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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 should be between 5000 and 7,000 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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Effects of Localized Floods and Households Coping Strategies in Mtambani B Street, Dar Es Salaam

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Abstract
Localized flooding occurs many times a year in unplanned settlements because there are few drains, most of the ground is highly compacted and pathways between dwellings become streams after heavy rain. Mtambani B Street in Ilala municipal in Dar es Salaam is characterized by unplanned settlements and has been experiencing frequently floods during rainy season almost every year. While the capacity of households to recover from effects of floods is unnoticed therefore this paper examines the effects and households coping strategies to floods in Mtambani B Street. This paper employed a case study research where a qualitative research approach was used to gather detailed and in-depth information on the effects and coping strategies used by households to recover from floods. A systematic random sampling was applied to obtain twenty-five respondents where every fifth household was selected from the list of 199 households who were severely affected by floods. Purposive sampling was used to select two government official from Mtambani B Street and Jangwani ward while simple random and stratified sampling was involved to obtain respondents for focus group discussion (FGDs). In-depth interviews and three FGDs were conducted to collect information. The analysis demonstrates that many households were affected by floods due to poor planning of settlements. Findings indicate that majority of households were severely affected family properties were damaged. Furthermore, findings indicate that coping strategies such as temporary relocation and raised door steps during and after floods are much dependent on
individual efforts and are mostly undertaken at the household and community level. The study recommends that awareness of context-specific nature on the causes of flooding, the associated risks and existing coping strategies is important to guide and minimize effects of floods at household level.

**Keywords:** Livelihoods, Adaptation Strategies, Localized floods, Slums, Mtambani B, Dar es Salaam.

**Introduction**
Floods is a large amount of water covering an area of land that is usually dry and it is said to be an overflow of an expanse of water that submerges land (Mbura, 2014). Localized flooding often happens as a result of overloaded, blocked or inadequate storm-water drainage systems that cause sheet flow into streets and low-lying areas, ponding in yards (Bushesha and Mbura, 2015; Sakijege et al., 2014). Similarly Tshilunga (2014) suggests that flooding occurs as a result of both heavy or prolonged rainfall and a range of non-climatic factors such as overcrowding, dumping of sewage and solid waste into rivers and channels, and blockage of storm drains with garbage or illegal construction. Douglas et al. (2008:188) stated that, “flooding in urban areas is not just related to heavy rainfall and extreme climatic events; it is also related to changes in the built-up areas”.

Low and middle income countries not only have close to three-quarters of the world’s urban population they also have most of the urban population at greatest risk from the increased intensity and/or frequency of storms, flooding, landslides and heat waves (Romero-Lankao et al., 2007; Satterthwaite et al., 2009). This problem is further compounded by unguided rapid urbanization and limited capacity of urban local authorities to address the issue of unstructured urbanization. For example, most of the informal settlements lack storm water drainage
systems that are designed and built to standards which enable the collection of storm water and this is a major cause of flooding (Moser and Satterthwaite, 2008). Likewise in Dar es Salaam city floods are mainly caused by poor drainage, illegal construction and other infrastructure problems (Johnson and Blackburn, 2014).

Floods cause several effects to households such as economic damage and loss of human lives as well as social, physical and emotional cost (Karley, 2009). The usual burdens of everyday life are severely aggravated by floods as it drastically limits access to basic needs such as food, drinking water, and shelter. In general floods affect livelihood assets to a larger extent (Abheuer et al., 2012). For instance Mabasi (2009) study noted that floods exacerbate poverty in Kampala because it limits access to safe drinking water and food particularly for the poor. Similarly, people are losing money for food and other basic needs.

In low income countries the poor people who live in slums have different coping strategies to floods. These coping strategies include the use of blocks, stones and wood to create high places on which to put their most critical valuables during floods. Also, putting goods on top of wardrobes and in the small spaces between ceilings and roofs. Sharing such high places with others who have no similar ‘safe’ sites; and, temporarily moving away from the area to stay with friends and family during the flood.

Another coping strategy is reducing the number of meals per day in times of food scarcity (Sida, 2006; Tibor et al., 2012). These coping strategies of the urban poor can either be ‘preventive’ or ‘impact minimizing’. The former requires people to make informed choices to avoid being affected by an event, a typical example being the decision to avoid building in flood-prone areas (Blaikie et al., 2004). Impact-
minimizing strategies, on the other hand, are those which minimize loss and facilitate recovery such as providing access to food and shelter for affected population (Jabeen et al., 2010; Blaikie et al., 2004).

In addition, these coping strategies operate at different levels, from individual (household), community (neighborhood), and institutional (citywide). For example, in Kampala city some residents undertake collective work to open drainage channels, some permanent residents temporarily move to public places like mosques and churches until the water level recedes, many residents construct barriers to water entry at their doorsteps, and some make outlets at the rear of their houses so any water entering their homes flows out quickly (Douglas et al., 2008). Sometimes people share protective storage or accommodation on higher ground, as part of individual coping strategies. Spontaneous community action to unblock drainage channels is relatively rare. There’s no coordinated action for emergency shelter or rapid response to flooding appears to exist in Kampala city (Oxfam, 2008).

**Statement of the Problem**
Dar es Salaam is frequently affected by severe flooding causing destruction and impeding daily life of its 4.5million inhabitants. Some of the settlements are regularly affected by devastating flooding whenever it rains. For instance, the Mtambani B street in Jangwani ward has been affected by flood consecutively from 2009, 2010, 2011, early and late 2014, 2015, 2017, 2018 and 2019 (Erman et al., 2019). However the inhabitants in these areas have continued to reside in these settlements despite flooding effects such as loss of human life, destruction of properties, environmental pollution and disease outbreaks (Lerise and Malele, 2005). It has been noted that at the household level, the poor are disproportionately affected by flooding, and often do not have the means to recover. Although this is the case,
information on households coping strategies to recover from floods is not well documented. Therefore this study intends to explore and document the effects and coping strategies of households living in informal settlements in the study area.

**Research Methodology**

**Selection of the Study Area**

The study was carried out in Mtambani B Street, in Ilala municipal in Dar es Salaam Region. The selection of an area was based on the fact that, it is among the most affected areas by floods within the Municipal. Also the area has been frequently affected by floods almost in every year during rainy season. Although quantified data on the damage caused by floods on households and business is scarce but it is estimated that households in Dar es Salaam of which Jangwani is part of the affected areas lost on average 23% of annual income as a results of floods (Erman et al., 2019).

**Description of the Study Area**

Jangwani is an administrative ward in Ilala district in Dar es Salaam region. It lies within lies between latitude 6.45° S and 7.25° S, and longitude 39°E and 39.55°E (Figure: 1). Climatic condition of Dar es Salaam is generally hot and humid throughout the year with an average daily temperature about 26°C which could rise to 35oC during the hottest season (from October to March). The average rainfall is 1000mm (ranging between 800 and 1300mm) (Kebede and Nicholls, 2010). The main economic activities taking place in Ilala Municipal Council as well as Jangwani ward are retailing businesses including small and medium shops, hotels, bars and restaurants, transportation services, clearing and forwarding, agro businesses, medical businesses, handcraft businesses, banking businesses and construction
business. These activities employ about 45% of the total population of Ilala Municipality (URT-PMO-LARG, 2014).

In 2012, the population of Dar es Salaam reached 4.4 million people it is growing at the fastest rate of 4.6% and is projected to reach 8 million by the year 2030 (Kebede and Nicholls, 2010). This growth rate is attributed partly to an influx of people towards urban areas (coastward migration) and increasing birth rate (Erman et al., 2019). Dar es Salaam city is growing at a rate of 6.5% per year, this rapid urbanization is a result of improved services such as opportunities for education, markets and employment. Despite the improved services about seventy percent of the population of Dar es Salaam lives in unplanned settlements and fifty percent of the residents of these informal settlements live on an average income of less than US$1/day (Johnson and Blackburn, 2014).

Figure 1. Location of the Study Area
Sampling and Data Collection
This is a case study research where a qualitative research approach was employed in in-order to provide complex textual descriptions of how people experience the effects of floods and the coping strategies employed to recover from floods. In particular a conventional content analysis was employed to analyze data because it provided knowledge and understanding of the phenomena under study. The sample size of this study was 25 household out of 199 household who were directly affected by the floods. This is 12.5% of the total households affected directly that means the household who having water in the house/and or lost at least one valuable assets due to floods.

According to Kothari and Garg (2014) a representative sample was one which was at least 10% of the population thus the choice of 12.5% was considered as representative. Government officials were also involved one was the street chairperson and another was ward executive officer (WEO). A systematic sampling was used to select twenty-five households from the list of families affected by floods (n = 199 households) which was obtained from WEO. The selection was done by picking every 5th household from the list until the required number of households was reached. Simple random sampling was done then followed by stratified sampling to obtain respondents for focus group discussion.

Three FGDs were conducted which involved eight to ten members. The selection for FGD members was based on economic status specifically on levels of income, sex and age. This allowed the researcher to collect varying information on how different groups of people are affected by floods and varies ways of coping strategies based on age, sex and income. In-depth interviews were conducted to 25 households were a head of households were targeted. This is because head households
were considered as spokesperson of the family and also they are the ones who are responsible for taking decision on coping strategies for the affected households.

All interviews were conducted in convenient places for the purpose of comfort and confidentiality. One interview session took about 60 to 120 minutes. The collected data were subjected to processing and analysis. Data from in-depth interviews and FGDs were transcribed then coded and categorized using a variety of clustering and classification schemes was done. Similar responses addressing a particular question were grouped into one theme and subdivided in different themes. The theme was presented at a time described involving quotations from respondents to illuminate the problem. The theme presented was supported by other literature linked to the problem.

**Findings and Discussion**

**Socio Economic Profile of the Respondents**

Majority of the habitants in Jangwani ward at Mtambani B street are low income earners mostly engaged in homestead-based economic activities i.e. small business engagements such shop vendors, kiosks, food vendors, informal garages (mostly by youth) and vegetables hawkers and frying cassava chips, and micro business as frying chicken legs and chicken intestines, meet chops and chips. Occupationally they are self-employed in microbusiness activities. Some of the business holders are retired pensioners. Most of the individuals live in their own houses compared to very few who rents. The above is attributed to the estate market decline in renting due to floods. Previously, the floods this area was the most preferred by the renters as it is most proximity to the city center.
More than half of respondents in the study area inherited the land from forefathers. During FGD one of the respondents narrated that:

*I inherited this place from my father who inherited from my grandfather, they obtained this piece of land during Nyerere era 1972 when the whole country was facing serious hunger and Nyerere provided free land to citizens to cultivate food crops with the slogan named Kilimo cha Kufa na Kupona.*

The above quotation indicates that some of the respondents inherit the land where they are residing therefore they have sentimental value with the area. Hence moving to another place is difficult. In addition, most of the respondents were married; some with more than one wife and one of them was a widow. The size of the families varies between five and ten individuals, with the exception to one family which had more than fifteen children and grandchildren. Most respondents have low education level with primary school education and some are secondary school drop-outs. The above socio-economic characteristics concur with UNESCO Report (2012), which noted that, in Sub Saharan Africa majority of slum communities are characterized with unemployment, underemployment and informal jobs.

**Causes of Localized Floods in Mtambani B Street**

Localized floods is largely attributed by poor planning, poverty, and poor infrastructure which are exacerbated by poor infiltration and un-functioning storm water drainage, unplanned settlements and on time missing metrological warning (Mbura, 2014). Findings of this study indicate that localized floods in Mtambani B Street was caused by lack of storm water drainage system, housing densification, blockage of the drainage systems and water channels during construction of the BRT by the STRABAG Company also poor management of existing drainage systems due to haphazard dumping of solid waste.
Lack of Storm Water Drainage System
Localized floods which is experienced in Mtambani is contributed by lack of storm water drainage systems. The existing drainage are poorly constructed they are too narrow, shallow and uncoordinated to accommodate storm water. Besides the lack of a storm water drainage system, the area has a high-water table that exacerbates flooding during the rainy season. Similarly Erman et al. (2019) noted that about 8% of Dar es Salaam’s is exposed to high floods because it is located in the low-elevation coastal zone below the 10m contour line. This findings concur with that of Erman et al. (2019) and Sakijege et al. (2014) they noted that most of floods areas which are affected by floods in Dar es Salaam city lack proper storm water drainage systems.

Housing Densification
Densification of houses is another reason which cause localized floods in Mtambani Street. The unguided densification and consolidated of compact settlement in aggravates flooding by restricting flow of storm waters because large parts of the ground is covered with roofs and pavements (Figure 2). During in-depth interview it was revealed that increase in population and growth of development coupled with unplanned settlement led to densification of houses in the study area. As one respondent reported under here;

*In the 1960s and 1970s this area had only ten houses the rest of the area was covered with swamps and farms, but as time goes together with increasing development, construction of houses increases, until now, you cannot see a boundary between one house and the other. When it rains even at a small amount the storms water flow is e high and cause floods.*
Construction of STRABAG Camp
In this study findings indicate that the establishment of STRABAG camp adjacent the Msimbazi valley destructed the natural water pool which used to collect water after heavy rains. Currently when it rains there is no place to collect the storm water therefore this situation caused floods to Mtambani residents. The reclamation of land and construction of wall by STRABAG\(^1\), aggravate floods towards residential areas because the STRABAG camp is located at the place which previously it was like a natural water pool and reservoir during heavy rains (Figure 3). This was indicated during FGD when one of the respondent pointed out thus;

*Few years back ...when it rains storm water was pooling in that place and slowly find its way to the ocean but nowadays road construction camp/office has encroached and blocked the natural reservoir and so now water find way to our homes.*
STRABAG is the Australian construction Company that has been working on improvement of public transport in Dar es Salaam in particular the company was dealing with construction of modern bus transport system (BRT) since 2012.

**Poor Management of Existing Drainage Systems**

Poor management of existing drainage systems such as TBL drainage which is crossing the area. The poor management is of the drainage is caused by improper solid waste disposal. The dumping of solid waste to the drainage led to blockage of the natural floods outlets and hence exacerbate the problem. Due to blockage of water channels all rain water are directed to Msimbazi valley and results to floods in the study area (Figure 4). This was evident during FGDs when One respondent narrated thus:

*In 1974 TBL drainage was very clean you could even see the concrete and cleaners where there all the time to make sure the drainage is clean, they were working under Ilala municipal…… but these days no one is responsible to clean the drainage so it is blocked and full of waste ....thus why it become shallow compared to the other side drainage along the Morogoro road.*
From the discussion above findings indicate that factors such as poor management of drainage systems and poor urban planning are the cause of localized floods in the study area. This findings are in line with the study by Douglas et al(2008) who noted that the main causes of flooding in Accra-Ghana, Nairobi-Kenya, Lagos-Nigeria and Kampala-Uganda was improper city planning such as layout of buildings and other structures. They further pointed out that, poor drainage and industrial developments in reclaimed wetlands where floodwaters used to drain as the major causes of flooding.

**Trend of Floods in Mtambani B Street**

The occurrence of floods is not new a phenomena in Mtambani B Street. The first floods to hit the area occurred in 1992 but the impacts were not severe as of the current magnitude. This is because during that time, the rains could stop within a range of one to six hours and as soon as it stopped the flooding wouldn’t be experienced as there was enough storm water discharging channels which weren’t blocked as the current ones.

Another similar incidence in the same area occurred in 1998 during the El Nino in the same magnitude and extent like many other locations in Tanzania. The impact wasn’t that severe as the current ones, because that time, the TBL drainage system was clean and robust, thus allowing water to flow easily; so after approximately two to three days,
situation returned to normal and members of the community could continue with their normal daily errands.

The next floods hit in 2011. This one was intense rainfall in terms of quantity and duration, as it rained 24 hours consecutively, which resulted to damaging properties and human casualties, injuries and deaths. Due to increase in settlements intercepting water ways, followed by the blockage of the natural channels in the area, along with the sedimentation of the TBL drainage channels with solid waste, the same increased the disaster of the phenomena. One respondent said that:

The damage was severe as it was first time to experience such devastating floods and they did not know that the rain will continue to the extent of submerging their houses, and she thus lost her properties. The floods which occurred on February 2014 (Figure 5). This was worse compared to previous years, due to land reclamation and gravel stockpile made during extension of the Morogoro road by the STRABAG Construction Company whereby they blocked water channels. Similarly there was shifting of abridge to location which couldn’t support natural water path ways and the bridge couldn’t afford to storm water to flow. So, the water couldn’t find way to the Indian Ocean and instead lodged to our houses.
Effects of Floods to Households in the Study Area
Floods often cause damage to homes and businesses. The floods of 2014 left people in the study area homeless and property were lost. In addition to that, economic activities were severely disrupted. Most of the residences in Mtambani B Street lost home properties like mattress, kitchen utensils, beds, clothes, television sets and refrigerators in addition to damaging their houses. Women being the vulnerable group of the population, they were the most affected. As one woman said that her family was temporarily displaced and moved to a relative in Magomeni. She wasn’t comfortable as she had no any other better alternative, because she couldn’t do her favorite house choir such as cooking for her family, organizing the house, and continue with her normal business activities such as preparing vitumbua for her
customers. She further indicated that school attendance for both primary and secondary schools weren’t much affected since children managed to go to school and back to camps or to where they secured temporary accommodation.

This indicate that due to floods households’ lost properties and are unable to continue with economic activities. This is in turn affect sources of income as well as the livelihood of the affected households. Likewise Douglas et al. (2008) pointed out that most of slum dwellers livelihoods depends on activities such as small-scale business, petty trading and artisanal trades, and merchandising in wooden kiosks that cannot withstand the force of the floods, thus affecting the capacity to buy food or pay bills. Therefore, when faced with floods families who live in slums are highly affected both socially and economically.

**Households’ Coping Strategies During and After Localized Floods in Mtambani B**

Several coping strategies were initiated in Mtambani B, however mostly efforts were taken by the community initiatives. Some coping strategies included relocation of floods victims by Ilala municipal. However, households at Mtambani B were not compensated because they declined several warnings by the municipality and government leaders to relocate to safe identified area, known as Magwepande after the floods of 2011.

Since the communities didn’t adhere to the government directive, the Government did not provide any support to floods victims after the 2014 floods. This was indicated by one respondent who said that, “the Dar es Salaam Regional Commissioner Hon. Said MeckSadick, declared through news bulletin (Through a television announcement) that, the government wasn’t going to assist the victims because they
Effects of Localized Floods and Households Coping Strategies in Mtambani B....

depended to adhere to its several earlier warnings to vacate the area as its flood prone area and move to Magwepande where they would have been allocated plots to build new shelters.

Temporary Relocation
During floods people could secure temporary accommodation in their relative homes and move back after the waters dried up. Alternatively, they would stay in camps provided by street authority or religious buildings such as mosques. During focus group discussions it was learned that discussants showed having been conditioned to the area, and some kind of hesitant to move to new area as the area is proximity to the city centre and Kariakoo. Though others claimed that they were ready to vacate the area had government allocated them better and convenient places that wouldn’t disrupt their micro business activities.

Raised Doorsteps and Construction of Protective Walls Around the House
Most households raised their doorsteps to prevent the storm water from lodging up their houses. While for those with extra space, built protective walls. Although, this strategy somehow mitigated the severity of the flooding impacts but in totality the walls compounded the problem as they blocked water flows during flooding season at the same time the walls ultimately being damaged as the waters remained around them for longtime softening the basement soils and soaking their concretes.

Use of Sandbags, Tree Logs and Wood Blocks
In Mtambani B Street sandbags were used to block flooding water and prevent erosion as well as provide accessibility while woodblock and tree logs were used as bridges to allow accessibility (Figure 6). This strategy was, however, not suitable to resist heavy storm water from
heavy rainfall, because after short moment the sandbags and tree logs were washed away.

**Figure 6. The Use of Tree Logs and Wood Blocks to Increase Accessibility**

Borrowing Money from Relatives and Rental Housing
After floods people must come and resume their normal life. One respondent said he borrowed money from relatives and take his balance from bank to reestablish his small shop. He also decides to use only three rooms in his house and the rest of the rooms were kept for renting to get extra money.

**Alternative Livelihood Activities**
Alternative livelihoods activities were identified as one of the strategy. One retired man identified looking for new job such as security guard in private company because he was depending on his house for letting for 25, 000 Tshs. However, currently people are not renting rooms in that place because of fear for floods in this area. Thus, he has to reduce price to 10,000Tsh but yet no one is interested and all rooms are empty except two rooms which are cheaper (5000Tshs per month). Some they
even don’t know how they will manage to come back to normal live as they have no capital to resume to their business. They thanks Muslim organizations for providing them with food and mattress at least they have something to eat and place to sleep.

Conclusions and Recommendations
Localized floods faced by people in the study area is largely associated with mushrooming of houses, lack of storm water drainage, mismanagement of the existing drainage and construction of STRABAG camp. The impacts as results of these floods are severe such as loss of life, properties and disruption of income generating activities. Adaptation after floods is mostly based on households’ efforts which are more physical and thus not able to reduce floods effects. While there is no adaptation before floods due to challenges associated with the delivery of alerts and early warning on time by the Tanzania Meteorological Agency (TMA). However, Government had no plan to provide any support to the households during floods of February 2014 because the area is recognized as hazard-prone area and not suitable for residential use.

However, households complained that there are rumors that Government has planned to sell the area to Young African Sports Club for the purpose of constructing football stadium for the team and hotels and shopping malls. This appears as politics behind floods prone areas specifically in Mtambani B Street in Jangwani area that is why residents are reluctant to move to Magwepande. This study suggests that the impacts of flooding not only depend on the level of exposure to floods, but also on their coping strategies (which is constrained among others by the poor institutional mechanisms and the nature of livelihood i.e. low income). The study, therefore, concluded that, awareness of
context-specific nature on the causes of flooding, the associated risks and existing coping strategies is important to guide future adaptation.

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Female Student Academic Performance: The Incidence of Ward Secondary Schools in Tanzania

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Abstract  
This study aimed at examining factors influencing female student’s academic performance in ward secondary schools in Tanzania. Data was collected using standardized questionnaire from two ward Secondary Schools in Iringa Municipality. Stratified sampling was used to ensure respondents representativeness from the two ward secondary schools, thereafter simple random sampling method was used to pick a sample size of 324 respondents from the strata developed from Kihesa Secondary and Mtwivila Secondary School. Findings using multiple regression analysis revealed that facilitating conditions, social factors and students’ attitude are significant factors influencing female students’ academic performance in ward secondary schools. This study has concluded that, facilitating conditions, social factors and students’ attitude are the main factors influencing female students’ academic performance in secondary school. This study recommended that, more sensitization programs should be conducted at family level and school level aiming at shaping the social aspects to support female student’s academic performance. Sustainable programs have to be developed taking on government and participation of communities where ward secondary schools are built in order to strengthen facilities of ward secondary schools.
**Key word:** Academic Performance, Female Students, Ward Secondary school.

**Introduction**

The social and economic development of any country is directly linked with student academic performance (Mushtaq and Khan, 2012). As argued in Ali, et.al (2009) cited in Mushtaq, and Khan (2012) that students’ academic performance plays an important role in producing the best graduates who will become great leaders and manpower for the country thus responsible for the country’s social economic development. On the other hand, Mlambo (2011) advocate that high failure rates at tertiary institutions result in unacceptable levels of attrition, reduced graduate throughout and increased cost of training a nation’s labour force. Hence, it is evidenced that academic performance is linked to social economic development of any national of which Tanzania is inclusive.

Despite of the importance of students’ academic performance, yet literatures have come up with different perspectives on students’ academic performance in secondary schools. For example, Lawal (2010) advocate that students from private schools perform better than students from public schools. This was also evidenced in Mlozi, et al. (2013) that academic performance of community built secondary schools was poorer than that from government built secondary schools in Form II and IV national examinations from 2006 to 2008 in Tanzania. In addition to that, Komba, et al. (2014) demonstrates that, there was no impressive performance among ward secondary schools in Moshi municipality and Moshi district in Tanzania.

These findings indicate that academic performance in ward secondary schools is not linked with the notion of improving the well being of
graduates since majority are not performing hence they will not be in a position to transform social economic development of their country. On the other hand other scholars have reported that female students are not performing well compared to men. Notably Tadesse, et al.(2015) indicated that female students in secondary schools are not performing well compared to male in Ethiopia. Also Tiruneh and Petros (2014) argues that, the numbers of female students who graduate are still less ascompared with their male counter parts due to different factors where female poor performance is inclusive.

Given this conflicting literature, this study examined the factors influencing female students’ academic performance in ward secondary schools. By understanding the factors that influence their performance could help the government and other stakeholder to support female to perform better.

**Literature Review**

**Theoretical Literature Review**

This part was used to select appropriate theory that helped to inform the researcher on the variables to be involved in the current study. Theory of planned behavior was selected and used as it is elaborated below.

**Theory of Planned Behavioral**

The present study draws from Ajzen’s (1985, 1991) theory of planned behavior (TPB) to explore the relationship between students’ behavioral intentions to perform well in academic examination. The Theory of Planned Behaviour (TPB) proposes that, intention is the most proximal determinant of behavioral outcomes, with attitudes, subjective norms and perceived behavioral control proposed to predict intention (Ajzen, 1991). In this study, attitude, subjective norms and perceived behavioral
control predict behavioral intention for a student to perform well in academic examination.

The applicability of TPB in predicting students academic performance was observed in a study by Kyle, et al. (2014) who used TPB in predicting university students’ high academic performance among students pursuing psychology subject at Brisbane university, findings using regression analysis revealed a partial support for the TPB where Perceived behavioral control, but not attitude or subjective norm, significantly predicted intention, with intention predicting final grade. On the same ground, Keung (2014) used the theory of planned behavior to examine academic performance of Polynesian student athletes. Findings using a stepwise regression analysis indicated that subjective norm was a consistent predictor of academic, athletic, and career motivation. Further more positive relationships were also found between perceived behavioral control and athletic motivation, as well as, attitude and academic motivation. Findings highlight the impact of Polynesian football student-athletes perceived social pressure from family and culture on their academic, athletic, and career motivations.

On unrelated perspective, Stone, et al (2010) conducted a study to predict academic misconduct intentions and behavior using the Theory of Planned Behavior ,results supported TPB model and attitudes, subjective norms, perceived behavioral control, and behavior were found to be significantly in predicting misconduct. Given this justification of the applicability of TPB on studying student’s academic performance, this study used TPB to further analysis of student’s attitude, subjective norms and perceived behavioral control on predicting female student’s academic performance in ward secondary schools in Tanzania.
Empirical Literature Review
The Influence of Facilitating Conditions on Female Students' Academic Performance
Facilitating conditions refers to the degree to which students believe that organizational and technical infrastructures exist to support their academic performance (Keung, 2014). Mlozi, et al (2013) on their study found and recommended that the government should increase the number of teachers; provide teaching and learning materials such as textbooks, laboratories, classrooms, provide lunch to students staying far away from schools; introduce bonus schemes for teachers serving in difficult environment so as to facilitate them work for longer hours. Other education stakeholders such as parents, NGOs and local communities in collaboration with the government should build hostels and dormitories around the community built secondary schools for retention of students.

Tiruneh and Petros (2014) advocate that, academic and administrative rules and regulations, department choice of students and providing different supportive trainings and tutorial classes by the university impacts female students’ academic performance. Tadesse, et al (2015) pointed out that lack of teachers instructional support (regular tutor for female students), inadequate guidance and counseling were affecting female students' good performance.

This study recommended that motivation programs should be organized, training programs should be designed, sufficient budget should be allocated, and sufficient time should be given for female students to do their home works which will in turn help to improve female student’s performance in secondary school. From this empirical evidence, the most cited dimensions of facilitating condition are number of teachers, qualified teachers, teaching facilities (laboratory
and class room), learning facilities (text books). Use of dormitories and counseling facilities. Given this evidence this study posits the following hypothesis: H1: Facilitating condition is significantly influencing female student academic performance.

**The Influence of Social Factor on Female Academic Performance**

Ampofo and Osei-owusu (2015) discovered that father’s education and mother’s education are associating with student’s academic performance. On the other hand Mlozi, et al (2013) advocate that people in Tanzania society should have positive perceptions on community built secondary schools so as to eliminate some problems like decreased enrollment of pupils, thus increase access in education and reduce number of street children in the society.


This study recommended that motivation program should be organized, training program should be designed, sufficient budget should be allocated, sufficient time should be given to female students to do their home works which will in turn help to improve female students performance in secondary school. From this empirical evidence, the most cited dimensions of social factors are family, peer pressure, community pressure, role model female teachers, and teacher pressure. Given this evidence this study posits the following hypothesis: H2: Social factor is significantly influencing female students’ academic performance.
The Influence of Students Attitudes on Female Students Academic Performance
Ampofo and Osei-owusu(2015) discovered that child’s academic ambition and the child’s effort as the associates of academic performance. Tiruneh and Petros (2014) advocate that female students’ background area impacts female students’ academic performance. Harband El-Shaarawi (2006) advocate that, the most important factor that affects student's academic performance is the student's competence in English. Besides competence in English, students who participate in class discussion and those on leave out perform other students.

The factors that negatively affect student's performance mostly include, missing too many lectures and living in crowded household. From this empirical evidence, the most cited dimensions of students attitudes are student’s ambition, student’s effort, competence, attitudes towards class discussion and attendance. Given these evidences, this study posits the following hypothesis:H3: Students attitude is significant influencing female students’ academic performance.

Conceptual Framework Development
This conceptual Framework was developed with three independent variables namely; facilitating conditions, social factors and students attitude as they are discussed in the empirical literatures above and one dependent variable namely Female Students Academic performance.
Female Student Academic Performance: The Incidence of Ward Secondary Schools..

Independent Variables                  Dependent Variable

Facilitating Conditions                  H1
Social Factors                           H2
Students Attitude                        H3

Female Student’s Academic Performance

**Source:** Developed by the Author from Literature Review (2016).

**Methodology**
Quantitative approach was used in this study in order to test hypothesis. Based on the use of quantitative approach, data was collected using standardized questionnaire in two ward secondary schools in Iringa municipality in Tanzania. In designing the sample stratified sampling method was used at the beginning to ensure respondents representativeness among the two selected ward secondary schools. Thereafter, simple random sampling method was used to pick a sample size of 324 respondents from the strata developed from Kihesa secondary school and Mtwivila secondary school. Descriptive data analysis using percentage was used to profile respondent’s characteristics. In testing reliability of the data collection instruments Cronbach’s alpha was used. Multiple regression analysis was used in testing hypothesis on facilitating conditions, social factor as factors influencing female students’ academic performance.

**Findings**
This part presents the results of an analysis of: respondents’ characteristics, reliability statistics and regression analysis.
Respondents Characteristics
Respondent’s characteristics were profiled in this study in order to insure that each unique characteristic is included in the process of data collection. Three characteristics were profiled based on level of study, school name and student’s gender as it is described below in Table 4.1

<table>
<thead>
<tr>
<th>Variable</th>
<th>Items</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of Study</td>
<td>Form One</td>
<td>121</td>
<td>37.3</td>
</tr>
<tr>
<td></td>
<td>Form Two</td>
<td>84</td>
<td>25.9</td>
</tr>
<tr>
<td></td>
<td>Form Three</td>
<td>62</td>
<td>19.1</td>
</tr>
<tr>
<td></td>
<td>Form Four</td>
<td>57</td>
<td>17.6</td>
</tr>
<tr>
<td>School Name</td>
<td>Kihesa Secondary</td>
<td>174</td>
<td>53.4</td>
</tr>
<tr>
<td></td>
<td>Mtwivila Secondary</td>
<td>150</td>
<td>46.3</td>
</tr>
<tr>
<td>Gender</td>
<td>Male Students</td>
<td>151</td>
<td>46.6</td>
</tr>
<tr>
<td></td>
<td>Female Students</td>
<td>173</td>
<td>53.4</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>324</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source:* Field Data (2016)

In table 4.1 above the results on respondents characteristics indicated that out of 324 students respondents contacted, 37.3 % were form one students, 25.9% were form two students, 19.1% were form three students and 17.6% were form four students. On the side of school name, 53.4% comprises of students respondents from Kihesa secondary and 46.3% comprises of students respondents from Mtwivila secondary. On the other hand, 46.6% were male students and 53.4% were female students.
These findings imply that in this data at least there was representativeness of the sample.

**Reliability Test**
To test for internal consistent, Cronbach’s alpha was used for testing the internal consistent of four variables namely, facilitating conditions, social factor and students Attitudes in this study as described in table 4.2 below.

**Table 4.2 Reliability Test Results**

<table>
<thead>
<tr>
<th>Variables</th>
<th>No of Items</th>
<th>Cronbach's Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facilitating Conditions</td>
<td>6</td>
<td>0.719</td>
</tr>
<tr>
<td>Social Factor</td>
<td>5</td>
<td>0.667</td>
</tr>
<tr>
<td>Students Attitudes</td>
<td>4</td>
<td>0.677</td>
</tr>
</tbody>
</table>

The reliability statistic in table 4.2 above indicates that they were total number of 3 Cases and the results has found that all case have scored the accepted range of Cronbach’s alpha(p) which is greater than 0.600. These findings suggest that the measures are acceptable.

**Findings Base on Hypothesis Testing**
In this study three hypotheses was tested using multiple regression analysis as described below:

**Facilitating Condition is Strongly Significant Influencing Female Student Academic Performance**
In testing this hypothesis, multiple regressions analysis was done and three tables were generated for displaying the test results as it has been described below:
Table 4.3 Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.480$^a$</td>
<td>.230</td>
<td>.215</td>
<td>.832</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), enough number of teachers, Learning facilities (text books), Teaching facilities (laboratory & classroom), Dormitories, counseling facilities, Qualified teachers.

The results provided in table 4.3 showed that the relationship between dependent variable and independent variables using predictors “enough number of teachers, Learning facilities (text books), Teaching facilities (laboratory & classroom), Dormitories, counseling facilities, Qualified teachers” in this study is explained by 23% as demonstrated by R square of 0.230. This means that the independent variables “facilitating condition” explain 23% of the variation in the dependent variable “female students’ academic performance” in this study, which is moderate low. Further analysis using ANOVA table 4.4 in this study is described below.

Table 4.4 ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>65.525</td>
<td>6</td>
<td>10.921</td>
<td>15.779</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>219.398</td>
<td>317</td>
<td>.692</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>284.923</td>
<td>323</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Female Students Academic performance  
b. Predictors: (Constant), enough number of teachers, Learning facilities (text books), Teaching facilities (laboratory & classroom), Dormitories, counseling facilities, Qualified teachers.
Table 4.4 above showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable “Female students academic performance” and predictors “facilitating condition” to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that facilitating conditions is strongly significant influencing female students’ academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.5 below:

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>2.613</td>
<td>.267</td>
<td></td>
<td>9.785</td>
</tr>
<tr>
<td>Dormitories</td>
<td>-.126</td>
<td>.048</td>
<td>-.156</td>
<td>-2.629</td>
</tr>
<tr>
<td>counseling facilities</td>
<td>.096</td>
<td>.051</td>
<td>.113</td>
<td>1.888</td>
</tr>
<tr>
<td>Learning facilities(text books)</td>
<td>.295</td>
<td>.051</td>
<td>.330</td>
<td>5.808</td>
</tr>
<tr>
<td>Teaching</td>
<td>.166</td>
<td>.047</td>
<td>.193</td>
<td>3.538</td>
</tr>
<tr>
<td>facilities(laboratory&amp;classroom)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qualified teachers</td>
<td>-.112</td>
<td>.056</td>
<td>-.122</td>
<td>-2.015</td>
</tr>
<tr>
<td>enough number of teachers</td>
<td>.154</td>
<td>.055</td>
<td>.157</td>
<td>2.788</td>
</tr>
</tbody>
</table>

The results provided in table 4.5 showed that, out of the six dimension, only one dimension namely counseling facilities was found to be non significant while other dimensions were found to be significant to a large extent as demonstrated by p-value less than 0.05 in a coefficients table.
Social Factor is Strongly Significant Influencing Female Students’ Academic Performance

In testing this hypothesis, multiple regressions analysis was done and three tables were generated for displaying the test results as it has been described below:

Table 4.6 Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.737^a</td>
<td>.543</td>
<td>.536</td>
<td>.640</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Role Model, community, Peer Students, Teachers, Family support

The results provided in table 4.6 showed that, the relationship between dependent variable and independent variables using predictors “Role Model, community, Peer Students, Teachers, Family support” in this study is explained by 54% as demonstrated by R square of 0.543. This means that the independent variables “social factor” explain 54% of the variation in the dependent variable “female students’ academic performance” in this study, which is moderate high. Further analysis of the results of the main hypothesis is found in ANOVA table 4.7 in this study as described below:

Table 4.7 ANOVA^

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>154.670</td>
<td>5</td>
<td>30.934</td>
<td>75.522</td>
</tr>
<tr>
<td>1</td>
<td>Residual</td>
<td>130.253</td>
<td>318</td>
<td>.410</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Total</td>
<td>284.923</td>
<td>323</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Female Students Academic performance
b. Predictors: (Constant), Role Model, community, Peer Students, Teachers, Family support

Table 4.7 above showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable” Female students’ academic performance ” and independent variable “social factor” to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that social factor is strongly significant influencing female students’ academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.8 below:

Table 4.8 Coefficientsa

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>.678</td>
<td>.242</td>
<td></td>
<td>2.798</td>
</tr>
<tr>
<td>Family support</td>
<td>.692</td>
<td>.056</td>
<td>.650</td>
<td>12.298</td>
</tr>
<tr>
<td>Teachers</td>
<td>.116</td>
<td>.055</td>
<td>.103</td>
<td>2.099</td>
</tr>
<tr>
<td>Community</td>
<td>.000</td>
<td>.060</td>
<td>.000</td>
<td>.008</td>
</tr>
<tr>
<td>Peer Students</td>
<td>.061</td>
<td>.035</td>
<td>.074</td>
<td>1.723</td>
</tr>
<tr>
<td>Role Model</td>
<td>.022</td>
<td>.038</td>
<td>.025</td>
<td>.581</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Female Students Academic performance

The results provided in table 4.8 showed that out of five dimensions only three dimensions namely community, peer students and role model were found to be non significant while other dimensions(Family support and Teachers) were found to be significant to a large extent as demonstrated by p-value less than 0.05 in a coefficients table.
Students Attitude is Strongly Significant Influencing Female Student Academic Performance

In testing this hypothesis, multiple regressions analysis was done and three tables was generated for displaying the test results as it has been described below:

Table 4.9 Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.402^a</td>
<td>.162</td>
<td>.151</td>
<td>.865</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), group discussion, class attendance, students ambition, competence.

The results provided in table 4.9 showed that the relationship between dependent variable and independent variables using predictors “group discussion, class attendance, students ambition, competence” in this study is explained by 16% as demonstrated by R square of 0.162. This means that the independent variables “student’s attitudes” explain 16% of the variation in the dependent variable “female students’ academic performance” in this study, which is low. Further analysis of the results of the main hypothesis is found in ANOVA table 4.10 in this study as described below.

Table 4.10 ANOVA*

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>4</td>
<td>11.504</td>
<td>15.361</td>
<td>.000^b</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>319</td>
<td>.749</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>323</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Female Students Academic performance

b. Predictors: (Constant), group discussion, class attendance, students ambition, competence
Table 4.10 showed that overall, the model applied in this study can statistically significantly predict the outcome variable of relationship between dependent variable” Female students academic performance ” and independent variable “students attitude” to a large extent as demonstrated by p-value less than 0.05 in a ANOVA table. Therefore the general hypothesis is accepted that students’ attitude is strongly significant influencing female student academic performance. Further analysis of the dimensions which were used to measure facilitating conditions is described in table 4.11 below.

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>2.668</td>
<td>.274</td>
<td></td>
<td>9.754</td>
</tr>
<tr>
<td>students ambition</td>
<td>-.123</td>
<td>.056</td>
<td>-.132</td>
<td>-2.181</td>
</tr>
<tr>
<td>competence</td>
<td>.287</td>
<td>.072</td>
<td>.274</td>
<td>4.011</td>
</tr>
<tr>
<td>class attendance</td>
<td>.166</td>
<td>.065</td>
<td>.170</td>
<td>2.574</td>
</tr>
<tr>
<td>group discussion</td>
<td>.116</td>
<td>.045</td>
<td>.137</td>
<td>2.581</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Female Students Academic performance

The results provided in table 4.11 showed that out of four dimensions all(group discussion, class attendance, students ambition, competence) were found significantly to a large extent as demonstrated by p-value less than 0.05 in a coefficients table.

**Discussion of the Findings**

In this study three hypotheses were tested and the findings are discussed below:
**H1: Facilitating Condition is Strongly Significant Influencing Female Student Academic Performance.**

Findings of this hypothesis using multiple regression analysis has yield a p-value <0.05 which indicate that the hypothesis which state that “Facilitating condition is strongly significant influencing female student academic performance” is accepted. This finding is supported by prior study by Keung (2014) who advocates that an organizational and technical infrastructure exists to support the academic performance. On the other side, these findings is similar to the study recommendation which was made by Mlozi et al.(2013) who recommended that the government should increase number of teachers; provide teaching and learning materials such as textbooks, laboratories, classrooms as they significantly influence female students’ academic performance.

**H2: Social Factor is Strongly Significant Influencing Female Student Academic Performance**

Findings of this hypothesis using multiple regression analysis has yield a p-value of <0.05 which indicate that the hypothesis which state that “social factor is strongly significant influencing female student academic performance” is accepted. These findings are similar to a study conducted by Ampofo and Osei-owusu (2015) which indicated that, father’s education and mother’s education influence academic performance. On the other side, the current findings of this study are contrary to findings of prior studies (Mlozi, et al., 2013; Tiruneh and Petros,2014). This is explained in the sense that in the current study the significant value of social factor in female academic performance is associated with the influence of family and teachers. Contrary to a study by Tiruneh and Petros (2014) .The significant value in this study is explained by the influence of peer pressure and female role model.
H3: Students Attitudes is Strongly Significant Influencing Female Student Academic Performance
Findings of this hypothesis using multiple regression analysis has yield a p-value <0.05 which indicate that the hypothesis which state that “students attitude is strongly significant influencing female student academic performance” is accepted. These findings are similar to prior studies (Ampofo and Osei-owusu, 2015; Harband El-Shaarawi, 2006; Tiruneh and Petros, 2014). This similarity was observed in different settings, notably Ampofo and Osei-owusu (2015), found that child’s academic ambition and the child’s effort as the associates of academic performance. While on the other hand, Harband El-Shaarawi (2006) support the current study concurring that student's performance is influenced by student's competence and class discussion.

Conclusion and Recommendations
The main objective of this study was to investigate factors influencing female students’ academic performance in ward secondary schools in Tanzania. Data collected from two ward secondary schools in Iringa Municipal Council has revealed that female students’ academic performance is influenced by facilitating conditions, social influence and students’ attitudes. Given the fact that this study was designed based on a modified Theory of Planned Behavioral (TPB), it can be concluded that TPB is applicable in studying female students’ academic performance in Tanzanian ward secondary schools. Based on these findings and conclusion, this study recommends the followings:

i) The government should continue to provide adequate facilities such as class rooms, dormitories, laboratories and should provide adequate number of qualified teachers to enable students’ academic performance where female students are also inclusive.
ii) While the family and teachers were found to have high influence on female students’ academic performance, this study recommends that, family sensitization and school sensitization programs on supporting female students’ should be done at school level and family level in order to shape the social environment that could help to increase female students’ academic performance.

iii) Students themselves should increase their efforts and participate in class discussions which in turn could help to increase their academic performance.

iv) While this study was done in Iringa Municipal council only, it is recommended that the same study should be conducted in other Municipalities so as to expand more the level of understanding on female students’ academic performance.

v) This study was purely quantitative in nature; it is again recommended that future studies should be conducted in qualitative approach so as to capture the hidden variable of interest.

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Ikisiri
Makala hii imeshughulikia suala la kuingia kwa muziki wa dansi na maendeleo yake nchini Tanzania. Aidha, historia na maendeleo ya muziki yamechunguzwa katika vipindi mbalimbali kwan kurejelea historia ya nchi yetu. Vipindi hivyo, vimejikita hasa wakati wa Ukoloni wa watawala wa mataifa yote mawili, yaani Wajermani na Waingereza; na sababu za kuenea kwa muziki wa dansi. Pia, imejadili hali ya muziki wa dansi katika kipindi hiki cha baada ya uhuru kupatikana hadi sasa. Data za makala hii zilipatikana maktaba.


Utangulizi
wa bendi za Kongo na nyingine zilianzisha mitindo mipya, hasa bendi kama vile Dar es Salaam Jazz, Morogoro Jazz na Tabora Jazz.


**Kuenea kwa Muziki wa Dansi**

Zipo sababu nyingi zinazotajwa kuwa zilizochangia kuenea kwa muziki wa dansi Tanzania. Miongoni mwa sababu hizo ni vita ya pili vya dunia, kukua kwa teknolojia, mtazamo chanya wa wanajeshi wa
Kiafrika kutoka nchi za Ulaya, kukua kwa jamii ambayo ilihitaji chombo kama muziki kilichohitajika kuzungumzia masuala mbalimbali kama vile ya kisiasa, kiutamaduni na kiuchumi.

**Vita ya Pili ya Dunia**
Muziki wa dansi ulienea sana mara baada ya vita ya pili ya dunia vya mwaka 1939 - 1945 kutokana na kipindi hiki kuwa na mgogoro mkubwa wa kiuchumi na kijamii. Hiki ndicho kipindi ambacho muziki wa dansi ulianza kufungamana na siasa. Wananchi walianza kutumia muziki wa dansi kama chombo cha kuleta mapinduzi ya kisiasa katika miji mbalimbali dhidi ya Serikali ya kikolonjiko la Waingereza (Suriano 2012).


**Kukua kwa Teknolojia**
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anasisitiza kuwa bila vituo hivi, muziki wa dansi usingesikika huko vijijini. Hii inatokana na kuwa bendi nyingi zinapatikana mijini kuliko vijijini.

Mtazamo wa Wanajeshi Walioshiriki Vita ya Pili ya Dunia

Katika maeneo ya vita (nje ya nchi ya Tanzania) muziki uliopigwa ulikuwa katika muktadha wa vita, lakini ule uliopigwa humu nchini ukawa burudani na kuzungumzia hali halisi kuhusu masuala mbalimbali yaliyokumbza jamii (Omary, 2006). Aidha, wapiganaji hawa waliporudi kwene nchi zao hususani Tanzania, walirudi na mtazamo mpya kimuziki. Mawazo yao chanya ya kimuziki yalisaaidia kuhamasisha watu wengine kujiunga na sanaa ya muziki. Wengine wakawa mashabiki muziki na wengine wakaunda bendi zao.

Sanaa ya Muziki katika Mtazamo wa Kibiashara

**Kukua na Kuimaraka kwa Miji**


ambazo ziliigiza mtindo wa Jive nchini (Omary, 2009). Kwa miaka mingi vijana walikuwa na vikundi wakicheza mtindo huo na bendi kadhaa ziliiga upigaji wao ukiambatana na upigaji wa filimbi kumwiga mwanamuziki wa nchi hiyo, Spokes Mashiyane.


Licha ya juhudi kubwa zilizofanywa na Waingereza katika kuendeleza muziki wa dansi Tanganyika, suala la uhariri wa nyimbo zilizoimbwa ulikuwa mkubwa sana. Jambo hili la uhariri na sheria zilizoimbwa ulikuwa mkubwa sana. Jambo hili la uhariri na sheria zilizoimbwa ulikuwa mkubwa sana. Utawala wa Wajerumani utakumbukwa kwa utakili wake kwa Watanganyika; kwani, waliweka majeshi karibu kila eneo lililokuwa linakaliwa na watu. Jessi ambalo licha ya kukusanya kodi na majukumu mengine, lilitumika kuwakamata, kwafunga na kuwaweza kizuizini wasanii ambao walionekana kuimba nyimbo zilizoonekana kuuwelewa na kupandikiza mawazo ya kujitambua na kujikomboa kwa Watanganyika.

Songoyi na Lange (2010) akisisitiza hilo, anasema kuwa, mtu aliyejulikana kwa jina la Gumha Misinzo alifungwa mwaka 1900. Pia, Ng’wana Mahindi aliyekuwa kiongozi wa kikundi cha ngoma ya Banyege aliwekwa kizuizini katika kisiwa kimojawapo cha bahari ya Hindi mwaka 1890 hadi mwishoni mwa vita
ya pili ya dunia alipoachiliwa na Waingereza na kuruhusiwa kurudi kwao Seke Shinyanga.


Muziki wa Dansi katika Kipindi cha Uhuru
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Vile vile, wimbo wa Remmy Ongala wa *Mambo kwa Soksi* ulipigwa marufuku. Ili kuepuka mkono wa dola, wakaanza kuimba nyimbo za itikadi ya Chama cha Mapinduzi. Sababu kubwa ya kufanya hivyo, ilikuwa kupiga nyimbo maudhui yaliyomo na lugha iliyotumika katika nyimbo kuwa muafaka kwa maana ya kufuata mkondo wa sera. Lugh
Namaudhui vilitakiwa kuwa na staha na kutugonbanisha wananchi na utawala.


**Muziki wa Dansi katika Kipindi cha hadi mwaka1985**

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Nyimbo nyingi zilitungwa, kuimbwa na kurushwa hewani zikiwa na mafunzo katika nyanja mbalimbali. Nyimbo zilizokuwa na maudhui au lugha isiyoendana na utamaduni na maadili ya Watanzania, kwa mujibu wa chama na serikali, zilizuiliwa. Wanamuziki waliokwenda kinyume, walionekana kuwa wahu ni, walevi na malaya walikemea na kuzuiwa kuimba nyimbo zisizofaa au kufanya vitendo vya ovyo. Kuhusu jambo hili, Suriano aliwarejelea baadhi ya wazee wakilalamika:

*Vijana wa siku hizi ........wanacheza kwa kukubatiana, jinsi ambavyo mwanamume anamshika mwanamke kiunoni. Wanafanya mapenzi mbele ya watu! Lakini, mambo haya yanatakiwa yafanywe faraghani! Ah! Vijana wa siku hizi! Mambo yanaharibika!*

mwa vyama hivyo ni Chama cha Muziki wa Dansi Tanzania (CHAMUDATA) na Tanzania Taarabu Association (TTA). Pia, kulianzishwa matamasha, maonesho na mashindano ya muziki wa dansi kama Top Ten Show. Maonesho haya yaliratibiwa na Baraza la Sanaa la Taifa (BASATA), Umoja wa Vijana na Radio Tanzania.

Hadhira ya kwanza ya Muziki wa Dansi

Utanzu wa muziki umekuwa ni zana ya kumwongozo mtu binafsi na masuala ya mabadiliko ya kijamii, kisiasa na kiuchumi. Hutoa mwanga juu ya mabadiliko ya kijamii, kiuchumi na siasa. Vijana waliucheza na kuuimba muziki wa dansi kama njia mojawapo ya kutukuza u-mjini wao na kuonesha usasa wao. Muziki wa dansi ulipokelewa na watu wa maeneo ya Pwani kama vile Dar es Salaam na Tanga na kuanza kusambaa maeneo mengine kama vile, Mwanza hususani kando ya ziwa Victoria.
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Kwa hiyo, muziki wa dansi ulipokelewa na vijana wa wakati huo ambao kwa sasa ni wazee na wengine wao hawapo katika ulimwengu uliopo sasa. Hadi sasa muziki wa zilipendwa umaendelea kuwa wa wazee, ingawa baadhi ya wasanii vijana wameanza kudurufu kwa kuupiga kwa namna tofauti.

Hatima ya Muziki wa Dansi Tanzania

Muziki wa dansi umeanza kupotea kutokana na kuinuka muziki wa aina fulani ambao umechepuka kabisa na kuacha njia ya muziki wa awali wa wasanii kimaudhui, kimapigo na kifani. Lugha inayotumika kwenye muziki wa sasa wakati hii, haiuringi hadhi yote ya wasikilizaji (Khatibu, 2014). Aidha, maudhui ambayo kwa kiasi kikubwa ni ya mlengo mmoja tu wa mapenzi. Kwa upande wa muziki wa dansi, umeza muziki wenye mchanganyiko wa mahadhui ya muziki wa Zaire na Tanzania, ambao unaweza kuitwa Tanzania. Muziki uliochepuka kutoka kwenye mkondo sahihi wa muziki wa Kitanzania; na wala haupo kwenye mkondo wa Kizaire. Mtindo huo unatumia nguvu nyingi katika kuimba na huwa na lugha mchanganyiko za Kongo na za asili za wenyegi wa Tanzania. Muziki huu pia, unajipambanua kwa mapigo yake kiasi cha kuiacha nyuma hadhira ya wazee.

Mapendekezo Hitiimisho
Katika harakati za kuulinda muziki wa Tanzania, serikali haina budi kutunga sera na kuzisimamia kuhusu ulinzi wa kazi za wasanii ili zisiibwe. Kazi za wasanii zimekuwa haziwanufaishi wasanii kutokana na kutokuwa na usimamizi mzuri wa sheria zinazotungwa. Ikifanyika hivi, itawasaidia kuwa ni kwajaunganji za miziki za sera kiona na kuzisimamia kuhusu ulinzi wa kazi za wasanii ili zisiibwe. Sera nzuri za kusimamia kazi za wasanii, zikitungwa na kusimamii wa vizuri, pamoja na mambo mengene zitaliko hakikiko ya umiliki na kuzua udurufishaji wa kazi za watu wengine. Matokeo ya sera nzuri za serikali itahamasisha wasanii wa muziki wa dansi waliopo kusimamia miziki na kudhibiti wa muziki wa Watanzania.


Pamoja na hayo, vituo vya radio na televisions viwe vya binafsi au vya umma vina wajibu wa kuendelea kuwafanya Watanzania waendelele kusikiliza muziki huu wa zamani unaelekeza kupotea. Hakuna pahala pengene mbadala ambapo mwananchi anatarajia kusikiliza nyimo hizi za zamani nje ya vituo hivyo. Kwa hiyo, ni vema kuwe na mkakati wa makusudi kwa vituo hivi kupiga miziki hiyo. Pia, wawahamasisha wasanii chipukizi ambao wanetamani kuendeleza muziki huu kwa kasi. Aidha, Kwa upande wa watunga sera na wasimamizi, sheria zinazohusu usimamizi wa maadili katika sanaa zitungwe au zifufuliwe
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na kusimamiwa ipasavyo. Uhariri ili kuthibiti maudhui ya sanaa utiliwe mkazo ili kujenga maadili ya Kitaifa.


Marejeleo


Marcel and Buber on Intersubjectivity: A Philosophical Approach to Interpersonal Conflicts in Africa

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Abstract
Both positive human relations and conflicts among human beings are common phenomena. This paper seeks to tackle a two-faceted problem. First, it is to show how positive human relations are essential and existential dimensions of the human nature. Secondly, it is to show how philosophy helps maintain positive human relations by resolving conflicts among human beings. While, comparing Gabriel Marcel and Martin Buber in their doctrines on intersubjectivity as a mode of human relations we argue that conflicts in Africa and elsewhere are resolvable if the conflicting human parties first recognize their proper natures as subjects, then encounter in their ontological human features as subjects.

Key words: Subject, Intersubjectivity, Conflict, Dialogue, Reciprocity.

Introduction
Interpersonal relation is a multifaceted commonplace phenomenon. It may be viewed from different angles depending on a variety of unifying factors which bring human persons into relations. Such unifying factors range from blood relationship, geographical neighbourhood, commonality of workplaces, political affiliations, religious beliefs, friendships, etc (Hodgetts, 1980: 111 – 112).

This paper seeks to investigate and establish whether interpersonal relation is an arbitrary social phenomenon or it is justifiably an ontological integral dimension of the human essence. If it is an integral part of the human nature how can it be used to resolve differences and
conflicts which are rampant among societies of our time? In tackling this question, a comparative descriptive method between Gabriel Marcel and Martin Buber has been employed.²

Their philosophical doctrines of dialogue have been descriptively compared and contrasted, with a focus of showing how these philosophers with convergences and divergences expose the human nature as essentially intersubjective. This nature demands human beings to reciprocate their perfective aspects of being – a phenomenon which both of them take as an ontological dialogue. Using these two philosophers we show the contribution of the philosophy of intersubjectivity to the endeavours of resolving social, political and economic conflicts in Africa.³

**Intersubjective Human Relation as an Ontological Dialogue**

In the postmodern philosophy, ⁴ the phenomenon ‘interpersonal relation’ and its concept occupy a special space in the discussion on the

² Several postmodern philosophers gave intersubjectivity a special space in their thinking. In this paper, our discussion is on two philosophers: Gabriel Marcel and Martin Buber. The reason for selecting them is their common feature of being pioneers of advocating the intersubjective dimension of considering the party of intersubjective encounter as a *thou*. This is considered an important aspect of a human relation as an intersubjective dialogue which leads to conflict resolution.

³ Some parts of Africa experience conflicts and tensions which have resulted into mass killings, social disintegration, misplacement, etc. For instance, tribal differences between the Tutsi and Hutus of Rwanda in 1994 ended in genocide which claimed more than 800,000 lives. Others examples include disparity of political ideologies, differences in religious beliefs; farmers-herders tensions in Tanzania, in Nigeria, etc.

⁴ It is not easy to draw a clear line to demarcate the time when the Postmodern era began. However, the era is generally taken to be a period in the Western History of Philosophy the philosophical thoughts of which were in one way or another influenced by, a result of, or a reaction against the 17th Century to 19th century philosophy which culminated in Germany Idealism. In other words, it was an era the philosophical schools of which had roots from, or were reacting against the
human nature in general, and on the reality of human existence in the world which accommodates other human beings. This is the time epoch in the history of Philosophy in which a human being is perceived and conceived as a subject – as contrasted from perceiving and conceiving him/her as an object.\(^5\) In this line of thought, has Dan Zahavi underscores it (Zahavi, 2014: 97) a relation among human beings is taken to be a relation among subjects, hence the term ‘intersubjectivity’.\(^6\)

The term *intersubjectivity* connotes an encounter among human beings in which parties as subjects generously reciprocate treasures of their being for mutual enrichment (Zlatev *et al.*, 2008: 2). Here, we see the phenomenon of intersubjectivity as a kind of dialogue in which parties as subjects interact at the ontological level of their beings (Schmitz, 1984:163f). This interaction is taken as an ontological discourse – an intersubjective dialogue which is not verbal but an encounter and exchange of their beings. With this understanding of ontological intersubjective dialogue as a level of interpersonal relation, the paper seeks to show how conflicting communities in Africa can reach

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\(^5\)The subject – object contrast cuts across various schools of thought of the postmodern era. It is accommodated in the German Idealism, in the Analytical Philosophy, in Phenomenology, in Existentialism, in Personalism, etc. It makes a difference between a human person as a subject on one hand and the infra-human reality.

\(^6\)The term *intersubjectivity* was first used in the scholarly arena by Johannes Volklet in 1885 when he used a German word *Intersubjektivität* to denote something which is universally valid and independent of every individual. Edmund Husserl was the first one to use the term with a phenomenological meaning of combating the Cartesian solipsism, while showing the plurality and diversity of subjects. He thus made it connote interaction among subjects.
reconciliation and thus ascend from coexistence to *interviviality* basing on what they ontologically exchange.

The term ‘dialogue’ in its normal usage means a communicative discourse between two parties (Jazdzewska, 2014: 34). It necessarily involves communication and a common ground which is of interest for both parties. In the context of this paper, dialogue transcends the confines of a discourse for a mere mutual understanding. It goes beyond verbal communication to embrace the ontological plane of the parties, and thus it becomes ontological dialogue (Baiju, 2006:16, 19). It is a person-to-person level of encounter which involves exchange of the perfective dimensions of the parties. At this level of relation, such a dialogue is deemed a mode of existence of the parties in their subjective natures – first and foremost as persons. It is on such grounds, intersubjective human relation is deemed an ontological dialogue (Friedman, 2002: 8 - 9).

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7 According to the Merriam Webmaster Dictionary the word ‘dialogue’ in its day-to-day usage, as a noun means a conversation between two or more persons. As a verb, the word means being engaged in a discourse. Its etymological roots go to the Greek language. These roots are seen from different points of view. First, as a noun it is from a combination of two Greek words διά, *dia* (through, between) and λόγος, *logos* (a discourse), which together form the word διάλογος, *dialogos* (dialogue). This root exposes it as etymologically meaning a discourse between some parties. Secondly, as a verb it is from the Greek verb διαλέγεσθαι, *dialegesthai* (to converse, to discuss), or from a combination of a Greek word διά, *dia* (through, between) and a Greek verb λέγειν, *legein* (to speak) which together form the word διαλέγειν, *dialegein*, literally meaning to speak between. Katarzyna Jazdzewska traces the historical usage of the word from the writings of Ancient Philosophers. He affirms that the term entered literary works in the 4th century B.C. as used by Plato in his literature termed as Dialogues. In these works, the word meant a discourse, a discussion, an intellectual inquiry carried out between two interlocutors. This makes the word *dialogue* go beyond a mere conversation. It then carries a dimension of inquiry, of a discovery of something achieved through a discussion.
Both, Gabriel Marcel and Martin Buber understood human relation at a person-to-person level as an intersubjective encounter which brings parties into an ontological dialogue. With this common understanding therefore, dialogue is not confined to its literal sense of a verbal discourse remaining on the level of exchanging ideas and views. In its deeper sense, dialogue involves mutuality of being and values motivated by love and trust, done in an atmosphere of mutual openness and generosity with an aim of attaining the plenitude of being (Marcel, 1952, 1: 206; Friedman, 1955: 297).

Dialogue in this sense involves human persons taken as subjects. Perceiving and conceiving a human being as a subject means taking him/her as being essentially and existentially characterized by identity, dignity, freedom, uniqueness, independence, an end in himself/herself, and concreteness existing in the sense of being concretely situated in time and space (Friedman, 2002: 9). These features make one be conceived not as an object but rather as a thou (Ghazzazani and Abbas, 2014: 84).

This understanding of interpersonal relation as a dialogue can contribute to the solution of socio-political and economic conflicts in Africa. With reference to the cases of farmer-herder land disputes in Tanzania for instance, the antagonists do not fight as persons as such but as farmers and herders. It is a conflict between two modes of economy rather than two human factions. It is like their socioeconomic values overshadow their human qualities and values (Mwanfupe, 2015: 4, 6; Ofuoku and Isife, 2009: 48).

A contribution from the philosophy of intersubjectivity would be the shift from object-to-object relation of the rivals to subject-to-subject encounter. This means, a farmer has first to see his/her rival as a thou,
as a person rather than as a herder and vice versa.\textsuperscript{8} This will help the two parties first be human before they are farmers and herders. Seeing one another and encountering at the ontological plane as persons will give a deeper and more dignified meaning to their socioeconomic roles as farmers and herders. The same principle works for tensions based on ethnical, political and racial differences which are inferior to human dimensions shared by all.

The conception of a human being as a subject is shared by both Gabriel Marcel and Martin Buber. The two also share the conception that subjects relate at an ontological level at which, in an ontological dialogue they reciprocate perfections which make them subjects. In their common understanding of ontological dialogue as a person-to-person encounter for the reciprocation of perfections, both advocate the intersubjective *I-Thou* relation as the relation which is proper for human beings. The *I-Thou* human relation at the ontological level as intersubjective dialogue is conceived as a mode of human existence. This means, to exist as a human being is to be in an intersubjective dialogue in which one takes the party of encounter as a *thou* (Cohen, 1957: 92). One is deemed to exist if he/she is actively engaged in an *I-Thou* relation which makes the *I* be human as long as he/she is inseparable from the other party of the dialogue whom he/she conceives as a subjective-\textit{thou}. (Mayhall, 2004: 24).

There has been a discussion as to who is the author of the philosophy of interpersonal relation as intersubjective *I-Thou* dialogue. Although it is

\textsuperscript{8} In the language of Gabriel Marcel, farmers and herders should first and foremost encounter as human beings rather than as farmers and herders. While the former is an encounter with the *I-Thou* attitude, the latter is a mere meeting with the *I-It* attitude. While the *I-Thou* attitude results into intersubjectivity, the *I-It* attitude is likely to result into conflict.
Martin Buber who popularised this relation as an intersubjective dialogue, researches have proved that it is Gabriel Marcel who was the first one to advocate it in a scholarly way. In 1915, Gabriel Marcel was already engaged in the study of this relation while Martin Buber’s work *I and Thou*, which explicates the theme, appeared on the scene later in the year 1923 (Lescoe, 1973: 99).

In the intersubjective *I-Thou* relation, the parties have a mutual recognition as persons and subjects of freedom and uniqueness. Each party becomes himself/herself through the mediation of the other as Martin Buber puts it: “Through the *Thou* a man becomes *I*.” (Buber, 1958: 28). Each party therefore, has a creative role to the other. The nature of the *I* depends on one’s attitude to the other party of relation. If one objectifies the other by treating him/her as an *It*, *ipso facto*, the *I* reduces himself/herself into an object (*It*) (Marcel, 2, 1952: 3). Martin Buber explores further the mutual creation of the parties of an intersubjective dialogue by maintaining that the *I* in the *I-Thou* relation is inseparable from the *thou* just as the *I* in the *I-It* relation is inseparable from the *It* (Mayhall, 2004: 24).

Both Gabriel Marcel and Martin Buber prefer *Thou* to ‘he’, ‘she’ and ‘you’. For them *Thou* expresses the unreserved personal intimacy and loving familiarity which one has towards the other party in relating (Buber, 1958: 8). It is an English translation of the French *Tu* and German *Du* as opposed to *Vous* and *Sie* respectively, which are the formal and impersonal expressions of relating devoid of familiarity and personal intimacy between the parties (Lescoe, 1973: 99).

Gabriel Marcel and Martin Buber differ on how the *I* is related to the *Thou*. For Martin Buber the two parties are clearly distinct though
inseparable. They only meet in the sphere of the between. Basing on this aspect, the kind of dialogue advocated by Martin Buber is not for communion but just for mutual recognition in order to effect peaceful and respectful coexistence with a common goal of relating in and through God the Eternal Thou (Buber, 1958: 45). Gabriel Marcel on the other hand advocates dialogue for communion in which the I and the thou merge into one in the forms of inter-existence and inter-viviality (Marcel, 1964: 33). For Martin Buber dialogue is based on the common truth not in the mutual need for each other as Gabriel Marcel maintained. Martin Buber says:

*The true community does not arise through people having feelings for one another, ... but through, first, their taking their stand in living mutual relation with a living Centre, and, second, their being in living mutual relation with one another* (Buber, 1958: 45).

In this aspect we deem Martin Buber being more realistic than Gabriel Marcel. The communion advanced by Gabriel Marcel is much more of an ideal. It is not easy among human beings to reach that level of mutual accommodation into their deep selves. We also deem Martin Buber to be more realistic because it is easier and more appealing to realise dialogical ties when based on the common good or common truth rather than on mutual need of the parties.

**Features of Ontological Dialogue**

For the human beings to encounter one another and reciprocate their perfections at the ontological level there are some features which go with such encounter. For the interest of this paper we shall expound

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9 The concept of the *Sphere of the Between* is expounded in detail in Section 2.3.
such features, namely experiential consciousness, existential internality and the intersubjective nexus.

**Experiential Consciousness**

As said previously, ontological dialogue involves human beings as subjects. It is an encounter in which parties have three levels of consciousness and three levels of experience. Each party is conscious of his/her nature as subject; he/she is conscious of the other party as subject and he/she is conscious of the reality of encounter. The same applies to experience: one experiences himself/herself as a subject; experiences the other party as subject and experiences the reality of encounter.

Consciousness and experience work together as a structure for a dialogue in which and through which parties reciprocate perfections. In this structure parties dialogically reciprocate consciousness in the sense that each party is conscious of the other party. They also reciprocate experience in the sense that each party experiences the other party. Both parties share a common ground of being conscious and of experiencing their encounter. This will be part of the ontological nexus to be expounded later.\(^\text{10}\)

These features of consciousness and experiencing express the concreteness of ontological dialogue (Schmitz, 1984: 163 – 164). This means, dialogue at the ontological level leaves no room for abstract or imaginary encounter. Comparatively speaking, both Gabriel Marcel and Martin Buber advocate consciousness and experiencing as features of ontological dialogue.

\(^\text{10}\) As it will be exposed later (section 2.3) the concept of ontological nexus is expressed as *intersubjective nexus* by Gabriel Marcel and as *the sphere of the between* by Martin Buber.
Gabriel Marcel understands consciousness and experiencing as awareness and recognition of the presence of a subject to whom one intends through love, loyalty and concern (Smith, 1984: 341 – 342). Awareness and recognition begin with the self as ego, whom Gabriel Marcel explains by making a distinction between ‘I’ and ‘me’ (Smith, 1984: 341 – 342). In this distinction, the ‘I’ stands for the subject of consciousness and experiencing, while the ‘me’ stands for the object or the recipient of consciousness and experiencing.

This is the first level of consciousness and experiencing at which one is aware of, and affirms himself/herself as a subject. Consciousness and experiencing at this level form a base for the second level of consciousness and experiencing, that is being conscious of, and experiencing the other. At the first level one discovers and affirms himself/herself as a subject who is exigently needing to reciprocate consciousness and experiencing with others (Zaner, 1984: 314).

For Gabriel Marcel, the discovery and affirmation of the self opens consciousness and experiencing of the other as subject. The relation between these two levels of consciousness and experiencing, however, is not linear but spiral. While consciousness of, and experiencing the self form a base for the consciousness of, and experiencing the other, the latter reawakens and confirms the former (Zaner, 1984: 314). Their relationship is dialogical in the sense that each party affirms his/her self-consciousness and self-experiencing by being conscious of, and by experiencing the other. This intrinsic relationship between these two levels is the basis for the ontological dialogue between parties, and an integral structure for intersubjectivity and for community formation.
For Martin Buber consciousness and experiencing encompass recognizing, accepting and confirming the party of encounter (Keim, 1990: 98). The nature of consciousness and experiencing is determined, shaped and oriented by the attitude with which one enters into a dialogical relationship (Górzina, 2011: 47). One is conscious of, and experiences the other party of dialogue as a subject or as an object if he/she is of the ‘I-Thou’ or of the I-It’ attitude respectively (Górzina, 2011: 47).

Another aspect of consciousness and experiencing according to Martin Buber is presence (Wheelwright, 1967: 91). One is conscious of, and experiences the party of dialogue as a subject if he/she is really present and, if he/she is conscious of this presence. Parties of intersubjective dialogue therefore, reciprocate consciousness, experiencing and presence. Inspired by their ‘I-Thou’ attitude each party is conscious of, and experiences the presence of the other as a dialoguing subject (Buber, 1958: 4). The aspect of presence puts emphasis on concreteness as opposed to abstract way of relating which in the thinking of Martin Buber is not a dialogue but a form of a monologue (Farber, 1967: 599).

**Existential Intentionality**

Intentionality is described as other-orientedness, other-consciousness or other-experiencing (Sokolowski, 2000: 8). It is an ontological link and extendedness by which one is conscious of the other party, transcends oneself while tending towards the other party. Care has to be taken here, that the term intentionality as used in the school of Phenomenology is intended to have a cognitive meaning of other-

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11 For Martin Buber, experiencing is expressed in the form of addressing the other party of the dialogue. This means, the other is experienced through addressing him/her as a subject of encounter rather than taking him/her as a mere object of experience.
orientedness in knowledge (Sokolowski, 2000: 8). In this context which takes human relation with an existential approach, intentionality is qualified as existential in order to capitalize on its concrete ‘action’ dimension as opposed to ‘cognition’ which in this context is deemed abstract (Griffiths, 2016: 1).

Consciousness and experiencing imply intentionality in the sense that one is conscious of something and that one experiences something. In the language of existentialism, through intentionality one as a subject, is conscious and experiences other parties not as objects but as subjects who reciprocate the same. Through this reciprocation of intentionality parties of human interaction tend towards each other, hence a dialogue (Tal, 2018: 3).

But how can this understanding of intentionality help tackle the problem of conflicts that some African communities pass through? The guiding questions for each of any conflicting parties have to be: what and how much does my being receptively benefit from my adversary? What and how much can I generously contribute to the being of my adversary? 12 Intentionality taken as a subject-to-subject other-orientedness will contribute to the transformation of attitudes and end-in-views of acting and living.

A community of farmers for instance, with an attitude of intentionality has to take its life and farming activities as directed beyond the community confines to embrace and benefit the herders as well. If the

12 Farmers and herders as communities of human beings need each other both as persons and as farmers and herders. At the rudimentary level for instance, farmers need manure for their farms and need market for their crops. Herders as well need crops for food and need market for the products of their animals such as manure, milk, meat etc. Through intentionality the farmer-herder strife can be transformed into farmer-herder dialogical encounter and reciprocation of acting and being.
same attitude of intentionality is reciprocated from the herders, the two communities will encounter and exchange intentionalities of their socioeconomic activities and thus will resolve their differences and realize intersubjectivity.

Both Gabriel Marcel and Martin Buber accommodate in their doctrines intentionality as characteristic to ontological dialogue. In his work *The Knowledge of Man*, Martin Buber says:

> Our behaviour rests upon innumerable unifications of movements to something and perceptions of something. There is no movement that is not directly or indirectly connected with a perception, and no perception that is not more or less consciously connected with a movement. (Buber, 156).

In this text, Martin Buber expounds the notion and reality of intentionality in the context of knowledge. He describes it as a sort of movement of the mind towards the object of knowledge. Just as such intellectual movement is indispensable for knowledge to take place the same applies to human encounter at the ontological plane. Human relation intrinsically involves an intentional reciprocation of movement between the parties of relation. Through intentionality parties of relation dialogically tend towards each other and thus confirm what Maurice Freidman says while commenting on Martin Buber that to be human is to be relational (Friedman, 1991: 33).

Since being human is being relational, and since being relational implies being intentional, it logically follows that, to be human is to be intentional. This means, intentionality is an integral aspect of being human – a confirmation of Martin Buber’s conviction that the human nature and human life are dialogical (Kohen, 1982: 35).

Gabriel Marcel’s thought on intentionality is expressed in his use of the terms like availability, reception, reciprocity, etc (Kamuhabwa, 2009: 76).
69 – 70). He describes intentionality in the form of availability to, openness to, or responsiveness to the appealing subject (Bollnow, 1984: 179). These concepts as employed by Gabriel Marcel are other-oriented, hence expressing intentionality. One encounters the other as a subject of dialogue as an appealing subject to whom one has to be responsively committed. Commenting on Gabriel Marcel’s notion of availability as an expression of intentionality to the other subject, Otto Friedrich maintains that for Gabriel Marcel availability and commitment are intrinsically related and thus inseparable (Bollnow, 1984: 179).

As Gabriel Marcel understands intentionality as a form of responsiveness to an appealing subject, and that this responsiveness is intrinsically linked with commitment, it *ipso facto* follows that ontological dialogue as a form of human relation is intrinsically a commitment of both parties. Denial of such a commitment does harm not only to the human relations but also to the human essence and existence of the parties (Bollnow, 1984: 179). How can we use Gabriel Marcel’s notion of intentionality as responsiveness to the appealing other and as a mutual commitment to resolve conflicts among some African communities?

According to Gabriel Marcel’s anthropology a human being is existentially and essentially exigent. A response to such ontologically appealing neediness comes from the environment, from the other and ultimately from the divine realm. With a critical analysis of all forms of human factions we establish that they have their exigencies as appeals which in one way or another may be responded to by their adversaries. This means, farmers have exigencies such as markets for their crops, need of manure for their farms, need of milk and meat for food etc.
All these as forms of exigencies may be responded to by herders, who in turn have exigencies appealing to farmers for a generous response, hence a dialogical relationship between the two (Alliyu, 2015: 9). The same applies to ethnic and political tensions in which each party of such tensions has a form of a response to the ontological exigencies of the other party. It needs a critical self assessment of the parties to identify the needy aspects within the self, and then amicably open up to the other party for the solution, hence a dialogically reciprocal relationship replacing tensions.

Both Gabriel Marcel and Martin Buber take intentionality as integral dimension of both human relation as dialogue and of the human nature. For both of them, to be human is to be intentional towards other human beings as subjects, and to be relational as human beings is to reciprocate intentionality. Both Gabriel Marcel and Martin Buber use the notion of intentionality in opposition to two extremes. First, it is opposed to insular and isolative solipsistic encapsulation into oneself (Ricoeur, 1984: 482).

Secondly, it is opposed to collectivistic diffusion of oneself into a societal whole (Marcel, (1), 1967: 42). By exposing an individual as existentially tending towards others, intentionality dissolves boundaries that would isolate an individual from, and insulate him/her against other human beings. Both Gabriel Marcel and Martin Buber take intentionality as meant to define an individual reciprocally extended to other individuals is a dialogical relation.

13 In his study Abdu Sada Alliyu found out the interdependence between herders and farmers. The Fulani herder community needs cereal crops for food, for dowry, etc. while their counterpart farmer communities need dairy products for food and animal manure for their farms.
The Intersubjective Dialogical Nexus

As alluded to previously, human relation as an intersubjective dialogue takes place where there is a ground of common interest for both parties. Such a ground has a unifying force which brings the parties together and thus effects a dialogue. Such a bond is referred to as an intersubjective dialogical nexus (Kamuhabwa, 2009: 92).

Such a nexus so to speak, is the meeting ground for the parties, a motivation and rationale for the dialogue to exist, and ultimately a factor which concretizes the human existence and essence of the parties of dialogue (Kamuhabwa, 2009: 92). This nexus therefore, is both a feature of human relations as an ontological aspect and a feature of authentic human existence (Anderson, 1975: 38). Both Gabriel Marcel and Martin Buber advocate this understanding of the untersubjective dialogical nexus. The terms used to refer to it are different but bearing the same cognitional content. While Gabriel Marcel uses the term *intersubjective nexus* (Anderson, 1975: 38), Martin Buber uses the term *the sphere of the between* referring to the same (Buber, 2002: xiv).

For Gabriel Marcel the unifying factors for the dialoguing intersubjective parties are hope and joy as contrasted to his contemporary existentialists for whom such a nexus is anxiety (Marcel, 2, 1967: 143). This means, what brings parties into a dialogical encounter at the ontological plane is that which is rooted in the ontological exigency for fulfilment. While hope and joy make one open up to dialogue with, and encounter others, anxiety according to Gabriel Marcel annihilates the possibility of relating as Otto Friedrich Bollnow puts it:

... an unhappy and despairing mood throws us back on ourselves and shuts us up inside ourselves, so that even if we want to, we cannot escape imprisonment within ourselves,
whereas a happy and joyful mood opens our hearts and enables us to establish relationships with the world in general and with our fellow-beings in particular. (Bollnow, 1984: 181).

But why does Gabriel Marcel associate happiness with openness to others, while associating anxiety with the state of being closed against others? He maintains that anxiety makes one be preoccupied with the self, for his/her survival while being confronted with the anxiety-inducing situation. Such a situation robs one space for others (Bollnow, 1984: 181). Again, anxiety taken as a problem looking for a solution is not there to stay. It disappears with a solution which is meant to be lasting.

Applying this understanding of dialogue to interpersonal relations, human persons enter into authentic intersubjective dialogue not because of the common problem facing them. The rationale for authentic dialogue is the common solution such intersubjective parties joyfully hope to achieve together. It is this solution which is lasting and thus permanently unifying the parties rather than the problem they solve and thus annihilate it.

Martin Buber expounds the interpersonal dialogical nexus by using the term *the sphere of the between* (Buber, 2002, xiv). This is a ground of common interest of the parties. It is a binding factor which spurs and effects a dialogical interaction. Will S. Keim analyses Martin Buber’s *sphere of the between* as essentially having four conditions: physical presence of the parties, mutual awareness among the parties, interaction and willingness of each party to be influenced by the other (Keim, 1990: 44).
With physical presence Martin Buber puts emphasis on the concreteness of the parties of intersubjective dialogue (Tal, 2018: 2). This concreteness extends to the denial of abstractness not only of the parties of dialogue but also of the binding factors which bring them together, of the issues that are reciprocated, and of the effects of such dialogical intersubjectivity (Scott, 2011: 141). Mutual awareness expresses the mutual consciousness of the subjectivity of the parties. With this awareness, neither of the parties is objectified by being taken for granted. The last two conditions, that is, interaction and willingness to be influenced show the mutuality of openness. Intersubjective dialogue at the ontological level is possible if there is mutual, generous and unconditional openness between the parties. Such mutual openness makes each party to generously open up and create room in his/her personality to accommodate the other (Herberg, 1967: 137).

The concept of intersubjective nexus as expounded by Marcel Gabriel and Martin Buber may have a contribution to the lasting mutual understanding and intersubjective conviviality between conflicting communities such as the Hutus, Tutsis and Twas of Rwanda and the Fulani herder community and its surrounding crop farmers in the Katsina State of Nigeria. Rwanda experienced ethnical strife which resulted into genocide in 1994 claiming more than 800,000 lives, misplacement of people and turning others into refugees (Verwimp, 2004: 233). In Katsina State of Nigeria over ages there have been herder-farmer conflicts which keep on escalating (Alliyu, 2015: 1 – 3). In both cases, there have been efforts of the respective governments to inculcate a national or a unity spirit which in a way could help curb the tensions.

In Rwanda, among other efforts for social cohesion there has been the *umuganda* practice (Verwimp, 2004: 233) while the Local and Federal
Governments in Nigeria put in place policies for special grazing reserved lands and demarcating the *burtali*, that is the official cattle migration routes (Alliyu, 2015: 11-12). In his study, Philip Verwimp exposes *umuganda* as a practice and a matter of policy for the grownup Rwandese to render community service on a weekly basis. We relate the concept of intersubjective nexus with this socio-political practice carried out with the aim of realizing social cohesion which was deemed to be a national common interest. As time went on in the 1970s, with the aim of enforcing a national spirit it became obligatory that all Rwandese were to join the ruling party (MRDN) and had to participate in the *umuganda* weekly community service (Verwimp, 2004: 233).

As noted above, intersubjective nexus as a binding motive, a forum of mutual exchange has to be generous, amicable and unconditional. Any imposition in the name of a common interest does not build an intersubjective nexus but ruins it (Uwimbabazi, 2012: 49). As Pinine Wimbabazi recommends in her study, the *umuganda* as practiced in the pre-genocide period could beneficially be an intersubjective nexus if it were to be a community initiative rather than a government imposition (Uwimbabazi, 2012: 4).14

Human beings as subjects reach a level of intersujective reciprocity of their beings if all they do is done in freedom and generosity. Such forced socio-political practices caused discontent as opposed to joy and hope. The national consciousness campaign through the *Ndi Munyarwanda* Programme, if authentically implemented, makes the

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14 The *umuganda* practice passed through various stages from the pre-colonial era, through the colonial era, the independence era and the genocide era. Its objectives and effects evolved with time from community development to being a political machinery for political mobilization – hence deviating farther from features of making it an intersubjective nexus.
Rwandese citizenry transcend the ethnic confines and thus solidify an authentic national intersubjective nexus in which the Rwandese nationals experience one another and constructively reciprocate their beings at the ontological plane (Blackie, 2014: 3). Again, such national intersubjective nexus built on national consciousness will be worth calling intersubjective nexus and thus bear fruits if it is enforced in a milieu characterized by freedom of opinion and expression which is a human right (Blackie, 2014: 5). The gestures of human reconciliation which form an integral part of the Ndi Munyarwanda Programme have to be dialogical in the sense of being mutually and reciprocally reconciliatory between parties rather being in a form of a monologue in which only one party apologizes while the other party implicitly accuses the other (Blackie, 2014: 7 – 10).

Still on government intervention as an intersubjective nexus, in Nigeria as the study of Abdu Sada Alliyu exposes, the amicable approach to the resolution of conflicts was more effective than cohesive approaches (Alliyu, 2015: 57 – 58). The role of traditional rulers shows to be more effective in bringing people together as a nexus than the role of the state machineries such as the court of law and police. Again the local government committees which are much closer to the people than the state machineries proved to bear much more fruits in resolving conflicts (Alliyu, 2015: 57 – 58). This helps us confirm that any move towards social cohesion as an intersubjective nexus should be amicable, generous, free and stemming from the conflicting parties (Ofuoku and Isife, 2009: 53; Herberg, 1967: 137).

The phrase Ndi Munyarwanda literally means ‘I am a Rwandese national’. It expresses a pride of being identified a Rwandese as transcending a Tutsi-Hutu-Twa ethnic identity. From 2013 a special initiative known as Ndi Munyarwanda Programme began as an endeavour of building an intersubjective nexus of a national consciousness and of a unified national identification. It is a programme which builds unity and national consciousness through reconciliation and mutual acceptance.
The two philosophers have some differences as regards the nature of the nexus. While for Gabriel Marcel, this bond is anthropocentric in the sense of gravitating towards the day-to-day concerns of human existence, for Martin Buber it is more theocentric as he says:… in each we are aware of the breath of the eternal Thou; in each Thou we address the eternal Thou. (Buber, 1958: 6).

Gabriel Marcel insists that human beings interact in their areas of common participation. These include being, life in humanity, personhood, and ultimately life in God as encountered within the domain of the human lived experience. For Gabriel Marcel therefore, human beings through dialogue effect inter-existence, inter-viviality and trans-existence (Gallagher, 1962: 18). Martin Buber, on the other hand, pushes the sphere of the between beyond the individual’s existential realm and puts it on the transcendental plane as he says:...in order to communicate with it in a sphere which is common to them but which reaches out beyond the special sphere of each. (Buber, 2002: 241).

According to Martin Buber therefore, for persons to be in dialogue, each party has to transcend his/her private circle and reach out the common sphere without annihilating the being of the other (Lescoe, 1973: 155). Applying this understanding of dialogical relationship to the conflicts in question, each party of the herders and farmers for instance, has to go beyond the confines of cattle rearing and land cultivation respectively and reach the ontological human essence which

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16 In the philosophy of Gabriel Marcel the concept of encounter was explained by the use of several terms, each having a special aspect of emphasis. Inter-existence stresses existence of exchanging encounters; inter-viviality put stress on life of encountering others and trans-existence stresses the act of going beyond the human sphere of existence to interact with others on the transcendental plane.
is a nexus of common interest. The same applies to ethnic groups, political parties, etc. which, with an attitude of self-transcendence should accommodate each other by cultivate the good of the intersubjective nexus shared by all.

Levels of Dialogue
Both Gabriel Marcel and Martin Buber view the dialogical relation to be in levels. For Gabriel Marcel, the nuclear dialogue of one with himself/herself both in his/her tonalities and between his/her body and soul is the basis for all other levels. It is followed by the human being’s dialogue with the world in which he/she is situated and which puts him/her in a position to interact with the other and with God (Gallagher, 1962: 18).

The nuclear dialogue as a constructive reciprocity among different aspects of the same human person is based on Gabriel Marcel’s Theory of Tonalities (Marcel, 1960: 160 - 161). A tonality is an existentially integral dimension of a human person. Gabriel Marcel believed that such dimensions reciprocally perfect one another, hence a dialogue among them. It is this which is referred to as a Theory of Tonalities. This theory contributes to the resolution of interpersonal conflicts by establishing social entities which have elements from each of the adversaries.

An example of this is transforming each of the communities of herders and farmers to carry out concomitantly the two conflicting roles of animal rearing and land cultivation. With this approach, the same community, even at times each family will be carrying out the two roles and thus change them from conflicting to dialoguing. This will reduce or even may eradicate tensions between herders and farmers as the same communities will be carrying out both roles.
Another area to which the Theory of Tonalities is applicable is the encouragement of intermarriages between conflicting ethnic groups. Offspring of such intermarriages have as tonalities genetic traits from each ethnicity. We take this as a ground to argue that such offspring will be likely to have a lower level of ethnic hostility than parents who, from the genetic point of view are fully of one ethnic descent (Blackie, 2014: 9).\(^\text{17}\)

Care must be taken here, that the move to intersubjectivity is not sought in the family of husband and wife from conflicting communities. This would rather be an intersubjective nexus in which such a family is a shared common interest of the husband and wife. An attempt of dialogue in this case, is sought in the offspring of such families rather than from parents. Such offspring are genetically neutral though they may psychologically and socially have ethnic bias.\(^\text{18}\) It remains a researchable topic to investigate as to whether the ground for tribal identity and consciousness is much more genetic or rather psychological and social. If the former is true, then application of the Theory of Tonalities on genetic lines will bear fruits. If the latter is true, then the Theory has to be applied on psychological and social lines.

Martin Buber speaks of the same levels of dialogue but with some differences. The first level for Martin Buber is encounter with nature, then with the other and finally with the spiritual realities (Buber, 1958: 6). He is not for the nuclear dialogue (Buber, 1958: 6) nor does he say whether these levels build on one another.

\(^\text{17}\) In her study, Laura E. R. Blackie reveals cases of Hutus defending Tutsi on the intermarriage motives.

\(^\text{18}\) The Theory of Tonalities helps establish the offspring’s genetic neutrality which however, does not guarantee psychological and social neutrality.
Both Gabriel Marcel and Martin Buber are proponents of a dialogical relationship between a human being and nature. In this context nature is a generic expression of the environment in which a human person or his/her community is situated, and with which he/she interacts for his/her thriving. How does this level of dialogue help solve human conflicts? Nature as environment is taken as nexus which harbours human communities. This is a human-centred approach to the environment in which human beings interact and reciprocate with nature (Jamieson, 2001: 177 – 179).

With this understanding, nature is of common interests shared by two or more communities despite their conflicts they might be having. Dialogue with nature in the sense of conserving it while receiving its products serves a common purpose of being a common natural resourceful haven for all. Nature as a resource, therefore is a nexus in the sense of being a habitat which indiscriminately accommodates and provides for both adversaries, and acts as a common ground on which such adversaries meet and dialogue (Ofuoku and Isife, 2009: 48).

In Africa there are cases of environmentally related conflicts (Ofuoku and Isife, 2009: 48). Most of them are results of egoistic monologues with nature in which an individual, a company, one community, one nation or a government for egoistic motives robs nature its commonality by appropriating it at the expense of others. Studies show cases in which governments dispose land to investors who appropriate it exclusively for economic gains while for the local communities such land has dimensions other than being a mere economic asset. For such communities, land is a symbol of belonging and identity, a ground for encountering ancestors and the supernatural realm in general, etc (Mwamfupe, 2015: 1, 4). People of such communities reciprocate
belonging and identity with their land while investors secularise it and reductively make it a mere economic asset.

Tensions between local communities on one hand and the investors on the other could be resolved if principles of intersubjectivity are employed. First, investors and the local communities through appropriate mediation have to interact at the human level before viewing each other as economic partners (Mwamfupe, 2015: 4). This means, encountering at the human level makes subjectivity surpass objectivity. It is here, investors require what is technically called a Social Licence to Operate (Joyce and Thomson, 2000: 49 – 52). This is the continuous approval and acceptance which investors enjoy from the local community (Parson et al., 2014: 84). With this Licence as a mode of dialogical reciprocity investors and their projects receive social legitimacy while they dialogically reciprocate compliance with the local social norms and values. This creates a dialogical atmosphere characterized by mutual trust and credibility (Editor, Environment and Energy Bulletin, 2015: 3, 7).

The quoted study of Davis Mwanfupe reveals failures of attempting to resolve conflicts by applying formal government machineries which in a way see conflicting parties first and foremost as economic partners. Again, the Uongozi Institute in its report emerging from research based on presentations on Managing Relations between Investors in the Extractive Sector and Local Communities of 14th June, 2016 on pages 5, 7, 52 points out that Legal Legitimacy and Political Legitimacy of investors and their projects are not enough for conflict-free and sustainable investments. The local community should dialogically be incorporated, and the two parties should reciprocate values.

According to Robert Boutilier the term Social License to Operate (SLO) was coined by Jim Cooney as metaphorically meaning local acceptance as a prerequisite of sustainability of mining just as a Legal License is mandatory for the same. The term appeared for the first time in the scholarly arena through the work of Joyce, S. and Thomson, I., “Earning a Social Licence to Operate: Social Acceptability and Resource Development in Latin America” The Canadian Mining and Metallurgical Bulletin, (2000), 93(1037), 49 – 52.
Then equitable reciprocity between investors and the local communities has to get pre-eminence in order to avoid exploitative exchange between the two, which in the context of this paper is deemed mutual objectification at the expense of intersubjectivity. In the spirit of intentionality, investors as subjects and their investments have to aim at the integral and sustainable development both of the land and of the local communities while the communities have to reciprocates their resources such as manpower etc (Editor, Uongozi, 2016: 24, 26). The local communities on the other hand, in the intentional spirit have to transcend their ethnic confines and welcome investments for the wider benefit of the whole nation (Editor, Uongozi, 2016: 32).

**Conditions of Dialogue**
The two philosophers agree in some conditions of dialogue but still differ in their understanding of those conditions. Both advocate openness, transcendence and language as conditions for a fruitful dialogue. While Gabriel Marcel advocates mutual openness of the selves of the parties, Martin Buber is for the openness of the parties to the unifying truth as the common ground.

While for Gabriel Marcel transcendence means opening up in order to receive and then to give out, for Martin Buber transcendence means going beyond the private sphere of the self and reaching out to the sphere of the between (Buber, 2002: 241). While Gabriel Marcel insists on the receptive part of dialogue, Martin Buber is much more of the giving part of it. It is in this difference of insistence that for Gabriel Marcel, reception precedes giving while for Martin Buber it is vice versa. In this thinking, for Gabriel Marcel the other is experienced, while for Martin Buber the other is addressed (Buber, 1958: 6).
Gabriel Marcel speaks of a common language for mutuality. This is a metaphorical expression of the means as a common denominator between the parties that is personhood, through which perfections are exchanged (Marcel, 1964: 88). For Martin Buber, a common language: spoken or silent, as a condition for dialogue refers to having the other in one’s mind in his/her otherness (Friedman, 1955: 297).

**Finality of Dialogue**

For both Gabriel Marcel and Martin Buber, dialogue has a transformative purpose. It is a person-to-person relationship meant to transform the *status quo* of the brokenness. But the two differ on the direct object of this transformation. For Martin Buber, dialogue is meant primarily to transform the relationship, not the parties. Commenting on Martin Buber, Francis J. Lescoe says:

*The between is the reality that needs constant working out anew. It is not something inert, permanent and changeless. Rather, it is ever re-created whenever two human beings meet.* (Lescoe, 1973: 154).

This aspect of constant change in the sense of transformation, for Gabriel Marcel is not in the intersubjective nexus. It is primarily in the parties of dialogue, and then in their relationship. Here, Gabriel Marcel’s stand is more powerful and more convincing than that of Martin Buber because the transformed relationship cannot be realised without transformed parties. While the latter must pre-exist and effect the former, the vice versa is impossible.

The dynamic nature of the intersubjective nexus and of the parties of dialogue as advocated by Martin Buber and by Gabriel Marcel respectively is a justification of the claim for dynamism in the terms and agreements which guide and superintend human relations. There
are cases in which rigidity and the static nature or long tenure of contracts between communities/governments and investors have been a reason for tensions and misunderstanding. Dynamism and demand for constant renewal as suggested by Gabriel Marcel may contribute to constant good understanding between parties of dialogue and thus may keep interpersonal relation alive.

**Conclusion**

Basing on the nature, features, conditions and finality of dialogical relationship exposed by Gabriel Marcel and Martin Buber, we have two models of dialogue: the Marcelian and the Buberian. In the Marcelian model there is mutuality of openness and reciprocity aiming at reaching a communion in which parties become one (Marcel, 1964: 33). The Buberian model is not for communion, but for peaceful co-existence basing on the transcendental unifying truth of the sphere of the between.

For Martin Buber, neither of the parties welcomes the other into its private sphere of existence as Gabriel Marcel maintains. Instead of having encounter in the existence of each, they stretch out to encounter each other in the common truth in God (Buber, 1958: 45 – 46). Both models have a role to play in the processes of resolving conflicts. Each model has its peculiar strong features for conflict resolution and reconciliation in the socio-political and economic tensions in Africa and elsewhere.

In the Buberian model, every human being has to enter dialogue with any other human being because the unifying force is the common truth they share. In the Marcelian model on the other hand, parties may fail to dialogue not because they are not open for dialogue, but because of the impenetrability of their perfections and lack of the dialogical slope.
Both models have to work together in order to transform human beings from the brokenness of individualism and collectivism to effect life of a community or communion.

From the two models we get two positions as regards the foundation for the dialogical relationship among human beings. From the Marcelian point of view, the proper I-Thou relationship between one human being and another human being is the ground for the two parties to have a proper I-Thou relationship with God. The other position is that of Martin Buber for whom the proper I-Thou relation between a human being and God, puts one in position to have a proper I-Thou relation with other human beings.

But the question is: does authentic interpersonal I-Thou relationship among human persons guarantee the same relationship with God? Still, is it a necessary condition for human persons to relate with God in order for them to have authentic interpersonal relation? Gabriel Marcel’s model of approaching dialogue with a person-to-person relation as a starting point for other forms of dialogues is more concrete and practical than that of Martin Buber the starting point of which is spiritual. Experience has it that conflicts among human beings begin with concrete and day-to-day issues which call for concrete solutions.

Bibliography


A Philosophical Approach to Interpersonal Conflicts in Africa


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Ikisiri

Utangulizi
Ngeli za nomino tangu enzi za wanaisimu wa zamani, zimekuwa zikiainishwa kwa kuzingatia mikabala mbalimbali iliyoegemezwa
kwenye misingi mikuu mitatu ya uchambuzi wa lugha ambayo ni mofolojia, sintaksia na semantiki. Katika kukamilisha malengo ya hii, uainishaji wa ngeli za nomino utazingatia mkabala wa viambishi awali vya nomino wenyewe msingi katika mofolojia na mkabala wa maana wenyewe msingi kwenye semantiki.


Mkabala wa JVUW ulibuniwa na wanasarufi wa Kiswahili kama vile Ashton (1944) baada ya kuona ule wa VAN una matatizo. Tatizo la kwanza lilikuwa ni ngeli zaidi ya moja kuwakilishwa na kiambishi kimoja. Tatizo la pili ni kuwepo kwa nomino ambazo zina viambishi vya umoja vinavyofanana lakini viambishi vya wingi vinavyotofautiana. Tatizo la tatu ni kwamba baadhi ya nomino ambazo zilipaswa kuwekwa katika ngeli ya 1 na 2 kwa mfano, ‘mtume/mitume’, ‘baba/baba’ na ‘rais/marais’ haziwezi kuingizwa katika ngeli hizo kwa msingi wa viambishi. Hii ni kwa sababu viambishi awali vya nomino hizo haviendani na viambishi vinavyowakilisha ngeli hizo ambavyo ni //mu-// na //wa-//.

Vilevile nomino ‘baba’ haina kiambishi chochote na kwa upande wa nomino ‘rais’ haina kiambishi cha umoja ila ina kiambishi cha wingi
Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....

//ma-//. Kiambishi hiki hakiendani na kiambishi cha ngeli ya pili ambacho ni //wa-//. Pamoja na kuwa nomino hizo zina viambishi visivyoo na sifa ya ngeli ya kwanza na ya pili, zimewekwa katika ngeli hizo kwa sababu zinahusu binadamu. Kutokana na matatizo hayo uainishaji wa ngeli za nomino kwa kutumia mkabala wa VAN ukaonekana unakanganya.


**Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....**

**Jedwali 1: Uainishaji wa Ngeli za Kiswahili Kimofolojia na Kisemantiki**

<table>
<thead>
<tr>
<th>Na.</th>
<th>KNg</th>
<th>Uainishaji Kisemantiki</th>
<th>Mifano ya Nomino</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 na 2</td>
<td>m-/wa-</td>
<td>vitu vyenye uhai, vyenye asili ya damu.</td>
<td>mtu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mnyama</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mdudu</td>
</tr>
<tr>
<td>3 na 4</td>
<td>m-/mi-</td>
<td>mimea, miti, na viungo vya mwili vya viumbe hai.</td>
<td>mti</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mkono</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mguu</td>
</tr>
<tr>
<td>5 na 6</td>
<td>ji-/ma-</td>
<td>matunda, majani, viungo vya mwili na vitu vya kijozi.</td>
<td>chungwa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>jani</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>jicho</td>
</tr>
<tr>
<td>7 na 8</td>
<td>ki-/vi-</td>
<td>vitu vidogo vidogo, upungufu fulani (kiakili, kimwili) na wanyama wadogo.</td>
<td>kichaa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kiongozi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kinyonga</td>
</tr>
<tr>
<td>9 na 10</td>
<td>N-/N-</td>
<td>nomino za mkopo na aina za wanyama.</td>
<td>kalamu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>habari</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>simba</td>
</tr>
</tbody>
</table>
11 u- vitu vyenye umbo refu, uwembamba na ubapa.

14 u- nomino za dhahania (huwezi kuona wala kushika. Pia nomino zisizohesabika.

15 ku- nomino zote zinazotokana na vitenzi (hutokana na mchakato wa unominishaji)

16, 17 pa-/ku-/mu-inahusu mahali

Chanzo: Kiango (1992:17-21)
Mada, Mbinu na Upeo wa Utafiti


Uainishaji wa Ngeli Kisemantiki

Uainishaji wa ngeli za nomino kwa mkabala wa kisemantiki ni upangaji wa nomino zenye sifa fulani ya kisemantiki inayozinganisha katika ngeli moja. Hivyo, kufafanua mtawanyiko wa nomino za Kibantu kwa kigezo cha kisemantiki ni muhimu kuainisha ngeli za nomino kwa mkabala wa kisemantiki. Mfano wa nomino za Kinyakyusa, uainishaji wa ngeli za nomino ni kama ufuatavyo:
Ngeli ya 1
Katika lugha ya Kinyakyusa ngeli hii inachukua nomino zinazohusu majina ya binadamu na baadhi ya majina ya wanyamapori kama vile mbwamwitu, kifutu, tumibili na kobe. Katika majendwali yafuatayo; irabu tangulizi (IT), kiambishi ngeli (KNg) na shina (Sh) hayatasomeka kwa kirefu badala yake yatasomeka kwa kifupi kama vilivyo kwenye mabano. Nomino zinazoweza kuingizwa katika ngeli hii ni:

(i) Nomino Zinazohusu Binadamu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u- mu- ndu ‘mtu’</td>
<td>a- bha-ndu watu’</td>
</tr>
<tr>
<td>IT</td>
<td>KNg</td>
<td>Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>U-n-fweamaso ‘kipofu’</td>
<td>a-bha-fweamaso ‘vipofu’</td>
</tr>
<tr>
<td>IT</td>
<td>KNg</td>
<td>Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>U- n- dongosi ‘kiongozi’</td>
<td>a-bh-alongosi ‘viongozi’</td>
</tr>
<tr>
<td>IT</td>
<td>KNg</td>
<td>Sh</td>
</tr>
</tbody>
</table>

nomino za binadamu zinapoainishwa kwa kigezo cha kimofolojia zipangwe katika ngeli tofauti, kwa mfano kiwete, kipofu, kiziwi, kaka na dada zitapangwa katika ngeli tofauti na nomino kama mtu, mtoto, mwalimu, na kadhalika.

Aidha, ngeli hii huchukua nomino za baadhi ya wanyamapori ambazo kwenye umoja zinaundwa na Sh- peke yake lakini kwenye wingi huchukua KNg //bha-/. Nomino hizo katika lugha ya Kinyakyusa zinazoingizwa katika ngeli hii ni kama zinazooneshwa katika (ii).

(ii) Nomino Zinazohusu Wanyama

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>ø - ø - kamútú ‘mbwamwitu’</td>
<td>a - bha - kamútú ‘mbwamwitu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>ø - ø - kajhamba ‘kobe’</td>
<td>a - bha - kajhamba ‘kobe’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>ø - ø - salila ‘tumbili’</td>
<td>a - bha - salila ‘tumbili’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 2
Nomino hii inachukua nomino zinazohusu mimea, miti, viungo vya miili ya viumbe hai na nomino ny ingine za vitu visivyo hisivu. Nomino zinazoweza kupangwa katika ngeli ya 2 ni:
(i) Nomino Zinazohusu Mimea na Miti

<table>
<thead>
<tr>
<th>Na</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u -m- piki</td>
<td>i - mi - piki</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u- mw- ifwa</td>
<td>i - mi - fwa</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u- n- kujhu</td>
<td>i - mi-kujhu</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(ii) Nomino Zinazohusu Viungo vya Mwili

<table>
<thead>
<tr>
<th>Na</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u- n-sana</td>
<td>i-mi-sana</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-n-tu</td>
<td>i-mi-ntu</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-n-domo</td>
<td>i-mi-lomo</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
(iii) Nomino Zinazohusu Vitu Visivyo Hisivu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-n-stali</td>
<td>i-mi-stali</td>
</tr>
<tr>
<td></td>
<td>‘mstari’</td>
<td>‘mistari’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-n-kati</td>
<td>i-mi-kati</td>
</tr>
<tr>
<td></td>
<td>‘mkate’</td>
<td>‘mikate’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-n-fwandilo</td>
<td>i-mi-fwandilo</td>
</tr>
<tr>
<td></td>
<td>‘jivu’</td>
<td>‘majivu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)

Kama inavyooneshwa katika i-iii, ngeli ya 2 katika lugha ya Kinyakyusa inachukua nomino zinazohusu mimea, viungo vya mwili na nomino za vitu visivyo hisivu.

Ngeli ya 3
Nomino zinazoingizwa katika ngeli hii ni zile zinazohusu matunda, mimea, vitu visivyo hisivu na viungo vya miili. Nomino za Kinyakyusa zinazoweza kupangwa katika ngeli hii ni:

(i) Nomino za Matunda

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ngajhabhi</td>
<td>a-ma-ngajhabhi</td>
</tr>
<tr>
<td></td>
<td>‘pera’</td>
<td>‘mapera’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-papajhu</td>
<td>a-ma-papajhu</td>
</tr>
<tr>
<td></td>
<td>‘papai’</td>
<td>‘mapapai’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
(c) i-takapela ‘parachichi’  
IT Sh  
as-m-atakapela ‘maparachichi’  
IT KNg Sh

(ii) Nomino za Mimea

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-simbi ‘Jimbi’</td>
<td>a-ma-simbi ‘majimbi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-pangajhejhe ‘alizeti’</td>
<td>a-ma-pangajhejhe ‘alizeti’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-lasi ‘mwanzi’</td>
<td>a-ma-lasi ‘mianzi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(iii) Nomino za Viungo vya Mwili

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-pupu ‘pafu’</td>
<td>a-ma-pupu ‘mapafu’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-lelema ‘ini’</td>
<td>a-ma-lelema ‘maini’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-bhele ‘titi’</td>
<td>a-ma-bhele ‘matiti’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(iv) Nomino za Vitu Visivyo Hisivu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-kandi ‘banzi’</td>
<td>a-ma-kandi ‘mabanzi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
(b) i-bhingo ‘wingu’  
IT Sh  
a-ma-bhingo ‘mawingu’  
IT KNg Sh
(c) i-bhwe ‘jiwe’  
IT Sh  
a-ma-bhwe ‘mawe’  
IT KNg Sh

Chanzo: Uwandani (April, 2019)

Pamoja na nomino zilizooneshwa katika i-iv ngeli ya 3 huchukua nomino za mkopo kama vile ighondolo/amaghondolo (godoro/magodoro), ighauni/amaghauni (gauni/magauni), ibhati/amabhati (bati/mabati) na kadhalika. Nomino za kigeni zinapoingizwa katika lugha ya Kinyakyusa zinaambikwa IT au KNg na wakati mwingine vyote pamoja ili kuwa na umbo la nomino za lugha ya Kinyakyusa. Vilevile nomino hizo huandikwa na kutamkwa kama zinavyoandikwa na kutamkwa nomino za Kinyakyusa.

Ngeli ya 4
Ngeli hii katika lugha ya Kinyakyusa huchukua nomino za viungo vya mwili, vitu visivyo hisivu, mimea na wanyama. Nomino zinazoweza kuingizwa katika ngeli hii ni:

(i) Nomino za Viungo vya Mwili

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ki-lundi ‘mguu’</td>
<td>i-fi-lundi ‘miguu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ki-bhoko ‘mkono’</td>
<td>i-fi-bhoko ‘mikono’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
(c) i-ki-bhejha ‘bega’  
IT KNg Sh  
i-fi-bhejha ‘mabega’  
IT KNg Sh

(ii) Nomino za Vitu Visivyo Hisivu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ky-amba</td>
<td>i-fy-amba</td>
</tr>
<tr>
<td></td>
<td>‘mlima’</td>
<td>‘milima’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ky-aka</td>
<td>i-fy-aka</td>
</tr>
<tr>
<td></td>
<td>‘mpini’</td>
<td>‘mipini’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ki-tala</td>
<td>i-fi-tala</td>
</tr>
<tr>
<td></td>
<td>‘kitanda’</td>
<td>‘vitanda’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(iii) Nomino za Mimea

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ki-lombe</td>
<td>i-fi-lombe</td>
</tr>
<tr>
<td></td>
<td>‘mhindi’</td>
<td>‘mahindi’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ki-jhinja</td>
<td>i-fi-jhinja</td>
</tr>
<tr>
<td></td>
<td>‘mgomba’</td>
<td>‘migomba’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ki-syanjo</td>
<td>i-fi-syanjo</td>
</tr>
<tr>
<td></td>
<td>‘kichaka’</td>
<td>‘vichaka’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
(iv) Nomino za Wanyama

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ki-nyamana ‘chui’</td>
<td>i-fi-nyamana ‘chui’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ky-ula ‘chura’</td>
<td>i-fy-ula ‘vyura’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 4 huchukua nomino za wanyama zenye KNg //ki-// umoja na //fi-// wingi ingawa nomino hizo ni chache. Kwa mujibu wa data iliyotumika ni nomino mbili tu za wanyama ambazo zimeingizwa katika ngeli hii kama inavyooneshwa katika (iv). Aidha, katika ngeli hii, nomino zinazohusu binadamu haziingizwi kabisa, tofauti na hali ilivyo katika baadhi ya lugha za Kibantu kama vile Kiswahili ambacho ngeli hii huchukua nomino za binadamu kama vile kiongozi, kipofu, kiziwi, kijana, kilema na kadhalika.

Ngeli ya 5
Katika ngeli hii nomino zinazoweza kuingizwa ni zile zinazohusu wanyama, viungo vya mwili na vitu visivyo hisivu. Nomino zinazoingia katika ngeli hii ni:

(i) Nomino za Wanyama

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-sofu ‘tembo’</td>
<td>i-sofu ‘tembo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>
(b) i-ngalamu ‘simba’
    IT Sh
    i-ngalamu ‘simba’
    IT Sh

(c) i-mbene ‘mbuzi’
    IT Sh
    i-mbene ‘mbuzi’
    IT Sh

(ii) Nomino za Vitu Visivyo Hisivu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-lefani ‘kijiko’</td>
<td>i-lefani ‘vijiko’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-supa ‘chupa’</td>
<td>i-supa ‘chupa’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ngwembe ‘ngozi’</td>
<td>i-ngwembe ‘ngozi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>

(iii) Nomino za Mimea

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-mbila ‘mtama’</td>
<td>i-mbila ‘mtama’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-nganu ‘ngano’</td>
<td>i-nganu ‘ngano’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>
(iv) Nomino za Viungo vya Mwili

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-nyuma ‘mgongo’</td>
<td>i-nyuma ‘migongo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-mbulukutu ‘sikio’</td>
<td>i-mbulukutu ‘masikio’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ndumbula ‘moyo’</td>
<td>i-ndumbula ‘mioyo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>

**Chanzo:** Uwandani (Aprili, 2019)

Nomino za wanyama zinazoingizwa katika ngeli hii ni zile za wanyama wa kufugwa na wale wa porini kama ilivyo katika lugha ya Kiswahili. Hali hiyo ni tofauti kwa lugha ya Kibena ambayo huchukua nomino za wanyama wa kufugwa tu (Mwendamseke 2011:76).

**Ngeli ya 6**

Ngeli hii inachukua nomino za vitu vyenye umbo refu, jembamba, duara na nomino zinazohusu utamaduni na imani. Nomino za Kinyakyusa zinazoweza kupangwa katika ngeli hii ni kama zinazooneshwa katika i-iii:
(i) **Nomino za Vitu Vyenye Umbo Refu na Jembamba**

<table>
<thead>
<tr>
<th>Na.</th>
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<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-lw-isí</td>
<td>‘mto’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-ny-isí</td>
<td>‘mito’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-lup-asó</td>
<td>‘ukigo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-mb-asó</td>
<td>‘kigo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-lubh-aflu</td>
<td>‘ukuta’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-mb-aflu</td>
<td>‘kuta’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(ii) **Nomino za Vitu Vyenye Umbo Duara**

<table>
<thead>
<tr>
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<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-lw-andá</td>
<td>‘tumbo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-ny-andá</td>
<td>‘matumbo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-lup-ale</td>
<td>‘kibuyu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-mb-ale</td>
<td>‘vibuyu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-lup-etelo</td>
<td>‘ungo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td></td>
<td>i-mb-etelo</td>
<td>‘nyungo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

(iii) **Nomino za Utamaduni na Imani**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-lw-imbo</td>
<td>‘wimbo’</td>
</tr>
<tr>
<td></td>
<td>i-ny-imbo</td>
<td>‘nyimbo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

115
Ngeli ya 7
Ngeli hii inachukua nomino zenye kuonesha dhima ya udogo na zile ambazo hazina dhima ya udogo lakini zina umbo sawa na zile zinazooniesha udogo. Pia ngeli hii huchukua nomino ambazo huweza kuonesha dhima ya udogo au isioneshe ingawa umbo ni lilelile moja. Ili kujua kuwa nomino hiyo ina dhima ya udogo au haioneshi dhima hiyo ni lazima ihusishwe na muktadha uliopo inapotumika. Mfano wa nomino za namna hii ni akapombo/utupombo (mnyaa/minyaa) ambayo huweza kuwa na dhima ya udogo kwa maana ya kamnyaa/tuminyaa, ingawa wakati mwingine kulingana na muktadha huweza kutokuwa na dhima ya udogo ila ikamaanisha mnyaa/minyaa.

Nomino katika Ngeli ya 7

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>a-ka-pombo ‘kamnyaa’</td>
<td>u-tu-pombo ‘tuminyaa’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>a-ka-lindwana ‘kasichana’</td>
<td>u-tu-lindwana ‘tusichana’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>a-ka-gwata ‘kandama’</td>
<td>u-tu-gwata ‘tundama’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)
Ngeli ya 8
Ngeli hii inachukua nomino za vitu visivyo hisivu na vilivyo hisivu ingawa nomino hizo ni chache sana. Aidha, ngeli hii huchukua nomino za dhahania na nomino za vitu visivyohesabika. Nomino za Kinyakyusa zinazoingizwa katika ngeli hii ni:

(i) Nomino za Vitu Hisivu na Vitu Visivyohisivu

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-bhulhilhi ‘kirago’</td>
<td>u-bhulhilhi ‘virago’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-bhw-alo ‘shamba lililolimwa’</td>
<td>i-my-alo ‘mashamba yaliyolimwa’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-bhulili ‘mnyoo’</td>
<td>i-mi-lili ‘minyoo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

*Chanzo: Uwandani (Aprili, 2019)*

Katika nomino zilizooneshwa katika (i) kuna nomino za vitu hisivu na vitu visivyo hisivu. Nomino za vitu visivyo hisivu ni ubhulhilhi/imilhilhi (kirago/virago) ubhwalo/imyalo (shamba lililolimwa) na nomino za vitu hisivu ni ubhulili/imilili (mnyoo/minyoo).

(ii) Nomino za Dhahania

<table>
<thead>
<tr>
<th>Na.</th>
<th>Nomino</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-bhubheti ‘uzururaji/utembezi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
</tr>
</tbody>
</table>
(b) u-bhupufu ‘uzembe’
IT Sh

(c) u-bhulema ‘ujinga’
IT Sh

(iii) Nomino za Vitu Visivyohesabika

<table>
<thead>
<tr>
<th>Na.</th>
<th>Nomino</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-bhufu</td>
<td>‘unga’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td></td>
</tr>
<tr>
<td>(b)</td>
<td>u-bhwalwa</td>
<td>‘pombe’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td></td>
</tr>
<tr>
<td>(c)</td>
<td>u-bhulasi</td>
<td>‘ulanzi’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td></td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)

Ngeli ya 9
Ngeli hii huchukua nomino zinazotokana na vitenzi ambazo huanza na kiambishi //ku-//. Katika lugha ya Kinyakyusa nomino zinazoweza kuingizwa katika ngeli hii ni:

Nomino katika Ngeli ya 9

<table>
<thead>
<tr>
<th>Na.</th>
<th>Nomino</th>
<th>‘kupiga’</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-kukoma</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-kuluka</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-kupijha</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>

**Chanzo:** Uwandani (Aprili, 2019)

Ngeli za 10, 11 na 12
Ngeli hizi, zinahusu nomino za mahali. Ngeli ya 10 inahusu mahali pa karibu, ngeli ya 11 inahusu mahali pa mbali na ngeli ya 12 mahali pa ndani. Nomino za Kinyakyusa zinazoweza kuingizwa katika ngeli hii ni:

Nomino katika Ngeli za 10, 11 na 12

<table>
<thead>
<tr>
<th>Na</th>
<th>Nomino</th>
<th>‘pale’</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>pa-la</td>
<td>KNg Sh</td>
</tr>
<tr>
<td>11</td>
<td>ku-la</td>
<td>KNg Sh</td>
</tr>
<tr>
<td>12</td>
<td>mu-la</td>
<td>KNg Sh</td>
</tr>
</tbody>
</table>

**Chanzo:** Uwandani (Aprili, 2019)
Ufafanuzi wa Mtawanyiko wa Nomino za Kinyakyusa kwa Kigezo cha Kisemantiki


Katika baadhi ya lugha za Kibantu kama Kiswahili hali ni tofauti kidogo kwa sababu baadhi ya nomino zinazohusu binadamu kama vile kiongozi, kipofu, kijana, kiziwi na kadhalika zimeundwa kwa viambishi ngeli tofauti na vile vinavyowakilisha ngeli ya 1. Hivyo, nomino hizo japo zinahusu binadamu zinaingizwa katika ngeli tofauti na nomino za ngeli ya 1 inayowakilishwa na viambishi //mu-// umoja na //wa-// wingi katika Kiswahili. Nomino za Kinyakyusa katika ngeli ya 1 ni:
Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....

Nomino katika Ngeli ya 1

<table>
<thead>
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<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-n-fweamaso</td>
<td>a-bha-fweamaso</td>
</tr>
<tr>
<td></td>
<td>‘kipofu’</td>
<td>‘vipofu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-mu-ndu</td>
<td>a-bh-ndu</td>
</tr>
<tr>
<td></td>
<td>‘mtu’</td>
<td>‘watu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-mw-alafyale</td>
<td>a-bh-alafyale</td>
</tr>
<tr>
<td></td>
<td>‘chifu’</td>
<td>‘machifu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Chanzo: Uwandani (Aprili, 2019)

Mifano hii inaonesha kuwa katika lugha ya Kinyakyusa nomino zinazohusu binadamu kama vile viongozi, walemavu au watu kwa ujumla zinaambikwa viambishi ngeli vya umoja na wingi vilivyvo sawa. Kutokana na hali ya nomino zote zinazohusu binadamu kuambikwa viambishi ngeli vilivyvo sawa katika lugha ya Kinyakyusa nomino hizo hazitawanyiki katika ngeli nyingine.

Nomino za Kinyakyusa zinazowahusu binadamu hazitawanyiki katika ngeli tofauti kama hazijafungamanishwa na dhima kama vile ubaya, ukubwa, udogo, udhaifu, urefu n.k. Nomino zinazohusu vitu na viumbe wengine zimetawanyika katika ngeli tofauti japokuwa zina sifa za kisemantiki zinazofanana. Nomino ambazo zimetawanyika zaidi katika ngeli tofauti ni zile zinazohusu wanyama, viungo vya mwili, na nomino za vitu visivyvo hisivu. Mtawanyiko wa nomino hizo ni kama unavyofafanuliwa katika vipengele vifuatavyo:
Mtawanyiko wa Nomino za Vitu Visivyo Hisivu


Nomino za vitu visivyo hisivu katika ngeli za nomino za lugha ya Kinyakyusa zinaingizwa katika ngeli zifuatazo: ngeli ya 2, ambayo huwakilishwa na viambishi //m-/ umoja na //mi-/ wingi, ngeli ya 3 yenye kuwakilishwa na viambishi //i-/ umoja na //ma-/ , ngeli ya 4 inayowakilishwa na viambishi //i/- umoja na //fi-/ wingi, ngeli ya 5 ambayo haina kiambishi kinachowiakilisha hivyo huwakilishwa na alama //ø-/ , ngeli ya 6 inayowakilishwa na viambishi //lu-/ umoja na //ny-/ wingi, ngeli ya 7 yenye kuwakilishwa na //ka-/ umoja na //tu-/ wingi na ngeli ya 8 inayowakilishwa na viambishi //bhu-/ umoja na //mi-/ wingi. Baadhi ya viambishi vinavyowakilisha ngeli zilizotajwa hapa vina alomofu zake. Hivyo, katika mifano ya nomino tuliyoitumia alomofu hizo zimejitokeza. Nomino hizo katika lugha ya Kinyakyusa zinaoneshwa kama ifuatavyo:

Nomino katika Ngeli ya 2

<table>
<thead>
<tr>
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<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-n-tandalilo ‘ngazi’</td>
<td>i-mi-tandalilo ‘ngazi’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....

<table>
<thead>
<tr>
<th>Na.</th>
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<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-bhwe</td>
<td>a-ma-bhwe</td>
</tr>
<tr>
<td></td>
<td>‘jiwe’</td>
<td>‘mawe’</td>
</tr>
<tr>
<td></td>
<td>IT  Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-figha</td>
<td>a-ma-figha</td>
</tr>
<tr>
<td></td>
<td>‘figa’</td>
<td>‘mafiga’</td>
</tr>
<tr>
<td></td>
<td>IT  Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-tandiko</td>
<td>a-ma-tandiko</td>
</tr>
<tr>
<td></td>
<td>‘godoro’</td>
<td>‘magodoro’</td>
</tr>
<tr>
<td></td>
<td>IT  Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 4**

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<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ky-aka</td>
<td>i-ky-aka</td>
</tr>
<tr>
<td></td>
<td>‘mpini’</td>
<td>‘mipini’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ki-tati</td>
<td>i-fi-tati</td>
</tr>
<tr>
<td></td>
<td>‘meza’</td>
<td>‘meza’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>(c)</th>
<th>i-ki-tuli</th>
<th>‘kinu’</th>
<th>i-fi-tuli</th>
<th>‘vinu’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IT KNg Sh</td>
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<td>IT KNg Sh</td>
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</tr>
</tbody>
</table>

Nomino katika Ngeli ya 5

<table>
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<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-lefani ‘kijiko’</td>
<td>i-lefani ‘vijiko’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-simbilo ‘kalamu’</td>
<td>i-simbilo ‘kalamu’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ndingala ‘ngoma’</td>
<td>i-ndingala ‘ngoma’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>

Nomino katika Ngeli ya 6

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-lw-ighi ‘mlango’</td>
<td>i-ny-ighi ‘milango’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-tu-pale ‘kibuyu’</td>
<td>i-mbale ‘vibuyu’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-lupe-telo ‘ungo’</td>
<td>i-mbe-telo ‘nyungo’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>
Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....

**Nomino katika Ngeli ya 7**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>a-ka-tonolelo ‘mshale’</td>
<td>u-tu-tonolelo ‘mishale’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>a-ka-peka ‘bangili’</td>
<td>u-tu-pika ‘bangili’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>a-ka-nyosolelo ‘uma’</td>
<td>u-tu-nyosolelo ‘nyuma’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 8**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-bhulhilhi ‘kirago’</td>
<td>i-mi-lhilhi ‘virago’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-bhw-ato ‘mtumbwi’</td>
<td>i-mi-ato ‘mitumbwi’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>u-bhw-alwa ‘pombe’</td>
<td>i-my-alwa ‘pombe’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Chanzo: Uwandani (Aprili, 2019)**

Nomino za vitu visivyoo hisivu katika lugha ya Kinyakyusa zimetawanyika katika ngeli tofauti kama zilivyooneshwa katika mifano. Nomino hizo zimeundwa kimofolojia kwa viambishi vya

Mtawanyiko wa Nomino za Wanyama
Nomino zinazohusu wanyama katika lugha ya Kinyakyusa hupatikana katika ngeli ya 1 inayakilishwa na viambishi //mu-// umoja na //bha-//, ngeli ya 4 yenye kuwakilishwa na viambishi //ki-// umoja na //fi-// wingi, ngeli ya 5 ambayo haina viambishi vinavyoikalisha badala yake huwakilishwa na //ø-// kwenye umoja na wingi, na ngeli ya 7 inayokilishwa na viambishi //ka-// umoja na //tu-// wingi. Nomino hizo zinaoneshwa katika mifano inayofuatayo:

Nomino katika Ngeli ya 1

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>kitumbi ‘kifutu’</td>
<td>a-bha-kitumbi ‘vifutu’</td>
</tr>
<tr>
<td></td>
<td>Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>salila ‘tumbili’</td>
<td>a-bha-salila ‘tumbili’</td>
</tr>
<tr>
<td></td>
<td>Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>kajhamba ‘kobe’</td>
<td>a-bha-kajhamba ‘kobe’</td>
</tr>
<tr>
<td></td>
<td>Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

Nomino katika Ngeli ya 4

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ky-ula ‘chura’</td>
<td>i-fy-ula ‘vyura’</td>
</tr>
</tbody>
</table>
**Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ambwe ‘mbweha’</td>
<td>utu-umbwe ‘mbweha’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 5**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ambwe ‘mbweha’</td>
<td>utu-umbwe ‘mbweha’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 7**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>a-ka-ambwe ‘mbweha’</td>
<td>utu-umbwe ‘mbweha’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

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Chanzo: Uwandani (April, 2019)

Data katika mifano hii zinadhihirisha kuwa, nomino zinazohusu wanyama zimetawanyika katika ngeli ya 1, 4, 5 na 7. Aidha, data hizo zinadhihirisha kuwa nomino hizo ni za wanyama wanaofugwa kama vile kondoo wadogo, mbuzi, ndama na mbuzi wadogo. Pia kuna nomino za wanyama wasiofugwa kama vile swala, mbweha, tembo, chui, chura, kobe na tumbili.

Mtawanyiko wa Nomino Zinazohusu Viungo vya Mwili
Nomino zinazohusu viungo vya mwili katika lugha ya Kinyakyusa zinapatikana katika ngeli ya 2 inayowakilishwa na viambishi //m-// umoja na //mi-//, ngeli ya 4 inayowakilishwa na viambishi //ki-// umoja na //fi-//, ngeli ya 5 ambayo haina viambishi vinavyoiwakilisha badala yake huwakilishwa na //ø-// na ngeli ya 7 inayowakilishwa na //ka-// umoja na //tu-// wingi. Nomino hizo katika Kinyakyusa zinaoneshwa katika mifano ifuatayo:

Nomino katika Ngeli ya 2

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>u-n-tu</td>
<td>i-mi-tu</td>
</tr>
<tr>
<td></td>
<td>‘kichwa’</td>
<td>‘vichwa’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>u-n-domo</td>
<td>i-mi-lomo</td>
</tr>
<tr>
<td></td>
<td>‘mdomo’</td>
<td>‘midomo’</td>
</tr>
</tbody>
</table>

"mbuzi mdogo" u-tu-pene ‘mbuzi wadogo’
**Mtawanyiko wa Nomino za Kibantu kwa Kuzingatia Sifa za Kisemantiki....**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ki-bhoko ‘mkono’</td>
<td>i-fi-bhoko ‘mikono’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ki-sighe ‘jicho’</td>
<td>i-fi-sighe ‘macho’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ki-pambagha ‘kifua’</td>
<td>i-fi-pambagha ‘vifua’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 4**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ki-bhoko ‘mkono’</td>
<td>i-fi-bhoko ‘mikono’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-ki-sighe ‘jicho’</td>
<td>i-fi-sighe ‘macho’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-ki-pambagha ‘kifua’</td>
<td>i-fi-pambagha ‘vifua’</td>
</tr>
<tr>
<td></td>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
</tr>
</tbody>
</table>

**Nomino katika Ngeli ya 5**

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>i-ndumbula ‘moyo’</td>
<td>i-ndumbula ‘mioyo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(b)</td>
<td>i-mbulukutu ‘sikio’</td>
<td>i-mbulukutu ‘masikio’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
<tr>
<td>(c)</td>
<td>i-nyuma ‘mgongo’</td>
<td>i-nyuma ‘migongo’</td>
</tr>
<tr>
<td></td>
<td>IT Sh</td>
<td>IT Sh</td>
</tr>
</tbody>
</table>
Nomino katika Ngeli ya 7

<table>
<thead>
<tr>
<th>Na.</th>
<th>Umoja</th>
<th>Wingi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>a-ka-nwa ‘kinywa’</td>
<td>u-tu-nwa ‘vinywa’</td>
</tr>
<tr>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
<td></td>
</tr>
<tr>
<td>(b)</td>
<td>a-ka-pembemilo ‘koromeo’</td>
<td>u-tu-pembemilo ‘makoromeo’</td>
</tr>
<tr>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
<td></td>
</tr>
<tr>
<td>(c)</td>
<td>a-ka-puuto ‘nguyu’</td>
<td>u-tu-puuto ‘nguyu’</td>
</tr>
<tr>
<td>IT KNg Sh</td>
<td>IT KNg Sh</td>
<td></td>
</tr>
</tbody>
</table>

**Chanzo: Uwandani (Aprili, 2019)**

Data katika mifano hii inadhihirisha kuwa nomino zinazohusu viungo vya mwili katika lugha ya Kinyakyusa zimetawanyika katika ngeli ya 2, 4, 5 na 7. Vilevile inadhihirisha kuwa nomino hizo kimofolojia zimeundwa kwa viambishi ngeli visivyofanana hali inayofanya zipangwe katika ngeli tofauti zinapoainishwa kwa kutumia kigezo cha kimofolojia.

**Hitimisho na Mapendekezo**


**Marejeleo**


Nafasi ya Misemo katika Uendelezaji wa Elimu Kuhusu Mienendo ya Binadamu katika Jamii ya Wanyakyusa Nchini Tanzania

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Omary Mohamed Maguo
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Barua pepe: omarymohamed36@gmail.com

Ikisiri

Utangulizi

Kwa upande wa sanaa katika jamii ya Wanyakyusa, misemo hufungamana na jadi ya jamii hiyo kwa kuwa hubadilika kutekeleza na mahitaji ya hadhira na wakati. Misemo ya kijadi ni mojawapo ya vyombo vinavyopewa uwanja mpana katika kutekeleza, kuongoza na kutoa mafunzo kuhusu tabia, falsafa, mila na desturi za jamii (Steven, 2011). Hali hiyo husaidia kujenga na kuimarisha misingi imara ya falsafa na utamaduni wa jamii nyingi hapa nchini. Hii ni kwa sababu misemo inaambatana na utendaji thabiti na hubadilika kulingana na muktadha. Huo ndio msingi wa baadhi ya wanazuoni kuitalii fasihi na kuikita katika muktadha wa kijamii, kijiografia na kihistoria katika kuuelewa utamaduni na historia yake kupitia kazi za kifasihi (Selden & Wenzake, 2005).

Misemo hutazamwa kama matendo ya msingi ya binadamu. Muunganiko wa jamii na misemo yake huweza kuthibitishwa kihistoria. Hapana shaka kuwa kila utamaduni unaofahamika katika jamii mbalimbali za dunia una misemo yake (Hoja, 2004). Hali hiyo hutokana na kuwapo kwa muunganiko mkubwa kati ya misemo na maisha halisi ya kila siku ya mwanadamu wa sasa na wa tangu hapa kale. Kwa kiasi kubwa misemo hutawaliwa na kuchukuliwa kama nyenzo ya kupambana na harakati za maisha ya kila siku katika jamii
inayohusika. Kimsingi, makala hii lilitazama misemo kama sehemu kamili ya mfumo wa asili wa kupitisha maarifa katika jamii iliyochunguzwa.


Mada, Mbinu na Mawanda ya Uchunguzi

Makala hii imechunguzi nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo ya binadamu. Utafiti ulifanyika mkoani Mbeya katika wilaya ya Kyela na Rungwe. Data za
msingi zilipatikana uwandani kwa mbinu ya mahojiano katika kata za Luteba, Kiwira (Rungwe) na Makwale (Kyela). Maeneo hayo yaliteuliwa kwa kuwa yana mawanda ya kutosha kuidhi ma hitaji ya data zilizolengwa. Mapitio ya nyaraka zilizotumika kushadadia data za misingi za utafiti uliolengwa zilipatikana katika maktaba ya chuo kikuu cha Kikatoliki cha Ruaha iliyopo mkoani Iringa. Maktaba hiyo iliteuliwa kwa kuwa ina data za kutosha zilizohusiana na mada ya makala iliyoshughulikiwa.

Yaliyoandikwa Kuhusu Mada


misingi yake katika kujenga na kuendeleza mienendo inayostahili katika jamii.


**Nadharia ya Usosholojia katika Muktadha wa Fasihi ya Kiswahili**

Kihistoria, nadharia ya Usosholojia ilianza kama sayansi ya utamaduni iliyozitazama kazi za kifasihi kuwa ni nakala ya tabia; na ni kiwakilishi cha hali halisi ya maisha ya jamii fulani (Eagleton, 1983; Selden, 1990

Kwa kurejelea misingi ya nadharia hii, watafiti walijihusisha na uchunguzi wa nguvu za kijamii zinavyohusiana na nguvu za kisanaa (Jann, 1961 & Wamitila, 2002). Hii ni kwa sababu kazi ya fasihi inadhibitiwa na miundo iliyopo katika jamii kwa kuzingatia uhusiano wa wanajamii katika mienendo yao ya kila siku. Aidha, fasihi hutazamwa kama usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Scott, 1974 & Veeser, 1994). Kwa msingi huo, Misemo ya jamii ya Wanyakyusa ilichunguzwa jinsi inavyoendeleza, inavyoaminika na kukubalika katika jamii ya wakati wake. Pia, ilitazamwa kama zao mahususi la jamii hiyo kwa kuzingatia historia yao, falsafa yao, mila na desturi zao, uchumi wao na siasa zao; na ilichunguzwa kama kiungo maalumu cha mahusiano ya kijamii.

Katika uchunguzi huu, jamii ya Wanyakyusa iliwekwa katika ulimwengu wake wa kawaida, kweli na halisi katika uchambuzi, mjadala na uwasilishaji wa misemo iliyoteuliwa. Aidha, ilitazamwa kwa undani jinsi inavyosawiriwa katika misemo na mienendo yake na kuiweka kama ilivyo, inavyoaminika na kukubalika kupitia misemo yao. Aidha, misemo inayohusika ilitazamwa moja kwa moja bila chuku ili kufanya uhakiki wa kina na wazi. Eneo la utafiti lilipewa uzito ili kuonesha uhusiano uliopo kati ya jamii ya Wanyakyusa na misemo.
yake kuhusu mienendo ya kijamii. Nadharia ya Usosholojia iliitazama misemo iliyoteuliwa kama zao mahususi la jamii iliyochinguzwa.

**Misemo ya Wanyakyusa katika Kuendeleza Elimu Kuhusu Mienendo ya Binadamu katika Jamii**


Fasihi ni usawiri mkamilifu ambao huyasawiri maisha kwa undani na huyachunguza kwa mtazamo mpana (Scott, 1974 & Narizvi, 1982). Kwa mtazamo huo, misemo ya Wanyakyusa iliitazamwa kama kiungo maalumu cha mahusiano ya kijamii kwa kuendeleza historia yake, falsafa yake, kijamii kwa kuendeleza historia yake, falsafa yake, mila na desturi zake, uchumi wake na siasa zake. Watafiti walitumia maarifa hayo ili kuona namna misemo ya Wanyakyusa inavyobeba mafunzo yanayolenga kujenga na kuendeleza elimu na mienendo bora katika jamii. Mafunzo ya misemo hiyo yamejikita katika vipengele mbalimbali vya maisha ya kila siku ya jamii kama ilivyoelezwa katika sehemu inayofuata.

**Malezi ya Watoto katika Jamii**

Suala la malezi bora kwa watoto husicitizwa kuanzia ngazi ya familia katika jamii ya Wanyakyusa. Wazazi hawana budi kushirikiana kwa
hali na mali ili kuwalea, kwakuza na kuwajenga katika misingi imara ya kimaadili (Nassoro, 2004). Watoto ni mali ya wazazi wote wawili lakini kupitia misemo ya jamii ya Wanyakyusa, mwanamke ndiye mwenye jukumu kubwa la kulea watoto na familia kwa ujumla. Kutokana na umuhimu unaodokezwa, wanawake hawana budi kuwekewa mikakati imara ya kuwajengea nguvu na misingi ya kuzimudu harakati zao za kimalezi (Chamba, 2011). Kwa hiyo, katika jamii inayomtazama mwanamke kama mhimili mkuu wa malezi ya familia; na hutegemewa kuijenga katika misingi imara ya kimaadili.

Katika jamii ya Wanyakyusa kuna msemo usemao ‘Umwana gwa nnino ghwako’ (Mtoto wa mwenzako ni mwanao). Msemo huu unahimiza na kuendeleza suala la upendo na malezi bora kwa watoto bila kujali kama ni mtoto wa kumzaa au la. Aidha, unalenga kuiepusha jamii ya Wanyakyusa kushiriki katika mienendo na matendo yasiyo na utu na ubinadamu. Msemo huo hupinga chuki na ukatili dhidi ya binadamu. Jamii hiyo inaamini kuwa mwenye kutenda maovu dhidi ya binadamu wenzake kwa makusudi hatima yake ni mbaya kama malipo ya uovu wake.

Ukatili wa wazazi kwa watoto ni jambo linalopigwa vita na jamii na taifa kwa ujumla kwa sababu huondoa haki ya mtoto kupata malezi bora kutoka kwa wazazi au walezi wake. Mzazi ndiye mwalamu wa kwanza katika suala la malezi; na ana wajibu wa kumfundisha stadi za awali kuhusu maisha, hasa katika kutambua mema na mabaya, ujenzi wa mahusiano kifamilia na kijamii (Mahenge, 2009). Mambo hayo yanawezekana iwapo tu kuna mazingira mazuri ya uhusiano kati ya mtoto, walezi na mzazi wake. Mzazi anapokuwa mkali kwa mwanaye hupunguza ujirani mwema kati yao. Mtoto humwona mzazi kama adui
badala ya kuwa rafiki mwema mwenye kumjengea misingi imara ya maisha.


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Nafasi ya Misemo katika Uendelezaji wa Elimu Kuhusu Mienendo ya Binadamu........


Misemo mingi kuhusu mwanamke imejikita katika usimamizi wa mienendo na maadili ya watoto na familia, kuelimisha, kuonya na kukosoa. Katika jamii ya Wanyakyusa mwanamke amepewa heshima na thamani ya kusimamia jambo hili japo malezi ni ya pande zote mbili. Msemo usemao ‘Linga utikukonga imbatiko sya nyoko ikisu akikumanyisya’ (Usipozingatia malezi ya mama yako ulimwengu


Pia, mwanamke katika jamii anaonekana kuwa na jukumu la kuwafunza wasichana kulinda usichana wao ili kuleta heshima kwa wazazi wao. Katika msemo huu ‘Bhalile inguku’ (Wamekula kuku). Msemo unaoonesha binti aliyetolewa bikira kabla ya kuolewa kulingana na misingi ya utamaduni wa jamii iliyo chunguzwa. Kimsingi, wasichana na watoto wadogo hawapaswi kujihusisha na masuala ya ngono mpaka umri wao wa kuolewa ukifika. Huu ndiyo misingi na msimamo wa mila na desturi za jamii ya Wanyakyusa na kwingineko barani Afrika, zikiwamo dini za kiasili na kigeni (Freeman, 2008; Greyson & wenzake, 2008). Kwa kutambua umuhimu wa kuendeleza mwenendo wa maadili katika jamii, mwanamke hufunza kwa kutumia mbinu na mitindo mbalimbali inayowatahadharisha wasichana kuutunza usichana wao; wasiu chezee kwa kutojiingiza
katika masuala ya mapenzi katika umri mdogo au kabla ya ndoa
Kufanya hivyo ni aibu kwa wazazi kwa kushindwa kumlea binti yao.
Pia, hulenga kumwepusha binti kuchoka mapema kibaolojia kuanza
mapenzi kabla ya muda sahihi wa kukua na kukomaa kwake.

Kuendeleza Mienendo Bora katika Jamii
Misemo ina jukumu la kupitisha maarifa na kuendeleza mienendo bora
katika jamii. Katika msemo huu ‘Nkikulu bho jhu Luti’, (Mwanamke
mwenye tabia kama Ruth). Ruth ni taswira ya mwanamke anayejitumaa,
mwajibikaji, mwenye bidii na mtunzaji bora wa familia kimaadili na
kimalezi. Katika harakati za maisha, mwanamke anasifiwa na kutiwa
moyo kutokana na bidii na uwajibikaji alionao katika malezi na
shughuli nyingine za uzalishaji mali na uchumi (Beidelman, 1967 &
Abdun, 2000). Msemo huu huchukuliwa kama mfano wa kuigwa,
kuwaelimisha na kuwafunza wanawake wengine wawe wawajibikaji na
wenye bidii katika kazi na malezi bora kwa familia zao.

Aidha, ipo misemo inayolenga kumfunza na kumwonya mwanamke
kuepuka tamaa ya kutaka vitu vilivyo nje ya uwezo wake ingawa
kutamani ni hulka ya kila binadamu. Jambo hili linajibainisha wazi
katika msemo huu ‘Jhaki isindilila ghwe ghwa ibhele limo?’(Sindilia
ya nini wakati una ziwa moja?)Msemo huu, unamtahadharisha
mwanamke kuepuka tabia ya kutamani vitu vilivyo nje ya uwezo wake.
Jamii inatahadharishwa kuepuka tamaa na madhara yanayoweza
kusababishwa na tabia hiyo. Watu wengi, hasa wanaoishi kwa tamaa na
papara ya kutaka makubwa yasiyolingana na uwezo wao, hupatwa na
matatizo mbalimbali, vikiwamo vifo, vifungo na kuishia katika hali
mbaya ya maisha. Jamii haina budi kuridhika na vitu ama hali halisi
iliyopo katika jamii.
Suala ya Uongozi na Utawala katika Jamii


Uzalishaji Mali na Uchumi katika Jamii

Uzalishaji ni hali ya kutengeneza bidhha au kupata mazao kwa wingi; na uchumi ni mali iliyojaira kutokana na amali za nchi au watu (TUKI, 2004). Suala la uzalishaji mali na kuinua uchumi imara ni
Nafasi ya Misemo katika Uendelezaji wa Elimu Kuhusu Mienendo ya Binadamu……

jukumu la jamii nzima. Fasihi ikiwamo misemo hutumika kuhamasisha suala la uzalishaji mali na kuepuka uzembe, uvivu na kutowajibika katika jamii. Kipekee, hujikita katika kuihimiza jamii kujishughulisha na shuguli za kilimo ili kupata riziki halali kulingana na utamaduni na sheria za nchi zilizopo. Nadharia ya Usosholojia inasisitiza kuwa ni wajibu wa kila mwanajamii kufanya kazi yake kwa bidii ili kuleta maendeleo katika jamii na taifa lake kwa wakati muafaka (Webster, 2006).


unakuza hali ya mtu kujituma na kuondoa hali ya kuwa tegemezi ikatika harakati za kupambana na kuyamudu maisha.

Katika mazingira ya kazi, misemo pia inahimiza watu kutokuchagua kazi. Kwa mfano, katika msemo huu ‘Umfwimi atikusala itengele’ (Mwindaji hachagui pori) ukiwa na maana kuwa mtu anayetafuta mali hawi na masharti katika jita hada na harakati zake zitakazomfanya apate mafanikio. Msemo huu hujenga stadi za maisha katika jamii kwa kuhimiza ukomavu na uvumilivu wa kukabiliana na hali zote pale mtu anapodhamira kutenda jambo fulani la manufaa. Msemo huu huiharamishwa jamii kufanya kazi kufanya kazi yoyote ilmradi ni halali kwa mujibu wa sheria za nchi.

Kuenzi Utamaduni wa Jadi katika Jamii

Katika msemo huu ‘Ukukoma ingunguni’ (Kupiga kunguni) unamaanisha watoto wanapo jika umri wa kujitegemea wanatakiwa


bhukabhukabhi’ (Kutoa ni moyo si utajiri). Msemo huu unajenga utamaduni wa kusaidiana na kuwasaidia wengine kwa moyo wa hiari bila kulazimishwa ili kujenga uhusiano mwema katika jamii.


Umaskini na Hali ngumu ya Maisha katika Jamii
Ujinga ni jambo lingine ambalo linachangia umasikini na kurudisha nyuma maendeleo katika jamii. Msemo huu ‘Ubhulema mbungo’ (Ujinga ni ugonjwa) unamaanisha kuwa, mtu anatakiwa awe na uthububu wa kufanya kazi ili apate kipato na si kuendekeza ujinga au uzembe kwani hurudisha nyuma maendeleo ya jamii na taifa. Ujinga ni mzungu katika ngazi zote za familia, jamii na taifa. Taifa hili linahimizwa kuielimita jamii ili kuepuka na kupambana kikamilifu dhidi ya ujinga kwa nia ya kuleta maendeleo yenye tija hapa nchini.


Hitimisho na Mapendekezo
Makala hii imeonesha nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo inayostahili kufuatwa katika jamii. Aidha, imebaini kuwa misemo ya Wanyakyusa ni kiungo maalumu cha mahusiano ya kijamii kwa kuzingatia historia yake, mazoea na falsafa yake, utamaduni wake, mila na desturi zake, mazingira yake, uchumi wake na siasa zake. Misemo hiyo hutumika kama maktaba mahususi ya urejelezi wa masuala ya kijamii; na kiungo thabiti cha kiasili kinachojenga mfumo wa kuifunza, kuiimarisha na kuiweka jamii pamoja katika misingi ya utamaduni na falsafa nzima ya maisha tangu kale mpaka sasa.

Kwa kuwa makala hii imechunguza nafasi ya misemo ya jamii ya Wanyakyusa katika uendelezaji wa elimu kuhusu mienendo inayostahili kufuatwa katika jamii, ni vema kama watafiti na wahakiki wengine watachunguza kuhusu nafasi ya mwanamke na mwanante, desturi na miiko katika utaka na kishiresha kisera, kisera na kifedha hadi ngazi ya taifa. Hali hiyo itaufanya utamaduni na jamii na sanaa zake kujengwa katika misingi thabiti ya uzalendo wa kitaifa.

Marejeleo


Processes of Nominalization in Kihehe

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Abstract
This paper presents processes of nominalization in Kihehe, a Bantu language (G62) spoken in Iringa southern highland Tanzania. Datasets were collected in rural areas in Iringa Region. The discussion of the findings is based on 300 nouns derived through suffix [-i], [-o] and [-u]. The study shows the properties of the derived nouns which are; agentive, instrumental, state, action and qualificative nouns. The study has also shown that the complete nominal derivation process in Kihehe requires a nominal prefix in order to yield nouns with semantic content. Consequently, this paper has also discussed the issue of derivation by change of noun class prefixes.

Key words: Nominalization, Suffixes, Prefixes, Agentive, Instrument, Kihehe.

Introduction
Nominalization concerns the process of deriving nouns from other lexical categories. In Bantu languages, nominalization is commonly rooted from verbs, adjectives and adverbs. Mletshe (2010) and Mugane (1997) point out that nominalization in Bantu is commonly from verbs and merely from adjectives, whereas (Pietraszko, 2017; Ferrari-Bridgers, 2009; Alexis, 2008; Nikitina, 2007 among others) posit that for the complement phrase nominalization, there is highly need of verbs, adjectives and adverbs. This phenomenon is pointed out in other language families as well as Comrie & Thompson (1985). In this regard, nominalization is obtained from verbs, adjective and adverbs.

21 I am needless to thank the Village Executive Officers (VEO) of both Nzihi and Kiper in Iringa region Tanzania for their help in organizing the experienced respondents who were purely Kihehe native speakers.
This paper describes and presents the nominalization process specifically deverbal nouns in Kihehe. Scholars have described and analyzed the process of nominalization in different Bantu languages. The review below highlights important guidelines from the literature. Then this paper adopts their experiences to the nominalization in Kihehe.

There is a debate on which is the head of the derived nouns in Bantu languages. On the one hand, scholars (e.g. Ferrari-Bridgers 2009; Mchombo 2004; Myers 1987; Mufwene, 1980, among others) claim that the nominalized heads in most Bantu is noun class prefix (henceforth, NCP). On the other hand, other scholars (e.g. Bostoein 2005; Katamba 2003; Mugane 1997) point out that the nominalizing head is the final vowel (henceforth, FV). This paper wants to argue that the debate can be resolved by qualitative study of language specificity. Consider the following examples:

(1)

a) \textit{mũ-in-i}
   
   1-sing-Nom
   
   “singer”

b) \textit{mũ-thiinj-i}
   
   1-slaughter-Nom
   
   “slaughter”

c) \textit{a-n dik-i}
   
   2-write-Nom
   
   “writers”

\textbf{Source}: Bresnan and Mugane (2006, p.4).
Above examples with FV-i derive the doer of an action (agentive nouns). Consider the following examples from with the same final vowel derivation but with different kinds:

(2)  

a) Formation of agentive nouns with FV-a  
mugang-a “doctor” from ganga “treat”  
muvug-a “driver” from vuga “drive”.

b) Formation of agentive nouns with FV-e  
mukoloz-e “cougher” from kolole “cough”  
mulyak-e “liar” from lyakula “to cheat”.

c) Formation of agentive with FV-i  
mufumis-i “hunter” from fumitta “hunt”  
muvuz-i “driver” from vuga “drive”.

Source: Ferrari-Bridgers (2009, p.27).

From example (1), it seems that the derivation in other Bantu languages implies the uses of final vowel [-i] for agentive nouns. This issue is quite different when observing example (2) from which multiple formation of agentive nouns with different suffixes are detected. The sampled variations attract the need to investigate other Bantu languages so as to see the trend of nominalization from them. If that is the case, this paper is specifically going to investigate and discuss Kihehe nominalization as one among Bantu languages.

According to Mletshe (2010) and Poulos and Msimang (1998), Bantu languages share common characteristics in nominalization. It is hard to conceive this claim to all Bantu languages. It seems that, the process of nominalization in Bantu varies from one language to another. Bollaert (2017) and Schaderberg (1994) show the same idea that the suffix is the
most prominent feature for nominal derivation. For example the suffix [-i] is attached to the root verb *gend-a* “to walk” it derives *genz-i* “traveler” but it must take the class mark *m-1/ va-2* to express about the number; that will be either *m-genz-i* “traveler” or *va-genz-i* “travelers. In this regard the nominalization head in Sagala is final vowel.

Additionally, the change of nominal prefixes derives new nouns. Bantu languages have the common characteristic that is shifting of the class prefix to another causing derivation (Rugemalira, 2014; Mletshe, 2010; Katamba, 2003; Schadeberg, 2001). According to Schadeberg (2001) derived nouns by change of prefixes are language specific in terms of new classes they form. For example in Kiswahili the new formed classes are often augment (cl.5/6), diminutive (cl.12/13) and quality nouns (cl.14) (cf. Schadeberg, 2001).

Due to two perspectives of scholars such as (Ferrari-Bridgers, 2009; Mchombo, 2004; Myers, 1987; Mufwene, 1980) who believe on NCP as the nominalizing head, versus other scholars namely; (Bollaert, 2017; Katamba, 2003; Bostoen, 2005; Mugane, 1997) who believe on FV as the nominalizing head, the study at hand had to be conducted in Kihehe to see and investigate its peculiar characteristics and its denomination on the two diversity claims. In this regard the study had to answer clearly the following questions:

i. What are the types of nominalizing suffixes in Kihehe?
ii. What are the functions of the nominalizing suffixes in Kihehe?
iii. What are the nominal derivations by change of prefixes in Kihehe?

**Theoretical Approach**

The data in this work are approached in two ways that is morphology and semantics. In this regard, lexical morphology theory will be used when I will be analyzing internal structure of the word by examining
morphology and phonology (Katamba & Stonham, 2006). The issue of derivation which is part and parcel to both morphological and phonological order when making affixation is the reason for choosing lexical morphology theory. Coming to semantics is where now Content analysis and Narrative analysis will be employed. For content analysis is where primarily will be dealing with collected verb materials and for narrative analysis is when I will be counting for, explaining for and using our own experiences in expressing the functions and ideas of the collected data more than common knowledge about them (cf. Smith, 2000).

**Methodology and Source of Data**

In total I have worked with 300 collected verbs in Kihehe. Data were collected from Iringa Rural areas in Iringa Region of Tanzania. Elicitation based on interview and focus group discussions were the main tools for data collection. The firsthand information came from four informants. Second hand informations were gathered from unpublished documents in Kihehe, namely “Sarufi ya Kihehe” by Crema (1987) and Hehe Bible.

**Findings**

The data gathered shows three suffixes which are attached to verbs to derive nouns in Kihehe. Section 3.2 provides the description of these deverbal suffixes. Section 3.3 discusses the properties of the derived nouns, paying much attention to their semantic roles. Additionally, section 4 provides the description of derivation by the change of class prefixes.
Overview of Noun Class System of Underived Nouns in Kihehe
Before going direct to the derivation I briefly analyze underived nouns in Kihehe following their nominal classes. Consider the following table.

<table>
<thead>
<tr>
<th>Ncl.</th>
<th>Aug/prefix</th>
<th>Nominal prefix</th>
<th>Examples</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>u-</td>
<td>mu-/mw</td>
<td>u-mu-ana</td>
<td>Child</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>va-</td>
<td>a-va-ana</td>
<td>children</td>
</tr>
<tr>
<td>3</td>
<td>u-</td>
<td>m-/mu-</td>
<td>u-mu-biki</td>
<td>tree</td>
</tr>
<tr>
<td>4</td>
<td>i-</td>
<td>mi-</td>
<td>i-mi-biki</td>
<td>Trees</td>
</tr>
<tr>
<td>5</td>
<td>i-</td>
<td>li-</td>
<td>i-li-gulu</td>
<td>foot</td>
</tr>
<tr>
<td>5a</td>
<td>i-/u-</td>
<td>li-/gu-</td>
<td>u-gu-nyau</td>
<td>The big cat</td>
</tr>
<tr>
<td>6</td>
<td>a-</td>
<td>ma-</td>
<td>a-ma-gulu</td>
<td>feet</td>
</tr>
<tr>
<td>6a</td>
<td>a-/i-</td>
<td>ma-/mi-</td>
<td>i-mi-nyau</td>
<td>the ugly cats</td>
</tr>
<tr>
<td>7</td>
<td>i-</td>
<td>ki-</td>
<td>i-ki-mage</td>
<td>a knife</td>
</tr>
<tr>
<td>8</td>
<td>i-</td>
<td>fi-</td>
<td>i-fi-mage</td>
<td>knives</td>
</tr>
<tr>
<td>9</td>
<td>i-</td>
<td>n-</td>
<td>i-mbeva</td>
<td>mouse</td>
</tr>
<tr>
<td>10</td>
<td>i-</td>
<td>n-</td>
<td>i-mbeva</td>
<td>mice</td>
</tr>
<tr>
<td>10a</td>
<td>i-</td>
<td>n-/ø</td>
<td>i-ndengesi</td>
<td>the straws</td>
</tr>
<tr>
<td>11</td>
<td>u-</td>
<td>lu-</td>
<td>u-lu-legesi</td>
<td>the straw</td>
</tr>
<tr>
<td>12</td>
<td>a-</td>
<td>ka-</td>
<td>a-ka-na</td>
<td>the small child</td>
</tr>
<tr>
<td>13</td>
<td>u-</td>
<td>tu-</td>
<td>u-tu-ana</td>
<td>the small children</td>
</tr>
<tr>
<td>14</td>
<td>u-</td>
<td>wu-</td>
<td>u-wu-dibafi</td>
<td>deaf like</td>
</tr>
<tr>
<td>15</td>
<td>u-</td>
<td>ku-</td>
<td>u-ku-yava</td>
<td>digging</td>
</tr>
<tr>
<td>16</td>
<td>a-</td>
<td>pa-</td>
<td>pa-la</td>
<td>there at</td>
</tr>
<tr>
<td>17</td>
<td>u-</td>
<td>ku-</td>
<td>ku-la</td>
<td>there to</td>
</tr>
<tr>
<td>18</td>
<td>u-</td>
<td>mu-</td>
<td>mu-la</td>
<td>there in</td>
</tr>
</tbody>
</table>

Source: Field data (2019)
1.1.5 Elaboration of Kihehe Nominal Classification System

Class one and two in Bantu languages simply hold nouns that indicate human beings (Katamba, 2003). This is similar to Kihehe whereby, classes one and two are classes for human beings. Class one is for singular, and class two is for plural as captured in the following examples:

(3)

i. mu-ana “child” va-ana “children”
   1-child 2-children

ii. mu-kwamisi “boy” va-kwamisi “boys”
    1-boy 2-boys

The data above indicate that, the prefix for class one is [mu-] as seen in mu-ana “child” and mu-kwamisi “boy” for singular form which is substituted by the class two prefix [va-] as seen in va-ana “children”, va-kwamisi “boys” as its plural form.

Noun classes three and four include names of trees and shrubs, time and calendar, some body parts and other varied nouns. Consider the following examples;

(4)

i. mu-tima “liver” mi-tima “livers”
   3-liver 4-livers

ii. mu-lyango “door” mi-lyango “doors”
    3-door 4-doors

The data above indicate that, noun prefix of class three [m-/mu-] which marks singularity is substituted by the noun prefix of class four [mi-] to mark plurality as example above explicitly shows it.
Noun classes five and six in Kihehe express augment nouns and they sometimes have uncomplimentary connotation, that is, they indicate badness or signal dislike. Consider the following examples:

(5)

i. li-beva “ugly rat”
   5-ugly rat

ii. gu-nyau “big cat”
   5-big cat

As seen in example (5), both [li-] and [ma-] prefixes can also represent badness or dislike. Prefix [li-] marks singular form in class five while [mi-] marks plural form in class six. In case of prefix [gu-] with its plural [ma-] show the state of being large rather than bad or dislike. Consider the example (5) ii above.

Class seven includes names of languages, expressions of time, natural phenomenon, animals, tools and utensils, while class eight expresses their plural forms. Consider the following examples:

(6)

i. ki-goda “chair”
   7-chair

ii. ki-tangula “winnow basket”
   7-winnow basket

Despite that in Kihehe class seven and eight use prefix [ki-] for singularity and prefix [fi-] for plurality, they also include tangible and non tangible objects. For tangible objects example (6)i., illustrate about it, but for non tangible objects can be seen as in ki-vembo (cl.7) “eulogy” and fi-vembo (cl.8) “eulogies” or ki-lo (cl.7) “night” and fi-lo (cl.8) “nights”.

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In classes nine and ten, the noun prefix for those two noun classes is a basic form of homorganic nasal. These classes have similar form in singular and plural. Consider the following examples;

(7)  

i.  
   n-zoka  “snake”  n-zoka  “snakes”  
   9-snake  10-snakes  

ii.  
   n-dembwe  “elephant”  n-dembwe  “elephants”  
   9-elephant  10-elephants  

From the example (7), the prefix [n-] marks both singular and plural form of the word. To distinguish the word from either singular form to plural form it needs additional information when using the word in the sentence, for example *ndembweyimwi* “one elephants” or *ndembwe sivili* “two elephants”.

Class eleven has a prefix [lu-] and its plural is marked with a class ten prefix [n-/ø] which can be shown as follows;

(8)  

i.  
   lu-lenga  “water”  n-denga  “streams of water”  
   11-water  r”  10-water  

ii.  
   lu-tego  “trap”  n-ego  “traps”  
   11-trap  10-traps  

Class eleven actually show prolonged objects (home-made and non home-made) for example *lu-tefu* (cl. 11) “mat” and *n-efu* (class 10) “mats” or *lu-goda* (cl. 11) “stick” and *n-goda* (cl.10) “sticks” .More else it shows liquidity as seen in example (8)i. The reason for class eleven to use plural form of class ten is that all plural nouns in this class starts with nasal sounds.
Class twelve and thirteen contain diminutive [ka/tu] which actually show the smallness in size of either object, part of the body or animate and inanimate, as exemplified below;

(9)

i. \( ka\text{-twe} \) “small head” \( tu\text{-twe} \) “small heads”
   12-small head 13-small heads

ii. \( ka\text{-beva} \) “mouse” \( tu\text{-beva} \) “mice”
   12-mouse 13-mice

The uses of class twelve and thirteen sometimes in Kihehe is not formal. It may be used also to undermine certain race; for example \( ka\text{-gosi} \) (cl.11) “useless man” with its plural \( tu\text{-gosi} \) (cl.10) “useless men”. Another example is; \( ka\text{-dala} \) (cl.11) “anti-social woman” with its plural \( tu\text{-dala} \) “anti-social women”.

Class fourteen \([u/w]\) contains abstract nouns, whereas the nouns are transformed from adjectival stems. The concepts conveyed are conditions, quality, quantity or state of being.

(10)

i. \( u\text{-elu (welu)} \) “whiteness”
   14-whiteness

ii. \( u\text{-ana (wana)} \) “childish”
   14-childish

From example (10), the main characteristic of this noun class is that, it does not indicate both singular and plural. Also, class fifteen \([ku\text{-infinitives}]\) has some nouns which are a result of derivation of verb. The addition of the prefix \( ku\)- to the stem of Kihehe verb forms the infinitives. Examples below tell it all;
Processes of Nominalization in Kihehe

(11)

i. \textit{ku-kalava} $^{15}$

“to wash oneself”

15-to wash oneself

ii. \textit{ku-lava}$^{15}$

“seeing”

15-seeing

From example (11), class fifteen with prefix [ku-] should be taken into consideration as noun only when used in the position of the addressee and not an action. The following example disambiguate the statement; \textit{ku-kalava pamilau si kunofu nda} “to wash oneself in the morning is not good”.

Kihehe seems to have noun class prefixes 16 [pa-], 17 [ku-] and 18 [mu-]. These are in terms of location description (specific, general and inside position). class16 [pa-] indicates near far like in \textit{pa-la} “thereat”, while class 17[ku-] indicates remote distance like \textit{inku-la} “thereto” and class 18[mu-] indicates inside position like in \textit{mu-la} “therein”.

Nominalization by Using Suffixes

In Kihehe there are nouns which have been derived from verbs and take suffix [-i] to the root verb. For example when a suffix [-i] is added to the root verb \textit{havila} “bewitch” it derives \textit{hav-i}. Again when prefix [mu-] is added to the stem it becomes \textit{mu-hav-i} “witch”. Also when suffix [-i] is added to the root verb \textit{enga} “local brewery 22 cooking” it derives \textit{enz-i}; and when pre-prefix [u-] and prefix [-wu-] are added to the stem, it becomes \textit{u-wu-enz-i} “local brewery cookery”. I shall explain in details in the following parts why the same suffix [-i] derives two types

\footnote{22 Local brewery of Kihehe is called “\textit{uwugimbi}” from which is made by ferment maize locally called “\textit{kimela}”. It is boiled and after cooled it is mixed with an alcoholic catalyst called “\textit{ilihelu}”. After one night, it is ready for consumption.}
of nouns that are prefix [-mu-] and [-wu-]. Consider the following examples which follow the same steps when deriving nouns from verbs.

(12)

a) *senga* “to build” [senz-i]mu-senz-i “builder”

b) *hisa* “to steal” [his-i]mu-his-i “thief”

c) *gala* “get drunkard” [gas-i]u-wu-gas-i “over alcoholism”


From the above examples; in Kihehe the process known as spirantisation takes place as the results of high vowels particularly /i/ when added to the voiced stop sounds such as /g/ and /d/ to the entire consonant and makes value of the emerged syllable. For example when suffix [-i] is added to the root verb *seng-a* “to build” it derives *senz-i* and after addition of prefix [mu-] it becomes *mu-senz-i* “builder”. Additionally, when the suffix [-i] is added to the root verb *geend-a* “to walk” it derives *genz-i* and when prefix [mu-] is added to it , becomes *mu-genz-i* “traveler or guest”. Therefore, /g/ and /d/ are changed to /z/ and /l/ is changed to /s/ when followed by vowel /i/ and can be presented as follows in the schematic diagram:
From the schematic diagram above, it represents that, sounds /g/ and /d/ are realized to be /z/ whereas sound /l/ is realized to be /s/ when followed by high vowel /i/. It seems that in Kihehe the suffix [-i] derives nouns mostly from verbs however derivation from other nouns has been observed by using suffix [-i] as they will be discussed in other sections.

There are derived nouns by means of suffix [-o] in Kihehe. For example when the suffix [-o] is added to the root verb fyagila “sweep” it becomes fyagil-o and when added prefix [ki-] it becomes ki-fyagil-o “bloomy”. Also when the suffix [-o] is added to the root verb fungul-a “open” it derives directly fungul-o “keys”. Consider the following examples:

(13)  
   a) gimula “dig”[gimil-o]li-gimil-o “hoe”  
   b) bata “catch” [batil-o]ki-batil-o “catcher/trap”  
   c) husa “filter” [husil-o]ki-husil-o “filter”  
   d) pana “kick”[panil-o]ki-panil-o “kicker”

In Kihehe the derived nouns by the suffix [-u] are actually coming from causative verb. For example the suffix [u] when added to the causative root verb afuk-a “get dirty” it derives afuf-u [afu– to avoid repetition] then after adding prefix [-mu-] it becomes mu-af-u “dirty one”. Additionally when the suffix [-u] is attached to causative root verb dibal-a “getting deafness” it derives dibaf-u and when added prefix [-mu] it becomes mu-dibaf-u “deaf/ the one who do not hear”. If suffix[u] derives a noun with prefix [-mu] actually its plural will be [-va-] as in mu-af-u “dirty one” will be va-af-u “dirty ones”, contrary to the derived noun with prefix [-wu-] which does not agree in plurality like in wu-af-u “dirtiness” et cetera.
The suffix [-u] when used to derive nouns actually will cause stridentization. This happens to the preceding consonants which may either be /k/ or /l/ must change to /f/ when followed by vowel suffix [-u] like in *diba-l-a* “becoming deaf” when is derives a noun by suffix [-u] it becomes *mu-diba-f-u* “deaf” or when the verb *anangi-k-a* “getting worse” derives a noun by a means of suffix [-u] it becomes *mu-anangi-f-u* “destructive one”. This process can be sketched phonologically as follows:

```
From the schemata, when the root verb ends with either sounds /k/ or /l/ is realized to be /f/ when the final vowel /u/ is attached to them as the nominalizing suffix. This process is applied to all verbs when derives nouns by using suffix [-u]. Consider the following table which summarizes the process of nominalization in Kihehe from verbs.

**Table 2: Nominalization in Kihehe from Verbs**

<table>
<thead>
<tr>
<th>Source</th>
<th>Gloss</th>
<th>[-x-]</th>
<th>[-x]</th>
<th>cl.</th>
<th>Noun</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Hisa</em></td>
<td>steal</td>
<td>u-</td>
<td>-mu-</td>
<td>-i</td>
<td>1</td>
<td><em>umuhisi</em></td>
</tr>
<tr>
<td><em>Kama</em></td>
<td>milk</td>
<td>u-</td>
<td>-mu-</td>
<td>-i</td>
<td>1</td>
<td><em>umukami</em></td>
</tr>
<tr>
<td><em>Dumula</em></td>
<td>cut</td>
<td>i-</td>
<td>-ki-</td>
<td>-o</td>
<td>7</td>
<td><em>ikidumulilo</em></td>
</tr>
<tr>
<td><em>Tega</em></td>
<td>trap</td>
<td>u-</td>
<td>-lu-</td>
<td>-o</td>
<td>7</td>
<td><em>umutego</em></td>
</tr>
<tr>
<td><em>Helula</em></td>
<td>winnow</td>
<td>u-</td>
<td>-lu-</td>
<td>-o</td>
<td>7</td>
<td><em>uluhelo</em></td>
</tr>
<tr>
<td><em>Afuka</em></td>
<td>get dirty</td>
<td>u-</td>
<td>-wu-</td>
<td>-u</td>
<td>14</td>
<td><em>uwuafu</em></td>
</tr>
<tr>
<td><em>Ananga</em></td>
<td>destroy</td>
<td>u-</td>
<td>-wu-</td>
<td>-u</td>
<td>14</td>
<td><em>uwunangifu</em></td>
</tr>
<tr>
<td><em>Senga</em></td>
<td>build</td>
<td>u-</td>
<td>-wu-</td>
<td>-i</td>
<td>14</td>
<td><em>uwusenzi</em></td>
</tr>
</tbody>
</table>
```
From the table (2), in Kihehe the suffixes which derive nouns from verbs are [-i, -o and -u]. The new formed nouns belong to class 1, 7 and 14. The properties of the derived nouns are going to be critically discussed in the following sections.

**Properties of the Derived Nouns**
The derived nouns reveal that there are participant nominalization, instrumental nominalization, and state/action nominalization. From these three major groups is where I get agentive suffixes from participant nominalization, and action, qualificative nominals and infinitive nominals belong to state/action nominalization as hereunder sketched below.

In Kihehe most of the derived nouns with suffix [-i] are human agentive nouns however there are exception with the prefixes they carry. For example the derived noun *mukam-i* “dairyperson” from the verb *kama* “the act of milking” or *muhis-i* “thief” from verb *hisa* “steal” show that the final suffix [-i] addresses the class of human being that is class 1. Consider the following examples;

(14)
a) gala “be drunkard” >mu- gas -i “drunkard”
   1-be drunkard-Nom. Suffix
b) fuima “hunt”>mu-fuim-i “hunter”
   1-hunt-Nom. Suffix
c) senga “build”>mu-senz-i “builder”
   1-build-Nom. Suffix
d) deta “cheat”>mu-des-i “cheater”
   1-cheat-Nom. Suffix

From the above examples, it must be clear that, the agentive suffix [-i] in Kihehe must take beside it the correspondent prefix that is [-mu-]. Additionally it may take the pre-prefix [-u] such as u-muhis-i “a thief”. The uses of pre-prefix is option in Kihehe however further study is need for the particular dilemma.

In Kihehe instrumental derived nouns have suffix [-o]. Nouns with suffix [-o] are instrumental nouns but only those with prefixes such as; [-ki-], [-mu-] and [-lu-]. For example the derived noun kifyagil-o “bloom” from verb fyagil-a “sweep” or noun mu-twang-o “grinder” from the verb twang-a “grind” and the derived noun lu-hel-o “winnower” from the verb helul-a “winnow”. Consider the other examples:

(15)

a) dumula “cut”>ki-dumul-il-o “cutter”
   7-cut-Appl-Nom. Suffix
b) heenga “slash”>lu-hengel-o “slasher”
   11-slash-Nom. Suffix
c) huusa “filter”>ki-husil-o “filter”
   7-Open-Nom. Suffix
From examples above, other nouns to be delivered, they need an extension of the source verbs, for example you cannot say *kidumul-o* but *ki-dumul-il-o* “cutter” coming from applicative verb *dumul-il-a* “cut with/cut for” sourced from *dumul-a* “cut”. Other verbs which can be derived from the applicative verbs include; *ki-kwangul-il-o* “scratcher” from *kwangu-il-a* “scratch with/for” sourced from *kwangul-a* “scratch”; *ki-pwitul-il-o* “air pump” from *pwitul-il-a* “pump with/for” sourced from *pwitul-a* “pump” and other many.

In Kihehe it has been observed that nouns with suffix [-u] mostly show state of an action verb. For example derived noun *wu-kangaf-u* “hardness” from the verb *kangal-a* “hard working” and *wu-dibal-u* “deafness” from the verb *dibal-a* “becoming deaf”; Regarding the phonological adaptation during their derivation to nouns as discussed in part 4.1, all these derived nouns show the state of the action verbs from which they are derived. Consider the following other nouns of the same kind:

(16)  
   a)  *afuka* “becoming dirty”\(>\) *u-wu-af-u* “dirtiness”  
       Pp-14-dirt- Nom. Suffix  
   
   b)  *tamika* “becoming ill”\(>\) *u-wu-tamif-u* “illness”  
       Pp-14-get ill-Nom. Suffix  
   
   c)  *hupala* “becoming ugly”\(>\) *u-wu-huf-u* “ugliness”  
       Pp-14-becoming ugly- Nom. Suffix  

From the above examples, the thing which makes state nominalizing suffix [-u] in Kihehe is only that; it shows the state of the action verb and not otherwise as it has been observed above.
In Kihehe it has been observed that, there are other derived nouns from verbs which show action of an agent. These types of nouns can be termed as “Action nouns”. These nouns end with suffix [-i]. For example the derived noun u-wugas-i “abnormal alcoholism taking” from the verb gala “becoming drunkard”, or u-wu-bany-i “abnormal sex commitment” from the verb bany-a “having sex”. Consider the following examples of the same kind:

(17)

a) gona “sleep” > u-wu-gon-i “sleeping with someone’s wife”
   Pp-14-sleep-Nom. Suffix

b) tambika “pray to ancestors” > u-wu-tambis-i “an act of praying to ancestors”
   Pp-14-pray-Nom. Suffix

c) kalipa “becoming harsh” > u-wu-kal-i “an act of someone being harsh”
   Pp-14-becoming harsh-Nom. Suffix

These derived nouns are viewed like an action but what distinguish from being verb is the insertion of the suffix [-i] and either pre-prefix or prefix. In Kihehe and probably in Bantu it is seldom to come cross with verbs ending with suffix [-i].

In Kihehe qualitative nominalizing suffix are characterized by [-i] and [-o]. These nouns can be viewed as Nominal adjectives since they express the quality of an individual however they are not completely adjectives. For example the derived noun u-wu-talip-i “tallness” from the verb talip-a “becoming tall” or u-wu-gogol-o “elderly” from the verb gogol-a “becoming old”. Consider the following examples of the same kind;

(18)
Processes of Nominalization in Kihehe

a) long-a “talk”>u-wu-lonz-i “talkativeness”
   Pp-14-talk- Nom. Suffix
b) hemul-a “boil”>u-wu-hemul-o “the characteristics of boiling”
   Pp-14-boil-Nom. Suffix
c) tund-a “urinate”>u-wu-tunz-i “urinary”
   Pp-14-urinate-Nom. Suffix

From the above examples; it must be noted that the named suffixes for qualificative function often take with them the prefixes;[wu-], and [-lu-] as seen above. Additionaly qualificative nouns do not allow pluralism when used regardess how many either arguments or objects they take. Lastly these nouns carry pre-prefix before the prefix, however in other types of nouns a prefix is option since triggers nothing to semantic content of the noun. For example one must say u-wu-lonz-i “talkativeness”, but saying wu-lonz-i “*talkativeness” doesn’t make sense to be qualificative, rather than will be expressing more about the verb and not an individual who is talkative.

Nominal Derivation by Change of Noun Class Prefixes
In Kihehe it has been observed that, other nouns can get derivation by the change of their class prefixes. This actually happens when the entire noun class can be semantically assigned in another class. For example noun mbwa “dog” class 3 when changed to prefix [li-] derives li-bwa “ugly dog” which is found in class 5 (Aug.) . Furthermore, noun mu-lim-i “farmer” class 1 when changed to prefix [-wu-] it becomes wu-lim-i “farming” class 15. This process actually is the shifting of the current noun class to another one by the change of the noun class prefixes. The followings are the nouns derived by the change of noun class prefixes.
Table 3: Derivation by the Change of Noun Class Prefixes

<table>
<thead>
<tr>
<th>Class</th>
<th>[x-]</th>
<th>[-x-]</th>
<th>Noun</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>u-</td>
<td>-mu-</td>
<td>muana</td>
<td>child</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>-va-</td>
<td>vana</td>
<td>children</td>
</tr>
<tr>
<td>5</td>
<td>i-</td>
<td>-li-</td>
<td>liana</td>
<td>bad child</td>
</tr>
<tr>
<td>6</td>
<td>a-</td>
<td>-ma-</td>
<td>ma-na (myana)</td>
<td>bad children</td>
</tr>
<tr>
<td>12</td>
<td>a-</td>
<td>-ka-</td>
<td>kana</td>
<td>small child</td>
</tr>
<tr>
<td>13</td>
<td>u-</td>
<td>twa-</td>
<td>twana</td>
<td>small children</td>
</tr>
<tr>
<td>14</td>
<td>u-</td>
<td>-wa-</td>
<td>wana</td>
<td>childish</td>
</tr>
<tr>
<td>9</td>
<td>i-</td>
<td>-n-</td>
<td>nyau</td>
<td>cat</td>
</tr>
<tr>
<td>5</td>
<td>i-</td>
<td>-li-</td>
<td>linyau</td>
<td>very bad cat/big cat</td>
</tr>
<tr>
<td>6</td>
<td>a-</td>
<td>-ma-</td>
<td>manyau</td>
<td>very bad cats/big cats</td>
</tr>
<tr>
<td>1</td>
<td>u-</td>
<td>-mu-</td>
<td>munu</td>
<td>person</td>
</tr>
<tr>
<td>2</td>
<td>a-</td>
<td>-va-</td>
<td>vanu</td>
<td>people</td>
</tr>
<tr>
<td>5</td>
<td>i-</td>
<td>-li-</td>
<td>linu</td>
<td>bad/big person</td>
</tr>
<tr>
<td>6</td>
<td>a-</td>
<td>-ma-</td>
<td>manu</td>
<td>bad/big people.</td>
</tr>
<tr>
<td>3.</td>
<td>u-</td>
<td>-mu-</td>
<td>mubiki</td>
<td>Tree</td>
</tr>
<tr>
<td>5</td>
<td>i-</td>
<td>-li-</td>
<td>libiki</td>
<td>Very big tree</td>
</tr>
<tr>
<td>7</td>
<td>i-</td>
<td>-ki-</td>
<td>kivembo</td>
<td>Eulogy</td>
</tr>
<tr>
<td>15</td>
<td>u-</td>
<td>-ku-</td>
<td>kuvemba</td>
<td>crying</td>
</tr>
</tbody>
</table>

From the above data, in Kihehe, derivation by the change of class prefixes are mainly found from human being class 1/2 and animals’ class 3/4 to augment nouns class 5/6, natural phenomenon class 7/8, nasal nouns class 9/10, diminutive class 12/13, abstract nouns class 14 and infinitive nouns class 15. These nouns are the products of other nouns and specifically rooted from class 1&2 and class 3&4. For example class one mu-ana (cl.1) “child” derives iliana (cl.5) “bad child, akana (cl.12) “small child” and uwuana (cl.14) “childish”. Likely, nyau (cl.5) “cat” derives linyau (cl.5) “ugly cat” and akanyau (cl.12) “small cat”. Furthermore, kivembo (cl.7) “eulogy” derives kuvemba (cl.15) “crying” That is to say, in Kihehe, class1/2, class 3/4,
class 7/8 and class 9/10 are productive to class 5/6, class 12/13, class 14 and class 15 in terms of nominal derivation by change of the class prefixes.

**Discussion**

In this section, some comparative analysis of Bantu deverbal nouns is provided. The focus is on ideas which provide contradictory answers in Kihehe data. These ideas include the nominalizing head is prefix and another the nominalizing head is suffix. For scholars such as (Ferrari-Bridgers, 2009; Mchombo, 2004; Myers, 1987 among others) show their interest on configuring that in Bantu, prefix is the head nominalizer.

For example, Ferrari-Bridgers (2009) points out that Nominal Class Prefix has two morphological natures (inflection and derivation) that arguing that Nominal Class Prefix should be termed as head nominalizer. Taking examples from Luganda the noun *mu-goba* “driver” can also be *bha-goba* “drivers” but also the noun *b-beere* (cl.5) can become *ki-beere* (cl.7) “udder”. Following this trend, the study conquers partially with this argument, since it has been observed that in Kihehe both prefix and suffix derive noun as seen in the findings.

In case of scholars believing in Final vowel as head nominalizer, still Kihehe seeks that basing on final vowel alone as head nominalizer the semantic content of the word will remain incomplete. Therefore in Kihehe as other Bantu; for example Poulos and Msimang (1998) clearly show how both prefixes and suffixes having an impact to the nominal derivation. For instance in Zulu the derived noun *i-m-pil-o* “life” coming from the root verb *phil-* “live” or the derived noun *u-m-thawal-o* “a load” from the verb root *thwal-* “carry a load”.

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Also, We discuss the formation of new nouns through prefixation, as highlighted in previous studies by (Bollaert, 2017; Pietraszko, 2017; Rugemalira, 2014; Katamba, 2003 & Schaderberg, 2001) show that, the shift of noun class prefix from one state to another causes derivation. Taking examples from Kimashami by Rugemalira (2014, p.13), the noun ńndû (cl.1) “person” derives to kańndû (cl.12) “person” (dim. appreciative) or in Kiswahili by Schaderberg (2001, p.4) the noun mfalme (cl.1) “king” can be ufalme (cl.14) “kingdom”. Following the same trend, this study has observed also the derivation by change of class prefixes which to other Bantu call it class shift. As observed in Findings, the word like muana (cl.1) “child” can also be kamuana (class 12) “small child” (dim.), also liana (cl.5) “big/bad child” (Aug.) also can be uwana (cl.14) “childish” (quality). In this regards in Kihehe derivation by the change of prefixes is possible like other Bantu that have been mentioned above.

**Conclusion**

This paper has critically discussed and met all what were required to be discussed including (i) types of nominalizing suffixes which are [-i], [o] and [-u] (ii) properties of nominalizing suffix which are agentive, infinitive, instrumentalism, state and qualificative function. (iii) Derivation by the change of class prefixes such as [-mu-], [-ki-], [-n-], [-wu-], [-ku-] and [-li-].

Actually, the process of Nominalization in Kihehe which to the best of this paper is largely sourced from verb has had a need to make a thorough investigation due to the duo perspectives of the two sides; others believe that the derivation maker is suffix and others believe that it is prefix (refer to section 3.2). Actually this paper’s investigation in Kihehe has seen that for the derivation to take place the affixation of
both prefix and suffix is successfully applied to the source verb that is root verb.

Another issue is that some scholars like (Pule, 2008; Bostoen, 2005; Mletshe, 2010 & Bollaert, 2017) have greatly recommended that, for a derived word with suffix [-i] that noun is agentive, the thing which in Kihehe has found other nouns in Kihehe with suffix [-i] but are not agentive nouns. For example derived nouns such as *u-wu-lonz-i* “talkativeness”, *u-wu-saf-i* “adultery”; in Kihehe for a noun to be agent it must take also the prefix [-mu-]. Again, In Kihehe regarding its specificity, there are distinctions with the state of class 14 derived nouns; others are qualificative and others are infinitive with different function as seen in section, 3.3.

Finally, it is supposed not to be generalized in Bantu nominalization, rather than language specific research is needed. In Kihehe the nominal derivation is almost sourced from verbs and other nouns by a means of derivation by change of class prefixes as seen in part. Other Bantu languages like Gikuyu, Sesotho, Ndebele, Chichewa and Luganda apart from verbs, adjectives and other nouns are the source for nominal derivation as seen in the previous parts. Therefore the study in Kihehe should be a catalyst for other Bantu language study so as to come with required finding in language specific.
References


Reflections on the Policy and Practices to Resuscitate Co-Curricular Activities in Primary Schools in Tanzania

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Abstract
The purpose of this study was to assess the practice of co-curricular activities by reflecting on the policy of 1995 and 2014 with intention of resuscitating the implementation of co-curricular activities in primary schools in Tanzania. Guided by pragmatism philosophical paradigm, the study employed concurrent triangulation mixed research approach that employed case study design and descriptive survey design. Purposive and stratified random sampling procedures were employed to select a sample of four hundred and sixty seven (N=467) participants who comprised of 332 pupils, 125 teachers, 8 school heads and 2 quality assurers. Questionnaire, interview, observation and documentary review method were used for data collection. The data were analyzed through content and descriptive statistics analysis. The findings unveiled that various co-curricular activities have been implemented in both public and private primary schools, though the degree of implementation varied between private and public schools. It was indicated that private schools were much better in the offering of those co-curricular activities compared to public schools. Therefore, it is recommended that co-curricular activities should be integrated together with core-curricular activities as compulsory activities whereby all schools implement and accord similar status by supplying all requirements as per direction of Education and Training Policy of 1995 and 2014.

Key Terms: Co-Curricular Activities; Education and Training Policy of 1995 & 2014; Public and Private Primary Schools.
Introduction

Co-curricular activities have been viewed as pupil practical oriented component of the curriculum occurring in the whole process of learning that enables pupils to grasp what they learn during class hours and connect them with other skills that are grasped and gained outside class hours (Adeyemo, 2010). The co-curricular activities include music, arts, drama, sports, games, debate, subject clubs and vocational clubs. It is observed that through core and co-curricular activities pupils can learn to become useful members of any community and get the opportunity to develop in cognitive, affective and psychomotor domains (Marsh & Kleitman, 2002 & Bartkas et al, 2012). This enables learners to be exposed to various angles that help them to be useful members of the community by participating in various community activities.

In Tanzania co-curricular activities hold a place of great importance in the field of education for developing different careers to learners (Shehu, 2001; Japhet, 2010; Lazaro & Anney, 2016). The Ministry of Education has insisted the implementation of activities in schools and outside the schools since pre-colonial education whereby children participated in informal activities such as swimming, dancing, singing and playing by considering the experiences of the surrounding culture and they were informally acquired (Ndee, 2010 & Dhanmeher, 2014). During colonial period, co-curricular activities were done in schools whereby different sports and games were practiced (Kazungu, 2010 & Machera, 2012). However, during this period education benefited mostly the pupils who were coming from the upper class (Germany & English families) and middle class (Indians & Arabs) and few Africans particularly the sons and daughters of African chiefs (Mafumiko & Pangani, 2008).
After independence, the government of Tanzania adopted and implemented co-curricular activities in schools (Pretzlik, 1994 & MoEC, 2005). Unlike colonial education, post colonial education was meant for all Tanzanians who were in schools without prejudice (G/tsadiki, 2014 & Makwinya & Straton, 2014). Various policies such as Education for Self-Reliance of 1967; Education and Training Policies of 1995 and 2014; Basic Education Curricula for pre-primary, primary and secondary education as well as curriculum for teachers education were supposed to be implemented parallel to co-curricular activities (MoEC, 2000 & 2013; Lazaro, 2015 & MoEST, 2016).

The government of Tanzania has also placed a strong emphasis on quality environment that aim at improving learning process and environment that enhances pupils’ learning outcomes (MoEC, 1996 & Marzo, 2014). For example, the Education and Training Policy (ETP) of 1995 insisted on preparing the pupils with the foundation of self-creativity, self-advancement and self-confidence which help them to enter into the world of work (MoEC, 2007 and Mabagala & Mabagala, 2012).

The government of Tanzania also set the benchmark for establishing good environment for implementation of co-curricular activities such as field of play, laboratories and libraries. Moreover, the government of Tanzania through the Ministry of Education has developed a curriculum which emphasizes the implementation of co-curricular activities in schools such as subject clubs, sports, arts and games activities, entrepreneurship activities, library, gender, life skills and cross cutting issues (MoEST, 2016 & Isanga et al, 2017).

Furthermore, Tanzania agreed on the solution adopted by the General Assembly on 25 September 2015 which postulates that all girls and
boys should complete a free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes by 2030 as one of the Sustainable Development Goals (Haber, 2006). Those studies and policies show that, Tanzania has been recognising the importance of activities and considerable efforts have been taken to ensure that pupils access and acquire the best education (Sultana, 2012; MoEC-ETP, 1995 & MoEVT-ETP, 2014).

Statement of the Problem
Regardless of the recognition and importance attached to co-curricular activities in schools, the implementation of co-curricular activities in most primary schools are increasingly neglected (Mc Laden, 2003). These studies show that, some practitioners argue that implementing co-curricular activities is time consuming and wastage of learning time. They insist on teaching the core curricula subjects that are evaluated through the National Examinations Council of Tanzania (NECTA) (Juma, 2015). This perspective illustrates that activities are undervalued. Therefore, the intention of this study was to assess the implementation of activities in primary schools by reflecting the education and Training Policy of 1995 and 2014 with intention of resuscitating the practice of activities in different schools in Tanzania.

The Purpose and Significance of the Study
The purpose of this study was to assess the practice of co-curricular activities by reflecting on the policy of 1995 and 2014 with intention of resuscitating the implementation of co-curricular activities in primary schools in Tanzania. Specifically, the study sought to identify the implemented co-curricular activities and its status of implementation in primary schools.
The study findings and knowledge generated from this study are significant in many ways: First, the findings of this study add both theoretical and practical knowledge to the available literature on the implementation of co-curricular activities in primary schools in Tanzania. Theoretically, the study contributes in filling the research gaps by revealing the current situation of implementing co-curricular activities in primary schools by reflecting the Education and Training Policy of 2014. Second, the findings may serve as an insight and reference for further research on co-curriculum in primary education in Tanzania.

**Literature Review**

**Concept of Co-curricular Activities**

Co-curricular activities are conceptualised differently based on different contexts and nature of researchers. According to McKown (1952), co-curricular activities are as old as the education system itself. They include athletics, music, sports, games, oratorical competitions, and clubs for students, debating, dramatics, honour awards and special day celebrations. These activities are predominantly organised by the pupils themselves. School timetable and equipment are provided, though there is little official recognition and no credit is awarded to participants.

In Tanzania, MoEST (2016) delineates co-curricular activities as activities recognised and sponsored as essential part of educational institutions, such as schools or colleges although they are not part of the academic curriculum. Generally, co-curricular activities are activities, programmes and learning experiences that complement some of what pupils are learning in the school core curriculum during class hours.
The Practice of Co-curricular Activities in Schools

It is evident that co-curricular activities are found at all levels of school system (MoEVT, 2014). Globally, different countries have been implementing co-curricular activities from time immemorial to date. These activities have influenced the way others think, feel, believe, and act whereas social events, athletics, clubs, and all other many leisure activities become part of values and virtues of the objectives of education and of democratic life (MoEC, 1995; MoEVT, 2014 & MoEST, 2016).

Primary education is the most significant part of formal education, which covers the period of early childhood and adolescent stage of human development. Therefore, the organisation of co-curricular activities at this level brings about the maximum bodily development and thus pupils need to participate in various games and sports to make their bodies active (Sultana, 2012). Nevertheless, the school may place students at significant risks of underachieving or not completing primary education unless an appropriate curriculum is provided to engage and challenge their abilities.

Sultana (2012) opines that it is wrong to force students to specialise too early in specific areas because children have remarkable abilities in all sorts of different areas. For that case, the school is responsible for preparing rich learning environment that fosters wellbeing and learning outcomes consistent with learners’ abilities. It has to provide educational pathways and appropriate challenging and enriching experiences (Lazaro & Anney, 2016). From these perspectives different literature classify co-curricular activities in different categories. Shehu (2001) classifies co-curricular activities into five (5) groups, Sultana (2012) classifies co-curricular activities into eleven (11) groups and MoEST classifies them into two categories. Yet, the implementation of
co-curricular activities that are practiced in primary schools differs from one school to another depending on availability of facilities and equipment. Table 1.0 summarises CCAs practiced in schools.

**Table 1.0: Summary of Co-curricular Activities Practiced in Primary schools.**

<table>
<thead>
<tr>
<th>Types of Co-curricular activities</th>
<th>Activities for Each Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sports and Games</strong></td>
<td>• Track and field activities i.e. running, throwing, jumping</td>
</tr>
<tr>
<td></td>
<td>• Ball games i.e. football, netball, volleyball, basketball, &amp; handball</td>
</tr>
<tr>
<td></td>
<td>• Racket games i.e. table tennis and lawn tennis</td>
</tr>
<tr>
<td></td>
<td>• Traditional games</td>
</tr>
<tr>
<td><strong>Club Activity</strong></td>
<td>• Girls and boys clubs, press club, school band, dramatic club, religious/choir group, science club, literacy and debating society, music club, sports club, culture club and Scout</td>
</tr>
<tr>
<td><strong>Social and Voluntary Services</strong></td>
<td>• Blood donation/health education, peer counseling, environment conservation, helping the sick, fund rising, advocacy etc</td>
</tr>
<tr>
<td><strong>Productive Activities</strong></td>
<td>• Spinning, tailoring, embroidery, knitting, weaving, toy making, basket making, gardening, floriculture</td>
</tr>
</tbody>
</table>
School Leadership
- Student duties at school, hostel and classroom level, morning assemblies, orientation programme, students unionism, prefects, monitors and team leaders etc

Literacy Activity
- Publication of school magazine, wall papers, pamphlets and bulletins, essay writings, review and summary of books

Source: Adapted and Modified from Shehu (2001); Lazaro (2015) & MoEST (2016).

Methodology
The study employed the concurrent triangulation mixed research design. The design was used because it focused on collecting, analyzing, 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 (Kothari, 2004 and Cresswell & Clark, 2011). The design helped the researcher to concurrently collect both forms of data either qualitative or quantitative, analyze, interpret and report the data at the same time (Onwuegbuzie et al, 2007). The researcher in this context compared both forms of data from different methods, respondents and analysis for the purpose of developing the congruent findings.

The study was conducted in Mbeya City. The city was selected due to availability of both public and primary schools offering co-curricular activities. Mbeya City has a good profile of public-private primary schools compared to other districts of Southern Highland zone. Additionally, the zonal and district quality assurance for inspecting
schools in Southern Highland zone are located in Mbeya City which enable the researcher to get relevant respondents in the category of quality assurers. Furthermore, there is a paucity of research studies that have been conducted in Mbeya City on the assessment of the implementation of curricular activities to primary schools by reflecting the Education and Training Policy of 1995 and 2014. Thus, those factors made the researcher to select Mbeya City as a study area with intention of getting the accuracy information for the development of this study.

In this study, the targeted population included teachers, pupils, school heads, District Education Officer (DEO) and quality assurers of primary schools located in Mbeya City. This population was suitable because the study intended to assess the implementation of co-curricular activities in primary schools in Tanzania. The targeted population such as teachers, head of schools, DEO, and quality assurers are important actors in implementing co-curricular activities in primary schools and pupils are the main beneficiaries on the implementation output of co-curricular activities. For this reasons this population made the necessary sample for this study.

The 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 is supposed to match with the size of population of which the results are to be considered representative (Kombo & Tromp, 2006 and Cresswell, 2007). On basis of the number of teachers whom they were 1225 the selected sample was 125 participants. As for primary school pupils of standard five and six who were 19,860 the formula proposed and used by Israel (2013) was used to select pupils of standard five and six to be involved in this study. The formula which is based on 95% confidence level and P=0.05 read as:
Reflections on the Policy and Practices to Resuscitate Co-Curricular Activities...

\[ n = \frac{N}{1 + N(e)^2} \]

Whereby ‘n’ is the sample size to be calculated; ‘N’ is the total population of the study; ‘e’ the level of precision or margin of error measured by probability scale of 5%. Therefore, plugging data into the formula, the following was in order:

\{ Whereby n=? \quad N=19860; \quad e=0.05 \}\]

\[ n = \frac{19860}{1 + 1980 (0.05)^2} \]

Therefore, \( n \) (pupils) = 400

As per this study, the estimated sample size was 535, however, the actual sample size for this paper was 467.

The study required both primary and secondary data which based on qualitative and quantitative approaches. The reasons of collecting the data from both qualitative and quantitative approaches was to help the researcher to triangulate and confirm the finding by complementing and corroborating one evidence with another evidence from different sources of data. This was supported by Kamau (2005) noted that, there is no single method can provide the answers to research problem in all dimensions. Therefore, in this study the researcher applied four data collection methods such as interview, observation, documentary review and questionnaires.

Results and Discussions
In this section the researcher presents the discussion and results based on the exploration of co-curricular activities being implemented in primary schools by reflecting the directive of primary school curriculum and Education and Training Policy of 1995 and 2014. The
information was set to respond this objective was collected through questionnaires that were administered to teachers and pupils, unstructured interviews that were conducted to quality assurers and head of schools. The results are presented and discussed as follows:

**Games and Sports Activities**

The findings that were generated through questionnaires which administered to pupils revealed that various games and sports activities such as football, netball, volleyball, handball, basketball, track and field events had been practiced in primary schools. However, the findings obtained from the pupils questionnaires indicates that football was the most popular sporting activity being practiced in primary schools (197, 59.3%), followed by netball (99, 29.8%). Moreover, the findings in this aspect indicates that, some of co-curricular activities such as truck and field events, volleyball, basketball and other traditional activities that were supposed to be implemented in primary schools as per curriculum were poorly implemented in those schools.

Apart from the responses from pupils, teachers were asked through questionnaire to indicate the types of games and sports activities that were practiced in their schools as co-curricular activities. Their responses indicate that football and netball were the major games and sports activities that are practiced mostly in their schools. The findings imply that the popular co-curricular activities that are implemented in primary schools as part of games and sports activities were football and netball. These activities seem to have good support from teachers in both public and private primary schools. Other games and sports activities such as volleyball, basketball, track and field events were poorly reported to be implemented in primary schools unlike football and netball activities.
Heads of school were asked through unstructured interview to identify the types of co-curricular activities that were implemented in their schools. Majority of heads of school responded that, they have been implementing various types of games and sports activities such as football, netball, volleyball, track and field events and scouting. This was reported during the interview session with school heads from different schools in public and private primary schools. For example, School ‘A’ (Private school):

...In my school, different games and sports activities are being practiced. My pupils do attend in football, netball, volleyball, sprinting, throwing of javelin depending on the school timetable. I am insisting to my teachers and other supporting staff to follow properly the school timetable. Source: Field Data (August, 2018).

The response in school ‘A’ indicates that, various co-curricular activities have been practiced in private primary schools and these activities are such as football, netball, volleyball, basketball, track and field events. School ‘B’ (Public Primary School):

Oh...this school has been implementing some co-curricular activities and majority of the activities are done in the last forty minutes (40minutes) from Monday to Friday... These activities are like football, netball, singing, drawing and normal traditional games like bao where pupils are randomly participated. Source: Field Data (September, 2018).

The two quotations above verify that the types of co-curricular that are practiced in majority of primary schools were such as football, netball, basketball, volleyball, singing and traditional games.
Generally the findings portrays that the types of games and sports activities which are implemented in both private and public primary schools as co-curricular activities were; football, netball, volleyball, basketball, handball, traditional games, track and field events. However, it was noticed in this study that some of co-curricular activities such as football and netball in this category were more popular compared to other activities such as volleyball, basketball, handball, track and field event that were observed to be poorly implemented in primary schools. These findings concur with those of Lazaro and Anney (2016) who noticed that, in secondary schools various co-curricular activities were implemented, however, football and netball were well practiced and more popular compared to other activities such as volleyball, basketball, scouting and others that relate to sport and games.

Likewise, Japhet (2010) found that, in schools there are different forms of co-curricular that are supposed to be offered but they implement few activities that cater adequately for the choices of many students. From this perspective the findings unveiled that sports activities like netball and football were most available and well practiced in schools compared to other co-curricular activities such as athletics, drama and music (Storey, 2010 & Regassa, 2014 ). This justifies that co-curricular activities related to games and sports activities were mostly available and popular in schools compared to other activities.

Moreover, all pupils from both public and private primary schools are required to participate in similar co-curricular activities as per curriculum. From the data that were presented from different sources indicated that private primary schools implemented well the co-curricular activities to pupils compared to public primary schools. However, all schools had the session of implementing co-curricular
activities. These findings are in-line with those developed by Lazaro and Anney (2016) and Njeri (2012), who found that, most of private primary school had good environment to implement co-curricular activities.

However, these findings are in contrast with the government directives through primary schools curriculum that direct all schools to implement games and sports activities (Wuest & Buther, 1995). Such contested results was caused by the differences in social and environmental factors that affected the implementation of such activities due to inability of the schools in terms of fiscal resources and availability of enough spaces to majority of primary schools.

**Fine and Performing Arts**

In this category, the intention of the researcher was to identify the implemented types of co-curricular activities related to fine and performing arts. In reflection to the curriculum of primary schools, the types of fine and performing arts that were supposed to be implemented were painting, drawing, printmaking, pottery, sculpture, dance, singing calligraphy and mosaics. Facts generated through questionnaires which were administered to teachers as shown in Table 1.1 showed that around 94 (75.2%) of all teachers agreed that various fine and performing arts activities were implemented in primary schools as per curriculum directives. The findings imply that majority (75.2%) of teachers as the main implementers were aware that various fine and performing arts such as pottery, painting, drawings, dancing and music were implemented in primary schools.
Table 1.1: Teachers Responses on the Availability of Fine and Performing Arts

<table>
<thead>
<tr>
<th>Statement</th>
<th>Responses</th>
<th>Frequency and Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Different arts activities such as painting, drawings, pottery, sculpture, dance and music are practiced in your school</td>
<td>Agreed</td>
<td>94 (75.2%)</td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
<td>28 (22.4%)</td>
</tr>
<tr>
<td></td>
<td>Disagreed</td>
<td>3(2.4%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>125 (100%)</td>
</tr>
</tbody>
</table>

*Source: Field Data (August, 2018).*

Also, during the interview with head of schools and quality assurers, it was noticed that various fine and performing arts such as painting, drawing, music, dance and mosaic activities were practiced as the types of co-curricular activities to primary schools pupils. Facts from heads of schools show that pupils were equipped in learning various fine and performing arts which helped them to learn and gain various competencies that assist them to identify their talents. This was noticed during the interview with one of the school head who said:

*...Pupils learn various arts activities such as drawing, painting, sculpture, dance, pottery, printmaking and music which help to gain competencies that will assist them in identifying the talents like singing and etc...Source: Field Data (September, 2018).*

The saying from the school head implies that various fine and performing arts activities were implemented in primary schools.

On the other hand, during the interview with quality assurers, it was noticed that different fine and performing arts activities were implemented in primary schools, though majority of these activities
were practiced in private primary schools and little were practiced in public primary schools. This finding was noticed in the interview with quality assurer who affirmed that:

...During the school inspection, we have five domain and domain three deals with co-curricular and extra-curricular activities...But in the process of inspecting fine and performing arts different reports indicates that various activities such as printing, drawing, sculpture, dances and music are practiced mostly to private primary schools and little in public primary schools... Source: Field Data (August, 2018).

The findings that were unveiled from quality assurers imply that majority of private primary schools had various fine and performing arts activities such as printing, drawing, sculpture, dances and music. Though majority of public primary schools were poorly practiced the fine and performing arts activities.

The findings depict that the types of fine and performing arts activities which are practiced in both private and public primary schools as co-curricular activities were; dancing, drawing, sculpture, dances, music, printmaking, toy making and pottery. However, it was noticed in this study that some of fine and performing arts such as mosaic and calligraphy were not practiced as it was proposed in the curriculum of primary schools. Moreover, the findings depict that majority of fine and performing arts were well implemented in private primary schools compared to public primary schools.

These findings concur with those of Makwinya and Straton (2015) who noticed that, in primary schools various fine and performing arts were implemented, however, majority of private primary school were well implementing the activities compared to public primary schools. Similarly, Japhet (2010) shows that majority of primary schools had
different form of fine and performing arts activities, though they implement few activities that cater adequately for the choices of many students (Njeri, 2012 & Lazaro, 2015).

Generally the data that were presented from different sources indicated that private primary schools implemented well the fine and performing arts activities to pupils compared to public primary schools. These findings are in-line with those developed by Makwinya & Straton (2015) and Wanyama (2012), who found that, most of public primary school had good environment to implement fine and performing arts compared to public primary schools.

However, these findings are in contrast with the government directives through primary schools curriculum that direct all schools to implement fine and performing arts activities especially in public primary schools (MoEST, 2016 & MoEVT, 2014). Such contrasted results were caused by the differences in social and environmental factors that affected the implementation of such activities due to inability of the schools in terms of fiscal and physical resources and the availability of experts who are knowledgeable in various fine and performing arts activities to majority of primary schools.

Subject Clubs
Based on the objective of this study, in this category the aim was to identify the existing types of co-curricular activities related to subject clubs that are implemented in primary schools by reflecting to the curriculum of primary schools in Tanzania. The data which was collected from pupils and teachers through questionnaires as well as head of schools and quality assurers through interviews are presented and analyzed in this sub-section. The findings from pupils’ response are summarized in Table 1.2:
Table 1.2: The Implemented Subject Clubs Activities

<table>
<thead>
<tr>
<th>Co-curricular activities (subject clubs)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mathematics club</td>
<td>204</td>
<td>61</td>
</tr>
<tr>
<td>Sciences clubs</td>
<td>211</td>
<td>63</td>
</tr>
<tr>
<td>Social studies clubs</td>
<td>170</td>
<td>51</td>
</tr>
<tr>
<td>Language clubs</td>
<td>156</td>
<td>47</td>
</tr>
<tr>
<td>ICT Clubs</td>
<td>35</td>
<td>10.5</td>
</tr>
<tr>
<td>Other clubs <em>Tuseme</em> <em>Peleka rafiki zangu club</em></td>
<td>197, 253</td>
<td>59.3, 76.2</td>
</tr>
<tr>
<td>*TOTAL</td>
<td>776</td>
<td>232.5</td>
</tr>
</tbody>
</table>

*The analysis based on multiple responses hence column tallies exceed 332 and 100 respectively. Source: Field Data (September, 2018).

Table 1.2 show frequencies and percentage of responses from primary school pupils who responded on the types of subject clubs activities that were available in the primary schools. The findings indicate that subject clubs that were implemented in their schools were Mathematics club that were responded by (204, 61%); Sciences clubs were responded by (211, 63%); Social studies club were responded by (170, 51%); Language clubs were responded by (156, 47%) and the Information Technology Communication - ICT club were responded by (35, 10.5%).

Apart from the mentioned subject clubs activities, it was revealed that some schools introduced the Tuseme and Peleka rafiki zangu club (197, 59.3%) and (253, 76.2%) respectively. These clubs were also implemented as part of co-curricular activities where pupils discuss
various crosscutting and challenging issues in the society locally and globally.

Despite of the responses from pupils, also teachers were asked to indicate whether there is an implementation of subject clubs and to indicate the common co-curricular activities that relate to subject clubs which are implemented in their schools. Teachers revealed that there were various co-curricular activities related to subject clubs that are implemented in primary schools. Majority of teachers (71, 56.8%) responded through questionnaire that there was an implementation of different subject clubs and they have been assigned to coordinate those subject clubs such as mathematics, language, science, social studies and ICT clubs. The findings imply that there was an implementation of subject clubs in primary schools.

When heads of schools were interviewed on types of co-curricular activities related to subject clubs that were implemented in their schools, they responded that the schools followed the primary school curriculum and one among of the issues to be implemented in schools was to have the subject clubs. From those responses it was revealed that majority of primary schools implemented the subject clubs. It was also shown that teachers were assigned to supervise those subject clubs. For example, in the interview with one of school head in the visited private primary schools was quoted saying that:

...Subject clubs are very good and I am emphasizing all teachers to follow the school daily routine which involves the subject clubs... my school have been doing very well in debate competition. Subject clubs help pupils to develop competence to speak English before others, so to me I think subject clubs are indeed very useful... **Source:** Field Data (August, 2018).
As regards to public primary schools it was revealed that majority of primary schools were faced with the challenges of environment and teachers who were willing to implement various subject clubs. Through the interview session, one school head in public primary schools was quoted complaining:

...The nature of our schools limits us to implement every aspect that have been indicated in the curriculum...I recognize that subject clubs are good to be practiced in this schools but the environment are not conducive in this schools, teachers are few and we are limited with classes... \textbf{Source}: Field Data (August, 2018).

The above quotation indicates that some of public primary schools did not implement effectively the subject clubs because of school environment and shortage of teachers.

Furthermore, the quality assurers were asked to indicate the implemented types of co-curricular activities that relate subject clubs in primary schools. The findings through interview with quality assurers revealed that subject clubs were implemented in schools. Surprisingly, the response from quality assurers further indicated that, the implementation status of subject clubs activities differ between public and private primary schools. As per reports of quality assurers shows that private primary schools were implemented well compared to public primary schools. Through the interview with one of quality assurers affirmed that:

...\textit{One of the roles of inspecting our schools is to oversee the implementations of co-curricular activities including subject clubs...majority of our reports show that some of the schools have subject clubs and other schools do not have...} However,
almost all private primary schools have subject clubs but the challenges are in public primary schools... Source: Field Data (2018).

From the above quote the response imply that subject clubs were present in primary schools. However, there were variations in terms of status of the extent to which subject clubs were implemented between private and public primary schools. Some of public primary schools did not have subject clubs as their co-curricular activity.

Generally, it was found out that subject clubs are practiced in primary schools, though the status of implementation varied from one school to another. These findings are in-line with those of Lazaro & Anney (2016), Mafuru (1994), Makwinya and Straton (2015) who found that, majority of schools had subject clubs which helped students to study and revise what they had learnt in core subjects. However, these findings are contrary with those of Kibona (2015) and Njeri (2012) who found that there was lack of implementation of subject clubs in schools. Additionally, it was observed that majority of private primary schools implemented well the subject clubs compared to public primary schools. These findings are supported by Lazaro (2015) and Luthans (2005) who established that, majority of private schools had good environment to implement subject clubs compared to public schools.

Conclusions and Recommendation
Despite of the commitment of government on implementation of co-curricular activities in all schools, the findings of this study unveil that the implementation process especially in public schools were lagging behind. Therefore, it is proposed that there should be a balance in terms of implementation of co-curricular activities to both private and public primary schools. Therefore, it is recommended that co-curricular
activities should be integrated together with core-curricular activities as compulsory activities whereby all schools will implement and accord similar status by supplying all requirements as per direction of Education and Training Policy of 1995 and 2014.

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2. An abstract of 150-200 words should accompany the article

3. The manuscript should have: a title page of the paper, the names, institutional affiliation, Postal address, phone number and Email address of the author(s). If a paper has more than one author, indicate the corresponding author. The entire manuscript must be typed in 1.5 space except for Abstract which should be in 1.0 space non italic font. The font size of the main text shall be 12 point Times New Roman. All pages must be numbered.

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5. Digital references should follow the latest style of American Psychological Association. Manual references will not be accepted.

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