10 library staff consisting of 2 top managers, 8 sectional heads and 110 post graduate students making a total of 120.

Table 1: Sample Frame

Category	Target Population	Sample size	Sample size %
Top management	5	2	40%
Sectional heads	20	8	40%
Post graduate students	925	110	11.89%
Total	**950**	**120**	**12.60%**

The primary data was collected through questionnaire. The questionnaires are crucial tools for collection data within a short span of time. Documentary review was used to explore past and present documented experiences in the collection and management of library resources in university library. This review enabled the study to investigate the factors that have influenced the collection development in university libraries in Iringa Municipality in terms of funding, management and usage. For this study, both primary and secondary sources were used.

Findings and Discussion

Types of Electronic resources in the Library

The information sought here was on the types of electronic resources acquired in the library. The respondents were asked to acknowledge whether the following electronic information resources were available in the library: online catalogue, electronic books, electronic journals, and online databases, ask a librarian, internet and digital repository.

Table 1: Types of Electronic Resources available in the Library

Item	Frequency	Percentage%
Online catalogue	86	100
Electronic books	86	100
Electronic journals	86	100
Online databases	86	100
Ask a Librarian	86	100
Internet	86	100
Digital repository	86	100
Total	**86**	**100**

Table.1 shows the responses from the respondents. From the table, all the respondents acknowledged that all resources are available in the library accounting for 100% responses. This shows that graduate students are frequent users of library electronic resources, and they understand that the resources are important to their studies. This affirms to Connaway (2009) views that majority of university students are computer literate and are accustomed to electronic media and many of them need electronic resources.

Factors Influencing Acquisition of Electronic Resources

The study sought to find out the factors influencing the application of electronic collection development practices in an academic library. Respondents were asked to indicate the level of agreement or disagreement to various statements. The responses gave different results indication that some electronic resources are frequently used while others were not used frequently. Wema &Manda (2011) point out that a determining factor for electronic resources selection is relevance and user awareness. This contributes to a high frequency of use.

Frequency of Use of Electronic Books

On how frequently the respondents used electronic books yearly, monthly, weekly and daily.

Table 2: Frequency of Use of Electronic Books

Statement	Frequency	Percentage%
Daily	7	8.1
Weekly	39	45.3
Monthly	39	45.3
Yearly	0	0
Never	1	1.3
Total	**86**	**100**

The table 2. Shows on how frequently the respondents used electronic books. 45.3% of the respondents used them monthly, another 45.3% weekly whereas only 8.1% used them daily as illustrated in Table 4.4. This corresponds to Jeong, (2014) findings that 45% exploit e-books once or twice in a month while less than 20% consult e-books on a daily basis.

Frequency of Usage of Electronic Journals

The information sought here was on the frequency of the usage of the electronic journal. Respondents were asked to give opinion about various statements as per their level of agreement or disagreement.

Table 3: Frequency of Usage of Electronic Journals

Statement	Frequency	Percentage%
Daily	7	8.1 %
Weekly	15	17.4%
Monthly	63	73.3 %
Yearly	0	0 %
Never	1	1.3 %
Total	**86**	**100 %**

On how frequently the respondents used electronic journals, majority of the respondents used them monthly accounting for 73.3% of the respondents, 17.4% weekly whereas only 8.1% used the daily as shown in Table 4.5. This finding

supplement Katabalwa (2016) study that, 69% of postgraduate students use electronic journals weekly and so electronic journals are highly in supporting print resources.

Frequency of Usage of Online Database

The information sought here was on the frequency of the usage of the online database. Respondents were asked to tick to various statements as per their level of agreement or disagreement.

Table 4: Frequency of Usage of Online Statement

Database	Frequency	Percentage%
Daily	15	17.4
Weekly	46	53.5
Monthly	24	27.9
Yearly	0	0
Never	1	1.3
Total	**86**	**100**

On how frequently the respondents used online database, majority of the respondents used them weekly accounting for 53.5% of the respondents followed by 27.9% who used them monthly whereas only 17.4% used them daily as shown in Table 6. This finding was found that between 27.9 - 53.5% of students at the University of Iringa used online database on weekly and monthly basis.

Frequency of Usage of Library Pocket Guide

The information sought here was on the frequency of the usage of Library Pocket Guide.

Table 5: Frequency of Usage of Library Pocket Guide

Statement	Frequency	Percent%
Daily	15	17.4
Weekly	46	53.5
Monthly	39	45.3
Yearly	0	0
Never	1	1.3
Total	**86**	**100**

Respondents were asked to answer various statements as per their level of agreement or disagreement. On how frequently the respondents used to ask a librarian platform, 45.3% of the respondents used it monthly followed by 53.5 % who used them weekly whereas only 17.4% used it daily.

Frequency of Usage of Internet

The information sought here was on the frequency of the usage of internet. Respondents were asked to tick to various statements as per their level of agreement or disagreement.

Table.6: Frequency of using the Internet

Statement	Frequency	Percent %
Daily	6	1.6
Weekly	16	18.6
Monthly	16	18.6
Yearly	0	0
Never	1	1.3
Total	**86**	**100**

On how frequently the respondents used internet, 1.6% of the respondents used it daily followed by 18.6% who used them weekly and another 18.6% used it monthly as shown in Table 6. This study findings confirms that the internet is an emerging issue and that there is an increase in the use of library services majorly because of the provision of internet services. However, the frequency of internet use in the library has had an effect on physical resources resulting in the need to have more space.

Frequency of Usage of Institutional Repository

The information sought here was on the frequency of the usage of institutional repository. Respondents were asked to tick to various statements as per their level of agreement or disagreement.

Table 7: Frequency of Usage of Institutional Repository

Statement	Frequency	Percent%
Daily	31	36
Weekly	25	29.1
Monthly	29	33.7
Yearly	0	0
Never	1	1.3
Total	**86**	**100**

On how frequently the respondents used institutional repository, 19 (33.7%) of the respondents used it monthly followed by 25(29.1 %) who used them weekly whereas majority 31(36%) used it daily as shown in Table 4.9. These findings could be an indicator that institutional repositories are a growing concept in academic libraries and students are embracing as a source of knowledge.

Factors Hindering the Acquisition and Usage of Electronic Resources

In this section, the information sought was on barriers hindering the acquisition and usage of electronic resources in an academic library. Respondents were asked to indicate their level of agreement or disagreement to various statements.

Inadequate Information Technology Tools and Access Terminals

The information sought here was on whether inadequate information communication technology tools and access terminals was hindering the adoption and usage of electronic resources. Respondents were asked to give out their opinion to various statements as per their level of agreement or disagreement.

Table 8: Inadequate Information Technology Tools and Access Terminals

Statement	Frequency	Percent%
Strongly Disagree	0	0
Disagree	0	0
Neutral	15	17.6
Agree	23	27.1
Strongly Agree	46	54.1
Missing Value	1	1.2
Total	**85**	**100**

From table 8, majority of respondents accounting for 54.1% strongly agreed that inadequate information communication technology tools and access terminals was hindering the adoption and usage of electronic resources, 27.1% agreed and 17.6% remained neutral. This finding confirm to Wema, & Manda (2011) remarks that accessibility is central to effective use of electronic resources.

Inadequate Training

The information sought here was on whether inadequate training was hindering the adoption and usage of electronic resources. Respondents were asked to answer various statements as per their level of agreement or disagreement.

Table 9: Inadequate Training

Statement	Frequency	Percent%
Strongly Disagree	0	0
Disagree	0	0
Neutral	15	17.6
Agree	31	36.5
Strongly Agree	38	44.7
Missing value	1	1.1
Total	**85**	**100**

From table 9, about 45% strongly agreed that inadequate training was hindering the adoption and usage of electronic resources, 36.5% agreed and 17.6% remained neutral. This finding confirms to Islam (2010) study that noted a need for high

quality user education as a solution to the problems encountered by students in using the electronic information resources available in the library.

Poor Internet Connectivity and Low Bandwidth

The information sought here was on whether poor internet connectivity and low bandwidth was hindering the adoption and usage of electronic resources. Respondents were asked to answer various statements as per their level of agreement or disagreement.

Table 10: Poor Internet Connectivity and Low Bandwidth

Statement	Frequency	Percent %
Strongly Disagree	0	0
Disagree	0	0
Neutral	l8	9.4
Agree	38	44.7
Strongly Agree	38	44.7
Missing value	1	1.2
Total	**85**	**100**

From table 10, about 45% strongly agreed that poor internet connectivity and low bandwidth was hindering the adoption and usage of electronic resources, 44.7% agreed and 9.4% remained neutral. This finding correspond to Katabalwa (2016), study where 67% of the respondents indicated that power outages and insufficient ICT infrastructure were affecting the use of electronic journals. Low bandwidth makes it difficult for users to access electronic resources and recommends increasing of internet connectivity and bandwidth in academic institutions.

Password Restrictions

The information sought here was on whether too restrictions were hindering the adoption and usage of electronic resources. Respondents were asked to indicate the various statements as per their level of agreement or disagreement.

Table 11: Password Restrictions

Statement	Frequency	Percent %
Strongly Disagree	0	0
Disagree	8	9.4
Neutral	15	17.6
Agree	16	18.8
Strongly Agree	45	52.9
Missing value	1	1.2
Total	**85**	**100**

From table 11, majority of respondents accounting for 52.9% strongly agreed that too many password restrictions that was hindering the adoption and usage of electronic resources, 18.8% agreed, 17.6% remained neutral and 9.4% disagreed. This conforms that password based access are sometimes challenging to users as the passwords are often changed from time to time and this is not communicated and availed to users bearing in mind that access is allowed via institutional IP addresses. This is due to security reasons and preventing others who are intruders from outside those who have been allowed according the library regulations.

Preference to Use Printed Text

The information sought here was on whether preference to use printed text was hindering the adoption and usage of electronic resources. Respondents were asked to fill various statements as per their level of agreement or disagreement.

Table 12: Preference to Use Printed Text

Statement	Frequency	Percent%
Strongly Disagree	0	0
Disagree	24	28.2
Neutral	15	17.6
Agree	23	27.1
Strongly Agree	14	16.5
Missing value	9	10.6
Total	**85**	**100**

From table 12, only 16.5% strongly agreed that preference to use printed text was hindering the adoption and usage of electronic resources, 27.1% agreed, 17.6% remained neutral and 28.2 % disagreed. This finding indicates amongst library users there are those that have preference to printed text. Usability of electronic resources impacts on users' information seeking behaviour because electronic resources rely on facilities available whereas printed materials in less dependent on technology (Chandel & Saika, 2012).

Conclusion and Recommendations

Based on the findings and discussions presented, the study concludes that electronic resources are widely used in the library and that students and researchers at the Iringa University have access to a wide range of high-quality electronic resources. Electronic resources are widely used in the library and so the library should carry out intensive training for and providing of key relevant information is key to the widely usage of the electronic resources. Electronic resources acquired and used in the library were user-friendly, easy to navigate, fast access to information upload and download and had options to save, share and edit information for the electronic resources. Increasing the number of internet access will lead to high usage of

electronic resources as well as providing remote access will also lead to high usage of electronic resources. Inadequate information communication technology tools and access terminals was hindering the adoption and usage of electronic resources as well as too many password restrictions. The study concludes that more adoption and usage of electronic resources needs to be encouraged. The unnecessary passwords and restriction in not relevant in access of the electronic resources.

From the study's findings on the acquisition of electronic resources application in collection development the following recommendations are made; Formulation of comprehensive collection development policies will help the library in the selection and acquisition decisions in order to achieve a balanced collection between electronic and print resources. The library should strive to promote and market of electronic resources in the Library in order to increase the level of awareness amongst users. This could be achieved through Information Literacy training, communication skills classes especially to students who join the institution at first year. Continuous training of users and library staff is key to the widely acceptance and usage of the electronic resources. The study recommends that more training and dispatching of relevant information be carried out. Alternative source of finance should be obtained to enrich the available technological infrastructure. This will enable the library to be at good position with changing nature of technology hence aid in bringing more students to the library.

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Kuchunguza Namna Utandawazi Unavyoakisiwa katika Fasihi ya Kiswahili

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Ikisiri
Makala hii imechunguza jinsi utandawazi unavyoakisiwa katika jamii za nchini Tanzania kwa kurejelea katika fasihi ya Kiswahili. Kilichochunguzwa hapa ni namna suala la utandawazi linavyoakisiwa katika riwaya ya *Makuadi wa Soko Huria* (2002) ya C. S. Chachage. Hali hii inatokana na ukweli kwamba utandawazi ni dhana inayotumiwa kuelezea mikabala ya kiutamaduni, kiuchumi na kisiasa inayosisitiza maungano na mahusiano yanayokiuka mipaka ya taifa moja na jingine. Baadhi ya malengo yake ni kuondoa vikwazo vyote vya kijiografia na kisiasa ili kuruhusu mtiririko huru wa nguvu kazi, uchumi, itikadi, lugha na teknolojia baina ya mataifa. Data za msingi zilikusanywa maktabani kwa kurejelea riwaya teule iliyobainishwa. Mbinu ya usomaji wa nyaraka ilitumika kupata data za upili kwa ajili ya kufafanua na kuthibitisha data za msingi. Uhakiki na mjadala wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Usosholojia. Makala hii inahitimisha kuwa kadri mataifa ya kibepari yanavyozidi kuuimarisha utandawazi, ndivyo misingi na mifumo ya uchumi katika mataifa ya dunia ya tatu inavyozidi kuteteleka na kudhoofika.

Maneno Msingi: Utandawazi, Fasihi ya Kiswahili, Mitazamo Kuhusu Utandawazi na Athari za Utandawazi.

Utangulizi

Riwaya ya Kiswahili imezuka mwanzoni mwa miaka ya 1990, muda mfupi tu baada ya neno utandawazi kuingia masikioni na kuzama akilini mwetu kuanzia miaka ya 1980. Utandawazi ni neno lenye maana nyingi zenye utata kutegemea msisitizo wa anayelitumia. Pamoja na tofauti za maana na matumizi yake, wataalamu wengi (Batibo, 2006) wanakubaliana kuwa utandawazi ni neno linaloelezea mfungamano

na uhusiano uliojitokeza zaidi ya miaka therathini iliyopita; hasa katika nyanja za biashara, uchumi na utamaduni miongoni mwa jamii tofauti za dunia. Mfungamano na uhusiano huo unatofautishwa na ule wa awali kwa kuwa umepata kasi kubwa ya kuweka mitaji na kunufaika kiuchumi na kiutamaduni; ukisaidiwa na maendeleo makubwa ya kiteknolojia ya mawasiliano yaliyopatikana hivi karibuni kupitia vyombo vya mawasiliano vilivyoondoa vikwazo vya masafa na wakati.

Kihistoria, utandawazi hauwezi kuepushwa na misingi ya mikakati ya G7, Benki ya Dunia, shirika la Fedha la Dunia na shirika la Biashara la Dunia, vyombo vya kibepari vinavyosimamia, kuimarisha na kuendeleza itikadi ya Uliberali Mpya (Jauch, 2001). Utandawazi unatumiwa kuelezea mikabala ya kiutamaduni, kielimu, kiuchumi na kisiasa inayosisitiza maungano na mahusiano yanayokiuka mipaka ya taifa moja na jingine. Baadhi ya dhamira zake ni kuondoa vikwazo vyote vya kijiografia na kisiasa ili kuruhusu mtiririko huru wa nguvu kazi, uchumi, itikadi, lugha na teknolojia baina ya mataifa (Sweeting, 1996). Kinadharia, mfungamano wa utandawazi katika jamii za kimataifa unatazamwa kwa namna mbili. Kwanza, huuchukulia utandawazi kuwa una manufaa kwa nchi zinazoendelea kwa sababu unafungua milango ya biashara na kuufanya utamaduni wa taifa moja ukutane na utamaduni wa mataifa mengine.

Pili, unakanusha madai haya kwa rai kuwa utandawazi ni upeo wa dhana kongwe yenye sifa mpya ya kutumia maendeleo makubwa yaliyopatikana kisayansi, kiteknolojia, kunyonya utajiri na rasilimali za dunia na kuwaacha watu wa mataifa maskini kuwa fukara zaidi; kunajisi uchumi, utamaduni, mazingira na maisha yao vibaya kiasi kwamba nchi hizo hudharauliwa na kuonekana kuwa duni katika fikira ya dunia ya sasa (Surap, 1989). Kwa sehemu kubwa, mabadiliko hayo yaliyotokea mwanzoni mwa miaka ya 1970, ambayo yalisababishwa na maslahi ya kibiashara na utashi wa mataifa makubwa yaliyolenga kupata faida kubwa kupita kiasi. Utandawazi umepata kasi kubwa kufuatia makampuni ya kimataifa, hasa *Microsoft*, *Apple* na *Google* kuwekeza mitaji na kupata faida kubwa kiuchumi. Pia, unahusishwa na kuenea kwa tamaduni za Kimagharibi kwa njia ya mtiririko wa habari na taarifa kupitia nyenzo mahsusi, hasa za muziki, video, televisheni, mitandao ya kompyuta na simu, CD, DVD na VCD (Khamis, 2007). Pia, kupitia vyakula, vinywaji kama vile Coca Cola, bia na pombe kali ambazo hapo zamani zilikuwa hazijulikani au zilijulikana kwa watu wachache tu katika mataifa yanayoendelea. Hata hivyo, si sahihi kuuchukulia utandawazi kijuu juu tu namna unavyofasiliwa na watetezi wake. Kwa hivyo, ipo haja ya kuchunguza hali na athari zake katika mataifa ya ulimwengu wa tatu.

Kwa upande wa fasihi ya Kiswahili, watalaamu wengi wameshughulikia suala la utandawazi kwa namna mbalimbali, akiwemo Offiong (1996) aliyechunguza kupitia

ushairi wa Kiswahili. Katika utafiti wake, anaonesha namna ushairi wa Kiswahili ulivyoimarika na kuvuka mipaka yake ya kawaida kulingana na mahitaji ya jamii na wakati. Pia, unaonesha namna utandawazi unavyoondoa mamlaka ya dola katika nchi kwa kuzidisha mamlaka ya mashirika ya kimataifa ili kudhibiti uwezo wa mashirika ya kitaifa. Utandawazi una dhamira ya kuondoa vikwazo vyote vya kijiografia na kisiasa ili kuruhusu mtiririko huru wa nguvu-kazi baina ya mataifa ya dunia (Mwangosi, 2016). Maelezo haya yatatumika kama msingi wa kupima nguvu na mtiririko wa lugha ya Kiswahili kama lugha ya utandawazi ndani na nje ya bara la Afrika.

Mbarouk (2017) katika uchunguzi wa riwaya ya Kiswahili anaeleza jinsi utandawazi unavyotumiwa kuelezea mikabala ya kiutamaduni, kielimu na hata kisiasa inayosisitiza maungano na mahusiano yanayokiuka mipaka ya taifa moja na jingine; pamoja na kuenea na kusambaza tamaduni kutoka sehemu moja hadi nyingine. Anaendelea kueleza kwamba,fasihi ya Kiswahili inavyotumika kama wakala wa kusambazwa utandawazi kupitia itikadi, teknolojia na lugha katika mataifa ya ndani na nje ya Afrika. Hapana shaka kuwa fasihi ya Kiswahili ni wakala wa utandawazi katika jamii za Afrika. Afrika yahitaji kuwa na fasihi yake ya kiasili itakayotumika kuusambaza utandawazi utakaoakisi misingi ya utamaduni, mitazamo na falsafa kulingana na muktadha wake (Nicol, 2002). Hali hii yafaa kupewa nafasi iwapo bara la Afrika linatarajiwa kunufaika kikamilifu kutokana na utandawazi. Hapa Afrika, kama ilivyokwishafafanuliwa, fasihi ya Kiswahili ni chombo muafaka kilichojijenga kikanda na kimatumizi ili kuukabili utandawazi.

Khamis (2007) anasisitiza kuwa ni jambo lisilopingika ni kuwa utandawazi umesababisha mabadiliko makubwa katika nyanja zote za kijamii duniani kote. Hali hii imesaidia lugha na fasihi za kikanda kujitokeza na kuimarika kutokana na msukumo wa nguvu na utangamano wa kijamii na mifumo ya kiuchumi ya serikali mbalimbali zinafanya maungano. Fasihi ya Kiswahili ni miongoni mwa vyombo nyeti vinavyohakiki hali na matatizo ya utandawazi yanayozikabili jamii za Afrika kwa miongo takribani mitatu sasa. Uhakiki huu ni matokeo ya kuwapo kwa mabadiliko makubwa katika sekta za utawala na uchumi yalifanyika mwanzoni mwa miaka ya 1990 baada ya kuanzishwa kwa sera za utandawazi katika jamii za Kiafrika. Kwa msingi huo, makala hii imechunguza namna utandawazi unavyoakisiwa katika riwaya ya *Makuadi wa Soko Huria* ya Chachage (2002).

Upeo wa Makala

Makala hii imechunguza jinsi utandawazi unavyoakisiwa katika riwaya ya *Makuadi wa Soko Huria* (2002). Imefanya hivyo kwa kuwa riwaya ya Kiswahili ni miongoni mwa tanzu zinazohakiki hali na harakati za utandawazi kwa mawanda mapana katika jamii za Kiafrika. Nadharia ya Usosholojia imetumika katika uhakiki wa taarifa

zilizowakilishwa. Mojawapo ya misingi yake ni kuichukulia fasihi kuwa ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo ya kijamii (Wamitila, 2002). Makala hii iliichunguza jamii kuwa ni malighafi ya fasihi. Mwandishi wa riwaya teule aliwekwa katika muktadha wake uliowazi ili kujua mwenendo na shughuli zake kwa kuwa kazi yake ni kiungo chake. Jamii iliyoandikiwa iliwekwa katika ulimwengu wake wa kawaida ili kufanya uhakiki wa kina. Nadharia hii imetumika kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea riwaya za teule.

Utandawazi katika Riwaya Teule

Riwaya ya *Makuadi wa Soko Huria* (2002) iliandikwa kipindi ambacho mataifa ya Kiafrika yalianza kushuhudia maendeleo makubwa ya sayansi na teknolojia katika mifumo ya mawasiliano, sera za uchumi huria na mwingiliano mkubwa wa tamaduni, harakati zinazoongozwa na mataifa ya kibepali ya Ulaya na Marekani. Kwa kiasi kikubwa, kwa upande wa fasihi, maendeleo hayo yamebadili mkondo wa uandishi wa kazi zake kutokana na masuala yanayojidhihirisha katika mataifa ya ulimwengu wa tatu. Riwaya hii inachunguza na kurejelea nyuma nyakati za historia zilizopita za mataifa yanayoendelea barani Afrika na kuweka wazi matatizo yanayozikabiri baada ya Ukoloni katika nyanja za kiuchumi, kisiasa na kijamii. Makala hii inaweka wazi hali ya utandawazi na uwekezaji unavyoyaathiri mataifa ya dunia ya tatu.

Utandawazi na Rushwa

Rushwa ni fedha au kitu cha thamani kinachotolewa na kupewa mtu mwenye madaraka ya jambo fulani ili mtoaji apatiwe upendeleo (TUKI, 2004). Pia, hutumika kama njia za mkato bila kufuata taratibu zinazohusika kihalali. Katika riwaya teule, mwandishi amejadili kwa undani suala la rushwa linavyojitokeza katika jamii kwa namna mbalimbali. Rushwa inaakisiwa kupitia wawekezaji wa kigeni walioshamiri katika utoaji wa rushwa kwa vigogo wa serikali na vikaragosi vyao ili wawapigie debe (Chachage, 2009). Mmoja kati ya wawekezaji hao ni Mwingereza, Paul money aliyetoa rushwa kwa kuwarubuni vigogo na wananchi wanyonge wa delta ya mto Rufiji. Wajumbe wa Baraza la Mazingira kutoka Rufiji wanamwandama Lupocho. Mwandishi anaeleza:

> Kwanza wewe umeletwa na nani kwenye mkutano? Wewe na wenzako mlikuja hapa kutetea mradi ulioletwa na mwekezaji. Mmehongwa nyie (Chachage, 2002: 23).

Nukuu hii inaonesha namna baadhi ya wananchi wanavyoshirikiana na kuhongwa na wawekezaji ili kujinufaisha badala ya kuzingatia maslahi mapana ya umma. Kilichofanyika katika delta ya mto Rufiji kinafanyika pia katika nchi zetu za

ulimwengu wa tatu ambapo miradi mingi inayoanzishwa inakumbwa na hujuma kupitia mlango wa wawekezaji. Mataifa ya kibeberu yanafanya jitihada kubwa za kupambana na mataifa yanayoendelea ili kuhakikisha yanapora mali na rasilimali zake kwa kutumia mbinu mbalimbali. Vyombo vya uchumi vya kimataifa kama vile Benki ya Dunia na Shirika la Fedha la Dunia hutazamwa kama mawakala wa utandawazi unaondelea kuathiri mfumo na mitindo ya maisha na uchumi wa mataifa yanayoendelea (Sullivan, 1994). Pia, wapo viongozi wanaotoa rushwa ili kufanikisha mambo yao. Mwandishi anaaonesha suala hili kupitia mbunge aliyetoa rushwa kwa mkuu wa shule ya Ruhimba:

> Mkuu wa shule ya Ruhimba anadhihirisha kupokea rushwa na kudhubutu kusema mama mbunge wetu ametoa shilingi laki mbili leo asubuhi kwa ajili ya kutengeneza madawati ya shule ili watoto wetu wasome kwa raha (Chachage, 114).

Data hii inaonesha namna baadhi ya viongozi katika wanavyotoa na kupokea rushwa kwa maslahi yao mahsusi. Rushwa katika taasisi za umma ni miongoni mwa matatizo sugu yanayoathiri utoaji wa huduma zikiwemo za elimu, sheria na afya. Wakati mwingine, watu hukosa haki zao za msingi kutokana na baadhi ya watu waliopewa dhamana ya kuwahudumia wananchi kukosa uzalendo katika utendaji na utekelezaji wa majukumu yao. Mkakati wa utandawazi uliasisiwa na kuimarishwa kupitia milango ya uwekezaji, ambapo mashirika ya umma, makampuni na taasisi za umma viliangukia mikokoni mwa wawekezaji (Mligo, 2015). Licha ya kuwa sera hii ililenga kukuza uchumi, baadhi ya viongozi waliokosa uzalendo kwa kuwa walishirikiana na wawekezaji kufaidi matunda yake kwa kiwango kikubwa.

Utandawazi na Dhuruma

Dhuruma ni kitendo cha kumnyima mtu haki yake. Dhuruma ni tendo lisilohaki, tendo la uonevu, ukatili na uovu dhidi ya haki za wanyonge (Ruhumbika, 1992). Dhuluma huweza kuzua migogoro, uasi na machafuko katika jamii. Pia, huweza kujenga na kuimarisha matabaka dhidi ya wadhulumaji na wale wanaodhulumiwa, wakiwemo wananchi wanyonge. Kuimarika kwa matabaka ni hatari kwa ustawi wa jamii na maendeleo ya jamii na taifa. Matabaka yanaweza kusigana katika harakati za msingi za kijamii na kitaifa. Dhuruma katika riwaya iliyochunguzwa yanaakisiwa kupitia kwa wahusika mbalimbali, hasa wanakijiji wa delta ya Rufiji, hasa katika kijiji cha Nyamisaki waliodhurumiwa kwa kukopwa nguvu zao na fedha baada ya kufanya kazi kwa uadilifu na uaminifu. Mwandishi anasema:

> Miaka ya sabini wananchi waliweza kununua mapande ya barafu kwa ajili ya kuhifadhi samaki wao bila matatizo. Mwanzoni mwa miaka ya themanini ndipo matatizo yalipoanza kutokea kiwanda kilipoanza kuwakopa wavuvi badala ya kuwalipa fedha taslimu

> na mabarafu yakaanza kukosekana, ingawa mabosi wa kiwanda waliendelea kunawiri zaidi (Chachage, 153).

Nukuu hii inaonesha namna miradi iliyoanzisha kwa malengo ya kuyasukuma maendeleo ya wananchi wazalendo, matatizo yalianza mara tu baada ya viwanda kubinafsishwa kwa kuanza kuwakopa wavuvi badala ya kuwalipa pesa taslimu. Matokeo yake wavuvi nao walianza kukosa fedha taslimu ili waweze kununua mabarafu na kuendelea na kazi ya kusindika samaki. Wananchi wanakopwa nguvu na jasho lao, nao wanaunganishwa kuwa wakopaji wa fedha taslimu katika kiwanda hicho hicho wanachokitumikia. Mtindo wa kukopwa unawaangukia wananchi, hasa wafanyakazi na wakulima wanaokopwa mazao yao yanayozalishwa kwa gharama kubwa kutokana na bei ya pembejeo kuwa ghari (Mligo, 2015). Hali hiyo imewatumbukiza wananchi katika hali ngumu ya maisha na umaskini mkubwa. Serikali haina budi kuzitazama upya sera za uwekezaji ili kuwanusuru na kuwasaidia wananchi.

Kwa hakika, yanayoelezwa katika riwaya teule yanaakisi hali halisi katika jamii katika kipindi hiki cha utandawazi na uwekezaji nchini Tanzania. Wananchi wameshuhudia kuwepo kwa madhira kadha wa kadha ambayo ni zao la uwekezaji hapa nchini. Mwandishi ameonesha namna mashirika ya fedha ya kimataifa yanavyowakopa wakulima ambapo mazao yao yameendelea kudhoofishwa kwa kutolipwa kwa wakati licha ya kupanda kwa pembejeo za kilimo na bei ya mazao kuwa chini. Mfumo wa uwekezaji wa kiuchumi usiojikita katika uchunguzi wa kina kuhusu faida na hasara zake umeua viwanda vya ndani vilivyokuwa vimestawi vizuri kabla ya kuimarika kwa sera za uwekezaji katika jamii za Kiafrika (Offiong, 2001). Wawekezaji wanashirikiana na viongozi wazawa kufanya sherehe zisizo na tija kwa wananchi na taifa lao. Mwandishi anasema:

> Kila kiongozi alipofika kijiji kililazimishwa kuandaa sherehe na chakula kwa madai kwamba utamaduni wa Mwafrika ni ukarimu kwa kila mgeni ajapo, ingawa viongozi hao walikuwa wakilipwa masurufu na serikali (Chachage, 87).

Maelezo hayo yanaonesha namna vijiji vinavyozunguka bonde la delta ya mto Rufiji vilivyodhulumiwa na kuhujumiwa kwa kunyang'anywa mashamba bila kulipwa fidia kama haki yao ya msingi ya kisheria na kiutendaji. Serikali yao iliungana na wawekezaji wa kibeberu kuvifuta baadhi ya vijiji kwa madai kuwa hawakupokea agizo la serikali kuhusu kilimo cha tumbaku. Wananchi waliporwa rasilimali na tabaka la juu la watu wachache kwa kupanga na kufanya matumizi makubwa kwa kuandaa bajeti za vikao na sherehe kwa misingi ya kuwakarimu viongozi wao (Katembo, 2005). Jamii haina budi kuitikia wito uliotolewa na Raisi wa awamu ya tano wa Jamhuri ya Muungano wa Tanzania aliyepinga na kupiga marufuku vikao

vya serikali kufanyika katika kumbi za mahoteli kwa gharama kubwa na wahusika hujilipa posho kubwa. Marufuku hiyo inalenga kupunguza matumizi ya serikali yasiyokuwa ya lazima.

Utandawazi na Uwekezaji

Siasa na uchumi ni vitu pacha ambavyo haviwezi kutengana katika maisha ya kila siku ya mwanadamu. Siasa ndicho chombo muhimu kinachoundwa ili kutekeleza sera mbalimbali zinazohusu uchumi na maendeleo katika taifa linalohusika (Mbarouk, 2017). Mwandishi katika riwaya teule amezungumzia suala la ujenzi wa vijiji vya Ujamaa na Kujitegemea sera iliyoasisiwa na hayati Baba wa Taifa, Julius Kambarage Nyerere miaka ya 1960 na 1970 kupitia Azimio la Arusha. Mwalimu J. K. Nyerere alikusudia kujenga taifa lenye misingi ya ujamaa na kujitegemea ili kujenga uchumi imara wa taifa, ingawa sera hii ilionekana kupingwa na mataifa yaliyoendelea kwa maslahi yao ya kiuchumi. Mataifa yaliyokuwa yameimarika kuichumi yalifanya jitihada kubwa za kuudhoofisha mfumo huo ili kupenyeza maslahi yao katika mataifa yanayoendelea. Mfumo wa siasa ya Ujamaa na Kujitegemea unatazamwa kama ulianzishwa nchini Tanzania kabla ya kujengeka na kufungamana kikamilifu na mifumo wa Kibeberu. Mwandishi anaeleza:

> Nchi nyingine ambazo hazijaendelea kusubiri kwamba tatizo la Tanzania lilikuwa ni kupapukia mfumo wa Ujamaa mapema mno kwani kufuatana na mafunzo ya mwana falsafa Max, ilibidi Tanzania na ubepari ujikite vya kutosha kwa kuwasaidia mabepari wazalendo ndipo baada ya hapo Ujamaa ungewezekana kujengeka madhubuti (Chachage, 9I).

Maelezo hayo yanaeleza namna vita ya Ubeberu na Ukomunisti vilivyojengeka katika mataifa yanayoendelea. Kuanzishwa kwa mfumo wa siasa za Ujamaa na Kujitegemea kulizua mjadala uliolenga kuonesha mvutano baina ya baadhi ya wananchi waliowalaumu viongozi wao kuwa waliamua kuwaita wawekezaji bila kuwashirikisha wananchi wao ambao ndio wamiliki na walinzi wa rasilimali za taifa lao. Kwa wakati huo, tabaka la viongozi halikuamini kwamba bila wawekezaji maendeleo hayawezi kupatikana kirahisi (Chachage, 2003). Kinyume na matarajio yao, mradi wa uwekezaji wa ufugaji wa kamba uliishia kuharibu mazingira ya asili na kuteketeza misitu ambayo ilikuwa inatunzwa kwa maslahi mapana ya wananchi na taifa. Wawekezaji waliamua kuanzisha miradi isiyo na tija kwa wananchi kwa kuzingatia mazingira yao. Serikali ilishirikiana na wawekezaji kuvifuta vijiji vilivyokuwa vikipinga kilimo cha tumbako kilichoonesha kama hakikuwa na maslahi ya moja kwa moja na wananchi na taifa lao. Mwandishi anaeleza:

> Serikari ilivyoviingilia vijiji hivi vilivyojitegemea na kuvivunja kwa kuonekana na kuwatishio kubwa kwa serikari, hasa baada ya wanavijiji hawa kukataa kulima zao la tumbaku wakidai kwamba kwao ilikuwa faida kubwa zaidi kulima mazao ya chakula. Hoja

> ya wananchi iliwaudhi wanasiasa na hasa mkuu wa mkoa Bwana Edward Barongo (Chachage, 107).

Data hii inaonesha namna mamlaka ya juu ya kisiasa inavyoweza kufanya maamuzi yasiyo na tija dhidi ya raia wake kwa kuwalazimishwa kutekekeleza matakwa yao. Wananchi wa bonde la mto Rufiji walilima mazao ya chakula ambayo walidai yalikuwa na faida kuliko tumbaku kwa kuzingatia mazingira yao. Mkuu wa mkoa alilazimika kuwalazimisha wanancha ili kuwaridhisha wawekezaji wa kigeni. Serikari ililazimika kuviingilia vijiji vya wananchi na kuvivunja. Mwandishi anaonesha jinsi wawekezaji wanavyovuruga misingi ya uzalishaji wa kiasili katika baadhi ya mataifa ya Kiafrika. Pia, anaonesha namna jitihada zinazofanywa na baadhi ya viongozi wazawa wasivyotetea rasilimali zilizopo na wananchi kwa kufungamana na wawekezaji kwa manufaa yao. Kama ilivyokwishaelezwa, mwandishi anaonesha namna wananchi wa bonde la mto Rufiji walivyosimama kidete kutetea rasilimali za taifa lao, ingawa hawakupata msaada wowote kutoka serikalini. Hivyo, ndivyo wawekezaji wa kigeni walivyo na nguvu zaidi kuliko wazawa na serikali zao. Sheria za nchi zipo, lakini zimenyamazishwa kwa makusudi kwa maslahi nyeti ya vikundi vya watu wachache, hasa baadhi ya viongozi na wawekezaji wenye uchu na tamaa ya kujinufaisha.

Uwekezaji katika mataifa ya Kiafrika unafanywa bila kuzingatia maslahi ya wananchi na taifa. Hakuna faida yoyote ya wazi inayopatikana katika uwekezaji kulingana na udhaifu wa mikataba inayosainiwa na viongozi wasio waadilifu katika wa mataifa yanayoendelea. Mara nyingi mataifa hayo yameishia kupata faida kidogo na wananchi wake kuangukia katika mfumo unaowanyanyaswa na kuwadhalilishwa. Kuhusu mfumo wa soko huria unaoendelea kuimarika, pamoja na utoaji wa misaada ya mikopo kutoka katika mataifa ya kibepari, mwandishi ameonesha jinsi inavyozidi kuathiri uchumi wa mataifa ya ulimwengu wa tatu. Kwa hakika, lengo lao si kuyanufaisha mataifa yanayoendelea, bali wanakusudia kuyafanya mataifa hayo kuwa vitalu na vitega uchumi vya uwekezaji vinavyoyafanya mataifa yanayoendelea kuwa tegemezi kuichumi, kisayansi na kiteknolojia (Simala, 2003). Kwa bahati mbaya, uwekezaji wao una mchango mkubwa katika kudhoofisha na kuua viwanda vya ndani; na viongozi wamekosa ujasiri na nguvu ya kukemea jitihada na hujuma za kibepari.

Utandawazi na Uongozi

Suala la uongozi limejadiliwa kwa kirefu katika riwaya teule. Viongozi wamechorwa katika sura mbalimbali zinazoonesha hali halisi kulingana na namna wanavyojipambanua kwa kuwa wengi wao wamejaa usaliti, ubinafsi, uchu wa madaraka na kutaka kutawala daima. Baadhi yao hawafanyi tathmini kuhusu ubora na udhaifu wao katika kusimamia utekelezaji wa mipango ya maendeleo ya mataifa

wanayoyaongoza. Pia, wengi hupenda anasa, kuabudiwa, wamejaa majivuno, dharau, hawajiamaini na baadhi yao ni vibaraka wanaotumiwa na mabepari kunyonya uchumi wa mataifa yao (Ryanga, 2002). Kwa mfano, Kwa kurejelea wananchi wa kijiji cha Nyamisati, uongozi mbaya wa bwana Lupocho umeonesha uroho wa kupenda pesa na kujinufaisha kwa maslahi yake binafsi. Hali hiyo ilikuwa tofauti na bwana Nyamilanzi aliyechorwa kama kiongozi bora aliyewashirikisha wananchi wake kikamilifu katika usimamizi na utekelezaji wa mipango ya maendeleo. Nyakirama anasikika akilalama kuhusu uongozi mbaya:

> Walikuwa wamefikiwa na ugeni wa Makamu wa Raisi asubuhi. Hivyo, wanataka kufuga kamba. Tunasikia kama wanataka kuchimba handaki Rufiji yote na kutuhamisha tukaishi kwingine (Chachage, 152).

Maelezo haya yanaonesha namna wanachi wasivyopewa nafasi ya kushirikishwakatika mipango ya maendeleo ya miradi inayoanzishwa katika katika maeneo wanayoishi. Pia, inaonesha namna wananchi wa delta ya mto Rufiji walivyopelekewa mradi wa kufuga kamba bila kushirikishwa wananchi kwani maoni na matakwa ya wawekezaji ndiyo yanayopewa kipaumbele. Kitendo cha wananchi kutoshirikishwa katika mipango na maamuzi kilileta mgogoro kati ya wawekezaji na wananchi wa bonde la mto Rufiji. Jambo hilo linazua migogoro isiyokuwa ya lazima baina ya wananchi na wawekezaji katika mataifa mengi. Suala la kutowashirikisha wananchi katika miradi inayofanyika katika sehemu wanazoishi kinaleta migogoro kwa wananchi kiasi cha kuleta athari katika utekelezaji wa miradi inayohusika (Amatubi, 2002). Pia, kuna baadhi ya viongozi wazawa wenye kauli mbaya zinazowakatisha tamaa wananchi na kuchochea chuki kwani wanatoa hotuba zenye utata unaozua mijadala ya kuhitilafiana nao. Kwa mfano, Waziri Mkuu alipozuru na kuhutubia wananchi wa kijiji cha Nyamisati, hotuba yake iliwagawa wanakijiji. Mmoja wa wanakijiji kwa masikitiko alisikika akilalama juu ya hotuba ya Waziri Mkuu:

> Haikuwa hotuba, bali yalikuwa matusi kwa kadri tunavyofahamu sisi. Alidai kwamba sisi watu wa Rufiji ni wavivu ndivyo maana hatuna maendeleo. Alidai kwamba rasilimali tunazo, lakini tumezikalia na kutokana na tabia zetu za kishirikina, sasa tuna pinga uwezekano wa kuwepo kwa mradi wenye tija kwa maslahi ya wananchi na taifa (Chachage, 114).

Data hii inafafanua athari na tabia za viongozi kutowashirikisha wananchi katika mipango ya maendeleo namna inavyozua mgogoro. Pia, inaonesha matumizi mabaya ya jukwaa kwa baadhi ya viongozi wanavyojali maslahi ya wawekezaji bila kufuata

kanuni, sheria za nchi na misingi ya utawala bora na katiba wa taifa linalohusika. Viongozi wengi wanashindwa katika uteuzi mzuri wa lugha na maneno ya busara ili kuepusha migongano ya kimaslahi isiyokuwa ya lazima (Bhalla, 2006). Riwaya hii imeweka wazi namna wazalendo waliopigania uhuru katika mataifa ya Kiafrika walivvyosahauliwa baada ya uhuru kupatikana kwani wengi wa viongozi waliopo sasa wanawapa fursa pana wawekezaji wa kimataifa, wale wale waliokuwa wametutawala. Mwandishi anasema:

> Watu wengi waliopigania uhuru walisahaulika, Robert Makange na wenzake, akiwemo Kheri Rashid Bhangdellah walipata misukosuko hata kufungwa kwa sababu ya gazeti lao la Mwafrika. Pia, kusahauliwa kwao kulitokana na wingu la uuzaji wa uhuru uliopiganiwa na vipande vya ardhi pasipo kificho kuanzia huko Loliondo hadi Rufiji vilikuwa vikiuzwa kwa watu wale wale waliong'olewa miaka ya sitini, kisha wananchi waliambiwa na Makamu wa Raisi kuwa hawapendi maendeleo kwa sababu walikuwa wanapinga kuuza ardhi kwa kung'olewa; na haya ndiyo yametufikisha Waafrika wengi hapa kwenye matatizo (Chachage, 213).

Rekodi hii inafafanua namna wananchi wazawa walivyojitoa kwa moyo wa uzalendo kupambana kwa masilahi ya taifa wanavyopuuzwa mara baada ya utumishi wao kukoma. Baadhi ya viongozi wa Kiafrika wamesahau lengo la kuimarisha uchumi na misingi ya maendeleo ya mataifa yao kwa kufuata katiba, utawala wa haki na sheria. Wengi wao wamekuwa vinara wa kusababisha migogoro katika mataifa wanayoyaongoza na wakati wote wamekuwa katika wingu zito la kuwa mawakala wa wawekezaji wa kigeni, huku wakipuuzia matatizo ya wananchi na harakati zao za kupigania maendeleo ya nchi kwa kuendelea kuuza ardhi bila kufanya tathmini ya kutosha kuhusu faida na hasara zake.

Viongozi hawana budi kuwa makini katika kuupokea na kuuendeleza uwekezaji wa kigeni kwa maslahi mapana ya wananchi na taifa lao. Aidha, wanaaswa kutoupokea mfumo wa soko huria kwa pupa bila kuchuja ili kubaini maslahi mapana yenye tija kwa taifa. Mataifa ya kigeni hutumia mbinu nyingi ili kufanikisha madhumuni yao ya kunyonya uchumi wa mataifa yanayoendelea kwa mbinu mbalimbali, ikiwa ni pamoja na kutoa misaada ya huduma za jamii kibiashara, kijeshi, kiteknolojia, taasisi za kifedha, likiwamo shirika la Fedha la Dunia na Benki ya Dunia. Mataifa hayo hulazimika kutoka nje ya mipaka yao ili kujiimarisha kijiografia, kimasoko na kimalighafi (Little, 1996). Pia, hutumia mbinu za utengenezaji wa viongozi vibaraka wanaosimamia utekelezaji wa sera zao za kiuchumi kwa maslahi yao.

Demokrasia na Utandawazi

Suala la demokrasia na mifumo mbalimbali ya maamuzi ya kisiasa katika jamii nyingi za Kiafrika limejadiliwa kwa namna mbalimbali. Baadhi ya wanasiasa wanashikamana na kushirikiana kikamilifu na mabeberu kupuuza nguvu ya ushirikishwaji wa wananchi katika kutoa mamuuzi sahihi kwa manufaa ya umma (Mayega, 2006). Katika riwaya teule, viongozi wa delta ya Rufiji waliitisha uongozi mkubwa ili kumnadi mwekezaji wa kamba kutoka nchini Uingereza. Viongozi wenye mamlaka ya juu kitaifa na kisiasa walifanya maamuzi na ushawishi mkubwa kupenyeza matakwa yao bila kuwashirikisha wananchi wao. Katika kudhihirisha haya, mwandishi anaeleza:

> Mkutano uliitishwa na viongozi wa Baraza la Mazingira na kufanyika katika Ukumbi wa Mikutano wa Utamaduni wa Korea kuhusu mapendekezo ya mwekezaji kutoka Uingereza, bwana Paul Mooney, ambaye alitaka kuanzisha ufugaji wa kamba katika delta ya Rufiji. Yalikuwepo mashirika ya nchi za wafadhili na jumuiya zisizo za kiserikali bila kuwashirikisha wanarufiji katika mkutano wa kujadili uwekezaji wa Mwingereza (Chachage, 22).

Maelezo haya yanaonesha namna nguvu ya mamlaka na madaraka ya kisiasa nchini ilivyo na nguvu ya kufanya mamuuzi yanayopuuza haki na demokrasia. Miradi mingi inaanzishwa bila kushirikisha wataalamu wazawa waliopo nchini ili kutoa maoni kulingana na mazingira yao, lakini nafasi zao zinachukuliwa na viongozi wanaohodhi madaraka. Viongozi waliitisha kikao bila kushirikisha na kuheshimu mawazo ya wananchi wanaowaongoza. Ili kuimarisha uhai na mshikamano baina ya viongozi na wananchi inapaswa viongozi kuwashirikisha kikamilifu wananchi wao wakati wa kufanya maamuzi, hasa matumizi ya rasilimali za umma ili kudumisha amani na utulivu nchini. Amani na utulivu tunu za taifa; na ni ngao na nguzo muhimu katika ujenzi wa jamii endelevu (Njihia, 2005). Pamoja na dhamana waliopewa ya kuongoza wengine, bado kuna masuala ambayo yanahitaji ushirikishwaji wa umma katika vikao muhimu vya maamuzi. Kupuuza demokrasia kunaweza kusababisha uvunjivu wa amani pamoja na kuleta hali ya kutoelewana kati ya viongozi na wananchi wao.

Hitimisho

Kuimarika kwa mfumo wa utandawazi na sera za soko huria katika jamii za Tanzania na kwingineko barani Afrika, wananchi wameshuhudia kasi ya kudhoofika kwa uchumi, uharibifu wa mazingira na rasilimali za umma, ukosefu wa haki na usawa, dhuluma na misukosuko mikubwa inayozigharimu jamii nyingi katika mataifa yanayohusika. Kwa kurejelea riwaya teule ya *Makuadi wa Soko Huria*, kwa kiasi kikubwa, mwandishi ameonesha hali halisi iliyoakisiwa katika jamii nyingi za Afrika

Mashariki na kwingineko barani Afrika. Miongoni mwa masuala hayo yanahusu athari za sera za utandawazi na uwekezaji kama zilivyodokezwa katika makala hii. Kwa kawaida, matatizo hayo yanaathiri kila fani ya maendeleo ya jamii na taifa. Wajibu wa jamii na mataifa ya Kiafrika ni kujenga misingi imara itakayoyawezesha mataifa yanayohusika kujitegemea katika nyanja zote za kiutamaduni, kisiasa na kiuchumi; pamoja na kulinda tunu na amali za taifa kwa manufaa ya taifa na wananchi wake. Mataifa ya Kiafrika hayana budi kujikosoa na kujisahihisha ili kuzifanyia marekebisho sera za utandawazi ili ziwe na tija kwa maslahi mapana ya taifa na wananchi wake.

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Mtazamo wa Jamii ya Kiganda Kuhusu Kiswahili: Uchunguzi wa Wajifunzaji wa Kiswahili katika Chuo Kikuu cha Makerere

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Ikisiri

Makala hii inachunguza sababu za wanafunzi wachache kuchagua kujifunza lugha ya Kiswahili katika Chuo Kikuu cha Makerere nchini Uganda. Uchunguzi umefanywa kutokana na tangazo lililotolewa na serikali ya Uganda kuwa ifikapo mwaka 2020 lugha ya Kiswahili itakuwa somo la lazima katika shule za msingi na sekondari nchini humo. Data za utafiti huu zilikusanywa uwandani kwa njia ya mahojiano na walimu wanaofundisha Kiswahili kwa ngazi ya shahada za awali na umahiri na wanafunzi wanaosoma Kiswahili Chuo Kikuu cha Makerere. Data zilikusanywa katika Chuo Kikuu cha Makerere nchini Uganda. Watoa taarifa wakiwa ni wanafunzi wa shahada za awali na umahiri, pamoja na walimu wanaofundisha shahada za awali na umahiri. Uchambuzi na mjadala wa data zilizowasilishwa uliongozwa na nadharia ya Modeli ya Elimu Kijamii. Matokeo ya utafiti huu yanaonesha kuwa wanafunzi wanaosoma lugha ya Kiswahili katika Vyuo Vikuu kwa ngazi ya shahada za awali na umahiri ni wachache. Uchache huo unatokana na matumizi ya Kiswahili yamejenga katika mtazamo hasi kwa Waganda waliowengi kwa sababu kinatumika na wahalifu kwa madhumuni mbalimbali. Uchechefu huo umesababisha kushindikana kutekelezwa kwa sera ya serikali ya Kiswahili kuwa kama somo la lazima hadi ilipofika 2020.

Utangulizi

Binadamu yeyote aliyekamilika huishi katika muktadha wa kijamii na watu wenye tabia na mitazamo tofauti kuhusu mambo mbalimbali. Matukio na matendo yanayofanywa na watu hao wanaomzunguka binadamu huwa na athari ya moja kwa moja katika kuvichukulia vitu, ikiwa ni pamoja na lugha wanayotumia watu hao. Athari hizo zinaweza kuwa ni chanya au hasi kutegemea na mhusika alivyokabiliana nazo. Uamuzi wa kuamua kujifunza lugha kunaweza kuathiriwa na namna watu wanaomzunguka wanavyoitumia na wanavyoiona lugha inayohusika. Katika Chuo Kikuu cha Makerere idadi ya wanafunzi wanaochagua kusoma Kiswahili ni ndogo ikilinganishwa na mwelekeo wa serikali ya nchi hiyo ya kukitandawaza Kiswahili katika shule msingi na sekondari. Makala hii imechunguza sababu za uchechefu wa wanafunzi wanaochagua kusoma somo la Kiswahili katika Chuo Kikuu cha Makerere nchini Uganda.

Usuli wa Utafiti

Uchunguzi umefanywa kutokana na tangazo lililotolewa na serikali ya Uganda kuwa ifikapo mwaka 2020 lugha ya Kiswahili itakuwa somo la lazima katika shule za msingi na sekondari nchini humo. Licha ya sera hiyo, mtafiti alibainika kuwapo kwa idadi ndogo sana ya wanafunzi wa shahada za Awali na Umahiri katika Chuo Kikuu cha Makerere wanaosoma Kiswahili. Kwa mfano, wanafunzi wa Umahiri mwaka wa kwanza alikuwa mwanafunzi 01 na mwaka wa pili walikuwa wanafunzi 02 tu. Kwa wanafunzi wa shahada za Awali, mwaka wa tatu walikuwa 40, mwaka wa pili 30 na mwaka wa kwanza 52 tu. Wakati idadi ya wanaojiunga kusoma lugha ya Kiswahili ikiwa ni ndogo, mahitaji ya walimu katika shule za sekondari zinazofundisha Kiswahili ni makubwa. Mathalani, mwanafunzi wa mwaka kwanza katika shahada ya Umahiri alibainika anafundisha shule tatu somo la Kiswahili kuanzia kidato cha kwanza hadi cha sita. Uchechefu wa wanafunzi wanaojiunga kusoma Kiswahili katika ngazi ya Chuo Kikuu nchini Uganda licha ya kuwapo kwa fursa za wazi za ajira kupitia Kiswahili ndiyo ilichochea kufanya utafiti huu ili kubainisha sababu za hali hiyo.

Lengo ya Utafiti

Lengo la jumla la utafiti huu lilikuwa ni kuchunguza sababu za kuwapo idadi ndogo sana ya wanafunzi wanaochagua kusoma lugha ya Kiswahili katika ngazi ya Chuo Kikuu nchini Uganda. Sampuli ya utafiti ilikuwa ni walimu wa Kiswahili kwa ngazi ya shahada ya Awali na Umahiri katika Chuo Kikuu cha Makerere na wanafunzi wanaojifunza Kiswahili katika shahada za Awali na Umahiri. Mahojiano ya wazi yalifanyika kati ya mtafiti na watoa taarifa ili kupata taarifa zilizokuwa zikichunguzwa. Swali muhimu lililojibiwa ni kwa nini idadi ya wanafunzi wanaosoma somo la Kiswahili ni wachache katika Chuo Kikuu cha Makerere? Data za mahojiano zilikusanywa kutoka kwa wanafunzi 02 wa Umahiri, wanafunzi 15 wa Shahada za Awali na walimu 02 wanaofundisha Kiswahili Chuo Kikuu cha Makerere. Pia, mwalimu 01 wa shule ya sekondari ambaye ni mwanafunzi wa umahiri chuoni hapo alihojiwa. mwalimu wa shule ya sekondari alishiriki ili kuthibitisha data zilizopatikana kutoka kwa watoa taarifa wa Chuo Kikuu cha Makerere.

Mapitio ya Maandiko

Ujifunzaji wa lugha ya pili (Lg2) ni mchakato unaomhitaji mjifunzaji lugha kuwa tayari kujifunza ili mjifunzaji aweze kupata misamiati ya kutosha itakayomwezesha kuwasiliana. Ikiwa Mjifunzaji ikiwa hatakuwa na motisha ya ndani wa kujifunza lugha, kuna uwezekano mdogo wa kumudu lugha anayojifunza (Brecht, 2000). Motisha ni kitu muhimu kwa mjifunzaji wa Lg2 ili kuweza kupata umilisi wa lugha anayojifunza. Motisha binafsi ni muhimu kwa kuwa ndiyo inayoukilia umilisi na uelewa wa kitu ajifunzacho mtu katika mazingira ya shule (Deci na Ryan, 1985).

Wanafafanua zaidi kwamba, wajifunzaji wawapo shuleni hutumia masaa mengi ya kuchangamana na wanajamii wengine. Mchangamano huo unarahisisha ujifunzaji wa lugha, Sykes (2015) anabainisha mambo matatu yanayoukilia umuduji wa Lg2. Mambo hayo ni motisha, muktadha na mtazamo kama yalivyodokezwa katika sehemu hii.

Motisha

Motisha ni tabia inayomsukuma mtu kutimiza malengo fulani. Motisha ni tuzo anayopewa mtu kumshajiisha kufanya jambo; kivutio (BAKIZA, 2010). Motisha ni ule msukumo unaomfanya mjifunzaji wa lugha ya kigeni ajifunze lugha fulani anayotaka kujifunza. Katika uelekeo huo, wafundishaji wa lugha ya kigeni wana jukumu la kuwamotisha wajifunzaji wa lugha kwa kutengeneza mazingira mazuri yatakayowafanya wajifunzaji kupenda kujifunza lugha wanayojifunza. Motisha za wajifunzaji wa lugha ya kigeni zimeainishwa kwa namna tofauti na wanaisimu tumizi kutegemea vigezo mbalimbali. Brown (2004) amegawa motisha katika makundi makuu mawili: Motisha ya ndani na motisha ya nje. Uainishaji huo ulizingatia ubadilifu wa mjifunzaji kutegemea na mazingira. Crookers na Schidt (1991) wanadai kuwa motisha inaweza kuainishwa kwa kuzingatia sababu za mjifunzaji kujifunza lugha nayohusika, utashi wa kutaka kufanikisha jambo na uelekeo wa mjifunzaji katika mazingira ya ujifunzaji lugha na jitihada za mjifunzaji.

Al-Bustan na Al-Bustan (2009) wanadai kuwa motisha inaweza kuwekwa katika makundi makuu sita. Makundi haya ni motisha kwa kuzingatia mwelekeo wa mjifunzaji kuhusu jamii, kujiamini kwa mjifunzaji na matarajio yake katika kufaulu na uwazi na uhalisi ili kufikia malengo.mengine yanahusu kushiriki; mjifunzaji kushiriki na kushirikishwa katika kujifunza lugha, muktadha, msaada wa mazingira anaoupata mjifunzaji, pamoja na sifa binafsi za mtu, kipaji, umri, jinsia na uwezo wa kumudu lugha. Wataalamu wengi wanaona kuwa motisha inaweza kugawika katika aina mbili, motisha ya juu na motisha ya chini. Motisha ya juu inaweza kutokea ikiwa mjifunzaji wa lugha atajichanganya na jamii ili kubadili uono wake kuhusu jamii hiyo kutaka kupata madaraka au hadhi. Motisha ya chini itatokea ikiwa hayo mambo yatakosekana kwa mjifunzaji wa lugha. Hivyo, kuna namna nyingi za kutazama motisha. Uelekeo unaochukuliwa katika kazi hii ni mgawanyo wa motisha kama ulivyofanywa na Sykes (2015).

Sykes anaeleza kuwa motisha katika ujifunzaji wa Lg2 inaweza kugawanywa katika makundi matatu. Kwanza, kuna motisha tumizi, mahitaji ya mawasiliano ya mjifunzaji. Hii ni aina ya motisha ambayo inahusishwa moja kwa moja na malengo ya kujifunza lugha. Cook (2013) anataja baadhi ya malengo ya watu kujifunza Lg2 kuwa, mtu anaweza kujifunza Lg2 au ya kigeni ili kufaulu mitihani au kupata aina fulani ya kazi. Katika muktadha wa ujifunzaji lugha za kigeni shuleni hili ndilo

linaweza kuwa lengo kuu. Kwa hivyo, wajifunzaji wanasukumwa kujifunza lugha ili tu waweze kutimiza malengo ya mtihani au kazi kuliko mahitaji ya kumudu na kuelewa lugha kwa azma ya kuweza kuwasiliana. Mjifunzaji wa lugha ya kigeni anayesukumwa na mitazamo ya nje, mtazamo wake kuhusu lugha unaweza kuwa hasi. Hivyo, uwezekano wa kumudu lugha inayohusika unakuwa mdogo. Mjifunzaji wa lugha ya Kiswahili ikiwa ni lugha ya kigeni anayesukumwa na mahitaji ya nje.

Pili, kuna motisha changamani na mtazamo wa mjifunzaji kuhusu lugha na utamaduni wa lugha lengwa inayohusiana na kiwango cha mjifunzaji lugha anavyojitambulisha na kujinasibisha na wazawa wa lugha na utamaduni wao wa lugha inayolengwa. Mjifunzaji lugha anajitanabaisha kwa upande chanya na wazawa wa lugha anayojifunza na kutumia lugha hiyo kwa mawanda mbalimbali hupata umilisi mzuri wa lugha anayojifunza. Mjifunzaji huyu anasukumwa na nia ya kujua lugha, utamaduni na wanalugha katika mazingira mbalimbali. Motisha changamani na mtazamo wa mjifunzaji lugha kuhusu utamaduni wa lugha lengwa hurejelea hali ya mjifunzaji Lg2 kutafuta weledi wa lugha anayojifunza na kutambua thamani ya kuwasiliana kwa kutumia lugha lengwa, akisukumwa na umilisi wa Lg2 (Lightbown na Sapada, 2006). Motisha changamani inapokuwa juu, mjifunzaji wa Lg2 hutafuta miktadha zaidi ya kufanyia mazoezi. Wakishadidia hoja hii ya motisha changamani na mjifunzaji wa Lg2 kutafuta mazingira zaidi ya kufanyia mazoezi, Gardner na Lambert (1972) wanaeleza kuwa motisha changamani na uono rafiki kuhusu watu wengine ambao lugha yao ndiyo inafundishwa inaweza kutofautisha fahiwa za mjifunzaji katika vipengele vya kimasikizi vya lugha anayojifunza, na hatimaye kumfanya yeye (mjifunzaji) kuwa mpokezi mzuri wa miundo ya matamshi na kiimbotoni kuliko mjifunzaji ambaye hana uono rafiki kuhusu lugha na wanalugha. Kitu muhimu kinachoongelewa hapa ni mjifunzaji kufanya jitihada kubwa kuelewa lugha na kuitumia pasipo kumtegemea mwalimu.

Tatu, motisha ya ndani na vionjo vya mjifunzaji katika mchakato wa kujifunza inahusu vitu kama vile raghba ya mjifunzaji lugha, kiwango cha utayari wa mjifunzaji Lg2 kushirikishwa katika mchakato wa ujifunzaji huathiri kiwango cha motisha ya ndani. Motisha ya ndani inahusiana na uibuzi na uendelezwaji wa udadisi unaofanywa na mjifunzaji lugha (Ellis, 1997). Chanzo msingi cha motisha ni raghba ya mjifunzaji katika ujifunzaji pamoja na kiwango cha kuridhisha kinachopatikana kutoka katika muktadha wa kujifunzia. Mjifunzaji anayefurahia mchakato wa ujifunzaji lugha huwa imara katika kuelewa stadi za lugha, wakati mjifunzaji ambaye hafurahii mchakato wa ujifunzaji Lg2, uimara wake katika stadi za lugha huwa ni mdogo. Motisha ya mjifunzaji Lg2 inapaswa kuhusishwa zaidi na matokeo na siyo chanzo (Skehan, 1989). Kitu kinachoelezwa hapa na mtaalamu huyo ni kwamba, motisha ndiyo husababisha matokeo mazuri au mabaya ya mjifunzaji lugha na lugha anayojifunza. Mjifunzaji asipokuwa na msukumo thabiti, basi uwezekano wa

kujifunza na kuelewa Lg2 utakuwa na mdogo na akiwa na motisha chanya, atajifunza kwa bidii lugha inayohusika. Hata hivyo, Ellis (2008) na Nahar (2015) wanakubaliana na umuhimu wa motisha katika kuwezesha umilisi wa mjifunzaji, lakini anaongeza kuwa mjifunzaji atafanikiwa ikiwa kanuni bora za ufundishaji zitazingatiwa.

Muktadha wa Kujifunzia

Muktadha wa Kujifunzia ni mazingira halisi ambamo mchakato wa kujifunza lugha hufanyika ukihusisha mfundishaji, mjifunzaji na jamii. Nafasi ya muktadha wa kujifunzia ni muhimu katika kumwezesha mjifunzaji wa Lg2 kupata ingizo. Kulingana na Kreshen (1985) katika Nadhariatete Ingizo ni kuwa ujifunzaji wa Lg2 utatokea ikiwa mjifunzaji wa Lg2 atakuwa amechangamanishwa[1] na lugha ili kupata ingizo ambalo ni la kiwango cha juu kidogo kuliko lile ambalo analo tayari. Krashen anatumia kanuni ifuatayo: i + I, kwa maana ya 'i' inawakilisha kiasi cha lugha ambacho kimekwishaamiliwa na mjifunzaji lugha; na +I inawakilisha kiasi cha lugha (maneno, mifumo ya kisarufi na matamshi) ambayo yako juu kidogo ya yale ambayo mjifunzaji atayapata baada ya darasa linalohusika. Nadhariatete Ingizo inaeleza kuwa ili ujifunzaji wa Lg2 uwe wenye tija, lazima kuwapo na ingizo la kutosha. Mazingira ya kujifunzia mazuri ndiyo yanategemewa kutoa ingizo la kutosha kwa mjifunzaji wa lugha.

Muktadha wa kujifunzia Lg2 hauishii tu katika mazingira ya darasani ambamo ujifunzaji lugha hutendeka, bali unahusisha mazingira ambayo mjifunzaji Lg2 anakaa kama vile nyumbani (Troike, 2012). Hali hii inatokana na kuwa ingizo la lugha la darasani pekee halitoshi kumwezesha mjifunzaji lugha kupata umilisi. Kwa hiyo, muktadha wa kujifunzia lugha unahusu uzingativu wa miktadha mbalimbali ambamo lugha hutumika kwa namna tofauti ijumuishwe darasani. Kwa mfano, lugha ya Kibunge, lugha ya baharia wanaoshusha mizigo na wafanyakazi wa basi, ufafanuzi wake wote ujikite katika muktadha uliopo na unaomzunguka mjifunzaji lugha inayohusika. Muktadha wa kijamii, hasa uzingativu wa utamaduni wa jamii inayohusika kama vile miiko ya jamii inayohusika, lugha ifundishwe kwa kuzingatia mazingira ya jamii, ishara za mikono, mijongeo ya mwili, kusimama kwa mwalimu na kutazama usoni. Mwalimu anatakiwa kuwa na kazi ndogo sana darasani. Wajifunzaji lugha watende zaidi kuliko kusikiliza kwa mwalimu. Ufafanuzi wa vipengele vya kisarufi ufanywe kwa kutumia muktadha wa matumizi kama vile aya au sentensi. Dosari za wajifunzaji lugha zichukuliwe kuwa ni sehemu muhimu ya kujifunza lugha.

[1] Amechanganmanishwa ni tafsiri sisisi ya kisawe cha kiingereza "*Exposed*" kwa maana ya mjifunzaji wa lugha ya pili ya kigeni kuwa katika mazingira ambamo lugha anayojifunza inazugumzwa au kutumika.

Mtazamo

Mtazamo ni jinsi ya kuchukulia mambo au vitu. Ellisi (1985) anaeleza kuwa mtazamo ni imani kuhusiana na vitu fulani katika utamaduni wa lugha anayojifunza, dhidi ya utamaduni wa lugha ya mjifunzaji, madarasa ya kujifunzia, walimu wake na shughuli kuhusu ujifunzaji; ambavyo, kwa kuviamini kwake vinaathiri wajifunzaji na uwezo wao wa kumudu lugha hiyo. Gardner na Lambert (1972) wamechunguza aina mbalimbali za mtazamo na kuainisha katika kategoria kuu tatu, ambazo ni: mtazamo dhidi ya jumuia na watu wanaozungumza lugha ya pili, mtazamo dhidi ya ujifunzaji na kuhusiana na lugha; na mtazamo dhidi ya lugha na ujifunzaji lugha wenyewe kwa ujumla. Kwa hiyo, hali ya kuwa na imani hasi au chanya kuhusu lugha lengwa huathiri hali ya kujifunza lugha inayohusika. Hali ya uhasi huibua ugumu fulani katika kujifunza lugha inayohusika pamoja na utamaduni wake. Mjifunzaji anatarajiwa kuwa na mtazamo chanya dhidi ya lugha na utamaduni wa lugha anayojifunzaji. Mambo haya yakizingatiwa inavyotakiwa, basi ujifunzaji wa Lg2 utakuwa na mafanikio.

Kiunzi cha Nadharia

Utafiti huu uliongozwa na Modeli ya Elimu Kijamii ya Gardner (1985) ambayo ni sehemu pana ya Nadharia ya Motisha ya Ujifunzaji. Modeli hii inachukulia kuwa ujifunzaji wa Lg2 ni mchakato unaohusisha mambo mengi yaliyo ndani na nje ya mjifunzaji. Kiini cha mafanikio katika kujifunza Lg2 ni motisha aliyonayo mjifunzaji wa lugha inayohusika. Msukumo binafsi alionao mjifunzaji wa kujifunza lugha inayohusika ndiyo kiini cha kupata umilisi wa kimawasiliano wa lugha anayojifunza. Hoja hii ina maana kuwa mjifunzaji mwenye msukumo wa ndani ndiyo mwenye uwezekano wa kujifunza na kumudu lugha vizuri tofauti na yule mwenye motisha ya nje. Gardner (1985) anabainisha kuwa motisha katika ujifunzaji wa Lg2 ni mchanganyiko wa jitihada, nia ya kutaka kufanikiwa kulingana na malengo pamoja na mtazamo chanya dhidi ya lugha unayojifunza. Modeli ya Elimu Kijamii inatambua nafasi ya motisha katika kujifunza jambo lolote ikiwa ni pamoja na lugha. Wazo hili lilichukuliwa kwa uzito mkubwa katika utafiti huu. Wajifunzaji wa Kiswahili nchini Uganda wanamtazamo upi katika kujifunza Kiswahili. Mtazamo walionao wajifunzaji wa Kiswahili nchini Uganda unaweza kuwa na athari katika idadi ya wajifunzaji wa Kiswahili katika Chuo Kikuu cha Makerere.

Uwasilishaji wa Data

Lengo la jumla la utafiti huu lilikuwa kuchunguza sababu za kuwapo idadi ndogo ya wanafunzi wanaojifunza Kiswahili katika Chuo Kikuu cha Makerere nchini Uganda. Katika kutimiza lengo hilo, utafiti ulifanya mahojiano ya wazi na walimu wanaofundisha Kiswahili katika Chuo Kikuu cha Makerere na wanafunzi wanaosoma Kiswahili katika chuo hicho hicho cha Makerere. Maoni ya jumla yaliyopatikana kwa watoa taarifa wa pande zote mbili ni kuwa lugha ya Kiswahili

inatazamwa kama lugha ya watu wezi na inayotumiwa na wanajeshi kutesa na kunyanyasa watu. Hivyo, watu hawako tayari kujifunza lugha ya kutesea na kuwaibia watu. Watoa taarifa walipohojiwa walithibitisha kwa mifano mbalimbali inayotumiwa na wezi wakiingia katika makazi ya watu wakitumia lugha ya Kiswahili. Baadhi ya tungo za Kiswahili zinazotumiwa na wezi zimeoneshwa katika sehemu hii. Mfano 1 unahusu tungo za wezi:

i. Fungua mlango
ii. Lala chini
iii. Lete pesa

Chanzo: Uwandani (2018).

Kwa mujibu wa watoa taarifa, wezi hutumia kauli hizi kudai nan kupora mali. Walipoulizwa zaidi kwa nini wanadhani wezi hupendelea kutumia Kiswahili, majibu ilikuwa ni kwamba, lugha ya Kiswahili hutumika kuficha lafudhi ya wahusika. Kwa hiyo, jamii inachukulia hasi lugha ya Kiswahili kwa sababu hiyo. Aidha, watoa taarifa walibainisha misemo mbalimbali ambayo huitumiwa nawanajeshi au polisi wanapokuwa kazini na kutaka kuonesha nguvu za mamla walizo nazo na kutesa raia. Mfano 2 unahusu Tungo za Askari:

i. Chapa viboko
ii. Kanyaga mguu
iii. Ondoka hapa
iv. Maliza yeye

Chanzo: Uwandani (2018).

Pia, walifafanua kuwa wanajeshi hutumia lugha ya Kiswahili kwa sababu watu wengi nchini Uganda hawaifahamu lugha ya Kiswahili, Hivyo, hutumia ili kuwaficha raia wasiijue na wasielewe kwamba wanatakiwa kufanya nini na kujikuta wanateswa. Watoa taarifa wengine walielezwa kwamba Waganda hawachagui kusoma somo la Kiswahili katika Vyuo Vikuu kwa sababu ni lugha ambayo hutumiwa na madereva taksi kukatalia chenji iliyobaki. Sehemu ya mazungumzo na mtoa taarifa alisema kuwa Kiswahili kinahusishwa na unyanyasaji wa wezi na askari. Pia, hutumiwa na madereva tax ambao ukiwapa hela kubwa na ukitakiwa kurudishiwa chenji hutumia Kiswahili ili kudhulumu na kuwalaghai wananchi. Alifafanua zaidi kwamba wakati anasema maneno hayo ya Kiswahili, tayari anawasha gari na kufunga kioo; kisha kuondoka. Mfano 3 ni tungo za Kiswahili zinazotumiwa na Madereva Taksi:

i. Imeisha (Hela uliyotoa imeisha)
ii. Hakuna baki (Hakuna salio kwangu)
iii. Nenda wewe (Toka ndani ya gari)

Chanzo: Uwandani (2018).

Tungo 3 hapo juu zinavyoashiria namna dereva taksi akimwamuru abiria wake kutekeleza yale anayomwambia. Tungo hizo zinaonesha kuamuru tu. Maneno yaliyo katika mabano ni ya mtafiti kwa ajili ya ufafanuzi. Hivyo, Kiswahili kinasababisha udhulumaji ndiyo maana watu wengi hawataki kusoma na hata wazazi hawaruhusu watoto wao kusoma Kiswahili katika ngazi za sekondari.

Jedwali Na. 1.2: Muhtasari wa Matokeo ya Utafiti

Na.	**Semi Mbaya zinazotumika wanajamii**	**Kundi la watu linatumia semi hizo**
1.	Imeisha	Madereva taksi
2.	Hakuna baki	Madereva taksi
3.	Nenda wewe	Madereva taksi
4.	Maliza yeye	Wanajeshi/Jeshi la Polisi
5.	Ondoka hapa	Wanajeshi/Jeshi la Polisi
6.	Kanyaga mguu	Wanajeshi/Jeshi la Polisi
7.	Chapa viboko	Wanajeshi/Jeshi la Polisi
8.	Fungua mlango	Wezi/Majambazi
9.	Lala chini	Wezi/Majambazi
10	Lete pesa	Wezi/Majambazi

Chanzo: Uwandani (2018).

Mifano katika jedwali Na. 1.2 kama inavyoonesha hapo juu, Kiswahili hutumiwa na makundi makuu matatu ya madereva taksi, Jeshi la Polisi na majambazi. Watoa taarifa wanadai hawakutegemea kundi la polisi au wanajeshi kutumia tungo mbaya za Kiswahili kulingana na majukumu yao. Hivyo, matumizi ya tungo za kutweza utu zinazofanywa na vyombo vya ulinzi na usalama wa taifa kwa kutumia lugha ya Kiswahili kumesababisha jamii pana ya Wanauganda kukichukia Kiswahili na kutotaka kabisa kujifunza. Ubaya unaojitokeza kwa kundi hili ukihusishwa na lugha ya Kiswahili ni kuwa askari hubadili lugha kutoka ama Kiingereza au Kiganda alichokuwa anazungumza mwanzo pale anapotaka kumshughulikia au kumdhuru raia. Hivyo, Kiswahili kinachukuliwa kuwa ni lugha ya watu wabaya na makatili. Kauli kama "*Maliza yeye*" kwa maana ya ua kabisa na kauli kama "*Chapa viboko*" au "*Kanyaga mguu*" zinazodaiwa kutolewa na askari dhidi ya raia ndiyo zinafanya wananchi wengi wa Uganda kuhusisha moja kwa moja lugha ya Kiswahili na ukatili. Uhusishaji huu unatokana na askari kubadili msimbo kutoka lugha ya ama Kiingereza au Kiswahili aliyokuwa akizungumza awali na kutumia Kiswahili kuashiria kuwatesa kwa raia. Waganda hawana motisha ya kujifunza lugha ya Kiswahili katika ngazi ya Vyuo Vikuu. Hali hii inasababishwa na athari za kijamii wanazopata kutoka kwa wale wanaojua na kukitumia Kiswahili nchini humo.

Kwa upande mwingine, wezi na majambazi wanaovamia nyumba za watu, hasa nyakati za usiku kutumia kauli za kuamuru kwa Kiswahili kwa yeyote aliyemo ndani kama vile "*Fungua mlango*", "*Lala chini*" na "*Leta pesa*". Watoa taarifa walieleza kuwa hizo ndizo sababu zinazowafanya wananchi wengi wa Uganda kukichukia Kiswahili. Walipohojiwa wanafikiri ni kwa nini wezi na majambazi hutumia lugha ya Kiswahili, watoa taarifa, hasa wanafunzi wa shahada za Umahiri, walisema wezi hutumia lugha ya Kiswahili ili kujificha wasitambulike. Kutumia lugha ya Kiganda au Kiingereza inaweza kuwa rahisi kuwatambua kwa kusikiliza sauti zao. Kutumia Kiswahili, ambacho Waganda wengi hawakijui inakuwa ni vigumu kubaini sauti hizo. Hivyo, kwa kuwa kundi hili ovu hutumia Kiswahili katika kutekeleza uovu wao, jamii pana ya Waganda wamekichukia Kiswahili na kwamba hawako tayari kuwaruhusu watoto wao kujifunza lugha ya Kiswahili.

Kuhusu madereva taksi, kwa mujibu wa watoa taarifa, madereva taksi na makondakta wakitaka kutorudisha chenji hutumia lugha ya Kiswahili. Ifahamike kwamba, dhana ya taksi katika muktadha wa Uganda inahusu gari za abiria za umma zinazofirisha watu katika miji muhimu ya kibiashara kama vile Kampala na Entebe. Kulingana na watoa taarifa, madereva taksi na makondakta pale wanapotaka kutorudisha baki ya nauli hutumia kauli za kuamuru kwa abiria wao kwa kuwambia; "*Imeisha*", "*Nenda wewe*" na "*Hakuna baki*". Watoa taarifa walifafanua kuwa kauli hizi hazitumika kwa kutumia lugha ya ama Kiingereza au Kinganda ambazo ni lugha kuu za mawasiliano nchini humo. Hivyo, hali hii huwafanya wanajamii wa Uganda kuona kuwa lugha ya Kiswahili ni lugha ya kidhulumaji. Jambo hili huchochea kutokuwa na wanafunzi wengi wanaosoma Kiswahili katika shule za sekondari kuna uhusiano wa moja kwa moja na idadi ndogo ndogo ya wanafunzi wanaojiunga kusoma Kiswahili katika vyuo vikuu.

Mjadala na maoni

Jamii pana inapokuwa na mtazamo hasi dhidi ya lugha ambayo wajifunzaji hujifunza, mbali na kupungua idadi ya wajifunzaji madarasani; hata hao wao wachache uwezekano wa kumudu lugha hiyo huwa ni mdogo sana. Hali ya kushindwa inatarajiwa kutokea kutokana na wanajamii wengi walio nje ya madarasa kutoshirikiana na wajifunzaji lugha inayohusika. Mjifunzaji lugha kukosa kupata ushirikiano kwa jamii pana inayomzunguka humpunguzia mjifunzaji lugha huyo kupata ingizo la lugha. Kukosekana kwa ingizo katika mazingira ya kujifunzia na ujifunzaji hushusha motisha ya kujifunza lugha. Mjifunzaji lugha motisha inaposhuka uwezekano wa kujifunza na kumudu lugha hiyo huwa ni mdogo sana. Hivyo, ikiwa jamii ya Waganda hawawavutii watoto kujifunza lugha ya Kiswahili, hata hilo kundi dogo linalijifunza kwa sababu zao mbalimbali hawawezi kumudu lugha hiyo kwa kiwango karibu sawa na wazawa. Juhudi kubwa zinatakiwa kufanywa na wadau wa lugha ya Kiswahili wa ndani na nje ya Uganda yanatakiwa

kufanya warsha za kitaifa nchini ili kuondoa dhana hii potofu iliyojengeka miongoni mwa wananchi wa taifa hilo. Kwa hali ilivyo sasa, mpango wa serikali ya Uganda kuhusu Kiswahili kuwa lugha ya pili nchini humo ifikapo 2020 hautafanikiwa.

Hitimisho

Makala hii ililenga kubainisha sababu zinazochangia kuwapo kwa idadi ndogo ya wanafunzi wanaojiunga kusoma Kiswahili katika Chuo Kikuu cha Makerere nchini Uganda. Data zilikusanywa kwa njia ya mahojiano kutoka kwa walimu wa Kiswahili na wanafunzi wanaosoma Kiswahili chuoni hapo. Uchambuzi wa taarifa zilizowasilishwa uliongozwa na nadharia ya Modeli ya Elimu Kijamii. Matokeo ya utafiti yanaonesha kuwa idadi ndogo ya wajifunzaji wa Kiswahili katika Chuo Kikuu cha Makerere inasababishwa na mtazamo hasi uliojengeka miongoni mwa Waganda wengi. Mtazamo huo hasi umechochewa na Kiswahili kuhusishwa na uhalifu na ukandamizaji. Uhalifu unahusishwa kutokana na wezi na maderava taksi kutumia Kiswahili ili kudhulumu na kuiba fedha au mali za watu. Ukandamizaji unahusishwa na vyombo vya dola kama jeshi na polisi kutumia Kiswahili wakati wa maamurisho ya kukandamiza raia. Matumizi mabaya ya lugha ya Kiswahili na makundi fulani katika jamii ya Waganda ndiyo yamesababisha kujengeka kwa mtazamo hasi. Matokeo ya uchache huo wa wajifunzaji wa Kiswahili kumesababisha kushindwa kutekelezwa kwa sera ya serikali ya Uganda ya kufanya Kiswahili kuwa somo la lazima kwa shule za msingi na sekondari hadi kufikia 2020. Kushindikana huko mbali na mambo mengine kumesababishwa na uchache wa walimu wa somo la Kiswahili katika taifa hilo. Hivyo, serikali imelazimika kutekeleza kwa awamu. Kwa mfano, Kiswahili ni somo la lazima kwa kidato cha kwanza na cha pili tu; na la hiari kuanzia kidato cha tatu na kuendelea. Makala hii inahitimisha kuwa nguvu zaidi na elimu inatakiwa kutolewa ili kuondoa mtazamo hasi miongoni mwa Waganda kuhusu matumizi ya lugha ya Kiswahili.

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Theoretical Approach to Affix Ordering in Bantu languages: A New Elegance

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Abstract

This is a theoretical paper as it sets out to proposing a new elegance in pertinent to affix ordering in Bantu languages and Kisukuma in particular. The preceding approaches being them: Lexical Mapping Theory, Mirror Principle, Incorporation Theory and Pan-Bantu default template principle. Of these approaches are able to explain not more than 2 ordered morphs of the verb root or stem. Thus, the affix ordering ranging to 3-6 and their semantic scope as it is in Kisukuma leaves much to be desired. Thus, I set an approach called: morph ordering Elegance having two theoretical apparatus namely: Morph Uncanonical Condition and Morph Canonical Condition in handling such facts. The data comes from a variety of published and unpublished sources and examples follow whatever was given in the sources with its glossing. The finding shows that morph ordering elegance handles all extended morphs and their glossing of the verb root or stem. Therefore, linguistics is the matter of facts and factorizing data depending on how the language dictates in a given paradigm naturally. In this scope innovative development through language can be achieved if our languages can be well explained pragmatically and theoretically other than generalizations.

Keywords: Bantu, Elegance, Affix Ordering and Morph.

Introduction

Various scholars have studies on affix ordering in Bantu languages being them: McPherson & Paster (2007), Khumalo (2007 & 2014), Hyman (2003), Chavula (2000), Good (2002), Bresnan, (2001) and Bresnan & Kanerva (1989). The analysis of these scholars on affix ordering theories being they Incorporation Theory (IT), Mirror Principle (MP), Item and Arrangement theory, Pan-Bantu default template and others are silent in explaining affix ordering ranging from 3-6 and their glossing of each morph of the verb. I co-occur with Booth who argued that 'incomplete knowledge from technical literature is one among the sources of the problem under discussion' (Booth, 2003). This made us to think for another technical approach that could complement the left point of view of words' elasticity. Before, discussing the new elegance, it is better to provide tips on how the proceeding theories have triggered the current desire for the new approach.

The Incorporation Theory

The theory of Incorporation: grammatical function changing has in common in the movement of lexical category from one position in a sentence to a new position which happens to be inside another word (Baker, 1988). To him the key property of incorporation is the fact that it alters government relations between predicates and arguments, this result in a change of grammatical relations. Among the issues of Incorporation theory is Verb Incorporation as in grammatical function changing process like passivisation and causativization as it is shown in Chichewa:

1. (a) *Mtsikana a -na -chit -its -a kut mtsuko u -gw-e*
   Girl -SP PT -do -CAU-FV-that -waterpot -it-fall-ASP
   'The girl made the waterpot fall'

   (b) *Mtsikana a -na -gw-ets-a mtsuko*
   Girl -SP PT -do-fall-CAU-FV-that –waterpot
   'The girl made the waterpot fall' (Baker, 1988:21).

The data above shows that the verb *chit/gw* has incorporated allomorphs like *-ets-/-its-* of which semantically change the argument function syntactically. Therefore 1 (b) contains the same morph and it expresses the same grammatical relations but a crucial differences according to Baker is that, the morph -its- 'cause' and -gw- 'fall' are separated lexical roots found in separate words in 1 (a) but they appear in 1 (b) as single complex predicates structure. Thus the verb -gw- is moved from its original position to a new position inside another word. However, despite Baker insisted on syntactic movement in pertinent to the predicated structure for quenching the satisfaction of grammatical function changing roles of argument structure, still it is observed that whether lexical or functors (to Baker separate entries) each has its own semantic scope, being it either additive or subtractive entities. The question is if the ordering of more than four/five morphs could house different semantic scopes each, something which has not been romantized by scholars.

The Mirror Principle

This is the principle which was introduced by (Baker, 1985 & 1987) which states that "morphological derivations must directly reflect syntactic derivations (and the vice versa). Moreover, the Mirror Principle also accounts the structure in 1 above through which the order of affixes reflects the order in which the associated syntactic 'operations' apply. That is to say the arrangement of simultaneous affixes each accounts syntactic operation e.g causative morphs and applicative morphs' ordering should be insinuated to which one feeds/breeds the other morph. Consider Kiswahili data as it is shown in 2 below:

2. i -ta-fany -i-w-a u -karabati
2SM-FT-do -APPL-PASS 14.repare
"Will be prepared"(Ngonyani, 2016:62).

Thus, the ordering of applicative-passive reflects both argument structure and syntactic function. In this ordering applicative should be ordered first before passive. In other words, the applicative is a feeding morph and passive is a feed morph. As we see each morph reflects its own semantic transparence scope. However, MP does not inculcate the situation where there are many ordered morphs of the same form or different form; this is because there are languages whose morphological morph orderings do not reflect any syntactic grammatical senses.

In other words refereeing to some Bantu data (allomorphs) who's both morphology and semantics' scope is nearly implicit or is not direct to accounting either argument structure or syntactic function. That is to say the number of morphs is not the sum of their meaning; see in Citumbuka data in 3 below:

3 (a) Ŵa-*ka-timb-an-il-an-a pa-munda*
2.SM-Pst-hit-REC-APPL-REC-FV 16-3.garden
'They hit each other at the farm/crop field' (Chavula, 2016:208).

(b) *Ŵa-ku-temw-an-il-an-a phele*
2.SM-Pres-love-REC-APPL-REC-FV 5.beer
'They love each other because of beer.' (Chavula, 2016:209).

The data in 3 shows that the Mirror Principle cannot explain its existence either semantically or syntactically, this is due to the fact that what Mirror Principle's claim is the change or reflections morphology, semantics and syntax when a certain morphological process takes into account. Thus, in this data, the doubling of the reciprocal is a result of two reciprocal situations, one concerning the participants themselves and the other is about reason of the mutual activity (Chavula, 2016). Therefore, Mirror Principle faces problems in housing the issue of reason at all.

The Lexical Mapping Theory

Lexical Mapping theory (LMP) is a sub theory of Lexical Functional Grammar (LFG) which appeared first in print as "*The Mental Representation of Grammatical Relations"* edited by Bresnan (1982). However, the fundamental goal of generative grammar has been to derive syntactic information from semantic information. From this account, therefore LFG's contribution towards this goal is LMT, a theory of the relation between grammatical functions and thematic roles Lødrup (2000:6). The theory shows the correspondence between thematic structure and syntactic functions (Bresnan and Kanerva, 1989:27). This means that argument structure (a-structure)

plays an important role in mapping between thematic roles and grammatical functions.

The LMT has tenets that appeal for the approach: The LMT's tenets include: semantic role hierarchy, morpholexical operation on argument structure and classifying grammatical functions into (two) features namely: [±r] and [±o], restrictedness, Function-Argument Bi-uniqueness (cf (Bresnan & Moshi, 1990; Bresnan & Zaenen 1990 and Bresnan, 2001). For the current analysis we shall base on *morpholexical operation of verbal extension* tenet which indicates that argument structure is altered by verbal extension, thus results into either which addition, suppression or binding argument roles (Bresnan & Moshi, 1990:169). For instance, applicative and causative increase arguments while passive and stative suppress argument, while this is true, reciprocal binds /associate valences. Consider example of passive operation of Kiswahili data in 4 below:

4 (a) *John -a -ta pig-a Mpila*
1John-SP- FT-kick-FV
'John will kick a ball'

(b) *Mpila u ta -pig-w-a (na John)*
6.ball- 1SM-FT-kick-PASS-FV
'the ball will be kicked (by John)'

*(c) pig-**w**-a*	<ag	theme>	[Intrinsic classification [IC],
thematic roles			
'kick-PASS-FV	[-o]	[+r]	or syntactic feature
'be kicked'	Ø/θé		
		SUBJ	grammatical function changing

In 4 (b) it is observed that, the agent [-o] does not take part in mapping since it is the highest thematic θ-roles; therefore, LMT's argues that the highest thematic role becomes suppressed and the mapping does not apply (Khumalo, 2009:158). Moreover, LMT explains the ordering of two morphs according to the data available. For instance, the ordering of applicative and passive in Kiswahili data provides evidence as in 5 below:

5 *Neema -a -me kat -i -w -a Mti (na watu*)
1Neema -SP-PF -cut -APPL -PASS -FV -tree (-by 2.people)
Neema's tree has been cut for her (by the people).

In 5 we can note two suffixes being ordered together viz. applicative {-il-} and passive {-w-}. As a matter of facts, the lexical mapping theory's manifestations with regard to applicative and passive ordering, the passive suppresses agent with

which it is the highest theta role as it has been stated elsewhere in this paper, with which sometimes is expressed as an adjunct syntactically. The beneficiary is in this case then raised and must be mapped onto the SUBJ to satisfy the subject condition or requirement that one thematic role in a lexical form be mapped onto the subject acronymised as (SUBJ), this is because it is the only available role. From that base, the theme is uniquely mapped onto the object theta, acronymised as (OBJθ) as in 6 below:

6. Applicative <Ag ben Pt>
   -ɑ-
   Passive [Ø]
   [-r] [+o] Intrinsic Classification IC
   ———————————————
   [+r]
   SUBJ OBJθ

In 6, it is seen that argumentative applicative {-il-} and the passive morph {-w-} has been ordered together. However, in the lexical mapping theory and as it is noted elsewhere, that the passive suppresses agent, which is the highest theta role, under this context is then expressed as an adjunct. The applicative benefactive is in this environment then raised and must be mapped onto the subjective (SUBJ). This is done in order to satisfy the subject condition or requirement that one thematic role in a lexical form be mapped onto SUBJ, because it is the only available role, see also in (Khumalo, 2009). However, under the level of analysis, it shows that each affixed verbal morph alters specific sense, but this is the challenge to languages which have more than four ordered morphs simultaneously LMT or/and MP fail to admit is when there are many morphs ordered simultaneously and each houses specific semantic scope. For instance consider the following data from Kisukuma language in 7 below:

7. *wá -l -ish -agu -gɪ -j -anij -iw -a shiliwa*
   1SM -eat -CAUS-REPŦ -APPL -CAUS -SIMT -PASS -FV 6 food -in -house
   He/she has been made to eat some food simultaneous repeatedly for ‘ (Chípanda, 2017:181).

From the data above, we see that there are six morphs ordered to monosyllabic verb with the repetition of causative morph. Here the LMT theory, cannot figure out such arrangements since its tenets are restricted to (+-r or +-o) restrictedness. MP also cannot scope such structure since its tenet must reflect out the morphology and syntax of the ordered affixes something which is impossible to above structure. The same spirit can be observed in Gikuyu language spoken in Kenya, the data shows

that double causative does not (each) indicate one's semantic scope as well as reversive morph. Consider the following data as it is indicated in 8 below:

8. *Ciana ni -ci- a- hing -ur- ith- ir- i- o- cikuru (nimutongoria)*
   Children-foc-SM- tns- open-Rev-CAUS -APPL -CAUS -PASS-school
   'The children have had the school opened for (by the leader)' (Waweru, 2011).

Also in 8, there are four post radical affixes that have been simultaneously ordered together in Gikuyu language namely: causative, applicative, passive[2] and reversive. The meaning being given above does not satisfy syntactic, morphological and semantic features of four ordered affixes which need more adequacy explanation. From that base we feel to propose Morph ordering Elegance/theory hence forth (MoE) for handling such challenges and the others on affixes ordering in Bantu polymorphic verbs. This is following Corbin and Strauss claim that the problem can be drawn from non and technical literature where there is incomplete knowledge in these literatures (2008:21). Therefore, research problem is motivated not by palpable unhappiness but incomplete knowledge or flawed understanding, thus we can solve it not by changing the world but by understanding it (Booth, 2003).

The Morph Ordering Elegancy

Webster's Third defines the term 'theory' as "a coherent set of hypothetical, conceptual and pragmatic principles forming the general frame of reference for a particular field of inquiry (as for deducing principles, formulating hypotheses for testing, undertaking actions)" or in a more restricted sense a certain theory is a "hypothetical entity or structure explaining or relating an observed set of facts" (Webster's Third, s. v. theory) in (Plag, 2002:11). It is from this account, the accumulated sets of facts from Bantu morpholexical operations of verbal extensions; need a little machinery for understanding them. Therefore, Morph ordering Theory hence forth (MoE) is an approach in morphology that handles morpholexical operations of verbal extension in the style of semantic or cognitive grammar. It is seen that, LMT, IT and MP seem not to handle some senses of verbal morphs' visibility in Bantu languages. E.g. the vertical lines in LMT which indicates the number of arguments of Θ –roles are abstract and implicitly in nature compared to the meaning of the morphs attached or ordered to verbs. Also, both LMT and MP handle transparent implication of morphs being attached to verbs and not opaque senses which are also crucial in communicative speech. Thus, there is no surprise that MoT surfaces explicitly/or and not between morphs and cognitive senses. MoT is built by two tenets: Morph un canonical Condition (MuC) and Morph Canonical

[2]Waweru (2005) argues that the affixed passive morpheme changes the final vowel of the verb from **-a** to **-o**, for example: *tũm-a* (send); *tũmw-o* (be sent). If the stem ends in a vowel, the passive marker, **-w-** is deleted leaving a changed final vowel to **-o** like in: *rĩ-a* (eat); *rĩ-o* (be eaten) p 108.

Condition (McC) which is used to explain complex morph ordering structures in Kisukuma verbal morphology.

The Morph Uncanonical Condition (MuC)

This hypothesis accounts that when morphs such as x y z are ordered in a word, such morphs would allow free repetition in either succession/ru-on or in different position as in the form of either z-y-z-, y-z-y or z-z-y. For morph mapping hypothesis, the succession or unsuccession (exchanging position) of these morphs must not dictate one to one function of the repeated morph rather than semantic generality in the style of canonical phonotactic of the language and cognitive grammar in particular. This means that there must be freedom of morph attachment or ordering on the verb which ignores one to one function. That is to say there must be no necessarily relationship between form (structure/number of morphs) and function other than generality, for instance two ordered morphs may mean the same thing or one morph's sense may not sound depending on how the language dictates as it is used by the natives. This is true as (Green, 2006) puts that native speakers of any given human language will have strong intuitions about what combinations of sounds or words are possible in their language and which interpretations can be paired with which combinations. According to our data from Kisukuma language, we have various verbal morph operations of which MuC accounts as in 9 below:

9. (a) *ku- pond-w-agul-w-a*
Inf-pound-PASS-REPŦ-PASS-FV
'to be pounded repeatedly/frequently' (Chípanda, 2017:179).

(b) *ku-bhut-y-agu-j-a*
Inf-cut-CAUS-REPŦ-CAUS-FV
'to make to cut repeatedly/frequently' (Chípanda, 2017:178).

In 9 we not three morphs ordered together: passive, repetitive and passive morph in which passive morph repeats. Thus, the bimorph passive morphs cannot be explained in MP and LMT for their morphosemantics correspondence, this is because each attached morph to the root in the scope of MT and LMT alters argument structure and thematic roles. Such a role fails to account for second passive morph {-w-} above unless otherwise for semantic generality—which has not been proposed in the LMT and MP theories. It is from this base we suggest the principle generality which entails that there must be freedom of morph attachment or ordering morph which ignores one to one function of each constituent, thus meaning is compositional. In this sense, the verbalized complex word *tulwagulwa* above is canonical to the natives but the meaning is not the sum of its parts.

Morph Canonical Condition (McC)

This is another principle of morph ordering system in Kisukuma verbs, the principle believes on morph restrictive conservation of Ɵ-role identification. It states that "a certain morph attachment or ordering components e.g. two-six in a word is transparent to syntactic operation'. That is to say morph transparent is when morphs of the same forms or different forms are ordered in a single word (verb) and assign arguments (thematic roles) in pertinent to the specific number of morphs arranged in the order they do. Therefore, most of the Bantu verbal morphs which are ordered in a single verb can be explained thoroughly by our Morph Canonical Condition (McC) principled account suggested in Morph ordering Elegancy, (MoE) See the following data in 10 below:

10. *n-a-som-es-ebw-a*
    1SM-SUBJ-PAST-read-Caus-Pass-FV'
    'I was made to read' (Katamba, 1993: 277).

In 10 data above, we observe that the meaning of the sentence is the sum of the constituents' components of the verb *soma* 'read'. That is to say, a causative and passive has each semantic representation in a predicate structure. The general observation shows that each morph being ordered assigns specific assigner or (Ɵ-role) e.g causative assigner or applicative assigner and this is what is called transparent of morph in the style of restrictive conservation morph semantic preservation. Additionally, the data in example 8 cannot be explained by the LMT because it is only restricted to explicitly two morph ordering in a single verb.

Affix Ordering in MoE

Stative-Applicative-Passive

Kisukuma verbs can be able to order stative morph {-ik-}, applicative morph {-ij-} and passive morph {-iw-}. The derived Kisukuma language verb like *umanikijiwa* 'is predicted for' (Goodman, 1960) consists of triple morphs of different forms as in as in 11 below:

11. *u-man-ik-ij-iw-a*
    1SM-predict-STAT-APPL-PASS-FV
    'He/she was predicted for' (Goodman, 1960:19).

The data in 11 shows three morphs being ordered together in a single verb root but the meaning does not reflect the composite of the three morphs. The stative morph's sense is silent/hidden though morphologically is explicitly observed. Such context cannot be explained in LMT and MP in large because every attached or ordered morph in LMT& MP is material and materializes semantic scope between argument structure and grammatical structure. The MuC in MoE figures clearly the data in 11

in the sense that it ignores one to one function of a given morph in some environment. Therefore, stative morph's sense is silent in 11 above and the structure is canonical. The same behavior can be seen in Kiswahili language spoken in East Africa and Tanzania, where in some derivations, the meaning does not reflect the sum of its constituent morphs following data from Kiswahili as in 12 below:

12 (a) *pig-an-a*
beat-REC-FV
'beat one another'

(b) *pig-i-an-a*
beat-REC-APPL-FV
'beat for each other'

(c) *pig-an-i-a*
beat-REC-APPL-FV
'beat one another.

(d) *pig-an-i-an-a*
beat-REC-APPL-REC-FV
'beat one another for each other' (Khamis, 2008).

In 12 (a-b) shows that the reciprocal {-an-} in *pigana* 'beat each other' and *pigiana* 'beat each other for' reflect the meaning of the composite morphs ordered together, but in 12 (d-e) shows that the meaning give does not reflect the composite morphs ordered together. In 12 (c-d) the meaning of reciprocal morph {-an-} is silent though morphologically explicit. Therefore, LMT cannot evaluate the presence of silent morph, though it argues that each argument structure must be associated with a unique function, and conversely. This means that a thematic role must be associated with one (and not more than one) grammatical function, and that one grammatical function cannot be associated with more than one role, (Lødrup 2004: 8). It is from this weakness of LMT, where MoT accounts for 12 (c-d) derivations by ignoring the dictation that each morph must account senses.

Repetitive-Applicative-Causative-Passive

The four morphs: repetitive, applicative, causative and passive can be well explained in MoE other than other theories like LMT and MP. The derived verb like *senh-agu-gɪ-j-iw-a or shin-agu-gi-j-iw-a* has four morphs and each alters independent meaning as in 13 below:

13. (a) *wá-senh agu-gɪ-j-iw -a*
1SM-collect-REPŦ-APPL-CAUS-PASS-FV
'he has been made to collect firewood many times using something'

(b) *wá-shin-agu-gɪ-j-iw -a*
1SM-pinch-REPT-APPL-CAUS-PASS-FV
'he has been made to pinch/nip something many times with sth' (Chipanda, 2017:177).

In 13 we see four morphs being ordered together and each alters its own meaning. Thus, {-agu-} (repetitive), {-gɪ-}, (instrumental applicative), {-j-}, (causative) and {-iw-}, (passive) morph and the meaning given above shows the composite of its summation. This is explained explicitly with McC tenet of MoE is the sense that it gears on restrictive conservation or preservation of verb's morph visibility/transparent to syntactic or thematic roles.

Reciprocal-Applicative-Reciprocal

The ordering of this form can be evidenced in Citumbuka, the language spoken in Zambia, see the data in 14 below:

14. *Ndi-mo ŵa-ka-pang-an-il-an-a. Cop-how*
2.SM-Pst-make-Recip-Appl-Recip-FV
'This is how they agreed' Chavula, 2016).

The observation from Citumbuka data above shows that, the meaning of derivational verb is restricted to tow verbal morphs while there are three morphs. This is relevant to MuC suggested in this paper, that some morphs may show opacity in the predicate structure. Thus, there is no necessarily of each morph being explicit semantically. The data of likely the same nature can be observed from Kiswahili language spoken in some part of the world particularly the United Republic of Tanzania (URT). The verb *waka* 'burnable'/burn is used as a lexical derivation because its stative /k/ seems to be latent in nature. Consider the following derivations in 15 below:

15. (a) *wa-k-a*
Rt- STAT-FV
'burn'

(b) *wa-sh-a*
Rt- CAUS-FV
'make to burn'

(c) **wa-k-ik-a*
Rt-STAT-STAT-FV
*(burnt/burnable)

(d) *wa-sh-i-w-a*
Rt-CAUS-APPL-PASS-FV
'be made to burn for'

The stative in 15 (a) is latent since it does not transparently depict semantics and that even if the base verb derives, such stative deletes with no special rule or principle.

Applicative-Causative

The ordering of applicative and causative in Bantu languages may have different and a lot of data to draw attention. For simplicity, let us take Kiswahili data from the United Republic of Tanzania for reference as in 16 below:

16 *I-ta-ku-tosh-el-ez-a*
9SM-FT-INF-you be enough -APPL-CAUS-FV
'This will be sufficient for you' (Ngonyani, 2016:61).

In 16 data, we observe that the meaning of polymorphic verb *tosh-el-ez-a* 'enough' does not provide the sense of each morph attached to the root. This can be explained from MuC which requires that some morphs have the sense of opacity which is something normal in derivational morphology. This means that, there is no necessarily of each morph should show its own sense other than canonical structure built morphological rules.

Applicative-Causative-Applicative-Reciprocal

This is another possibility of four affix ordering of verbal extensions in Kimashami, a Bantu language spoken in the United Republic of Tanzania (URT). Consider the data in 17 below:

17. *-Iyanan -y -is -y -an -a*
Compare -APPL-CAUS-APPL-REC-FV
'make to compare for each other' (Lema, 2011:86).

The data in 19; shows that the meaning which is given in pertinent to four morphs does not reflect the sum of its lexical morphs, thus, there is double applicative allomorph though the gloss leaves one and presents as if there is one applicative morph. Therefore it is MuC of Morph ordering Elegance/theory which could capture the insinuation of morphs whose meaning is implicitly though they have morphological canonical operation in the speaker's schemata.

Conclusion and Recommendations

Generally, under the level of analysis, we can be in the position of arguing that MoE suffices enough pertaining to morph ordering structure in Bantu languages. The tool suggested has been elegant in the sense that that it uses as little machinery (entities, rules, principles, etc.) as possible to explain an observed set of facts and it has been

internally consistency, in the sense that it has been not contradicting itself in explaining sets of established facts (Plag, 2002:12). In other words, the proposed approach is able to handle the long string of the ordered morphs including those morphs whose meanings are implicitly. Thus, a linguistics theory must be able to handle empirically adequate data and the way how native speakers use them in their daily communications.

The goal of this paper has been to propose an Elegance machinery/theory of the morph ordering of Bantu verbal extensions. This new approach is inevitably based on the accumulated knowledge and insights of previous research data which could not be explained explicitly by the previous theories. The work does not depute the previous theories of morphology and syntactic analysis since each side of the debate has an empirical foundation that cannot be ignored upon by the other side (Li, 2005) rather MoE has been synthesizing the empirically advantageous portions of the left sides into one simple and coherent approach known as Morph ordering Elegance. When time and resource allows, MoE should be explained on how would handle segmental issues of natural languages as a simple theory of morphology.

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Economic Development in Tanzania since Independence

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Abstract
This paper presents the economic development of Tanzania since the period of independence to 2015. Specifically, it traces the evolution of the economy in Tanzania from 1961 to 2015. Furthermore, it examines the way Tanzanians were integrated into economic development in all economic aspects during the period of socialism, and it also examines the change from socialism to capitalism in the 1980s. Through the use of data obtained from secondary sources and interviews, the papers analyses how the economy passed through different epochs. From 1961 to 1967 Tanzania inherited structures and systems of colonial economy though efforts were made to restructure it through development plans from 1962. The revolution in Zanzibar changed the economic system shifting land ownership from the Arab aristocracy to the small holder peasants. The Arusha Declaration transformed the economy from control by foreigners into the hands of the state and the community through nationalization, villagization and establishment of cooperatives. From the 1970s to the mid 1980s, like other countries of Africa and the world at large Tanzania experienced serious economic crisis. From 1986 Tanzania was forced to adopt Structural Adjustment Program policies, which included privatization, liberalization and currency devaluation process resulting into the shift from socialist into capitalist economy with its implications. This paper concludes that, there is a need to bring back the economy under national control and people centered development policies.

Keywords: Economic development, Arusha Declaration, Socialism and Self-Reliance, Economic Crisis, Structural Adjustment Program and Capitalist Economy.

Introduction

Tanzania is one of the poor countries in Africa. The struggle towards the better life of its people is not a recent phenomenon. It began since the colonial period.

Although development efforts began since colonial period, its speed was gained soon after independence by the post-colonial state. During the colonial period, the development efforts were directed to the potential areas for the colonial economy, for instance; areas with minerals, fertile soil for agricultural activities and areas with water bodies and forests. Physical infrastructures were constructed perpendicular to the coast from the productive regions, intentionally for importation of the manufactured goods and exportation of raw materials. Other regions were denied which resulted into regional differentiation. It was during the same period when the majority of local people (indigenous) were denied development opportunities and education. In 1961 Tanzania (by then Tanganyika) became independent. From 1961 to 2015, the independent government invested its resources and efforts to alleviate uneven development among the regions (which was created during the colonial period as said earlier) and achieve a balanced economy.

Economic Situation at the Early Years of Independence to 1967

At the time of independence, the production process was not in hands of the state. It was owned by various groups (as it was, during the colonial period). These groups included; Tanzanians of the Asian origin; workers from the industrial and plantation sector; rich peasants; the middle and the poor peasants and the pastoralists. At the same time foreign exchange accounted for about 48 per cent of Gross Domestic Product (GDP) and almost all industrial, financial and commercial capital was foreign owned. That was inheritance of the colonial economic structures. In order to transform the colonial economic system into post-colonial system, the independent state had to struggle for the control of economic development. The role of the state as an active agent in the economy should be seen in the historical context of the specific conditions of existence of its predecessor, the colonial state, in its relation to the various groups with which it has competed in the struggle for control of the production process.[3] The main challenge in the early years of independence was that the government officials of the post-colonial state had their origin in the colonial period. That is why, it was a bit difficult to transform the economy abruptly from colonial to post-colonial state.

The significance of this is that in analysing the post-independence economic development, it should be borne in mind that, the governing class which took over the post-colonial state did not greatly alter the economic structure, or the substance of state power to fit the development requirements of the post-independence Tanzania.[4] After taking over the post-colonial state, the governing class faced with

[3] C.M.F. Lwoga, "Development Plans and Rural Development Strategies in Tanzania 1961-1981", *Journal of Eastern African Research & Development,* Vol. 19: Gideon Were Publications, (1989), pp. 102-118

[4] *Ibid*, p. 103

an urgent need to expand its economic base. It was a strategy to reduce the regional socio-economic imbalance brought into being by the colonial state.

In order to alleviate economic imbalance among the regions, the post-colonial state was interested to develop the rural areas as the main agent of the economy. Planning was a turning point toward rural development. The post-colonial government inherited the program that was modified and became the First Three Year Plan.[5] This three Year Plan (1961-64), was drafted by a former senior colonial officer in the Kenyan service and Tanzania's first minister of finance, Sir Ernest Vasey.[6] It became the means of promoting economic development. Central to planning was the need to increase agricultural production, both qualitatively and quantitatively.[7] Another major consideration in the plans was the need to arrest the process of differentiation, and to promote the backward regions of the country.[8] To some extent the government managed to transform the colonial economic system into the post-colonial structures. But in the other hand, the total change from colonial regime to post-colonial regime was difficult to attain.

One of the problems of the continuing with the inherited the economy was that as the economy largely depended on production of export crops, it would be necessary for the peasants to intensify crop production whenever more foreign exchange was needed, or whenever prices of export crops on the world market declined.[9] That meant the restructuring of the economy under the inherited system was difficult. The independent government insisted peasants to grow different cash crops after independence due to the fact that our nation was the country of peasants.[10] Andrew Coulson quoted the first president of Tanganyika (now Tanzania) Julius Kambarage Nyerere in 1962 saying, "The population of this country is about ten million. Of that ten million not more than 250,000 to 300,000 live in the towns. All the rest works on the land, which is to say that Tanganyika is in fact a country of peasant farmers…"[11] These words of president Nyerere informs us on how potential peasants are in Tanzania for they have great share on national building.

Between 1961 and 1965, Nyerere and the TANU leadership made the adjustment from being a successful party in opposition to become the leader of the party in

[5] *Ibid.*, p. 104
[6] Michael Jennings, "We Must Run While Others Walk: Popular Participation and Development Crisis in Tanzania, 1961-69." *The Journal of Modern African Studies*, Vol. 41, No. 2 (June, 2003), p. 165
[7] C.M.F. Lwoga, *op.cit.*, p. 104
[8] *Ibid.*, p. 104
[9] *Ibid.*, p. 105
[10] John Claudis, "The Socio-economic Impact of tea Production to the People of Usambara from 1900s to 1980s", MA (History) Dissertation, Faculty of Education, St. Augustine University of Tanzania, Mwanza (2017), p. 15.
[11] Andrew Coulson, "Agricultural Policies in Mainland Tanzania," *Review of African Political Economy* 10 (1977), p. 87.

power.[12] The power of the party was increased. They recognized that, their freedom was limited by the structural dependence of the economy and the shortage of trained Tanzanians, and began to lower the aspirations of those who thought that, independence meant immediate prosperity, or even African control of economy.[13] The government lowered aspiration of these people because; these groups (leaders of the cooperatives and trade unions) tried to accumulate more wealth and power over the government. It should be remembered that the intention of the government as mentioned earlier, was to take control of the economy. In the vocabulary of political science this means no exploitation of man by man, public ownership of the major means of production and distribution and the equalising of economic rewards.[14] So, accumulation made by these groups was seen as a threat to the government, that's why they were discouraged.

One of the earliest strategies of economic development was the resignation of Julius Nyerere as a prime minister. After resignation he began to travel widely within the country, explaining to enthusiastic audiences that, independence was only the first step to full liberation which could be achieved by self-help and hard work.[15] He was becoming more and more the *Mwalimu*; the far seeing moral teacher who knows what is right for his subjects and is himself never wrong.[16] The resignation of Mwalimu Nyerere was done in January 1962 few days after the independence and he was replaced by Kawawa Rashid. Kawawa's cabinet also nationalized agricultural land, in the sense of converting all hitherto land into 99-war leases; in this they resisted pressure for an immediate take-over of settler farms while giving the settlers an indication that they could not expect to stay in the country forever.[17] The freedom of the settlers to stay as many years as they could was minimized by Kawawa. Kawawa's government passed a new constitution replacing the queen as the head of the state by a president. In December 1962, a year after independence, Nyerere was elected president of the Republic of Tanganyika under this constitution.[18] Therefore, from 1962, Nyerere became the head of the state.

In mid-1964, Nyerere launched the First Five-Year Plan, the first plan that Tanzanians could call their own (the Three-Year Plan 1961/62 to 1963/64 had by largely prepared by Sir Ernest Vasey before independence). [19] Nyerere hoped that the plan would bring the Tanzanians into the prosperous development. Development in

[12] Andrew Coulson, *Tanzania: A Political Economy*, (Oxford: Oxford University Press, 1982), p. 135.
[13] *Ibid.*, p. 135.
[14] Robert B. Mabele, et.al. "*The Economic Development of Tanzania*;" Scientific Africa, Vol. 243, No. 3 (September, 1980), p. 182.
[15] Andrew Coulson, *Tanzania*, *op.cit*., p. 136.
[16] *Ibid.*, p. 136.
[17] *Ibid.*, p. 136.
[18] *Ibid.*, p. 137.
[19] *Ibid.*, p. 141.

Tanzania was then, according to much of the historical literature, neither Tanzanian, nor substantially distinct, prior to 1967.[20] In the course of preparing the plan, policy positions were by each ministry, the summaries of which formed the substance of volume I of the printed document and effectively of the plan as a whole, since the detailed proposals and estimates for projects in volume II were soon over-taken by events.[21] The policies discussed...appeared to be a determined attempt to break away from the inherited structural dependence.[22] The Three Year Development Plan did not manage to break the inherited economic structures at all. The first-five year plan indicated the need to restructure the inherited economy, but structuring seems to have been understood by the planners to mean expanding the processing of agricultural raw materials, and high import-substitution manufacturing rather than a shift to self-centered economy and the breaking down of the inherited social relations of production and establishing new ones.[23] In the 1964 First Five Year Plan the Government concluded that the long-term future for agricultural development lay in the transformation approach.[24] In attaining this transformation commitment in all sectors of economy was highly needed. The Zanzibar Revolution of 1964 led to the Union between Island and Mainland few days after the revolution (in the same year 1964). The revolution in Zanzibar changed the economic system shifting land ownership from the Arab aristocracy to the small holder peasants.

Arusha Declaration and the Policy of Socialism and Self-Reliance

Arusha Declaration became the turning point in the economic development of Tanzania. Many socio-economic and political changes were made by the independent government to make a new nation more independent. Before the declaration, Tanzania was an ex-colony much like other ex-colonies in Africa.[25] With its heavy dependence on foreign subsidies, its increasing elitism, and the socioeconomic divisions it fostered in and between the rural and the urban areas, the post independence political process was rapidly moving Tanzania away from Nyerere's vision of egalitarian and democratic society.[26]

Nyerere made efforts since the day of independence to eradicate all forms of exploitation inherited from the colonial state. His dream was to establish a socialist country through which all major means of production would be in the hands of workers and peasants. To Nyerere, exploitation and national economic dependency

[20] Michael Jennings, *op.cit*, p. 165.
[21] Andrew Coulson, *Tanzania*,*op.cit.*, p. 141.
[22] *Ibid*., p. 141.
[23] C.M.F. Lwoga, *op.cit*., p. 105, Lwoga quated *Africa Now*, (1983), pp. 94-96.
[24] Andrew Coulson, "Agricultural Policies in Mainland Tanzania," *Review of African Political Economy* 10 (1977), 88.
[25] Andrew Coulson, *Tanzania*, *op.cit*., p. 176.
[26] Rodger Yeager, Tanzania: African Experiment, Second Edition, (Oxford: Westview Press, 1989), p. 71

were both worsened by a premature commitment to industrial programs that emphasised import substitution for elite consumption, borrowed foreign exchange but earned none in return, and thus failed even to repay urban-centered costs, which rural dwellers were left to bear.[27] That's why the environment for the new policy (socialism and self-reliance) was created since 1962. In April 1962 Nyerere published his pamphlet *Ujamaa-the Basis of African Socialism* in which *Ujamaa* was described as the socialist attitude of mind which gave to every individual the security that comes of belonging to a widely extended family.[28] So, the 1967 Declaration was a fruit of the efforts made by *Mwalimu* and the TANU leadership. The policy was declared in February 1967 in Arusha. Being in side with this argument, Mabele contends that, "The policy of Ujamaa na Kujitegemea did not spring full-blown as a program on December 9, 1961, when the country achieved independence under the Tanganyika African National Union (TANU) party and its leader Nyerere."[29]That policy evolved by induction from experience in the first years of independence. It received its first concrete statement in the Arusha Declaration at the party conference held in that town in 1967. [30]

The sections of the document includes: TANU Creed, the Policy of Socialism, the Policy of Self-Reliance, TANU Membership and the Arusha Resolution. The longest section of the document was section three (the policy of Self-reliance) which was an analysis of Tanzania's economic position. It points...the dangers of reliance on foreign aid (whether loans or grants), and the need to emphasis the role of agriculture and rural development and to de-emphazes that of industry and urban development on the ground that, the majority of the people live, and will continue to live in the rural areas.[31]

For the country to attain self reliance, some important measures were taken as the directives of the declaration. Those measures include nationalization process, establishment of cooperatives, rural development and community participation in development activities. Some asserts that were nationalized included, banks, plantations, settler farms, factories, schools, to mention just a few. Although the nationalization process began since 1962, its momentum was gained a day after the Arusha Declaration. Coulson points out that "the Arusha Declaration was published on 5 February. The next day Nyerere announced that all the commercial banks in the country would be nationalised. Within the next week eight firms involved in grain milling were also nationalised, as were the six largest foreign-owned import-export

[27] *Ibid.*, p. 72
[28] Andrew Coulson, "Agricultural Policies in Mainland Tanzania," *Review of African Political Economy* 10 (1977), 87.
[29] Robert B. Mabele, et.al, op.cit, p. 186
[30] Robert B. Mabele, et.al, op.cit, p. 186
[31] Andrew Coulson, *Tanzania: A Political Economy*, (Oxford: Oxford University Press, 1982), p.177

houses."[32] Local initiatives in development were subjugated to increased state control.[33] In nationalising the banks and milling companies, the state took 100 per cent of the asserts while in the case of the manufacturing companies it asked for majority control.[34]

Villagization and cooperatives were emphasized since 1967. Nyerere was quoted by Coulson saying:

> Our Agricultural organization would be predominantly that of cooperative living and working for the good of all. This means that most of our farming would be done by groups of people who live as a community and work as a community. They would live together in a village; they would farm together; market together; and undertake the provision of local services and small local requirements as a community. Their community would be the traditional family group, or any other group of people living according to ujamaa principles, large enough to take account of modern methods and the twentieth century needs of man. The land this community farmed would be called 'our land' by all the members; the crops they produced on that land would be 'our crop'; it would be 'our shop' which provided the members with the day-to-day necessities from outside; our workshop which made the bricks from which houses and other buildings were constructed and so on.[35]

In the process of villagization, peasant agriculture was taken as the most important sector in constructing socialism and achieving self-reliance.[36] This was due to the reason that, agricultural sector provided over 40 per cent of the Gross Domestic Product (GDP), 75 per cent of the total export earnings, 35 per cent of the nation's employment, and great part of the nation's food requirements.[37] Other reason was that more than 75 per cent of the Tanzanians were peasants who lived in the rural areas. Villagization was one of the far-reaching changes that have been made in Tanzania since the adoption of the policy of *Ujamaa.*[38] The villagization program was carried out through two main phases.[39] The first phase constituted the period between 1967 and 1973. It was characterized by the voluntary approach. The second phase of villagization program constituted the period from 1973 to 1976. This period

[32] Ibid, p. 178
[33] Michael Jennings, *op.cit*, p. 179
[34] Andrew Coulson, *Tanzania, op.cit.*, p. 179
[35] Ibid, p. 2.
[36] Gaudens P. Mpangala, *Major Issues in Tanzanian Economic History II*, State Policies and the Question of Transformation of Peasant Agriculture through a Hundred Years, 1891-1990; (Dar es Salaam: Institute of Kiswahili Research, 2000), p. 81.
[37] Minde, I. J, "Factors Affecting Agricultural Marketable Surplus in Tanzania: The Case for Maize", Research Report, Sokoine University of Agriculture-Morogoro (1989), p. v.
[38] Tibaijuka, A. K, An Economic Survey of Village Projects in Iringa, Mbeya and Ruvuma Regions, 1979. Economic Research Bureau Paper 81.3, Dar es Salaam (1981), p. 1
[39] Gaudens P. Mpangala, *op.cit.*, p. 82.

was featured by a combination of strategies of voluntarism and coercion.[40] It was during these two phases of villagization program whereby many economic projects were introduced (though with strong challenges) in the rural areas. It was also during the same period whereby many cooperatives and communal farms were established to meet the demand of the independent state.

For some years after 1967, Tanzania was the country in Africa most noticeably committed to socialist principles. Nyerere became a world figure, a spokesman for the 'poorest of the poor', demanding a new international economic order that would give them a greater share of the world's wealth and trying to ensure that the non-aligned countries acted as a trade union, merging some of their individual interests to campaign on a common program.[41] After the Arusha Declaration, the independent government managed to (a) control the economy of the country and (b) to take into its hands all economic sectors. Private economy was abolished, and the economic development was directed towards the self-reliance. Rural development was the story of the day under the umbrella of self-help. Up to the 1976, many villages were introduced, many schools, health centers, roads, and houses were constructed to meet the demands of the new villages.

Economic Crisis of 1970s to 1980s

From 1970s to the mid-1980s, like other countries of Africa Tanzania experienced serious economic crisis. The crisis was caused by a package of factors. Some of them were; inflation in the world market, oil crisis, Kagera war and increased debts (debt crisis). The roots of the debt crisis is the rise in oil prices from 3 $ a barrel to 34$ a barrel, which took place from 1973 to 1982 as a result of the Arab members Organization of Petroleum Exporting Countries (OPEC) to suspend oil shipment to certain western countries in retaliation for their support for Israel during the Arab-Israel war of October 1973 of which most African states firmly supported the embargo.[42] The oil embargo soon produced worldwide inflation to which the economies of the African states were very vulnerable. Western economic aid to Africa dropped off as their economies also slumped. So, the Less Developed Countries like Tanzania had to choose between greater belt tightening or going into debt to buy oil and continue their economic development. Many Sub-Saharan African countries Tanzania as well demanded aid and loans from the International financial organs and other donors to stabilise their economy. In order to be assisted, they were subjected to adopt the set of mechanisms under structural adjustment

[40] *Ibid.*, p. 82
[41] Coulson, p.
[42]Robret.O. Collins and James .M. Burns, *A History of Sub Saharan Africa*,(Cambridge: Cambrigde University Press, 2007), p.370.

program to solve their economic crisis and minimise the debt that seemed to rise rapidly from 1970s and 1980s.

The Transition from Socialism and Self-Reliance to Capitalist Economy

Having experienced a steady economic decline in the late 1970s and a financial crisis in the early 1980s, the government adopted a variety of policy measures including the National Economic Survival Plan (NESP), Structural Adjustment Program (SAP), Economic Recovery Program (ERP) I (1986) and II (1989);[43] the Economic and Social Action Plan (ESAP) and Priority Social Action Plan (PSAP) (1989).[44] All these aimed to attain macroeconomic balance by bringing national expenditure into line with national income to reduce inflation and to increase exports. It also aimed to maintain egalitarian income distribution and provision of basic social services to the majority of the population. Economic reform came to Tanzania during a period in which a leader (Nyerere) with a clearly defined vision of development retired and his vision has not been replaced by a clearly defined alternative. The crisis was partly a result of economic policies pursued by Tanzania under a public sector–led economy embedded in the 1967 Arusha Declaration, and partly a result of exogenous factors, including deterioration in the terms of trade in the late 1970s and early 1980s, the collapse of the East African Community in 1977, and the war with Uganda's Iddi Amin during 1978–79. The objective of the 1967 declaration was to create an egalitarian society (as indicated earlier) focusing on poverty alleviation and provision of welfare and social services to the majority of the population. The strategy was to be implemented through the public sector. Because of its focus on equity and poverty alleviation, the approach attracted financial support from a variety of development partners, including the World Bank and International Monetary Fund. As a consequence, the government made substantial progress in meeting its social objectives, especially in extending primary education, health care, and water supply to rural communities through the mid-1970s.

From the mid-1980s and especially from 1985, another major political decision was made in Tanzania. Following the wind of change across the globe, the country in the midst of some major and far-reaching reforms in the management of its economy, generally, the reform was the opposite of the 1967 political decision to embrace socialism. In this epoch, Tanzania's political decision embraced the capitalist,

[43] B. V. Arkadie. "Economic Strategy and Structural Adjustment in Tanzania*" Private Sector Development Department Occasional* Paper No. 18, 1995, p. 30.

[44] R. Skartstein, "Smallholder Agriculture in Tanzania: Can Economic Liberalisation Keep Its Promise?," in K. Havnevik and A. Isinika (eds), *Tanzania in Transition: From Nyerere to Mkapa*. Dar es Salaam: Mkuki na Nyota, 2010, pp.99-130.

market-oriented and private sector led economic development and change.[45] The history of SAPs in Sub-Saharan Africa began with the World Bank's 1981 Berg Report on social and economic crisis in Africa. In response to this report the World Bank and International Monetary Fund recommended the adoption of Structural Adjustment Program (SAPs).[46] SAP introduced different mechanisms to prevent the economic dawn slow which originated around 1970s as said earlier. Conditions under SAP were; the removal of exchange rate control and consequent likely devaluation, the reduction of money supply and relatively reduced public expenditure, increased rates of interests and the removal of price control, privatization and liberalization, and multiparty system. These conditions were very harsh to the young countries in Sub-Saharan Africa and other developing countries. In Tanzania during the early 1980s, the tension between conditionality and the government was most clear in Nyerere's resistance to the devaluation of the Tanzania shilling manifested in his broadsides against the International Monetary Fund.

Thus, with SAP 1980s, the government controlled credit and removed subsidies on certain food items and agricultural inputs; introduced a system of progressive devaluation; liberalized trade; and government expenditure was reduced by introducing cost sharing measures in the education and health sector.[47] SAPs[48] aimed at stabilising developing countries' external and internal balance of payments and promoting their export growth through devaluation, producer price changes, trade liberalization, privatization and legal reforms. The adoption was also in response to the promises and threats from donors led by the two foremost international financial institutions; - the International Monetary Fund and the World Bank. In most cases, these financial institutions were largely responsible for designing the SAPs.

Structural reforms involved adjusting the economy in order to properly manage the balance of payments, reducing fiscal deficits, increasing economic efficiency and encouraging private sector the investments and export-oriented production. As indicated elsewhere[49] the major principles of SAPs included the control of money

[45] H. P. Ngowi. "Economic development and change in Tanzania since Independence: The political leadership factor" *African Journal of Political Science and International Relations* Vol. 3 (4), pp. 259-267, May, 2009, p.264.

[46] O.L. Kweka, "The Impact of Structural Adjustment Program on the Refugee Policy in Tanzania: Implications for Survival Strategies of Burundian Refugees in Camps," PhD Dissertation Submitted in the University of Minnesota, 2007, p.50.

[47] C. Legume and G. Mmari (eds), *Mwalimu: The influence of Nyerere.* Dar es Salaam: Mkuki na Nyota, 2003, p.118. Sea also B. V. Arkadie. "Economic Strategy and Structural Adjustment in Tanzania*"Private Sector Development Department Occasional* Paper No. 18, 1995, p. 28.

[48] R. Skartstein, *op cit*., 2010, pp.105-106.

[49] J.L.P. Lugalla. "The Impact of Structural Adjustment Policies on Women's and Children's Health in Tanzania. *Review of African Political Economy*. No. 63, 1995, p.44.

supply, devaluation of the local currency, reduction of public borrowing and government expenditure, (particularly in unproductive sectors of the economy) and the introduction of user charges (cost-sharing) in education and health. Other measures included trade liberalization, reduction of tariffs, creation of good environment for foreign investments, abolition of price controls, privatization of parastatals, withdrawal of subsidies, and retrenchment of workers. Since the early 1980s, most countries in sub-Saharan Africa had become agencies.[50]

SAPs led to erosion of real incomes and increased poverty which had a devastating effect to the citizens in Tanzania. Some of these reforms worsened agricultural productions; people were unable to get means of production. As a way to solve the problems, men had to migrate to the urban areas to look for jobs.[51]Also, there was an increased maternal mortality; chronic malnutrition, poverty and lack of care for future generations.[52] Real incomes of most households declined sharply, malnutrition was rampant, food production declined relative to population, and social services deteriorated both in quantity and quality.[53] But, decision of the mid-1980s had some potential negative impacts in the economic development and change in Tanzania. Some of these include introduction and practice of the concept of cost-sharing in key social services. The services include education, health and water.
With SAP, liberalization was very important, President Mwinyi spearheaded the efforts. Having championed the liberalization process, on a smaller scale in Zanzibar, Mwinyi forcefully promoted the process on the mainland. This phase of reforms emphasized getting the prices right it entailed dismantling a set of policies designed for a centrally-planned the economy that emerged after the Arusha Declaration of 1967. The economy began to revive following the opening up of trade through liberalization.[54] There were no restrictions on the importation of goods and services. Similarly, there was no restriction on the export of resources, profits and products.[55] By the end of 1991, the government had implemented a substantial element of the liberalization process. In prices, between 1986 and 1991, the government took specific measures to liberalize prices, building on the 1984 pre-reform efforts through a gradual reduction of items under price control, until all prices were liberalized and the National Price Commission (established in 1973) was abolished. In trade, Liberalization of imports initiated in 1984 accelerated as a result of the success of the own-fund import scheme. Imports through the official foreign

[50] *Ibid.*
[51] *Ibid.*
[52] *Ibid.*
[53] T.L. Malayamkono & M.S.D. Bagachwa, *The Second Economy in Tanzania*, London, James Currey, 1990, pp.9-10.
[54] Issa G. Shivji, *Let the People Speak: Tanzania down the Road to Neo-liberalism*, Senegal, Imprimerie Graphiplus, 2006, pp.199-200.
[55] *Ibid.*

exchange channel were progressively liberalized through the Open General License (OGL) scheme established in 1989, which covered large volumes of eligible imports and later expanded from a system of permitted goods to a "negative list" identifying items that are specifically excluded. In exchange rate, building on the 1984 "homegrown" program, the government made progress on the exchange rate policy, despite continued political opposition. In 1992 foreign exchange bureaus were introduced and authorized to buy and sell foreign exchange at freely negotiated rates; a system of weekly Bank of Tanzania (BoT) foreign exchange auctions to the bureaus was also introduced. Commercial banks and the authorities began to announce the auction rates as the official exchange rate, thereby unifying the exchange rate.

With foreign exchange liberalized, in late 1993, the Exchange Control and Import Control Departments of the BoT were abolished in the context of restructuring the BoT. In July 1994 the auctions were replaced by interbank market operations. In financial sector, Treasury bill auctions were introduced in 1993 to develop a market oriented financial system. Interest rates were liberalized. Two private commercial banks began operations after the Banking and Financial Institutions Act (BFIA) legalized the establishment of private financial institutions and gave the Bank of Tanzania the responsibility to license, regulate, and supervise banks and nonbank financial institutions. Lastly, in investment climate, in February 1990, the government adopted a National Investment Promotion Policy and enacted the National Investment Promotion and Protection Act of 1990 (NIPPA) to enhance the investment climate. The act established an Investment Promotion Center (IPC) to approve, monitor, and facilitate foreign direct investment inflows as well as local investment. NIPPA was subsequently replaced by the Tanzania Investment Act of 1997, and the IPC was transformed into the Tanzania Investment Center (TIC). In particular, macroeconomic stability was not achieved mainly due to the government's inability to control credit expansion to public enterprises, massive tax exemptions, poor revenue collections, and tax evasion.[56]

Since the inception of economic reforms in 1980s, a large segment of Tanzania's population has benefited from gradual poverty reduction, which was driven mostly by steady improvement in economic performance, implementation of structural reforms, and, in the most recent past, greater attention to public service delivery. GDP growth has been sufficient to allow increases in income per capita, including in rural areas. Overall long-term poverty incidence appears to have been declining.

[56] Anna Muganda "Tanzania's Economic Reforms and Lessons Learned", Reducing Poverty, Sustaining Growth—What Works, What doesn't, and Why a Global Exchange for Scaling up Success Scaling up Poverty Reduction: A Global Learning Process and Conference Shanghai, May 25–27, (2004), pp.3-4.

However the decline in poverty has been more pronounced in urban areas, while poverty in rural areas remains considerably higher. [57] Lawi also admitted that the 1980s marked the beginning of major changes in Tanzania's socio-economic and political development. But, with the contradiction in different reports, the general conclusion was that economy of the people was declining rather than improving.[58] Because of poor economic management, the poverty simulations suggest that poverty might have increased by more than 40 percent between 1991 and 1994.[59] An important aspect of Tanzania's economic reforms was the transition from a socialist to free market economy. In this context the government's main challenge and preoccupation was how to implement economic reforms with the minimum interruption in the provision of social services to the vulnerable group. For example, the government vehemently opposed the devaluation of the currency because of fear of inflationary pressures and its impact on the vulnerable group.[60]

When he assumed power in late 1995, president, Benjamin Mkapa made the achievement of macroeconomic stability a key objective of his administration.[61] Tanzania's adjustment and reform process has been gradual and at best cautious but steady, deep, and sustainable. After to the temporary setback in macroeconomic policy during the first half of the 1990s, reform, however, represented a defeat for the Tanzanian political system.[62] The most obvious beneficiaries of liberalization have been those able to take advantage of trading opportunities in expanding free markets, and the most obvious losers were those who benefited from privileged access to scarce, state-controlled commodities and under-valued foreign exchange. In some cases, however, these were the same people. Given that those most subject to a relative loss in income as a result of reform were in the state apparatus, and traders and rural producers who were potential gainers were not effectively organized politically, the pressure for structural adjustment generally came from donors, although large segments of the Tanzanian population gained from reform. Only a minority of the workforce was employed by the government or in public enterprises. Much of the economy retained non-proletarianized, rural, labour surplus characteristics. Insofar as the unreformed system benefited those in official

[57] *Ibid.* pp.24-25.

[58] Y.Q. Lawi. "Trends and Patterns in Religious Conflicts in Tanzania From the Colonial Past to the Present," in R.S. Mukandala (ed), *The Political Economy of Change in Tanzania: Contestations Over Identity, the Contestations over Identity, the Constitution and Resources,* Dar es Salaam, University of Dar es Salaam Press,2015. Pp.23-24.

[59] Anna Muganda, p.5.

[60] Anna Muganda, pp.24-25.

[61] *Ibid.* p.7.

[62] B. V. Arkadie. "Economic Strategy and Structural Adjustment in Tanzania*"Private Sector Development Department Occasional* Paper No. 18, (1995), p. 15.

employment, it was supporting a small minority. This contrasted with Eastern Europe, where there was full employment, almost entirely in the state system.[63]

In 2005, when Jakaya Mrisho Kikwete became a president, many economic reforms were made to foster development agenda for the intention of transforming Tanzania into a middle-income country by 2025. It was envisaged to happen through the targeting of strategic priority interventions to move Tanzania to a higher growth trajectory coupled with a shift from an agriculture-based to an industry-based economy.[64] The core priorities targeted include: (i) Infrastructure, and in particular large investments in energy, transport infrastructure (port, railway, roads, air transport), water and sanitation and ICT; (ii) Agriculture, focusing on the transformation of agriculture for food self-sufficiency and export, development of irrigation particularly in selected agricultural corridors, and high value crops including horticulture, floriculture, spices, vineyards etc.; (iii) Industrial development specifically targeting industries that use locally produced raw materials such as textiles, fertilizer, cement, coal, iron and steel, as well as development of special economic zones, using public-private partnerships; (iv) Human capital and skills development, with an emphasis on science, technology and innovation; and (v) Tourism, trade and financial services.[65]

Conclusion

In the post-colonial period, people in Tanzania expected good life in all aspects of life. However, that did not materialise due to continued economic hardship. Even though the hardship was not proportionally similar to those experienced during colonialism, yet people's expectations were not met. Economy of Tanzania was tied to the needs of developed countries especially early years of independence. Hence, the government sought to combat economic problem through socialist strategies. Socialist strategies also proved failure and more economic hardship was due to drought, oil crisis, and the war between Uganda and Tanzania. In the 1980s, an attempt to deal with Tanzania's present social and economic crisis which dated back to the late 1970s was initiated. In this epoch, Tanzania embraced the capitalist indirectly without announcing that the country was following capitalist strategies. In the 2000s, the government continued with capitalist strategies where the economic problem prevailed and this call the need for people centred economy.

[63] B. V. Arkadie. "Economic Strategy and Structural Adjustment in Tanzania*" Private Sector Development Department Occasional* Paper No. 18, (1995,) p. 21.
[64] United Republic of Tanzania; President's Office, Planning Commission: The Tanzania Five Year Development Plan 2011/2012-2015/16, (June, 2011), p. i
[65] Ibid, p. i

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Migration as Survival Strategy in Poverty Alleviation. The Case of Makete District in Tanzania

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Abstract
This paper examines the migration as Survival Strategy and means to eradicate household poverty among the dwellers of Makete District. It examines the struggle of the people of Makete district to break away from poverty since the early 1970s. Initially, households attempted to adopt various strategies such as agriculture, lumbering and wage employment. These strategies were not effective due to internal and external circumstances. Finally, decided to adopt migration as survival strategy. The study involved only migrants who migrated from Makete district to Mbeya City. The main objective of the study was to examine the association migration to business in poverty alleviation. The specific objective was to examine a factor which promoted the migrants from Makete district to Mbeya City. Data collected were both primary and secondary. The primary data were collected by structured and semi structured questionnaires. Secondary data were collected through reading books, journals and other sources of the information related with the study. Data were analyzed by using statistical package for social sciences (SPPS) version 16 to produce tables. Both quantitative and qualitative approaches were used in the study. The main finding of the study indicated that, there was a strong as association between migration to business and poverty alleviation with reference to poverty reduction indicators such as per capita income, property ownership like vehicles, land, houses and amount of remittances send to the area of origin. Business was principle factor for migration a essential in alleviating poverty. Migration business was seen as better survival strategy in poverty alleviation. Since, business activities are conducted in urban areas, the government should provide a favorable environment so that they can earn more income necessary for poverty alleviation.

Keywords: Migration, Survival Strategy and Poverty Alleviation.

Introduction

Makete district is currently on the new regional of Njombe in Tanzania. It covers an area of 5800 square kilometers. Compared to other districts of the region, it is the most mountainous district in the region. It is height above sea level ranges between

1,500-3,000 meters and in the East Kipengele mountain rises up to 3,000 meters above sea level (Mbonile, 1993). In the West and South, it is covered by Livingstone ranges which run parallel to Lake Nyasa and terminate in the Uporoto highlands in Mbeya region. In the North part is bordered by Mbalali district. In the Southern part is bordered by Lake Nyasa and Ludewa district. In west part is bordered by Rungwe District. It is divided into six division and 17 wards. Bulongwa, Ikuwo, Iniho, Ipelele, Ipepo, Iwawa, Kigulu, Kipagamo, Kitulo, Lupalilo, Lupila, Mang'oto, Matamba, Mbalatse, Mfumbi, Mlondwe and Mkwawa. The district is dominated by Kinga and Wanji as main tribes in the area. The choice of destination is determined by location and direction of migrants wards origins. The majority of the business migrants from North-West district such as Matamba and Kipagamo migrate to Mbeya City.

Makete district in Njombe region, migration to other parts of the country as strategy to poverty alleviation started with the penetration of colonial capitalism in 19th century which led to creation of forced labour and labour reserves which was accompanied with the introduction of taxation which promoted labour migration especially male to plantations, mines and other enterprises developed by capitalists (Wilson, 1977). Plantations and settlers required large number of people; initially these plantations did not attract large number of workers because of low payments. However, Makete district as a former labour reserve, the households adopted several strategies to alleviate poverty. These strategies included modernizing of agriculture, wage employment and lumbering.

The first option of modernizing agriculture, they adopted various agriculture strategies which can be described as the green revolution especially after introducing new varieties of potatoes which were locally named such *as Alika, Sasamua, Malawi, Baraka and Kikondo* which were replaced by old varieties such as *Loti and Lujele* (Mbonile, 1996). Potatoes especially round potatoes, is an important food in the world after maize wheat and rice (FAO, 2008). Makete district is among of the chief producer of round potatoes in Tanzania, potatoes play an important role as food and cash crop and gaining importance both at farm level and in urban market (Mayona *et al.,* 1992). Potatoes contribute to households' income in various ways including creation of employment, as its employs farmers, market agents, transporters, food venders and retailers. The consumption and production of potato are increasing become popular and potential in both national and regional markets due to growing demands of chips and snacks/ crisp (Anderson, 1996 & Kabungo, 2008).

The increased demand are attributed by increasing economic activities, urbanization, tourism and increasing life styles where the majority of the people in the urban areas are shifting towards easy to cook and processed food (Anderson, 2008).Therefore,

potato as crop of choice contributing to migrants' income compared with other major crops in the area, which are maize and wheat. Despite, the importance of potato production and major source of income as an agriculture crop in Makete district, the crop failed to alleviate poverty in the district and out-migration to the other parts of the country (Mbonile, 2008). The introduction of new varieties of wheat and maize. In wheat, the old varieties locally known as *Kahesya and Ngongile* which were replaced by new varieties such as *Magunila and Mabuge*. They also, used new variety of maize called *Bulongwa No 19*. This option enabled the farmers to produce a surplus of cash and food crops which for a short period of time raised the per capita income and made the people of Makete district to remain a bit better in livelihood and creating chances of remaining in the Makete district. Agriculture as an important option in poverty alleviation failed due to unstable price in world market in the early 1980's and several structural adjustment measures such as the removal of subsides in agricultural inputs which made most of the people to relapse to traditional agriculture. This option was not effective in poverty alleviation among the households in Makete district (Mbonile, 1993).

The second option of poverty alleviation was adoption of wage employment. This option was not possible since, most of the labour reserves were only for provision of cheap labour in colonial plantations and mines. This option required a long period of investment in education and so it was not a better alternative to liberate the migrants' poverty. As a result there were very few people from Makete District in the administration and in the managerial jobs, but in marginal jobs such as house girls and cooks (Lihawa, 1995). This was manifested with lack of higher educational institutions in the district. The majority of the households in wage employment belong to the children of migrants educated outside Makete District or in the places within Makete District. Third option of poverty alleviation was lumbering business, people of Makete district involved in lumbering and lumbering business within and neighbouring districts such Njombe, Mufindi and some parts of Mbeya which played a substantial part in providing income to migrants in Makete (Mbonile, 1993). Lumbering and lumbering business was not a solution in poverty alleviation among the people in Makete district. The technology of lumbering was still crude depending of human labour instead of machines.

Finally, they opted migration to business in different parts of the country as an option in poverty alleviation. This made the people of Makete district to out- migrates to urban areas in order to engage themselves in business. The business as an option in poverty alleviation resulted in the economic revolutions within and outside the district and internally the leading wards for out-migration due to business were Lupila, Bulongwa, Iniho, Iwawa and Matamba because of both proximity to both historical and current sources of commodities and overall structure changes in socio-economic sector such as education (Mbonile, 1996). This alternative has made the

people from Makete district to dominate in business in the Southern highlands in business Mbeya City in particular. This study focused on migration particularly to business as an option in poverty alleviation.

Statement of the Problem

The people of Makete district adopted different options in poverty alleviation as described in the introduction of study such as agriculture, wage employment and lumbering (Mbonile, 1996). Agriculture failed due to unstable price locally and world market in early 1980's and several structural adjustments programs such as removal of subsides in agricultural inputs which made this option ineffective. Wage employment failed due to lack of enough education institutions and long period investment in education which result to a very few people from Makete district in administration and marginal jobs such as house girls and cooks (Mbonile, 1993). Migration (rural-urban migration) to business Mbeya City became an option in poverty alleviation among the households from Makete district. Therefore, this article intend to examine a factor which promoted the migrants from Makete district to Mbeya City.

Methodology of the Study

The study used a cross sectional research design which employs a survey method as described by (Babbie, 1990). The study useful for description purposes and determination of the relationship between variables. The primary and secondary data were collected. Primary data were collected directly from the field through structured and semi structured interviews. Secondary data were obtained through reading books, journals with the information related to the study. Both quantitative and qualitative methods were employed. The study involved a sample of 150 migrant households from Makete district to Mbeya City. The study was carried out at the destination in Mbeya City involved migrants households from Makete district. The data were processed using Statistical Package for Social Sciences (SPPS) version 16. This enabled the researchers to produce tables from data which were presented.

General Demographic Characteristics of the Study Population

The demographic characteristic of the study population from Makete district to Mbeya City included age, marriage and education. Age is an important variable because it determines the period of migration and entry in various activities (Wilson, 1985). Moreover, age is a fundamental measure of the population dynamics in any country. Demographers and other social scientists have special interest in the age structure of the population because several relationships within the community depend on age (Kpedekpo, 1982). Several demographic events such as birth, death, migration and labour participation as well as education are determined by age structure (Shyock and Siegel, 1976). Age structure is important in population and development (URT, 2006). The age structure of migrants showed that most of the members of the households who have migrated from Makete district to Mbeya City

in business, 92.0 percent were in working ages 20-59 years and few in age group 60+ (1.3 percent and very few in age 10-19 (0.7 percent.

In relation to the study age determined the period of migration and entry in the occupation. The migrants from Makete district to Mbeya City were young ages. Also, based on the study the majority were in working age necessary to engage in business. Marital status is used to state whether the person is single, married, divorced or widowed (Armstrong, 2000). Marriage in Tanzania is seen as a pride and the main purpose is to have children, and hence the majority of the members of business households were married. Marriage in Makete district and other areas in Tanzania are almost universal and it confirms the legitimacy of children (Newell, 1982). From the study it showed that 72.0 percent of the respondents were married, 14.7 percent were single, 11.3 percent were widowed and 2.0 percent were separated. The majority of the migrants married after arriving to the destination. This enabled the migrants to have families who actually involve in the business. Therefore, contributing positive towards poverty alleviation.

Education as process of learning from school, collages and universities or else range of knowledge (Armstrong, 2001). Demographically, it is important because it influences the people knowledge and choice (WHO, 2006). As observed by United Republic of Tanzania (2003), in most developing countries, education is a tool in liberating people from poverty. This is the main reason that most of the households spent a lot of money to educate their children, so that they liberate themselves from poverty (Mbonile, 1995). It is also used as a survival strategy by selecting a few members of the households to seek formal employment in the modern sector (Todaro, 1992). In terms of education of the household business, the study showed that 89.3 percent, of the respondents attained primary education 8.7 percent attained secondary education 2.0 percent attained less than primary education (non education) and non attained university education. The majority had primary education simply because, immediately after completion of primary education, they immediately entered the business occupation and not for further studies either as petty trader, by running their own kiosks or working as shopkeepers to their relative's business enterprises. Therefore, lower education influenced migration from Makete to Mbeya city business as strategy in poverty alleviation.

The Association between Migrations to Business in Poverty Alleviation

The study was aimed at knowing the per capita income obtained by migrant business from Makete District to Mbeya city and make comparison with actual situation. The per capita income can be obtained by using by using the Gross Domestic Product (GDP) which is a total output produced by the economy of the country (Lipsey, 1989). Also, as observed by Pass et al (1980) the Gross Domestic Product (GDP) can

be estimated by various approaches. One of it is one of the income earned by individual groups and firms in the income. The study revealed that, the per capita income per annum from the business was much higher compared to other activities such as agriculture and wage employment. Due poor records among the business households from Makete district to Mbeya City it was difficult to establish exactly amount earned. However, the per capita income of households was estimated by per capita income of the households using the income earned by various members of the households. The study revealed that, per capita of the households business was more than Tanzanian Shillings ten millions which was higher when compared to the recoded district per capita income of about Tanzanian one hundred thirteen thousands (MDC, 2010). As it was narrated by one of the business households at Mwanjelwa asserted that:

> 'Kwenye biashara napata hela nyingi kwa mwaka ukilinganisha na awali nilipokuwa najishughulisha kama kilimo.' The per capita income from business was much higher compared to agriculture (January, 2011).

Table 1: Distribution of Income of the Households in Tshs

Annual Income of Households in Tshs	**Frequency**	**Percentages**
1,000,0000-3,000,000	16	10.67
3,000,000-5,000,000	21	14
5,000,000-7,000,000	37	24.67
10,000,000+	86	57.33
Total	**150**	**100**

Source: Field study, January, 2011

Remittances from the Migrants Business

Migration may have positive impact on poverty alleviation if the migrants return to the areas of origin and remit capital and other resources (Chilivumbo, 1985). The study on Impact of Remittances on Poverty Social Welfare and Inequality in four villages of Bukina Faso the intra-African indicated that, remittances played a significant role in lowering poverty (Wouterse, 2010). In Ethiopia revealed remittances had impact in poverty alleviation. Adams (2011) and Beyene (2014) stated that remittance had significant impact on alleviating poverty and improvement of heath level and development. From the study it was revealed that, the majority of household businesses maintained the relationship with the areas of origin and destination, through remittances which was important in poverty alleviation. The majority of the migrants 74.5 percent remit sugar, salt, soap and clothes in which in one way or another alleviate poverty among the households in Makete district.

Acquisition of Physical Properties or Assets

The study wanted to know how the income earned by the households used. Interms of acquisition of physical properties, the study revealed that the majority of households had managed to build modern houses for residential and commercial purposes. The other properties such as vehicles, livestock and land ownership. This concurs with the study conducted by Mbonile (1996 & 2008), on some of the properties owned by households in Makete district. Further more, those who responded that they had no properties ownership were involved in providing the children education and other general improvement in living standards.

The Factor for Migration from Makete District to Mbeya City

The study wanted to know what factor influenced migration from Makete District to Mbeya city. The failure of poverty alleviation strategies such as agriculture, wage employment and lumbering as described in the background of the study (Mbonile, 1996). However, the study indicated that, long traditional in business and business opportunity to the destination contributed to migration. This concur with the study conducted by Abdullah (1996) on environmental change in Kondoa district contribute the migrants from Kondoa district to Dodoma to engage in business. Most of them were engaged in selling grains, especially maize and rice in wholesales and retails which played a great role in reducing poverty among the migrants. Furthermore, Liviga (1998) the poor background who considered the income derived from agriculture was low because of poor harvest and crop price. The place of origins had inefficient arable land, limited alternative employment opportunity and inefficient social services. Therefore, youth migration especially Wamachinga to petty business in Dar es Salaam.

Conclusion and Recommendations

The main objective of the study was to examine the association between migration and business in poverty alleviation and specific objective was to examine the principle factor contributed migration from Makete to the other parts. The study revealed that, there was association between migration to business and poverty alleviation with reference to poverty reduction indicators such as per capita income, acquisition of physical properties and remittances from Makete district. The principle factor for migration was long traditional in business and business opportunity to the destinations. Actually, migration to business among the migrants from Makete district was seen as a better survival strategy in poverty reduction. Since the business activities are conducted in urban areas, urban planners, policy makers and decision makers have to put favorable environment for the business households so that they can remit at home adequate.

Rural poverty at the areas of origin has been one of the underlying causes of massive migration to urban areas. The institutions dealing with poverty reduction should develop policies that will create harmonious environment at the areas of origins. For example, one of the serious problems in Makete district is poor infrastructure (roads) especially during the rainy seasons which hinder the transportation of goods. The reduction of shortcomings in conducting business in Makete district will result into the smooth operation of business activities. Furthermore, business activities in Makete district not linked to myths that some people from Makete district are rich because they killed relatives (mothers, wives or their beloved children). Other say that, despite the fact that they are rich, they sleep on the floor and do not wear shoes depends on how they are instructed by their own witch doctors. Actually, it was revealed that, frugality alone was the key to prosperity.

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The Dawn of Natural Gas Economy in Southern Tanzania and the Local Community Prospects

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Abstract
The discovery of natural gas in Southern Tanzania in 2009/2010 was among the significant economic achievements ever experienced in the country since independence. Adding to other economic sectors such as agricultural, mining and manufacturing sectors among others, the natural gas economy came with a package of expectations, including a hope that it would transform not only the economy of the country but also the livelihood of common citizens at the individual level. This article explores and discusses the contradictions and chaotic relationship that emerged in Mtwara region after the discovery of natural gas in the region. Actually, the article discusses the traumatic events that followed the gas saga to the extent of destabilizing the trust between the government and the people. On one hand, at the center of the contradictions was a misconception by the local community that the gas economy would instantly transform their economic life from a lower level to a higher level. The government and gas companies had played a little role to educate the local community about the natural gas economy. The basis of the discussion in this article builds on both, primary data from the field and secondary data from existing literature about natural gas. The study concludes that the discovery of natural gas in Mtwara region created a misunderstanding between the government and the people of Mtwara region. The conflicts between these two parties would have been avoided if the government would have educated the people about natural gas economy instead of verbal promises which have so far not been fulfilled.

Keyworlds: Natural Gas, Local Community, Economy and Livelihood.

Introduction

The natural gas found in Tanzania (estimated to over 100 trillion cubic feet) has a potential to propel the country, half a century after independence from Britain, out of the poverty trap. This would turn the region into the world's third-biggest gas exporting region after Qatar and Russia (Fortson, 2013). This hope for economic revolution was partly politically spearheaded without realistically digging deep on

how this economic dream was to be realized. As a result, majority of the people in Southern Tanzania, erroneously conceived it that the natural gas economy was to bring richness at their disposal. It is probably for this reason that life in Southern Tanzania changed abruptly following the discovery of natural gas. For instance, land-prices and house-renting were very high; almost three times a year before.

The government advised people not to sell their lands as they would be more valuable in the future. Emphasis was also put on local production and small enterprises including, poultry and animal keeping, gardening, restaurants, transport and accommodation. All these were meant to cater for massive investors in the gas industry in the region as truly there were a number of companies flowing in the region than ever. For a better management and utilization of the natural resources including natural gas resource, several legislations were passed by the government of Tanzania. These include; The Petroleum Act, 2015, Oil and Gas Revenues Management Act 2015, Tanzania Extractive Industries (Transparency and Accountability) Act 2015, Local Content Policy of Tanzania for Oil 2016 – 2045, the Written Laws (Miscellaneous Amendments) Act 2017, the Natural Wealth and Resources (Permanent Sovereignty) Act 2017 and the Natural Wealth and Resources (Revenue and Re-Negotiation of Unconscionable Terms) Act 2017 (Jacob, 2017; Lee & Dupuy, 2018 & Kamati *et al*, 2019).

These efforts to optimize future benefits from natural resources went hand in hand with strengthening resource governance infrastructure, including building strong institutions in the commercial, regulatory and policy areas to ensure sustainable development of the extractive sector. Natural gas helps to solve the nation's energy crisis and is essential for bringing private sector development, diversifying the economy, and creating inclusive growth (URT, 2012). It is very unfortunate that the strategies toward natural gas management and commercialization went without full engagement of the local community especially those living at Mnazi Bay where gas deposits were discovered. Consequently, the local community reacted fiercely against the government leading to violent conflict between the two parties before the Tanzania People's Defense Forces (TPDF) suppressed the violence (Rushohora & Silayo, 2019).

Gas Economy and Local Content Challenges

After independence in 1961, a state-owned petroleum company, named Tanzania Petroleum Development Corporation (TPDC), was established in 1969 and the search for natural gas was resumed in 1970s along the southern coast of Tanzania (Samji *et al*, 2009). In 1974 the natural gas reserve was discovered at Songosongo and later at Mnazi Bay in 1982. In 2004, the Songosongo gas was piped to the power plant constructed at Ubungo, Dar es Salaam a distance of approximately 225 km. In

the period 2012–2013, approval for construction of a 524 km gas pipeline from Mtwara to Dar es Salaam was initiated (Rushohora & Silayo, 2019). The Tanzanian government has developed local content policies in order to use the newly discovered natural gas resources to create jobs for Tanzanians and to stimulate local business development, including small and medium enterprises (Kinyondo & Villanger, 2017). Unlike other countries that have put local content at the fore of their natural resources exploitation such as Chile, India and Indonesia, Tanzania has a very low level of industrialization and relatively poor infrastructure. The realities and difficulties of implementing local content in Tanzania stand in contrast to the sector's regulatory framework. The newly promulgated *Natural Wealth and Resources (Permanent Sovereignty) Act, 2017* seems to overrule the local content provisions in the *Petroleum Act, 2015*.

The *Non-Citizens (Employment Regulations) Act, 2015*, places restrictions on hiring expatriates. From fiscal year 2016/17, in addition to the mining and gas sectors, the National Economic Empowerment Council (NEEC) has also identified agriculture, construction and manufacturing sectors as priority sectors for increasing local content. This demonstrates the need to examine local content requirements across the country's legislative framework as a whole, rather than focusing exclusively on the mining and/or petroleum Acts (Siri and Kinyondo, 2019). Failure to establish and delineate best practices of local content in the natural gas sector is probably what led to local community resistance against the government's plan to pipe the gas from Mtwara to Dar es Salaam.

Natural Gas and Its Impact on Cultural Heritage Resources

The dawn of natural gas economy in Southern Tanzania as in many other countries world-over existed concomitantly with other resources including cultural resources. Recently, natural gas has found its place at the heart of energy discussions in Tanzania, particularly in the Southern part of the country. The centre of discussion on natural gas has been anchored on the economic gains in which this natural resource would bring to the people of Tanzania, especially the host communities. Development projects have had both positive and negative impacts on the people and their cultural heritage resources. It is no longer possible to ignore the unprecedented levels of destruction resulting from development projects imposed by multinational corporations and the government. In this context, it is important to address the role played by professions, such as heritage managers from the perspective of both the threat to physical heritage resources and the relationship with affected communities (Ronayne, 2008).

The term heritage as Hassan (2008) advocates, refers to an inclusive term for archaeological sites, monuments, collections of artifacts, historical records and

archives, oral and musical traditions, crafts, cultural landscapes and historical places that are significant to a community, a nation, or/and humanity because of one or more sets of values assigned to them. In a changing world, these resources are subject to the ravages of economic development that often fail to take into consideration the tangible and intangible benefits that can accrue from mobilizing cultural resources as assets for both economic and human development (Hassan *et al,* 2008). Looking at the implementation of natural gas-related projects in Mtwara region, one finds that development projects, when improperly designed can damage cultural heritage resources and diminish their value through unregulated building activities, the degradation of habitats, environmental pollution, or the disruption of traditional ways of life. Since the projects related to natural gas can bring impact to other heritage resource before (through destruction of sites prior to the start of a project), during (by the construction phase) and after the project (due to physical changes and changes in settlement patterns), vigilance is required in all phases of project preparation and execution.

In the early 1970s, Lipe (1974) noted that the rate and scale of development projects in the United States was rapidly destroying cultural properties and with them important information on America's past. In the words of Lipe (1974: 213), that "Anything that disturbs the ground where people once lived destroys forever whatever information is left about them and their way of life". Many development projects consider historical or archaeological remains as a nuisance; and regard traditional crafts and practices as out-molded and a hindrance to 'progress' (Gabriel, 2015). This is truly what happened in Mtwara region whereby some local communities have been relocated from their original places to give way for the establishment of development projects following the discovery of gas. When implementing the construction of gas pipeline from Mtwara to Dar es Salaam, the Tanzania Petroleum Development Cooperation (TPDC) did not take care of cultural heritage resources such as graveyards. For instance, some graves at Madimba were exhumed by the TPDC team to give way for the gas pipeline (see, figure 1). Even when they were asked if it was important to protect the cultural and historical sites that would be along the route of the pipe; the response from the team was that their priority was only the gas project and not any other thing. This actually shows policy weaknesses with regard to Environmental Impact Assessment (EIA) that includes Cultural Impact Assessment (CHIA) and on part of the antiquities policies mandated to oversee conservation and protection of cultural heritage resources.

Figure: 1 Grave-Digging (a) Human Skeleton (b) Re-Burying During the Construction of Gas Pipeline from Mtwara to Dar es Salaam (Photo by the Author).

Natural resources the world-over seem to make an important economic contribution to the development of the nations concerned. In recent years, some African nations, including Tanzania, have witnessed many economic reforms leading to the privatization of previously state – run enterprises by private investors. Such reforms were mainly dictated by the World Bank and the International Monetary Fund (IMF) starting in the 1990's (Masele, 2012). Natural gas extraction may open up new market opportunities for farmers to supply food items for high-value to food buyers such as caterers, restaurants, supermarkets and processors. However, farmers are unlikely to benefit significantly from new market opportunities because of existing household, infrastructural and institutional constraints (Kinyondo & Magashi, 2017). Together with all the prospects due to the emerging natural gas economy in southern Tanzania, one should not ignore the role of cultural heritage industry in the economic development. It is better to invest in both natural and cultural resources for a national development instead of promoting natural resources alone while threatening cultural heritage resource.

Resource Nationalism Vs Localism

While the government made a number of strategies to put in place mechanisms that would enhance smooth extraction and more explorations of the natural gas, the host local community felt unengaged. Contrary to the government's wish that the natural gas should benefit the entire country, the local communities in the south particularly in Mtwara region were of the opinion that they should be given first priority. It is at

this point that one finds the contradiction between 'Nationalism' and 'Localism' with regard to the custodianship of the natural gas economy. At the beginning, the government had though undecided plans whether the natural gas processing plant and all gas-supported industries should be based in the hosting region i.e. Mtwara region or in Dar es Salaam. The local communities' position was very categorical that all natural gas processing activities should be done in the south so as to attract multinational and local industries in the region.

This contradiction between the government and the local community in Mtwara region led to a famous saying in the region that *Gesi Haitoki* (the gas should not go away). This statement was cheaply bought by politicians from the opposition parties who would use it as a greeting in their political rallies by saying "*Inatoka Haitoki?*"(Should it go or not?), and the people would respond '*Haitoki'* (should not). As an emphasis to their statement, people carried placards with messages showing their grievances upon the government's plan to pipe the gas from Mtwara to Dar es Salaam. Some rioters went further beyond by associating the gas piping as a hidden mission to take the gas from Mtwara to Bagamoyo (a home place to the by-then President of Tanzania), with others claiming for partition of the country if the gas would go away and their voices remain unheard (see, figure 2).

Figure 2: Angry Rioters during the Gas Saga in Mtwara (Photo by the Author).

The Gas Pipeline Construction and Local Community Sentiments

The discovery of natural gas in Southern Tanzania prompted expectations of unprecedented economic growth and social development among many Tanzanians. To some scholars and civil society institutions the "Gas Bonanza" was, in fact, considered to become a "Resource Curse," hurting Tanzania's economic growth and

worsening corruption and existing inequalities (Lokina and Leiman, 2014; Moshi, 2014; Poncian, 2014; Sanghvi & Jingu, 2013).

For instance, during construction of the gas plant at Madimba (Figure .3), there were moments of antagonisms between the local workers and the companies. At the center of these antagonisms were meager wages in relation to the work done but also unpleasant working environment. This situation led to recurring strikes by workers in resistance to not only working environment but also considering the gas projects as having fewer benefits contrary to their prospects. In some occasions the government officials had to intervene looking for amicable solutions upon the matter. This was done through site meetings that would involve both parties i.e., the gas companies' representatives and the workers (Figure.4).

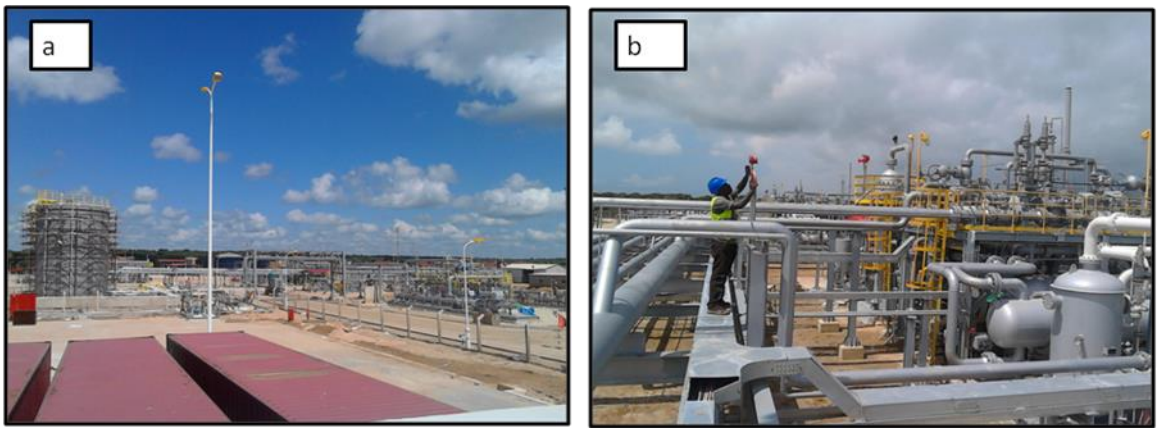

Figure 3. The Madimba Gas Plant During it Initial Construction in 2013/2014 (Photo by the Author).

Figure 4: Government Officer (One Standing at the Fore Ground)Trying to Calm Down the Workers at Madimba Gas Plant (Photo by the Author).

Conclusion

It has been argued in this article that the discovery of natural gas in southern Tanzania, particularly in Mtwara region was perceived as both a 'Blessing' and a 'Curse'. At the beginning, the government and the local community had the same feelings that the emerging natural gas economy would bring an economic revolution to the community and the country at large. Contrary to these expectations, the gas question turned into a sword at the neck of the community in that people's prospects were eclipsed by an invisible hand from the government. The waves of sweet words that were crossing into the ears of the people about the graces of natural gas discovery remained a nightmare. A decision to pipe the gas from Mtwara to Dar es Salaam as discussed in this article was in local people's opinion a betrayal to the previous promises that southern Tanzania would turn into an economic hub. The people in Mtwara region endured a traumatic moment due to gas saga, leaving an inerasable mark into the minds and hearts of the people to the point of regarding natural gas as a curse and not a blessing. A key factor to all these would be attributed to lack of intensive local education and involvement of local people to decision making that would have enhanced informed actions and realistic understanding on what was ahead of the newly emerged natural gas economy. Obviously, there was a clear knowledge-gap to the local community about how natural gas economy operates and how local community would benefit out of it.

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Utamaduni, Mila na Imani Potofu Kuhusu Ulemavu wa Ngozi katika Fasihi

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Ikisiri
Makala hii imechunguza namna suala la utamaduni, mila na imani potofu lilivyoshughulikiwa katika jamii kwa kurejelea kazi za kifasihi. Hali hii inatokana na ukweli kwamba wanazuoni wanaichukulia fasihi kuwa ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo ya kijamii. Kilichochunguzwa hapa ni sababu na athari za kushamiri kwa utamaduni, mila na imani potofu katika jamii kwa kurejelea riwaya teule ya *Takadini* (2010) ya Henson. Makala hii inalenga kuchochea mwamko wa fikra zinazokusudia kuchukua hatua zinazonuia kuchunguza namna bora na kutathmini madhara ya kuendelea kuukumbatia utamaduni, mila na desturi zisizo na tija katika jamii. Data za msingi za makala hii zilikusanywa kwa mbinu za usomaji wa matini teule. Pia, tulidurusu data za upili kwa ajili ya kufafanua data za msingi zilizowasilishwa. Nadharia ya Usosholojia ilitumika katika uchambuzi, uhakiki na mjadala wa data zilizowasilisha kuhusu masuala ya utamaduni, mila na imani potofu. Makala hii inahitimisha kuwa utamaduni, mila na imani zisizo na tija zilizoshamiri katika jamii hazina budi kuchukuliwa hatua kali za kisheria na kimaadili ili kuzitokomeza kabisa. Jamii haina budi kubadilika kutegemeana na wakati, pamoja na mifumo mahsusi iliyopo katika jamii inayohusika.

Maneno Msingi: Utamaduni, Mila, Imani Potofu na Ulemavu wa Ngozi

Utangulizi

Imani ni dhana inayoweza kuhusishwa na masuala ya kidini au kiitikadi yanayokubalika kwa mtu na kuyaona kuwa ni sahihi. Imani ni maoni yanayomfanya mtu awe na mkabala fulani juu ya jambo au kitu (BAKITA, 2017). Makala hii imechunguza sababu na athari za kushamiri kwa utamaduni, mila na imani potofu katika jamii za Afrika Mashariki na kwingineko barani Afrika kwa kurejelea riwaya teule ya *Takadini* iliyotumika kuangaza masuala yanayohusu utamaduni, mila na

imani potofu zilizotamalaki katika jamii. Pia, inaonesha kuwapo kwa mila na imani zisizofaa kuendelezwa na kutekelezwa kwa kuwa zinamtazama mlemavu wa ngozi kama kiumbe wa ajabu asiyefaa kuishi katika ulimwengu huu. Kuwa muda mrefu, dunia imekuwa ikikumbwa na kugubikwa na matukio maovu yasiyozingatia utu na haki za binadamu kutokana na kuwapo kwa sababu mbalimbali (Guidotti, 2010). Baadhi ya matukio hayo yanahusu mauaji ya watu wenye ulemavu wa ngozi, watoto na vikongwe. Matukio haya yote yanahusishwa na kuwapo kwa utamaduni, mila na imani potofu, ingawa yanatofautiana kati ya jamii moja na jamii nyingine. Kwa kiasi kikubwa, baadhi ya matukio yanahusiana na kuwapo kwa mila na imani potofu zilizoimarika katika jamii za ulimwengu (Tehenan, 2003). Kuimarika kwa matukio yaliyodokezwa ni zao la mila na imani potofu zinazoathiri ustawi wa binadamu kwa kuwa zimejengeka katika mhimili wa utamaduni usiozingatia mahitaji ya jamii kiwakati. Uchawi na ushirikina ni miongoni mwa mambo yanayotazamwa kama mawakala wa kuimarika kwa misingi ya utamaduni, mila na imani potofu katika baadhi ya jamii.

Kwa upande wa jamii za nchini Tanzania, wimbi la mauaji ya watu wenye ulemavu wa ngozi, watoto na wazee; pamoja na matukio ya kuchuna ngozi za watu yanayohusishwa na kuwapo kwa mila na imani potofu zilizoegemezwa katika misingi ya uchawi na ushirikina. Matukio ya vifo yamekuwa yakitangazwa mara kwa mara katika maeneo mengi hapa nchini na kwingineko barani Afrika (Wanjala, 2013). Mwendelezo wa matukio haya ni jambo linalohuzunisha na kutia doa sura ya taifa katika uga wa mataifa ya dunia, hasa kuhusu utu na haki za binadamu. Matukio na vitendo vya kuchuna ngozi, uuaji wa watoto, vikongwe na walemavu wa ngozi ni vielelezo mahsusi vinavyoonesha kuimarika kwa mila na imani potofu katika jamii. Matukio mengi yanahusishwa na jitihada za kutafuta mali kwa mbinu zisizo halali. Suala la elimu inayohusiana na njia halali za kupata kipato zinapaswa kutolewa ili kuepusha maafa zaidi. Kwa kurejelea riwaya teule, makala hii inaonesha maisha wanayopitia watu wenye ulemavu wa ngozi; na namna wanavyonyanyapaliwa kwa kutendewa ukatili dhidi ya maisha, dhuluma, hujuma na kudharauliwa. Riwaya teule inaonesha jinsi Takadini alivyoishi maisha ya kutothaminiwa na kutotambuliwa utu na ubinadamu wake kutokana na ulemavu wa ngozi, ingawa baadhi yao waliendelea kushirikiana naye. Kwa kawaida, si sahihi kumtazama mlemavu wa ngozi kama mtu asiye na haki ya kuishi hapa duniani kama jamii ya Takadini ilivyokuwa ikiamini. Kwa kujiegemeza katika riwaya teule ya *Takadini*, makala hii imechunguza sababu na athari za kuwapo kwa imani potofu zinazoathiri ustawi na maendeleo ya binadamu.

Upeo wa Makala

Licha ya tamaduni, mila na imani potofu kushamiri na kumfanya binadamu aishi kwa wasiwasi kutokana na madhara yake makubwa, bado suala hilo halijachunguzwa kwa

kina katika fasihi ya Kiswahili. Makala hii ilishughulikia pengo hilo kwa kuchunguza sababu na athari za kushamiri kwa imani potofu katika jamii kwa kurejelea utanzu teule uliobainishwa. Ukusanyaji wa data za msingi ulifanyika kwa mbinu ya usomaji wa matini teule. Nadharia ya Usosholojia imetumika katika uchambuzi na uhakiki wa taarifa zilizowakilishwa. Aidha, ilitumika kuikabili fasihi kwa kuichunguza namna inavyohusiana na mazingira ya jamii (Wamitila, 2002). Hali hii inatokana na ukweli kuwa fasihi ni usawiri mkamilifu unaoakisi maisha kwa undani na huyachunguza kwa mtazamo mpana. Jamii iliyoandikiwa iliwekwa katika ulimwengu wake wa kawaida ili kufanya uhakiki wa kina; pamoja na kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea riwaya teule.

Utamaduni, Mila na Imani Potofu Kuhusu Walemavu

Suala la mila na imani potofu linatokea katika jamii kupitia shughuli na harakati mbalimbali anazofanya binadamu katika maisha yake ya kila siku. Hata hivyo, uendelevu na utekelezaji wa imani potofu unatokana na kuwapo kwa mambo lukuki yaliyopo katika jamii. Baadhi yake yanatokana na kuimarika kwa misingi ya utamaduni usio na tija pamoja na kupogoka kwa masuala yanayohusu sheria, utu na haki za binadamu katika jamii (Abdallah, 2017). Kushamiri kwa vitendo vya upotofu huo hufanyika kutokana na kukosekana kwa utashi kuhusu hali halisi ya maisha kulingana na wakati, mitindo ya maisha na mabadiliko ya mazingira yanavyoweza kuimarisha na kudhoofisha maisha na uendelevu wa binadamu. Kwa kurejelea riwaya teule, sehemu inayofuata inaonesha sababu za kushamiri kwa utamaduni, mila na imani potofu katika jamii.

Ukosefu wa Elimu Kuhusu Haki na Hali ya Ulemavu

Suala la kuwapo na kuendelea kwa mila na imani potofu katika jamii linatokana na kukosekana kwa elimu kuhusu hali na haki ya ulemavu katika jamii zinazohusika. Jambo hilo limesababisha kushamiri kwa ukiukwaji wa haki za binadamu katika jamii nyingi za Afrika Mashariki (Khatibu, 2017). Matokeo ya kukosekana kwa elimu sahihi kuhusu haki ya kuishi kumesababisha kuongezeka kwa unyanyapaa na hata mauaji dhidi ya walemavu katika baadhi ya jamii. Kwa mfano, kwa kurejelea riwaya teule, kutokana na wakeze Sekai kukosa elimu kuhusu hali ya ulemavu wa ngozi walisisitiza Takadini arudishwe kwa mababu kwa kuwa alizaliwa sope. Pia, suala hilo lilikuwa sugu katika jamii ya watu wa kijiji cha mzee Makwati na mtemi Masasa kwa kuwa hawakuelewa kuwa kila mtu ana haki ya kuishi bila kujali hali ya maumbile yake au ulemavu alionao. Kisheria, kuishi ni haki ya msingi kwa kila binadamu. Mauaji ya walemavu wa ngozi ni endelelevu katika baadhi ya jamii kutokana na ukosefu wa elimu kuhusu hali ya ulemavu wa ngozi. Mwandishi anadhihirisha kuwapo kwa ukosefu wa elimu kuhusu kuzaliwa kwa albino kama anavyoeleza:

> Ha! Atimuliwe tena? Ni mchawi. Wote, yeye na dubwasha lake lazima wauwawe. Hafai kuachiwa amnase mwanaume mwingine. Sote tunajua mila za mababu zetu katika kila koo na kijiji. Watoto kama huyu lazima wauwae, wenye ulemavu lazima wauwae na hata pacha mmoja lazima auwawe (Henson, 2010: 35).

Nukuu hii inaonesha namna jamii ilivyokosa elimu kuhusu haki ya sope kuishi. Pia, inaonesha namna wake wenzake Sekai walivyosisitiza kuwa Takadini anapaswa kuuawa kwa kuwa alikuwa mlemavu wa ngozi. Kuishi ni haki ya kila mtu katika jamii. Hivyo, ulemavu haumuondolei mtu haki ya kuishi (Samwel, 2018). Kukosekana kwa uelewa huo kumechangia baadhi ya watu wenye ulemavu kusakamwa na hata kupoteza maisha yao. Kuwapo kwa hali hiyo kunadhihirisha kuwa wanajamii wengi wamefungamana na utamaduni usio na tija katika jamii zao. Jamii haina budi kuelimishwa kikamilifu kuhusu ulemavu wa ngozi, haki ya kuishi na usawa wa binadamu katika jamii.

Kuimarika kwa Imani za Uchawi na Ushirikina

Kuwapo na kushamiri kwa imani za uchawi na ushirikina kumesababisha maisha ya walemavu wa ngozi kuwa mashakani licha ya kuwapo kwa jitihada zinazolenga kuimarisha sheria za kutowanyanyapaa, kuwalinda na kuwatunza kwa kadri inavyowezekana (Kututwa, 2019). Wanajamii katika kijiji cha mzee Makwati na kijiji cha mtemi Masasa waliongozwa na imani potofu kwa kuamini kuwa bila kuhusisha nguvu za uchawi na ushirikina, maisha na mambo yao hayawezi kufanikiwa au kupiga hatua yoyote ya msingi, hasa yenye tija kwa manufaa ya familia na jamii yao. Nguvu hizo ndiyo kiini cha mambo yote yanayotokea katika jamii yao kwa kuwa waliamini kwamba kwenda kinyume na maelekezo yaliyotolewa na mizimu hawawezi kuishi. Pia, waliamini kuwa ikiwa watakiuka maelekezo ya mizimu wanaweza kutapata adhabu kali kwani wanaweza kuandamwa na maradhi na mikosi katika maisha na vizazi vyao vyote. Mwandishi anaeleza:

> Sekai aliwapenda sana watoto, lakini wake wenza wawili hawakumwamini, na hivyo, kumzuia asijenge urafiki na watoto wao. Walidhani angewadhuru hata kwa uchawi (Henson, 4).

Maelezo hayo yanaonesha namna wanajamii wanavyoamini suala la uchawi katika jamii zao. Uchawi na ushirikina unazua hofu miongoni mwa wananchi. Kuimarika kwa imani za uchawi na ushirikina kunavunja umoja, mshikamano na ushirikiano imara katika jamii. Kufanya mambo kwa kutegemea nguvu za uchawi na maamuzi ya mizimu kunaathiri utashi na uyakinifu wa harakati za maisha ya binadamu katika kuyakabili na kuyatawala mazingira yake (Mutiso, 2012). Jamii haiwezi kuyafikia

maendeleo yake ama kujenga misingi bora ya utu, haki na usawa kwa kujiegemeza katika imani za uchawi na ushirikina. Jamii inapaswa kueleimishwa ili ifanye mambo kwa uyakinifu kulingana na hali halisi ya jamii kimazingira na kiwakati.

Jamii inaamini kuwa matumizi ya nguvu za kiza na mizimu kutokana na kukosekana kwa uelewa mpana kuhusu ubora na udhaifu wa kujikita katika misingi hiyo. Katika riwaya teule, watu waliongozwa zaidi na nguvu za giza na mizimu kuliko kuzingatia hali halisi iliyokuwapo katika jamii zao. Baadhi yao wanashindwa kufikiri namna sahihi ya kutatua matatizo yalipojitokeza badala yake walijiegemeza kwenye matumizi ya nguvu za mizimu, uchawi na ushirikina. Pia, waliamini kuwa mchawi ana uwezo wa kuzuia hata riziki zao kutoka kwa Mwenyezi Mungu (Mlelwa, 2017). Kuhusu nguvu za mizimu, waliamini kwamba zinaweza kuwasaidia na kufanikisha masuala na mahitaji yao ya msingi. Kulingana na imani zao, jamii hiyo iliamini kuwa mizimu inaweza kumsaidia mwanamke ili ajifungue salama na mtoto asiwe na ulemavu wa aina yoyote. Mwandishi anadokeza:

> Sasa muda wa kujifungua wa Shingai ulipokaribia, Sekai alijawa na shaka ya wazi. Siku zote alimwomba mwari na akaomba msaada kwa mzimu, hasa baba Chivero ili wamlinde Shingai na azae salama na zaidi ya yote, mtoto asiye sope (Henson, 123).

Kwa kawaida, suala la kujishughulisha na ushirikina, uchawi na kuamini uwezo wa mizimu katika jamii nyingi za Kiafrika linapewa kipaumbele kama mbinu na njia ya kutatua matatizo yao. Katika riwaya iliyochunguzwa, Sekai alielekeza maombi na kuomba msaada kwa mzimu wa Chivero ili umlinde mkewe azae salama; na asizae mtoto mwenye ulemavu wa ngozi badala ya kumpeleka kwa wakunga, hasa wataalamu wa afya katika hospitali za kisasa zilizotamalaki katika vijiji na miji mbalimbali hapa nchini. Mara zote, vifo ya mama na mtoto wakati mwingine vinatokea kutokana na jamii kujiegemeza zaidi katika misingi isiyo na uthibitisho wa kisayansi (Massoud, 2018). Kuimarika kwa ukosefu wa elimu kuhusu afya ya mama na mtoto kutokana na kuwapo kwa uendelevu wa mila na imani zinazoamini ubora wa nguvu za mizimu. Jamii haina budi kujielimisha na kushughulikia mambo yake kwa kufuata misingi sahihi yenye uyakinifu.

Ulemavu Kutazamwa kama Laana

Mwandishi anaonesha kuwa baadhi ya jamii zinaamini kuwa kuwapo kwa watu wenye ulemavu kama albino na kuzaliwa kwa mapacha kuleta mkosi. Kwa msingi huo, walemavu wa ngozi wanatazamwa kama ni mzigo na ni aibu katika familia, jamii na taifa linalohusika (Ali, 2017). Katika kijiji cha mzee Makwati, ulemavu wa Takadini ulimfanya ajengewe hoja ya kuuawa pamoja na mama yake. Kwa pamoja, walitazamwa kama watu wenye laana na mkosi unaoinajisi jamii yao. Mtazamo huo unaimarisha hali ya ubaguzi unaojengwa katika misingi inayochochea mianya

inayoendeleza ustawi wa imani potofu katika jamii. Kwa msingi huo, mama yake Takadini hakuruhusiwa kufanyakazi kwa kushirikiana na wenzake; na hakupaswa hata kuolewa na mwanaume mwingine ili asije akamwingiza katika mkosi wa kuzaa sope, wakiwemo watoto mapacha. Mwandishi anasisitiza:

> Makwati alimtazama mkewe kwa kutoamini kulikotisha sana. Bila ngozi, sope, hilo sitalielewa. Inawezekanaje? Sema wee mwanamke! Ni kipi ulichokileta hapa kwetu? Kama unasema ukweli, yuko wapi mtoto huyo? Ama ni uchawi ama ni laana ya mizimu? Kwa nini huyo sope yungalinasi? Kwa hiyo, itatubidi tuishi pamoja na mtoto aliyelaanika! (Henson, 36).

Data hiyo inaonesha jinsi Makwati alivyokuwa akilalamika kwa kuwa mkewe alijifungua mtoto mlemavu wa ngozi. Kwa mujibu wa utamaduni, mila na imani zao, kujaliwa mtoto mwenye ulemavu wa ngozi ni kama laana kwa familia inayohusika. Mume alidiriki kusema kuwa kwa nin*i* mtoto bado yupo hai hajarudishwa kwa mababu? Hapa, anamaanisha kwamba kwa nini hajauawa? Kumarika kwa mila na *i*mani potofu ni chanzo cha matatizo mengi katika jamii nyingi hapa nchini *(*Baggin, 2007*).* Hali hii inatokana na ukweli kwamba watu wengi wanaamini kuwa walemavu wa ngozi si binadamu wa kawaida. Madai hayo yanalenga kuthibitisha na kuhalalisha ukatili unaoendelea dhidi ya binadamu katika jamii hapa nchini.

Miongoni mwa sababu zinazosababisha uendelevu wa imani potofu ni kurithi mila na desturi zisizo na tija katika jamii. Kwa kawaida, kila jamii ina mila na desturi ambazo inaziendeleza kwa manufaa yake (Jesse, 2017). Baadhi yake huendelezwa kizazi hadi kizazi bila kutathmini kuhusu faida na madhara yake katika jamii. Mathalani, kuwatupa watoto mapacha kwa kigezo cha kuwa ni laana ni mojawapo ya utamaduni usio na tija katika kipindi hiki cha mfumo wa utandawazi. Katika riwaya teule, mapacha na walemavu walitupwa ama kuuawa kwa kuwa ilikuwa ni sehemu ya utekelezaji wa mila na desturi ambazo hazikuwaruhusu kuishi watu kama hao. Jambo hilo si sahihi kuwa watoto mapacha na sope ni laana. Mwandishi anaeleza:

> Hatimaye, Pindai aliongea kwa huruma na mguso: ‘Oh! Dada yangu unazifahamu mila zetu kama tunavyozifahamu sote. Kwa nini umepinga na bado unaye huyo mtoto? Sasa itakuwa vigumu kwako kumrejesha kwa mizimu. Unaamini vipi kama wazee watakuruhusu ubaki na mtoto huyu? (Henson, 16).

Kwa namna hali ilivyo, suala la kuwapo kwa mila na desturi zisizowatambua walemavu wa ngozi halina budi kupingwa na kuwekewa mikakati thabiti ya kisheria. Serikali kwa kushirikiana na taasisi nyingine zisizo za kiserikali haina budi kuungana pamoja ili kujenga misingi imara ya elimu kuhusu hali halisi ya kuwapo kwa tofauti

za kimaumbile kwa kuzingatia sheria, haki za binadamu na misingi ya kisayansi (Hassan, 2013). Kwa kufanya hivyo, jamii itaishi katika misingi ya uelewa na utulivu utakaoruhusu ustawi na uendelevu wa jamii ya binadamu.

Mlemavu Hana Mchango

Mwandishi anaonesha namna baadhi ya jamii zinavyowatazama walemavu kama hawana mchango wowote kwa maendeleo ya jamii na taifa. Mtazamo huo umejengwa katika misingi ya kuwapo mila na desturi zilizopitwa na wakati huu wa maendeleo ya sayansi na teknolojia. Wanakijiji wa kijiji cha mzee Makwati na mtemi Masasa waliwachukulia walemavu kama hawana mchango wowote; na kwamba, hawawezi kufanya na kumudu shughuli za uzalishaji mali na uchumi. Walemavu wengi waliuawa kwa misingi ya kutazamwa kama kundi lisilo na mchango wowote katika jamii. Hata hivyo, baadhi ya wanajamii waliamua kufanya mabadiliko ya kimtazamo na kisayansi kwa kuamua kuwaoa walemavu wa ngozi na kuendelea kuishi nao. Hatimaye, wengi wao walijaliwa watoto ambao hawakuwa walemavu wa ngozi. Matokeo hayo yalileta mjadala mpana kuhusu ukweli wa kuwapo kwao kama binadamu wa kawaida au kitu kigeni katika ulimwengu huu. Mwandishi anaeleza kuwa wakati Chivero hajafa alinitaka nimfundishe Takadini kupiga mbinga na niliahidi. Kidogo nilimuogopa mwanae, hivyo sikuja. Anaponitazama, mimi niliona kama hatoki ulimwengu huu. Niliona ni kitu kigeni kwetu, ni kitu cha ajabu (Henson, 79).

Maelezo hayo yanaonesha kuwa wanakijiji wa kijiji cha mtemi Masasa waliamini kuwa Takadini (mlemavu wa ngozi) hawezi kuwa na mchango wowote katika jamii yao, ndio maana walisita hata kumfundisha kupiga mbinga. Kwa kawaida, walimtazama sope kama mtu wa ajabu ambaye si zao halisi la ulimwengu huu. Takadini alitazamwa kama kitu kigeni na cha ajabu kwa wanajamii. Mtazamo huu unaonesha hali ya juu ya kuimarika na uendelevu wa mila na imani potofu pamoja na kukosekana kwa elimu thabiti kuhusu hali ya ulemavu wa ngozi katika misingi yenye uyakinifu wa kisayansi.

Athari za Imani Potofu katika Jamii

Mojawapo ya athari za kushimiri kwa imani potofu katika jamii ni kuongezeka kwa vitendo vya ukiukaji wa haki za binadamu vinavyosababisha mauaji yanayoyalenga baadhi ya makundi ya watu, hasa walemavu wa ngozi, wazee na watoto. Kwa kurejelea riwaya teule, makala hii imebaini kuwapo kwa athari zinazoathiri ustawi na maendeleo ya jamii ya binadamu. Baadhi ya athari zimeelezwa katika sehemu inayofuata.

Kuongezeka kwa Uhasama

Kushamiri kwa mila na imani potofu katika jamii kunajenga chuki na hali ya kulipa visasi kwa wale wanaotuhumiwa kufanya mauaji. Katika riwaya ya teule, mwandishi

ameonesha kuwapo kwa chuki katika familia yenye wake wenza walioamini kuwa mke mwenzao alimloga mume wao ili aweze kupendwa zaidi. Sekai alipopata mimba walimuombea azae kiumbe cha ajabu. Hatimaye, alipozaa sope walisisitiza auwawe kwa kuwa waliamini kuwa hakuwa na maana yoyote katika familia, ukoo na jamii yao. Pia, Takadini alikatazwa kucheza na watoto wenzake kwa kuwa alikuwa mlemavu wa ngozi. Mwandishi anaeleza namna suala la kushamiri kwa imani potofu linavyoleta uhasama katika jamii kama anavyoeleza kuwa nyie watu wawili mnataka kuharibu kijiji chetu? Unapozungumza hapo huna mwanamke wa kumpa sope huyu amharibu na kuanzisha ukoo wa masope, lakini sisi tunao. Makaure alijawa na hasira kiasi ambacho mate yalianza kutoka mdomoni (Henson, 101).

Data hii inaonesha kuwapo kwa misuguano katika jamii inayotokana na kuwapo kwa imani potofu. Mivutano hiyo husababisha hali ya kulipiza visasi inayoongeza maafa zaidi na familia kusambaratika. Jamii haina budi kuepuka na kuacha kuamini mila na desturi zisizo na tija kwa kuzingatia mahitaji ya jamii na wakati uliopo sasa (Hamad, 2013). Uhasama hauna tija katika jamii kwa kuwa unaathiri misingi imara inayonuia kujenga uchumi endelevu wa jamii na taifa. Makala hii inatoa wito kwa serikali kufanya jitihada za kujenga uelewa mpana kwa raia wake kuhusu hali na uyakinifu wa suala la ulemavu wa ngozi kwa mtazamo wa kibaolojia na kisayansi.

Kupotea kwa Nguvu Kazi

Kushamiri kwa mila na imani potofu katika jamii nyingi kunachangia kupotea na kupungua kwa nguvu kazi katika ngazi ya familia, jamii na taifa. Hali hii inatokana na kupotea kwa rasilimali watu katika jamii, wakiwamo wazee na vijana wenye ulemavu. Kimsingi, wazee ni tunu ya jamii na taifa, hasa ukizingatia uzoefu wao kijiografia, kihistoria, kiutamaduni na kimazingira. Pia, ni hazina ya ushauri; na ni urithi unaotokana na uzoefu wao uliotukuka kwa mawanda mapana kimaisha na kihistoria (Mhando, 2018). Waathirika hao wangeachwa waishi wangeweza kutoa mchango mkubwa katika shughuli za uzalishaji mali na nyingine za maendeleo ya jamii. Katika kijiji cha mtemi Masasa, mapacha wanapozaliwa walikuwa wanatupwa kwa misingi ya kuondoa laana iliyoifikia jamii yao. Mwandishi anadokeza:

> Kilicho kipya kwetu ni kuamini kuwa utoro huo utasababisha kuwapo sope mwengine hapa kijijini. Lakini, hilo likitokea, tunataraji mkunga atafanya kazi yake kama sote tunavyofahamu katika nchi yetu yote (Henson, 121).

Maelezo haya yanaonesha kuwa suala la kuhakikisha kuwa walemavu wa ngozi wanaangamizwa lilijengwa katika mtandao imara kuanzia kwa wakunga wa jadi ya jamii yao. Mojawapo ya majukumu ya wakunga katika kijiji cha mtemi Masasa ilikuwa ni kuhakikisha kuwa pindi watoto mapacha au mwenye ulemavu wowote akizaliwa, anapotezwa mara moja. Hivi ni vitendo vya kikatili vinavyokiuka haki za

binadamu vinavyochochea na kuendeleza maafa katika jamii (Fadhiri, 2014). Huu ndio msingi wa baadhi ya watu kupoteza maisha katika mazingira ya kutatanisha katika baadhi ya jamii. Serikali haina budi kupambana na ukatili wowote kwa kushirikiana na jamii kwa kutunga kanuni na sheria kali zinazotekelezeka.

Kuimarika kwa Hali ya Hofu, Majuto na Kukata Tamaa

Kutamalaki kwa imani potofu kunasababisha watu kuishi kwa mashaka kwa kuogopa kupoteza maisha yao na familia zao. Kwa mfano, familia ambazo zina watoto wenye ulemavu, hasa albino huishi kwa hofu inayotokana na kukosekana kwa mfumo thabiti wa kuwahakikishia usalama pamoja na mahitaji mengine ya kibinadamu. Suala la kuimarisha ulinzi mara nyingine linaweza kuathiri shughuli za uzalishaji mali na uchumi kwa kutumia muda kumlinda na kutunza usalama wa watoto na mali (Ambrose, 2014). Hali hii ilijitokeza kwa Sekai ambaye wakati wote alijihami kwa kumlinda mtoto kwani aliona angeweza kuuawa pamoja na mtoto wake wakati wowote. Pia, wanawake wajawazito walihofu kupoteza maisha yao na watoto pindi watakapojifungua watoto wenye ulemavu wa ngozi au mapacha. Matokeo ya kuishi kwa wasiwasi yanaathiri uwezo na kasi ya uzalishaji mali na uchumi katika jamii. Baadhi ya wananchi hukata tamaa ya kuishi na kujiendeleza kimaisha na kiuchumi. Taasisi ya Elimu (2004) wameeleza kuwa kuongezeka kwa matukio yanayohusu mauaji yanaifanya jamii kutokuwa na furaha ya maisha katika mataifa mengi ya duniani. Watu wengi huishi kwa wasiwasi mkubwa hali inayoathiri ustawi wa maisha na maendeleo ya binadamu. Makala hii inatoa wito kutokomeza mianya, viashiria na misingi ya kuwapo kwa mila na desturi zisizo na tija katika jamii. Serikali inapaswa kuielimisha jamii kuhusu madhara yanayotokana na kuwapo kwa imani potofu pamoja na kutunga sheria zitakazotekezwa kwa vitendo ili kuimarisha usalama wa raia na mali zao katika jamii.

Familia inapopoteza ndugu kutokana na viashiria vya mila na imani potofu inapata uchungu na kujuta kwa muda mrefu. Hali hii ni ya kawaida kutokea kwa kila binadamu endapo ndugu au mtu mwingine katika jamaa yao alifariki kwa sababu zisizo za kawaida, hasa inayotokana na misingi ya uchawi na ushirika. Baadhi yao hukata tamaa kutokana kupotea kwa jamaa waliowategemea katika familia zao (Gichamba, 2005). Katika riwaya teule, Nanga alimpoteza mtoto wake mchanga kwa misingi ya kutelekeza mila na imani potofu iliyokuwa imejengeka katika kijiji chao. Matokeo yake hakupata mtoto mwingine. Hali hiyo ilisababisha majuto ya kudumu, akijilaumu kwa nini alimpoteza mtoto wake. Wapo wanaodhoofika na hata kupoteza maisha kwa kuwakumbuka ndugu na jamaa zao waliowapoteza kutokana na kuwapo kwa imani potofu zilizojengeka katika jamii. Mwandishi anadokeza suala hilo:

> Chivero alikumbuka maumivu aliyoyaona usoni pa mkewe na sauti yake siku chache baadaye aliposema wakati yeye akimshika binti yao. Na alikumbuka uchungu ambao yeye alikuwa nao kwa miaka mingi. Hakuwahi kupata tena mtoto wa kiume (Henson, 27).

Ufafanuzi huu unaonesha kuwapo kwa imani potofu ambazo zina madhara mbalimbali kwa baadhi ya watu ambao familia zao zimewahi kukumbwa na matatizo, hasa ya ukiukwaji wa haki za binadamu kama vile kuuawa. Mkwewe Chivero wakati wote aliishi kwa maumivu yaliyojidhihirisha waziwazi baada ya kumpoteza mtoto wake wa pekee. Kwa mkosi mkubwa, hakuwahi kupata tena mtoto wa kiume suala lililozidisha uchungu katika maisha yake. Jamii haina budi kuepuka na kuacha kuamini mila na desturi zisizo na tija ambazo zimeendelea kugharimu maisha ya raia (Chuachua, 2011). Serikali haina budi kushikamana kikamilifu na raia wake ili kupambana na mila na desturi zisizo na tija katika jamii kwa kutunga sheria zinazendana na mahitaji halisi ya jamii kiwakati.

Hitimisho

Jamii yeyote iliyozama katika dimbwi la mila na imani potofu zilizopitwa na wakati; pamoja na kuendesha maisha katika misingi ya uchawi na ushirikina, inakuwa vigumu kushiriki kikamilifu katika shughuli za uzalishaji na uchumi ili kujiendeleza na kujenga taifa imara. Kwa kufanya hivyo, si rahisi kupiga hatua na kufanya mambo kwa uyakinifu, badala yake itaendelea kudhoofika katika kila fani ya maisha na maendeleo yake. Katika riwaya teule iliyochunguzwa, jamii imeonekana ikisinyaa kimaendeleo kwa kuwa ilijiegemeza na kutegemea ushauri na mawazo ya kimaendeleo kutoka katika misingi ya uchawi, ushirikina na uwezo wa mizimu ya jamii yao. Aidha, hawakufanya bidii katika kazi kwa kutegemea kupata utajiri kwa mbinu za mkato na ujanja ujanja zisizo halali na tija kulingana na miongozo inayozingatia uyakinifu wa mazingira, wakati na mahitaji ya jamii inayohusika. Jamii haina budi kubadilika ili kupiga hatua zenye tija katika sekta zote za kijamii. Uyakinifu uzingatiwe katika utekelezaji wa majukumu yake endelevu badala ya kujikita katika misingi ya mila na imani potofu zinazoendelea kusababisha maafa, visasi na ukatili katika jamii.

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The Influence of Employees' Accommodation on Job Performance: A Case of Selected Community Secondary Schools in Kigoma Tanzania

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Abstract
The study examined the influence of accommodation on job performance for teachers who teach secondary schools located far away from their domiciles. This study employed mixed research approach with concurrent triangulation design. This study involved five selected secondary schools in Kigoma District which most of its teaching staff are living in town because of not having accommodations at the schools' premises or nearby schools. The study involved 25 school teachers and 5 heads of schools to make a total of 30 participants. Tools for data collection used were interview, questionnaires, observation and documentary review. The findings revealed that, community secondary schools in Kigoma District located far from the town where most teachers dwell had no teachers' accommodations. Moreover, it has been found that, lack of accommodations at these schools has negatively affected teachers' job performance like failure to complete syllabuses and other intended daily executions as a result of their late coming and poor attendance to school. It was therefore recommended that, both local government through community alliances and central government through Ministry of Education, Science and Technology should in tandem set mechanisms to ensure teacher's accommodations are built. This will help to resolve the problem of late coming and poor attendance as a result of long distance from teachers' domiciles to schools' locations and hence improve their job performance for the entire school performances.

Keywords: Employees' Accommodations, Job Performance & Community Secondary Schools.

Introduction

The issue of shelter which in this paper has been perceived as accommodation is an important need that helps human beings to fulfill their daily obligations with full

settled minds. For employees in any organizations, having the satisfying accommodations nearby their working settings is something elementary. This has been affirmed by Oumarou et al., (2016) that, accommodations allow workers and their employers to take advantage of their full professional potential and thereby contribute to business success. Teachers like other employees, are not behind the need of having accommodations nearby their workings. TEACHPLUS (2017: 3) writes that:

> Affordable and safe housing options for teachers near the schools and communities they serve benefit teachers, students, school districts, and communities. Initiatives such as apartment complex structures and "Teacher Villages" not only offer these housing options, they also bring about a sense of community among teachers and allow a connection with the communities they serve. Removing barriers to affordable, safe homes near schools will allow teachers to live more balanced lives while continuing to serve our students with excellence.

This quotation confirms the significance of having accommodations for teachers nearby their schools for the betterment of themselves, schools and the whole community in which such schools are located. Living far away from schools they teach, it affects them in different angles. For instance, where teachers cannot live near the school, they are likely to spend a lot of time travelling, often to the detriment of their school work (Adedeji & Olaniyan, 2011 and Young & Mundial, 1996). As a way towards achieving the goals of Education for All (EFA) programs and the Millennium Development Goals (MDGs), world countries have initiated various strategies like abolition of school fees, increasing of students' enrollments, introducing schools from district level to village levels. However, literature shows that, the achievements of these strategies less conform to the improvement of teachers' working conditions implemented especially in Sub-Saharan Countries (Adedeji & Olaniyan, 2011). Accommodation as one of aspects that makes working conditions for teachers at school has been among of the major problems faced by nearly all teachers especially those who work in remote secondary schools in Sub-Sahara and around the globe (Bennell & Akyeampong, 2007).

Since the abolition of schools in Tanzania, there has been an escalating of school enrollments which overwhelmed the existed secondary schools and hence the demand of building more secondary schools. As result of limited open space in residential areas, most of the increased community secondary schools have been built at least far away from residential areas. Most of these community secondary schools have been plagued with employees' accommodations crisis especially for teachers. For instance, in most of the community secondary schools, teachers who teach in

remote areas are still encountering not only shortage but the complete absence of accommodations which affect their performance (Kavishe & Chileshe, 2019; Ntulo & Nawe, 2008). It was found that, in these remote secondary schools, many teachers take to travel from 5.30 am and walk about 100 Kilometer a day, going and back at home whereby they arrive at 6.00 pm (Kavishe & Chileshe, 2019; Ntulo & Nawe, 2008; UNESCO, 2005). This problem started immediately after the implementation of Community Secondary Schools Education Development Program (SEDP) in 2005. The Program tagged to build more classrooms, laboratories and less interest was put to teachers' accommodations, until when those schools started to operate there were no teacher's accommodations to date (Mbilinyi, 2019). In terms of demands, staff house facilities in the Secondary Education Development Plan (SEDP) are minimal and almost negligible compared to efforts put on other items as illustrated below.

Table 1: Government Five-Year Plans on Staff Accommodations

Item	**Year**	**Year**	**Year**	**Year**	**Year**
	2004/2005	2005/2006	2006/2007	2007/2008	2008/2009
Classroom	458	251	2361	3015	5733
Laboratories	360	498	1038	1778	3480
Libraries	123	241	350	607	1200
Administration block	150	200	605	716	1216
Assembly Hall	125	205	400	603	2014
Toilet Holes	121	204	450	715	2067
Staff Accommodations	**1216**	**1988**	**3465**	**6010**	**12660**
Wetter Supply	122	200	368	612	1269
Electricity Supply	210	230	346	645	1350
Chairs	150,203	180,283	245,890	351,818	758,700
Tables	146,103	180,283	244,890	351,818	758,700
Hostel For Girls	121	155	185	213	674

Source: MOEVT (2009).

As regards to table 1 it evidently shows that, less interest was put to construct teachers' accommodations by the Government of Tanzania. Findings by UNESCO (2005) indicate that, lack of accommodations for teachers in Community Secondary Schools discourages teachers' performance. They walk long distances and become tiredness, waste of much time and insecurity to their life during thunderstone in the way either back or to school in some places. Kavishe and Chileshe (2019) provide information that remote secondary schools' teachers are generally unhappy with their accommodations arrangements.

Teachers' accommodations in Tanzania remote schools remain as an important agenda because its implementation helps to ensure teacher effectiveness in preparing effective lessons, grading students' works and offer feedback, manage classroom materials, productively navigate the curriculum and collaborate with other staff (Moleni & Ndalama, 2004). More systematic policy and programmatic work is therefore needed to provide teachers accommodations to do their job effectively. Kigoma District has been among of Tanzanian Districts which after the abolition of school fees has witnessed the increase in number of enrollments which has consequently made the increase of community secondary school to conform to such high enrollments of students. Moreover, these increased community secondary schools have been located far away from residential areas. Since it has insisted that teachers' accommodations play a pivotal role on improving job performance, the researchers sought to understand the real situation about teachers' accommodations for the selected community secondary schools which seem to be far away from the town where most teachers live. In this respect, two major questions were formulated to answer the general question of the study. These were: One: What is the status quo on the presence of school teachers' accommodations in community secondary schools in Kigoma District? Two: What are effects of school teachers' accommodations on job performance in community secondary schools in Kigoma District?

Methods and Materials

This study employed mixed research approach (both quantitative and qualitative) to build on their complementary strengths and that combining both approaches makes the study to be richer and more comprehensive (Neuman, 2014 & Leavy, 2017) with concurrent triangulation design. This design has been suitable because of its purpose of obtaining different but complementary information on the same research topic for the best understanding of the research problem (Morse, 1991; Creswell & Plano-Clark, 2007). It has also been implemented because of its state of bringing in tandem differing strengths and non overlapping weaknesses of quantitative methods with those of qualitative methods (Patton, 1990; Schoonenboom & Johnson, 2017; Asenahabi, 2019). This study involved five selected secondary schools in Kigoma District which are Kidahwe, Kagongo, Nyamhoza, Mukigo, and Amahoro. The selection of these schools was due to the reason that, most of their teaching staff are living in town because of not having accommodations at the schools' premises or nearby schools. The study involved 25 teachers and 5 heads of schools to make a total of 30 participants which were obtained through probability and non probability sampling. Tools for data collection used were interview for heads of schools, questionnaires for school teachers, observation and reviewing of relevant documents whereby the collected data were analyzed both quantitatively and qualitatively.

Results and Discussion

This section presents the discussion of the results obtained in the field as regards to the main two questions of the study. The first subsection present and discusses the findings on the status of school teachers' accommodations in community secondary schools in Kigoma District. The second subsection present and discusses the findings on the effects of school teachers' accommodations on job performance in community secondary schools in Kigoma District.

The Status of School Teachers' Accommodations in Community Secondary Schools in Kigoma District

Under this subsection the study intends to answer the first question of the study which examined the status quo on the presence of school teachers' accommodations in community secondary schools in Kigoma District. The results are presented in table 2 below as follows:

Table 2: Status of Teachers' Accommodations in Community Secondary Schools

Statements	Responses			
	YES	%	NO	%
Are there accommodations for teachers at your school currently?	0	0	25	100
Does the school have head of school's accommodation?	5	20	20	80
Does the government provide accommodation allowances for teachers?	0	0	25	100
Does the government provide transport allowances for teachers?	0	0	25	100

Source: Field data (2020).

The results in table 2 above reveal that, there were no accommodations for teachers in community the community secondary schools in Kigoma District at 100%. There was 20% of the presence of accommodation for head of school. However, such 20% were obtained a response of respondents from one school where researchers noted the presence of head of school accommodation. The findings show that, although there were no teachers' accommodations, the government provided neither accommodation nor transport allowances for teachers. These findings were in line with responses from heads of schools. For instance, one head of school through an interview had this to tell: "Teachers' accommodation is an issue in most of these community secondary schools in Tanzania including our school. Through this problem of accommodation, many other problems like truancy, late coming to teachers and students are seen" (Head of School E, February, 2020). In addition, another head of school through an interview explained that:

> Teachers use public transports commonly known as daladalas from town which ends somewhere where these daladalas stop

> because of impenetrability of roads. They then take motorcycles commonly known as bodaboda for the coasts ranging to 6500Tshs only for a going to school trip. For example, there is a difficulty travel to Amahoro and Nyamhoza secondary schools because there is High Mountain and then a slope with a river which has no bridge. Teachers pay between 6,000 and 12,000 per day. When this amount is calculated to the working day, more than 264,000Tshs will be paid monthly. All these are due to lack of accommodations of teachers in these schools which not only affect their job performance but also their lives (Head of school A: February, 2020).

In the same vein, another head of school through an interview expressed that, "Our school is very remote from town, we have 10 teachers with even no headmaster's house unlike to Kidahwe community secondary school whereby the house built for head of school is accommodated to eight teachers who are not yet married" (Head of School C, February, 2020).

These findings confirm the presence of the big problem of teachers' accommodations in community secondary schools. This problem is serious in Tanzanian community secondary schools. This was also confirmed by the study done by HakiElimu (2010) in regions of Lindi and Mtwara where they found that only a small proportion of teachers stay in the headmasters' house. Moreover, this problem was also found in other regions of Tanzania including Arusha, Kagera, Dar es Salaam, Kilimanjaro, Mwanza, Dodoma and Geita (Ntulo & Nawe, 2008). According to HakiElimu (2010), the problem seems to be worse for day schools unlike to boarding schools where the number of staff accommodations is at least available. Therefore, as regards to the question of this subsection, it evidently convinces that, the increase of students' enrollments which made the expansion of these community secondary schools, do not correspond with the demand of human resources and schools' infrastructures especially teachers' accommodations. This absolutely affects teachers' job performance and then students' performance entirely.

The Effects of School Teachers' Accommodations on Job Performance in Community Secondary Schools in Kigoma District

This subsection presents and discusses findings in order to answer the second question of the study which explored the effects of school teachers' accommodations on job performance in community secondary schools in Kigoma District. Through this question, some negative effects which are due to problem of lack of teachers' accommodations in these schools were reported as table 3 below illustrates.

Table 3: Effects of Teachers' Accommodations on Job Performance in Community Secondary Schools in Kigoma District

Statements	Responses			
	YES	%	NO	%
Late coming to school	18	72	7	28
Leaving the school early before normal working hours	17	68	8	32
Teachers' absenteeism	19	76	6	24
Failure to cover syllabuses	21	84	4	16

Source: Field data (2020).

Results in table 3 show that lack of teachers' accommodations in community secondary schools enormously affects teachers' job performance. This is because where is teachers' late coming to school at 72%, a tendency of leaving the school early before normal working hours at 68%, teachers' absenteeism at 76% and failure to cover syllabuses for teachers at 84%; good job performance is not expected. This was confirmed by the related information provided by heads of schools. For instance, one head of school explained that:

> There is high existence of the frequency of not attending periods among teachers who are leaving away from the school including me. I have periods of mathematics subjects in form four but unfortunately, I sometimes arrive while tired or out of the timetable. All these, is because of long distance I travel from town where I live a result of not having accommodation here at school. Moreover, this long distance causes teachers' absenteeism which in turn causes them failing to finish their syllabuses and therefore leads to low academic achievement of students especially for their National examinations of form four (Head of School B: February, 2020).

These findings went simultaneously with the researchers' observation where they passed through class journals and found that, the number of periods was not taught by respective teachers. In addition, by looking on syllabus logbooks, researchers found that, most teachers failed to complete the syllabus. This convinced researchers that teachers had poor attendance which as a result caused their poor performances in their duties.

Basing on these findings, there should be no doubt that, teachers' accommodations play a pivotal role in improving teachers' working morale and hence good performance of their professional duties. According to TENMET (2008) lack of teachers' accommodations in most Tanzanian community especially those which are located far from residents remained as a terrible condition of service to the extent it contributes to a general decline in the general process of teaching and learning. This

is because unsuccessful teaching and learning is associated with diverse factors lack of accommodations for teachers being among as it has been evidently revealed in this study. This has been affirmed by Alexiu et al. (2010) that an inadequate housing situation might cause a sequence of intertwined difficulties, both at public and personal level, starting from a narrower range of employment choice, the exposure to deteriorated environments and relationships in suburban areas, time consuming travel to reach workplace.

As regards to the presented results, it is evidently shown that, school accommodations for teachers make them available at school to fulfill their professional duties. The presence of teachers' accommodations at school or nearby the school premises is one of the positive influences of teaching profession because it helps to reduce teachers' stress, turnover, absence, sickness, increasing teachers' motivation, job satisfaction, cooperation, and effectiveness in classrooms hence increasing students' academic achievement (Mohamed, 2017). Building teachers' accommodations in Tanzania has been a promise of the government of Tanzania especially to schools located in hard-to-reach and underserved areas where social facilities are not easily accessible (Sumra, 2004; Bennell & Mukyanuzi, 2005; HakiElimu, 2011). Indeed, basing on the presented study findings along with other studies, lack of teachers' accommodations is a crisis in the study area. Thus, with the absence of teachers' accommodations, remote community secondary schools' teachers will continue performing their daily executions at the minimum point which will consequently continue hampering students' academic achievements.

Conclusion and Recommendations

Basing on the findings of this study, it has been revealed that, lack of teachers' accommodations in community secondary schools in the study area is a big problem. However, as regards to the relevant reviewed literature, it has also revealed that, the problem exists among other community secondary schools in other places of Tanzania. This being the case, researchers were confidently convinced to declare that, lack of school teachers' accommodations among remote community secondary schools is a crisis. Moreover, this crisis has diversely affected teachers in their performance due to numerous associated factors like long-distance travelling that cause tiresome, late coming to school, and early leaving from the school before the normal working hours, absenteeism which in turn hindered the endeavors in finishing syllabuses. With these negative effects, it is undoubtedly that, the whole process of teaching and learning is affected and consequently unsatisfactory academic performance for students in their national examinations has been obvious in the selected community secondary schools.

Thus, this paper recommends that; firstly, the government should consider increasing the budget of education sector by identifying building teachers' accommodations especially in these remote community secondary schools as one of the areas of interest. Two, the government should introduce accommodation and transport allowances for teachers who teach in these remote community secondary schools where there are no teachers' accommodations. Three, the government should educate the society and welcome patriotic community members to contribute in building teachers' accommodations. With these suggestions, the crisis of lack teachers' accommodations in remote community secondary schools not only in the study area but in the whole country of Tanzania will at least be solved and hence increasing of teachers' morale and efficiency in their daily performance which in turn will positively affect students' academic performance.

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Teacher's Attitude towards Inclusive Education in Primary Schools Iringa District Council, Tanzania

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Abstract
Inclusive education is a global agenda, generally inclusion in education means full incorporation of children with various abilities in all aspects of schooling that other children have the ability to access and enjoy. Teachers have been seen as key persons to implement inclusive education and considered to be play substantial role for implementation of such educational change. The aim of this study was to examine teachers' attitudes towards inclusive education in primary schools in Iringa district council. The study was conducted in six government primary schools in Iringa district. Qualitative approach was used. Data collection methods included semi structured interview and focus group discussion. The sample of the study included 30 primary school teachers and 6 head teachers were included. Qualitative data was analysed and presented in form of narratives. The findings show that, in general, the participants held neutral attitudes towards inclusive education and more positive expectations regarding the outcomes of inclusion. This study emphasised teaching performance in an inclusive class as a subject of great concern. Teachers also suggested that quality special training must be provided to them because it is difficult for them to deal with special children while they don't have enough knowledge on how to handle them.

Keywords: Teachers' Attitude, Inclusive Education, Primary Schools, Iringa District, Tanzania.

Introduction and Background of the Study

Inclusive Education (IE) philosophy is based on the principle that every school should be able to accommodate all children including those with special needs (UN, 1949). Inclusive education is an approach which transforms the education system, including its structure, policies, practices and human resources, to accommodate all learners in mainstream education by addressing and responding to learners' diverse needs (MoEST, 2017). The philosophy was emphasized by The Universal Declaration of Human Rights in 1948 where it was declared that education is a fundamental right for all children regardless of individual differences. This right was

further emphasized and affirmed as plan of action in the World Conference of Special Needs Education held in Salamanca, and Spain. The Salamanca statement firmly called on the international community to endorse the approach of inclusive schools by implementing practical and strategic changes in schools (UNESCO, 1994).

The world Education Forum held in 2000 in Dakar Senegal recognized education as an important basic right to all people that can be used to facilitate Education for All policy. In Dakar meeting, 164 governments together with partner institutions adopted a framework of action focusing on the achievement of six Education for All goals pertaining to expansion of inclusive learning and the achievement of universal opportunities for all youths and adults, the achievement of gender parity and gender equality in education and the improvement in education quality and equity (Benavot, 2004). The forum also confirmed that education can play a pivotal role in overcoming exclusion.

The same resolutions were adopted by the United Nations General Assembly in 2006 Article 24 ensures that persons with special needs are not excluded from general education system on basis of their handicap and that children with special needs are not excluded from free and compulsory primary education (United Nations, 2006). Many nations are now increasingly recognizing that the policy of inclusion, where children learners with challenges are taught in ordinary schools with various forms of special support, is preferable to segregating them in those institutions (UNICEF, 2010). Inclusion basically creates child friendly schools which operate with the interest of the learner by creating a safe and healthy environment provided with trained teachers, adequate resources and appropriate physical, emotional and social conditions for learning. It also provides dignity and personal empowerment (UNICEF, 2010).

Tanzania were signatory to the Education For All documents , which are all important tools for achieving education for all children in Tanzania. Never the less, in light of this study the Salamanca statement is the most central, taking into account the main goal, which is to explore the development of inclusive education in the Tanzanian primary school. To reach this goal Tanzania formed several policies to put into effect the implementation of inclusive education such as Universal Primary Education (UPE) in 1978, the Education and Training Policy of 1995 and Primary Education Development Plan (PEDP) 2002, and Education and Training Policy of 2014. All these policies were enacted to ensure access and equity in the education system of Tanzania (MoEVT, 2001; MoEVT, 2014). Interventions taken in this endeavour were; to support non-government institutions practicing specialization approach or regular schools that opt to offer education to children with disabilities

through integration approach, training of classroom teachers, school inspectors, district education officers and ward education coordinators, conduct census of children with disabilities for enrolment, create awareness to parents and community, conduct several policy and curriculum reforms to take in regard inclusive education. In the implementation of inclusive education the teacher is a key agent who organizes class so as to develop positive relationships to encourage learners to work in groups having pupils with different learning diversities.

Statement of the Problem

The implementation of Free Basic Education (FBE) program in Tanzania aims at leading the country towards the goal of Education for All (EFA). However, this goal might be theoretical in its implementation as far as children with disabilities still encounter some obstacles in inclusive primary schools. One of the challenges for effective learning in classrooms is the attitudes that teachers hold towards the inclusion education in primary schools. Therefore, the focus of this study is to examine teachers' attitudes towards inclusion education in primary schools.

Review of Related Literature

Every child has the right to education on the basis of equal opportunity, regardless of individual differences and diverse abilities. Bowerman (2007), asserts that inclusion is a philosophy that states all individuals, regardless of ability, should participate within the same environment with necessary support and individualized attention. Inclusion is more than just placing pupils with and without disabilities together, it is a view that all children, in spite of differences, belong and are valued. According to Chopra (2008) on the paper presented at the British Educational Research Association Annual Conference suggested that one of the most significant stipulations that allow for successful inclusion of pupils with special needs education is the attitudes of the regular education teacher regarding the inclusion of individual special education students into their classroom, awareness on the part of regular education teacher is essential to promote successful inclusion. Many factors influence the teachers' attitude towards inclusion. When regular teachers are provided proper training and supportive services through a collaborative consultant and designated time to meet willingness to participate in collaborative interactions, they can be similar with special teachers.

Attitude of Teachers towards Inclusive Education

Attitude studies have long-standing history, for instance Allport (1935, p.798) as cited in Yada and Savolainen (2017) described that "the concept of attitude is probably the most distinctive and indispensable concept", and the importance of the concept are still continued in the area of social psychology. The term attitude is generally understood to mean an evaluation of attitude objects containing anything a

person may hold in mind and it could be concrete or abstract (Bohner & Dickel, 2011). However, proper definitions have been debated actively from adapting different views whether attitudes are trait-like disposition stored in memory permanently or momentary judgments constructed from the information (Yada and Savolainen, 2017).

UNESCO (2005) contended that the barriers which keep children with disabilities out of school are often attributed to negative attitudes and systems, and societies that discriminate against them. Multiple barriers remain to the full participation of children with disabilities which contributes to the continued neglect of their right to education. Eiken (2015) conducted a study on teacher attitudes toward inclusion in pupils with disabilities in the general education classroom. The findings from this study show that, pupils with special needs are evaluable part of the classroom, general education pupils learn better when their peers with disabilities were included in the classroom. Moreover, this study found that having special needs pupils in the classroom takes additional planning time and causes teachers to feel stressed. Training on inclusion, and specifically working with pupils having disabilities, would be helpful for teachers and lead to better inclusion practices.

Teacher Training in Inclusive Education

Carroll, Forlin & Jobling (2003) on the study about the Impact of Teacher Training in Special Education on the Attitudes of Australian Pre service General Educators towards People with Disabilities, contended that the need for improved teacher training arises from the limitations of many current teacher training programs. In many universities, general and special education programs continue to operate under a dual system. That is, many teacher training programs still use a model that ensures separation between regular and special education teacher trainees. The study conducted by UNESCO (2009) in Bangkok on inclusive education for children with disabilities observed that, teachers lack the professional training and experience necessary to teach children with disabilities, and have difficulty developing individual teaching plans for children with disabilities therefore recommended that the government should make sure all teachers are trained in teaching methodology and skills to enable them to teach children with disabilities. The curriculum for Tanzania primary education is not flexible enough to cater for the needs of the disabled children in inclusive settings (Meena, 2014). There is also a challenge of trained human resources in Tanzania, meaning teachers who can accommodate inclusive schools (Mmbaga, 2002 & MoEVT, 2009).

Furthermore, there are considerable shortages in special needs and inclusive education teacher training programs in Tanzania (MoEVT, 2008 & 2009). Kapinga (2014) noted that for successful inclusive education, teacher education must be given

a priority to be able to equip prospective teachers with relevant skills to handle inclusive classes. However, the majority of teachers in Tanzania inclusive schools are from general teacher education programs, with minimal knowledge concerning inclusive education and the capacity of the university that train teachers toward the new inclusive settings has become a challenge toward inclusive education. Based on the current study conducted in Tanzania, it has compiled number of evidences which show the increasing number of dropouts among pupils with special needs in many primary schools in Tanzania (Mkumbo, 2008). Kapinga (2014) also reached a similar conclusion that the curriculum for teacher education and the preparation of student teachers for inclusive education have not reached the standard required by inclusive settings.

Methodology of the Study

The study employed qualitative approach and case study design to reach the goal. Qualitative approach is oriented towards deep exploration of respondents' views about their world, in order to obtain information that is purposely comprehensive and exploratory in nature (Creswell, 2009). The researcher used qualitative approach because it assisted to seek out the information in its natural settings with the consideration of culture, values, norms and experience viewing from the participants. Data were collected using semi structured interview and focus group discussion. Sample of the study included 30 primary school teachers and 6 head teachers. The study used thematic analysis, the analysis procedures developed by (Braun & Clarke, 2006). Thematic analysis was used to analyse themes on teachers' attitudes towards the implementation of inclusive education in primary schools. Various ethical issues were considered including procedures for gaining access to the schools and individuals participants. Alongside seeking official permission for conducting the research.

Discussion of the Findings

Teacher's Attitudes towards Inclusive Education

The main concern of this area was to examine the attitudes of teachers towards inclusive education, particularly their awareness, understandings and personal feelings in inclusive education were assessed. Focus Group Discussion were used to teachers and Interviews were used to assess the head teachers of the respective schools under the study. The findings are presented in three sub objectives.

Teachers' Knowledge towards Inclusive Education

How teacher understands inclusive education is the key component in implementing inclusive education, since teachers are the main implementers of any education program the government formulate. Using Focus Group Discussion (FGD) indicates

that most of the teachers understand the meaning of inclusive education and its importance. This is being revealed by the following statement as one of the teachers defined inclusive education as:

> From what I understand inclusive education is the kind of education which combines both disabled children and normal children in one classroom (FGD, Teachers B, Schools III: 19/02/2020).

During discussion with teachers in respective schools it was clear that most of them have clear understanding on inclusive education and their implications. Teacher's understanding towards inclusive education could affect their attitude towards implementation of the program. Majority of the teachers in schools were able to explain the importance of the inclusive education to students, society and national at large. One teacher pointed out that:

> I think inclusive education is important because it motivate children to learn, create sense of belongingness, brings cooperation and love among the children. It helps them to understand themselves as a part and parcel of the society and remove sense of inferiority to the children with disability (FGD, teacher A, School IV: 20/02/2020).

In similar contention, another teacher had the following to say:

> Inclusive education is important to the parents as it reduces costs and time to send them to special school, it also reduces poor beliefs among the people in the society on children with disabilities (FGD, teacher C, School IV: 20/02/2020).

Personal Feelings towards Inclusive Education

The study shows some of the teachers were not supportive of the inclusive education program and they see it as difficult task to conduct and operate thus one of the teachers commented as follows:

> For my side I think inclusive education is not important because it is difficult to handle children with disabilities especially those who are mental retarded, they are so cruel, stubborn, they withdraw attention to others during the process of teaching, they destroy their peer's property and starts fights most of the time, therefore they create fear to the pupils and it is not safe (FGD, Teacher K, School IV: 20/02/2020).

According to them inclusive education is dangerous to pupils and it increases the number of failures in their schools. They believe that teaching inclusive classes slows them towards reaching their goals and objectives because they had to teach slowly than the usual speed to make them understand. Some thinks that children with

disabilities need to have their own syllabuses which are different from the current syllabus in order to meet their needs.

> I think that pupils with disability especially mental disorder need to have their own syllabus which will include basic education which includes life skills like knowing how to wash their face, greetings, dressing themselves, eating skills to be able to help themselves (FGD, Teacher A, School IV: 20/02/2020).

Other teachers have positive feeling about inclusive education as it was explained by most of the head teachers of the schools under observation through semi structured interview as follows;

> Inclusive education makes children feel as part and parcel of the society, they become comfortable and influences them to learn, also they get assistance from teachers and their fellow students in any way possible so I think it is good thing for their development (Interview, Teacher M, School I: 19/02/2020).

Findings show that most teachers were in favour of inclusive education in their schools and believed that the advantages outweighed any disadvantages. Although all participants mentioned to some extent that inclusive education is about accepting all pupils and creating space for them so that they can join their fellow pupils and enjoy the comfort of being in the same classroom with other pupils. The findings also revealed that, these idea maybe conditional since the government is encouraging that all children have a right to education as one of the objectives of Dakar resolution of 2000 and as it is stipulated in inclusive policy of education by the Tanzanian government through the Ministry of Education and Vocational Training (UNESCO, 2000 & MOEVT, 2009).

Teacher's Role in Implementation of Inclusive Education

The section is determined to analyses how teacher's perception plays a role in the implementation of the inclusive education program especially in classroom setting. The information was obtained from focus group discussion, and semi structured interview. The participants were asked about their role in implementing the inclusive education and how they are prepare themselves for teaching and learning process in the inclusive classes.

Preparation for Instructional Materials

Majority of the teachers suggested that in preparation for materials they use variety of material which is found in their school environment (improvisation) to be able to simplify and stimulate the understanding of the student:

> For my side I have no training regarding the program but I only my experience to prepare materials and teaching aids to make the class more active and help them to understand. For example charts, cards drawings and figures to support my topic (FGD, Teacher, School I: 19/02/2020).

Some teachers especially heads of schools have more positive attitudes towards inclusive education in their schools hence they prepare their teachers mentally and psychologically by motivating them to accept and love these pupils since being are teacher is as being a parent to all student, by doing so teachers have accepted the situation:

> To my side the only thing I prepare psychologically to handle this class because it is my duty to help all children regardless of their differences, because to children with disability have the same right to education as other, thus my role is support them to become full potential members of the society (Interview, Teacher School IV: 20/02/2020).

Teachers' Role in Inclusive Classrooms

Inclusive classrooms accolades a wide range of pupils who have different learning needs. Teachers needs to employ different techniques so that to be able to facilities pupils with learning skills. Through focus group discussion and interview teachers were ask to identify different strategies they use in inclusive classrooms. The findings revealed that the majority of teachers use teaching method which enables pupils to participate actively in the process as it was explained by teacher:

> In order to help them I identify which activity a child is able to for example most of them are able to draw different shapes so I encourage them to draw so as to keep them busy but in case academic development we teach them nothing (Interview, Teacher H, School IV: 20/02/2020).

Another teacher claimed that:

> It depends on the nature of disability in case of deaf and visual impaired I place them in front of the classroom and use big word which are visible to them, I also use some pictures to support the content in class (FGD, Teacher M, School I: 19/02/2020).

The quotation above reveals that all pupils can learn when they are given an opportunity and instructional support from their teachers and peers. Learning is a cooperative activity in which every pupil needs to be involved in carrying out classroom actives.

Challenges Faced by Teachers

With regard to the challenges faced during the implementation of the inclusive education, teachers opened up on issues regarding the problem. One claimed that teaching in inclusive classes are time consuming because I have to teach slowly to be able to make student with disabilities understand. Therefore it is hard to finish the content in time (FGD, Teacher A, School I, 19/02/2020). In case of training most of the teachers claimed that they do not have training at all and the ones with training are not fully equipped because of the short period of time they took to the training and the content were too big compared to the time schedule therefore it is like they don't have enough skills to help the children in need. As one stated that:

> I did not have enough training even though I was among the teachers chosen to have those training; we used short time with a lot of things to learn about so it is difficult to do everything as it supposed to be. Also we were short in number considering the needs of our schools so it still difficult to handle children with need (Interview, Teacher, Z School V: 21/01/2020).

The study discovered that teachers are facing challenges in terms of assessment and evaluation mode as one insisted that:

> Pupils with special needs are difficult to assess them because their need differ from one another therefore some of them are not able to cope with the syllabus and content for example mental disabled children are in need of learning basic skills like greetings and washing their faces to be able to help themselves but those content are not shown in syllabus (FGD, Teacher M, School IV: 20/02/2020).

Infrastructures were named as the biggest hindrance to the implementation of inclusive education for example classes do not support them because most of it have stares so it's hard to use them, chairs especial wheel chairs for physical challenged pupils, lack of devices like listening devices to support deaf children and broilers, toilets and poor path ways from home to school. Poor home conditions and environment which hinder student participation in classroom. Family poverty and shortage of school fund make the process more difficult as one claimed that;

> It is true that the government provides us with funds to support the challenged children but it is not enough thus teachers sometimes need to contribute their income to be able to support them for food, also parents are poor to the extent that they are not able to give their children food at home and it is difficult to teach hungry children. (Interview, Head-teacher, School IV: 21/02/2020).

The findings shows that teachers plays a crucial role in class room not only teaching but also helping pupils to recognize themselves as members of community. Some of teachers of the selected schools for this study acknowledge their role as teachers, parents and guardians who are responsible to teacher, support and monitor pupils' behaviours. Teaching is the main focus of any educational organization. The role of the teacher is to teach and to support pupils to meet their educational goals. The success in the provision of quality education is to determine by teachers motives in teaching and supporting all pupils to learn in spite of learning differences they have, for example Sharma (2001) argues that teaching inclusive education is based on the assumption that teacher are willing to admit pupils with disabilities and learning abilities into regular classes and are responsible for meeting peoples need.

Ways of Improving the Implementation of Inclusive Education

This section aimed to determine the ways on how to improve and promote favourable attitudes forward the implementation of inclusive education. The majority of teachers seem to believe that inclusive education is more beneficial for all pupils, but that is only possible if certain elements are in place.

Teachers' Training

The training of teachers both in-service and pre-service is a key component in enhancing teacher's attitude towards implementing inclusive education. Even teachers need to get training and workshops that can enable them to cope with those challenges. The government should make sure that training teachers in order to improve the program of inclusive education this situation can afford the teaching process of the special needs. Since the program were introduced and most of the teachers who are supposed to implement it are already on service and they were not given such education during their training time so it is important that the government should provide them with such education not only some of them as what they are doing now but all teachers one group at a time by doing so it will reduce shortage of teachers with skills on how to handle children with disabilities. Some teachers suggested that teachers on training or student teachers must be taught special education as part and parcel of their training.

Other teachers suggested that there should be identification of which type of disability to be included in normal schools because for the case of mental and deaf it is difficult for normal schools teacher to handle them since they need special care and special schools to be able to manage and control them. One teacher suggested that mental need their own schools and syllabus different from the present syllabus because it will be easier to teach them basic skills than the content in normal syllabus to them. In case of teaching materials the government must supply schools with enough and reliable materials like listening devices, Braille and wheel chair to

support schools to be able to accommodate children with disabilities .books and teaching aids are very important in facilitating the process of teaching and learning in classroom so there must be enough in all schools regardless.

Findings discovered that most of the teacher are positive about the inclusive education but they think that there must be some special schools which are special for those with high needs like mental and deaf who their needs are of more demanding and special attention leaving those with physical need which can be helped and easy to handle them. The society must be provided with enough education to be able to fully participate in the campaign against discrimination and segregation towards people with disabilities. During the whole process of planning and implementing the inclusive education teachers must be involved.

Conclusion

It is concluded that adequate knowledge, expertise and support by other specialists alters the attitude and concerns of teachers towards inclusive education. The participants provided valuable and relevant information on how they perceive, understand and acknowledge the importance of inclusive education. They also expressed how they feel on their role as teachers towards the implementation and success of the program. In order to foster pass rates of students with special needs integrated in regular primary schools in Tanzania, the researcher made recommendations about the findings in line with study objective as follows; the government should train more special teachers according to the needs of the inclusive education especially in primary school. The government and schools should provide seminars and workshops to teachers of special education and also incentive to teachers. The government and schools should provide infrastructure such as classroom, toilets and path ways in order to make easy the special needs to move from one place to another from class to another, from home to school and toilets.

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Instructional Competences Demonstrated by Teachers' in Teaching Social Studies Subject in Rungwe District, Mbeya –Tanzania

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Abstract
The study investigated teachers' instructional competences demonstrated in teaching Social Studies subject in primary schools in Rungwe District. Guided by the interpretive thinking, the study applied a qualitative study approach that geared to understand the quality of Social Studies teachers. The Social Constructivism Theory was used to argument the study from different but relevant view points. Use of Social constructivism theory was undermined by its principle belief that the learner is a social and autonomous being rich of life experience and that classroom practices need to be learner-centred. The study used classroom observation, documentary review and semi- structured interview to collect data from a group of 13 participants including (6) six Social Studies teachers, six (6) head teachers and one school Quality Assurers. The findings revealed that about 5/6 Social Studies teachers' equals to 83% had inadequate competences and thus could not be able to actively engage learners in the Social Studies teaching. The limitation to teachers in demonstrating competencies were evidenced by their monotonous use of teacher-centred instructional approaches such as lecture and question and answers with minimal pupils' engagement in the teaching process. Very rare did pupils engage in activities which promoted their critical thinking, creativity and innovation. Social Studies teachers rarely taught the lesson in connection to pupils' day to day life i.e. linking theories of the subjects to the students' real-life experience. It is concluded that teachers are still incompetent in demonstrating social studies instruction. Finally in this study it is recommended that there is a need for the government through Ministry of Education Science and Technology and other key stakeholders to provide teachers with regular in-service training on contemporary pedagogical approaches and practices which focused to promote pupils' self-identity, discovery, innovative and autonomy.

Keywords: Social Studies Subject, Instructional Competences, Learners' Autonomy.

Introduction

Teaching of Social Studies has been evolving in Tanzania just like in any other country in Africa and across the globe (Arhtah, 2008 & Poatob, 2015). This

transformation in teaching of Social Studies is all about primary school teachers having skill to deal with planning, teaching and learning. The ultimate goal of promoting pupils' acquisition of instructional competences in Social Studies is to produce self-reliant and good citizens who can positively contribute on the development efforts of the country and its people. The teaching of Social Studies can be traced back from 1960s when most African countries realized the need for the school curriculum to integrate social science subjects in response to the colonial education system which was provided on the basis of selectivity, colour and inequality and that was purely theoretically oriented (Kopweh, 2014). Thus, the need to address African traditional values and beliefs in Tanzania came after the Mombasa conference of 1968 in Kenya under African Social Studies Program (ASSP) currently known as African Social Studies and Environment Program (ASSEP) (Adeyemi, 2016). This program added an environmental education component to integrate History and Geography subjects into "Social Studies subject" while emphasizing four goals including: enabling pupils understand people's interactions with their cultural, social and physical environments, helping pupils appreciate their homes and heritages, developing skills, knowledge, attitudes and values to citizens and teaching pupils to express their ideas in a variety of ways (Parker, 2015 & Adeyemi, 2016).

Tanzania as one of the member states in ASSEP, has responded to the global concern by including Social Studies subject in the school curriculum in different stages whereas each stage takes different emphasis mainly in curriculum content and format. Since independence up to 1990s, Geography, History and Civics in Tanzania primary schools were taught as separate subjects under the social sciences until the enactment of the 1995 Education and Training Policy (ETP) (Sumra, 2007 & UNESCO, 2010). The integration of the three subjects was incorporated in the Tanzania Education and Training Policy in 1995 (Ministry of Education and Vocational Training (MoEVT), 2013). The policy emphasized adding Civics to History and Geography to form one main subject under the "Social Studies subject" (Meena, 2009). According to Tanzania's Ministry of Education and Culture (MoEC), the newly integrated Social Studies subject was to be taught in primary schools (MoEC, 1995). Teacher's instructional competence demonstrated in classroom provides a basic learning to pupils (Selvi, 2010). However literature available in Tanzania appears to suggest that this foundation for teaching social studies subject is doubly to teachers' (Dadi, 2015). Similarly, Namamba and Rao (2017) indicate that the teaching of social studies subject among Tanzanian students- teacher in teachers college is rather inadequate when the opposite should be the case.

There is a paucity of relevant studies geared to examine the quality of Social Studies teachers in terms of their ability to demonstrate needy instructional competences during preparation, delivery and assessing of teaching. This vacuum has resulted in

to existence of debates and blames about curriculum relevance in terms of practicality and promotion of instructional competences among pupils who are the focus of the Social Studies subject. It is on these grounds that the researcher's thirst to understand to what extent primary school teachers demonstrates Social Studies competencies during teaching of Social studies subject in some selected primary schools in Rungwe district, Mbeya region came in.

Literature Review

On the review of literature focused around the study topic i.e. Social Studies teachers' demonstration of instructional competences in the four main areas including teachers competences in the preparation of teaching context, selection and use relevant instructional strategies, the use of cultural relevant instructional materials and classroom assessment. Lastly establishes the knowledge gap that the study ought to fill. The term "instructional competences" is very complex (Alexander, 2017) and wide build with many core components (Garcia & Ricoy, 2018). Thus instructional competences is conceptualized in a different ways depending on the situation and purpose of the study. However, the question: what 'teachers' instructional competences' in the demonstration of teaching and learning process entails? The Bakhru (2015) defines teachers instructional competences is the teachers mastery of instructional planning, subject field, teaching skills, classroom management, evaluation skills, attitude, experience that enables a teacher interact, communicate impress and influence pupils in the learning process.

Clifford (2013) asserts that teachers' instructional competences in teaching can be categorized in six dimensions that include teachers planning of the teaching and learning process chose effective teaching strategies, mastery of subject field, classroom management, use of teaching aids/ materials and mastery of assessment for teaching and learning. In light from these meanings four observations are made. First, habit of teachers planning to foster understanding of self - directed thinking, and pupils individual and collaborative learning settings; second, teachers use of effective techniques of communication to shape the classroom into a community of pupils engaged in active enquiry, collaborative and exploration, and supportive interactions; fourth, the effective use of a variety of instructional materials that support individuals and group learning and fifth, Structuring and managing assessment for learning to promote lifelong pursuit (Oliver, 2001). Therefore, teachers' instructional competences are' acquired knowledge, skills, attitude, social understanding, experience and information that need to be nurtured and promoted understanding to specific topic.

Literatures acknowledge a wide concern over particularly the lack of teachers' instructional competences in addressing teaching and learning process. The study by

Ben-Peretz (2011), on; 'Teacher knowledge: What is it? How do we uncover it? What are its implications for schooling in Israel' confirms that teachers' during early planning take shortcut decision using mental and very little is written down. The situation hinders the successful control of flow of the material in classroom. The important of lesson preparation cannot be ignored and this is because lesson planning plays a very big role in enabling a teacher to achieve practical effectively **(**Priestley, 2011 & Ukpokodu, 2020). A study by Heafner (2018) investigated on elementary social studies integration in North Carolina, USA, in incorporating learner- centered instructions knowledge in the exiting Social Studies learning strategies, planning of the learning process, assessment and teaching learning materials to prepare pupils to become independent in their real life setting. As a result, social studies teachers not only lacked curriculum ownership, but more importantly.

Presently, in Africa and Tanzania scholars still raise their concern about teachers different understanding of what constitutes effective teaching strategies which can promote students critical thinking, or challenge older versions knowledge (Mtitu, 2014). Komba (2015) conducted a qualitative study in Tanzania secondary school to find out why teachers are not extensively preparing lesson plan as per required competence based curriculum to improve teaching and learning. It was found that teachers have very low knowledge of effective teaching. The implication is that even the introduction of integrated social studies in primary school the problem of teachers competences in teaching still remain. However, this does not exclude teachers' outside teaching formal classroom. "Neither small carpentry nor a graduate engineer can fulfill his or her potentials without the cognitive growth that come from competence teachers" (Okobia, 2011). Pupils not go further of their thinking if they're not taught by competent teachers (Alexander, 2017). Without competent teacher pupils lack supportive and find the schooling difficult (An, 2017). And yet in many African countries the problem of lack of teachers' instructional competence in teaching delivery have been endemic. As such teachers instructional competences in teaching is required. Many of studies carried out in Tanzania are silent on ways primary school teachers fostering instructional competences in the teaching of social studies subject. Thus it was necessary to find out teachers instructional competences demonstrated in the teaching of Social studies to establish a better ways in which the social studies subject teaching could be established.

Purpose and Significant of the Study

This study examines primary school teachers' instructional competences demonstrated in the teaching of Social Studies. Lesson plan, teaching and learning strategies, teaching and learning materials and assessment demonstrated in the teaching of social studies formed part of instructional competences teachers needed to address. The study guided by the following research question: How the teacher addressed lesson plan, teaching approach, teaching and learning materials and

assessment in the teaching and learning of Social studies? This study attempts to promote understanding of primary school teachers' instructional competences with a belief that when these competences are effectively demonstrated, pupils becoming self reliant and good citizens. The research findings can inform the decisions of educational stakeholders, policy- makers, school quality assurance officers as well as teachers, to rethink on the best ways of fostering the teaching of social studies to primary school pupils.

Methodology and the Scope of the Study

The study was informed by interpretive paradigm. It believes that reality is socially constructed, each person constructs his/her own knowledge and the research is involved in the subjects where phenomenon are described in narrations (Denscombe, 2014). Using the interpretive paradigm, a researcher was able to access different aspect of primary schools teachers' knowledge and practices with regard to the teaching of Social Studies. Therefore, using interpretive paradigm, it was possible to understand how individual primary school teacher's constructs on the meaning and the practices of learner – centered and the challenges that face in the implementation process.

The aim of the researcher was to collect a rich mass of data from the participants' feelings and experience about primary school teachers' instructional competences demonstrated in the teaching of Social Studies in Rungwe District in Mbeya region. To achieve this aim, the researcher opted to use qualitative research approach as Shah and Al-Bargi (2013) argues that qualitative research works around personal understanding in giving out meanings of observable phenomena. The study was informed by a case study design that help a researcher to examine primary school teachers' instructional competences demonstrated in the teaching of Social Studies (Creswell, 2014). The study was conducted in Rungwe District, Mbeya region, Tanzania. The area was chosen due to the challenges reported by Nywage (2007) that, more than 90 percent of the primary schools' teachers in Rungwe district teach out of their specializations a situation which accelerates the elimination of Social Studies subject to be taught as integrated subject in primary schools in Tanzania from 2006. Second a paucity of research studies on teachers' instructional competencies of teaching Social Studies subject to primary school pupils. It is based on this ground that the researcher intends to examine primary school teachers' instructional competences demonstrated in the teaching of Social Studies.

Sampling Procedures

The sample size included thirteen (13) participants consisting of six (6) social studies teachers (one from each school); six (6) headteachers (one from each school) and one (1) social studies school quality assurer from the inspectorate department office,

resulting into thirteen (13) participants. Social Studies teachers were sampled to reveal their understanding in teaching of social studies to primary school pupils, while headteachers and quality assurers were sampled to assist the researcher to understand their contributions by helping social studies teachers to implement Social Studies to primary school pupils as suggested to social studies curriculum and syllabus. Headteachers' of the selected schools were also included in the sample mainly because they had administrative responsibilities for the implementation of Social Studies curriculum in their respective schools. For the ethical issues, schools were named by letters from "A", to "F", school inspectorate officer were given letter "SQ". Teachers' names were given letter from "TA" to "TF", and Headteachers were given letter from "HA" to 'HF". Teacher's and headteachers' names are referred to using the combination of school letter for example "TA" belongs to teacher school "A" while "HA" belongs to headteachers in school "A".

Sampling of Primary Schools and Data Collection Methods

In Rungwe district during data collection, there were 146 primary schools (Rungwe District Inspectorate Office Report, 2018- 2019). A list of primary schools was obtained from the District Academic Office (DAO) was used to indicate the registration of the school the schools were located. Based on the list being offered from the district academic office, fifteen (15) schools were classified based on their establishment the oldest were selected from the list. To assure the equal chance of school being chosen, names of the fifteen (15) schools were written on a piece of paper, and were put in one box. Thereafter, mixing them toughly and then six (6) schools picked from the box. The school selected were Katumba I, belongs to school "A" Bujinga -"B" Ikuti - "C"; Tukuyu - "D"; Kyimbila - "E" and Lupepo -"F".

Data were collected through multiple methods, namely: Semi-structured Interview, Direct Observations, and Documents Review. Each of the methods was into four parts to include: A, B, C, D, E, and F each of which addressed different issues with regard to the implementation of Social Studies Curriculum to primary school pupils. Part A has the background information teacher's competence, Part B teacher's addressed planning, teachers addressed teaching strategies, teachers addressed instructional materials and Teacher's addressed model of assessment in teaching part C Teachers implemented of teaching strategies, instructional materials, assessed the teaching and learning process. The interview guide were administered to Headteachers a quality assurers' to find data on teacher's lesson planning, teacher's preparedness, availability of instructional materials and teachers mode of assessment following the Social Studies curriculum. The interview guide contained open ended questions to attract qualitative data. The methods was to collect which can help to know if social studies teaching driven by professional thought to prepare and

implemented relevant Social Studies instructional competencies because at the end of the day, the learners assessed based on the curriculum taught.

Findings and Discussions

The findings responded to the research objective which examined Primary school teachers' instructional competences demonstrated in the teaching of Social Studies. Three sub-themes informed this part and they include primary school teachers' knowledge of instructional strategies in teaching of Social Studies, knowledge to use of T/L materials and Social Studies teachers' knowledge of assessing pupils' learning in the classroom. Observations, document review and interviews were deployed to collect data. This study employed a content data analysis method. According to Cooper and Schindler (2014), content analysis is descriptions, quotations, categories and themes. The researcher first looked for patterns' similarities across data collection from Social Studies teachers, Head teachers and school Inspectors interview; Social Studies observations and research objectives. The patterns were grouped into categories and semi-categories which resulted to the development of major themes forming the basis for discussions. The themes presented descriptions narrating primary school teachers' instructional competences demonstrated in the teaching of Social studies. Nonetheless, in some areas, the study applied percentages for easy interpretation.

Primary Sschool Teachers Knowledge of Instructional Strategies in Teaching of Social Studies

This part presents the knowledge of instructional strategies of teachers teaching Social Studies. The study observed strategies used and how engaged pupils to build knowledge, skills, and experiences during the beginning of the lesson, lesson development, application of constructed knowledge as well, enclosure of the lesson. The study found that Social Studies teachers in all six (6) primary schools used a combination of strategies in the T/L Social Studies. The commonly observed strategies were based on questions and answers, discussions and lectures. However, the actual classroom observations as well as self – reflections, revealed only a partial understanding of applying these methods. Teachers started their lesson by pupils to read the title and define concepts. The findings show that the teachers had no any other strategies that could enable the pupils to identify specific concepts and ideas of the lessons. The lesson was occupied by talking and writing with facts which encouraged memorization of Social Studies concept rather than the building of new learning through pupils' prior knowledge. In this case, Social Studies teachers play the role of directing everything in their classes and pupils have to abide to the teachers' superior orders.

Lesson Development

This sub-theme presents how Social Studies demonstrated the lesson development part of the lesson plan. Social Studies teachers started with lectures, followed either with questions or group discussions to develop new knowledge to the pupils. It was observed that some of the groups constituted the unequal number of pupils without group leaders, guiding questions for the discussions and follow - ups to understand groups which had completed the assignments. This missed the link among the meaning of group discussions and creating pupils' motivations to acquire skills, knowledge, experiences, attitude and behaviors. Figure 1 presents pupils in a discussion group at school A.

Pupils at School A in a Group D Discussion during Social Studies Lesson

This figure presents a group discussion of the pupils in school A. The findings revealed that pupils did not acquire the expected competences identified in a Social Studies syllabus. The fact that for the competences to be acquired, Social Studies teachers' were supposed to use T/L method such as group discussions, field- trip, dramatization and problem solving. Figure presents pupils sitting in the class while listening to a teacher and taking notes.

Pupils in School E Writing Notes During Social Studies Lesson

Application of Constructed Knowledge

This stage of the lesson presents how pupils applied the constructed knowledge from T/L processes. The findings revealed that Social Studies teachers engaged pupils to write notes of same things taught, wrote on the chalkboard and available in the textbook. The pupils copied from the board to respond to oral questions. This implied that Social Studies teachers showed limited practical experience in realizing pupils' needs, connecting classroom learning and not reflecting pupils' real - life environments.

Concluding the Lessons

This stage of a lesson plan presents the closure of the lesson. The findings indicate that at this stage Social Studies teachers provided homework's in a form of questions and answers related to the summarization of the lesson and asked pupils to continue writing notes. Finally, the teachers familiarized the pupils with the objectives of the next lesson. This observation discouraged the belief of Social Constructivism Theory that offer scenarios for pupils better understanding of the knowledge construction. Social Studies teachers put less emphasis in concluding lesson, more emphasis put in the development of knowledge which involves them much time for learning. The interview findings revealed that teachers teach Social Studies depending on circumstances such as whether the topics which are familiar to pupils or not, time, number of pupils in class and teachers' workload. Teacher TC from school C said:

> The use of teaching methods depends on the nature of the topics I'm going to teach. For the topic familiar to pupils I always use discussions and questions and answers method... But if the topic is new, I use lecture method as pupils need to understand much from me (Interview Response from TC).

Also, the headteachers HF from school F explained that:

> Social Studies curriculum, syllabus and teaching methods are not well understood by Social Studies teachers. There is a wide gap among Social Studies teachers in terms of their knowledge, skills,

> understanding, experiences, attitudes, behaviours and instructional competences towards T/L Processes (Interview Response from HF).

Therefore, the findings indicate that Social Studies teachers had not yet embraced towards holistic strategies to teaching and learning processes as required by Social Studies curriculum, syllabus and the use of a variety of active learning methods and knowledge sources in the cultural context. This contraly to MOEST (2016) suggests Social Studies teachers to use holistic teaching strategies in which various aspects of Social Studies subject to be understood in integrative way.

The Use of T/L Materials to Support Teaching Social Studies

T/L materials play a vital role for the pupils to acquire knowledge, skills, experiences, information, attitudes and behaviours as per the educational goals. This sub-theme insight on how flexible Social Studies teachers are in using T/L materials. Data were collected through document reviews, classroom observations and interviews. The findings from the documentary reviews revealed that Social Studies teachers used different T/L materials recommended in the syllabus. Also, during the actual teaching, it was observed that teachers had no enough relevant Social Studies T/L materials. In interview sessions, the results revealed that Social Studies teachers believed that MoEVT was T/L supposed to provide such as globe, atlas and maps as previously had been doing so. The teachers claimed that preparations of T/L materials were difficulty and time consuming due to their heavy teaching workload. Alternatively, the use of locally improvised T/L materials raised concerns that the teachers were confused with a lot of directives from MoEST and TIE from time to time missing the focus of teaching Social Studies. Table 1.2 presents/L materials observed in the classrooms. It further suggests that Social Studies teachers were against Social Constructivism views which emphasize the utilization of local resources to make teaching simple and interactive. As teacher TB from school B stated that:

> T/L materials enable pupils to produce their thinking. Unfortunately, we don't use them effectively to facilitate the process of teaching and learning. However, the new Social Studies syllabus standard III-VI curriculum hasn't enough information for the teachers to use teaching and learning materials. What we do is to get the topics from the syllabus and go back to the old textbooks to get more information (Interview Response from TB).

A headteacher HD from school D expressed the difficulty to use teaching and learning materials as follows:

> The new Social Studies syllabus and T/L materials are not harmonized to use in primary schools. Probably, the MoEST and TIE could come up with new harmonized syllabus and text and reference books (Interview Response from HD).

The findings indicate that new Social Studies syllabus did not recommend any T/L materials. It is noted that the syllabus, text and reference books are inconsistent. However, the findings from interviews revealed that when the new curriculum, syllabus, were introduced, Social Studies teachers were informed through workshops, seminars and secular from the MoEST and TIE. The respondent SQ commended that:

> We attended the workshop ones in 2016 eleven zones (11) each zone had more than two regions of four to five districts where two school inspectors from each district participated in the training. Also, it involved twelve (12) teachers from Teachers 'Training Colleges. After trainer training, District Education Officers (DEOs) appointed two teachers from each school to participate seven- day training at the selected teachers'-colleges. The trained teachers were commended organize some days to train their colleagues in their respective schools. However, few Social Studies teachers' attended the workshop (Interview Response from SQ).

The findings showed that workshop and seminars to address new changes in the Social Studies curriculum, syllabus and T/L materials were inadequate. Besides, very few Social Studies teachers attended them making it difficult to organize the same to other Social Studies teachers. The time used for training (seven days) leaves a lot of questions to whether Social Studies teachers were really well equipped with the knowledge and skills of teaching Social Studies effectively. Teacher TE from school E in the interview said:

> Some T/L materials are difficult to prepare. Also, the big problem is that there are no enough Social Studies books here … We have a few books to read and compare knowledge. Pupils depend on lecture notes from the teachers (Interview Response from TE).

The findings reveal that Social Studies teachers failed to prepare and using T/L materials due to, work loaded, financial constraints and the pupils suffered the most by missing the investigative activities of the historical sites and museums around their environments which would address the shortage were not enough.

Social Studies Teachers' Knowledge of Assessing Pupils Learning in the Classroom

This part wanted to know how and when Social Studies teachers assessed/L processes. The findings show that procedures employed by Social Studies teachers to assess pupils while the lesson was in progress. However, the process did not help pupils towards enhancing abilities, skills, creativity and critical thinking when responding to questions. The pupils were asked, question but failed to answer the question and remained quiet. Then, through lecture, a teacher continued teaching. Toward the end of the lesson, the teacher wrote five questions on the chalkboard as homework. The findings revealed that Social Studies teachers were normally assessing pupils through questions and answers during and at the end of the T/L processes. This raised a concern that teachers did not allow pupils to comment on concepts, disagree or raise more questions about the lesson. Hence, the interactions between pupils and the lesson did not provide opportunities for teachers to evaluate the extent to which the lesson was whether clear to pupils or not. The findings from the interviews with teacher TB claimed that, I assess pupils during the process of teaching whereby I provide exercise on the contents covered.

The findings indicate that in Tanzania Social Studies teachers seemed to have limited instructional competences, pedagogies, experiences, knowledge, information and skills in teaching of Social Studies. Also, they lacked practical evidence to connect between classroom interactions and pupils' life experiences, knowledge, observations and skills. This is contrary to the Social Studies Basic Education Curriculum (BEC)'s of 2016 expectations for standard III-VI and the current (CBC) that recommend LCA (MoEST, 2016). Social Studies teachers demonstrated that the T/L Social Studies has a limited T/L material against the demands of Social Constructivist Theory which demands environments rich in teaching resources. The findings agree with the studies by Kopweh (2014) which reported a similar situation that T/L materials in Tanzanian schools are insufficient. This is in contrast with the study by Okobia (2011) which stated that T/L materials are essential to ensure that the new curriculum and syllabus are well implemented. Similarly, in depth-learning occurs when pupils construct knowledge through T/L materials rather than quickly moving from topics to topics. Social Studies teacher background appeared to hinder the assessment and evaluation of the T/L processes. The findings revealed that Social Studies teachers did not have instructional competences to assessing and diagnosing pupils learning progress as recommended in the Social Studies curriculum. The curriculum requires teachers to act as facilitators, coach and mentors of pupils learning through supervision and of the degree to which set of objectives are achieved by looking at activities done by pupils.

Conclusions and Recommendations

Based on the study findings, Social Studies teachers did not fully demonstrate the instructional competences required for enhancement of pupils as recommended by Social Studies curriculum and the literature. This signified that Social Studies teachers were not competent enough to identify the important tasks to accomplish, examine alternative ways to accomplish the objectives, establish adequate resources to assist in achieving goals and process of assessing the outcome of the plan to help pupils acquire the expected Social Studies competences. As a result, pupils had limited opportunity to participate in instructional activities during the teaching and learning processes. Besides, Social Studies teachers failed to plan and prepare different learning activities through which pupils could construct new knowledge to acquire the expected subject competences. Social Studies teachers face various challenges (shortage of teaching and learning materials, lack of preparation) which hindered their ability to demonstrate instructional competences which embrace learner-centred teaching methods.

It is thus recommended that professional development initiatives should be undertaken to support Social Studies teachers with instructional competences. There is a need for MoEST to ensure teachers are equipped with relevant pedagogical and content knowledge demonstrated in the curriculum to build teachers' pedagogical competences, creativity and interest. Since the study was delimited on investigating Teachers instructional competences for teaching Social Studies to primary schools pupils in Tanzania while limiting to six primary schools in Rungwe district, it is recommended that a more comprehensive study be conducted to include more schools, districts and the use of both public and private schools to have reliable information on Social Studies teachers' instructional competences.

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Dhamira katika Nyimbo za Ali Salehe Kiba: Mifano Kutoka katika Wimbo wa '*Msiniseme*'

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Ikisiri

Makala hii imeangazia dhamira zilizomo katika wimbo wa '*Msiniseme*' wa Ali Kiba. Makala imekuja ili kujibu hoja iliyotolewa na wasanii mbalimbali kuwa wimbo huo hauelezi mambo ya msingi, lakini ulipewa nafasi kubwa katika vyombo vya habari. Hoja hii ilitolewa mnamo mwaka 2010 katika Kongamano la Bongo Fleva lilifanyika katika Chuo Kikuu cha Dar es Salaam. Miaka nane baadaye, tumeona kuwa ipo haja ya kuishughulikia kwa kuichunguza hoja hiyo kwa kuonesha na kueleza mambo ya msingi yaliyomo katika wimbo teule, licha ya kuwa unanukuliwa na kutazamwa kama hauakisi mambo yanayoihusu jamii moja kwa moja. Uchunguzi wa makala hii umeichukulia fasihi kuwa ni kitengo pekee kilicho na uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo iliyopo katika kijamii inayohusika. Data za utafiti zimekusanywa kwa kutumia mbinu ya usomaji makini na kuchambuliwa kwa mkabala wa kimaelezo. Uchambuzi na uhakiki wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Simiotiki. Makala hii imebaini kuwa kuwapo kwa dhamira mbalimbali zenye tija kwa maana ya kuielimisha jamii katika nyanja zake zote za kisiasa, kiuchumi na kiutamaduni.

Utangulizi

Muziki wa Kizazi Kipya maarufu kwa jina la Bongo Fleva umekuwa na kuimarika zaidi katika miaka ya hivi karibuni kutokana na kutoa kwake ajira kwa vijana wengi wa Kitanzania na Afrika ya Mashariki kwa jumla. Kukua kwa muziki huu kumechangiwa na kuibuka kwa wasanii wengi chipukizi na wakongwe ambao kila uchao hutunga na kuimba nyimbo zenye maudhui kulingana na malengo yao mahsusi. Katika hali ya kawaida ni vigumu sana kutomtaja msanii Ali Salehe Kiba (King Kiba) unapozungumza juu ya wasanii waliochangia katika kuukuza muziki wa Bongo Fleva. Wapo wasanii wanamtazama Kiba kama mtu mwenye kipaji cha pekee kutokana na umahiri wake katika fani ya muziki. Kutokana utunzi na uimbaji wake uliotukuka amefanikwa kupata tuzo mbalimbali, hasa ya kuwa 'Msanii Bora wa Afrika ya Mashariki ya Mwaka 2011'. Mwaka 2015 alishinda tuzo tano za '*Kili Awards'* na tuzo ya MTV ya kimataifa. Mwaka 2016 alipata mkataba wa kufanya kazi na kampuni ya kimataifa inayojishughulisha na muziki inayoitwa '*Sony Muzic*

Entertainment'. Baadhi ya nyimbo zake ni 'Aje', '*Chekecha Cheketua'*, '*Nagharamia*', '*Nisamehe*', '*Cinderella*', '*Msiniseme*' na '*Kipusa*'. Makala hii imeuteua wimbo wa '*Msiniseme*' ili kukidhi lengo mahsusi la uchunguzi.

Dhana ya Bongo Fleva

Bongo Fleva linatokana na maneno mawili 'Bongo' kwa Kiswahili na 'Flavor' kwa Kiingereza (Askew, 2002). Bongo ikiwa na maana kuwa ili mtu aweze kumudu maisha katika jiji la Dar es Salaam lazima awe akili na maarifa mengi, vinginevyo ataishia kulala na njaa. Hali hii ikalifanya pia jiji la Dar es Salaam na sasa Tanzania kufahamika kwa jina la Bongo. Ukisikia mtu kutoka mkoani anasema anakwenda Bongo, mtu huyo anakwenda Dar es Salaam na aliyepo nje ya nchi anaposema anakwenda Bongo ana maana kuwa anakwenda nchini Tanzania. Neno Fleva lina maana ya 'Ladha' kama ilivyo katika lugha ya Kiingereza. Aidha, 'Bongo Fleva' maana yake ni 'Ladha za Bongo' yaani, 'Muziki wa Tanzania wa Vijana. Muziki wa Bongo Fleva hujumuisha aina na mitindo anuai kama vile ya Reggae ya Tanzania, Ragga, Bongo Bangla, TAKEU, Hip Hop na Rymes na Blues na (Perullo na Fenn, 2003).

Bongo Fleva ni mchanganyiko wa vionjo kutoka muziki wa Marekani wa Hip Hop, R & B, Zouk, Reggae, Congo Lese Bolingo, muziki wa India na Tanzania (Suriano, 2006). Muziki wa Bongo Fleva umechota vionjo kutoka aina mbalimbali za muziki duniani; na kadri muda unavyokwenda ndivyo unavyoendelea kujibainisha zaidi kuwa ni muziki wa Kiafrika (Suriano, 2007). Miaka ya 1990 nyimbo hizo zilianza kufahamika kwa watu wengi zilionekana kuwa ni za Kimarekani kutokana na uimbaji, uvaaji, uteuzi wa maneno na uchezaji jukwaani. Nyimbo hizo zilitazamwa kama ni za kihuni kwa sababu zilisheheni utamaduni wa kigeni kuliko wa Kitanzania (Omari, 2009). Katika kipindi hiki nyimbo hizo zinatazamwa kama sehemu muhimu ya ajira kwa vijana. Dhana ya kwamba ni muziki wa wahuni sasa imeendelea kupungua na kutoweka kabisa (Omari, 2011).

Lengo la Makala

Makala hii imelenga kuchunguza dhamira zilizomo katika wimbo wa '*Msiniseme*' wa Ali Kiba ulitoka kwa mara ya kwanza mwaka 2009. Wimbo huu ulizua gumzo kubwa katika Kongamano la Muziki wa Bongo Fleva lililofanyika mwaka 2010 katika Chuo Kikuu cha Dar es Salaam. Gumzo hilo liliibuliwa na wasanii ambao hawakuona sababu za msingi za wimbo huo kupewa nafasi kubwa katika vyombo vya habari kwa kuwa hawakuona umuhimu wa maudhui yake ya kwa jamii. Takribani, miaka kumi sasa lilipotokea gumzo kuhusu nafasi ya wimbo huo tangu kufanyika kwa kongamano hilo. Katika taaluma ya fasihi, hakuna mtaalamu yeyote aliyeshughulikia wimbo huo ili kupata majibu ya gumzo lililowahi kuibuka kuhusu

dhima ya wimbo uliobainishwa. Makala hii imeshughulikia pengo hilo kwa kuchambua dhamira zilizomo katika wimbo teule.

Methodolojia

Utafiti huu umeongozwa na mbinu ya uchunguzi kifani Data za utafiti zimekusanywa kutoka katika wimbo '*Msiniseme*' kwa mbinu ya usomaji makini. Hatua ya kwanza ilikuwa ni kupakua wimbo teule mtandaoni. Hatua ya pili ikawa ni kusoma wimbo unaohusika na kudondoa maneno, msitari au ubeti ambao tuliona kuwa umebeba dhamira muafaka kulingana na lengo mahsusi la makala hii. Hatua ya tatu ilikuwa ni kuunda dhamira ili uchambuzi ufanywe kwa namna ambayo italeta mantiki. Baada ya zoezi la kukusanya data kukamilika ndipo tukazichambua kwa kutumia mkabala wa kimaelezo. Mkabala wa kimaelezo hutumika kuchambua data kwa kuzitolea mantiki ambayo yanaumana na lengo mahsusi la kazi inayohusika (Berg, 2009). Data zimedondolewa kutoka katika wimbo teule zilichambuliwa kwa maelezo yaliyoimarishwa na nadharia ya Simiotiki.

Mkabala wa Kinadharia

Makala hii imetumia nadharia ya Simiotiki katika uchambuzi wa dhamira zinazojengwa katika wimbo wake wa '*Msiniseme*'. Simiotiki ni nadharia inayoangazia matumizi ya misimbo, ishara, picha, taswira na mafumbo katika kazi ya fasihi (Umberto, 1976 & Barthes, 1994). Ili kuweza kuelewa dhamira ndani ya kazi yoyote ile ya kifasihi ni lazima mchambuzi afahamu matumizi ya lugha iliyotumika. Imekuwa ni jambo jepesi kwa baadhi ya wasanii kudahili kuwa wimbo wa '*Msiniseme*' hauna maana yoyote kwa sababu hawakutumia nadharia ya Simiotiki katika kuuchambua wimbo huu. Nadharia hii iimeundwa kutokana na misimbo ya kimatukio, kiseme, kiutamaduni, kiishara na kihemenitiki (Mark, 1995). Misimbo hujibainisha kwa namna mbalimbali, hasa msanii wa kazi ya fasihi anapotumia mbinu za kisanaa kuwasilisha dhamira alizozikusudia.

Katika makala hii, mtafiti aliitumia nadharia ya Semiotiki katika uchunguzi wa dhamira katika wimbo wa '*Msiniseme*' wa Ali Kiba. Kwa mujibu wa Chandler (1992), hadhira hutengeneza maana ya kazi fulani ya fasihi kupitia ubunifu na tafsiri zao juu ya ishara zilizotengenezwa na msanii. Aidha, utengenezaji wa maana hutegemea sana muktadha wa mnyambulishaji wa taswira zinazotumika katika kazi inayohusika. Mtafiti aliitumia nadharia hii kuzichunguza ishara, picha na taswira zilizomo katika wimbo wa 'Msiniseme' ili kubaini dhamira zilizomo kulingana na lengo mahsusi la utafiti. Kipekee, kitu chochote kitakuwa alama kama watu watakifasiri kwa niaba ya kitu kingine (Solomon, 1988). Huu ndio msingi wa uteuzi wa nadharia ya Semiotiki iliyochunguza kipengele cha dhamira katika wimbo uliolengwa katika makala hii.

Dhamira katika Wimbo Teule

Dhamira huelezwa kama mawazo makuu ya mtunzi wa kazi ya fasihi ambayo anataka hadhira yake iyafahamu (Njogu na Chimerah, 1999). Katika kazi ya fasihi huwa na dhamira kuu na dhamira ndogo ndogo. Kwa kawaida, dhamira kuu hujengwa na zile ndogo ndogo. Wimbo wa '*Msiniseme*' ni kazi ya fasihi inayojibainisha kupitia utanzu wa ushairi katika kipera cha nyimbo. Hivyo, wimbo huu una dhamira ndani yake tulizozidhamiria kuzibainisha. Kama tulivyokwishaeleza mahali fulani katika makala hii, wimbo huu ulitajwa na kujadiliwa kuwa hauna mashiko yoyote, lakini umepewa nafasi kubwa katika vyombo vya habari. Kupitia sehemu hii tumekusudia kuonesha kuwa wimbo huu una mashiko na kupewa nafasi kubwa katika vyombo vya habari kwa wakati huo ilikuwa ni sahihi. Kabla ya kuanza uchambuzi ni vema tuuwasilishe wimbo teule wa '*Msiniseme*':

Kiitikio:

1. Msinisemee ah, msinisemee ah,
2. Msinisemee ah, msinisemee ah,
3. Kama napenda nakula,
4. Msinishangae, msinishangae,
5. Msinishangae, msinishangae,
6. Kama napendwa kula.

Ubeti wa Kwanza:

7. Basi hivi juzi juzi,
8. Kulikuwa na shughuli,
9. Mtaa wa pili tena si mbali,
10. Kulikuwa na pilau na wali,
11. Basi nami nikajiunga,
12. Pale pale kupiga mpunga,
13. Watu wakajipanga,
14. Nikaanza kwa tonge na nyama,
15. Ni nyama tonge, ni nyama tonge,
16. Ni nyama tonge mpaka wakanifukuza,
17. Nikasema sijali, nikatoa pesa mfukoni,
18. Nikanunua mayai, kilichofuata watu hawakai.

Ubeti wa Pili:

19. Ilikuwa Jumapili,
20. Siku ya watu wenye ufahari,
21. Kujirusha sehemu mbalimbali,
22. Nami nikasema leo sikubali,
23. Wacha niendee, wacha niendee,
24. Wacha niendee, ila pesa sina nataka nikale,
25. Nikapita sokoni,

26. Nikaomba embe sokoni,
27. Nikaelekea baharini,
28. Nikawaona wengi ufukweni,
29. Napita na embe kiutani,
30. Nakula ili watamani,
31. Mate yaliwajaa midomoni,
32. Basi wote wakaanza kuniomba,
33. Msiniombee, msiniombee,
34. Msiniombee, si mnasema,
35. Mimi napenda kula.

Huu ndio wimbo wa '*Msiniseme*' ambao umeundwa kwa beti mbili kama tulivyoziainisha hapo juu. Wimbo huu umesheheni dhamira mbalimbali, lakini ukitazama kwa haraka haraka utaishia kusema kama vile walivyosema wasanii kuwa hauna maana yoyote ya msingi zaidi ya mtunzi mwenyewe kujisifu kuwa anapenda kula. Baadhi ya dhamira zilizojadiliwa katika makala hii zimebainishwa katika sehemu hii.

Rushwa na Ufisadi

Rushwa ni kitendo cha mtu au kundi la watu kutoa kitu fulani kwa lengo la kupata haki au upendeleo fulani (Mpangala, 2007). Inawezakana kabisa ni haki ya mtu kupatiwa huduma fulani kama vile hospitalini, mamlaka ya mapato, mahakamani, huduma za maji, umeme, pembejeo na huduma nyinginezo, lakini hapewi huduma hizo mpaka atoe rushwa. Pia, rushwa hujitokeza katika miradi mikubwa ya serikali kama vile utoaji wa tenda za ujenzi na manunuzi, utoaji wa vibali vya uchimbaji na usafirishaji wa madini na miradi mingine mikubwa. Kupitia kiitikio cha wimbo huu, mtunzi anaonesha kuwa rushwa ilianza kuonekana kuwa ni kitu cha kawaida. Katika msitari wa 3 na 6 kunarudiwa maneno, '*Kama napenda kula'*, ikiwa na maana kuwa rushwa ilikuwa ni jambo la kawaida. Matumizi ya neno "kula" yametumika kimsimbo wa kimatukio kurejelea tukio la kutoa na kupokea rushwa.

Katika miaka hiyo ambao wimbo huu ulitungwa ilikuwa ni kawaida kwa mtu kuchukua rushwa na kujijengea maisha mazuri. Ilifika mahali kiongozi wa umma ambaye alimaliza muda wake wa uongozi akiwa na hali mbaya kimaisha watu walimcheka kuwa alikuwa mjinga kwa kuwa hakuwa akijihusisha na vitendo vya rushwa ili kujinufaisha zaidi. Mtunzi wa wimbo '*Msiniseme*' anaiwasilisha hali hiyo akiwa na maana kuwa wale watu wachache ambao wanaonekana kuwa ni wapinga rushwa wasifanye hivyo kwani kupokea rushwa kutamfanya mtumishi kuwa na maisha mazuri ili baadaye asichekwe na wanajamii. Msitari wa 1, 2, 4, 5, 7 na 8 inaonesha kuwa kuna uhalali fulani wa kupokea rushwa. Hii inatokana na mistari hiyo kusisitiza kuwa mchukua rushwa asisemwe wala asitengwe kwa sababu anapenda rushwa.

Katika ubeti wa kwanza msanii anaonesha kuwa rushwa ni kitu ambacho kinapendwa na watu wengi, ingawa wapingaji wake ni wachache. Msitari wa 13 mpaka 22 unashadadia hoja kuwa rushwa ni kitu ambacho kilikuwa kimeota mizizi katika jamii. Matumizi ya maneno "Pilau na wali" katika msitari wa 13 yamejengwa kutokana na msimbo wa kiishara kuonesha kuwa rushwa ni kitu ambacho kilipendwa sana na watu. Pilau na wali ni aina ya chakula kinachopendwa sana na wanajamii. Baadhi ya wanajamii hupata aina hii ya chakula siku za sikukuu tu au misiba kwa watu wenye fedha. Hapa, pilau na wali vimetumika kurejelea namna rushwa ilivyopendwa na kukumbatiwa kama aina hii ya chakula. Katika msitari wa 17 msanii anaonesha kuwa wapenda rushwa walifikia mahali wakawa hawana huruma tena kwa wananchi kwani walipokea rushwa kubwa kiasi cha kudumaza maendeleo ya jamii. Msitari huo unasema, "*Nikaanza kwa tonge na nyama*" ikiwa na maana kuwa pale kunapokuwa na miradi ya maendeleo baadhi ya wasimamizi wa miradi hiyo hufikiria namna watakavyojinufaisha wao binafsi kabla hata ya kutafakari ni kwa vipi mradi fulani utajengwa au kukamilishwa kwa kiwango kinachopaswa ili uwakomboe wananchi katika umasikini. Kitendo cha kuchukua kila tonge na nyama yake ni ishara ya dhuluma dhidi ya mali ya wananchi kwa maslahi yao binafsi.

Baada ya kuonekana rushwa imeshika mizizi mpaka upatikanaji wa maendeleo kwa wananchi umekuwa ni kitendawili, ndipo taasisi zinazohusika zilipoanza kupambana ili kutokomeza rushwa. Hili linajibainisha katika msitari wa 19 anaposema, "*Ni nyama tonge mpaka wakanifukuza*". Kauli hii imejengwa kwa msimbo wa kiishara ikiwa na maana kwamba wapambanaji na wadhibiti wa rushwa wamechukua nafasi yao katika kukomesha rushwa. Hata hivyo, katika msitari wa 20 na 21 tunaona wala rushwa wakitumia mbinu ya pesa ili kuwarubuni wananchi na wapinga rushwa ili wawaachwe waendelee na vitendo vya rushwa. Katika mistari hiyo kunasemwa, "*Nikasema sijali, nikatoa pesa mfukoni*', "*Nikanunua mayai, kilichofuata watu hawakai*', "*Mayai*". Hapa imetumika kuonesha namna wala rushwa walivyo na njia nyingi za kurubuni ili waendelee na utaratibu wao wa kuchukuwa rushwa. Rushwa huwarubuni wadhibiti na wapingaji wa rushwa hali inayosababisha kuendelea kufanya vitendo vya rushwa. Hata hivyo, si wadhibiti wote wanaokubali kurubuniwa, wapo wenye msimamo na hufanya kazi yao kwa uaminifu na uadilifu.

Matabaka

Matabaka katika jamii ni dhamira ambayo imewasilishwa katika kazi mbalimbali za fasihi ikirejelea utabaka uliokuwepo katika kipindi cha Ukoloni na uliopo hivi sasa katika jamii. Utabaka hujitokeza pale kunapokuwa na kundi la watu wenye nacho na wasio nacho ambapo wenye nancho huwa ni bora na wasio nacho huwa ni watu wa chini. Watu wa tabaka la juu na wale wa tabaka la chini hushirikiana kwa pamoja katika kutimiza masuala mbalimbali ya kimaisha. Katika ubeti wa 2 msanii anaonesha kuwa siku ya Jumapili ndiyo siku maalumu kwa watu wenye ufahari

kwenda kutembelea maeneo mbalimbali ya starehe, hasa katika fukwe za bahari. Kauli hii inajibainisha katika mistari ya 22 mpaka 24 anaposema, "*Ilikuwa Jumapili*", "*Siku ya watu wenye ufahari"* na "*Kujirusha sehemu mbalimbali*". Misitari hii inathibitisha kuwa wapo watu wa tabaka la juu na la chini katika jamii. Suala la kuwepo kwa matabaka katika jamii ni kitu ambacho hakiepukiki, lakini mbaya ni ile kuwa na utofauti mkubwa sana wa hali ya maisha baina ya matabaka haya mawili. Kuwepo kwa matabaka ndiko kunakofanya maisha yaweze kuendelea kwani matabaka hayo yanahitajiana ili kukamilishana.

Katika jamii zipo baadhi ya kazi ambazo daima huwa hazifanywi na watu wa tabaka la juu, bali hufanywa na watu wa tabaka la chini. Mathalani, katika msitari wa 29 msanii anasema, "*Nikaomba embe sokoni*"", huu ni msimbo wa kimatukio ambao unaonesha kuwa mtu wa tabaka la chini anaweza kufanya kitu au vitu nyenye manufaa kwa watu wa tabaka la juu. Baada ya kupewa embe sokoni alikwenda nalo mpaka baharini na kuwakuta watu wa tabaka la juu wakiwa katika starehe zao. Haya yapo katika msitari wa 30 na kuendelea ambapo watu wa tabaka la juu walitamani na kuomba wapewe embe hilo. Hii inaonesha kuwa watu wa tabaka la juu huwategemea watu wa tabaka la chini katika kukamilisha mambo mbalimbali ya maisha yao kama ilivyo watu wa tabaka la chini huwategemea wale wa tabaka la juu katika kujikimu kimaisha. Msanii anasisitiza anaonesha namna mtu wa tabaka la chini lilivyo na mchango muhimu katika kusukuma mbele maisha ya mtu wa tabaka la juu.

Ukarimu

Ukarimu ni kitu muhimu sana katika kukamilisha maisha ya Watanzania na Waafrika kwa ujumla. Hali hii imefanya duniani kote kuzifahamu jamii za Kiafrika kuwa ni za watu wenye ukarimu wa hali ya juu. Ukarimu ni hali ya kumuengaenga mgeni au mtu yeyote yule kwa huduma na kumfanya kufurahia kwa kujiona kuwa yeye ni mtu muhimu sana hata kufanyiwa ukarimu wa aina hiyo. Katika mataifa ya kibepari, suala la ukarimu huwa halizingatiwi sana kwa sababu kila mtu hujali maisha yake na ya familia yake tu. Hii ni kutokana na utamaduni wao ambao ni wa kibinafsi (Nyerere, 1962). Msanii katika wimbo wa '*Msiniseme*' ameiwasilisha dhamira ya ukarimu pale tunapoelezwa kuwa msanii alitaka kula, lakini hakuwa na pesa na aliamua kwenda sokoni kuomba embe. Alipatiwa embe hilo alikwenda nalo baharini. Msitari wa 29 ndio usemao, "*Nikaomba embe sokoni*," ikiwa na maana kuwa embe hilo lilitolewa bure bila ya kulipiwa. Katika hali ya kawaida si rahisi kwenda kwa mfanyabiashara na kumuomba kitu ambacho kinauzwa akupe bure bila malipo. Tukio hilo linaonesha utamaduni wa jamii ya Watanzania kukirimiana bila ya kujali hasara.

Katika mataifa ya Ulaya Magharibi na Marekani ni vigumu sana kuona ukarimu wa namna hii kwani kama mtu hana fedha ni vigumu mno kupata huduma yoyote ile.

Kila kitu ambacho mtu anakitaka ni lazima akipate kutokana na kufanya malipo. Utamaduni wa aina hii unaonekana pia katika baadhi ya nchi za Kiafrika na mfano mzuri ni Kenya ambapo hata kuulizia mahali fulani ni wapi unatakiwa ulipe fedha ili uelekezwe. Matumizi ya kauli kama "*Naomba nipe kitu fulani*" si rahisi kuyakuta katika nchi ya Kenya, bali katika nchi ya Tanzania ambako hata mtu akinunua kitu dukani anatumia neno naomba na huku amelipa fedha. Ukiwa nchini Kenya unatakiwa kusema nipe kitu fulani kwa sababu umekilipia hujapewa bure. Hii inaonesha kuwa bado ukarimu ni sifa kubwa kwa nchi ya Tanzania na hata wageni hufurahia sana nchi hii kutokana na ukarimu wa watu wake, hasa ikizingatiwa kuwa hii ni nchi yenye historia ya kijamaa tofauti na Kenya ambayo ina historia ya kibepari.

Umoja na Ushirikiano

Jamii za Kiafrika zinasifika sana kuwa kufanya mambo kwa ushirikiano katika masuala mbalimbali ya kijamii, kiuchumi, kisiasa, na kiutamaduni. Hili linaonekana bayana hata katika kipindi cha kupigania uhuru wa nchi za Afrika kutoka kwa Mkoloni nchi za Afrika ziliungana pamoja ili kuhakikisha kuwa kila nchi inapata uhuru wake na kujitegemea kama nchi (Nyerere, 1962). Nchi ya Tanzania ilikuwa ndio mahali maalumu kwa wapigania uhuru kukutana na kupanga mikakati ya namna ya kuhakikisha nchi zao zinapata uhuru. Nchi za Afrika ya Kusini, Msumbiji na Zimbabwe ni mfano wa nchi ambazo ziliitumia ardhi ya Tanzania kwa ajili ya kujifua ili kumuondoa Mkoloni huku serikali ya Tanzania ikishirikiana nazo bega kwa bega na kwa hali na mali. Ushirikiano wa aina hii umekwenda mbali mpaka kwenye matukio ya kijamii kama misiba na sherehe za harusi. Kunapokuwa na tukio la huzuni kama msiba au sherehe kama ndoa na harusi wanajamii husika hushirikiana kwa karibu ili kuhakikisha jambo linalohusika linafanikiwa.

Katika wimbo wa '*Msiniseme*' msanii ameonesha aina hii ya ushirikiano kupitia ubeti wa kwanza ikiwa ni mistari ya 10 mpaka 16. Mistari hii inaonesha kuwa kulikuwa na shughuli mtaani; na alipokuwa akipita aliona watu wamekaa katika shughuli hiyo ndipo naye akaamua kwenda. Alifika wakati ambao ni wa chakula na moja kwa moja akaanza kula na hakuulizwa na mtu yeyote, isipokuwa pale alipoonekana kuwa anakula kwa fujo pasipo ustaarabu ndipo akafukuzwa. Msanii anasema "*Kulikuwa na pilau na wali*," "*Basi nami nikajiunga*," "*Pale pale kupiga mpunga*," "*Watu wakajipanga*," anaonesha kuwa hakuna mwanajamii aliyezuiliwa kushirikiana na wenzake katika jambo lolote lile zuri kwa maendeleo na ustawi wa jamii. Mistari hii pia imetumika kwa lugha ya ishara ikitoa taswira kuwa kushirikiana katika shughuli mbalimbali za maendeleo ya jamii ndio msingi mkubwa wa maendeleo.

Mapenzi

Mapenzi ni moja kati ya dhamira kuu katika nyimbo za Bongo Fleva kiasi kwamba inatajwa kuwa takribani asilimia 90 ya nyimbo hizo huwasilisha mapenzi (Devos, 2007 & Omari, 2009). Mapenzi yanayoelezwa katika nyimbo za Bongo Fleva ni yale ya kimahusiano ya mke na mume ambapo vijana hueleza namna wanavyowapenda au kupendwa na wenzi wao. Pia, huelezea visa na mikasa inayowakumba katika mapenzi. Hii ni hali ya kawaida kwa vijana kwa sababu wapo katika umri ambao unawaruhusu kuzungumzia masuala hayo. Msanii amewasilisha dhamira ya mapenzi kwa namna ambayo si rahisi kuonekana kwa jicho la haraka haraka. Katika ubeti wa pili, dhamira ya mapenzi inaonekana hasa katika msitari wa 28 mpaka 38. Katika mistari hii amechora picha inayoonesha kuwa alipita sokoni kuomba embe, kisha kwenda nalo baharini katika ufukwe maarufu wa matajiri.

Kinachosemwa hapa si embe la kawaida tunalolifahamu, bali ni msichana mrembo ambaye inavyoonekana alikwenda naye ufukweni na mara baada ya kufika huko matajiri walianza kumtamani. Msanii anasema, "*Napita na embe kiutani*", '*Nakula ili watamani*", "*Mate yaliwajaa midomoni*" na "*Basi wote wakaanza kuniomba*". Mistari hii inayoonesha kuwa msanii alikuwa na msichana mrembo aliwachanganya watu wenye ufahari huko ufukweni. Jambo hii linaonesha kuwa katika jamii mapenzi hayachagui wala kubagua kwani mtu wa chini anaweza kuwa na mahusiano na msichana mzuri zaidi kuliko hata watu wenye fedha. Hili linathibitika pale tunapoelezwa kuwa matajiri walianza kumeza mate mara baada ya kuliona embe. Msanii ametumia ufundi wa hali ya juu sana katika kujenga dhamira ya mapenzi kiasi kwamba mtu ambaye hajaiva kinadharia hawezi kuiona dhamira hii, badala yake ataishia kusema kuwa wimbo hauelezi mambo ya msingi.

Hitimisho

Wimbo '*Msiniseme*' umesheheni dhamira mbalimbali zinazohusu rushwa na ufisadi, matabaka, ukarimu, ushirikiano na mapenzi katika jamii. Makala hii imewasilisha dhamira hizi kama mchango ama sehemu katika kujibu hoja iliyoibuliwa katika Kongamano la Bongo Fleva lililofanyika mwaka 2010 katika Chuo Kikuu cha Dar es Salaam. Wasanii wengi walihoji kuwa wimbo huo ulipewa nafasi kubwa katika vyombo vya habari vya ndani na nje ya nchi, lakini hauelezi mambo ya msingi kwa manufaa mapana ya jamii na taifa kwa ujumla. Wasanii kadha wa kadha walisikika wakidai kuwa 'Mtu anasifia kula tu, lakini kila chombo cha habari unachofungua unasikia wimbo huo unapigwa kwa kweli hii si sawa?' Msingi mkubwa wa kauli hii unatokana na ukweli kuwa wahusika waliutazama na wanaendelea kuchunguza wimbo huu kijuujuu tu bila kuzama na kutafakari kwa makini yanayosemwa ndani yake. Kutokana na uchambuzi wetu huu, tunaamini kuwa wachambuzi na wahakiki wengi zaidi wa fasihi ya Kiswahili watatoa mchango wao katika kuuchambua wimbo huu kwa undani kifani na kimaudhui.

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Marriage and Domestic Violence in Tanzania: A Case of Moravian Christians in Mbeya City

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Abstract
This article grapples with the question of violence in households in Tanzania. It examines the influence of domestic violence in Christian marriages. How do people in Christian households interpret the experiences of violence? A qualitative study was conducted in Mbeya City among Christians (pastors and lay) of the Movarian Church in Tanzania. It used interviews to determine the various experiences of violence in Christian marriages. The cultural explanation of violence was used as a theoretical perspective to interpret the obtained data. Findings indicate that most Moravian Christians at Mbeya City experience various forms of violence in their Christian households. This situation poses a serious challenge to the Church, the Moravian church in particular, in the way it handles the delicate institution of marriage for its vigor. The article suggests that the Moravian Church and other churches, as servants of Jesus Christ, have a considerable obligation to eradicate violence in Christian marriages.

Keywords: Christian Marriages, Economic Violence, Sexual Violence, the Moravian Church, Physical Violence and Psychological Violence.

Introduction

The words of Pil (2014) are important to begin with as we clarify the concepts of marriage and domestic violence. Pil says: "Today, fashion is manipulating society, and it is one of the most influential factors in modern civilization. We can understand this word modern or fashionable as all which is different than before, everything which is beyond old, as something new, unusual and different, in one word – contemporary." There are various definitions of marriage that reflect the contemporary life of people in Africa and the world at large. One such definitions conceives of marriage as a legally or formally recognized union between two people as partners in personal relationship. Marriage is the process by which one male and

one female make their relationship public, official and permanent. Özyiğit1 (2017) highlights what marriage really implies in contemporary time in the following statement:

> Marriage, which includes the coupling of two people possessing different interests, desires and needs, is a special association given shape by social rules and laws and significantly affects individuals' development and self-realizations. Functions such as meeting the need for love and being loved, meeting both individuals' biological, social, psychological and motivational needs, bringing new generations to world, gaining a place in society, the feelings of being safe and protected, the sense of cooperation, being confident about the future, feeling proud of each other and healthy functioning of sexual life, make marriage universal and significant for societies. Although its dimensions and contents have changed during human history, the institutions of family and marriage have maintained their universality and are still the core unit of societies." (Ogoma, 2014: 94).

Therefore, according to these two understandings, marriage is the joining of two people, a man and a woman in a bond that lasts until death; however, divorce can be allowed to cut off the bod to some non-Christian forms of marriages for some reasons like infidelity and a threat to kill one partner.

Marriage forms the initial founders of households where domestic violence is experienced. In this article, domestic violence is defined as any physical, psychological, sexual or economic harm to an intimate partner—husband, wife, child or any other member of the household. We will mainly focus on violence between husband and wife within households. Empirical studies indicate that sexual, physical, psychological and economic violence are prevalent in Sub-Saharan Africa (Kilonzo, et al., 2010). While most studies on violence in Tanzania have concentrated on the magnitude and factors associated with violence (Kazaura, Ezekiel & Chitama, 2016), the prevalence and risk factors (Stockl, Watts & Mbwambo, 2010), the way the church responds to domestic violence (Fumbo, 2013) and the relationship between women's employment status and domestic violence (Kinyodo & Joseph, 2020), there is hardly a study conducted to determine the experiences of violence in Christian marriages. The major problem in the study area is that most people encounter violence in Christian marriages but hardly report them to relevant authorities for steps to be taken against perpetrators. Therefore, the objective of this study was to determine how Christians experience domestic violence in Christian marriages.

Methodological and Theoretical Perspectives

As stated in the last sentence of the above paragraph, this study was set to determine the perceptions of domestic violence in Christian setting among Moravian Christians (pastors and lay) of Mbeya City area with a qualitative study. Qualitative studies fall under the interpretative paradigm where the researcher and the researched informants interact intimately with greater subjectivity, uses a small sample with detailed probing of issues (Corbetta, 2003). The article draws from interviews collected among the Moravian Christians at Mbeya City between March and May 2020 analyzed qualitatively to obtain themes from what they said. A sample of 10 Christians in Christian marriages (3 pastors and 7 lay) selected randomly was involved in the study taking into consideration of their genders. Informants participated freely in the study and interviews were conducted face-to-face at their consent after being informed about the objectives, issues of anonymity and confidentiality of information provided (Israel & Hay, 2006). For ethical purposes, the real names of informants are not mentioned in the presentation and discussion of data. Instead, letters A, B, C, D, E and F have been used for informants whose information have been used in this report on behalf of their real names.

The cultural causal theoretical perspectives as elaborated by Bowman (2003), have been used to interpret and discuss the presented data from informants. The cultural causal theoretical perspectives emphasize on the power of norms and traditions in particular situations as the main sources of domestic violence in various African households. They stick on conformity to cultural roles men and women and the elevation of men in society as an authoritative gender in African households. They further purport that some actions, for example, wife battering in African culture are made legitimate by culture itself through some issues implemented during the process of marriage such as the payment of bride price to the bride's relatives.

The payment of bride price makes it difficult for wives to leave abusive husbands because the payments sealed the contract between the families of the two couples (Bowman, 2003 & Apologun, 2020). In his words, Bowman states thus regarding the power of bride price that the payment of bride price to the wife's family at the time of their marriage makes it difficult for women to leave abusive husbands, unless their families of origin are willing to return the amount paid. The provision of bride price and the consideration of women as inferior to men, i.e., that women have no right to challenge the authority of their husbands, account for the rampant spread of violence between the marriage couples in marriages. Hence, by the use of these theoretical explanations to interpret and discuss the results of this research, the article argues that Christian marriages are equally vulnerable of domestic violence in various forms as those encountered in non-Christian marriages.

Experiences of Domestic Violence in Christian Marriages

Primarily, Christian marriage is conceived to be an honorable relationship with God's blessings, a covenant union between one man and one wife, expected to last in the whole life of the couples, whereby God is the contractor of the union in the presence of human witnesses. This matrimony has divine intention in it, that couples should stay joyfully, that they should support each other in their marital life and that they should not part in all circumstances whether of prosperity or of adversity. The couple should bear children and rear them according to God's wills. This section demonstrates that though most people in Mbeya City identify themselves as Christians, it is challenging for them to live in terms of teachings and practices of Christianity about non-violence in their marital relationships. It will be noted that there are various perceptions on violence and their causes in Christian marriages. We discuss some of such issues in the following paragraphs basing on the findings obtained during interviews with Moravian Christian informants.

Domestic Violence among Moravian Christian Marriages

There are many types of violence experienced by Moravian Christian marriages at Mbeya City according informants which include economic, physical, sexual and psychological violence. We briefly reflect on each one of them below:

Experience of Economic Violence

Economic violence is when the abuser has complete control over the victim's money and other economic resources or activities. Economic violence toward women occurs when a male abuser maintains control of the family finances, deciding without regard to women how the money is to be spent or saved, thereby reducing women to complete dependence for money to meet their personal needs (Fawole, 2008). It may involve putting women on strict allowance or forcing them to beg for money. This study discovered the existence of domestic economic violence among couples in Christian households. To justify the existence of economic violence in Christian marriages at Mbeya City, informant A (2020), a pastor, explains how she solved different problems relating to violence in Christian marriages. She reported that there was one Christian man who prohibited his wife from engaging into business in order to find her at home whenever he returned home. Informant A further said that, the Christian man could not allow his wife to do businesses because he believed that many business women did not respect their husbands. So, he thought that if his wife started getting money, she would start disrespecting him.

Informant B (2020) stated that she was prohibited by her husband to provide church's offering such as tithing and other offerings by the reason that he, as a husband, offers it and was enough because he was the head of the family. However, because that woman had a business, she provided God's offering from her business

secretly. After the husband knew that, he became angry and decided to prohibit his wife doing any business. This prohibition provided an economic violence to his wife in a Christian home. The Christian wife existed in the marital relationship as an economically inferior being without self-esteem due to the humiliations of her Christian husband. The above-assertions by informants A and B imply that husbands and wives in Christian marriages require living by avoiding issues that cause them enter into economic conflict between each other leading them to physical or psychological violence. They require showing respect to each other as Christians with common ownership of home economy in a sacred matrimonial relationship.

Experience of Physical Violence

Physical violence is a form of violence that involves the use of force against another person in order to cause harm in his or her body. Physical violence includes acts such as striking, battering, grabbing and shaking, suffocating or burning another person in order to cause injuries or pains in his or her body (Adeyemo & Bamidele, 2016). Christian marriages are also passing through violence in a similar way as those which occur in traditional marriages. Christian couples are fighting to each other, women being beaten by their husbands making church leaders and pastors face the challenge of solving them. To explain the experience of physical abuse, informant C (2020) said that, during interview that many Christian marriage couples face a lot of violence sometimes making it difficult to solve them. A lot of their problems happen due to love jealousy and lack of trust to each other. Informant A further said that in few days past he had a marriage case that one husband had beaten his wife and she got healed after going to hospital; the reason for being beaten was love jealousy. The husband thought that his wife had an affair with a man who was a chairperson at their church choir. In order to avoid that problem, the woman stopped going to the choir. Jealousy does not give development but destruction of marriages leading to physical violence between couples. It is good for couples to live by developing trust and love to each other.

Fumbo (2013) in his research among the Moravian Christians in Mbeya reports a similar incidence of battering. Fumbo reports that One woman, allies Rebecca, a widow is a resident in one of Mbeya municipality suburbs testifies saying that during the farmer's day celebration his husband came home extremely drunk. After reaching home, he started acting violently and battered her for unspecified reasons. Following that violence she experienced serious bruises and cuts around her face and body in such a way she became seriously ill and unable to move for a couple of days nursing her wound within their house. No body was aware of that incidence in such that when it came to the knowledge of her relatives she got threats of repel from the family line if she dared to report, divorce or leave her husband. In few months later the husband died from unknown diseases, she is now a widow with several children

but at least now safe from the abuse of the husband but not clear if whether she is free from abuses from the remaining relatives of the husband or not. Fumbo's example indicates that physical battering of women is serious among Christians in Mbeya that needs serious attention by the church. It also indicates the death of the perpetrator of violence in the household brings some sort of rest to the victim instead of grieving for the departed partner.

Experience of Psychological Violence

Psychological violence is a form of violence that harms the psychological point of view of a partner. Examples of psychological abuse are ignoring a partner's feelings, humiliating a partner in public, refusing him or her to socialize with a person who is important to that partner, and insulting the valued beliefs or region of a partner (Mligo, 2020). This form of violence also continues to happen in many Christian marriages as many couples fail to respect one another. To explain the experience of this type of violence, informant D (2020) stated that some wives in Christian homes were more powerful than their husbands; this power became a reason for women to disregard and disrespect their husbands by insulting and ignoring them openly before people, even before their children. Outside their homes, they pretended to be good; they showed respect to their pastors, church leaders and neighbors who came to their houses. Moreover, they conducted church's works faithfully, but did not take any care of their husbands. They never washed their husband's clothes even cooked food for them. Husbands felt inferior in their marriages because their wives ignored them. Following informant D's observations, women have been great causative agents of psychological abuses to their husbands. Women need to know their responsibilities to their husbands and children. The book of Proverbs (31:10–12) literary says: "A good wife who can find? The heart of her husband trusts in her. She does him good and not evil all the days of her life."

Experience of Sexual Violence

Sexual violence has to do with the marriage act have become a big challenge in many Christian marriages making them enter into conflicts. It mostly occurs at homes, especially in marriages. Sexual harassment is a sexual action against person's sexual desire. It is violence in sex, whereby there is violation of an individual bodily integrity, including coercing sexual contact, rape and unwelcome sexual behavior (Adeyemo & Bamidele, 2016). Block (2011: 12) puts the definition of sexual violence in this way:

> Sexual abuse or sexualized behavior includes any physical contact, bodily movement or verbalization that uses sexual expression to control or intimidate the less powerful person in the relationship. The acts involved may be overt, involving actual physical contact of a sexualized nature or covert, as in pornography, sexual innuendo or inappropriate disclosures of a personal nature regarding sexual

> matters. The person victimized may be an adult or a child, female or male, and the same or the opposite sex as the offender.

In African societies, Christian or non-Christian, people believe that women should obey to their husbands in everything. So, some husbands harass their wives in terms of sex forcing them to do so without their desire and consent. Informant E (2020) said that in most Christian marriages couples sleep in the same house but at different rooms. He also said that as a pastor, he received cases from his parish members about the rejection of either men or women in doing the marriage act. This problem happens to both men and women; however, women exceed in rejecting to do the marriage act within Christian couples. Most women leave their rooms and go to children's rooms providing the reason that their husbands are not faithful in marriage; they have other affairs contrary to vows they pledged during the contraction of Christian marriages. Informant N said that there was a man who left his bedroom to avoid his wife from getting pregnant and add another child while they already had three planned children. It was very difficult to make decisions together. The man felt he should have more power than the woman and the woman felt that her views were not taken seriously. At the end, that man was discovered to have an affair outside of their Christian marriage. Therefore, according to challenges which occur in Christian marriages dealing with those challenges quickly and openly helps them move forward with their marriage.

Causes of Domestic Violence among Moravian Christian Marriages

There were various causes of violence in Christian marriages obtained during the interviews. In the interview session, informant F (2020) said that even Christian marriages faced different problems that violated one's rights and the teachings of Christianity. Christians did this violation knowingly or without knowing that they violated such rights of one another and the teaching of their Christian religion. Examples of violence they did included depriving the marriage act, beating, insulting and quitting their partner's jobs. All abuses could lead to physical, psychological and emotional effects. There were different causes of violence in Christian marriages as we discuss them in the following subsections.

Nurture from Their Parents

The first cause was nurture from parents. In the interview, informant B (2020) further said that domestic violence in Christian marriages were caused by the nurture from parents or ancestors from whom the child could inherit; the word of God says "For I, the Lord your God, am a jealous God visiting the iniquity of the father upon the children to the third and fourth generation of those who hate me" (Exodus, 20:5). The biblical text stated by the informant indicates that there is a possibility of passing traits from several generations of descendants. In a recent study, Mligo (2020)

justifies the claim of the above informant when he writes: "Evidence from parenting theorists indicates that children are prone to environment where they are subjected to grow. In the environment is where their behavior develops; it is the place where they learn, and are encouraged, to adapt the values of society. One such environment where children acquire knowledge for their behavioral development is the home. It is in the home where parents play a vital role. Parents are great interlocutors in making children have a good or malevolent character before they go outside the family". Therefore, as Mligo has just indicated, the way people are nurtured by their parents in a particular generation determines greatly the behavior of future generations.

Environmental Influences

The environment of growth of members of the marriage couple determines greatly their behavior. We grow in different environments and shaped differently by the environment we grow in. When the wife and her husband start life together, they bring together their original environmental traits of each of them. The mixture of environmental traits has to be a homogeneous mixture for marriage to be harmonious to avoid conflicts and possible domestic violence. Informant A (2020) clearly states:

> Another fact which leads the couples to violence in the marriage is environmental influences that contribute to the development of an individual, while, all things around the person from his/her childhood to adulthood, for example the life style of the parents, neighbors and other institutions such schools and churches contribute to the nature of that person in his or her marital life.

This statement holds a grain of truth. A person is mostly a product of his or her environment. Environmental psychologists assert that there exists a reciprocity between human beings and their environment of growth (Mahmoud, 2018). Mahmoud further notes: "During the process of socialization, the human learns specific behavioral patterns in addition to other acquisitions on how to use some spaces and respond to symbolic meanings of environmental stimuli. Thus, human gives meaning to some spaces, stimuli, and events in relation to cultural values of his or her environment and behaves based on them," (Buchecker & Flick, 2020). The way people have been brought up in a particular environment as their stimulus to respond to contributes greatly to being violent or non-violent upon other people.

Biblical Interpretations

The way couples interpret some biblical texts, especially the household codes (Ephesians, 5:18–33; Colossians, 3:18 and 1 Peter, 3:1–7), determine greatly the relationship between such couples in Christian marriages. According to this issue, informant E (2020) had these words: "Many Christian men have thought that even in the Bible, women are counted to the number of children in a family. Paul in

Ephesians (5:24) says "Let wives be subject in everything to their husbands." And I Timothy (2:10–15) the word says "Let women learn in silence with all submission (*hupotasso*) and I do not permit a woman to have authority over a man but to be in silence.'' However, O'brien (1999) provides an interpretation of the Greek word *hupotasso*: "Although the verb is a strong word meaning *subject* or *subordinate* (in the active voice), here in 21 verse Paul employs the middle voice to signify a voluntary submission or subordination, and this means to act in a loving, considerate, self—giving way towards one another; such a voluntary yielding to the needs of others is an example of that self—sacrificing love which is to characterize Christian community." This interpretation is different form interpretations that tend to view women as inferior assistants of men.

The interpretations of the word *ezer* (helper) in Genesis (2: 18) also brings problems to the relationship between husbands and wives. Wives are considered inferior helpers of husbands through being created from the ribs of their husbands. In the real sense, the Bible has used the word *ezer* to mean the "Superior helper" not the "Inferior one". By using the same concept of superior helper, God is referred to as the "Helper" of Israel (Psalms 33: 20; 146: 5). Through the erroneous teachings of these texts, communities view women as having an inferior role in society, even in their families, as compared to their husbands. They must remain silent, and be inferior helpers of their husbands. Therefore, we are of the opinion that gender differences and roles should be determined by the contextual reading of biblical texts. Men and women are supposed to work together; however, this does not mean to agree on everything. They should respect and value one another and focus on what brings them together, not on what separates them.

Conclusions and Recommendations

Despite being sacred, based on Christian commitment and love among couples, this study has revealed that Christian couples experience various forms of violence in their daily lives. Such violence include, but not limited to, physical, sexual, psychological and economic violence. Such experiences of violence challenge the role of the Moravian Church and other churches in Tanzania in the way they handle the delicate institution of marriage. In all the challenges facing Christians regarding the question of domestic violence, the Church remains an important source of inspiration on the way to handle it. Many people trust the Church and go there for help. It is not called to remain silent in the midst of domestic violence facing Christians and society as a whole.

The Church, the Moravian church in particular, has great responsibility to provide us stronger voice in our community in order to raise awareness about domestic violence. It is a crucial religious institution and participant in social welfare having a

responsibility or duty to overcome domestic violence in Christian marriages and in society as a whole. It should play an exemplary role through beholding Jesus Christ as an exemplary model; Jesus showed love and mercy among people in society during his era. Jesus was very humble and provider of charity to people who were abused and isolated by their society. The Moravian church in Tanzania should continue to provide teachings to people to be patient to each other. The teachings that provide education through different workshops prepared by the church and through seminars during Sunday and other worship services. In this case, the Moravian church has a special role in taking action against domestic violence.

Although the Moravian church in Tanzania has already established different ways of overcoming or eradicating domestic violence in Christian marriages, it is supposed to increase the effort in struggling against domestic violence in Christian marriage and in society. The church requires insisting on the following ways: first, being an agent of righteousness and justice. During interview, informant C (2020) cemented that the church should know that it is an agent of righteousness and justice in the community, therefore it has to raise awareness within the community about the need to safeguard marriages and promote their welfare. Being an agent of righteousness means being a committed representative of the righteous God; and being an agent of justice is being an ambassador of peace. It needs to liberate Christian households from all beliefs and interpretations of scriptures that exacerbate violence.

Second, the church is supposed to talk openly about the importance of sex in Christian marriage and how it is violent to the other partner when he or she will not get it. Many marriage couples underestimate the issue of sex resulting into the occurrence of conflict and outside affairs. The church requires insisting in education about gender equality to children even more than adults. The word of God says that rain up the child in the way he should go, when he is old he will not depart from it (Proverb 22: 6). Moreover, the church is supposed to insist on the couple to understand the importance of being patient and tolerant on each other and live the life of love and mercy. Good life style will lead children from that marriage or family become good couples with full of love and mercy. Informant D (2020) emphasized this point saying that Pastors and other church leaders should be ones to help other people to translate some biblical verses correctly; some of the Bibles' verses are interpreted in opposite ways, for example Ephesians 5:24 and 1Timothy 2:10–15." Informant B also said: "Let wives be subject in everything to their husbands." The misinterpretation of this saying leads to the occurrence of women violence in most marriages.

The church is supposed to make changes on marriage teachings that relate to the current situation according to the Bible. During interview, informant E (2020)

advised that the church is supposed to establish marriage Seminars which include both wives and husbands instead of separating the genders. Putting both wives and husbands together for teachings will most likely help them understand the things they are supposed to do in their marriage, even understanding their weaknesses. When domestic violence is eradicated, it will also eradicate the issue of vulnerability of children or young men in society which are the most vulnerable groups to domestic violence in marriages. In this study, Christian homes have been found to experience similar violence acts as those experienced in non-Christian marriages such as physical, economic, psychological and sexual abuses. According to Christian teachings, God's aim concerning Christian marriage is that the husband and wife should live together in their whole life. God puts equal rights between husband and wife despite the difference in their responsibilities; everyone depends on the other. Hence, husbands should love their wives and wives should respect their husbands. Both of them should respect, value and bear the weaknesses of one another in order to avoid domestic violence in the homes.

As demonstrated in this article, domestic violence contributes to destruction of society and affects negatively the development of children in Christian homes. Parents, society and Christian institutions are required to come together for training of children in good Christian ways with love and mercy and understanding the importance of gender equality from their childhood to adulthood. It is hoped that the effect of this understanding will be existence of peaceful marriages without domestic violence as the word of God says: "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs, 22:6). However, in the issues of children and house-girls/boys, we can also tell our families and community and Church leaders to have plans, in what ways to prevent and speak to defend their rights. Therefore, domestic violence should be eliminated in all means possible within Christian households in order to fulfill God's plan for Christian marriages.

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Muakiso wa Dhamira za Kisiasa na Kiuchumi katika Fasihi Andishi ya Kiswahili

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Ikisiri
Makala hii imechunguza dhamira za kisiasa na kiuchumi katika fasihi andishi ya Kiswahili. Uchunguzi huu umezingatia kuwa fasihi ni kitengo pekee chenye uwezo wa kuakisi sayansi na utamaduni wa jamii unaodhibitiwa na miundo ya jamii husika. Makala hii imechunguza namna fasihi inavyoakisi masuala ya kisiasa na kiuchumi katika jamii kwa kurejelea riwaya teule ya Pascal Mayega (2017) *Mwalimu Mkuu wa Watu* Kilichochunguzwa katika makala hii ni namna dhamira za kisiasa na kiuchumi zinavyoakisiwa katika riwaya teule data za msingi zilikusanywa maktabani kwa kurejelea riwaya teule iliyobainishwa. Mbinu ya usomaji wa nyaraka ilitumika kupata data za upili kwa ajili ya kufafanua na kuthibitisha data za msingi. Uhakiki na mjadala wa data zilizowasilishwa katika makala hii umeongozwa na nadharia ya Uhistoria Mpya. Makala hii inahitimisha kuwa riwaya ya Kiswahili hutazamwa kama matendo ya msingi kwa binadamu na chombo thabiti cha kijamii kinachopewa nafasi ya kusimamia, kuongoza na kuielekeza jamii kuhusu hali na mwendo wa kisiasa na kiuchumi.

Utangulizi

Afrika ni miongoni mwa mabara ambayo hayana historia ndefu kuhusu historia na maendeleo ya riwaya andishi ya Kiswahili. Kuinua kwake kulitokana na kuingia kwa elimu ya Kimagharibi pamoja na shughuli za kimisheni katika jamii za Kiafrika (Madumulla, 2009). Kuimarika kwa taaluma hiyo katika jamii za Kiafrika kulisababisha kujitokeza kwa vikundi vya wasomi vilivyoanza kuandika kazi mbalimbali za kifasihi. Pamoja na kuimarika kwake, lakini fani na maudhui ya kazi hizo yaliakisi mazingira ya jadi za Kiafrika, hasa uchoraji wa wahusika na matukio. Kabla ya taaluma ya uchapishaji katika jamii za Kiafrika, utanzu wa kinathari ulitazamwa kama chombo thabiti kilichofungamana na mitindo ya maisha na kuakisi ujumi wa utamaduni wa jamii inayohusika (Mbatiah, 1999). Mambo yaliyohusu

taaluma zote za mwanadamu kama vile historia, jiografia, falsafa, sayansi, dini, sheria, utamaduni yalihifadhiwa na kuendelezwa kupitia utanzu huo.

Kwa upande wa Afrika Mashariki, kazi za kinathari za kwanza zilikuwa katika lugha ya Kiswahili na kiasili. Katika miaka ya hamsini, kulianzishwa mashindano ya uandishi wa kazi za kibunifu nchini Uganda, lakini hapakuwa na matokeo mazuri (Madumulla, 1988). Huko Kenya, maandiko ya kwanza ya kinathari yaliyoandikwa na Waafrika yalikuwa ni hadithi za kikabila. Kitabu cha *Sigend Luo mu Duogo Chuny* (Hadithi za Kuburudisha za Kiluo, 1951) cha S. Malo na kile cha *Mutunga na Ngewa Yake* (Mutunga na Hadithi Yake, 1954) cha J. Mbiti kwa lugha ya Kikamba. Inaelezwa hadi miaka ya 1940 nchini hapakuwa na riwaya ya Kiswahili ambayo iliandikwa na mwenyeji yenye uwezo wa kudhihirisha usanii, ubunifu na ujuzi wa kuwajenga wahusika (Madumulla, 1988). Hapana shaka yalisemwa hayo baada ya kuchunguza maandiko yaliyokwishakuwapo kama vile *Tulivyoona na Tulivyofanya Uingereza* (1934), *Mwaka katika Minyororo* (1934) na *Uhuru wa Watumwa* (1934) ambayo hayakuwa na kiwango cha juu cha usanifu. Hata hivyo, kuanzia miaka ya 1950 uandishi wa riwaya ya Kiswahili ulianza kukomaa

Watafiti na wahakiki wengi wameushughulikia utanzu wa riwaya kwa namna mbalimbali. Mong'eri (2000) alichunguza kuhusu 'Utetezi wa Maadili katika Fasihi' kwa kujikita katika nathari za Shaaban Robert. Suala la maadili katika kazi za nathari teule kwa kuligawa katika kundi la kisiasa, kiuchumi na la kijamii. Khamis (2007 katika makala yake iliyohusu 'Utandawazi au Utandawizi? Jinsi Lugha ya Riwaya Mpya ya Kiswahili Inavyodai', anaeleza kwa riwaya mpya za Kiswahili zimevuka mipaka ya kitaifa na kimaeneo katika kuakisi matukio mbalimbali yanayotokea ulimwenguni kote katika kipindi hiki cha utandawazi barani Afrika. Baadhi ya riwaya mpya zinazozirejelewa ni riwaya ya *Walenisi* (1995), *Ziraili na Zirani* (1999), *Babu Alipofufuka* (2001) na *Bina-Adamu* (2002). Riwaya hizo zimevuka mipaka ya kiuchambuzi kwa kusawiri mambo ambayo yanahusu jamii pana zaidi duniani. Mawazo haya tutayafanyia kazi kama msingi wa makala tuliyoishughulikia katika uchunguzi wa dhamira.

Tangoh (2008) alichunguza dhamira zinazomtetea mwanamke kama zinavyojidhihirisha katika riwaya za Shaaban Robert. Kazi hii itatusaidia kuisikia sauti ya mwandishi inavyowatetea wanawake katika jamii. Tunatarajia kazi hii itatupatia fursa ya kukishughulikia kipengele cha dhamira katika riwaya zilizolengwa. Chuachua na wenzake (2009) walichunguza maandishi ya Shaaban Robert na kuandika makala inayoitwa 'Shaaban Robert: Vita na Ukoloni'. Makala yao imeeleza kwa kina namna mwandishi alivyoupinga Ukoloni. Pia, inaonesha mawazo ya kisiasa yaliyolenga kumtetea mtu mweusi aliyenyanyaswa na kudhulumiwa haki, mali na uhuru wake kwa miongo mingi katika nchi yake. Makala

hiyo, imejipambanua wazi kwa kuupinga Ukoloni, kwa rejelea riwaya ya *Kusadikika*. Uchambuzi huo unapinga hali ya kutamalaki kwa Ukoloni na athari zake katika jamii za Kiafrika. Kazi hii inajenga mjadala mpana kuhusu umuhimu wa kujitawala na kusimamia maendeleo ya taifa kwa moyo wa uzalendo.

Riwaya ya Kiswahili imeendelea kutazamwa kama chombo thabiti cha kiwakati, kinachoihakiki jamii namna ilivyo na inavyoweza kujieleza na hutumiwa kuukuza na kuuendeleza ufahamu mpana kuhusu masuala mbalimbali yanayohusu siasa, uchumi, falsafa, mazingira na hali halisi iliyopo katika jamii inayohusika (Mulokozi, 2013). Pia, hutazamwa kama kipimajoto cha maendeleo na hali halisi iliyopo katika jamii kwa kuchambua na kuhakiki masuala yote yanayohusu harakati na fani zote za mwanadamu kama vile utamaduni, siasa, historia, mazingira na maendeleo yake. Makala hii imechunguza dhamira za kisiasa na kiuchumi katika riwaya teule ya Pascal Mayega (2017) *Mwalimu Mkuu wa Watu*.

Upeo wa Makala na Nadharia

Riwaya ni utanzu changamano unaochambua na kuhakiki masuala yanayohusu harakati na fani mbalimbali za maisha ya mwanadamu. Wanazuoni (Mong'eri, 2000; Mulokozi, 2006; Tangoh, 2008 na Chuachua, 2009) wameichunguza riwaya ya Kiswahili kwa kujikita katika baadhi ya vipengele vya maudhui na fani. Makala hii imeshughulikia dhamira za kisiasa na kiuchumi kwa kurejelea riwaya teule ya *Mwalimu Mkuu wa Watu*. Nadharia ya Uhistoria Mpya imetumika katika uchambuzi wa taarifa zilizowasilishwa. Mojawapo ya misingi yake ni kuyatazama mazingira ya asili ya jamii kuwa ndio huamua namna kazi ya fasihi inavyotakiwa kuwa (Greenblatt, 1990; Ryan, 1996; Abrams, 1999 & Selden na Wenzake, 2005). Nadharia hii imetumika kuchunguza uhusiano uliopo baina ya fasihi na jamii kwa kurejelea riwaya za teule. Makala hii imeitazama jamii kuwa ni malighafi halisi ya fasihi. Mwandishi wa riwaya teule aliwekwa katika muktadha wake wa uandishi. Jamii iliyoandikiwa iliwekwa katika ulimwengu wake wa kawaida ili kufanya uchambuzi na uhakiki wa kina.

Muakiso wa Dhamira za Kisiasa na Kiuchumi katika Riwaya Teule

Dhamira ni sehemu mojawapo tu ya vipengele vya maudhui ya kazi ya fasihi. Dhamira ni ile jumla ya maana anayoivumbua mwandishi katika kazi yake na maana anayoitambua msomaji (Wamitila, 2010). Dhamira ni sehemu ya maudhui inayotuelekeza katika shabaha inayobainika tangu mwanzo hadi mwisho wa kazi ya fasihi. Pia, ni mojawapo ya vipengele vinavyoujenga utungo na kuunda maudhui katika kazi ya kifasihi. Katika makala hii tumechunguza kipengele cha dhamira za kisiasa na kiuchumi kwa kurejelea riwaya teule iliyobainishwa. Mjadala uliongozwa na nadharia ya Uhistoria Mpya katika uchambuzi wa dhamira zilizojitokeza katika

riwaya ya *Mwalimu Mkuu wa Watu*. Sehemu inayofuata imewasilisha dhamira mbalimbali zilizochunguzwa.

Haki na Demokrasia

Kipekee, riwaya inatumika kama kielezeo cha jamii kinachoonesha na kutathmini yanayoelezwa. Miongoni mwake zinasisitiza kuzingatia umuhimu wa kuwepo na kuimarisha misingi ya haki, usawa na demokrasia nchini kwa kuzingatia maslahi mapana ya wananchi na taifa husika. Wagombea wa nafasi mbalimbali za uongozi hawana budi kupatikana kwa kufuata kanuni na katiba za vyama vinavyohusika badala ya kupatikana kwa misingi ya rushwa na maslahi ya kikundi fulani cha watu wachache. Mwandishi anaeleza:

> Vyama vya siasa ndivyo vimekuwa na uamuzi na vimekuwa mhimili mkubwa wa demokrasia badala ya wananchi. Mgombea akichaguliwa hatima yake ni kwa chama. Pia, anasema demokrasia imetawaliwa na rushwa kutoka ndani na nje ya nchi (Mayega, 2006:42).

Maelezo haya yanaonesha namna baadhi ya viongozi wa kijamii na kitaifa ndani na nje ya nchi wanavyodhulumu demokrasia kwa kutoa rushwa ili waweze kupata nafasi za uongozi. Viongozi wengi huvunja misingi ya demokrasia, katiba na sheria za nchi kwa maslahi yao binafsi na kupuuza mahitaji ya umma wa wananchi wanaowachagua na kuwaongoza (Nyerere, 1974). Jambo la kusikitisha ni kwamba baadhi ya viongozi wameshindwa kuendana na kasi halisi ya mahitaji ya jamii kiwakati, hasa katika nyanja za kisiasa na kiuchumi. Hali hiyo huchangia migogoro isiyokuwa ya lazima, pamoja na kuvuruga umoja na mshikamano pamoja na mipango ya maendeleo ya taifa. Ukosefu wa demokrasia ya kweli katika jamii ni chanzo cha ukosefu wa haki za binadamu. Mwandishi katika riwaya teule anawahimiza wananchi ili waungane katika kutokomeza mfumo wa uongozi ambao haufuati demokrasia nchini. Bila kuwepo kwa demokrasia ya kweli maendeleo ya jamii na taifa hayawezi kuimarika na uchumi wake utapwaya kutokana na kuwepo kwa malumbano ya kisiasa na kiuchumi.

Pia, anaonesha kuwa viongozi wanaochaguliwa hufuata matakwa ya chama tu na sio ya wananchi wake. Hali ya kupuuza mahitaji ya msingi ya kuwepo kwa haki na demokrasia katika mataifa mengi imesababisha mapambano ya vita vya ndani na kuzuka kwa mapinduzi ya kijeshi, hasa ya kikatiba kwa kutumia nguvu (Mwalongo, 2015). Mara zote, mapinduzi yanayofanyika yanaambatana na ukiukaji mkubwa wa haki za binadamu, uharibifu wa miundo mbinu, mali na rasilimali katika taifa linalohusika. Mwandishi anasisitiza kuwepo kwa umuhimu wa kufuata misingi imara ya utawala wa sheria na katiba ili kuimarisha na kujenga jamii na taifa endelevu katika nyanja za kiuchumi na kisiasa. Pia, anaeleza umuhimu wa mgawanyo wa

madaraka na namna Raisi anavyopaswa kupatikana kupitia uchaguzi mkuu wa taifa. Mwandishi anaihakiki jamii yake na kuweka bayana misingi ya kidemokrasia kulingana na vifungu vya kikataba katika masuala ya uongozi na upatikanaji wao. Anaeleza:

> Kutakuwa na mambo kadhaa ambayo yatazingatiwa katika katiba ambayo aliyataja kuwa kutakuwa na mihimili mitatu katika nchi. Mihimili hiyo ni serikali, bunge na mahakama. Raisi atachaguliwa moja kwa moja na wananchi kupitia Uchaguzi Mkuu kwa kupata asilimia zaidi ya hamsini ya kura zote (Mayega, 106).

Nukuu hii inasisitiza umuhimu wa kila taifa kuwaongoza wananchi kwa kufuata misingi ya utawala wa sheria; na kila mhimili kufanya kazi yake kwa kwa kuzingatia kanuni na sheria zinazohusika. Viongozi hawana budi kuchaguliwa na kupata nafasi ya kuongoza kwa kufuata utaratibu mahsusi kwa maslahi mapana ya jamii na taifa linalohusika (Shivji, 2002). Kila mtu ana sifa ya kuchagua na kuchaguliwa kwa kufuata taratibu, kanuni na miongozo ya kikatiba na kisheria. Migongano ya vyama vya siasa na viongozi wao katika masuala ya madaraka, daima haina tija katika nchi zinazozingatia misingi na kanuni za katiba. Jambo la msingi la kuzingatia ni kwamba, miongozo ya msingi iliyopo haina budi kufahamika na kuwa wazi kwa wananchi ili kukuza, kudumisha na kuendeleza misingi ya haki na demokrasia katika jamii.

Uadilifu na Uzalendo

Kukosekana kwa uadilifu, pamoja na ukiukaji wa maadili ya uongozi huathiri maendeleo ya jamii na kuzua migogoro isiyokuwa ya lazima hapa nchini na kwingineko barani Afrika. Makala hii inatoa wito kwa wananchi na serikali kupambana na viongozi walikosa uadilifu kwa kuwaweka pembeni na kuwachukulia hatua kali za kisheria na kinidhamu. Hali hii ikiachwa na kuendelea kukua na kukomaa zaidi misingi ya maendeleo ya taifa itavunjwa na kupasuka katika vipande vipande na kuanguka kabisa. Kuwepo kwa migongano ya kijamii ambayo ni zao la ukosefu wa uadilifu ni kichocheo cha mabadiliko kwa kuwa pasipo na harakati zinazohusu mabadiliko yenye tija hayawezi kutokea (Munishi, 2003). Mfumo huu unaweza kubadilika kutokana na kuwepo kwa harakati za msingi za kiuhusiano na kiuzalishaji mali zinazoamua namna watawala wanavyojiimarisha na kuhodhi mali na rasilimali za umma.

Baadhi ya matokeo mabaya ya viongozi waliokosa uadilifu yamejidhihirisha katika usimamizi wa miradi, mali na rasilimali za umma zilizopo katika jamii. Kwa mfano, hali hiyo imejidhihirisha katika masuala ya uwekezaji usio na tija unaoendelea kufanyika hapa nchini. Jamii nyingi katika mataifa ya Kiafrika zimeshuhudia kutelekezwa kwa mashamba na viwanda mbalimbali baada ya kubinafsishwa. Hali

hiyo imechangia na imesababisha kuporomoka kwa uchumi wa kikanda inayohusika. Kwa kawaida, endapo hatua madhubuti hazitachukuliwa zinazolenga kuboresha misingi ya uwajibikaji, uadilifu na uzalendo, hasa katika utekelezaji wa sera za uwekezaji hapa nchini, hali ya uchumi wa jamii na taifa itazidi kudhoofika na kuporomoka kabisa (Shivji, 2002). Serikali haina budi kufanya tathmini upya kuhusu namna sahihi ya kuweka, kuimarisha na kuendeleza misingi ya uadilifu, uwajibikaji na uzalendo ili kujenga taifa imara katika nyanja za kiuchumi na kisiasa. Mwandishi ameonesha uadilifu wa Ngowe Boniface aliyefanya kazi kwa uadilifu na kufuata kanuni za uongozi kwa vitendo. Kukosekana kwa uzalendo na uadilifu katika usimamizi rasilimali watu na uendeshaji mali na miradi ya umma ni hatari kwa uhai na ustawi wake katika jamii yoyote inayohusika. Mwandishi anaeleza:

> Natambua fika kuwa hifadhi zetu zote zimeharibiwa vibaya na wawekezaji uchwara. Naelewa jinsi madini yetu yanavyoporwa na wageni wanaolindwa na baadhi ya viongozi wetu wala rushwa waliomo serikalini. Mazao yetu ya baharini yanavunwa ovyo na wageni kama vile hayana wenyewe. Vijana wetu wameathirika na madawa ya kulevya ambayo yanaingizwa nchini hovyo na watu ambao utadhani wako juu ya sheria za nchi. Wageni wanachukua makampuni na mashirika yetu kwa njia za ujanja ujanja tu. Hawa ni wawekezaji uchwara. Nchi yetu imejaa utajiri wa kila aina sawa sawa na umaskini walio nao wananchi wake. Hali hii imesababishwa na uwekezaji uchwara ambao hauna tija kwa wananchi na taifa; lazima waondolewe kwa nguvu ya umma (Mayega, 31).

Maelezo hayo yanaonesha namna kukosekana kwa suala la udilifu na uzalendo wa viongozi kunavyoweza kuangamiza ustawi wa taifa. Makala hii inasisitiza kuwa viongozi waliokosa uadilifu na uzalendo wachukuliwe hatua kali za kisheria na kinidhamu kwa kuwajibishwa kwa manufaa mapana ya umma. Hata hivyo, wale waadilifu makini walindwe na wasaidiwe pale inapobidi, lakini viongozi uchwara waondolewe mara moja kwa jitihada kubwa na nguvu za wananchi. Miradi na rasilimali za umma zirudishwe na ziwe mikononi mwa wananchi, yakiwamo mashirika ya umma yaliyouzwa kwa mizengwe mizengwe (Legulegu, 2016). Hatua kali zichukuliwe kwa wale wote walioshiriki kubadhili mali na rasilimali za umma bila kufuata kanuni bora za uuzaji na ununuzi wa mali na rasilimali za wananchi. Jambo hili halina budi kwenda sambamba na kuwachukulia hatua wale wote walioliingiza taifa katika mikataba isiyo na tija kwa taifa.

Viongozi watambue kuwa wao ni wasimamizi wa masuala yote yanayoihusu jamii na maendelea yake (Nyerere, 1968). Hali hii inatokana na ukweli kwamba madaraka ni msingi wa usimamizi wa jamii unaojengwa katika harakati za utekelezaji wa masuala muhimu ya kitaifa. Viongozi bora hupimwa kwa uadilifu na uzalendo wao.

Kukosekana kwa viongozi waadilifu na wazalendo, kwa kiasi kikubwa, kumechangia kukwama kwa mipango na maendeleo ya jamii kutokana na kuwepo kwa hali ya kuhodhi madaraka na matumizi mabaya ya rasilimali za umma, yanayoathiri harakati za maendeleo katika jamii inayohusika. Mwandishi wa riwaya teule amejitahidi kuwaelimisha viongozi ili waache maovu wanayowatendea wananchi wao, pamoja na kuangalia namna ya kuepuka sera zao mbovu zisizo na tija kwa ustawi na uendelevu wa jamii zao.

Ubinafsishaji na Uwekezaji

Uwekezaji ni miongoni mwa matokeo ya ubeberu ambao ni ubepari uliokomaa na kuvuka mipaka ya nchi yake na kuingia nchi nyingine kwa madhumuni unyonyaji. Mfumo huo unatumia njia nyingi katika kufanikisha madhumuni yao, ikiwa ni pamoja na kutoa misaada na mikopo yenye masharti nafuu, riba kubwa, matumizi ya sera za soko huria, pamoja na taasisi za kifedha, hasa Benki ya Dunia na Shirika la Fedha la Dunia katika mataifa yanayoendelea. Pia, hueneza utamaduni wao kupitia lugha, mavazi na hata mitindo ya maisha, misaada ya kijeshi, pamoja na utengenezaji wa viongozi vibaraka ili kusimamia sera zao (Ryanga, 2002). Mkabala wa Uhistoria Mpya unaitazama fasihi kama nakala na usawiri mkamilifu wa masuala yaliyopo katika jamii iliyochunguzwa na kuhakikiwa. Ubinafsishaji na uwekezaji una faida na hasara katika jamii yeyote. Mwandishi wa riwaya teule ameonesha hasara zake kupitia ubinafsishaji wa mali ya umma, ingawa viongozi wengi wanatekeleza suala hilo bila kuwa na uelewa wa kutosha. Mathalani, waziri wa Viwanda na Biashara, Ramadhani Tembo akizungumza katika barua yake. Mwandishi anasema:

> Chama chetu kitukufu na serikali yetu tukufu vimeweka sera safi na iliyowazi kabisa. Sera ya uwekezaji inaisaidia serikali yetu tukufu kupambana kwa nguvu zote na umasikini. Sisi sote sera hii inatupa manufaa makubwa. Mwalimu Mkuu gani wewe usiyeelewa hata sheria ya uwekezaji. Sera ya ubinafsishaji ni sera ya ubia (Mayega, 3).

Nukuu hii inaonesha mtazamo wa baadhi ya viongozi kuhusu namna suala la uwekezaji linavyoendelea katika taifa letu. Pia, unaonesha jinsi wawekezaji unavyohalalishwa na viongozi katika mkondo wa ubora bila kufanya tathmini ya kina kuhusu faida na hasara zake kwa taifa na wananchi wake. Wajibu wa serikali ni kupitia upya sera za uwekezaji katika rasilimali za umma ili ziweze kuwanufaisha wananchi wote. Suala hili ni tatizo kubwa katika mataifa mengi yaa bara la Afrika, mataifa ya mabeberu yanamiliki hisa kubwa zaidi kulinganisha na wenyeji.. Madhara makubwa ya uwekezaji katika baadhi ya mataifa ya Kiafrika yameonesha namna yasivyonufaika katika raslimali zao . Viongozi walio madarakani wameshidwa kuweka mikakati imara, kukemea na kudhibiti hali ya uwekezaji usio na tija (Lema

& Wenzake, 2004). Uwekezaji wa mtindo huo ukiendelea ustawi na uchumi wa taifa utaendelea kufifia zaidi.

Jamii nyingi za Kiafrika zimeendelea kushuhudia namna mashamba na viwanda vilivyotelekezwa baada ya kuchukuliwa kwa bei ndogo isiyolingana na thamani yake. Matokeo yake, takribani viwanda vyote vilitelekezwa mara tu baada ya kubinafsishwa jambo lililosababisha kuanguka kwa uchumi wa kanda inayohusika. Hali hiyo inachangia wananchi kuendelea kuwa tegemezi katika kila fani ya maisha yao. Suala hilo linaendelea kukua na kukomaa kutokana na jitihada zinazochukuliwa na viongozi wazawa katika baadhi ya mataifa barani Afrika na kwingineko. Mwandishi anaeleza:

> Wawekezaji hawakuwa na habari yoyote kuhusu taifa hili, bali walifuatwa na ndugu zao wanaofanya kazi katika mashirika ya fedha ya dunia. Wakaambiwa kuwa watawala wa taifa hili ni walafi mno; wananachohitaji ni fedha kidogo za kuwapa watawala hao. Rushwa ilitolewa kupitia kwa viongozi wakubwa waliowaruhusu kufanya chochote katika nchi; na iliwawezesha kwenda katika machimbo ya madini, mbuga za wanyama, uvuvi na sehemu zenye mali nyingi. Mashirika ya umma yalichukuliwa na kununuliwa kwa fedha kutoka katika mashirika hayo hayo kwa kuwa wawekezaji hawakuwa na fedha za kununulia viwanda au mashirika (Mayega, 16).

Data hii inaonesha namna wawekezaji walivyokaribishwa katika jamii za Kiafrika. Wawekezaji wana uwezo wa kuwa katika hali ambayo inaweza kuonekana kama ni msaada kwa jamii za Kiafrika. Mara nyingi nchi zimeishia kupata faida kidogo mno na wananchi wake kuishi katika hali ya kupunjwa kupitia bei ndogo ya mazao, mishahara na maslahi hafifu katika miradi ya wawekezaji. Inaaminika kwamba, wapo baadhi ya wawekezaji wanaojaribu kukwepa kulipa kodi hali iliyowawezesha kujitengenezea faida kubwa katika vitega uchumi vyao (Idrisa, 2016). Viongozi wa Afrika wanatumika kama hazina kuu ya uzoefu wa kuwafungulia milango. Hatima yake, wananchi hupoteza makazi yao na kuangukia katika umaskini mkubwa. Mataifa mengi yanazidi kupoteza madaraka yao, mali na urithi wa mali na rasilimali zao. Hali hii ni ya hatari kwa maendeleo ya uchumi wa jamii na taifa.

Dhuluma na Hujuma

Dhuluma ni kitendo cha kuchukua mali ya mtu na kujinufaisha nayo bila ya kumpatia mwenye mali (TUKI, 2004). Dhuluma ni uporaji ama kuchukua kitu, mali ya mtu bila ridhaa ya yule mwenye mamlaka hiyo. Jamii imepita katika misukosuko mikubwa ya uhusiano mbaya kutokana na kuwepo kwa dhuluma katika jamii zao. Tabaka la chini limekuwa likifanyiwa dhuluma na tabaka la juu kutokana na mfumo

mbaya wa misingi ya uchumi iliyopo (Shivji, 1987). Hali hii inatokana na kuwepo kwa mfumo wa uchumi usio rafiki kwa wananchi, hasa miongoni mwa wakulima, wafanyakazi, wafanyabiashara na viongozi walio katika ngazi mbalimbali za vyama na serikali. Mwandishi anaonesha namna viongozi walio madarakani walivyoshindwa kuunda na kurekebisha mfumo wa uchumi rafiki kwa wananchi wote. Mfumo uliopo umeigawa jamii katika matabaka ya wenye nguvu na wasio na nguvu za kiuchumi. Jambo hili linaathiri umoja na mshikamano imara wa wananchi. Mwandishi anaeleza kuwa jitihada za kurekebisha mfumo wa uchumi zimekuwa zikiongeza matabaka baina ya matajiri na maskini. Pengo kati ya walionacho na wasionacho linazidi kuongezeka na kuwa kubwa (Meyaga, 42).

Nukuu hii inaonesha namna mfumo wa uchumi ulivyoongeza pengo baina ya matajiri na maskini. Pia, kuna matabaka katika nyanja za kiuchumi, kisiasa na kiutamaduni ambayo huathiri umoja na ushirikiano baina ya wananchi katika jitihada za kulijenga taifa lao. Dhuluma ni adui wa maendeleo ya jamii na umma kwa ujumla wake (Yamola, 2011). Mwandishi ameonesha namna viongozi wenye dhamana ya kusimamia maendeleo ya taifa wanavyodhulumu na kupora mali za umma . Kwa mfano, Mwalimu Mkuu anaonesha jinsi polisi walivyopewa mamlaka ya kufanya lolote na kuweza kuvunja sheria bila kuchukuliwa hatua yoyote ya kisheria, kimaadili na kinidhamu. Mwandishi anaeleza kuwa kama mtu huyo duni kwa ajili ya uduni wake hana rushwa ya kutoa bado polisi ana mamlaka hata ya kumdhulumu uhai wake (Mayega, 75). Maelezo haya yanaonesha matumizi ya nguvu kubwa ya vyombo vya dola dhidi ya wananchi. Kitendo cha polisi kuwa na uwezo wa kudhulumu uhai wa mtu ni hatua ya juu mno inayoonesha kuwepo kwa nyufa kubwa matabaka na kimahusiano baina yao. Msanii anaonesha kuwa licha ya kukithiri kwa dhuluma na madhara yake katika jamii lakini wananchi wanyonge hawaridhii hali hiyo. Hali hii inapozidi kukua, kuimarika na kukomaa zaidi, wananchi wanyonge wanaweza kukusanya nguvu zao na kuzitumia kama silaha ya kufanya mapinduzi ili kuleta haki na usawa katika jamii na mataifa yao. Serikali kupitia vyombo na wataalamu wake wa uchumi haina budi kuziba nyufa zinazojenga na kuongeza pengo baina ya matajiri na maskini kwa kufanya jitihada za kuunda será-rafiki za uchumi zitakazowanufaisha wananchi wote.

Uongozi na Umaskini

Umasikini ni ile hali ya kushidwa kupata mahitaji ya msingi kama vile chakula, nyumba na nguo. Umaskini ni hali ya kukosa mali, uhitaji au ukata. Umaskini unaweza kutokana na kutomiliki rasilimali yoyote ya kuzalishia mali na kusababisha mtu aishi maisha duni. Umaskini ni kikwazo kikubwa katika jamii nyingi za Kiafrika (Ngaiza, 2002). Kama ilivyoelezwa hapo juu, jamii zimegawanyika katika makundi ya umaskini wa kipato, fikra, utamaduni, elimu na kadhalika. Kutokana na matatizo haya, serikali za nchi hizi pamoja na mataifa yaliyoendelea zimechukua hatua

mbalimbali za kukabiliana nayo. Uongozi unaweza kuwa na mchango mkubwa wa kusababisha hali ya umaskini kwa wananchi wake kutokana na kuwepo kwa utekelezaji mbovu wa será za uchumi na mipango ya kusimamia na kuendeleza rasilimali na vitega uchumi vilivyopo katika taifa linalohusika. Mwandishi ameonesha jinsi wananchi wa Kumwitu wanavyoishi maisha ya shida kutokana na uongozi mbovu wa serikali yao. Wananchi walishindwa kupata mahitaji muhimu kama vile maji safi na salama, hospitali na elimu na barabara. Siyame Mgangaminso, akiwa katika harakati za kuwania kiti cha Uraisi, aliwaeleza wananchi:

> Raisi atambue kuwa wananchi wamekuwa katika hali duni ya maisha ambayo umasikini wao uliokithiri unawafanya washindwe kulipa gharama za elimu ya watoto wao, tiba yao ya familia zao, makazi bora kwa binadamu, maji safi na salama, mavazi yuanayostahili na ile hali ya kujiamini ambayo ni laizma kwa ajili ya maendeleo na ustawi wa jamii na taifa lao (Mayega, 104).

Data hii inaonesha wazi namna uongozi usiowajibika unavyochangia hali mbaya ya maisha katika jamii. Viongozi hawana budi kuwajibika na kuyaongoza mataifa yao kwa nadharia na vitendo. Kwa kawaida, wajibu wa kiongozi yeyote katika jamii ni kutumia madaraka vizuri katika kusimamia utekelezaji wa maazimio na mambo yote ya msingi kwa manufaa mapana ya umma (Sarungi, 2016). Pia, watambue kuwa wao ni wasimamizi wa masuala yote yanayoihusu jamii pamoja na kupambana na hali ya umaskini unaowaandama wananchi wao. Hali hii inatokana na ukweli kwamba madaraka yao ni msingi wa usimamizi unaojengwa katika harakati za utekelezaji wa masuala muhimu ya kijamii. Hivyo, ustawi na maendeleo ya jamii hutegemea uadilifu na uzalendo katika utekelezaji mipango na será za maendeleo ya taifa linalohusika.

Hitimisho

Makala hii imechunguza muakiso wa dhamira za kisiasa na kiuchumi kwa kurejelea riwaya teule. Baadhi yake zinahusu masuala ya haki na demokrasia, uadilifu, uzalendo, rushwa na uwekezaji. Matokeo ya dhamira zilizopatikana zinaonesha kuwa riwaya ni kiungo thabiti cha jamii kinachozingatia hali na wakati sahihi katika kuhakiki na kujenga misingi ya kuifunza jamii na kuielewa historia na maendeleo yake katika nyanja zake zote za kisiasa, kiuchumi na kiutamaduni. Hali hiyo huipa jamii fursa pana ya kuielewa jamii na mahitaji yake kulingana na wakati unaohusika. Makala hii inautazama utanzu huu kama maktaba mahsusi ya urejelezi wa masuala yanayolenga kujenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi imara ya kijamii.

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Schooling System and Industrial Development in Tanzania: A Reflections on Practices and Challenges

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Abstract

This study explores the connection between schooling system and the process of industrialization by reflecting on the practices and challenges. The main focus is to look into the practice of schooling system and its linkage with industrialization process, following the Tanzania Vision of 2025 of becoming an industrialized and middle-income country. From this vision it has been evidenced that in order to achieve this vision, there is a need to develop the right mix of high quality knowledge and skills to drive the continued growth. In raising the performance, Tanzania is now receiving a considerable attention through its policies to revitalize the implementation of relevant curricular activities. Thus, the purpose of this study is to explore the practice and challenges on education as Tanzania moves towards industrialization. In achieving this study, the concurrent triangulation research design and mixed research approaches were employed which included a total of 133 participants. The study shows that, in different schools, teachers and school administrators were aware that there is a need to connect between the schooling system and industrialization process, because industries depends on quality human resources who have good knowledge and skills for developing the industries. However, in this study, it is noticed that in enhancing this link, the process is challenged by a number of issues, including the shortage of experts in different areas that need the provision of industrial skills, readiness of curriculum developers to prepare some important subjects such as agricultural and business studies to be inculcated in all levels of learning. Therefore, it is recommended that it is important to establish a curriculum for agricultural knowledge, together with entrepreneurship skills as a package in the learning system from primary to the University level.

Keywords: Schooling System, Industrial Development and Industrial Policy.

Background Information

In the 21st century, knowledge makes a brilliant contribution to the global economy development. Thus, education as an important base for knowledge and skills is regarded as a treasure, deeply attracted by the worldwide attention (Le Gaoshen,

2015). Some people consider that bringing the education alone into the economy category as well as developing it as economy rule, the problem of economic development could then be truly solved. Education is viewed as an unprecedented economic important task to fuel economic growth and enlarge the educational scale which can help to release the pressure of employment. The conflicts between educational investment and demands which will be solved by the available market. So, the education and industrialization aspects arouse the challenge to the school education system as a strong educational ideological trend globally and locally.

This aspect of education and industrialization has been considered by different countries globally as an important indicator of developing the knowledgeable and skilled personnel who works in different industries. For instance, China is among the countries with fast growing economy. The country revised its schooling system by inducting the industrial development knowledge from lower stages of learning to higher education (Lee Ming-Hsuan, 2012). The other countries such as the USA, England, Germany, Thailand, and South Korean have also considered the schooling system as an important indicator in preparing the human power that fastened the development of industrialization.

Coming to the context of Tanzania it has also seen a remarkable economic growth since the turn of the millennium. It has become one of the fastest growing economies in the world and continues on this path despite of the persistent global economic slowdown (Ndalichako, 2019). Despite of this remarkable level of growth, there has been little change in terms of structural and economic transformation. According to the National Bureau of Statistics, the basic needs poverty in Tanzania has significantly declined from 34.4 per cent in 2006 to 28.2 per cent in 2011/12 (Mbilinyi, 2016). There is a consensus among most policy practitioners that in order to reduce poverty and to achieve equitable and sustainable development, they thought that Tanzania must develop industries that provide employment opportunities for the poor. In achieving this vision and meeting the 2025 Tanzania Vision, there is a plan known as first and second Five-Years Development Plan (FYDP I & II) with the theme of "Nurturing Industrialization for Economic Transformation and Human Development (Mbilinyi, 2016). In achieving this strategy education sector is also seen as being among the most important aspects of instilling knowledge and skills in the achievement of the plan of developing industries (Ndalichako, 2019).

The schooling system and the provision of education in Tanzania are guided by national macro policies, plans and strategies, and by education sector policies, programs and strategic plans. The macro-policies include the Tanzania Development Vision 2025, the National Strategy for Growth and Reduction of Poverty (MKUKUTA) and the Tanzania Five Years Development Plan (NFYDP II) of 2016/17 to 2020/21, as well as the sustainable development plan of 2030 (SDG,

2030). The national plans are further supplemented by education sector policies and programs. National education policies and strategies have also been shaped by Tanzania's international commitments.

The main focus of the sector policies is to transform the education sector into an efficient, effective, outcome-based system, which would facilitate the achievement of the educational goals as delineated in the Tanzania Development Vision 2025 and the three pillars of the NFYDP II, namely, industrialization, human development, and implementation effectiveness (Ndalichako, 2019 & Mbilinyi, 2016). The Tanzania Vision 2025 articulates the aspiration of the country of becoming an industrialized and middle-income country. This necessitates the need to develop the right mix of high quality skills to drive continued growth, although the need for the right mix of skills is overstretched by high population growth rate of 2.7% per year. That means, Tanzania is adding approximately 1.2 million people per annum. The high population growth, coupled with the increased number of children enrolled in school, makes it more important than ever to develop relevant skills for the youth to ensure their effective participation in the national development. The intention of Tanzania is to improve the quality of education at all levels, strengthening vocational and technical training and creating employment, particularly, through industrialization development. Therefore, in the light of this study, it argues for education reforms that are necessary for industrial growth and it explores the nature, practice and challenges for knowledge and skills development in Tanzania and the way of improving the practice of education provision with the intention of contributing to the industrialization development.

The central objective of this study is to provide all development stakeholders, practitioners, and policy makers with an opportunity to share and exchange ideas on what needs to be done to ensure that Tanzania industrializes, and that the form of industrialization gives room to and for human development. It is specifically intended to understand, among other things includes the practice and perception of stakeholders on whether there is a need to link between schooling system and industrial development, whether there is an implementation of knowledge and skills in the school curricular that relate with industrialization development, and challenges facing the proper link between the schooling system and industrial development in Tanzania.

Research Approach and Design

The study employed mixed research approaches by integrating qualitative and quantitative research approaches. The selection of this approach was based on the nature of philosophical underpinnings of this study, namely, pragmatism and its arguments which point out that combining both quantitative and qualitative

approaches in a study provides better understanding of the research problem (Creswell, 2007). Mixed research approach was selected, because it gives the researcher an opportunity of using triangulation methods through multiple methods of data collection and analysis with the intention of cross-checking the consistency of data and findings. The aim is to make an overall strength of the study. The study employed concurrent triangulation mixed research design. The design was used, because it focused on collecting, analysing, interpreting and reporting concurrently both quantitative and qualitative data. The central premise of using this design was to develop better understanding of a research problem being investigated, rather than using a single approach (Creswell & Clark, 2011). The design helped the researcher to concurrently collect both qualitative and quantitative data, analyse, interpret and report the data simultaneously (Onwuegbuzi & Teddlie, 2007).

Sample Size

The study population was grouped in two strata based on the type of school ownership in terms of public and private ownership. It is advised that sample size should match with the size of population of which the results are to be considered representative (Cohen, Marion, & Morrison, 2006; Kombo & Tromp, 2006). Taking a larger sample than necessary is to waste time, while taking small sample makes the results to be of less practical use (Kothari, 2004). On the basis of the number of the study population, a total of 125 who were teachers in Mbeya City were selected, which was 10% of the target population. Six Head of schools were involved in this study including two officers from the investment zone of Southern Highlands of Tanzania. The total sample size that was 133 respondents. The data in this study were collected through questionnaire, interview and documentary review methods.

Results and Discussion

The results presented and discussed in this part are in regard to the three sub-theme which made through the three specific objectives. The first of which was to examine the practice and the perceptions of teachers and school administrators on whether there is a need to connect the schooling system and the industrialization process. The second theme intended to explore whether there is an implementation of knowledge and skills related to industrialization process in primary and secondary schools. The last theme investigated the challenges facing the connection between the schooling system and industrial development in Tanzania and what should be done to improve the schooling system in Tanzania. The findings and discussion are as presented hereunder.

The Practice and Perception of Stakeholders on Schooling System and Industrialization

The purpose of this study was to examine the perception of teachers regarding the practice of schooling system, whether they have a connection with industrialization process of Tanzania by reflecting the industrialization policy and the Five-Year plan for industrialization of 2016-2021, as well as the Tanzania Vision of 2025. Teachers were required to respond to five point Likert scale, whereby those who responded with Strongly Agree (SA) and Agree (A) were treated as agreed, while those who responded with Neutral (N), Disagree (D) and Strongly Disagree (SD) were treated as disagreed on the postulated statements. The findings are presented in Table 1 below:

Table 1: Teachers' Perception on Link between the Schooling System and Industrialization

Statement	Teachers Responses				
	SA	A	N	D	SD
Are the school curricular has a topic that prepare learners to fit in industrialization development as per policy	76(60.8 %)	25(20%)	10(8%)	10 (8%)	4 (3.2%)
Do you have any practical session of visiting with learners in the industries that are nearby your school	1(0.8%)	29(23.2%)	4(3.2%)	91(72.8%)	0(0%)
Different subjects includes the skills and knowledge relating to agriculture and entrepreneurship	85(68%)	35(28%)	1(0.8%)	4(3.2%)	0(0%)
In your school there are different period where learners in different class meet with expert from different field who educate them on the industrialization process	0(0%)	9(7.2%)	1(0.8%)	48(38.4%)	67(53.6 %)
The policy of education support the preparation of learners to realize the opportunities obtained from industrialization process	87 (69.6%)	33(26.4%)	0 (0%)	4(3.2%)	1(0.8%)

Key: SA-Strongly Agree, A=Agree, N=Neutral, D=Disagree, SD=Strongly Disagree
Field Data: February, 2020.

Table 1 indicates that the majority of primary school teachers (101, 80.8%) believed that the school curricular in both primary and secondary schools had a topic that prepared learners to fit in industrialization development as per policy of Tanzania. Teachers through open ended question items indicated that in some of the subjects there are some topics that provide the knowledge and skills which reveal the benefits of industries and how to utilize the opportunities from the industrial development. The mentioned topics are those that have a connection with agriculture and entrepreneurship skills.

Teachers were also asked to respond in the Likert scale whether they have practical sessions of visiting with learners in the industries that are nearby their schools. The findings as shown in Table 1 reveal that the majority of teachers (95, 84%) disagreed that they were not visiting with learners the industries that are located nearby their schools for knowledge exposure. Teachers were asked if the different subjects include skills and knowledge related to agriculture and entrepreneurship. In the findings in Table 1, the majority of teachers (120, 96%) indicates that different knowledge and skills related to agriculture and entrepreneurship are provided to learners in both primary and secondary schools. Furthermore, findings from open-ended questions indicated that pupils who participated in different activities such as agriculture and entrepreneurship activities appeared to show improved understanding of the environment.

Findings indicated that there is no period where learners in different classes meet with experts from different fields who educate them on the industrialization process. The majority of teachers (116, 92%) disagreed that experts from different industrial sectors are invited to visit the schools in order to share with the learners the industrial development. Most of learners in both primary and secondary schools were reported to be active and cooperative especially in subject clubs where they performed well in various discussions. Teachers were asked through Likert scale whether the policy of education support the preparation of learners to realize the opportunities obtained from industrialization process in both primary and secondary schools. Findings as indicated in Table 1 show that the majority of teachers (120, 96%) agreed that the education policy sensitized the schooling system to gauge the industrialization development through the policy of 2016 to 2021 and Tanzania Vision of 2025.

The findings in this study show that the majority of teachers had positive perception regarding operationalization of the education system and the industrialization development in Tanzania. However, their perception revealed that there is no practical visit and link between the experts from the industries and the schools for exposure on what is practically going on in the industrialization in Tanzania. These

findings refute the belief that there is no link between the education schooling system and industrialization development in Tanzania.

Knowledge and Skills Related to Industrialization Development Provided by Schools

In this category the purpose was to identify the school activities that relate to industrial development in Tanzania which were implemented in both primary and secondary schools by reflecting the Education and Training Policy of 1995 and 2014 in Tanzania. The school activities that were targeted by the researcher as per the curriculum are gardening, farming, weaving, toy making, basket making, spinning, tailoring and kitting and they are grouped as entrepreneurship activities. The first item required the respondents to indicate whether they had these school entrepreneurship activities in their schools. The findings from questionnaires indicated that the majority of teachers (96, 76.5%) agreed that the entrepreneurship activities were implemented as co-curricular activities in their schools. In contrast, findings from teachers' questionnaire showed that, although entrepreneurship activities were implemented in schools, there were variations between public and private schools. In public schools, entrepreneurship activities were rarely implemented as co-curricular activities, whereas in private schools entrepreneurship activities were well implemented.

The researcher conducted an interview to Heads of schools who were asked to respond on the availability of entrepreneurship activities in their schools. In responding to this item, some schools' Heads said that some entrepreneurship activities were implemented and learners participated as part of learning process. On this note, one Head of school had the following to say:

> In my school, I insist to implement different entrepreneurship activities such as gardening, farming, weaving and pot making on a weekly basis. This is allocated in the school daily routine (Field Data: December, 2019).

The above excerpt implies that some schools implemented various entrepreneurship activities as part of co-curricular activities and the students obtained skills that exposed them to realize the industrialization development while they are schooling. On the other hand, other Heads of schools said that entrepreneurship activities were not implemented because of limited school timetable, environment and challenges of facilities and equipment, which did not favour for implementation of some activities. However, the school provided the knowledge theoretically. In affirming this, one Head of public school was quoted saying:

> In this place we have two public primary schools, ours is the oldest school built in 2010. It was divided into two and now we have two primary schools in the same place. This does not allow us to introduce even a garden for vegetable. So, it is difficult to implement the entrepreneurship activities such as farming, gardening, kitting etc. May be the schools that are located in rural areas may be doing those activities. Schools like ours, which are located in town it is very difficult to have such activities (Field Data: December, 2019).

The above quotation implies that some schools failed to implement and provide the entrepreneurship activities, due to limited school space and time. Therefore, they failed to give what has been stipulated in the education policy by offering and providing the education that reflects industrialization development. In regard to these findings, it could be said that, besides the school curriculum, insistence on having entrepreneurship activities, some surveyed schools did not have these activities. It was also noticed through documentary reviews that there were marked differences on the way public schools implemented the entrepreneurship activities, compared to private schools as indicated in Table 2 below:

Table 2 Implemented Entrepreneurship Activities in Schools

Types of entrepreneurship	Implemented entrepreneurship activities	
	Public Schools	Private Schools
Gardening	✓	✓
farming	X	✓
Weaving	✓	✓
Basket making	X	✓
Spinning	X	✓
Tailoring	✓	✓
Kitting	✓	✓

Source: Field Data, January, 2020.

Table 2 indicates that there were some inconsistencies in the implementation of co-curricular activities related to entrepreneurship in schools. The majority of private schools had all proposed entrepreneurship activities such as gardening, farming, weaving, basket making, spinning, tailoring and kitting activities. While in public schools there were only gardening, weaving, tailoring and kitting activities. This implies that private schools implemented all the proposed entrepreneurship activities, while public schools implemented only four out of the seven proposed entrepreneurship activities.

Quality assurers were interviewed on whether entrepreneurship activities were implemented as a co-curricular activity in schools. In responding to this item, the quality assurers revealed that entrepreneurship activities were implemented in schools, although not all schools managed to implement all the types of entrepreneurship activities proposed by the school curriculum and policy. They indicated that when inspecting different schools, they also observed entrepreneurship activities such as project activities. Through this process, they found out that some schools implemented all entrepreneurship activities, while others did not. For instance, one quality assurer was quoted saying:

> These activities are implemented in some schools, especially private schools, where they regard these activities as self-reliance education. However, some public schools do not implement all proposed entrepreneurship activities as per curriculum (Field Data: November, 2019).

The above quotation implies that entrepreneurship activities were implemented in schools, though some of schools did not implement all proposed activities by the school curriculum and policies. This slows down the preparation of well-skilled and knowledgeable human resources, who is later expected to realize the industrialization development as per Tanzania Vision of 2025. The findings from various methods of data collection establish that entrepreneurship activities are implemented in schools as a way of instilling industrial knowledge and skills to learners for realization of different industrial opportunities, although the magnitude of implementation varied from private to public primary schools. These findings concur with those of Machera (2012), Juma (2015) and Lazaro (2015), who noticed that the majority of the entrepreneurship activities such as project activities were implemented in many urban schools, where students learned different production activities. Also, in a similar study, Machera (2012) indicated that in the years before 1995 most of public primary schools had entrepreneurship programs such asschool shops, farming activities, and other project activities.

Challenges for Education and Skills Development in Tanzania

While Tanzania is envisioned to become a middle income country by 2025 and yet has already been announced to be a middle economy country, the achievement of education among pupils and the entire population shows both positive achievements and existing challenges. On the positive achievements, Tanzania's education sector has witnessed impressive increase in school enrolments at all levels. For example, for the past five years, more than 90% of primary school-age children (Age 7–13) are enrolled in school (BEST, 2017). The introduction of free basic education has led to even a massive increase in the number of children in primary schools from 8, 298, 282 in 2015 to 9, 639, and 202 in 2016. The transition rate to secondary school has

increased from 21.7% in 2000 to 70.6 in 2015 (BEST, 2017). Enrolment in higher learning institutions has increased from 44,715 in 2012/13 to 69, 539 in 2016/17. Regardless of the positive achievement in education system in Tanzania, there are challenges that hamper the success of schooling system in Tanzania. The unveiled challenges are as explained hereunder.

The first challenge that exists is that the government is currently addressing the quality of education that should be offered to learners. The country is still constrained by limited capacity to provide the necessary inputs for effective teaching and learning in our institutions. There is need for expansion and modernization of our training institutions to match with the requirements of current science and technology. Equally important, there is an urgent need to continue balancing both the number of enrolled students and skills that is relevant at all levels of learning. Findings from Tanzania Enterprise Survey (2013) show that about 40% of all firms involved in the survey identified inadequately skilled workforce as a major constraint to productivity in many sectors. The results unveiled the kind of skills that were reported to be inadequate compared to the needs in the production sectors. Work ethics, communication and problem solving skills were among the skills that were reported to be highly inadequate.

On the other hand, an even higher number of failed firms reported skills constraints as one of their main challenge. The survey shows that 63 percent of failed firms indicated that shortage of workers with the right skills profile was a contributing factor of above average importance to failure. These challenges that are associated with the poor quality of the education system in Tanzania affect the important drivers for industrial growth in Tanzania such as the need to have a skilled labour force which can support the growth of key economic sectors, the need to accommodate large numbers of young people entering the labour force every year in search of productive jobs and the need to integrate science, technology and innovation to sustain industrial growth. Hence, we need to consider these imperatives in order for us to realize effective and sustainable industrial growth.

Another challenge is to offer the education that moves with science, technology and innovation in all learning sections. The role of science, technology and innovation cannot be overstated. Governments, public-private partnerships, and development organizations across the world have attempted to emulate Silicon Valley for decades. Some of those efforts have paid off. For instance, Science, Technology, Engineering and Mathematics (STEM) deployments has been influential in the overall growth of industries in the world. The future of our country and our ability to meet major economic, social, and environmental challenges rests largely on how we adapt to and take advantage of changes in technology. Growing from within by supporting

expanding young employers and assisting new start-ups has become a stronger, if not the primary, focus of job-creation efforts in many countries. Many state-led strategies for business growth are now based on the assumption that innovation and technology development drive growth and competitiveness, along with technology entrepreneurship. Despite the said efforts, still it has not well practiced in the schooling system of Tanzania. Therefore, it is recommended that the schooling system should move with science, technology and innovation in order to enhance well the industrialization development.

Conclusion and Recommendations

This Study has, in a summary, highlighted the role of education and the challenges for skills development for industrialization in Tanzania. Looking at the analysis, it is evidenced that, while we develop the industrial sector, it is important for all stakeholders to work in support of the development of requisite skilled workforce. More importantly, is the need to relate industrial growth with science, technology and innovation. Using the concept of technology entrepreneurship, stakeholders are encouraged to support the use of technology associated with entrepreneurship. In improving the link between the schooling system of Tanzania and industrialization development it is important to support institutional growth, while improving quality of course content and trainers and sensitizing the inclusive skills development. It is through these kinds of partnerships that the supply and the demand side of skills continuum will be maintained for effective industrial growth and development.

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NOTE TO CONTRIBUTORS

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