



Baraza la Kiswahili la Berlin:

Masuala ya Kiuana katika Vitabu vya Fasihi Vilivyoteuliwa na Wizara ya Elimu ya Kenya

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Akitumainishwa na kitabu cha kwanza cha kiuana cha Kenya, “Mtazamo wa Mabinti na Wanawake katika Vitabu vya Shule”, profesa Catherine Ndungo anachangia katika kubadilisha mtazamo wa mabinti nchini humo. Katika msingi wa kifasihi, yeye na wasomi wengine wanalenga kukuza fashi ya kiuana katika mashule ili kuwazuia vijana kuwadharau wanawake. Anatambulisha wazo liitwalo “uana” ambalo linaangalia jinsi katika mtazamo wa kijamii tofauti na ile ya kibayolojia.

Mpango wa Catherine Ndungo katika kuhakikisha kwamba Taasisi ya Maendeleo ya Mtaala ya Kenya inahusisha vitabu vya kiuana ni kwamba maswala haya yanabidi yahusishe mazingira halisi ya jamii na jinsi jamii inavyohusiana. Mtazamo huu unajumuisha masimulizi na vitendo kutoka kwa wahusika. Inachambua kwa umakini mazingira ambayo mabinti, wavulana, wanawake na wanaume wanakulia. Vilevile, inazingatia lugha na sauti zinazotumiwa na jinsia hizo mbili. Kimsingi, kitabu kinaweza kuwa na sauti ya mwanamke lakini haimwakilishi mwanamke. Pamoja na kuwa tuasikia sauti ya mwanamke katika “Songs of Lawino”, sauti hiyo inatoka kwa mwanaume.

Uchambuzi wake unaenda kiundani kuchambua wanayocheza wahusika. Majumkumu haya huhusisha kuangalia watoto, shughuli za kuingiza kipato na kuuguza jamii. Maswali kama nani anapewa majukumu haya na kwanini yanaulizwa wakati wa uchambuzi wa fasihi hizi katika misingi ya kiuana. Matumizi ya nomino na viwakilishi yanaangaliwa pia. Kwa sababu nomino na viwakilishi vya Kiswahili havina jinsia, kuchambua vitendo ili kuelewa nani anafanya kipi ni muhimu. Wanaume huwa watu wanaofanya vitendo na wanawake huwa ni watu wanaofanyiwa vitendo mfano kuolewa.

Ili kuchangia mabadiliko katika Taasisi ya Maendeleo ya Mtaala, baadhi ya vitabu vinachambuliwa. Hivi vinahusisha, “Choi la Heri” cha Asunta Matei, “Tamthilia ya Porini Kea” cha Kigogo na “Tumbo Lisiloshiha cha Halifa Chokocho. Uchambuzi wa vitabu hivi haulinganishi tu mabadiliko ya muda katika masuala ya kiuana bali mazingira ya masuala hayo katika misingi ya idhini. Uchambuzi huu unafanywa katika mazingira ya ndoa. Kimsingi, mwanamke anatazamwa kama kiumbe dhaifu. Kwasababu mwanaume anawekwa kuwa mwenye nguvu zaidi ya mwanamke, inafurahisha kuelewa aina ya nguvu hii, chanzo chake na jinsi inavyotumika.

Kuna mifano mingi inayoonesha kazi ya mwanamke katika jamii. Katika “Utengano”, mume hawaruhusu mke nab inti yake kuondoka nyumbani bila kuwapa ruhusa. Nini nini hasa mwanamke ananyimwa pamoja na mtazamo huo wa mtunza jamii? Katika “Choi La Kheri”, binti anakataliwa kwa sababu ya rangi ya ngozi yake. Katika vitabu kama “Kilio Cha Haki”, ndoa za mitala zinaonekana pale mwanaume anapowadharau wake zake wote wawili. Dharau hii inaonekana pia katika ndoa za kawaida. Lakini pia tunaona mwanaume wakifariki kwa sababu ya kuachwa na wake zao.

Kulingana na takwimu, asilimia tatu ya wanaume nchini Kenya wanakumbana na changamoto za kiuana ukilinganisha na wanawake. Changamoto hizi huhusisha wanawake kupigwa, kubakwa na kutukanwa. Madhara ya afya ya mwili na akili yanapelekea changamoto ya kisaikolojia kwa

wanawake hawa. Madhara hayo yanahusisha mimba kutokana kubakwa na usitishwaji wa masomo kutokana na ndoa za utotoni. Ukeketaji pia unachangia changamoto zile zile.

Ni muhimu kwamba mabadiliko ya kimtaala yakahusisha vitabu vya kiuana katika shule za sekondari za Kenya. Pamoja na kupunguza changamoto tajwa zinazowakumba wanawake, zitawawezesha wao kuchukua nafasi za uongozi katika maisha ya kila siku na katika siasa. Vilevile, waandishi wanapaswa kumpa mwanamke mamlaka sawa na wanayompatia mwanaume. Hii itapelekea mabinti wa Kenya kukua wakitambua kuwa wana uwezo sawa na wanaume.

English

Maternal Issues in school curricula selected by the Ministry of Education of Kenya

Inspired by a founding Kenyan feminist book by Ann Oburu “Images of Girls and Women in School Text Books”, Prof. Catherine Ndungo contributes in debunking the narrative. Taking a literal stance, her and other scholars in the discipline seek to popularize feminist literature in schools to dissuade students from depriving women. She introduces a concept “Uana” that looks at sexuality from a social perspective as opposed to a biological one that gender identifies.

Catherine Ndungo’s approach to making sure that the Kenyan Institute for Curriculum Development includes books that reflect on issues of “uana” is that these issues should reflect the context of society and how it integrates. The approach takes into account, narrations and actions from characters. It carefully examines the environments from which boys, girls, men and women are nurtured. Moreover, it considers the languages and tones of voices used by the two genders. Cautious enough, a plot could have a female voice but won’t represent a female character in reality. Even though we hear a female voice in “The Songs of Lawino”, that voice comes from a man. Her analysis dives deeper to examine responsibilities characters play. These responsibilities manifests into taking care of children, working for an income and taking care of public health. Questions such as who is being assigned these roles and why are asked when examining literature in the “uana” context. The use of nouns and pronouns are also looked upon. Since Swahili has unisex nouns and pronouns, examining actions to understand who does what gets taken into consideration. Males tend to do actions and females tend to be subject of such actions for example getting married. To inflict change in the Institute for Curriculum development, a couple of books are being examined. These include, “Chozi la Heri” by Asunta Matei, “Tamthilia ya Porini Kea” by Kigogo and “Tumbo Lisiloshiha by Halifa Chokocho. The analysis of these books not only compares timely changes in “uana” issues but also the context of such issues in terms of authority. Such an examination of a woman’s role in the society is looked from a marriage perspective. In context, a woman is seen to be a weak character. Since a man is portrayed to be authoritative to a woman, it triggers to understand the kind of authority, its source and how it being used.

There are many examples that portray the role of a woman in society. In “Utengano”, a husband character won’t allow his wife and daughter to leave the house without his permission. What does a woman gets denied with such a care taker portrayal? In “Chozi La Kheri”, a daughter character gets denied because of her skin color. In books such as “Kilio Cha Haki”, polygamy is revealed where a man possesses two wives who undergo disdain from their husband. Not only do polygamy women undergo disdain but also in exclusive families. But a flipside to that coin is when husbands pass away due to stresses as a result of divorce.

According to statistics, only 3 percent of men in Kenya face “uana” challenges compared to women. Most of these challenges include women being beaten, raped and being insulted. Both physical and mental health effects of these pose psychological trauma to these women. The effects include,

pregnancy as a result of rape and termination of studies due to early marriages. Female Genital Mutilation poses the same challenges.

It is critical for curricular changes to include feminist books in Kenyan secondary schools. This will not only reduce aforementioned odds women face as a result of toxic masculinity but also empower more to take up leadership both in day to day life and in Kenyan politics. Equally, authors should present feminine characters that embody the equality ethos with men. In this regard, girls in Kenyan schools will grow without feeling inferior to men.