MITAZAMO WA VIJANA WA KIUME WA KENYA KUHUSU UBABEDUME: MKABALA WA UCHANGANUZI HAKIKI USEMI

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Tasnifu hii imewasilishwa katika Shule ya Mafuzu kutosheleza baadhi ya mahitaji ya Shahada ya Uzamili katika Kiswahili, Chuo Kikuu cha Egerton.

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UNGAMO

Tasnifu hii ni kazi yangu binafsi na haijatolewa kutahiniwa kwa mahitaji ya shahada yoyote katika chuo kikuu chochote kile.

Sahihi..... Tarehe.....17-05-2018

Melvine Atieno Ouma

AM12/14340/15

IDHINI

Tasnifu hii imewasilishwa kutahiniwa kwa idhini yetu kama wasimamizi na washauri walioteuliwa rasmi na Chuo Kikuu cha Egerton.

Sahihi..... Tarehe.....19-05-2018

Prof. Furaha Chai

Idara ya Lugha, Isimu na Fasihi

Chuo Kikuu cha Pwani

Sahihi..... Tarehe.....21-05-2018

Dkt. AbdulRahim Hussein Taib Ali

Idara ya Fasihi, Lugha na Isimu

Chuo Kikuu cha Egerton

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TABARUKU

Kazi hii naitabaruku kia marehemu mamangu Milka Obiya Ouma ambaye ndiye mpanzi wa mbegu hii. Hata katika kifo alihakikisha nimeipata shahada hii.

Na

Baba mpenzi Alovice Ouma Owino kwa kuwa nguzo muhimu katika kunisaidia kutimiza ndoto yangu maishani.

Ninawashukuru wasimamizi wangu Prof. Furaha Chai na Dkt. AbdulRahim Taib. Mmekuwa wa msaada sana katika masomo yangu na maisha yangu. Hamkuchoka kunikosoa na kunitoa ujinga na hamkuchelea kila nilipohitaji msaada wenu. Asanteni sana kwa uvumilivu wenu nilipokuwa na ugumu wa kuelewa na kunielimisha kwa njia ya kipekee. Safari hii haingenoa nanga na bila shaka haingeendelea na kufikia tamati bila uongozi na mafunzo yenu. Hakika nina deni ambalo sitawahi kuweza kuwalipa kwa njia yoyote ile. Daima nitawakumbukeni na zaidi Mola azidi kuwatendea mema.

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Ninawashukuru marafiki zangu Janice Mutua na Jescah Abuti. Wamekuwa wandani wangu kitaaluma na kibinafsi na wamenifunza mengi kiakademia na kimaisha. Asanteni sana kwa mchango wenu katika kazi hii, mchango ambao ulikuwa wa kujitolea mno na siwezi kuulipia kwa njia yoyote ile. Mungu awabariki sana.

Ninawashukuru wanafunzi na rafiki zangu Judith Gakii, Ivy Kimani, Boaz Koech, Mary Mutuku, Josephine Mogaka, Peris Ndung'u, Achuriatom Kibet, Mildred Abonyo, Stella Talam, Victor Gatimu, Esther Awinja na Japheth Kizito kwa kuwa tulitiana moyo na kusaidiana kila hali ilipokuwa mgumu. Ningependa pia kuwashukuru marafiki wangu wa dhati Prudence Wangeci na Francis Onyalo. Mnajua ni kwa nini.

Kwa njia ya kipekee ningependa kumshukuru mzazi wangu Bw. Aloice Ouma Owino kwa kuniongoza katika safari nzima tangu utotoni hadi sasa. Umekuwa mzazi, kiongozi, rafiki na mwelekezi wangu daima hasa tangu kifo kilipokuteua kuwa mzazi pekee. Kila tulipoanguka katika hali zote hukuchoka bali ulitusimamisha na tukaendelea na safari. Nashukuru sana kwa kunishika mkono wala hukuniachilia hata palipokuwa na giza zaidi. Asante kwa kugharamia elimu yangu kwani kumuelimisha mtoto wa kike kupata shahada ya uzamili bado ni tukio nadra katika jamii yetu. Asante kwa uvumilivu na kujinyima starehe na mambo mengine mengi ili nipate elimu. Hakika wewe ni Baba wa kupigiwa mfano.

Shukrani zangu kwa wadogo wangu Joy Michal Achieng, Joseph Obiya na Absaloms Hombe bila kuwasahau William Ochieng, Lennox Ochieng na Elizabeth Ochieng. Asanteni kwa kuvumilia ili nipate shahada hii. Obiya na Hombe najua mlinikosa sana wakati mlinihitaji zaidi, hivyo nawashukuru sana kwa uvumilivu wenu. Nyote mmekuwa nanga na nguvu yangu. Namshukuru mjomba wangu Caleb Obiya na Nyanyangu Joyce Obiya kwa kunipa nasaha na kunitia moyo. Nawashukuru wote walionifaa kwa ujumla, kwa dhiki na faraja katika harakati za masomo yangu ya Uzamili. Mungu awabariki na azidi kuwatendea mema.

IKISIRI

Katika utamaduni mdogo wa vijana, vijana wa kiume wanajulikana kuzingatia ubabedume na kuishi kulingana na kaida na desturi za ubabedume zilizowekwa na jamii. Utafiti huu ulichunguza mtazamo wa vijana wa kiume kuhusu ubabedume kwa kuchanganua lugha na wanavyoitumia kurejelea na kuelezea ubabedume. Utafiti ulichunguza ikiwa kipengele cha ndaro za ubabedume unajitokeza katika ubabedume, katika mazungumzo ya vijana wa kiume. Malengo ya utafiti huu yalikuwa kuchunguza sifa za lugha ya vijana wa kiume zinayoonyesha ubabedume, kuhakiki maelezo na mazungumzo ya vijana wa kiume kuhusu ubabedume na kutathmini na kueleza ikiwa kuna ndaro za ubabedume zinazojitokeza katika maelezo ya vijana wa kiume kuhusu ubabedume. Maswali ya utafiti huu yalikuwa; Je, sifa gani za lugha ya vijana wa kiume zinazoonyesha ubabedume? Vijana wa kiume wanaeleza na kusimulia vipi ubabedume wao wakihusisha matarajio ambayo yamewekwa na jamii? Je, kuna ndaro zozote za ubabedume zinazojitokeza katika lugha ya vijana wa kiume kuhusu ubabedume? Nadharia ya uchanganuzi hakiki wa usemi ilitumiwa. Utafiti ulikuwa wa kithamano, mkabala wa kifasili na umma lengwa walikuwa vijana wa kiume. Mbinu ya ukusanyaji deta ilikuwa vikundi viini na mahojiano, ilhali vifaa vya kukusanya deta vilikuwa mwongozo wa maswali katika vikundi viini na mwongozo wa maswali katika mahojiano. Mtafiti aligundua kwamba ubabedume miongoni mwa vijana wa kiume ulihusishwa na lugha iliyodhihirisha ukimu na ulindaji wa familia, kujiepusha na tabia zilizochukuliwa kuwa za kike, ukanaji ushoga, kuwa na uwezo wa kujitegema, udhibiti wa hisia na ugumu katika kila hali. Utafiti ulionyesha kwamba vijana wa kiume walitambua uwepo wa ndaro za ubabedume kuwa udume unaweza ukapotea na kuenda kabisa. Walihusisha udume kupotea na tabia za kike, ushoga, mavazi ya kike, kushindwa kukimu familia, utumizi wa kujitia kitanzi kama suluhisho ya matatizo, kutumia muda mwingi na jinsia ya kike na mtindo fulani wa mawasiliano. Istilahi kama vile umama, chichi, mkuste, 'macinderella', majina ya kike kama vile Ashley yalitumiwa kurejelea hali ya ndaro za ubabedume na pia kuwarejelea walio katika ndaro za ubabedume. Waliitwa "wanaume" kwa kuongezea alama hizo za mtajo. Hivyo kuna makundi mawili ya wanaume; wanaume na "wanaume". Kijana wa kiume anaweza kurejesha udume wake na kujitambulisha na wanaume wengine hasa kwa kukejeliwa na wanaume. Utafiti huu utapanua mawanda ya marejeleo na tahakiki zilizoko katika taaluma ya pragmatiki na vilevile kuchangia katika taaluma nyinginezo kama vile masomo ya jinsia.

ABSTRACT

In the youth subculture, the male youth are known to conform to masculine norms and live according to the masculine societal norms. The study set to examine the language the male youth use to describe and express masculinity as well as investigate if there exist any form of masculinity crisis in the language of the youth as the talk about masculinity. The objectives of this study were to examine the linguistic features in the language of the male youth that show masculinity, describe the male youth expression and narration of masculinity in relation to societal expectations, evaluate whether there is acrisis of masculinity in the expression and conversation of the youth about masculinity. The research questions included; What linguistic features in the male youth language show masculinity? How do the male youth express and talk about their masculinity? Is there any form of crisis of masculinity is in the expression and conversation of the male youth on masculinity? Critical discourse analysis theory was used in the study to obtain meaning of the male youth expressions of their masculinity. The study was qualitative, an interpretivism perspective and the target population were the male youth. The data collection methods were focus group discussions and interviews while the data collection tools were a focus group discussion guide and an interview guide. The results indicate that linguistic features such as crosstalks, silence, interruptions, use of certain exclamations and specific topic of disscussions denotes masculinity. The male youth associated masculinity with providing and protecting the family, avoidance of femininity, toughness, independence and power to decision making. They acknowledged the presence of the crisis of masculinity and associated it with femininity, feminine communication styles and clothing, inability to provide and protect the family and use of suicide as a quick solution to life's problems. Terms such as *umama*, *chichi*, *mkuste*, *macinderella* and feminine names like Ashley as well as "men" in quotes were used to refer to the crisis of masculinity and those in crisis. Hence two categories of men: men and "men". The results also shows that a male youth can come out of the crisis and identify himself as a man especially after rebuke and mockery from other men. This study will contribute to the existing studies and critique about the male gender in the field of pragmatics and other fields such as gender studies.

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KANUNI ZA UNUKUZI

Unukuzi	**Kinachomaanisha**
[ ]	Kupigania zamu
-	Ukataji kauli
...	Unyamavu wa muda mrefu kama sekunde tano hivi
1, 2, 3, 4	Nambari ya kikundi kiini
A – I	Wazungumzaji
Nambari ndogo (subscript)	Zamu ya mzungumzaji

Chanzo cha kanuni: Atkinson na Heritage (1984) na misingi ya maelezo ya Brown na Yule (1983).

SURA YA KWANZA

UTANGULIZI

1.1 Usuli wa mada

Jinsi wanadamu wanavyofikiria na kutenda ni matokeo ya ujamiishwaji. Pindi tu wanapozaliwa, wanafunzwa jinsi jamii inavyotaka wawe. Kupitia ujamiishwaji wanapata kujifunza kile kinachofaa na kisichofaa kwa jinsia zote mbili. Ulimwengu unawagawanya wanadamu katika vikundi viwili; wanaume na wanawake na hivyo mara nyingi inaonekana ni kama wanaume wote wanafanana na vilevile wanawake wote katika tabia na mienendo zao. Njia tofauti tofauti ambazo wanaume na wanawake wanatenda na hata kutangamana imesababishwa na jamii kuwajamiisha kuwa na kutenda hivyo. Kila jamii na kila tamaduni inawatarajia wanawake na wanaume kuwa tofauti katika mienendo yao. Ndiposa kimsingi wanawake wanatarajiwa kuwa ndiyo wenye kuthamini mahusiano, kuwa wazazi wazuri, kuwa wadhaifu kihisia na kimwili na kuwa waongevu sana hasa kuhusu shida zao. Wanaume wanatarajiwa kuthamini kupata hadhi, kuwa wenye mamlaka na uhodhi, kulinda familia zao na kuwa wakimu wema. Aidha, wanaume wanatarajiwa kudhibiti hisia zao, kuwa na nguvu za kimwili na kutoongea sana. Haya ndiyo matarajio ya jamii na tamaduni kwa wanaume na wanawake (Crespi, 2003).

Watoto wa kiume kuanzia umri mdogo hufunzwa au hujifunza kucheza na vidude kama vile nyundo na magari. Wanapofikisha miaka mitatu, wao hujaribu kuhodhi na kutawala. Wanafanya hivi kupitia ushindani au ushari juu ya jambo fulani. Wao hujenga hadhi yao na kuendelea kutumia nguvu kuendeleza nafasi zao. Wavulana wakati wote hutaka kushinda kila michezo ya mashindano na hawajishughulishi sana na uundaji wa urafiki. Wao huonyesha hisia za hofu kwa wazo lolote la kuwa msichana (Lorber, 1994). Anaendelea kuwa, wanapofika kati ya miaka minne hadi saba wanalazimika kuhamisha utambulisho kutoka kwa mzazi wa kike, na kujitambulisha na mzazi wa kiume. Ni katika umri huu ndio wanasukumwa katika michezo na uendeshaji baiskeli. Wanasifiwa wanapoonyesha ukakamavu wao; hivyo wanaanza kufikiria kuwa wao ni bora au wanafaa kuwa bora. Kwanzia hapo, taasisi mbalimbali kama vile shule, makanisa, serikali, burudani na waajiri huimarisha wazo la kuwa jinsia ya kiume ni bora hivyo kusaidia katika kujenga utambulisho wa kiubabedume na kuwa 'wanaume halisi'.

Mwanamume halisi ni yule mwenye hadhi na ambaye ndiye wa kutegemewa., asiyekuwa na mihemuko na asiyeonyesha hisia zake. Wanaume wanatarajiwa kuwa wakimu

wema na walindaji wa familia zao. Wanaume wanatarajiwa kuwa wenye nguvu na kudhibiti hisia zao wakati wote. Wanaume ndio wanaotawala siku zote hivyo wanaume wamehodhi vipengele vyote vya maisha. Mwanamume ndiye hufanya uamuzi katika maswala ya fedha, ni jukumu lake kuhakikisha kwamba mambo nyumbani yanaendelea kwa mkondo mzuri. Mwanamume ndiye anahakikisha nidhamu kwa jamaa yake. Mwanamume ndiye hudhibiti njia zote za uzalishaji mali. Ndiye mwamuzi wa mwisho katika kila jambo na maamuzi yake hayawezi kukiukwa.

Nchini Kenya, kuna viwango tofauti tofauti vya ubabedume kutokana na kuwepo kwa tamaduni na tamaduni ndogo mbalimbali kama vile utamaduni mdogo wa boda boda, wa kizito, wa vijana, watoto wa vijijini (chokora). Kundi la vijana ni mojawapo ya utamaduni mdogo ulio na kaida na utamaduni wa kipekee. Kijitamaduni hiki kinaoongoza na kushinikiza ubabedume pamoja na tabia za kiubabedume miongoni mwa vijana wa kiume. Katika kijitamaduni hiki, vijana wa kiume wanajiwasilisha kwa njia inayoonyesha kuwa wao ndio wanaotawala, wana hekima na ujuzi. Vijana hawa wanajulikana kuzingatia na kuishi kulingana na kaida za ubabedume. Ubabe kwao, unaweza kutendwa na kuonyeshwa kupitia kwa madai ya vijana 'kuwateka'wasichana wengi kingono bila kuwajibika katika uhusiano huo. Kijana wa kiume anafaa kuwa mjasiri, mwenye uwezo wa kuvutia wanawake na mwenye nguvu za kimwili. Hususan, kijana wa kiume anapaswa kuwa na mazoea ya kujitenga na tabia za kishoga/usenge na kuwachukia wanaojihusha na tabia hizo. Nguvu, haki maalum ya kiuchumi, ushupavu, na vurugu humpa kila kijana wa kiume njia ya kufikia na kudumisha ubabedume na hivyo kuwezesha kutambuliwa kuwa wadau wa kuendeleza utamaduni.

Utamaduni mdogo wa vijana unashinikiza kwamba kijana wa kiume sharti awe mwamba imara, mshari, mhodhi, mgumu, mjasiri, mwenye nguvu na mamlaka. Hivyo hatakikani kuonyesha mihemuko wala kuonyesha hisia za udhaifu na ulegevu. Baada ya kutahiriwa, kijana katika jamii za wabantu kwa mfano, anachukuliwa kuwa mwanamume halisi na hivyo anatarajiwa kujitenga na shughuli za kike kama vile kuingia jikoni, kupika au kufanya majukumu yoyote yanayochukuliwa kuwa ya kike katika jamii yake.

Hata hivyo, dhana ambayo imeundwa na kijitamaduni cha vijana kuhusu kuwa mwanamume au kuwa mbabe imezua shida kwa sababu vijana wengi wanapata ugumu kupatanisha na kuishi kulingana na kaida na itikadi za ubabedume ambazo zimewekwa na utamaduni ambamo wamekulia (Poscoe, 2015). Vijana wengi wameshindwa kuishi kulingana

na matarajio ambayo jamii imewawekea na hivyo hawatimizi ndoto zao maishani wala hawachangii katika taratibu za kijamii. Wengi wanajitenga na utambulisho wa ubabedume na wilevile kukwepa tabia na majukumu yanayowawezesha kujitambulisha kama wanaume. Wengine wameacha kuwa wakimu wa familia zao na kupuuza kazi zinazochukuliwa kuwa za wanaume. Pia wamekuwa wasenge kinyume na inavyotarajia jamii na utamaduni. Hali ya mwanamume kuishi kinyume na matarajio ambayo amewekewa kama mwanamume ndiyo Levant (1997) anauita ndaro za ubabedume. Levant asema kuwa kuna ndaro katika ubabedume kwa sababu ya uporomokaji wa wajibu wa mkimu mwema na kwa ujumla ongezeko la mgongano wa wajibu wa jinsia.

Mgongano wa wajibu wa kijinsia huweza kutambuliwa kupitia kwa desturi ya kaida za ubabedume na huweza kuonekana na kuthibitishwa wakati tabia za kiume hazidhibiti kaida hizi. Mtu huanza kujihisi kuwa 'si mwanamume' kwa sababu ameshindwa au hataki kuzingatia wala kuishi kulingana na kaida hizo. Kimmel (1987:223) anaeleza kuwa ndaro za ubabedume huathiri na kuharibu utaratibu katika jamii. Mabadiliko katika jamii yawe ya kisiasa au kiuchumi husababisha mabadiliko katika maana ya kuwa mwanamume au mwanamke.

Wazazi wa kiume na wazee waliokomaa wamesikika mara nyingi wakieleza jinsi ubabedume wao siku zao za ujana ulitofautiana sana na ubabedume wa vijana wa sasa. Wanaeleza mitindo yao ya mavazi wakati huo, tabia zao na hata kuishia kusema kuwa vijana wa sasa wamepoteza ubabedume na kuwa kama mtoto wa kike. Wengine wanaeleza kuwa hakuna tofauti kati ya vijana wa kike na wa kiume kwani wale wa kiume hawana ubabedume kamwe, yaani si wanaume. Ndiposa baadhi yao hata wananyimwa 'ufunguo' wa njia na mbinu za uzalishaji mali katika familia wanamokulia.

Kimmel anaendelea kueleza kwamba vurugu, kujiua, matumizi ya dawa za kulevya na uhalifu ni dalili za ndaro za ubabedume. Haya hudhihirishwa kupitia miongoni mwa mambo mengine, lugha ambayo vijana hawa wanatumia katika maskani zao, mahali pa kazi na katika maingiliano ya kila siku na watu wengine. Vijana hawa hukopa istilahi kutoka lugha mbalimbali za jamii ya Kenya ili kuelezea ubabedume. Kwa kuwa wao huwa na lugha ya kipekee ya kueleza hali mbalimbali katika maisha yao ya kila siku, ilitarajiwa kuwa wana lugha ya kipekee ya kuelezea na kufafanua ndaro za ubabedume. Hivyo, utafiti huu ulichunguza mtazamo wa vijana wa kiume kwa ndaro za ubabedume kwa kuchunguza lugha wanayotumia vijana wa kiume kueleza ndaro za ubabedume.

1.2 Suala la utafiti

Vijana wa kiume hutumia lugha kuunda na kujenga utambulisho wao wa kijinsia. Kutokana na lugha wanayotumia, vijana wa kiume huweza kuonyesha kuwa wao ni wa jinsia ya kiume na hivyo kujitambulisha na ubabedume. Hata hivyo haijulikana jinsi vijana wa kiume wanavyotambua na kuchukulia ubabedume na vilevile lugha wanayoitumia kurejelea na kuelezea ubabedume. Utafiti huu ulichunguza mtazamo wa vijana wa kiume kuhusu ubabedume kwa kuchanganua lugha na wanavyoitumia kurejelea na kuelezea ubabedume. Utafiti ulichunguza ikiwa kipengele cha ndaro za ubabedume unajitokeza katika ubabedume, katika mazungumzo ya vijana wa kiume.

1.3 Madhumuni ya utafiti

Madhumuni ya kijumla katika utafiti huu ilikuwa kuchunguza lugha inayotumiwa na vijana wa kiume kurejelea na kufafanua ndaro za ubabedume kwa mtazamo wao binafsi. Madhumuni mahususi yalikuwa pamoja na;

i) Kubainisha sifa za kimazungumzo za lugha ya vijana wa kiume zinazoonyesha ubabedume
ii) Kuhakiki maelezo ya vijana wa kiume kuhusu ubabedume kwa kuhusisha matarajio ya jamii.
iii) Kutathmini ikiwa kuna ndaro za ubabedume katika lugha ya vijana wa kiume kuhusu ubabedume

1.4 Maswali ya utafiti

i) Je, sifa gani za kimazungumzo za lugha ya vijana wa kiume zinaonyesha ubabedume?
ii) Vijana wanaeleza na kusimulia vipi ubabedume wao wakihusisha matarajio ya kijamii?
iii) Je, kuna Ndaro zozote za ubabedume zinazojitokeza katika lugha ya vijana wa kiume kuhusu ubabedume?

1.5 Umuhimu wa utafiti

Utafiti kwa mkabala wa mwanamume haujashughulikiwa kwa wingi hivyo utafiti huu utatoa mchango mwafaka kwa hakiki zilizoko kuhusu mwanamume katika taaluma ya pragmatiki. Utafiti uliangazia kipengele cha uana kwa matumaini kwamba yatachangia katika

kuongeza maarifa katika maswala ya lugha na uana. Utafiti utaweza kuonyesha kuwa kubadilika kwa ubabedume kama kipengele cha jamii ni mabadiliko katika usemi na hivyo lugha. Kubadilika kwa ubabedume kama sehemu ya mchakato wa kijamii huishia kuzuiliwa kwa misamiati na semi mpya katika lugha. Utafiti huu kupitia uchanganuzi utaonyesha kuwa usemi pia ni sehemu muhimu katika mchakato mzima wa kijamii.Utafiti huu pia utachangia katika kupanua mawanda ya marejeleo katika taaluma ya uchanganuzi usemi na taaluma nyinginezo kama vile masomo ya jinsia.

1.6 Upeo na mipaka

Utafiti ulijikita katika mazungumzo ya vijana wa kiume walioeleza na kusimulia ubabedume na kueleza kuhusu ndaro za ubabedume. Utafiti huu pia ulijikita kutumia vijana wa kiume kama washiriki. Hii ni kwa sababu utafiti huu unaweza kufanywa kwa mikabala mbalimbali kwa kutumia washiriki wa aina mbalimbali kiumri na kijinsi. Pili kuteua vijana wa kiume iliwezesha ukusanyaji wa deta inayolingana na uwezo wa mtafiti na muda aliokuwa nao, kwani upeo unapokuwa mkubwa mno, muda mwingi na rasilmali nyingi hutumika.Muktadha wa mazungumzo miongoni mwa washiriki ulikuwa muktadha uliyobuniwa na uliyoendelezwa kupitia masharti na matakwa ya mtafiti. Hivyo deta iliyokusanywa huenda isiwe ya kujumuishwa kwa umma wote kinyume na kama deta hiyo ingetolewa katika muktadha asilia.

1.7 Maelezo ya istilahi

Kaida za ubabedume - Mahalik, Locke na Diemer (2003) wanaeleza kaida za ubabedume kuwa ni kanuni amabzo wanaume hufuata ili kujitambulisha kama wanaume. Kwa muktadha wa utafiti huu, kaida za ubabedume ni kanuni zinazochukuliwa na jamii kuwa ndizo zinamtambua mtu binafsi au umma kama mwanamume.

Kijitamaduni/ utamaduni mdogo - Kamusi ya Kiingereza (2010) inafasili kiitamaduni kama kundi la watu katika utamaduni walio na maadili na kanuni zinazotofautiana na utamaduni mzazi ila hushikilia baadhi ya kanuni za utamaduni anzilishi.

Ndaro - Kwa mujibu wa Kamusi ya Karne ya 21, ndaro ni maneno ya kujigamba. Pia ina maana ya changamoto. Katika utafiti huu neno ndaro lilitumiwa kumaanisha; Utashi/shauku ya kujitambua nafsi.

Ndaro za ubabedume – Hali ya mwanaume kushindwa kujitambua nafsi kama mwanaume kwa kutozingatia kaida za ubabedume.

Matarajio ya kijamii - Ukawaida wa kijamii kwa watu binafsi, makundi ya watu na jamii kwa ujumla kuhusu kile watu wanapaswa kufanya

Ubabedume – mfumo wa wanaume kujitambulisha na jinsia ya kiume kupitia kwa matarajio na masharti ya jamii.

Uchanganuzi Hakiki Usemi- Fairclough (2001) anaelezea Uchanganuzi Hakiki wa Usemi kuwa ni mbinu ya kuchunguza mazungumzo ambayo huchukulia lugha kama namna na mazoea ya kijamii.

Ujamiishaji – mchakato wa kumfanya mtu afungumane kikamilifu na jamii ambapo yeye ni mwanachama/mwanajumuiya.

Vijana wa kiume – wavulana walio katika awamu ya mwanzo kabisa ya utu uzima.

Vikundi viini- Dornyei (2007) asema vikundi viini ni mbinu ya ukusanyaji deta; ni kundi la watu wanaoingiliana na wenye sifa zinazofanana wanaoletwa pamoja na mtafiti kwa lengo la kupata taarifa kuhusu suala mahsusi.

SURA YA PILI

MAPITIO YA MAANDISHI NA MISINGI YA NADHARIA

2.1 Utangulizi

Katika sura hii, mtafiti alipitia maandishi yaliyoandikwa kuhusu mada hii. Vilevile nadharia iliyoongoza utafiti huu imeelezwa na jinsi ilivyotumiwa kukusanya na kuchanganua deta.

2.2 Mapitio ya maandishi

Kila jamii ina fasili yake kuhusu ubabedume au maana ya kuwa mwanamume kwa msingi wa matendo, mienendo na hata mazungumzo. Ubabedume hupatikana katika kila mwanamume kuanzia utotoni hadi uzeeni ingawa kilele chake ni ujana. Hata hivyo, mabadiliko katika jamii kutokana na hali mbalimbali kama vile uchumi, siasa, majukumu ya kijamii husababisha fasili mpya ya maana ya kuwa mwanamume. Ubabedume ni sehemu ya jamii ambayo imepitia mabadiliko na kuingia katika ndaro tangu karne ya kumi na tisa (Kimmel, 1987).

2.2.1 Yanayozungumzwa kuhusu kuwa mwanamume

Jamii na tamaduni nyingi zina maana tofauti tofauti ya kuwa mwanamume. Martensson (2012) alichunguza dhana ya ubabedume katika jamii ya Chile kwa kubainisha mielekeo ya vijana kwa ubabedume na jinsi vijana hao wanatambua nafasi yao kama wanaume katika jamii hiyo. Aligundua kwamba umuhimu wa kujitambulisha kama mwanamume bado ni imara katika jamii ya Chile. Vijana walioshiriki katika utafiti huu walisisitiza kwamba ili kuwa mwanamume katika jamii hii lazima mwanamume awe mkimu katika familia yake. Jukumu hili ni dhahiri hivi kwamba wanaume wanapewa kipaumbele katika ajira. Vilevile mwanamume anapaswa kuwa mlinzi na aliye na uwezo wa kufanya kazi ngumu ya mikono kwa bidii. Hii ndiyo desturi ya ubabedume na lazima ifuatwe. Yeyote anayetenda kinyume huangaliwa kwa njia hasi. Utafiti huu ulionyesha utambuzi wa vijana wa kiume kuhusu matarajio ambayo jamii imewawekea kama wanaume. Ulisaidia utafiti huu katika kuelewa matarajio ambayo jamii imewawekea vijana wa kiume kama wanaume kwa ujumla. Hata hivyo utafiti huu haukuonyesha hali ya vijana wa kiume kuishi dhidi ya matarajio haya na wala haukutambua kuwa kuna uwezekano wa baadhi ya vijana wa kiume kushindwa kuishi

kulingana na matarajio ambayo jamii hii imewawekea (ndaro za ubabedume). Kipengele hiki cha ndaro za ubabedume ndicho utafiti huu ulichunguza.

Kuwa na ubabe, lazima kijana awe na utambulisho mahususi kisaikolojia, awe anajua majukumu yake katika jamii na nafasi yake katika ajira na maana ya kujitegemea (Bord, 1987: xii). Bord anaendeleza kwamba kuna njia tatu za kuwa mwanamume katika mataifa yalioendelea; kwanza ni kuwa na uwezo wa kujipatia mapato kupitia kwa ajira na kukimu familia zao kupitia njia hiyo. Pili, wawe na mamlaka rasmi juu ya wanawake na watoto na mwisho kabisa lazima wawe na mvuto kwa wanawake na wala sio vijana wa kiume wenzao. Maelezo haya yalisaidia utafiti huu kuelewa viashiria vya ubabedume na matarajio ambayo jamii na tamaduni mbalimbali huwawekea wanaume.

Totten (2003) alichunguza jinsi vijana wa kiume wanaowatumia wapenzi wao wa kike vibaya wanajenga ubabedume wao kwa njia hiyo katika muktadha wa nchi ya Canada. Utafiti huu uliangazia maendeleo na athari ya itikadi za familia na vikundi vya marika. Aligundua kwamba takriban wavulana wote wanajamiishwa katika nafasi ya uhodhi, vurugu na mamlaka nje ya vikundi vya rika na familia wanamokulia. Hii ni kwa sababu katika viwango hivi viwili, njia za kupata manufaa ya taasisi ya ubabedume zilikuwa zimefungwa. Pia katika viwango hivi hawakuwa na rasilmali za kutosha ili kutekeleza uhodhi na mamlaka wanavyotaka wao wenyewe. Maisha yao yalikuwa yamejifunga katika viwango fulani tu vya kutenda kulingana na sifa za mwanamume za jamii yao kama vile ugumu, ushindani na uhodhi. Hivyo kuwatumia vibaya wapenzi wao wa kike na watu wengine wanaochukuliwa kuwa dhaifu ilifidia kile kiwango cha ubabe walionyimwa katika familia zao na makundi ya marika zao. Kujenga ubabedume kama utambulisho wa kijinsia ulikuwa mchakato endelevu kwa vijana hawa na tabia ya kuyatumia makundi dhaifu vibaya ilikuwa njia ya kujenga, kueleza na kuhakikisha ubabedume. Utafiti wa Totten ulisaidia utafiti huu kuthibitisha kuwa vijana wa kiume ni kundi ambalo linashikilia ubabedume hivi kwamba wao hufanya lolote alimradi waweze kuonyesha ubabdume wao na vilevile kuhakikisha watu wengine wanahisi, wanatambua na kuona huo ubabedume.

Wanaume wanapaswa kujitegemea na kuwa na nguvu. Kuwa mwanamume kunahusisha kujitenga na mambo ya kike. Mara nyingi huwa kuna unyanyapaa na ubaguzi unaoletwa na kumiliki tabia za kike miongoni mwa vijana wa kiume. Kuwa mwanamume inamaanisha kuwa na mafanikio na vilevile hadhi. Wanapaswa kuwa na imani, ushupavu na

kujitegemea. Ukataaji wa tabia za kike miongoni mwa vijana wa kiume ni vipengele dhabiti vya ubabedume wa kisasa. Kadri mtu anapozingatia sifa hizi ndivyo anavyokaribia sana kuwa 'mwanamume halisi' (Brannon, 2004). Maelezo haya ya Brannon yalisaidia utafiti huu katika kuelewa baadhi ya matarajio ambayo jamii na tamaduni mbalimbali huwawekea wanaume.

Poscoe (2007) alitafiti jinsi vijana wa shule ya upili kule Georgia, walijenga utambulisho wa ubabedume kupitia nahau za ujinsia. Aligundua kwamba, ubabedume kama inavyochukuliwa na kueleweka katika ulimwengu wa kijamii ni muundo wa mazoea na mijadala ambayo vijana mbalimbali wanaweza kujumuisha kwa njia tofauti na kwa viwango tofauti. Kwa vijana, kupata utambulisho wa ubabedume inahusisha kuasi mara kwa mara tishio la kushindwa kuwa mwanamume. Vijana huweka madai kwa utambulisho wa ubabedume kwa kushawishiana dhidi ya sifa inayoongezwa katika jina la mtu anapokuwa msenge. Pia wanajenga ubabedume kwa kujihusisha na mazungumzo kuhusu jinsia ya kike, hasa kujadili miili ya wasichana na tajriba zao binafsi za ngono. Utafiti wa Poscoe ulifanana na huu hivi kwamba ulichunguza jinsi vijana wa kiume walivyotambua ubabedume katika jamii yao na mambo ambayo walitarajiwa kujihusisha nayo kama wanaume. Hata hivyo tofauti kati ya utafiti huo na huu ni kwamba utafiti huu wa sasa unachunguza ndaro za ubabedume miongoni mwa vijana wa kiume.

Katika utafiti wake, Uchendu (2007) alichunguza maoni ya vijana wa kiume wa Chuo Kikuu ili kutambua umbo na mtindo wa ubabedume miongoni mwao. Aligundua kwamba udume miongoni mwa vijana wa kiume huhusishwa na sifa za kimaumbile, kijamii na kisaikolojia. Kimaumbile vijana wa kiume walieleza kwamba wanatamani kuwa na sauti nzito, nywele fupi, njia ya kipekee ya kuvaa, kuwa huru, kifua kipana na ishara za uso za kutisha. Kwamba kisaikolojia mwanaume anahitaji kuogopwa, kuwa na mamlaka ya uamuzi, kuwalinda wanyonge, kuwa na msimamo thabiti, kuwa mwenye amri, kuwa na hadhi ya juu katika jamii, mwenye akili na hekima ya kuthaminiwa, kudhibiti na kutoonyesha mihemuko. Kwamba vijana wa kiume wana uelewa wa jinsi wanavyopaswa kutenda ili kukubalika kama wanaume katika jamii. Mwanaume huhusishwa na madaraka ya juu, uwezo thabiti na ushindani. Utafiti huu ulisaidia utafiti wetu katika kuelewa matarajio ya jamii kwa vijana wa kiume ya jinsi wanavyopaswa kutenda. Pia ulisaidia kuonyesha kuwa vijana wa kiume walijua matarajio ya jamii na katika maisha yao walifanya juhudi ya kuishi kulingana na matarajio hayo. Hata hivyo utafiti wa Uchendu ulikomea katika kuainisha yale matarajio ya kijamii na

wala haukushughulikia uwezekano wa kuwa na ndaro za ubabedume na baadhi ya vijana wa kiume wanashindwa kuishi kulingana na matarajio hayo ya jamii. Hivyo utafiti huu, mbali na kuonyesha ubabedume miongoni mwa vijana wa kiume kwa kuzingatia matarajio ya jamii, ulipiga hatua zaidi ya kuchunguza ikiwa kuna ndaro za ubabedume na vilevile utambuzi na maelezo ya vijana wa kiume kuhusu ndaro hizi za ubabedume.

Walt (2007) alitathmini uundaji wa ubabedume wa wanafunzi wa kiume wa mwaka wa kwanza wa Chuo Kikuu cha Cape Town kwa kuangalia muktadha wa usenge. Katika matokeo yake, washiriki walifahamu kuwa jamii yao ilikuwa imeratibu kaida na desturi maalum ya njia ya kuunda na kuishi katika ubabedume. Mihemuko na hisia ambazo zilikuwa kinyume na kilichowekewa ubabedume na hazikukubalika. Washiriki walieleza kuwa walikabili hali hii kwa kuzuia mihemuko yoyote isiyokubalika isijitokeze hadharani, na kwa uangalifu wanatafuta fursa nyingine ya kuonyesha mihemuko hiyo. Haya yalifanywa kwa minajili ya kuhifadhi ubabedume wao. Hisia kama vile hasira na chuki ndizo zilikubalika kuwa za kiubabe hivyo kukubalika zinapoonekana hadharani ingawa bado walihitajika kuzidhibiti. Vijana wa kiume walio wasenge walikuwa na uwezo wa kuonyesha hisia zao zozote ovyo ovyo hivyo ulimwengu wao wa mihemuko ulichukuliwa kuwa sawa na wa jinsia ya kike. Nguo za rangi kama vile rangi ya waridi, manjano, za kubana mwili, kuzingatia mitindo mipya ya mavazi na kutumia vipodozi ni sifa za wanawake ambao siku zote wanasumbuliwa na sura na wajihi na hivyo jinsia ya kiume wanapofanya hivyo wanachukuliwa kuwa wamepoteza ubabe wao. Ikiwa kuzingatia sura na wajihi ni kwa sababu ya kuwavutia wasichana basi kijana huyo atakuwa anaunda ubabe wake. Hata hivyo kujihusisha sana na hali hii ya tabia za kike kwa sababu ya wajihi humfanya kijana wa kiume kujitenga na mfumo dume hivyo kupoteza kabisa ubabe wake. Utafiti huo ulifanana na huu hivi kwamba ulichunguza utambuzi wa vijana wa kiume kuhusu ubabedume katika jamii yao na vilevile uundaji wa ubabedume miongoni mwa vijana hawa. Aliweza kutuonyesha kuwa vijana wa kiume wanatambua kuwa kuna ndaro za ubabedume. Hata hivyo mtafiti alitaja tu katika matokeo ya utafiti wake kuwa kuna ndaro za ubabedume lakini hakuziangazia kama kipengele katika utafiti wake. Hivyo utafiti huu ulichunguza kipengele hicho cha ndaro za ubabedume miongoni mwa vijana wa kiume.

Masinire (2011) alielezea ujenzi wa ubabedume miongoni mwa wanafunzi wa shule ya upili kule Zimbabwe, ambao waliathiriwa na mifumo tangulizi ya wakoloni na hali ya sasa ya utandawazi. Katika shule iliyoteuliwa, unyamavu na kutoshitaki mwanafunzi mwingine

anapofanya kosa ilikuwa ishara ya nguvu na wala sio udhaifu na kuchukuliwa kuwa kitendo cha ubabe ambacho kiliwaunganisha wanafunzi pamoja dhidi ya utaratibu mkali wa nidhamu. Uwajibikaji, ambayo ni amali ya kuthaminiwa katika utamaduni wa Zimbabwe, ulijitokeza kama sifa muhimu sana katika mafanikio ya masomo ya wanafunzi wote, wa kiume na kike na vile vile katika mahusiano yao na wanafunzi wenzao. Masomo ya vitendo kama vile masomo ya mbao, mitambo ya stima yalichukuliwa kama masomo yaliyokuza ubabedume na hivyo ilitarajiwa vijana wote wa kiume kufanya masomo haya, ilhali wasichana walitakiwa kuzingatia masomo kama vile ya ushonaji na upishi. Vijana wa kike walichangia katika ujenzi wa ubabedume kwa vijana wa kiume kupitia ushindani na kuwakejeli vijana wa kiume walipoonyesha tabia za kike. Vijana wa kiume mara nyingi walipatikana kuwa na uhusiano wa kimapenzi na vijana wa kike na kutoa maelezo kuwa hiyo ilikuwa njia moja ya kuonyesha na kuhakikisha ubabedume.

Matinde (2006) alichunguza taswira ya mwanamume na ujenzi wa dhana ya uume katika nyiso za jando miongoni mwa Abakuria. Aligundua kwamba dhana ya mwanamume katika jamii hii huanza kufundishwa, kufafanuliwa na kuhifadhiwa tangu utotoni, kipindi ambacho watoto wanapofunzwa majukumu na matarajio ya jamii kuwahusu. Mwanamume miongoni mwa Abakuria anathaminiwa na thamani hii huhalalishwa na itikadi, imani, mila, matarajio na utamaduni kwa ujumla. Mwanamume husawiriwa kama mkimu wa familia, hivyo ni wajibu wake kutosheleza familia yake kwa mahitaji ya lazima na yale za ziada. Aidha mwanamume ni mlinzi wa familia yake na jamii kwa ujumla. Ni sharti adhihirishe ushujaa na ushupavu wake katika kuwalinda wanawake, watoto, wakongwe na wanyonge dhidi ya hatari yoyote. Katika asasi ya ndoa, mwanamume ndiye humiliki mwanamke na ana haki ya kuwa na wake wengi. Majukumu yanayotekelezwa na wanaume katika jamii hutiliwa mkazo. Wanaume husifiwa kwa kila njia; wenye nguvu, watawala, wenye mamlaka, hodari na wachumaji mali. Kwa mujibu wa imani na utamaduni wa Abakuria, mwanamume hutekeleza majukumu yanayohitaji nguvu nyingi na ya kutoa jasho. Jamii ya Abakuria humlea mtoto wa kiume na kumkuza akifahamu na kutenda mambo yanayoingiliana na jinsia yake pamoja na maumbile yake. Utafiti huo ulisaidia kuelewa matarajio ambayo baadhi ya tamaduni zimewawekea wanaume. Pia ulituongoza katika kutambua na kuelewa matarajio ambayo utamaduni mdogo wa vijana wa kiume umewawekea vijana wa kiume kama wanaume. Hata hivyo utafiti huo ulitofautiana na huu kwa kuwa huo wa Matinde uliegemea mkabala wa kifasihi ilhali utafiti huu uliegemea taaluma ya isimu mkabala wa kipragmatiki. Pia

haukuangazia kipengele cha ndaro za ubabedume ambacho ndicho kilikuwa kiini cha utafiti huu.

Khaemba (2013) alitafiti jinsi ubabedume unavyojitokeza katika usemi wa mivigha. Alichunguza mikakati inayotumiwa kuunda majukumu ya kijinsia katika jamii na athari zake katika majukumu ya kijinsia miongoni mwa jamii ya Bukusu. Aligundua kwamba baada ya tohara, kijana wa kiume huambiwa kuwa sasa amekuwa mwanamume na amepewa leseni ya kupata mwanamke. Kijana huyo huacha kuhusiana na mzazi wake wa kike na huanza kujenga uhusiano na mzazi wa kiume. Pia huwa anashauriwa kujihusisha na mambo ya kiume na kukaa na wanaume katika jamii yao. Wakati huu, anaruhusiwa kuchukua nafasi ya uongozi wa boma lao wakati wowote baba wa boma lile hayuko. Vilevile kijana huyo hufunzwa njia ya uzalishaji mali, anafungwa na kuongozwa na sheria za mivigha na kupewa mamlaka ya kutenda kama mwanamume. Anatarajiwa kuhakikisha nidhamu miongoni mwa watoto na wanawake kwa vitisho na hata kwa kutumia nguvu. Mambo haya anayofunzwa kijana wa kiume baada ya tohara ni matarajio ya jamii kwa ubabedume na ni mambo ya kawaida hivi kwamba ndiyo ishara ya kuwa mbabe au mwanamume. Utafiti huo ulisaidia utafiti huu katika kuelewa kuwa kila jamii na tamaduni huwawekea vijana wa kiume matarajio fulani ya kiubabedume. Hivyo ulioongoza utafiti huu katika kuafikia na kudhibitisha matarajio wanayowekewa vijana wa kiume kutokana na maelezo yao kuhusu matarajio hayo na wanavyoyafahamu.

Izugbara (2015) alitathmini mazoea na dhana ya mfumo dume miongoni mwa wanaume maskini katika makaazi duni ya jiji la Nairobi. Alilenga kuelewa mijadala na mazoea ya ubabedume na jinsi wanaume hao walifasili, walieleza na kutekeleza ubabedume wenyewe. Wanaume wengi wanakabiliana na hisia za kutojitosheleza kama mwanamume kwa kufasili kwa njia yao wenyewe njia za kuwa mwanamume na hata kuchukua majukumu ambayo kijadi si ya kiume. Umasikini umekuwa changamoto kwa utambulisho wa ubabedume na njia za kuwa mwanamume halisi. Utambulisho wa ubabedume hufasiliwa kwa njia moja tu, nayo ni kuwa mkimu wa jamaa hata katika hali ya umaskini. Katika muktadha wowote wa kijamii huwa kuna mfumo dume ambao hutendwa na hujitokeza kwa njia mbalimbali. Katika makazi duni ya jiji la Nairobi ubabedume hutendwa na kuonyeshwa na wanaume kupitia tendo la kukimu jamaa kwa kuwatafutia chakula na mahitaji mengine ya kimsingi. Kuwa mkimu ndio njia pekee inayomruhusu mwanamume kuwa mkuu katika nyumba yake. Hivyo basi, wanaume katika makazi duni ya jiji la Nairobi hujikakamua kutekeleza jukumu la mkimu kwa njia kama

vile; kuuza ngono kwa wanaume wenzao na kukubali kutukanwa waziwazi na wanaume wenzao. Tabia hizi zisizo za kiubabe hupewa maana mpya na wanaume wanaozifanya ambao wanataka kujitambua kama wanaume kuwa za ubabe ili waweze kikimu familia zao hivyo kuchukuliwa kuwa wanaume.

Maelezo na tafiti za wataalamu hao yalisaidia utafiti huu kuonyesha kuwa vijana wa kiume walitambua kuwa jamii imewawekea matarajio ya kiubabedume. Tafiti hizi zilionyesha kuwa kila jamii na utamaduni zina matarajio ambayo wanaume wanatarajiwa kuishi kulingana nayo wakiwemo vijana. Pia ziliweza kuonyesha kuwa viwango na matarajio ya jamii na utamaduni kwa kiasi fulani yanafanana katika takriban jamii zote. Vilevile zilitambua na kutaja uwepo wa ndaro za ubabedume. Hata hivyo hamna utafiti wowote kati yazo uliochunguza ndaro za ubabedume.

2.2.2 Ndaro za ubabedume

Mojawapo ya mambo ya kusisimua katika maswala ya jinsia ni swala la ndaro za ubabedume. Kuna makubaliano kiakademia kuwa kuna jambo linalowatatiza vijana wa kiume na jambo hili linaonekana kupitia tabia mbalimbali katika sehemu za umma na ongezeko la vijana hawa kujiua (McDowell, 2000). Anaendeleza kwamba ndaro za ubabedume hufichuka kupitia kwa vijana wa kiume kujihusisha na vurugu za hapa na pale. Vurugu hizi huonekana kwa maumbo ya ghasia au fujo, vita mitaani na katika uwanja wa michezo. Vijana wa kiume huonyesha vurugu kwa kujitambulisha kama kundi tofauti na kundi lolote lile kwa mavazi yao, mitindo, mielekeo na mienendo ambayo mara nyingi pia inawazuia kupata ajira. Uasi hadharani wa kaida na tabia walizowekewa vijana kwa mavazi na mitindo ya nywele, urembo wa mwili kwa kujidunga sikio, michoro ya mwili na uundaji wa makundi haramu ni sifa dhabiti za ndaro za ubabedume.

Ndaro za ubabedume zaweza kuwaandama vijana wa kiume kutokana na maumbo au sehemu za miili yao. Vijana wanapatwa na wasiwasi wanapokuwa na dhakari ndogo ndiposa wanakimbilia bidhaa mbalimbali ili kuongeza ukubwa wa kiungo hiki. Bidii ya wanasayansi kuvumbua bidhaa kama hizi ni ishara tosha kwamba bidhaa hizi zinahitajika na vijana (Hall, 2015). Hall alichanganua mazungumzo ya vijana wa kiume mtandaoni kuhusu unyoaji wa sehemu nyeti. Matokeo yake yanathibitisha kwamba udogo wa kiungo dhakari au upungufu wowote katika kiungo hiki humwingiza mwanamume katika ndaro kwa ambavyo kiungo hiki ni njia moja ya mwanamume kuthibitisha ubabe wake. Utafiti huo ulifanana na huu kwani

uliangazia ndaro za ubabedume zinavyojitokeza katika lugha kwa kuchunguza mazungumzo ya vijana wa kiume mtandaoni. Hata hivyo tofauti zilijitokeza hivi; Hall alichunguza kiungo dhakari kama chanzo cha ndaro za ubabedume. Utafiti huu uliangazia ndaro za ubabedume miongoni mwa vijana wa kiume katika maisha yao ya kila siku pasi kutilia mkazo sehemu za miili yao alivyofanya Hall.

Lemon (2007) alitoa maelezo kwamba kuzaliwa kwa ufeministi na harakati za wanawake katika miaka ya sitini na kuzuka kwa harakati za kuwatetea wasenge/mashoga ulivunja kimya kilichozunguka ubabedume. Hali hizi mbili ziliweka wazi fursa ya kuhakiki na kukosoa ubabedume. Hali hizi pamoja na athari za mabadiliko katika jamii, kiuchumi, kisiasa na kuzuka kwa vyombo vya habari zilisababisha kuzuka kwa ndaro za ubabedume. Maoni ya Lemon yalisaidia utafiti huu katika kuelewa baadhi ya vyanzo vya ndaro za ubabedume hivyo kusaidia katika kudhibitisha uwepo wa ndaro za ubabedume katika jamii. Maelezo ya Lemon yalijenga msingi wa utafiti huu kuhusu ndaro za ubabedume.

Wanaume wako katika ndaro kwa sababu wameathiriwa moja kwa moja kuliko wanawake na mabadiliko katika jamii, mageuzi na mapinduzi kwa sababu ni wao ndio walioleta matatizo haya na ndio wanaoendelea kuyaleta (Bednarik, 1970:7-8). Alisisitiza kwamba ubabedume uko katika ndaro sio kwa sababu ya harakati za wanawake au mabadiliko na maendeleo katika hadhi ya wanawake bali ni matokeo ya maendeleo ya kiteknolojia ambayo yana jukumu la kuwafanya wanaume kuwa wanawake na hivyo kuimarisha ndaro za ubabedume.

Katika utafiti uliofanywa kuhusu mijadala ya ndaro za ubabedume kwenye magazeti, Sa'ar na Yahia-Younis (2008) walitambua kwamba hisia za matatizo miongoni mwa wananchi wa Palestina kule Israel linajitokeza kama ndaro za ubabedume. Hii ni kwa sababu idadi kubwa ya wanaume hawana uwezo wa kukimu na kusaidia familia zao. Njia kuu ambayo ndaro za ubabedume unajitokeza katika jamii hii ni kupitia kwa swala la vurugu hasa dhidi ya wanawake na migongano kati ya jumuiya. Vurugu na migongano hii huhusisha mada kama vile chuki barabarani ambayo huishia katika vifo vya watu au majeruhi mabaya, ghasia za kikabila na kidini, mapigano, vurugu jinai, wizi na uharibifu wa mali ya umma. Vurugu miongoni mwa vijana wa kiume ni dhihirisho lingine la ndaro hizi. Vurugu ya aina hii huhusisha vijana hawa kutenda vitendo vya uhalifu, kuficha na kwenda na silaha kama vile visu shuleni, matumizi ya lugha iliyojaa matusi na kile kinachoonekana kuwa leseni ya kuwakosea heshima walimu.

Umiliki wa silaha kama vile bunduki, magari na mbwa ni ishara ya ubabedume. Hata hivyo, kumiliki vitu hivi kunaendeleza ndaro za ubabedume kwa ambavyo wanaovimiliki wanavitumia kushiriki katika vurugu ambayo ni mojawapo ya udhihirisho wa ndaro za ubabedume. Utafiti huo ulisaidia utafiti huu kuelewa ishara za ndaro za ubabedume. Pia utafiti huo ulisaidia katika kudhibitisha uwepo wa ndaro za ubabedume miongoni mwa vijana wa kiume. Hata hivyo, watafiti hawa walitaja tu lugha ya matusi kuwa sifa mojawapo ya ndaro za ubabedume lakini hawakuchunguza jinsi ndaro za ubabedume zinavyodhihirika katika lugha hiyo ya matusi. Tofauti kati ya utafiti huo na huu ni kwamba utafiti huu ulichunguza ndaro za ubabedume zilivyojitokeza katika lugha waliyotumia vijana wa kiume walipozungumzia swala la ubabedume.

Johanroshan na Ramin, (2015) walichunguza ndaro za ubabedume katika riwaya ya *The Child in Time* yake Ian McEwan. Waligundua kuwa chanzo kuu cha ndaro za ubabedume ni kukosa nguvu na mamlaka na hisia za kuwa dhaifu. Hata baada ya kufifia na hata kufa kwa ubabe wa mwanamume, ubabe unaweza kurejeshwa na hivyo mwanamume akaweza kuwa na ule ubabe tena. Ndaro hizi zinaweza kurejea wakati wowote na kujipenyeza tena katika maisha ya mwanamume huyo. Kila mwanamume anastahili kudhibitisha ubabe wake hadi mwishoni mwa maisha yake. Ubabe lazima uthibitishwe na pindi tu unapothibitishwa, ndipo shaka huzuka juu ya ubabe huo hivyo lazima uthibitishwe tena na tena.

Amuyunzu-Nyamongo na Paul (2006) walitafiti athari na kiitikio kwa mabadiliko ya ubabedume yanayojitokeza nchini Kenya. Utafiti huo ulionyesha kwamba kufifia kwa hali ya uchumi kumeathiri maisha ya wanaume na wanawake katika maeneo ya vijijini Kenya. Wakati wanaume walikuwa wanajiondoa katika wadhifa wao wa kukimu familia, wanawake waliamua kuchukua wadhifa huo kwa minajili ya kuwawezesha watoto wao kuishi. Kupotea kwa udume miongoni mwa wanaume ulitokana na ujamiishwaji wao. Pia ulitokana na matarajio ambayo wamejiwekea wenyewe na yale ambayo jamii imewawekea kuhusu jinsi ya kuwa mwanaume. Ingawa nguvu kuu ya wanaume ni uhodhi, hali ya kiuchumi inawazuia wanaume kutumia utawala wao katika maeneo ya Kiambu, Kwale, Isiolo, Kisii, Nakuru na Bungoma. Utawala wa wanaume upo katika hali ya hatari. Utambulisho wao kama wanaume na hisia yao ya kujiheshimu imeporomoka hivyo kusababisha udume wao kuingia katika ndaro. Utafiti ulionyesha kuwa; ingawa hali hii ni mabadiliko katika ubabedume, wanaume wanajaribu kushikilia wadhifa wa kukimu familia ili wadhifa huo utumiwe kuwatambua kama wanaume.

Pia ni wazi kwamba vijana wa kiume hawana mwanaume wa kuiga na kuwaelekeza katika jinsi ya kuwa wanaume pale nyumbani hasa katika maboma ambayo wazazi wa kiume ni walevi. Waligundua kwamba wanaume wa maeneo haya wako katika hali ya ndaro za ubabedume na hali hii inaonekana kupitia kwa wanaume hawa kuwa na vurugu; kuwapiga wake zao na watoto wao. Tabia hii ya vurugu hupitishwa kwa vijana wa kiume ambao huishia kudai haki zao kwa mama zao badala ya kufanya hivyo kwa wazazi wao wa kiume. Utafiti wa Amuyunzu na Francis ulisaidia utafiti huu katika kupata dira na uelewa wa ndaro za ubabedume na hata kuchochea uchunguzi wa ndaro za ubabedume miongoni mwa vijana wa kiume. Tofauti iliyoko kati ya utafiti wao na huu ni kuwa utafiti wao ulifanywa kwa mkabala wa kiuchumi na washiriki wa utafiti wao walikuwa wanaume na wanawake wa umri wa kati. Utafiti huu ulichunguza ndaro za ubabedume miongoni mwa vijana wa kiume kwa mkabala wa kipragmatiki, hivyo kuonyesha ndaro za ubabedume zinavyojitokeza kupitia lugha.

Tafiti hizi pamoja na maelezo yaliyotolewa na wataalamu mbalimbali kuhusu ndaro za ubabedume yalisaidia utafiti huu kupata msingi wake kwa kuonyesha baadhi ya chanzo cha ndaro za ubabedume, sifa za ndaro za ubabedume na jinsi ndaro za ubabedume zinavyodhihirika miongoni mwa vijana wa kiume. Hata hivyo, tafiti hizi hazikuegemea wala kuchunguza kwa njia yoyote namna ndaro za ubabedume zinavyodhihirika kupitia lugha wanayoitumia vijana wa kiume katika maingiliano yao ya kila siku.

2.2.3 Ubabedume na lugha

Katika mazungumzo, wenye nguvu na mamlaka hukata wengine kauli na hutumia matusi katika ucheshi kama njia ya kuwanyamazisha wengine. Wakati mwingine huwa ni kwa nia ya kutaka washiriki mahususi wachangie katika mazungumzo. Kwa sababu nafasi za utawala mara nyingi hushikiliwa na wanaume, mikakati hii husimbwa kama ya ubabedume na inapotumika katika maingiliano, inachangia katika uundaji wa ubabedume (Holmes, 1997).

Wanaume huonyesha uhodhi kwa kuhodhi mazungumzo kupitia ukataji kauli na kupishana. Wanatumia lugha yenye mamlaka, ukabiliano na kauli za moja kwa moja (Lakoff, 1973). Wanaume hutumia lugha isiyo sanifu ambayo huashiria ubabedume. Wao hujiepusha na matumizi ya tasfida na huchukulia mazungumzo kama mashindano. Vilevile wanatumia lugha yenye kuapa. Kutotumia tasfida na kuapa katika mazungumzo imekuwa ikiashiria ugumu na nguvu za taswira ya mwanamume. Mazungumzo yao huonyesha kujali sana hadhi na uwepo

wa hekima ya kilimwengu. Wanaunda ubabedume kupitia lugha ya kijeuri, ya uchokozi na inayoonyesha kujiamini.

Vijana wanapenda kutumia takriri katika mazungumzo yao ili kutilia mkazo. Takriri vilevile ni njia ya kuonyesha ushabiki na kuunga mkono, na hutumika hasa wakati ambapo makundi mengine huenda yanaweza kutumia mkazo. Vijana huonyesha ubabedume kupitia kwa mazungumzo yanayohusu mada ambazo huhusishwa na wanaume kama vile michezo, wanawake au teknolojia (Coates, 2003). Mbinu za lugha ya wanaume inatambuliwa kuwa yenye ushindani na wanaume mara nyingi huzungumza kuhusu maswala ya nguvu na uhodhi ili kujenga ubabedume wao.

Kiesling (2007) anaeleza kwamba kuna njia nyingi za kuonyesha unyenyekevu kiisimu lakini njia kuu inayotumika sana ni kupitia kwa nadharia ya unyenyekevu ya Brown na Levinson (1987). Katika nadharia hii kila mzungumzaji ana mahitaji ya kuepusha aibu na mahitaji haya yanaweza kuwa chanya au hasi. Mahitaji ya kuepusha aibu kwa njia chanya hufanywa kwa nia ya kutafuta ukubalifu miongoni mwa wengine au kuonyesha kujithamini. Mahitaji ya kuepusha aibu kwa njia hasi kimsingi ni uhuru wa mtu kufanya anavyotaka na apendavyo bila kutafuta ukubalifu wa mtu yeyote. Wanaume hujiepusha na unyenyekevu. Wao hutumia lugha ya moja kwa moja bila kujali mahitaji yao ya kujiepushia aibu. Hata hivyo wakati wanapozungumza na wanawake wao hujaribu kuwa wanyenyekevu. Kuna sababu zinazowafanya wanaume kujitenga na unyenyekevu; wao hufaidika kwa kutotumia unyenyekevu kwa sababu huwasaidia kuonyesha na kutenda ubabedume. Pili, wanakwepa kuwa wanyenyekevu kwa sababu unyenyekevu huchukuliwa kuwa sifa ya lugha ya wanawake hivyo lazima wajiepushe na tabia ya kike vilevile dalili za usenge. Unyenyekevu ni ishara ya kutokuwa na nguvu na mamlaka.

2.2.4 Lugha na sehemu ya utamaduni wa vijana

Kijitamaduni cha vijana ni aina ya utamaduni iliyo na mitindo, tabia na mienendo na maslahi tofauti. Kijitamaduni cha vijana kinaweza kuelezwa kama mifumo ya maana au njia za kujieleza. Njia hizi hutengezwa na vikundi vilivyo katika nafasi ya chini kidogo katika jamii kwa nia ya kukabiliana na mifumo mikuu au mifumo tawala. Huu ni utamaduni mdogo unaoonyesha jaribio lao la kutatua utata wa miundo inayotokana na mazingira na muktadha pana ya kijamii (Njenga, 2011).

Widdicombe & Wooffith (1995) wanaeleza kwamba mazoea ya lugha na itikadi huhusika katika ujengaji na uzalishaji tofauti kati ya wanajumuiya wa vijana na wale ambao si wa jumuiya hiyo. Utamaduni mdogo wa vijana unahusishwa na sifa ya ugunduzi kwa kasi ya lugha inayoweka wazi fursa ya kipekee ya kunasa michakato ya utambulisho na ujengaji wa utambulisho huo kadri unavyojitokeza. Ni katika muktadha wa sehemu ya utamaduni wa vijana ndio lugha inatumiwa kama kifaa cha mjadala na tathmini. Hapa ndio lugha mahususi ya kiitikadi kama vile imani hutolewa na kuzalishwa. Vilevile hutumiwa kujadili kilicho sahihi na makosa, kilicho halali na bandia na ndipo pia mipaka ya kijamii na kiutamaduni kati "yetu" na "wao" huanzishwa na kudumishwa. Wanasema kwamba utambulisho wa kibinafsi, wa kijamii na ushirikiano wa vikundi hujengwa, huhifadhiwa na kujadiliwa kwa lugha ya kawaida na ya kila siku. Ingawa kudumisha mipaka hii imekuwa ngumu sana ana kwa ana, njia za sehemu hii ya utamaduni za kuzungumza zinapojulikana na kila mtu kupitia vyombo vya habari, wanajumuiya wa utamaduni mdogo wa vijana huhisi haja ya kutathmini upya na kuboresha njia zao za kuzungumza. Pia hubadili lugha yao ili kujitenga na wanajumuiya bandia ambao vilevile wangetaka kuwa wanajumuiya halali. Maelezo ya wataalam hawa yalisaidia utafiti huu kuonyesha jinsi vijana wa kiume walionyesha uhalali na usihalali wa ubabedume wao hivyo kujenga kategoria ya wanaume na "wanaume". Kutokana na kutumia lugha kuonyesha ukweli na makosa, uhalali na ubandia maelezo haya pia yalisaidia kuelewa ubabedume na ndaro za ubabedume.

Abrahams & Szwed (1975) walibainisha baadhi ya sifa za mazungumzo zinazotumiwa na watu weusi katika mitaa ya Marekani. Kupitia utambulisho wa lugha maalum walitoa ushahidi kwamba Waafrika Wamarekani wanaunda jamii lugha ya kipekee. Walitambua sifa mbili za matumizi ya lugha miongoni mwa Waafrika Wamarekani: kuingiliana kati kwa maneno mapya, uvumbuzi wa matumizi ya maneno ambayo tayari yapo kwenye matumizi ya kawaida, au uvumbuzi wa matumizi ya maneno mapya. Sifa hizi hutumiwa kurejelea kila nyanja na hali katika maisha yao, uhusiano wa kibinafsi, watu maalum na matukio maalum. Utafiti huo ulisaidia utafiti huu katika kuonyesha kuwa vijana wa kiume huwa na lugha ya kipekee ya kurejelea na kuelezea hali yoyote ile wanayokumbana nayo katika maisha yao ya kila siku. Hivyo uliipa utafiti msukumo na hakikisho kuwa vijana wa kiume lazima wana lugha mahususi ya kurejelea na kuelezea ubabedume na ndaro za ubabedume.

Maelezo ya wataalam hawa na matokeo ya watafiti kuhusu ubabedume na ndaro zake yalionyesha uwepo wa ndaro za ubabedume na jinsi zinavyodhihirika kwa mikabala ya kiuchumi, kifeministi, kisosholojia na kiafya. Hata hivyo tafiti zilizochunguza ndaro za ubabedume kupitia kwa lugha zilikuwa chache mno hivyo kujenga haja ya kutafiti zaidi ndaro za ubabeume kwa mikabala ya isimu, isimujamii au pragmatiki. Hilo ndilo pengo ambalo utafiti huu unanuia kujaza kwa kuchunguza utambuzi wa vijana wa kiume kuhusu ndaro za ubabedume kwa mkabala wa uchanganuzi hakiki usemi.

2.3 Misingi ya nadharia

Utafiti huu utaongozwa na nadharia ya uchanganuzi hakiki wa usemi. Nadharia hii ilibuniwa miaka ya themanini baada ya utambuzi wa majukumu ya lugha katika kuratibu uwezo na mamlaka miongoni mwa wanajamii. Kabla ya miaka ya themanini, tafiti nyingi za kiisimu zilijihusisha na swala la umilisi wa lugha, swala ambalo halikubainisha matumizi ya lugha. Katika kipindi hiki, uhusiano baina ya lugha na muktadha uliangaziwa chini ya tanzu ya isimu amali (Wodak, 2001). Waasisi wa nadharia hii ni pamoja na Teun Van Dijk, Norman Fairclough, Guther Kress, Theo Van Leewen na Ruth Wodak. Wodak (2001:4) anaeleza kuwa nadharia hii ina misingi yake katika sanaa ya unenaji, isimu matini, isimu jamii na isimu amali. Dhana ya itikadi, uwezo na mgawanyo msonge wa majukumu na uana huchukuliwa kuwa vibadiliki vya msingi katika ufasiri na ufafanuzi wa matini au usemi. Uchanganuzi hakiki wa usemi unahusisha na kuchukulia lugha kama shughuli ya kijamii. Kimahususi, inachunguza semi za kitaasisi, kisiasa, kijinsia na vyombo vya habari ambazo huonyesha mahusiano ya kimapambano na migogoro kupitia lugha.

Uchanganuzi hakiki wa usemi ni mkabala wa kinadharia kwa lugha ikiwemo lugha ishara kama kipengele kimoja cha mchakato wa kijamii unaoleta njia za kuchanganua lugha ndani ya uchambuzi mpana wa mchakato wa kijamii (Fairclough, 2001). Anaendelea kusema kwamba uchanganuzi hakiki wa usemi kwa mkabala huu unasaidia katika kupata maana ya picha, lugha ishara na lugha semwa kwa ujumla. Uchanganuzi hakiki wa usemi ni uchanganuzi wa lugha na vipengele vingine vya shughuli za kijamii. Uchanganuzi hakiki wa usemi ni uchanganuzi wa lugha kwa sababu kupitia lugha wanajamii wanajenga maana, uelewa, kuashiria tajriba zao, mambo ya kila siku katika maisha yao na uhalisia. Kupitia kwa lugha wanajamii wanapata kujenga mantiki ya yanayoendelea ulimwenguni.

Mihimili ya nadharia hii;

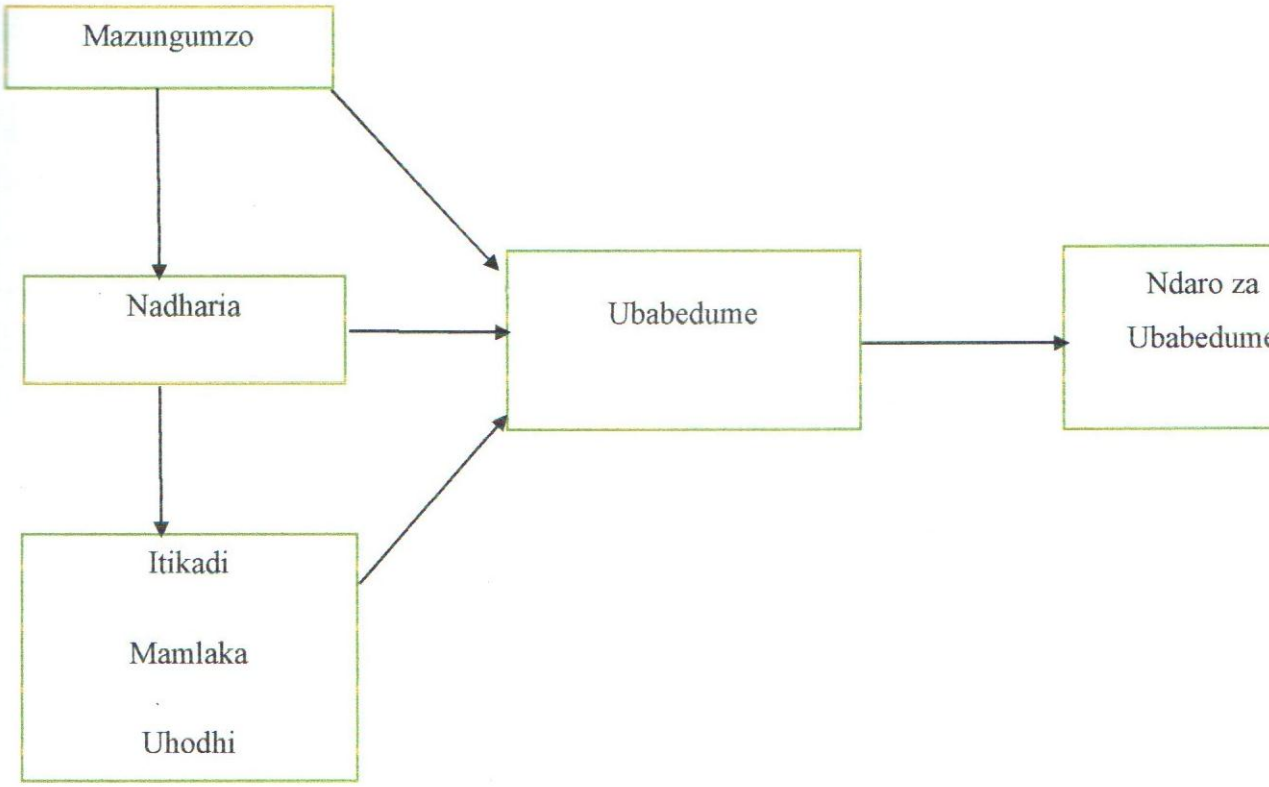
1. Itikadi. Mhimili huu katika uchanganuzi hakiki wa usemi huonekana kama kipengele muhimu cha kuendeleza mfumo wa kuanzisha na kuendeleza mahusiano ya ukosefu wa usawa. Itikadi huundwa na kuendelezwa kupitia lugha na utendaji (Fairclough, 1989:84). Itikadi huonekana kama desturi ya kawaida au kila siku na akili ya kawaida. Itikadi hugunduliwa na kuwazindua watu pindi tu baadhi ya wanajamii wanapoanza kutenda kinyume na ukawaida.

   Kulingana na Reeser (2010:20) ubabedume ni swala la kiitikadi ambalo mtu anaweza kuchangia kupitia kwa maoni kwa sababu hujitokeza kama jambo la kiasilia katika utamaduni. Lugha ya ubabedume ni jambo la kawaida hivi kwamba mara nyingi hakuna anayehoji au kuuliza maswali kuhusu lugha hiyo ya ubabedume. Hivyo mhimili huu ulitumiwa kuchanganua, kueleza na kuelewa maelezo ya vijana wa kiume kuhusu ubabedume. Vilevile ilitumiwa kuonyesha ndaro za ubabedume zinavyojitokeza katika maelezo ya vijana wa kiume kuhusu ubabedume.
2. Mamlaka. Katika uchanganuzi hakiki wa usemi mamlaka yanahusisha udhibiti wa kundi moja kwa makundi mengine. Kundi moja lililo na mamlaka linaweza kudhibiti uhuru wa utendaji wa watu wengine na vilevile kuathiri fikra zao. Umoja wa lugha na maswala mengine ya kijamii huhakikisha kwamba lugha inafungamana na mamlaka ya kijamii kwa njia mbalimbali. Lugha ya ubabedume huashiria mamlaka, huonyesha mamlaka na huhusika pale ambapo pana mivutano juu ya mamlaka. Hii ni kwa sababu ubabedume mara nyingi huchukuliwa kama mfumo wa kijamii unaofungamana na mamlaka. Hivyo mhimili huu ulitumiwa kuchunguza maelezo ya vijana wa kiume kuhusu matarajio ambayo jamii imewawekea kiubabedume na vilevile kuhakiki usimulizi wa vijana hawa kuhusu utendaji wao wa ubabedume kwa mujibu wa mamlaka kwa ambavyo mamlaka yanafungamana moja kwa moja na ubabedume.
3. Uhodhi. Uhodhi ni nadra kwa ujumla bali unaweza kufungiwa katika nyanja mahususi. Uhodhi unaweza kutekelezwa waziwazi, kwa kujua au kutojua. Aina nyingi za uhodhi huwa endelevu hivyo kuonekana kuwa mambo ya kiasilia, kawaida na ya kila siku hadi pale ambapo uhodhi unaanza kukosolewa kama vile uhodhi wa wanaume kwa wanawake. Lugha ya ubabedume inaendeleza uhodhi katika mawasiliano. Mhimili huu ulitumiwa kuhakiki maelezo ya vijana wa kiume kuhusu ubabedume kupitia uhodhi.

Hii ni kwa sababu ubabedume na uhodhi unafungamana moja kwa moja hivi kwamba ubadedume hauwezi kutengwa na uhodhi.

Mihimili hii inaingiliana hivi kwamba haiwezekani kueleza moja bila kugusia nyingine. Ubabedume unafungamana katika mamlaka na uhodhi na mawili haya yanajifunga katika swala la itikadi. Hivyo kwa pamoja yatatumiwa kuchanganua na kuhakiki maelezo ya vijana kuhusu yale matarajio ambayo wanaamini jamii imewawekea kama wanaume na hivyo kuweza kutathmini na kudadavua ndaro za ubabedume zinazojitokeza katika maelezo hayo.

2.3.1. Muundo msingi wa kitambuzi



Lugha wanayotumia vijana wa kiume kuelezea uelewa wao wa ubabedume kwa mtazamo wao binafsi ndiyo ilikuwa kiini cha utafiti huu. Lugha hiyo ndiyo ilikuwa deta ya utafiti. Lugha hiyo ambayo ilijitokeza katika mazungumzo ya washiriki ilichanganuliwa kwa kuongozwa na nadharia ya uchanganuzi hakiki usemi mkabala wa Fairclough. Kutokana na mazungumzo hayo, utafiti uliweka bayana lugha wanayoitumia vijana wa kiume kurejelea ubabedume wao. Vilevile imedhirisha kuwa kuna kipengele cha ndaro za ubabedume ambazo ziliibuka katika majadiliano kuhusu ubabedume.

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SURA YA TATU

MBINU ZA UTAFITI

3.1 Utangulizi

Katika sura hii mtafiti amefafanua mbinu zilizotumika katika kukusanya na kuchanganua deta ya utafiti. Muundo wa utafiti ndio ulioelezwa kwanza kwa sababu ndiyo nguzo kuu ambayo hushikilia sehemu mbalimbali za utafiti. Mahali pa utafiti, sampuli lengwa, uteuzi wa sampuli na vifaa vya kukusanya deta vilielezwa. Vilevile, mbinu zilizotumiwa kuchanganua na kuwasilisha deta zimefafanuliwa na maelezo ya uzingatiaji wa maadili ya utafiti yametolewa.

3.2 Muundo wa utafiti

Utafiti huu ulikuwa wa kithamano mkabala wa kifasili. Hii ni kwa sababu deta iliyokusanywa si ya kitakwimu. Creswell (2009:3) anaeleza kwamba utafiti wa kithamano huwa umeandaliwa na kuelezwa kwa maneno na wala si kwa takwimu. Utafiti wa kithamano ni njia ya kuchunguza na kuelewa maana ambayo vikundi na watu binafsi wanalipa tatizo la kijamii au la kibinadamu (Creswell 2009:4). Schwandt, (2000) asema kwamba mkabala wa kifasili humwezesha mtafiti kuelewa vitendo vya kijamii kwani kila kitendo cha kijamii huwa na maana ndanimo. Schwandt anaendeleza kuwa, lugha ni mojawapo ya vipengele vikuu vya kujua na kupata kuelewa vitendo na matukio ya kijamii.

3.3 Mahali pa utafiti

Utafiti huu ulifanyiwa nyanjani. Uwandani, mtafiti alifanya utafiti wake katika Chuo Kikuu cha Egerton, kinachopatikana katika jimbo ndogo la Njoro katika kaunti ya Nakuru. Chuo hiki kiliteuliwa kwa sababu kiliwasilisha vijana wa kiume wanaowakilisha takriban sehemu zote za kijiografia za nchini Kenya. Chuo kikuu ni kiwakilishi cha jamii kamili na uteuzi wa wanafunzi wanaojiunga na chuo kikuu nchini Kenya ni sawa katika vyuo vyote. Hivyo chuo hiki kiliteuliwa kama kiwakilishi cha vyuo vingine kwa sababu vyuo vikuu vyote vina sifa sawa na hali zinazopatikana katika chuo hiki, ndizo zilezile zinazopatikana katika vyuo vyotevyote vile.

Chuo hiki pia kiliteuliwa kwa sababu hali zote zilizokuwa zikitafitiwa zilipatikana katika mazingira haya. Hili linatokana na uhuru walio nao wanafunzi wa chuo kikuu wa kujiamulia kila jambo katika maisha yao. Muda wa utafiti ulikuwa mfupi sana hivyo kuyateua mabewa mengine, yangetumia muda mwingi hivyo kuzuia utafiti kukamilika kwa wakati

ufaao. Kufanya utafiti kwa kuhusisha vyuo vingine katika utafiti huu ilihitaji gharama kubwa ya fedha ili kukamilisha shughuli nzima ya utafiti. Gharama na uwepo wa fedha kutimiza mahitaji ya utafiti ni kipengele muhimu katika utafiti. Mtafiti kwa kuwa alijifadhili kufanya utafiti huu, hakuwa na uwezo wa kugharamia utafiti zaidi ya chuo hiki.

3.4 Umma lengwa

Umma uliolengwa kuwa sampuli ya utafiti huu walikuwa vijana wa kiume nchini Kenya. Hata hivyo idadi ya vijana wa kiume nchini ni kubwa. Hivyo utafiti uliteua vijana wanaopatikana katika Chuo Kikuu cha Egerton, bewa la Njoro katika kaunti ya Nakuru. Vijana hawa walichaguliwa kwa sababu ni kiwakilishi cha jamii nzima kwani wanatoka katika maeneo mbalimbali kijiografia katika nchi ya Kenya.

3.5 Uteuzi wa sampuli

Chuo Kikuu cha Egerton kiliteuliwa kimakusudi kwa sababu hali zote zilizotafitiwa zilipatikana katika mazingira ya chuo hicho. Patton (2002:241) anaeleza kuwa uteuzi wa kimakusudi unatumiwa kwa sababu ya kuaminika na kusadikika kwa deta na wala si kwa sababu ya usimamiaji au ujumuishaji. Anaeleza vilevile kwamba uteuzi wa kimakusudi hutumiwa kuchagua eneo linaloaminika kuwa na deta nyingi na mwafaka kwa utafiti husika.

Kulingana na takwimu za Chuo Kikuu cha Egerton, jumla ya wanafunzi kufikia mwaka wa elfu mbili kumi na saba ni elfu kumi na tisa. Jumla ya wanafunzi wa kiume ni elfu kumi na moja, mia mbili na kumi ilhali ile ya wanafunzi wa kike ni elfu saba mia nane. Takwimu hizi zilipatikana katika tovuti rasmi ya Chuo Kikuu cha Egerton. Walioshiriki katika utafiti huu walikuwa vijana wa kiume sabini na wawili. Dornyei (2007:127) asema kwamba utafiti wa kithamano ulio na muundo bora huhitaji idadi ndogo ya washiriki kufikia kiwango kifu na ukwasi wa deta, kuelewa hata dhana iliyo ngumu zaidi katika utafiti husika. Anaongezea kuwa, idadi inapokuwa kubwa kwa mfano iliyozidi thelathini hadi hamsini, kile kitakachokusanywa pale ni marudio ya deta ambayo washiriki waliotangulia tayari wamekwishatoa. Pia anatoa sababu nyingine kuwa, kutumia idadi kubwa ya washiriki huzua deta kubwa sana ambayo ina mizani kubwa kushinda mtafiti mmoja. Kwa misingi hii, iwapo idadi kubwa zaidi ingetumiwa katika utafiti huu, kungekuwa na deta kubwa sana hivi kwamba ingezua changamoto katika uchanganuzi. Pili, kwa sababu wanafunzi hawa wako katika eneo hili basi idadi iliyotumiwa kiliwezesha ufikawaji wa kiwango kifu cha deta hitajika hivi kwamba idadi zaidi ingehusishwa, deta ingerudiwarudiwa na wala hakungekuwa na deta mpya iliyojitokeza. Hata baada ya

kutumia idadi ya sabini na wawili baada ya kikundi kiini cha pili, deta ilianza kujirudia hivyo kuwa ishara kuwa mtafiti alikuwa anaelekea kufikia kilele cha juu zaidi cha deta hitajika. Witherel na Taylor (2001) nao wanaeleza kuwa uchanganuzi hakiki usemi hutumia washiriki wachache au matini chache kutokana na ukubwa wa deta ya lugha kiasilia. Pia wanasema kuwa ukubwa wa deta katika uchanganuzi hakiki usemi huzua kizuizi na changamoto katika kufanya uchanganuzi bora. Idadi ya washiriki inategemea maswali ya utafiti lakini sheria ya utafiti wa kithamano ni kwamba mahojiano kati ya washiriki nane na ishirini, na vikundi viini kati ya nne hadi sita katika eneo moja, ni idadi ya kutosha kutoa deta hitajika katika utafiti wa uchanganuzi hakiki usemi. Labov (1972) anaeleza kuwa idadi ndogo ya washiriki hutumiwa katika utafiti wa lugha kwa sababu idadi hiyo ni kiwakilishi cha eneo nzima. Anasema kwamba idadi inapokuwa ndogo au kubwa lugha na istilahi zinazotumika katika eneo husika ni zilezile na hivyo deta atakayopata mtafiti ni ile ile. Kwa misingi ya maelezo ya wataalam hawa, idadi hii ya washiriki sabini na wawili ndiyo ilikuwa kiwakilishi cha eneo hili.

Vijana wa kiume walioshiriki katika utafiti waliteuliwa kupitia uteuzi wa kibahati nasibu kiuwezekano hasa kwa kutumia aina ya utabakishaji. Mtafiti aliwatabakisha washiriki hawa kulingana na kitivo cha kozi zao humo chuoni. Chuo Kikuu cha Egerton kina vitivo kumi na kimoja. Hata hivyo viwili vinapatikana mjini Nakuru hivyo havikushirikishwa kwenye utafiti. Vitivo vilivyoshirikishwa kwenye utafiti ni tisa. Kutoka katika kila kitivo waliteuliwa wanafunzi wa kiume wanane, wawili kutoka kila mwaka wa masomo. Wanafunzi hawa waliwekwa katika makundi mawili; kila kundi likiwa na washiriki thelathini na sita. Kundi moja lilishirikishwa kwenye vikundi viini ilhali jingine lilishirikishwa katika mahojiano ya kibinafsi. Kulikuwepo na vikundi viini vinne. Dornyei (2007) asema kuwa utafiti wa lugha unapaswa kutumia vikundi vinne au tano kwa sababu ya urudiaji wa deta ile ile kutoka kwa washiriki baada ya vikundi kadhaa.

Uteuzi wa washiriki ulifanywa kwa kutumia uteuzi wa bahati nasibu kiuwezekano. Patton (2002:243) anaeleza kwamba uteuzi wa kibahati nasibu kiuwezekano ni bora ikiwa sampuli inayohitajika itakuwa inawasilisha kundi zima linalotafitiwa hivyo, matokeo ya utafiti huo yanaweza kujumuishwa kuwa ndiyo matokeo ya umma nzima uliolengwa. Anaeleza kuwa mbinu hii pia huweza kuzuia upendeleo wowote kutoka kwa mtafiti kwa sababu kila mshiriki ana nafasi ya kuchaguliwa kushiriki kwenye utafiti.

Kitivo	Idadi ya walioshiriki kwenye vikundi viini	Idadi ya walioshiriki kwenye mahojiano	Jumla
Kitivo cha Kilimo	4	4	8
Kitivo cha Sanaa na Sayansi za Jamii	4	4	8
Kitivo cha Elimu na Maendeleo ya Jumuiya	4	4	8
Kitivo cha Uhandisi na Teknolojia	4	4	8
Kitivo cha Mazingira na Maendeleo ya Rasilmali	4	4	8
Kitivo cha Sayansi	4	4	8
Kitivo cha Matibabu na Upasuaji wa Wanyama	4	4	8
Kitivo cha Sayansi za Afya	4	4	8
Taasisi ya Wanawake, Jinsia na Maendeleo ya Mtaala	4	4	8
JUMLA	36	36	72

Jedwali 1: Idadi ya vijana wa kiume watakaoshiriki kwenye utafiti

3.6 Ukusanyaji wa deta

Mtafiti alitumia mbinu ya vikundi viini na mahojiano ya kibinafsi katika ukusanyaji wa deta na vifaa vilivyotumiwa kukusanya deta ni mwongozo wa vikundi viini na mwongozo wa maswali ya mahojiano. Vikundi viini vilileta pamoja vijana wa kiume ili kujadili mada aliyopanga mtafiti.

"Vikundi viini ni bora ikiwa lengo ni kuelewa vyema jinsi watu wanachukulia tajriba, wazo au tukio fulani kwa sababu majadiliano katika vikundi viini hufaa kwa kutoa habari kuhusu kile watu wanafikiria, jinsi wanavyohisi au namna wanavyotenda. Katika vikundi viini watu huweza kuulizwa kuhusu mitazamo, maoni, imani na mielekeo yao kuhusu jambo fulani." (Freitas, Oliviera, Jenkins & Popjoy, 1998). (tafsiri yangu)

Wanaongeza kwamba vikundi viini huruhusu kukusanya idadi mwafaka ya deta inayohitajika kwa muda mfupi. Denzin (1989) asema kwamba vikundi viini vinaweza kutumiwa kama mbinu pekee au kutumiwa na mbinu nyingine. Morgan (1998) anatetea hoja hii ya Denzin kwa kusema kuwa vikundi viini vinaweza kusaidiwa au kutosaidiwa na mbinu nyingine za ukusanyaji deta. Dornyei (2007:144) anaeleza kwamba idadi ya washiriki katika vikundi viini ni kati ya sita hadi kumi na wakati mwingine hata kumi na mbili akiwemo msimamizi. Vilevile anapendekeza kwamba mtafiti atumie kati ya vikundi vinne na vitano ingawa anaruhusiwa kutumia zaidi ya vikundi vitano kulingana na matakwa ya utafiti husika.

Anaongezea kuwa muda wa kuendeleza mjadala katika vikundi viini ni kati ya dakika arobaini na masaa mawili na wala sio zaidi ingawa kunazo ambazo hutumia hata masaa matatu. Vikundi viini ni mwafaka pale ambapo mtafiti anataka kujua jinsi washiriki wanadhania na kuchukulia jambo fulani na jinsi wanavyotumia lugha kueleza jambo hilo (Shamdasani na Stewart 1990) wakinukuliwa na (Stokes na Blackburn 2001).

Hata hivyo kutokana na upungufu wa vikundi viini kama vile washiriki wengine kuogopa kuzungumza kwenye kikundi na washiriki wengine kuhodhi mjadala kwenye kikundi, mbinu ya mahojiano ya kibinafsi ilitumiwa kufidia upungufu huu. Mbinu hii ilitumiwa kuhoji washiriki mmoja mmoja ili kuweza kupata maelezo ya kibinafsi ambayo mshiriki hangeweza kueleza katika kikundi kiini. Mahojiano yalisaidia katika kuthibitisha baadhi ya kauli zilizotolewa katika vikundi viini. Pia mbinu hii ilitumiwa kupata ufafanuzi zaidi juu ya kauli, istilahi au dhana zilizojitokeza katika vikundi viini lakini mtafiti hakuweza kupata maana yazo kutoka kwa washiriki wa vikundi viini. Hivyo mahojiano yalitumiwa kama mbinu ya kupata maana ya yale ambayo mtafiti hakuweza kuelewa. Kama anavyosema Dornyei (2007), mahojiano ni mbinu ya kiasilia na inakubalika kijamii kwa vile watu wengi hulichukulia kuwa jambo la kawaida. Mahojiano hutumika kupata deta kwa kina. Mahojiano yanawapa washiriki fursa ya kuelezea zile tajriba za kibinafsi ambazo haziwezi kuelezewa hadharani au kwenye makundi. Mbinu hii vilevile inamwezesha mtafiti kujenga uhusiano wa kipekee na mshiriki hivyo kuweza kupata deta mwafaka zaidi. Katika mwongozo wa vikundi viini, maswali ya vikundi viini yanapaswa kuwa kati ya tano hadi kumi kwa kuzingatia mada kuu (Dornyei, 2007). Anaongeza kwamba maswali haya yanaweza kuwa wazi au funge. Mtafiti alikuwa na mwongozo wa vikundi viini uliokuwa na mada ndogondogo na maswali yaliyojenga mada kuu yaliyoongoza mazungumzo na majadiliano katika vikundi hivyo. Mtafiti alikuwa na mwongozo wa kauli na maneno yaliyojitokeza katika vikundi viini waliyoulizwa washiriki kwenye mahojiano na mambo haya yaliishia katika ujenzi wa mada kuu.

Ili kupata deta nyanjani mtafiti alikaa na washiriki katika sehemu isiyo rasmi kama vile eneo la maakuli pale chuoni, karibu na vyumba vya wanafunzi na kutumia matukio yaliyotokea katika mazingira hayo ili kuchochea mazungumzo na hatimaye mjadala miongoni mwa washiriki. Kwa mfano katika eneo la maakuli, mtafiti alitumia chaguo la chakula la mwanafunzi wa kiume kuchochea mazungumzo. Karibu na eneo la malazi mtafiti alitumia

vigezo kama vile nywele ya mwanafunzi wa kiume yeyote aliyepita pale, mavazi na hata idadi ya watu waliokuwa wakitembea katika kundi moja.

3.7 Uchanganuzi na uwasilishaji wa deta

Deta iliyokusanywa ilikuwa lugha ambayo ilitumiwa katika majadiliano ya vikundi viini na mahojiano. Mbinu iliyotumiwa kuchanganua deta ni uchanganuzi usemi iliyo na hatua tatu zifuatazo za uchanganuzi;

Hatua ya kwanza; uteuzi wa deta. Mtafiti alinukuu usemi waliotumia washiriki kujieleza katika vikundi viini. Brown na Yule (1983:xii) wanaeleza kwamba katika unukuzii wa deta iliyozungumzwa, mtafiti hunukuu deta kwa uaminifu iwezekanavyo na kujiepusha na "usafishaji" wa lugha iliyotumiwa. Kwa msingi huu maneno yote kwenye deta ya utafiti huu yalinukuliwa kutoka kwa kanda za rekodi jinsi yalivyo. Vituo vya maandishi viliwekwa na mstari ulionyesha kuwa mzungumzaji mmoja amekatwa kauli na mwingine ameanza kuzungumza. Kila usemi uliambatanishwa na mhusika wake kwa usahihi. Unukuzi wa deta ulitumia mkondo wa; nambari inayotokea mwanzoni mwa kila mzungumzaji inasimamia kikundi kiini (kama ni kikundi kiini cha kwanza, cha pili, cha tatu au cha nne). Konsonanti A hadi I zilitumiwa kumtambulisha mzungumzaji, hili lilikuja baada ya nambari ya kikundi kiini. Nambari ndogo ilitumiwa baada ya konsonanti yaani mzungumzaji ili kuashiria zamu ya mzungumzaji. Kwa mfano;

1.B_{13}: He was under depression so alishindwa ku-

Kutokana na mfano huo, nambari 1 inaashiria kikundi kiini cha kwanza, kwamba kauli hiyo ilitolewa katika kikundi kiini cha kwanza. Konsonanti B inamtambulisha mzungumzaji na nambari ndogo 13 inaashiria kuwa ni zamu yake ya kumi na tatu. Deta yote iliyonukuliwa imeambatishwa katika Kiambatisho D. Mazungumzo yote yalinukuliwa jinsi yalivyo kisha mtafiti kuchukua sehemu za mazungumzo zilizokuwa mwafaka kwa muktadha wa utafiti. Mazungumzo na semi zilizochukuliwa kuwa ndiyo mwafaka yamepigiliwa mstari ili kuonyesha tofauti kati ya mazungumzo yote jinsi yalivyofanyika na semi zilizokuwa muhimu na mwafaka kwa utafiti huu (Tazama kiambatisho D).

Alama zilizotumiwa kama kanuni za unukuzi ni kama vile kistari (-) kuonyesha kukata kauli, alama ya [ ] ilitumiwa kuashiria kupigania zamu na dukuduku ... ilitumiwa kuonyesha unyamavu unaozidi sekunde tano. Chanzo cha alama hizi ni Atkinson na Heritage (1984)

wanaoorodhesha alama za kanuni za unukuzi katika uchanganuzi mazungumzo. Vilevle mtafiti aliongozwa na maelezo ya Brown na Yule (1983:10) wanaoeleza kuwa, katika uchanganuzi usemi hakuna kanuni zilizosanifishwa kwamba ndizo za unukuzi na hivyo mchanganuzi usemi ana fursa ya kuteua kanuni zake kulingana na mahitaji ya utafiti wake. Hii ni kwa sababu kuna vibadiliki vya kimazungumzo kama vile mkazo, unyamavu, shadda na kiimbo ambavyo ni changamano mno na huweza tu kushughulikiwa katika taaluma wa uchanganuzi wa mazungumzo.

Hatua ya pili; kuteuwa maneno ndani ya semi zilizonukuliwa kulingana na matarajio ya jamii kuhusu ubabedume na ndaro za ubabedume. Katika hatua hii vilevile, mtafiti aliweza kupanga deta katika kategoria za mada kwa kuongozwa na mihimili ya nadharia inayoongoza utafiti. Mtafiti alipanga kila usemi katika mijadala ya vikundi viini na katika mahojiano katika mada husika. Mtafiti alionyesha maneno yepi au kauli zipi zilitumiwa kuashiria na kurejelea kitu gani.

Hatua ya tatu ilikuwa ni ufasili wa deta. Hapa, mtafiti alionyesha maneno gani katika semi za washiriki katika utafiti yalionyesha uelewa wa vijana wa kiume kuhusu matarajio ambayo jamii imewawekea kama wanaume kwa mujibu wa mihimili ya itikadi na vilevile maneno yaliyotolewa katika usemi yaliyoonyesha ndaro za ubabedume kwa mujibu wa mihimili ya mamlaka na uhodhi.

Hatua ya nne ilikuwa ni uwasilishaji wa deta. Deta iliwasilishwa kwa njia ya maelezo. Maelezo hapa yalijikita katika itikadi ya kundi lililotafitiwa kwa mujibu wa utamaduni, mahusiano ya kijamii na utambulisho wa kijamii wa kundi husika. Mtafiti katika hatua hii alieleza ubabedume kwa kuonyesha ndaro za ubabedume zinazojitokeza katika maelezo ya vijana wa kiume walioshiriki katika utafiti. Kategoria za upangaji na uwasilishaji wa deta ya utafiti huu ni; ubabedume kwa vijana wa kiume kulingana na matarajio ya kijamii na ndaro za ubabedume.

3.7.1 Ubabedume kwa vijana kulingana na matarajio ya kijamii

Katika kategoria hii deta iliyochanganuliwa ilitokana na maelezo ya vijana wa kiume kuhusu ubabedume kulingana na uelewa wa matarajio ya jamii kwa ubabedume. Lugha hasa maneno waliyotumia kueleza yaliorodheshwa katika kila tarajio/kaida kisha kupewa maana na kuwasilishwa katika jedwali kwa njia ifuatayo;

Matarajio ya jamii kuhusu ubabedume	Usemi/maneno wanayotumia washiriki
Itikadi	-Masculinity is being protective and aggressive -Mwanaume ni jasho
Mamlaka	
1. Ukanaji wa ushoga	-Mwanaume ni kuvibe dem na aingie box -Masculinity is being attracted to women
2. Kujiepusha na ukike	-Mwanamume ni kuparara mafuta na marashi achia wenyewe
3. Hisia finyu	-Our tears are not for everyone
Uhodhi	
1. Ushupavu na ugumu	masculinity is being a hardcore kuwa mwanamume ni kuwa tough
2. Kujitegemea	Ubabedume ni kujitegema in what i do mwanamume ni bidii
3. Kukimu familia	mwanamume ni kuprovide

Jedwali 2: Uchambuzi wa deta

3.7.2 Ndaro za ubabedume miongoni mwa vijana wa kiume

Hapa mtafiti ameeleza ndaro za ubabedume zinazoibuka kutokana na melezo ya vijana wa kiume kuhusu ubabedume na simulizi zao kuhusu utendaji wa ubabedume wao. Haya yalifikiwa kupitia tathmini ya uzingatiaji au ukiukaji wa matarajio ya jamii kuhusu ubabedume. Hivyo mtafiti aliweza kuonyesha hali hii ya ndaro inavyojitokeza katika jinsia ya kiume kiusemi kwa sababu kila panapokuwa na hali yoyote ile katika mfumo wa kijamii vilevile huwa kuna usemi mpya na hivyo lugha au kukawa na msamiati mipya kabisa kueleza hali hiyo. Mfano ufuatao ulitolewa katika kikundi kiini cha pili. Kikundi kiini hicho kiliendeshwa tarehe 20/6/2017;

2.F_4: sasa unapata mwanaume kwa room ako na marashi mingi
: sasa hata unashindwa kama ni mwanaume ama ni dem
: unapata eti sijui ako na mafuta sijui ya wapi ako na mirror refu hivi ati anajiangalia unashangaa anaangalia nini.But kama mwanaume unafaa kidogo tu-
2.E_5: uparare
2.F_6: sasa mwanaume ako na mafuta ya uso kando ya miguu kando
2.D_{12}: wanaitwa macinderella anapenda kujipodoa

(Tazama kiambatisho D kikundi kiini 2)

Mshiriki 2.F_4 anaeleza hali ambayo si ya kawaida kwa mwanamume kufanya na hata kutia shauku kama anayemzungumzia ni wa jinsia ya kiume au kike. Mshiriki 2.D_{12} anatoa istilahi au jina la kurejelea kijana wa kiume anayejihusisha na swala la upodozi na urembo

kuwa ni *cinderella*. Neno *cinderella* linatokana na hadithi ya Cinderella ambaye licha ya kulazimishwa na mamake wa kambo kujipaka jivu usoni, alikuwa msichana mrembo sana. Jina cinderella limekopwa kutoka kwa hadithi hiyo kuashiria kijana wa kiume aliye na hulka ya kuzingatia wajihi na uzuri wake.

3.8 Maadili ya kitafiti

Katika utafiti, mtafiti hutarajiwa kuzingatia maadili ili kuweza kupata deta ya kuaminika. Hivyo kabla ya kuanza kukusanya deta mtafiti aliwaeleza watafitiwa kuhusu utafiti huu na umuhimu wake. Mtafiti aliwapa washiriki wote uhuru wa kuchagua kushiriki au kutoshiriki katika utafiti kwa hiari yao bila kuwashurutisha au kuwahadaa kwa njia yoyote. Hili ni kwa mujibu wa Berg (2001:53). Pia mtafiti aliwahakikishia kuwa hakuna athari yoyote hasi au chanya iliyowakumba walioamua kushiriki au kutoshiriki katika utafiti huu. Berg (2001:49) anaeleza kuwa utafiti na matokeo yake hayafai kumuathiri mshiriki au aliyekataa kushiriki kwa njia yoyote kifedha, kikazi, sifa zake na hata kumwingiza katika hatia au hatari kisheria. Mtafiti vilevile alitafuta idhini kutoka kwenye chuo kikuu cha Egerton.

SURA YA NNE

UWASILISHAJI, UCHANGANUZI NA UFASIRI WA DETA

4.1 Utangulizi

Utafiti huu ulichunguza lugha wanayoitumia vijana wa kiume wa Kenya kuelezea na kurejelea ndaro za ubabedume katika maisha yao ya kila siku. Utafiti ulidhamiria kuchunguza sifa za kimazungumzo ya lugha za vijana wa kiume zinazoashiria ubabedume, kuhakiki maelezo na mazungumzo ya vijana wa kiume kuhusu ubabedume kwa kuhusisha matarajio ya jamii na kutathmini ikiwa kuna ndaro zozote za ubabedume zinazojitokeza katika maelezo ya vijana wa kiume kuhusu ubabedume. Sura hii imegawanywa katika sehemu tatu. Sehemu ya kwanza inaelezea sifa za kimazungumzo za lugha ya vijana wa kiume zinazoonyesha ubabedume, sehemu ya pili inajadili maelezo na usimuliaji wa vijana wa kiume kuhusu ubabedume na sehemu ya tatu inatoa maelezo kwa kina ndaro za ubabedume kama unavyojitokeza katika usimuliaji wa vijana wa kiume kuhusu ubabedume.

Ni muhimu kuorodhesha na kubainisha kwamba mifano nyingi ya dondoo ilitolewa katika vikundi viini viwili kwani washiriki wa kikundi kiini cha kwanza na cha nne walikuwa wachangamfu na mtafiti hakupata ugumu kuchochea mazungumzo. Ingawa kikundi kiini cha pili na cha tatu walitoa deta hitajika, mtafiti alikuwa na wakati mgumu kuwafanya wale washiriki kuzungumza. Washiriki walinyamaza wakati mwingi utafiti ulipokuwa ukiendelea. Ni katika vikundi viini hivi ndipo muda mwingi sana ulitumiwa.

Dondoo za mazungumzo zimewasilishwa jinsi zilivyotokea katika mazungumzo ya vijana wa kiume. Mtafiti anapojaribu kusanifisha na kusafisha deta katika maandishi ya kawaida, semi, maneno na istilahi huchukua mfumo mpya ambayo huishia kupotosha deta asilia iliyozungumzwa (Brown na Yule 1983:10). Mtafiti hakutafsiri, kusawazisha au kusanifisha lugha iliyotumiwa na vijana wa kiume kujieleza. Mazungumzo yote yalinukuliwa na kuwasilishwa jinsi yalivyotokea kwenye vikundi viini.

4.2 Sifa za Kimazungumzo za Lugha ya Vijana wa Kiume Zinazoonyesha Ubabedume

Utamaduni mdogo wa vijana una njia za kipekee za kuzungumza na kujieleza. Kwa kuwa ubabedume ni njia mojawapo ya kanuni katika kijitamaduni chenyewe, kuna sifa mbalimbali za lugha wanazotumia kuonyesha ubabedume wao na ambazo kwa njia moja au nyingine zilijitokeza katika majadiliano kwenye vikundi viini. Coates (2003) anaeleza kwamba

lugha ya ubabedume ya vijana wa kiume huundwa kupitia kwa semi za kiitikadi na zinazochukuliwa kuwa mahususi kwa wanaume. Baadhi ya sifa hizi ni pamoja na uhodhi, semi za ushindani, unyenyekevu, ubadilishaji msimbo, mada mahususi zinachukuliwa kuwa za wanaume.

4.2.1 Sifa ya uhodhi

Uhodhi ni mojawapo ya kaida katika kijitamaduni cha vijana ambayo imewekewa vijana wa kiume kwa minajili ya kuonyesha ubabedume wao. Hivyo vijana wa kiume walitumia lugha iliyojenga au kuonyesha nguvu na uhodhi. Njia ambazo vijana wa kiume walitumia kuonyesha uhodhi ni kupitia kwa ukataji kauli na unyamavu.

4.2.1.1 Ukataji kauli

Ukataji kauli unajitokeza mara nyingi katika lugha ya washiriki hivi kwamba idadi ya umara tokezi haiwezi kurekodiwa. Kiesling (2007) aeleza kwamba mojawapo ya dhana anzilishi kwa wazo kuwa wanaume hutumia lugha ya uhodhi na mamlaka ni kuwa wanaume wana ukataji kauli zaidi ya wanawake. Kwamba ukataji kauli ni mkakati wa kudai uhodhi kwani ni njia ya kumzuia yule mtu mwingine kuzungumza wanapotaka kufanya hivyo. Wakati wa majadiliano kwenye vikundi viini vijana wa kiume walitumia njia hii ili kujipa nafasi ya kuzungumza na hivyo wakati mwingine wanaishia kuhodhi mjadala mzima kwani anapokata kauli sana wale wengine wananyamaza, hivyo anazungumza kwa muda mrefu sana. Katika kikundi kimoja kulikuwa na hali kama hii.

Mazungumzo haya yalitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_7: Kuna mwanaume yaani boy anakaa tu kama mwanamume lakini unapata ako na hitilafu somewhere-

1.B_6: Unapata maybe vile alilelewa na wasichana sa anaattract more na wasichana so anafollow what they do-

1.C_7: But I think that is not the reason. It does not mean ati akigrow na wasichana unabchave kama wasichana. I think it just depends with the person. The background-

1.D_7: Sio wote. Sawa kuna watu wanagrow na ladies so wanafuata character yao na kuna wale wamegrow na ladies but wako tu poa standing na principles zao

(Tazama kiambatisho D kikundi kiini 1)

Washiriki hawa walikatana kauli kila mmoja baada ya mwingine hivyo kumzuia yule mwingine kuzungumza. Hali hii ilionyesha kuwa kila mmoja alitaka kudhibiti mazungumzo hivyo kuweza kuonyesha uhodhi na hatimaye ubabedume.

Mfano wa mazungumzo ufuatao ulitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.B_{13}: He was under depression so alishindwa ku-

1.C_{14}: Unapata mtu ana mabeshte but ile problem anajiekea mwenyewe. So unaeza kaa naye kama beshte yake utafikiria ako sawa kumbe-

1.A_{13}: ukiwa na shida kama hiyo unafaa kushare na friends kuliko kujinyonga

(Tazama kiambatisho D Kikundi kiini 1)

Katika kikundi kingine baada ya mshiriki kukata kauli alizungumza kwa muda mrefu. Kifungu hiki kimetolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.F_3: Men have the responsibility of taking care of the families. Also if you are a man , you have to spend-

3.G_2: I don't think so. A man is not all about spending. A man is all about searching. Because you search for others to spend. Nasema mwanaume ni kutafuta. We unatafuta na wengine wanaspend. When a man is spending he spends in a way that if he is spending 100/= he will earn a 1000/= That is antoanga shilingi apate mbili. So mwanaume ni kutafuta watu wengine waspend.

(Tazama kiambatisho D kikundi kiini 3)

Mshiriki anapokata kauli na kuzungumza kwa muda zaidi ya ilivyotarajiwa ni ishara kuwa ameweza kuwa na mamlaka juu ya yule mwingine kwa ambavyo amenyimwa nafasi ya kuzungumza na hata akijaribu kusema neno bado zamu yake inakatizwa na yule aliyemkata kauli mwanzoni.

Hali nyingine ya ukataji kauli uliotumiwa na vijana wa kiume kuonyesha ubabedume miongoni mwao ilikuwa kushikilia zamu hata unapokatwa kauli ama kumkata kauli yule aliyekukata kauli na kudhibiti zamu hiyo ya kuzungumza hadi zamu hiyo ikamilike.

Mazungumzo haya yalitokea katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.A_5: I'll answer that very well. Kwa definition ya masculinity mtu alisema ni structura-

4.B_8: Muscl-

4.A_6: Mtu mwingine akasema ni the struggle sindio? So no one said a wrong answer. So how do you put it in one person. It must be in you. Hata kama hauko strong you make sure that hata kama hauko strong you are clever. Its in the mind. So there are others who believe that ni hiyo nguvu but as I said it is a proportion in everyone that you should do this or that. **(Tazama kiambatisho D kikundi kiini 4)**

4.2.1.2 Unyamavu

Wakati wa majadiliano kwenye vikundi viini kulikuwa na kimya au unyamavu. Hata hivyo ilikuwa ni vigumu kuorodhesha unyamavu huo kama sifa kwa ambavyo aidha walinyamaza kwa kukosa majibu mwafaka ya maswali yaliyojitokeza au ilikuwa njia ya uhodhi. Hata hivyo washiriki walidokeza moja moja kuwa hulka mojawapo ya mwanamume ni unyamavu. Kifungu hiki kilitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.C_{10}: **Kama mwanaume kuna time hufai kuongea, unafunga mdomo.** Mwanaume kuna time ikifika anafaa tu kuspend na wanaume wenzako. **Kuna vitu hufai kuongea.** Hizo ni za kuongea na maboy wenzako si madem

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo yafuatayo yalitolewa katika kikundi kiini cha tatu, Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.E_6: How we carry ourselves, you will find that most of the time, you know for a man you should have that your own time but with them most of their time they spend with our counterparts they spend with the ladies. So they take in 24 hours they take more than 12 hours. So what they share, they share with them **but as a man you should have even 2 to 3 hours just alone and quiet**

3.F_5: Yes ok. We can talk of arguments. Arguments za wanaume. Sometimes especially here in campus unapata wanaume wale hatuiti wanaume they are not real men they like arguing alot. Na as a real man siwezi. **Mwanaume is to keep quiet, keep cool and just reason.** Reason critically. But those who are not real men they like arguing about petty things petty issues **(Tazama kiambatisho D kikundi kiini 3)**

4.2.2 Semi za ushindani

Katika mazungumzo yao, washiriki walionyesha matumizi ya semi za ushindani. Coates (2003) asema kwamba vijana wa kiume wanatarajiwa kuwa wahodhi na wakati huo huo kuwa na umoja kati yao kama wanautamaduni mmoja. Mgongano huu wa uhodhi na umoja huzaa aina nyingine ya mazungumzo yanayojulikana, yanayotarajiwa na kukubalika miongoni mwa vijana wa kiume. Ushindani ulidhihirika kupitia kupigania zamu katika mazungumzo. Mfano wa mazungumzo ufuatao ulitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.D_3: Sisi men hukeep siri. Hatuexpress unless ni beshte yako kabisa ndio utashare na yeye

[] yeah yeah secrets

1.H_2:Men are the leaders of the house and the superpower of the household

1.D_{15}: Generally mwanaume hawezi kubali kushindwa

[]

1.E_{15}: Halafu kuna mwanaume unapata anatembea na bag na ndani ameweka ni kama ya dem. Unapata amebeba mafuta, tissue, mirror

[] hizo ni nini

1.A_4: Wacha me nianze-

1.I_5: Umeongea sana sana tuachie chance

1.A_4: si ni juu hamna points-

1.G_3: Nani amesema hatuna points

1.A_{16}: Sometimes anaweza kuwa anatumia drugs so hizo drugs zinamwambia we zidi huko ujiue-

1.H_6: No... No.. you cannot base your being a man on drugs

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo yafuatayo yalitokea katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.A_7: Like vile tulikuambia behavior ya mwanaume. Ka mwanaume anabehave ka dame-

[]

4.B_9: Ok a boy gossips, sa boy kitu ikimfanya kidogo analia

[] yeah... yeah...

4.B_9: Boy hataki kwenda kuhustle

[] yeah there are

4.C_8: So the moment i find a man laying with another man that's abnormal. It is not normal. It is anti-normal. And for me he ceases to be a man-

[]

4.D_6: And a friend and a person who you are supposed to relate with

[] exactly

4.C_9: Actually there are some words, there are some words. Yes at some point I can tell you (akimnyoshea mtafiti kidole) I miss you but rarely would you find a man telling a fellow man "I miss you"

4.A_{10}: ama hata tuseme goodnight

[] yeah or even goodnight

[] true

4.E_9: Ok if you are friends you can say lets meet tomorrow because we tend to spice it up a bit like tuchekiane moro you see that also-

4.C_{10}: Is a goodnight in some way

[] but hiyo goodnight hakunanga jibu

[] haina reply

4.G_7: Kwanza hata ikiwa mzuri sana itakuwa lala poa bro

[]

4.A_{19}: A man who watches soaps kwa sababu gani anasema wana umama you know that at the end of the day they want whatever is happening in those soaps to happen to them

[] Nataka kuongea tena

[]Shshshshsh ngoja tuongee

[]

4.E_{15}: Ngoja ngoja sijamliza

[] Shshshshsh

[] Wacha kujitetea huwezi kaa kuwatch soap pekee yako

4.E_{16}: Pekee yangu?

[] eeeeh

4.E_{17}: Mimi pekee yangu? Nikiwatch soap? Nikifanyia nini?

[] Hiyo ni umama

[]

[] shshshshsh

4.C_{26}: Ngoja ngoja ngoja niseme kitu-

4.A_{30}: Ngojea nimalize

[]

[] Kama hawana points me nitasema zangu haziishangi

(Tazama kiambatisho D kikundi kiini 4)

Mazungumzo haya yalitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 ;

2.I_5: Wacha bado nitafute words

[]

2.F_8: Unafaa uwaconfront halafu-

2.D_{10}: What are you talking about

2.F_9: si hao wanabehave kaa madem. Unawaconfront uwaambie hii mnafanya ni wrong unafaa ukuwe mwanaume yaani wacha hizi umama kama hataacha hiyo itakuwa shauri yake sasa-

[]

2.D_{11}: You cannot confront someone in this world-

(Tazama kiambatisho D kikundi kiini 2)

Kifungu hiki cha mazungumzo kilitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.A_8: Men are supposed to be attracted to the opposite sex so ukipata mtu ana... huyo ako na-

3.B_9: Mental disease

[]yeah... yeah... because... you cannot....aah!

3.B_{10}: One thing I would do, I would ensure hiyo room nimehama
(Tazama kiambatisho D kikundi kiini 3)

Washiriki walitumia semi ya ushindani ili waweze kuepuka tabia na dalili za ukike na uhusiano wa kiusenge. Walieleza kuwa wakizungumza bila ushindani wataonekana kuwa wa jinsia ya kike ama anayezungumziwa atachukulia kuwa anamtongoza au kutaka uhusiano wa kimapenzi naye.

Kifungu kifuatacho ni maelezo yaliyotokea katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.F_{10}: So tuseme for example unapata mwanaume kama mimi the way i talk to this guy say like am talking in a soft smooth way. Huyu vile atanisuspect ni ati am seducing him, unaona? Because you are not talking like a man (kicheko) unaona? Mahali unaongea-
(Tazama kiambatisho D kikundi kiini 4)

4.2.3 Matumizi ya vihisishi na baadhi ya maneno

Katika utafiti huu ilibainika kwamba vijana wa kiume hutumia vihisishi vingine na kutotumia vingine kwa kuvihusisha na jinsia ya kike. Pia waliweza kuonyesha kuwa baadhi ya vihisishi hivyo na maneno hayo waliyatumia kwa jinsia ya kike tu. Vijana wa kiume hawakuwahi kuyatumia miongoni mwao wenyewe kwani ingeonyesha uhusiano wa kishoga, tabia ambayo hawaihusishi na wanaume halisi.

Mazungumzo yafuatayo yalitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.E_2: I can also use the example of a... lets say in a scenario where umeshtuliwa huwezi yell like oh my god! Gosh! Gosh! Stuff like that na incase ushout watu watabaki tu wakiwonder that was a male shouting

4.F_6: Maybe i can use the example of the way i talk. For a man or for a guy the normal guy hutaskia akiuse words that ladies normally use like aiiiih! Uko? Gosh! Aki woiyee!

[] such words

[]

4.F_7: So if I hear a man saying such words-

[] Huyo ako na umama

4.C_9: Actually there are some words.. actually yes it... at some point yes I can tell you (akimnyoshea mtafiti ambaye ni wa jinsia ya kike kidole) I miss you but rarely would you find a man telling a fellow man i miss you.

4.A_{10}: Ama tuseme goodnight

[]Yeah or even goodnight

[]true

4.C_{12}: Ok some of the words vile nilikuwa nikisema kama oooh! Aaaah! Its only ladies who are more cautious about the exclamations or whatever than us. Rarely do you find a man amekanyagwa Ouch!

[]

4.C_{12}: Mtu atasema tu like Buda!

4.E_{10}: Iza Iza Iza kanyagia msee

(Tazama kiambatisho D kikundi kiini 4)

Semi kama vile *goodnight, i miss you* yalichukuliwa kuwa maneno ambayo hayatumiwi baina ya mwanaume na mwanaume mwingine kwani huashiria ujengaji wa hisia na uhusiano fulani wa karibu. Ujengaji wa uhusiano wa karibu ni mojawapo ya hulka ambazo vijana wa kiume wanazikataa kwani kwao inaashiria ushoga. Matumizi ya vihisishi kama kile *oh my God! Gosh! Woiyee! Ouch!* yanahusishwa na jinsia ya kike. Jinsia ya kike ndio wanaopenda na wanafaa kutumia vihisishi kama hivyo. Mwanaume kutumia vihisishi hivyo inaonyesha kwamba hana ule ugumu ambao kila mwanamume anapaswa kuwa nao. Wanaume wanaotumia vihisishi hivyo na semi hizo wanachukuliwa kuwa na umama.

4.2.4 Mada mahususi

Vijana wa kiume huwa na mada mbalimbali za kuzungumzia wanapokuwa katika vikundi vyao. Hata hivyo mada ambazo wao huzungumzia zinajitokeza kuwa mahususi takriban miongoni mwa vijana wote wa kiume. Coates (2003) anaeleza kwamba vijana wa kiume huwa na mada mahususi ambazo wao huzungumzia miongoni mwao. Mada hizo huwa mambo kama vile teknolojia, wasichana, michezo, njia za uzalishaji mali, namna ya kutumia hela zao iwapo watapata nyingi na mada nyingine wanazochukulia kuwa ni za kiubabedume. Katika utafiti huu vijana wa kiume walidhibitisha kauli hii ya Coates kwa kukubali kwa kujua

au kutojua kuwa katika vikundi vyao wao huwa na mada mahususi ambazo wao huzungumzia. Pia wanachukulia kwamba kuna baadhi ya mada ambazo hazihusishwi na wanaume.

Mfano huu ni wa mazungumzo yalitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku

1.E_{11}: Mwanaume ni chocha

1.C_{15}: Unajua mwanaume ni chocha juu unaweza kuwa kuna dem unataka wewe ushow maboy wenzako uwaambie eti huyu dem ako ndani na wewe unajua umetry kumvibe na amekataa

1.D_{15}: Sem mzima imegonga mwamba

1.F_{11}: Sa hao maboy wakirealize maze utakuwa na ako kaaibu

(Tazama kiambatisho D kikundi kiini 1)

Kutokana na mazungumzo haya tunaona kwamba katika maingiliano yao vijana wa kiume huzungumzia mada ya jinsia ya kike hasa kimapenzi na kiuhusiano.

Mfano huu wamazungumzo ulitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.A_{12}: Men tend to talk in their social gatherings that is they talk biashara. How to develop oneself, kununua mashamba, kununua magari, kwenye shamba inapatikana bei rahisi, they don't gossip

3.C_{3}: Men talk issues concerning life like after hii life ya education, after graduation

(Tazama kiambatisho D kikundi kiini 3)

Hapa mshiriki anatueleza moja kwa moja baadhi ya mada ambazo wao kama wanaume huwa wanazungumzia au kujadili miongoni mwao.

Maelezo ya mshiriki yafuatayo yalitokea katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.D_{8}: Kitu ingine men wanapenda technical things kaa foota. But for a lady... oh! Wacha niwaite wanaume wako na umama utapata wako involved na girlish things

: Utapata me na mtu mwingine tunadiscuss politics or the technicalities of life naye huyu mwenye ni less of mwanaume utapata ameketi anadiscuss soaps. You know soap operas when they were being created, the person who created soaps created them for majorly househelps and persons who have nothing to do

[]yeah yeah man

(Tazama kiambatisho D kikundi kiini 3)

Katika hoja ya mshiriki huyu anaonyesha kuwa wanaume huzungumza kuhusu siasa ama mambo mengine mazito kuhusu maisha na wala hawazungumzii vipindi vya mapenzi. Kwamba si kawaida mwanaume kuzungumza kuhusu vipindi hivi na hata kuketi kuvitazama. Vipindi hivi vimeundiwa wafanyakazi wa nyumbani au watu wengine wasio na kazi.

4.3 Ubabedume Miongoni mwa Vijana wa Kiume Katika Maisha Yao ya Kila Siku

Ubabedume ni jambo la kawaida na ambalo linachukuliwa tu kwa mzaha. Ubabedume unajulikana unapoonekana; ni maarifa ya kawaida, yanayozalishwa na mawazoganda, testoroni au na uasilia. Kwa urahisi yeyote anayeulizwa ubabedume ni nini, sifa kama vile misuli, nguvu, ugumu, ujasiri na udhibiti ndio maneno ambayo huja akilini mwa watu wengi (Reeser, 2010). Ubabedume pia unachukuliwa kuwa kinyume cha ufeministi na maneno kama vile udhaifu, ulaini na hisia si maneno yanayotumiwa kufasili ubabedume. Maana ya ubabedume miongoni mwa vijana wa kiume katika utafiti huu yanaingia katika sehemu tatu kuu; ubabedume kama swala la kiitikadi, ubabedume ni mamlaka na ubabedume ni uhodhi.

4.3.1 Ubabedume kama swala la kiitikadi

Itikadi mara nyingi huchukuliwa kuwa zinaundwa na kuzalishwa kupitia kwa mitindo za kijamii hususan kupitia kwa usemi na mazoea (Fairclough, 1989). Anaendeleza kuwa kutokana na urudiaji usioepukika katika utamaduni mzima, itikadi mwishowe hufanywa kuonekana kuwa swala la kiasili na hivyo haiuliziwi maswali na ina nafasi yake mahususi katika mchakato mzima wa kujenga ubabedume. Reeser (2010) na Fairclough (2001) wanaeleza kwamba ubabedume ni maarifa ya kawaida hivi kwamba hauonekani na wakati mwingine hautambuliwi waziwazi. Wakati wa utafiti washiriki walidhibitisha hali hii. Swala la ubabedume lilikuwa jambo la kawaida kwao hata wakashindwa kuueleza kwa maneno yao wenyewe. Pia lilikuwa jambo la kawaida hata wakachukulia na kufasili ubabedume kama jambo la kiasilia, jambo ambalo mtu anazaliwa nalo likiwa lipo na vilevile jambo ambalo lipo tu akilini bila ya mtu yeyote kuliweka pale. Pindi tu mtafiti alipouliza kuhusu ubabedume ndipo washiriki waligundua kwamba ubabedume ni swala hai na changamano katika maisha yao ya kila siku.

Mazungumzo yafuatayo yalitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_5: Kuwa masculine ni nature

1.B_4: It just comes automatically

1.C_5: Kwangu like for us ukizaliwa kuna hiyo time ya kucircumcisiwa unaambiwa vile mwanaume anafaa kufanya

Mtafiti: Nani anakuambia?

1.C_5: Elders, parents pia wanakuguide hivi ndio unafaa... unaambiwa like kaa kuwa courageous, kuwa brave vitu kaa hizo. Halafu tena unaambiwa mwanaume hafai kulia... kitu kama hiyo

1.D_5: After circumcision unafunzwa kuwa independent kama ulikuwa unaishi kwa main house unajengewa nyumba yako separate unaanza kujisimamia

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo haya yalitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.E_5: Also you are told that because you are a man now you only associate with men. you are gathered together with other men and then you are told men stories

3.F_4: Unaona kwa family unapata vile mzazi anakulea na anakupatia some responsibilities maybe how you can lead others taking care of the properties

3.G_4: Being a man comes naturally I think like from the environment **(Tazama kiambatisho D kikundi kiini 3)**

Washiriki hawa wanaonyesha ubabedume kuwa jambo la kiasilia na jambo linalojiingiza ndani ya vijana wa kiume lenyewe tu bila mtu yeyote kuiingiza ndani yao. Hata hivyo, baada ya mtafiti kudadisi zaidi ndipo washiriki waligundua kwamba kwa wakati mmoja au mwingine wa maisha yao wao hufunzwa ubabedume na jamii, jinsi na namna ya kuwa wanaume katika maisha yao ya kila siku.

Sehemu hii ya mazungumzo ilitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.A_5: kwa definition ya masculinity mtu alisema ni the structural. Mtu mwingine akasema ni the struggle sindio? So no one said a wrong answer. So how do you put in one person. It must be in you. Hata kama hauko strong you make sure that hata kama hauko strong you are clever. It's in

the mind. Its in the mind. So there are others who believe that ni hiyo nguvu but as I said it is a proportion in everyone that you should do this or that

4.C_4: So in other words we can say that it is God given though to some extent the external factors influence us to be men like what we see, what we come across in our daily lives influences us

(Tazama kiambatisho D kikundi kiini 4)

Katika vijisehemu hivi vya mazungumzo inajitokeza kwamba ubabedume ni swala la kiitikadi hivi kwamba ingawa vijana wa kiume wanalijua kutoka kwa jamii hawatambui hivyo. Pia wanatambua kuwa maswala haya ya ubabedume ndio kanuni ya kijitamaduni chao kuhusu ubabedume. Kile ambacho hawatambui ni kwamba kanuni zinazozingira ubabedume katika kijitamaduni cha vijana unatokana na yale ambayo wamefunzwa na jamii.

Sehemu za mwili za mwanaume hasa sehemu za siri huchukuliwa kuwa ishara ya ubabedume. Izugbara (2005) anaeleza kwamba ubabedume huanzia pale na kuwepo kwa sehemu hii huashiria ubabedume. Vilevile uwezo wa kutunga mwanamke mimba unachukuliwa kuwa njia moja ya kuonyesha kuwa mtu ni mwanamume halisi. Katika utafiti huu washiriki walidhibitisha kuwa kauli hii ya Izugbara ilikuwa ya kweli.

Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza na cha tatu:

Kikundi kiini 1: Alhamisi, 15/6/2017 8:00-9:00 usiku	**Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana**
1.F_1: Sex organ. It's the only proof that am a man 1.A_2: I know am a man juu ya my sex as in my reproductive organs 1.C_1: Mzee mzima kama yuko sawa 1.B_3: To be masculine is to make a girl yaani unaweza fanya msichana wa mtu askie... hiyo time ya kapedo 1.D_3: Genes zako ndio zinadetermine kama utazaa kijana ama msichana 1.I_5: you can learn to be a man through very many ways, through your body changes, there are things that you can do that will tell you that you are a man. Like you can engage in sex 1.G_6: unaeza pata mwanaume ok is not being kudiscriminate wengine but ni kusema tu ukweli eti mwanaume umezaliwa ukafika 90 na huna	3.A_{12}: Being a real man you must have that ability you can reproduce 3.D_{13}: You cannot call yourself a man and you cannot do *something...sex* 3.F_{14}: kwanza hapa campo kutoka 1st year hadi 3rd year mwanaume ako tu. Hauoni productivity yake. Ukienda room yake yeye anakuanga na roommates na classmates maboy na kama ni classmate msichana ni discussion. Yeye hanaga dem wa kuvibe. Niambie kama huyo ni mwanaume. Huyo si mwanaume. Hizi vitu ni natural. Hata kama unaendanga CU kila siku hizi vitu lazima. Dem lazima lakini hakuna vile wewe kila siku discussion discussion discussion. Are you a man?

mtoto. Are you a man? Kusema tu ukweli are you a man? 1.E_{11}: For you to be a man lazima ukuwe na mtoto kwa hiyo generation yako ukuwe ukisema ndio huyu mtoto wangu	3.E_{15}: Mwanaume ni kudunga mpaka dem atii 3.B_{16}: I heard some ladies one time when a man passed tukiwa pale shops. That man passed then the ladies were storying about him you see huyo boy hata asijaribu kukukatia eti anakupeleka kwake. Eti walienda kwa huyo boy hakuna chenye walifanya. Imagine walilala tu. Hakuna chenye walifanya
Tazama kiambatisho D kikundi kiini 1	**Tazama kiambatisho D kikundi kiini 3**

Jedwali 3: Sehemu za siri ni ishara ya ubabedume

Kulingana na mazungumzo haya vijana wa kiume wanaweka wazi kuwa kuwepo kwa dhakari ni ishara ya udume lakini uwepo huo tu hautoshi. Wanasisitiza kwamba kijana wa kiume ni lazima awe na uwezo wa kushiriki ngono na ikiwezekana kuwa na uwezo wa kutunga mwanamke mimba ndiposa aweze kujiita mwanaume. Tokeo hili katika utafiti huu linakubaliana na maelezo ya Izugbara (2005) kwamba dhakari ni asili ya 'uanaume' na hivyo huchukuliwa kama sifa mwafaka ya kumtambulisha mwanaume. Umbo la dhakari na uwezo wa dhakari kuwa ngumu, kubwa na yenye nguvu wakati wa mchechemo ni dhihirisho kwa mawazo asilia kuwa dhakari ina uwezo. Hivyo mwanaume asiyeweza kushiriki ngono huchukuliwa kuwa hana udume. Hoja hii inaingiliana na maelezo ya washiriki yanayosisitiza kuwa tendo la ngono ni njia moja ya kujua ikiwa mvulana ni mwanaume au la. Kijana wa kiume hapaswi kujiita mwanaume kama hawezi kushiriki ngono na inatarajiwa kwamba iwapo atahusiana na msichana kwa njia yoyote na hata kumpleka chumbani kwake basi lazima washiriki ngono ili ajiite mwanamume na wengine pia wakiwemo jinsia ya kike waweze kumwona kuwa ni mwanaume. Wanaeleza, kijana wa kiume ni kushiriki ngono hadi msichana anayehusika asalimu amri ndiposa kijana wa kiume aitwe mwanaume.

4.3.2 Ubabedume ni mamlaka

Mamlaka ni uwezo wa kudhibiti mazingira, maisha ya mtu binafsi na hata maisha ya watu wengine. Hata hivyo kulingana na Fairclough (1989) mamlaka yanayoshughulikiwa katika usemi yanaishi kwa mfano katika kuwa komanda wa majeshi, kuwa gavana, seneta au mbunge na vile vile hata kuwa mkuu wa familia. Hii inamaanisha kwamba mamlaka yamefanikiwa kwa sababu yanaingiliana na shughuli za kila siku ambazo huwa haziuliziwi maswali hivyo kuonekana kuwa kawaida. Katika utafiti huu, maelezo ya washiriki kuhusu

ubabedume yanalingana na maelezo ya Fairclough. Washiriki hawa walionyesha kuwa ubabedume na mamlaka yanaambatana moja kwa moja. Kwamba ubabedume ni kuwa juu ya wengine. Kifungu cha mazungumzo kifuatacho kimetolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_2: Masculinity is being a man in lifestyle and behavior

1.B_2: Men watch football

1.C_2: Men hawana kiherehere mingi

1.F_2: Sisi wanaume tunafanya vitu zenye wengine wakiona wanaona sisi ni men. kama tukiwa home for example vitu kama kwenda jikoni, kuosha vyombo... ukifanya vitu kaa hizo wanaona wewe ni less of a man, as in wanaona that you belong to the other gender

1.G_2: Leadership and authority ni ya men hata positions za politics ni men wengi ndio wanahold hiyo ndiyo undume sasa

1.H_2: Men are the leaders of the house and the superpower of the household. They are just leaders in nature.

1.F_3: Like in current politics men ndio wanakuwa favoured so kama we ni mwanaume uko na high chance ya kuwin those roles

1.G_4: Kwa mimi sasa, me ndio nalead watu. Kama mwanaume unakuwa mbele halafu hao wakufuate

(Tazama kiambatisho D kikundi kiini 1)

Maelezo haya yanamchora mwanaume kama mtu mwenye uwezo hivyo kusaidia kuelewa mtazamo wa vijana wa kiume. Kulingana nao wanaamini kwamba mwanaume ni mtu mwenye nguvu na uwezo. Kwamba siku zote ndiye yuko juu katika kuongoza na hivyo kuna mambo ambayo hayahusishwi na mwanamume.

Kutokana na vijana ya kiume walioshiriki utafiti huu kuhusisha ubabedume na mamlaka, mtafiti aligundua kwamba mamlaka hayo yalijifunga katika mambo matatu; ukanaji ushoga, kujiepusha na ukike na hisia finyu.

4.3.2.1 Ukanaji wa ushoga

Swala la ushoga katika utafiti huu lilionekana kuzua hisia kali kutoka kwa washiriki. Washiriki walikataa na kukashifu ushoga ingawa walikubali kuwa ushoga umeendelea

kukithiri miongoni mwa vijana wa kiume kwa ujumla. Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza na cha pili, kisha cha tatu na cha nne;

Kikundi kiini 1: Alhamisi, 15/6/2017 8:00-9:00 usiku	**Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 usiku**
1.B_8: According to the laws of nature gayism ni wrong. Laws of nature ni hizo vitu huwa tunafuata yaani zimekuwa tangu kitambo. I mean ni ile normal. Si lazima ufunzwe 1.D_9: Me naona ni disrespectful to the creation juu Mungu hakuwa fala akitengeneza dem na wewe unamake out na ndugu zako 1.E_8: There are some mens wamekuwa na shida according to venye era ya dunia imeweka genes. Some people wamekuja wakafabricate hizo genes hadi unapata somebody is a man but amekuwa na interest na another guy	2.A_7: That is totally a vice. That is a vice and a very bad one- 2.B_9:According to me being gay is a choice regardless of how you put it be it genetic, transgender such. Gayism is a choice because there are people who just choose to defy, they are just arrogant. Wanatakanga tu kukwaza watu. Such people who always want to go to the opposite direction, you see? Most of these gay people if you listen to their story they wanted to prove something to their father. Their dad wanted them to do things this way and when their dad quarelled them for doing things wrong, they do it more so that they want to prove they can also have a say in that life
Tazama kiambatisho D kikundi kiini 1	**Tazama kiambatisho D kikundi kiini 2**
Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana	**Kikundi kiini 4: Jumapili, 18/6/2017 6:00-7:43 jioni**
3.A_8: Men are supposed to be attracted to the opposite sex so ukipata mtu anafanya hizo stuff na boy kaa yeye huyo ako na- 3.B_9: Mental disease 3.E_8: That thing is bad that thing is illegal in our country it is not African. But i can just live such people alone because those people are not real men. I cannot associate with them 3.C_3: hiyo stuff inakaa awkward sana	4.D_5: We have talked something about the norm. I think that is the most and the easiest way we can classify or we can bring up the meaning of normality in the sense that nature itself or what is expected of us is if at all we are to engage or go to the extent of making love then it should be with the opposite partner not with a fellow man 4.C_8: The moment I find a man laying with another man that's abnormality. It is not normal. It is antinormal. And for me he ceases to be a man 4.D_6: And a friend and a person who you are supposed to relate with >> Exactly 4.E_8: Ok I won't say for all of us but for me mtu kama huyo i will put

	you in some place that you will feel you are so isolated hata unashindwa what's wrong why am I not talking to you because you are acting very differently from me. You are acting in a way that is very different
Tazama Kiambatisho D kikundi kiini 3	**Tazama Kiambatisho D kikundi kiini 4**

Jedwali 4:Mazungumzo kuhusu ukanaji ushoga

Vijana wa kiume wanakataa ushoga na kuwakashifu vikali wale ambao hujihusisha nao. Tokeo hili linakwenda sambamba na maelezo ya Izugbara (2005) anayeeleza kwamba uwezo wa kushiriki ngono na mwanamke humpa mwanamume mamlaka na hadhi ya juu na hivyo kumfanya kuwa bora zaidi. Pia inachukuliwa kuwa ni silaha ya kumwezesha mwanamume siku zote kuwa mshindi katika ushindani wa kijinsia. Kitendo hicho ni kielelezo muhimu cha thamani katika kutambulisha mwanaume katika jamii.

4.3.2.2 Kujiepusha na ukike

Vijana wa kiume wanaeleza kwamba kuna baadhi ya mambo au tabia, matendo na maneno ambayo yanahusishwa na jinsia ya kike tu na hivyo mambo hayo mwanaume anapaswa kujitenga nayo kwa njia zozote zile. Kwamba kuwa mwanaume lazima ujiepushe na maswala ambayo kijamii kwa ujumla na katika kijitamaduni cha vijana yanahusishwa na jinsia ya kike. Walitumia kauli kama vile 'mwanaume ni kuparara' kuonyesha kwamba mwanaume hapaswi kuzingatia wajihi wake, 'mwanaume ni kuwatch game ama action sio 'soapopera' kuonyesha kwamba michezo na filamu za vita ndivyo vinavyohusishwa na wanaume. Mazungumzo haya yalitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_8: Sasa tuseme kama style ya nywele anyone can keep their hair

1.B_7: Kufuga nywele haina shida

1.C_8: But sasa wenye wanaenda extent ya kuenda salon kutengenza eye brows sijui nini... ndio sasa inafanya tunaanza kuulizana kama kweli we ni mwanaume

1.D_8: Sisi men huwa modest, Ladies ndio wanakuanga complicated. So man hafai kuwa complicated, ukiona anatry kuwa complicated huyo in some way hayuko very very normal. Amekuwa mwanamke

1.I_7: Being a man ni kuwa simple naweza describe unakuwa yule msee hunanga pressure

1.I_8: By the way kuna some hair style inakudisplay like a lady-

1.A_{20}: Mbona ublow dry nywele which is not part of men style

1.B_{17}: There's some hair style za nywele hata ukiangalia hiyo si swag imetokea

1.C_{19}: Halafu unapata mwingine amebleach akuwe na brown skin

1.D_{19}: Ama anajiweka pons sijui pods vitu ka hizo.

1.E_{15}: Halafu kuna mwanaume unapata wanatembea na bag na ndani ni kama ya madem unapata amebeba mafuta, tissue, mirror

[] Hizo ni nini

1.H_{10}: mwanaume hafanyi hivyo

1.I_9: Kwani mwanaume ana time ya urembo? We toka bafu vaa nguo paka vaseline tembea

1.B_{18}: Urembo marashi achia wenyewe

(Tazama kiambatisho D kikundi kiini 1)

Sehemu hii ilitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.B_{10}: Just listen to the name pedicure manicure

2.A_8: hizo ni za madem

(Tazama kiambatisho D kikundi kiini 2)

Pedicure ni aina ya urembo ambapo mtu huoshwa miguu na kisha kucha za vidole vya miguu kupakwa rangi. *Manicure* ni kupakwa kuoshwa kwa mikono na kisha kupakwa kucha za vidole vya mikono rangi. Mazungumzo hayo yanakashifu na kuonyesha kutoroka urembo na matumizi ya vipodozi hivyo kwa hali na mali. Semi wanazotumia zinaonyesha kwamba mwanaume halisi hana muda wa kujitengeza nywele, mwili na kujitia mambo ya urembo kwani haya yanaaminika kuwa na 'wenyewe' na wenyewe hao si chochote kilicho karibu na udume.

Hali ya kujiepusha na ukike umeletwa na vijana wa kiume hata katika maswala ya chakula.

Mfano ufuatao ulitolea katika kikundi kiini cha tatu.. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.H_1: Eating habit

3.H_1: Ladies eat alot too frequently

(Tazama kiambatisho D kikundi kiini 3)

Mfano ufuatao wa mazungumzo ulitolewa katika kikundi kiini cha pili. Kikundi kiini hiki kilikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku.

2.C_8: Madem wanapenda kukula kula vitu tamu kama biscuits, sweets

: Unapata mwanaume-

: Hata yeye ako nayo kwa mdomo

2.F_7: Ukienda kitchenette unapata mwanaume anapika maspaghetti vitu ka hizo. Mwanaume anafaa kula vitu ka masembe hivi **(Tazama kiambatisho D kikundi kiini 2)**

Uraibu wa mwanaume kulingana na vijana wa kiume haihusishi vipindi vya drama za kihisia, mihemuko na mivutano ya kijamii (soap opera).

Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana	**Kikundi kiini 4: Jumapili, 18/6/2017 6:00-7:43 jioni**
3.D_8: Kitu ingine men wanapenda technical things kaa foota. But for a lady... Oh! Wacha niwaite wanaume wako na umama utapata wako involved na girlish things. Utapata me na mtu mwingine tunadiscuss politics or the technicalities of life naye huyu mwenye ni less of a man utapata ameketi anadiscuss soaps. You know soaps when they were being created the person created soaps them majorly for househelps and persons who have nothing to do 3.E_7: Juzi hapa two weeks ago i had a movie if loving you is wrong. And then there was a guy who was looking at my laptop so he asked me which kind of movie is that then i told him him the name if loving you is wrong. He told me aiii bwana hizi vitu ni za ladies	4.G_8: You see you can summarize most of the time dem akijiua inakuanga juu ya mapenzi unlike men utakuwa unajiambia nataka kujua kwa nini alijinyonga lakini mwanamke utaconclude 4.H_4: Na kama ni mapenzi you see why we don't like soaps (kicheko) because we don't like things that blind us na soaps... hiyo ni umama 4.A_{19}: I second that with my reasons. Whatever happens in those soaps for me is fiction so a man who watches the same kwa sababu gani anasema wana umama ni juu you find that they want whatever happening in those soaps to happen to them []Huwezi kaa kuwatch soap opera pekee yako 4.E_{16}: Pekee yangu []Eeeee 4.E_{17}: Mimi pekee yangu? Nikiwatch soap? Nikifanyia nini? Mft: Na mwenye anawatch pekee yake? []Hiyo ni umama 4.G_9: Look at soaps at the end of the day there is alot of crying. There is nothing to learn from soaps 4.B_{19}: I support you. Unaona ukiwa na family kuna hiyo wanataka soap but mkiwa maboy kila mtu ni action sindio? Movies za adventure nini nini na game. The only time

	unaweza compromise ni time dem wako alikuja na anataka kuwatch so hapo amekuambia tuwatch soap moja game ikikuja tutawatch game hiyo tu 4.C_{20}: Apart from hiyo unapata kuna some things ni manly like news, football, action, sportpesa. Soap is not manly
Tazama Kiambatisho D Kikundi kiini 3	**Tazama Kiambatisho D Kikundi kiini 4**

Jedwali 5: Mazungumzo ya vijana wa kiume kuhusu uraibu wao

Matokeo haya katika utafiti huu yanaafikiana na kukubaliana na maelezo ya (Levant, Thomas & Williams 2010) wanaoeleza kwamba mtoto wa kiume asipewe mwanasesere akacheza nayo, apewe vidude kama vile gari na nyundo. Wanaendeleza kwamba mwanaume atazame michezo ya kandanda au filamu za vita anapotaka kujiburudisha badala ya kutazama drama za mivutano ya kijamii au kusoma riwaya za kimapenzi. Kwamba mwanaume hapaswi kutumia vipodozi au kuvaa nguo zinazobana mwili.

4.3.2.3 Hisia finyu

Mwanaume hafai kukubali kuwa amevunjwa moyo na asiwe na haraka kuwaambia wengine jinsi anavyowajali, ingawa anawajali. Mwanaume ajitenge na hali yoyote ya mihemuko na sura yake isionyeshe hisia zake kwa njia yoyote (Levant, Thomas & Williams, 2010). Wanaendelea kusema kuwa wazazi wa watoto wa kiume wanapaswa kuwafunza watoto wao wa kiume kuficha woga walionao. Hali hii wanayoeleza Levant na wenzake ilidhibitishwa na washiriki wa utafiti huu waliokuwa na maoni dhabiti kuhusu swala la hisia hasa hisia za kuonyesha huzuni na machungu. Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza na cha pili kisha kufuatwa na kikundi kiini cha tatu na cha nne;

Kikundi kiini 1: Alhamisi, 15/6/2017 8:00-9:00 jioni	**Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 jioni**
1.C_5: Elders, parents pia huwa wanakuguide hivi ndiyo unafaa... unaambiwa like kaa kuwa courageous, kuwa brave vitu kama hizo. Halafu tena unaambiwa mwanaume hafai kulia kitu kama hiyo	2.F_3: How do you expect me to undergo circumcision then I come back like kulialia, utoto mwingi, hapana 2.A_9: Kwanza mwanaume analia hakuna mtu atamshughulikia kama ni msichana utaenda umuulize siste ni nini mbaya something like that

1.A_6: Unaona vitu kama hizo kulia nini nini mostly inaenda against na zile vitu tumefunzwa na elders. Kaa hiyo unakuwa wewe si courageous 1.B_5: Na you are weak. Na it is a taboo mwanaume kufanya hivyo >> Mwanaume hafai kulia 1.C_6: Inaonyesha he is not man enough 1.D_6: Inaonyesha yeye ni mweak	2.B_{11}: Hata wanaume wakikupata watakumock 2.G_5: When a man is disappointed in something he should not express emotions other than break something, run but don't cry so when you find a man crying inafaa achapwe ndio anyamaze)
Tazama Kiambatisho D Kikundi kiini 1	**Tazama Kiambatisho D Kikundi kiini 2**

Jedwali 6:Mazungumzo kuhusu hisia finyu

Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana	**Kikundi kiini 4: Jumapili, 18/6/2017 6:00-7:43 jioni**
3.B_{11}: You can show yes but let me tell ou something you can show emotions to a certain extent but crying.. something is wrong with you 3.A_9: That's not an african man	4.A_{23}: Look at this a man would rather ajifiche kwenye nyumba pekee yake hivi amwage machozi yote lakini akikuja kukuface hivi ako sawa. Kwa mfano kitu kama tuseme nimeachwa kwa mfano rarely would you find a man crying but they go silent 4.B_{21}: Eti upate huyu msee akuje analia eti... ni ngumu. What we define as kulia for mwanaume ni kucomplain tu. Hiyo ndio kulia 4.C_{22}: Like nakumbuka tukiwa primo tulikuwa tunachapwa but hakuna siku utapata mwanaume analia. Mwanaume ni kukausha ladies wanalia lakini mwanaume hakuna 4.D_{12}: Wasee walikuwa wanalia ni wachache tu 4.A_{24}: Hao wenye walikuwawanaitwa na mama yao kababy 4.B_{22}: Utapata mkiingia form one kuna mtu alikuja akiwa soap soap maembe maembe akichapwa analia but unapata kutoka kwa hiyo booing ya wasee "aaah enda ulie huko" "unapatia mwalimu nguvu" vitu kama hizo with time unapata hata yule mwenye alikuwa anachapwa analia anaacha 4.E_{18}: Hata hiyo time Ruto alilia sound haikutoka and he was not proud of it 4.A_{25}: Na alikuwa anaficha 4.G_{10}: So vile tumeexplain vile inafaa kuja. Haifai kuwa kama ya dem. Ikikam kama ya madem sasa hiyo ndiyo-

	[]Umama 4.A_{26}: That is something we have cultured kwanzia tukiwa huku chini that even if we have tears we should not show it 4.B_{24}: Mwanaume akitaka kulia anaenda anajificha in a private place alie halafu atoke akicheka 4.H_5: They are not for everyone. Our tears are not for everyone
Tazama Kiambatisho D Kikundi kiini 3	**Tazama Kiambatisho D Kikundi kiini 4**

Jedwali 7: Mazungumzo kuhusu machozi ya mwanamume

Maelezo haya wa washiriki yanaingiliana sambamba na matokeo yake Walt (2007) aliyepata kwamba vijana wa kiume wa Afrika Kusini jijini Capetown walitambua kwamba mara nyingi huwa wana mihemuko na hisia ambazo wakati mwingine wanahisi hata kulia. Hata hivyo vijana hao walieleza kwamba hisia za huzuni zinazomhitaji mwanaume kulia ni hisia ambazo hutolewa mahali penye faragha ambapo ni yeye tu yupo. Vilevile Masinire (2011) aligundua kwamba wanafunzi nchini Zimbabwe walipoadhibiwa hawakuonyesha hisia zozote za uchungu au kukasirika. Hii haikuwa kwa sababu hawakuhisi uchungu bali ilikuwa kwa sababu walikuwa wanahifadhi ubabedume. Hivyo vijana wa kiume nchini Kenya walioshiriki katika utafiti huu wanatambua kuwa jamii haiwaruhusu kuonyesha hisia zao ovyo ovyo penye watu. Wanapata kuelezea hali kwa kutumia mifano ya adhabu walizopata katika shule za msingi na upili. Vilevile hali hii wanaieleza kwa kutumia mifano ya kuvunjwa moyo na mpenzi. Kwamba udume unahusisha kudhibiti hizo hisia saa zote.

4.3.3 Ubabedume ni uhodhi

Uhodhi huratibiwa na kupangwa na jamii na hutekelezwa kwa kujua au kutojua hivi kwamba limekuwa swala la kiasilia. Vijana wa kiume wanashikilia kwamba lazima wadhibiti mazingira yao na walio karibu nao hasa walio chini yao kwa njia ya uhodhi ili wawe ndio wenye uwezo na wa kutegemewa. Njia zilizojitokeza kama mbinu wanazotumia kuonyesha uhodhi wao ni kama vile ushupavu na ugumu, kujitegemea, mamlaka ya uamuzi, kukimu familia na kulinda familia na wanyonge.

4.3.3.1 Ushupavu na ugumu

Levant na wenzake (2010) na Connell na Messerschmidt (2005) wanaeleza kwamba mambo yanapokuwa magumu mwanaume anapaswa kuwa mgumu. Kila mwanaume anafaa kuwa mgumu hata ikiwa ana mwili mdogo. Kukiwa na kelele zisizo za kawaida nyumbani, ni

jukumu la mwanaume kuchunguza ili kujua kinachotendeka. Mwanaume sharti awe na uwezo wa kuyapa maisha yake mwelekeo humu ulimwenguni. Maelezo ya wataalam hawa wa ubabedume yanashabihiana na maelezo ya vijana wa kiume waliyotoa wakati wa utafiti huu. Mfano ufuatao ulitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.G_3: Wanaume wamezoea kufanya vitu extra-ordinary. What someone else cannot do, me nikifanya mimi ni mwanume sasa. Kuna vitu tough mtu akifanya hivyo ni mwanume sasa. Sasa yaani kuwa mwanaume ni kuwa tough

1.I_1: Being masculine is being a hard core

1.A_4: Men hupenda uvumilivu. In any situation hao ndio watavumilia kushinda the other gender because life is so tough and you want to be tough

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo haya yalitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.H_1: Kuwa masculine inamaanisha you are naturally tough

4.D_2: What I think of masculinity is about energy of which ukijiangalia mwanaume unaweza fanya kazi zingine ngumu ngumu

4.E_2: Me ni hivyo hivyo tu, nguvu lazima mwanaume ni nguvu

4.F_4: Masculinity ni kuwa tough

4.B_6: You can have other things like being brilliant like hauko muscular huna muscles biggy biggy hivo but you are brilliant

4.B_6: Ukienda shule unapata hiyo shule girls are many boys are few so you want to.. unawezataka kuonyesha we ni mwanaume so unatumia status in academics to show that indeed I am a man and I can show it to other people. Unaona?

4.C_6: We can look at the responsibilities that are given to us even at home. Unapata msichana anaambiwa we nenda osha vyombo then unapata we unaambiwa kijana enda ukalime. Such things mtu unajiuliza mbona mimi sikuambiwa niende niosne

vyombo? Kwa nini nikaambiwa niende nikalime? So you grow up with the mentality that hard tasks are meant for men

4.G_3: Kuna scenario whereby kwa nyumba unapata kijana ameekwa kama mayai hata akuwe mkubwa bado anaitwa chuchu, toto... such kind unajua its confusing. Badala uweke kijana wako akuwe like that masculine person that you want unaanza kumbembeleza. Ataona ni kama yeye ni mayai. In real sense men should not be that way. Unafaa kujua the hard ways; eeh enda uhustle, eeh enda utafute food ulete tukule such

(Tazama kiambatisho D kikundi kiini 4)

Kifungu kifuatacho kilitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.D_5: Kwa mfano kama mamangu anapika saa hii siendi jikoni. Usiku mimi nakaa hapo nje mbwa akibweka naangaliangalia (kicheko) inanifanya niwe mwanaume ile hali ya kutokaa jikoni ama ile hali ya kutokaa huko ndani usiku kama dadangu

(Tazama kiambatisho D kikundi kiini 2)

Matokeo haya yanaonyesha kwamba vijana wa kiume wanathamini ugumu. Ugumu huu unaonyeshwa kwa kutumia matokeo ya kiakademia ili kuonekana kwamba ni mwanaume pale ambapo ugumu wa nguvu za kimwili hauhitajiki. Hata ikiwa mtu hana nguvu za kimwili basi atumie mbinu nyingine kama vile hekima, urazini na akili ili kuweza kuonyesha udume wake. Matokeo haya yanaingiliana na maelezo ya (Lombard, 2003) kuhusu ubabedume kwamba mwanaume mwenye udume anapaswa kuwa mgumu, mwenye sifa ya urazini, hekima, mantiki, urijali na akili ikiwa hana nguvu za kimwili na misuli.

Vijana wa kiume waliongezea kwamba mambo yanapokuwa magumu katika maisha yao ni sharti mwanaume awe na nguvu na mbinu ya kulegeza mambo hayo au kutatua matatizo yake. Kwamba kusuluhisha matatizo kwa kujitoa uhai sio kusuluhisha bali ni kuwa mwoga ambayo ni kinyume na kaida ya ubabedume katika kijitamaduni cha vijana. Walieleza kwamba ni jambo la kawaida kwa kijana wa kike kujitoa uhai lakini ni jambo la kushtua na kushangaza iwapo mwanaume atafanya hivyo. Washiriki wafuatao walizungumza katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_{18}: Kama we ni mwanaume when an issue comes you sort the issue. Suicide imesolve hiyo issue wapi? Mtu anacommit suicide si mwanaume

1.C_{20}: Ukicommit suicide hujajisaidia umejiongezea shida na wenye wamebaki pia umewaongezea shida. Dem akicommit suicide at least. Mwanaume naye haimake sense hata ikuwe hard aje haimake sense

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo haya yalitokea katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.A_{12}: I think for you to commit suicide you are not strong enough

3.B_{12}: What I know those people who commit suicide don't love themsleves. They are less brave to face the challenges

3.C_{15}: Hiyo yote suicide,violence you as the man is a problem. If you are violent every now and then you have to question yourself if you really are a man

(Tazama kiambatisho D kikundi kiini 3)

Dondoo hili lilitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.A_{13}: Number one it is coward and number two he is a selfish person. This talk has been dominated with men being bold like being tough irregardless of the situation being tough in life. For a man to go and hang himself that portrays that this man was a coward. He was a coward of facing whatever made him go hang himself

4.B_{13}: I say it is being coward and selfish

4.C_{18}: Unacheki kitu tumesema hapa, tumeshinda tukisema men are naturally tough. Sasa badala uface trouble zako unajinyonga. Obvious it is acceptable dem akijinyonga you can understand dem akijinyonga ni afadhali

4.A_{16}: On a masculine note no life is important than the other but by the way wacha nikuambie dem akijinyonga hata saa hii it will take a very short time for that particular insident kupotea kuvanish. But a guy ita last because men like tutashangaa mwanaume anawezaje shindwa... lakini madem,

the ladies will just cry and get that off but men will still live with that for years

4.B_{15}: Let me add on him, as a masculine person you are supposed to endure very much like you can look at me and not know what am going through. Ladies can go through one thing-

4.A_{18}: Mapenzi

4.G_{8}: So when we find them there aah!

(Tazama kiambatisho D kikundi kiini 4)

Kifungu kifuatacho kilitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.C_{10}: I can say they are not strong enough to handle what comes their way. Maybe a sport pesa bet of 20,000. There are people who have lost jobs, big things but they are still there. But a young man right now is left by a girlfriend you will find him in pavi hanging on a tree or something. Morally men are meant to be very strong in character and mind set.

(Tazama kiambatisho D kikundi kiini 2)

Kutokana na mazungumzo haya ilibainika kwamba vijana wa kiume wanaeleza kwamba wana matatizo katika maisha yao ya kila siku hata hivyo wanafahamu kwamba kujitoa uhai si suluhisho kwa matatizo hayo.

Welford na Powell (2014) wanaeleza kwamba wanaume hasa vijana wa miaka kati ya kumi na sita na ishirini na tano wanaposhindwa kuwa wanaume na kukosa ule ugumu wa kukabiliana na matatizo yao wao huishia kujitoa uhai kama suluhisho kwa matatizo hayo. Wanasema kwamba njia ya kipekee ya kuelewa visa vya vijana wa kiume kujitia kitanzi ni kuelewa kuwa wako katika ndaro ya ubabedume na wasiposaidiwa kurejesha udume wao kupitia kupata suluhisho kwa yale matatizo ndiposa tunaishia kuona wanajitia kitanzi.

Ingawa wengi wa vijana wa kiume waliliangalia tendo la kujitia kitanzi kama ishara ya ndaro za ubabedume, baadhi ya vijana wa kiume walikuwa na maoni na fikra tofauti kuhusu swala hili. Baadhi ya vijana wa kiume waliliangalia tendo la kujitoa uhai kama kitendo cha ujasiri hivyo ni kitendo cha kiubabedume. Walihalalisha ujasiri wa mwanaume kujitia kitanzi

kwa kutumia maelezo kwamba ni nadra sana kwa jinsia ya kike kujitia kitanzi, kauli ambayo ni ya kweli. Kifungu kifuatacho cha mazungumzo kilitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.D_{10}: Mtu anacommit suicide to me ako brave. The other gender ni rare kupata wamejiua. So according to me hiyo ni kama kuwa brave

3.E_{11}: Suicide before ucommit suicide unajua utakuwa umegather courage mob mob mob kabisa

(Tazama kiambatisho D kikundi kiini 3)

Mbali na hiyo kulitokea mtazamo kwamba kijana wa kiume anaweza kuwa mwanaume hadi ule uanaume ukammaliza. Baadhi ya vijana wa kiume walielezea ubabedume kama jambo lililo na nguvu nyingi sana hivi kwamba inaweza kumuua kijana wa kiume. Kijana wa kiume kujitia kitanzi ni tokeo la kusukumwa na ushikiliaji wa ubabedume sana kiwango cha udume kumfanya kijana wa kiume kijitia kitanzi. Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_{15}: Hakuwa open na mamen wenzake

1.B_{13}: He was under depression so alishindwa ku-

1.I_{5}: Unapata mtu ana mabeshte but ile problem anajiekea mwenyewe. So unaeza kaa na yeye kama beshte yake utafikiria ako sawa kumbe-

1.C_{14}: Kama mwanaume unaweza kalia shida hadi unaisha. So unapata hiyo uanaume inakumaliza coz siwezi kuja kukuambia eti dem ameniacha. Hiyo ni shida nakanyagia hadi sa unapata najinyonga.

1.G_{8}: Ukiwa na shida kama hiyo unafaa kushare na mafriends kuliko kujinyonga

1.H_{5}: Huyo ni mwanaume

1.D_{14}: Mwanaume ni ngumu. Unaona siku hizi man akiexpress shida zake inakujanga kama joke

(Tazama kiambatisho D kikundi kiini 1)

Kutokana na mazungumzo hayo katika vikindi viini hivyo ni wazi kwamba swala la kujitia kitanzi ni swala linalozua maoni na hisia mseto. Hivyo swala la kujitia kitanzi ni tata na

haliwezi kufungiwa katika ubabedume bila kuangalia maswala mengine ya kijamii. Pia swala hili haliwezi kuhitimishwa moja kwa moja kuwa ni tendo la kiujasiri na hivyo ishara ya ubabedume.

4.3.3.2 Kujitegemea

Mathewson (2009) asema kwamba vijana wa kiume wanathamini kujitegemea. Kipengele hiki cha kujitegemea ndicho msukumo wa vijana wa kiume kutafuta matibabu wanapokuwa wagonjwa. Kwa kuwa hawataki kuwategemea watu wengine, wanapokuwa wagonjwa wao hutafuta matibabu haraka ili wasijipate katika hali ya kuomba msaada.

Mwanaume ni kujitegemea. Awe na ujuzi mbalimbali wa kujitegemea na wala si kutegemea watu wengine. Vijana wa kiume wana msimamo huu kuhusu kuwa wanaume na kusisitiza kwamba hivyo ndivyo jamii inawatarajia kuwa; wawe watu wa kujitegemea na watu walio na uwezo wa kukabili matatizo yao ya maisha. Maelezo ya washiriki wafuatao yalitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.H_2: Mwanaume ni kujitegemea. You must find your ways ya kuishi si eti kila mara ni kupewa mahandouts. So not every time tu unastretch out. Lazima ujitegemee. Lazima ufind your own place

3.B_4: Being a man is the ability to solve your daily problems.

3.A_4: You see if you are a man and you are not able to solve your problems or find way to go around them, it disqualifies you from being a man. People will start wondering is this a man really

(Tazama kiambatisho D kikundi kiini 3)

Vifungu vifuatavyo vya mazungumzo vilitolewa kutoka kikundi kiini cha nne na cha pili mtawaliwa Mjadala wa kikundi kiini cha nne ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.D_3: And also to add on that it is masculinity that makes us to be more like independent. Utapata mtu anasema "nataka kuwa kuwa mwanaume" kiaje? I want to sort my bills , i want to... hivyo, unaona? So it is one of the thriving factors

that makes us or enables us as the young men to become independent **(Tazama kiambatisho D kikundi kiini 4)**

Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.A_2: Masculinity ni kujitegemea in what i do

(Tazama kiambatisho D kikundi kiini 2)

Matlak (2014) asema kwamba wakati wowote ule mwanaume atashindwa kujitegemea kwa sababu ya kufifia kwa uchumi basi udume wa mwanaume utakuwa katika hali ya hatari. Mwanaume anapokosa njia ya kujitegemea kama vile kukosa bidhaa au hela anashindwa kujitambua kama mwanaume kwani hawezi kuonyesha mamlaka yake kwa kukosa uwezo wa kujitegemea. Kujitegemea na ubabedume ni vipengele viwili ambavyo vinapatana na kuhusiana na hali hii itaendelea. Ni wazi kwamba kauli za vijana wa kiume kuhusu kujitegemea zinaingiliana na maoni ya Matlak.

Mwanaume asiye na uwezo wa kujitegema huangaliwa kwa njia hasi katika jamii. Mara nyingi hali hii huzua mijadala miongoni mwa wanajamii. Ili kukejeli hali hii nchini Kenya, vituo vya runinga viliweza kwa wakati mmoja kuwa na tangazo la kibiashara lililojiita "utahama lini?" Ingawa tangazo hili lililenga wateja waliohitaji mashamba na nyumba kwa bei nafuu analojia iliyotumiwa iliashiria kuwa mwanaume anapofikisha umri fulani hapaswi kuishi kwa wazazi wake bali anapaswa kujitafutia nyenzo za kujitegema.

4.3.3.3 Ukimu na ulindaji wa familia

McGinley (2012) asema kuwa jamii inatambua jukumu la kukimu familia kama kaida kuu ya ubabedume. Wanaume wanaokimu jamaa zao wanachukuliwa kuwa wazazi wazuri hata kama wanatenga muda chache sana kukaa na watoto wao. Kwamba kitamaduni na kiasili, wanaume huonyesha na kutenda ubabedume kupitia ukimu wa familia. Katika utafiti huu vijana wa kiume walihusisha udume na uwezo wa kikimu familia na ulindaji wa jamaa pale nyumbani na hata ulindaji wa jamii kwa ujumla. Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

[]Mimi ndio mwanaume so mimi ndio nafaa kuprovide

1.A_{17}: most things inasupposed mimi ndio ni provide though naweza mleta kama msaidizi

1.$_{14}$: Mimi ndio nakuwa policy maker

1.C_{16}: Hata kwa bibilia yenyewe inasema a man ndio head of the house so mbona uwachie bae wako jukumu ya kukumaintain. Wewe ukuwe tu unakula na kulala yeye tu ndio anamaintain. Hiyo haiwezekani

1.E_{12}: Mwanaume ni kuprovide

1.F_{12}: Kama haprovide yeye ni mwanamke kwa nyumba

1.G_{10}: Yeye ndio ameolewa. Ikikuwa mazoea mwanaume kuprovidiwa na mwanamke eti mwanamke ndio anamfanyia kila kitu yeye ako tu. Hiyo uanaume inaenda kabisa

1.H_{7}: Yeah ile kuwa mwanaume inaenda kabisa

[]Inapotea kabisa

1.I_{6}: Anaacha kuwa mwanaume sasa hiyo room ina wanawake wawili

1.I_{6}: Ati mwanaume you don't provide for your family you are not a man

1.F_{19}: For you to be a man at least you can provide si eti kila siku girlfriend wako ndio anatoa chakula we kazi yako ni nini. Be a man

(Tazama kiambatisho D kikundi kiini 1)

Dondoo lifuatayo ni mazungumzo yalitokea katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.C_{23}: I beg to differ. Like tumesema kucohabit kama saa hii mimi niishi na dem both of us ni mastude in that case both should provide

4.D_{14}: Hapana. Mwanaume ndio umekam na dem kwa nyumba yako sasa umemweka hapo ni wewe ndio unafaa kuprovide

4.C_{24}: Tuseme umecohabit ama umeshtukia tu imehappen waah! Imehappen amekuja mnaishi provide tu roho safi

4.E_{19}: Unaona cohabiting unaweza ichukulia virahisi hivi but it is the basis of most families in Kenya. So unajiambia I am the man of the house I should provide

4.F_{16}: There is this natural perspective like pesa ya mwanaume ni ya family ya dem ni ya dem. Hatutakangi hiyo pesa. Unapata mwanaume by the time unaleta dem kwako unajiamini

4.I_6: Most of the time tunakuanga the providers so if dem atafeel mtasaidiana but most of the time wanaona lazima sisi ndio tuwaprovidie

4.H_7: Actually mwanaume haprovidii dem wake ama wife is less of a man

(Tazama kiambatisho D kikundi kiini 4)

Kuhusu ulindaji wa familia walieleza kwamba wao kama vijana wa kiume wanajua kuwa wao ndio walindaji wa familia na jamii. Maelezo ya washiriki hawa yalitokea katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.E_2: Masculinity is being protective whenever you are somewhere you should be the one to protect your mum, protecting your sister. So you should be more of protective and aggressive as a man

2.B_4: A man is viewed as someone who protects everything be it homestead be it the society you are there to fight for the rights of this people the rights of your people. So men take the initiative of taking the protecting job

2.C_9: Like kwetu mimi ndio sasa naprotect our family

(Tazama kiambatisho D kikundi kiini 2)

Kifungu kifuaacho kilitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.E_5: Also where i come from I provide security to the family because i was told that now am a grown up I am brave and can defend the community

3.D_6: Mwanaume huwezi provide security you are not a man

(Tazama kiambatisho D kikundi kiini 3)

Matokeo haya yanarandana na maoni ya Buliba, Gwachi na Matinde (2014:71) wanaoeleza kwamba katika jamii za kiafrika udume huhusishwa na uwezo wa mwanume kuwa na mafanikio kukimu na kutosheleza mahitaji na familia. Udume pia huhusishwa na ulindaji wa familia, wanawake, watoto, wakongwe na hata wanyonge katika jamii.

4.3.3.4 Mamlaka ya uamuzi

Vijana wa kiume walisistiza kwamba wao huonyesha udume wao kupitia uwezo wa kujifanyia uamuzi na wala si kuamuliwa na watu wengine. Kuwa kila wakati mwanaume anafaa kuwa na huo uwezo na mamlaka ya kujifanyia uamuzi mwenyewe.

Kifungu kifuatacho cha mazungumzo kilitolewa katika kikundi kiini cha tatu na cha pili:

Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana	**Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 jioni**
3.G_3: Mwanaume ni kuuliza maswali. You are not told fanya hivi and you just do it. Lazima uulize why should i do it? As a man always questions the whys, hows and what 3.A_6: Sometimes circumstances really force you to be a man and you have to make some decisions. At times you make decisions without caring as a man whom will it hurt and whom will not hurt. But hapa campo utapata mtu is not man enough. He is faced with a challenge, he looks for the easiest way out. The other day mtu alijinyonga. He was not man enough to face the challenges za life	2.D_4: By the way me I hate somebody making a decison for me. I'd rather make a decision for myself. So being a man implies alot when it comes to decision making 2.E_3: I can say being a man is important because if it comes to decision making in the society they are the ones tha are given that priority to make the decisions faster
Tazama kiambatisho D kikundi kiini 3	**Tazama kiambatisho D kikundi kiini 2**

Jedwali 8:Mamlaka ya uamuzi

Maelezo ya washiriki wafuatao yalitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.C_3: Masculinity, its one of the things that help us in making wise decisions

4.B_7: And going through with that struggle

(Tazama kiambatisho D kikundi kiini 4)

Waliyoyaeleza vijana hawa yanakubaliana na maelezo ya Buliba, Gwachi na Matinde (2014) ambao wanaeleza kwamba uwezo na mamlaka ya kufanya uamuzi ni mojawapo ya sifa zinazohusishwa na mwanaume halisi wa kiafrika.

Uchanganuzi hakiki wa usemi unaeleza kuwa viashiria vya mamlaka ni kama vile uwezo wa kukimu familia, kuwa na uwezo wa kifedha na udhibiti wa uchumi. Viashiria vya uhodhi kulingana na nadharia hii ni uwezo wa kujitegemea, kuwa na ushupavu. Kutokana na

matokeo ya utafiti huu, mwanaume anayevutiwa na jinsia ya kike, anayejiepusha na tabia ya ushoga na aliye na uwezo wa kudhibiti hisia zake ndiye mwanaume. Mwanaume aliye na ushupavu na ugumu, mwenye uwezo wa kujitegemea, anayeweza kukimu na kulinda familia na aliye na mamlaka ya uamuzi ndiye mwanaume halisi. Pia ilitambulika ya kwamba vijana wa kiume walielewa vizuri matarajio ambayo jamii iliwawekea kama wanaume. Iligunduliwa kwamba matarajio hayo ambayo wamewekewa na jamii kwa ujumla ndio misingi ya kaida ambazo wamejiwekea katika kijitamaduni chao cha vijana na ndizo vigezo vinavyotumiwa kupima udume. Iligunduliwa kuwa ubabedume miongoni mwa vijana wa kiume wa Kenya ni jambo la kawaida na la kiasilia hivi kwamba mengi hayauliziwi maswali yanachukuliwa kuwa maswala ya kawaida tu.

4.4 Ndaro za Ubabedume Miongoni mwa Vijana wa Kiume

Ndaro za ubabedume zilizojitokeza miongoni mwa vijana wa kiume zilitokana na maelezo ya vijana wa kiume kuhusu ubabedume. Katika harakati ya kuzungumzia ubabedume na yote yanayohusiana nayo, sehemu ya ndaro za ubabedume ilijipenyeza kwenye mazungumzo hayo hivyo kudhibitisha kuwa hali hii ilikuwa hai. Kama wanavyosema Fairclough (2001) na (Djik, 1993) binadamu hutumia lugha kuelezea hali ya maisha yake ya kila siku. Hivyo uwepo wa ndaro za ubabedume miongoni mwa vijana wa kiume katika utafiti huu ulijitokeza na kudhihirishwa kupitia lugha. Kuna baadhi ya istilahi mahususi ambazo zilipewa hali hii na vijana hao. Vijana wa kiume walielezea njia mbalimbali za kujua kuwa kijana yuko katika ndaro. Kwamba kijana wa kiume aliye katika hali ya ndaro za ubabedume hujihusisha na tabia za kike, ushoga, kuwa na marafiki wengi wa jinsia ya kike na kutumia muda mwingi kuwa nao, kujiua, kuonyesha hisia na mihemuko ovyoovyo na mawasiliano kwa njia isiyo ya kiume.

4.4.1 Tabia za kike

Vijana wa kiume walishikilia kuwa kuna baadhi ya tabia ambazo kwao ni tabia za kike. Hivyo mwanaume anapoanza kujihusisha na tabia hizo huwa inasemekana yuko katika ndaro za ubabedume. Tabia hizo ni kama vile masengenyo, matumizi ya vipodozi, mavazi na namna ya kuzungumza.

4.4.1.1 Umbea

Tabia ya kusengenya tangu jadi inachukuliwa kuwa ya jinsia ya kike. Kitabu kitakatifu katika Timotheo wa Kwanza 3:11, 5:13 na kitabu cha Tito 2:3-5 kinagusia swala hili la

masengenyo na kuangazia kuwa wanawake ndio wenye tabia hii ya umbea au masengenyo. Ni sababu hii ndiposa Paulo katika kitabu cha Wakorintho wa kwanza 14:34-35 anapendekeza wanawake wanyamaze kanisani kwa ambavyo mara nyingi wanayoyazungumza huwa wakati mwingine yanaleta ugomvi. Katika Koran pia Mtume Mohammed asema kwamba wanawake wengi walionekana motoni kwa sababu ya kosa la umbea. Hivyo vijana wa kiume wanaeleza kwamba mwanaume yeyote anayejihusisha na tabia hii huwa amevuka kutoka kuwa mwanamume na kuwa mwanamke.

Dondoo lifuatayo lilitolewa katika kikundi kiini cha kwanza na cha pili;

Kikundi kiini 1: Alhamisi, 15/6/2017 8:00-9:00 jioni	**Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 jioni**
1.A_{19}: Charecteristics za lady like men kwanza ni masengenyo 1.D_{14}: In a group of men obvious kuna mwenye si mwanaume kamili ako na hiyo gossip things unaona? 1.F_{7}: Kaa huyo ako na umama 1.D_{14}: They are not real men	2.B_{7}: Something like muchene you see at no point are men known to gossiping. That is something which has been left for women but look at us inside here you see when a is man gossiping somewhere you say oh! This guy is muchene 2.C_{6}: You say this guy ako na umama. Sasa hiyo umama it means anahold character traits of a woman. Gossiping is left for women not men. nowadays things are almost equal. Men are gossiping this side and women also gossiping this side so you can't even differentiate
Tazama Kiambatisho D Kikundi kiini 1	**Tazama Kiambatisho D Kikundi kiini 2**

Jedwali 9: Mazungumzo kuhusu wanaume na umbea

Neno *muchene* ni ya asili ya lugha ya Kikuyu kumaanisha kusengenya. Na kusengenya katika muktadha wa utafiti huu ulimaanisha kusema jambo lisilo la kweli ama kusema jambo ambalo ni kweli juu ya mtu lakini jambo hilo halifai anayehusika kujua. Katika muktadha huu pia *muchene* ulihusisha kueneza au kusema siri za mtu kwa watu wengine. Neno *umama* linatumiwa kuonyesha jinsi ambavyo mwanaume aliye na tabia ya masengenyo amekuwa 'mwanamke'. Aliacha kuwa mwanaume pale alipoanza kusengenya na zaidi iwapo alifanya hivyo na mtu wa jinsia ya kike. Wanajaribu kutumia mantiki ya kisayansi ili kuelezea ukike uliomo ndani ya kijana kama huyo. Maelezo haya ya vijana wa kiume yanashahibiana na Smith (2009) ambaye kutokana na utafiti wake wa masengenyo miongoni mwa wanaume katika vilabu asema kwamba kuweka wazi masengenyo katika rekodi za kihistoria ni mojawapo ya mradi mgumu. Hata hivyo kuna ushahidi wa kutosha unaodokezea kuwa jamii ina ufahamu

kuwa umbea ni tukio la kupitisha muda hasa miongoni mwa wanawake wasio na kazi ya kufanya. Umbea miongoni mwa wanaume mara nyingi hukejeliwa kama tabia ya kike kwani inakinzana na kuenda kinyume na kaida ya ubabedume ya ukimya au hali ya kutosema maneno mengi.

4.4.1.2 Matumizi ya vipodozi

Vijana wa kiume wa sasa wanaingia katika maswala ya vipodozi kwa ajili ya mapato. Hata hivyo wanaume hao hujitenga waziwazi na njia ambayo itawachora kama wa jinsia ya kike kupitia vipodozi hivyo (Hjort na Komulainen 2017). Wanaelezea zaidi kwamba vijana wa kiume hawataki kamwe kuchukuliwa kuwa wamevuka mipaka ya kijinsia na kuingia katika hulka hiyo inayochukuliwa kuwa ni ya jinsia ya kike. Vijana wa kiume katika utafiti huu wanaeleza kwamba mwanaume hana muda wa urembo. Kwamba urembo una wenyewe ambao ni jinsia ya kike. Ikiwa mwanaume atataka kuzingatia wajihi wake basi mafuta ya *vaseline* pekee inatosha. Walieleza kwamba 'mwanaume ni kuparara'.

Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza na cha pili.

Kikundi kiini 1: Alhamisi, 15/6/2017 8:00-9:00 usiku	**Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 usiku**
1.B_7: Kufuga nywele haina shida- 1.C_8: But sasa wenye wanenda extent ya kuenda salon kutengeneza eye brows sijui nini... ndio inafanya tunaanza kuulizana kama kweli we ni mwanaume 1.D_8: Sisi men huwa modest. Ladies ndio wanakuanga complicated. So man hafai kuwa complicated. Ukiona anatry kuwa complicated huyo in some way hayuko very very normal. Amekuwa mwanamke 1.I_8: By the way kuna some hair style inakudisplay like a lady 1.A_{20}: Mbona ublowdry nywele which is not part of men style 1.C_{19}:Halafu unapata mwingine amebleach akuwe na brown skin 1.D_{19}: Ama anajiweka pons ama ni pods vitu kaa hizo 1.E_{15}: Halafu kuna mwanaume unapata anatembea na bag na ndani ni kama ya dem unapata amebeba mafuta, tissue, mirror 1.I_9: Kwani mwanaume ana time ya urembo?	2.F_4: Sasa unapata mwanaume kwa room ako na marashi mingi. Hata unashindwa kama ni mwanaume ama ni dem. Unapata ati sijui ako na mafuta sijui ya wapi. Ako na mirror refu hivi ati anajiangalia unashangaa anaangalia nini. But kama mwanaume unafaa kidogo tu- 2.F_5: Uparare 2.E_5: Eeee sio sana 2.F_6: Sasa mwanaume ako na mafuta ya uso kando, ya miguu kando 2.C_{17}: Mwanaume unaenda salon kutreat nywele juu? Mwanaume unapaka lipstick unaficha nini? Ladies wanatumia lipstick kwa sababu maybe anatumia sigara ama tobacco so lips yake imekuwa black so anataka kuficha hiyo lips being black halafu pia wanataka urembo mwanaume unataka urembo ya nini? 2.A_{21}: Unaona gays pengine hiyo ndiyo njia yao ya kucommunicate to the masculine gay juu wao sasa ndio madem. Ndiyo akuwe apeealing kwa huyo gay mwingine lazima akuwe kama msichana

1.D_{20}: We toka bafu vaa nguo paka vaseline tembea 1.B_{18}: Urembo, marashi achia wenyewe	2.A_8: Hizo ni za madem
Tazama Kiambatisho D Kikundi kiini 1	**Tazama kiambatisho D kikundi kiini 2**

Jedwali 10:Mazungumzo kuhusu matumizi ya vipodozi

Mazungumzo haya yalitokea katika kikundi kiini cha tatu na na nne.

Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana	**Kikundi kiini 4: Jumapili, 18/6/2017 6:00-7:43 jioni**
3.A_6: Hapa campus wanaume wengi wako na umama. Wako na umama because actually unapitana na mwanaume marashi ndio ananuka (Kicheko) nywele amesuka, ako na earrings 3.C_6: I have come across men who just mind about their body. Though that is a portion of your life but to men I don't think it is important 3.D_7: I used to see a fellow who on neatness he could just be using things that ladies use for example mafuta hata hizi nails atakuwa amepaka zake which is something you only expect ladies to do. I think men who do that are not real men	4.A_7: Like vile tulikuambia behaviour ya mwanaume. Kuna mwanaume anabehave kama dem 4.C_7: Unapata maybe we are here then you see another male but hafanyi venye you expect 4.D_5: Hafanyi the norm 4.E_5: Ok let me assist my friend here. Kile it is not normal for a man to apply lipstick, it is not normal for a man to pierce, it is not normal for a man kwenda pedicure na manicure. But unapata there are some men anapaka lipstick, kila weekend ndio hivyo. Unaona?
Tazama kiambatisho D kikundi kiini 3	**Tazama kiambatisho D kikundi kiini 4**

Jedwali 11:Wanaume na vipodozi

Mazungumzo hayo yalituwekea wazi ndaro za ubabedume kupitia matumizi ya vipodozi miongoni mwa vijana wa kiume. Hall (2014) anaeleza kuwa kujihusisha na tabia ya vipodozi ambayo kiasilia si kaida ya ubabedume humfanya kijana wa kiume kuangaliwa kwa njia hasi. Kwamba matumizi ya vipodozi na vijana wa kiume ambao si mashoga bado miongoni mwa wanaume inachukuliwa kuwa kuvunja kaida ya ubabedume. Washiriki wa utafiti wa Hall wanashikilia kwamba matumizi ya vipodozi ni tabia ya kawaida miongoni mwa jinsia ya kike na mashoga. Matumizi ya vipodozi hasa vya uso ni kinyume na shughuli za kiubabedume. Matokeo katika utafiti wa Hall yanaingiliana na kufanana na matokeo ya utafiti huu. Mwanaume anapaswa kuwa nadhifu mwenye wajihi safi. Ila kuongezea vipodozi ambavyo tangu jadi vimetumiwa na jinsia ya kike unamwingiza mwanaume katika kiwango kingine. Kiwango ambacho hakitambuliwi kama kiwango cha mwanaume.

4.4.1.3 Mavazi

Katika jamii za kiafrika kila jinsia ina mavazi mahususi. Wanawake huvaa rinda na ikiwa watavaa suruali ndefu basi suruali hizo huwa zimeundwa kwa njia mahususi kuvaliwa na wanawake tu. Wanaume kwa upande mwingine huvaa suruali ndefu ambayo imeundwa kwa njia mahususi kuvaliwa na wanaume. Katika utafiti huu vijana wa kiume walishikilia hali hii kwamba kuna baadhi ya nguo ambazo mwanaume hafai kuvaa iwe ni mtindo mpya au la, mwanaume anapaswa kuvaa nguo za aina fulani. Mazungumzo yafuatayo yalitokea katika kikundi kiini cha pili na cha tatu:

Kikundi kiini 2: Jumanne, 20/6/2017 8:30-9:30 usiku	**Kikundi kiini 3: Jumatatu, 12/6/2017 2:00-3:30 mchana**
2.G_3: Saa hizi ukitaka tu kujua boy ako na female traits first uangalie dress code yake. Ukimwangalia utapata boy mwenye dressing code yake ni always tight trousers 2.B_8: The issue is wenye wametoboa masikio, dressing code ni ya madem	3.A_7: First of all dressing style e.g tights 3.B_7: Unapata mwanaume amevaa jeans its tight na imekatwa katwa of which hiyo nguo ikiingia kwa market ilikuwa more of girlish 3.C_6: Trouser. You know for a man kuna vile trouser zetu zinakuanga. But unapata mtu amevaa skin tight na ni mwanaume. Those are the males in the society but are not the men
Tazama kiambatisho D kikundi kiini 2	**Tazama kiambatisho D kikundi kiini 3**

Jedwali 12:Mazungumzo kuhusu mavazi ya wanaume

Sehemu ya mazungumzo ifuatayo ilitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku ;

1.G_{11}: Dressing. Kuna wenye wanadress kama madem

1.H_9: Tumbo cut. Me nimeona mwenye amevaa tumbo cut.

[]Halafu anajiita mwanaume

(Tazama kiambatisho D kikundi kiini 1)

Ilitambulika kwamba vijana wa kiume walihusisha mtindo fulani wa mavazi na jinsia ya kike na wala si wa kiume. Hivyo vijana wa kiume walionekana kuvaa vile, udume wao ulipigwa msasa na kuuliziwa maswali. Maelezo ya washiriki hawa inaweza kudhibitishwa na maoni ya Arvanitidou na Gasouka (2017) kuwa mavazi ni mtindo wa nyenzo ya kiutamaduni. Mavazi ni ishara ya jamii fulani na njia ya uhifadhi wa viashiria vya kitamaduni. Mavazi ya wanaume huashiria mamlaka na husisitiza hadhi ya kiubabedume.

4.4.1.4 Burudani

Levant na wenzake (2010) wanaeleza kwamba mwanaume akijataka kujiburudisha kwa vipindi basi atazame michezo kama vile ya kandanda, filamu za vita, vipindi vya kibabe bali mwanaume asitazame vipindi vya mapenzi na drama za mivutano ya kijamii kwani vipindi kama hivyo vinapaswa kutazamwa na wanawake. Kama wanavyolinganisha drama (soap opera) na wanawake ndivyo vijana wa kiume wanavyohusisha vipindi hivyo hivyo na jinsia ya kike. Kwamba vipindi hivi havimfaidi mwanaume kwa njia yoyote. Mazungumzo yafuatayo yalitokea kwenye kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.D_8: Kitu ingine men wanapenda technical things kaa foota. But for a lady wacha niwaite wanaume wako na umama utapata wako involved na girlish things. Utapata me na mtu mwingine tunadiscuss politics or the technicalities of life naye huyu mwenye ni less of a mwanaume utapata ameketi anadiscuss soap

3.B_9: It was meant for idle minds. By the way when they were created majority of the audience were the housewives

3.E_7: Juzi hapa two weeks ago i had a movie if loving you is wrong. And there was a guy who was looking at my laptop so he asked me which kind of movie is that then i told him the name if loving you is wrong. He told me aiii bwana hizi vitu ni za ladies

3.D_8: Kama mwanaume unaweza find time ya kwenda kuketi chini kuwatch soap...

(Tazama kiambatisho D kikundi kiini 3)

Dondoo lifuatayo lilitolewa katika mazungumzo kwenye kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.G_8: You see you can summarize most of the time dem akijiua inakuanga juu ya mapenzi unlike men utakuwa unajiambia nataka kujua kwa nini alijinyonga lakini mwanamke utaconclude

because we don't like things that blind us na soaps... hiyo ni umama

4.D_6: You know soap operas when they were being created the person who created soaps created them majorly for house helps and persons who have nothing to do

4.A_{19}: I second that with my reasons. Whatever happens in those soaps for me is fiction so a man who watches the same kwa sababu gani anasema wana umama ni juu you find that they want whatever happening in those soaps to happen to them

[]Huwezi kaa kuwatch soap opera pekee yako

4.E_{16}: Pekee yangu

[]Eeeee

4.E_{17}: Mimi pekee yangu? Nikiwatch soap? Nikifanyia nini?

Mft: Na mwenye anawatch pekee yake?

[]Hiyo ni umama

4.F_{14}: I watch soaps. Kwanza kuna yenye nafollowingi si eti nafollow zote zenye huanza saa mbili na hiyo ni influence ya familia. Ni ile you want to get what is happening-

4.A_{20}: That's a nice defense. He brought in the aspect of familia. Brathe achana na soaps

4.A_{20}: There is nothing to learn kutoka kwa soap

4.B_{19}: Look at most soaps at the end of the day there is a lot of crying

4.G_9: By the way hii maneno ya soap ni mentality because if you watch soaps it will affect your mentality

4.A_{21}: Unapata ukiwatch soap sana umezoea unaanza kubehave tu out of place

4.G_{10}: Actually it damages a man's mind especially on sensitive matters

4.B_{20}: Kwanza vile umezoea hard stuff like why all of a sudden me start watching things where people cry

4.A_{22}: Ndio hata maboy ikifika place wanaambia madem reality hakuna yale mapenzi ya soap. Dem akianza kulia unamwambia siwatchingi soaps

4.C_{20}: Apart from hiyo unapata kuna something ni manly like news, football, action, sportpesa. Soap is not manly

(Tazama kiambatisho D kikundi kiini 4)

Maelezo hayo yanaonyesha kuwa wanaojiburudisha kwa njia hii ya drama za mivutano na mapenzi wanasemakana kuwa na *umama.* Ule udume hauonekani ndani ya mtu kama yule. Wanaeleza kwamba utazamaji wa vipindi hivi vinaweza kuathiri hata fikra za mwanamume hasa katika maswala yanayohitaji udume kutumika. Lu na Argyle (1993) waligundua kwamba utazamaji wa drama hizo za mivutano na mapenzi unahusishwa sana na wanawake. Wanawake ndio watazamaji wa vipindi hivi kuliko wanaume. Hii ni kwa sababu vipindi hivi huangazia matatizo ambazo wanawake hupitia na pia husawiri maisha yao ya kila siku.

Kwa upande mwingine Ahmed (2012) aligundua kwamba hadhira kuu ya vipindi hivi ni wanawake. Waundaji wa vipindi hivi hulenga wanawake kama hadhira yao kwani wanavitumia kama nyenzo katika harakati ya kumkomboa mwanamke. Vilevile aligundua kuwa wanaume wanapenda maswala ya biashara, njia za uzalishaji mali na mamlaka, vipengele ambavyo mara nyingi havijaingizwa katika vipindi vya 'soap opera'. Aligundua pia kuwa ulimwengu wa vipindi hivi huwa wenye hatari kwa hisia kwani ulimwengu huu huishia kukimbilia na kutumia uhusiano kama msaada pekee uliopo. Hali hii inaenda kinyume na kaida za ubabedume hivyo wanaume hawapendi kutazama vipindi hivi. Anaishia kusema kuwa wanaume hukwepa kutazama vipindi hivi kwa sababu hakuna wanachojifunza katika vipindi hivi na hawataki kuonekana kama jinsia ya kike. Matokeo na maoni ya watafiti hawa yanalandana na matokeo ya utafiti huu.

4.4.2 Ushoga

Vijana wa kiume waliwaondoa vijana mashoga katika kategoria ya wanaume kwa sababu wamekiuka kaida ya ubabedume na ukawaida. Dondoo lifuatayo lilitolewa kutoka kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.B_8: According to the laws of nature hiyo ni wrong. Laws of nature ni hizo vitu huwa tunafuata yaani zimekuwa tangu kitambo. I mean ni ile normal

1.C_8: Si lazima ufunzwe

1.E_8: There are some men wamekuwa na shida according to venye era ya dunia imeweka genes. Some people wamekuja wakafabricate hizo genes because even you can realize unapata somebody is a man but unakuta hana interest na dem but anakuwa na interest na another guy

1.B_9: Mentally maybe i can say ni kama hayuko sawa. Unakuta psychologically ako na girlish mind yaani kiuschana. Unaona? So akili zake zote ziko kwa vitu za uschana. So unapata anafanya very weird things kitu kama hiyo

(Tazama kiambatisho D kikundi kiini 1)

Kifungu hiki kilitolewa katika mazungumzo yaliyotokea katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.A_8: Men are supposed to be attracted to the opposite sex. So ukipata mtu... huyo ako na-

3.B_9: Mental disease

3.E_8: It is not african. Those people are not real men. I cannot associate with them

(Tazama kiambatisho D kikundi kiini 3)

Mazungumzo yafuatayo yalifanyika katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.C_8: The moment i find a man laying with another man that's abnormal. And for me he ceases to be a man

4.C_{27}: Actually I have a room mate who sleeps with dolls and teddy bears such that even some ladies mabeshte zake wanasuspect he is gay. He speaks like a lady halafu ako msoft in handling tough issues and decisions. He blocks his bed with curtain. I have never known nini huwa anafanya huko ndani. Nalalanga nikiwa rada

4.E_{21}: Anza kulala na jeans na belt because you don't know what he can do at night

4.B_{25}: Unakumbuka yule boy tulikuwa tukiishi naye Buru kila time nikivaa suti ananiambia uko smart but design anaisema nayo is questionable

4.B_{26}: Anakushika hivi collar na face anasema uko smart. Na ukimwangalia anakaa tu suspicious

4.A_{32}: Kuna yule mtu yes ako into fashion. Huyo anaweza come akuambie hii shirt iko poa ulibuy wapi. But kuna mwenye atakuambia unakaa poa halafu unaona si nguo tena ni kama wewe sasa

4.D_{17}:Huyo si mwanamume **(Tazama kiambatisho D kikundi kiini 4)**

Dondoo lifuatalo lilitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.F_6: Kitu ingine msee anafuatilianga hao masocialite.

1.A_{10}: Hapo hatucategorize such a person kama man

1.G_5: Haiwezekani because a man hawezi behave vitu kama hizo

1.H_3: Analose hiyo mwanaume

1.I_2: Yeye sasa si man na hata hatumtaji penye wanaume wengine wanaongea

(Tazama kiambatisho D kikundi kiini 1)

Maelezo ya mshiriki huyu yalitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.H_4: I met another guy who had braids. He has shaved like a mohok with brown braids in the middle. I felt like i should beat the hell out of him

(Tazama kiambatisho D kikundi kiini 2)

Levant na wenzake (2010) wanaeleza kwamba mwanaume shoga asiruhusiwe kuwa mwalimu au mwanajeshi kwani huyo si mwanaume kamwe. Pia wanasema kuwa iwapo mwanaume atagundua kuwa mwanaume mwenzake ni shoga basi avunje urafiki naye mara moja. Katika matokeo haya vijana wa kiume wanashikilia kuwa mtu anapokuwa shoga basi anapoteza ule udume na hivyo hawawezi kutangamana naye au kuwa mwendani.

4.4.3 Muda wa kibinafsi

Katika utafiti huu ilionekana kwamba kulingana na vijana wa kiume mojawapo ya jinsi ya kujua kuwa mwanaume yuko katika ndaro ni kupitia kwa muda anaotumia kukaa na jinsia ya kike na vilevile kuwa na marafiki wengi sana wa jinsia ya kike. Kwamba ni kawaida kuwa na marafiki wa jinsia ya kike lakini wanapokuwa wengi sana na muda anaotumia mwanaume

kukaa nao humfanya mwanaume huyo kuwa moja wa jinsia ya kike. Sehemu ya mazungumzo ifuatayo ilitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_7: Kuna boy anakaa tu kama mwanaume lakini unapata ako na hitilafu somewhere

1.F_5: Unapata hao madem maboy wanapenda kukeep company ya madem sanasana. Hawako kwenye maboy wengine wako

1.B_{10}: So unapata wanaume kama hao sa vile tulikuwa room hivi yeye unapata ako na madem. Vitu anafanya ni cosmetics vitu kama hizo

1.C_{10}: Mwanaume kuna time ikifika unafaa tu kuspend na wanaume wenzako. Kama mwanaume kuna vitu hufai kuongea unafunga mdomo. Hizo ni za kuongea na maboy wenzako

1.A_{13}: Hawananga time ya wanaume real

(Tazama kiambatisho D kikundi kiini 1)

Mazungumzo yafuatayo yalitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.E_6: Maybe for example here in campus you find that how we carry ourselves as men compared to those men in quotes we don't call them men because they don't qualify. They are not real men. You know for a man you should have that your own time but them most of their time they spend with our counter parts, they spend with the ladies. In 24 hours they take more than 12 hours with ladies. So what they share they share with them. A man should have a few hours to himself, think about yourself and a few hours with fellow men

(Tazama kiambatisho D kikundi kiini 3)

Kifungu kifuatacho cha mazungumzo kilitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.E_7: You see this people who behave like women mostly you will find them associated with ladies because they are more of ladies than men. They always walk with ladies up to very late you will find him in ladies house all the time

2.H_3: Kuna mwenye kila wakati amekaa tu na madem wengi sana. There must be something.You can sense. Ukiona madem wengi wanakuja kusalimia chali mmoja there must be a way they are relating **(Tazama kiambatisho D kikundi kiini 2)**

Mazungumzo hayo ni dhibitisho ya kumweka mwanaume wa hulka hizo walizosema kama asiye na udume.

4.4.4 Udhibiti wa hisia

Binadamu ana hisia mbalimbali ndani mwake. Hisia hizi ni kama vile furaha, huzuni, kushangaa. Hisia hizi zinaweza kuonyeshwa kupitia vicheko, machozi, maneno. Kulingana na vijana wa kiume, hisia hasa za huzuni, hasira na kughadhabika hazifai kuonekana waziwazi peupe. Kwamba hisia hizo hutolewa penye faragha. Mwanaume ambaye hisia kama hizo amezianika si mwanaume. Kifungu kifuatacho cha mazungumzo kilitokea katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.B_9: Sa boy kitu ikimfanya kidogo analia

4.E_2: Hata in a scenario where umeshtuliwa a lady will yell like shake. But for men you just be relieved hata kama ni ndani ndani but you don't show

4.G_2: Hata kama ni ndani ndani but you don't show

4.E_3: Ukishout watu watabaki wakiwonder that was a man shouting

4.A_{23}: Look at this a man would rather ajifiche kwenye nyumba pekee yake hivi amwage machozi yote lakini akikuja kukuface hivi ako sawa. Kwa mfano kitu kama tuseme nimeachwa kwa mfano rarely would you find a man crying but they go silent

4.C_{22}: Like nakumbuka tukiwa primo tulikuwa tunachapwa but hakuna siku utapata mwanaume analia. Mwanaume ni kukausha ladies wanalia lakini mwanaume hakuna.

4.D_{12}: Wasee walikuwa wanalia ni wachache tu

4.A_{24}: Hao wenye walikuwa wanaitwa na mama yao kababy

(Tazama kiambatisho D kikundi kiini 4)

Mazungumzo haya yalitokea katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.G_3: Ukitaka kujua lady-like men, wanacatch feelings ovyo ovyo

2.A_9: Kwanza mwanaume analia hakuna mtu atamshughulikia kama ni msichana utaenda umuulize siste ni nini mbaya something like that

2.B_{11}: Hata wanaume wakikupata watakumock

2.G_3: When a man is disappointed in something he should not express emotions other than break something, run but don't cry so when you find a man crying inafaa achapwe ndio anyamaze **(Tazama kiambatisho D kikundi kiini 2)**

Mazungumzo yafuatayo yalitokea katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.B_{16}: Kitu kidogo wamemwaga machozi

1.A_6: Unaona vitu kama hizo kulia nini nini mostly inaenda against na zile vitu tumefunzwa na elders. Kaa hiyo unakuwa wewe si courageous

1.B_5: Na you are weak. Na it is a taboo mwanaume kufanya hivyo

[]Mwanaume hafai kulia

1.C_6: Inaonyesha he is not man enough

1.D_6: Inaonyesha yeye ni mweak

[]Shameful that is very shameful

1.E_6: Actually crying on petty issues kama kuachwa na msichana si manly.

1.A_6: Kupiga nduru ukiona chura hiyo ni kuwa dem

(Tazama kiambatisho D kikundi kiini 1)

Sehemu ifuatayo ya mazungumzo ilitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.F_7: Kitu kama kubutiwa it means you have other options. You will not cry. Na ukilia there is something wrong with you

3.D_4: Unaona hata time mtu close kama babako amepass ni rare upate mwanaume analia. Na akilia hawezi toa sound

(Tazama kiambatisho D kikundi kiini 3)

Walt (2007) asema kwamba hisia kama vile za huzuni na hasira zinazomfanya mwanaume kutokwa na machozi ni shughuli ya kufanyiwa pasipo mtu yeyote. Wanaume wengi hata hivyo wanashindwa kudhibiti hisia zao na kuishia kuzianika ovyoovyo kama wanavyofanya wanawake. Anaendeleza kwamba hali hii inaleta utata kwani kwa kutumia kigezo hiki cha hisia inakuwa ni vigumu kumtofautisha mwanamke na mwanaume. Matokeo

ya utafiti huu pia unaonyesha kwamba mwanaume anayeweka hisia zake wazi anachukuliwa kuwa dhaifu, anayevunja mwiko na anahusishwa na jinsia ya kike.

4.4.5 Njia ya upitishaji ujumbe

Tannen (1990) asema kuwa wanaume hutumia lugha ili kuboresha utawala na uhodhi wa kijamii. Wao huonyesha madaraka na kuona mazungumzo kama njia ya kupata matokeo yanayoonekana. Anaendeleza kwamba wanaume huwa na uzingatiaji na umakini juu ya mipaka ya mahusiano yao na utambulisho wao binafsi. Hivyo mazungumzo yao hayanuiwi kujenga uhusiano wowote wa kijamii bali ni ya kupitisha ujumbe moja kwa moja, kuonyesha nguvu, utawala na uhodhi. Washiriki wa utafiti walidhibitisha kauli hii ya Tannen. Kwamba wanapowasiliana wao huenda moja kwa moja kwa ujumbe. Pia mawasiliano yao haihusishi ujengaji wa uhusiano na ukaribu isipokuwa wanapowasiliana na jinsia ya kike. Mazungumzo yafuatayo yalitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.C_9: At some point I can tell you(akimnyoshea mtafiti kidole) I miss you but rarely would you find a man telling a fellow man I miss you

4.D_9: For example last sem tukiwa gari tulikuwa tumetoka long holiday then boy mwingine akakam akaambia mwenzake aki nimekumiss. Then huyo msee akamuuliza eti eeh! Umenimiss? akamuuliza kwani tulikuwa tunafanya nini hapo nyuma ndio ukanimiss. Akasema oh! Sorry sorry. Halafu tukasema huyu amechanganyikiwa you see? Because you are out of... hata hukai kama mwanaume

4.E_9: Halafu hata chatting

4.A_{10}: Ama tuseme goodnight

4.E_9: Ok if you are friends you can say let's meet tomorrow because we tend to spice it up a bit like tuchekiane moro-

4.C_{11}: That is a good night in some way. Hiyo goodnight hakunanga reply. Hainanga jibu. Ati unakaa hivi kaa dem eti unangoja reply

4.G_7: Kwanza hata ikiwa mzuri sana itakuwa lala poa bro

(Tazama kiambatisho D kikundi kiini 4)

Sehemu ya mazungumzo ifuatayo ilitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.I_5: ati sasa nianze kutext huyu eti 'hi' aje sasa

1.B_{12}: Hakuna siku boy atakupigia akuulize umeshindaje. Ni akupigie akuambie nataka hivi na hivi

1.A_{14}: Huwa tunatextiana but straight to the point

(Tazama kiambatisho D kikundi kiini 1)

Mfano huu ulitolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.H_1: I text more so ladies than men. Men ni niaje, uko poa, sawa, hiyo stori imeisha

(Tazama kiambatisho D kikundi kiini 2)

Njia ya mawasiliano na mwanaume mwingine inayoonyesha ujengaji wa uhusiano wa karibu au ya kuonyesha hisi za ndani hazikubaliki miongoni mwa vijana wa kiume. Kuanika hisia huchukuliwa kama njia isiyokubalika miongoni mwa vijana. Anayefanya hivyo anachukuliwa kuwa si mwanaume.

4.5 Uhusiano Kati ya Wanaume na "Wanaume"

Baada ya kuhakiki ubabedume miongoni mwa vijana wa kiume kwa kuhusisha matarajio ya jamii na kutathmini ndaro za ubabedume zilizojitokeza iligunduliwa kuwa vijana wa kiume walieleza kuhusu wanaume wasio wanaume kwa kutumia alama " ". Pia ilionekana kuwa kulikuwa na njia mahususi ya kutangamana kati ya makundi hayo mawili. Hali hii ilijitokeza kwenye mjadala wa vikundi viini; mazungumumzo haya yalitolewa kutoka kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.A_{11}: Hao watu hapana

1.B_{11}: Wanatuharibia jina

1.C_{11}: Most of the time hatukai nao juu tunaclash kila time hatukai nao kwa sababu hatukubaliani kila wakati. We unafikiria hivi yeye anafikiria vingine. We unafikiria kukatia wasichana yeye anafikiria kukatia wanaume

1.A_{13}: Hawananga time ya wanaume real

1.D_{10}: Basically wanakuanga wamejigroup

1.C_{12}: Wanajiisolate

1.E_9: Wao ndio huwa wanajiisolate

1.H_4: Wako na groups zao

1.D_{11}: Hata sisi hatuwataki

1.I_3: Hatutakani juu hakuna siku tutawasupport na wao pia hawawezi tusupport

1.F_8: Hata topic ya discussion ni different

1.I_4: Hiyo boundary iko na tunaishi hivyo

1.I_6: Most of the time wanaume tunamtenga unamweka kando. Kwanza hawa muchene wanatengwa tu. Stori yoyote haambiwi. Hata clue pekee yake hapewi

(Tazama kiambatisho D kikundi kiini 1)

Sehemu ya mazungumzo hii ilitokana na kikundi cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.B_{14}: Hao watu wacha niwaambie usiwavumilie waonyeshe vile unawachukia

2.H_4: Ideally those are the kind of people I say should be subjected to corpral punishment

2.I_3: Usually they are pushed out of the circle

2.D_{14}: Nooo mtu anataka kuwa dem achana na yeye hata hakuna haja ya kuwa mabeshte na yeye juu atakusaidia na? Unaona kama huyu Kaligraph alienda majuu amerudi anakaa mandazi. Hakuna mtu anataka kukaa na Kaligraph because ameharibu dignity

(Tazama kiambatisho D kikundi kiini 2)

Maelezo katika mazunumzo yafuatayo yalitolewa kutoka kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.E_{11}: Pia huwa tunawaassume

3.C_{13}: You cannot be with other men when you are not a man Enda ukae na wasichana basi kama huwezi kuwa kama sisi

(Tazama kiambatisho D kikundi kiini 3)

Sehemu hii ilitolewa katika kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.D_{15}: Kuna ule hubehave umama but si gay huwa anakuwa isolated hadi anakuwa rada

4.F_{11}: Kama mmezoeana unamcriticize hiyo part of him ataacha. Asipoacha... **(Tazama kiambatisho D kikundi kiini 4)**

Kwa mujibu wa vijana wa kiume kuna kategoria mbili za wanaume pale chuoni. Wale wanaume ambao ni wanaume halisi na wale wanaume ambao wako katika ndaro. Walio katika hali ya ndaro huwa na makundi yao wenyewe. Hata hivyo iwapo kijana wa kiume atasutwa dhidi ya tabia hizo zisizo za kiudume basi anaweza akaziacha na kuwa mwanaume hivyo kuingia katika kategoria ya wanaume.

4.6 Majina Mbalimbali ya Ndaro za Ubabedume

Katika kujadili ndaro za ubabedume iliibuka kwamba vijana wa kiume wana majina mahususi wanayotumia kuwarejela wale "wanaume" kila wanapoonekana popote pale. Sehemu ifuatayo ya mazungumzo ilitolewa katika kikundi kiini cha kwanza. Kikundi kiini hiki kiliendelezwa tarehe 15/6/2017 kwanzia saa mbili usiku hadi saa tatu usiku;

1.C_{17}: Mkuste. Ana tabia ya kulialia kama dem na kuscream

1.B_{15}: Chizi. Ana tabia za kidemdem sanasana kuvaa kama dem

1.E_{13}: Anapewa jina ya girlfriend wake ama kama anaishi na dem na huyo dem ndio anamfanyia kila kitu unasema "ndiyo huyo girlfriend wa Jane ameingia" sasa yeye ndiyo anakuwa girlfriend

(Tazama kiambatisho D kikundi kiini 1)

Mfano huu umetolewa katika kikundi kiini cha pili. Washiriki wa kikundi kiini hiki walikutana tarehe 20/6/2017 kwanzia saa mbili unusu hadi saa tatu unusu usiku;

2.A_{12}: Mostly utapata wanajiita majina za madem Ashley, Sasha

2.C_{12}: Boygirl. Anapendwa na wasichana

2.B_{15}: Ladiesman. Anapenda kuhang na madem

2.D_{12}: Macinderella. Anapenda kujipodoa

(Tazama kiambatisho D kikundi kiini 2)

Mfano ufuatao ulitolewa katika kikundi kiini cha tatu. Kikundi kiini hiki kiliendeshwa tarehe 12/6/2017 kwanzia saa nane hadi saa tisa unusu mchana;

3.D_{11}: Anaweza pewa jina ya dem for example Jane anakuja

3.A_{13}: Umama. Hivyo ndio wanaitwanga. I don't have any other

3.B_{13}: Another one utaingia room usikie eti kadem hakako hapa. Sasa kadem ni huyo "mwanamume" mmama

3.C_{12}: Mwanaume mmama **(Tazama kiambatisho D kikundi kiini 3)**

Mazungumzo yafuatayo yalitolewa kutoka kikundi kiini cha nne. Mjadala wa kikundi kiini hiki ulifanyika tarehe 18/6/17 kwanzia saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni;

4.A_{14}: Tunamwita mshoga ama msenge. So ukisikia mwanaume anaambia mwingine acha ushoga ukiambiwa like we ni mshoga then its..

4.A_{13}: Si umeskia wana umama

4.D_{8}: Chichi. Anabehave kama dem kabisa you can't differentiate him from madem

4.C_{17}: Fargo

4.D_{10}: Mzemzem **(Tazama kiambatisho D kikundi kiini 4)**

Neno *mzemzem* linatumiwa kurejelea sifa ya kujipodoa, kuvaa shati ndefu zinazokaa kama rinda, mwanamume anayevaa nguo zilizombana. Kwa kifupi wanaorejelewa kwa kutumia neno hilo hawawezi kutofautishwa na wanawake kihulka, kimazungumzo na kimavazi. Hata hivyo wao hawajihusishi na tabia za kishoga. Neno *fargo* kwa mujibu wa maelezo ya washiriki wa utafiti, ni neno linalotokana na huduma za shirika la usafirishaji vifurushi na mizigo la *Fargo courier.* Kwamba *fargo* ni mwanaume anayependa kusengenya kwani 'anabeba' maneno au ujumbe usiopaswa kutangazwa kutoka kwa mtu mmoja hadi mwingine, kama wanavyofanya shirika la *Fargo Courier,* la kusafirisha vifurushi na mizigo kutoka eneo moja la kijiografia hadi nyingine; kutoka kwa mtu mmoja hadi mwingine. Kama wanavyoeleza Abrahams na Szwed (1975) jamii lugha kama hii ya vijana wa kiume huwa na sifa mbili katika lugha yao: kuingiliana kati kwa maneno mapya, uvumbuzi wa matumizi ya maneno ambayo tayari yapo kwenye matumizi ya kawaida au uvumbuzi wa matumizi ya maneno mapya ili kurejelea kila nyanja na hali katika maisha yao, uhusiano wa kibinafsi, watu maalum na matukio maalum. Katika matokeo haya vijana wa kiume wana istilahi mahususi ya kurejelea ndaro za ubabedume na walio katika ndaro za ubabedume.

4.7 Hitimisho

Sehemu hii imetalii ndaro za ubabedume kama zilivyojitokeza katika masimulizi ya vijana wa kiume kuhusu ubabedume. Ndaro hizi zinajitokeza kupitia kwa tabia za kike, mavazi, ushoga, hisia wazi na mawasiliano yenye nia ya uhusiano. Istilahi kama vile umama, mkuste, chichi, macinderella yanajitokeza kama majina yanayotumiwa kurejelea au kuwaita wale wanaume wasiochukuliwa kuwa wanaume bali ni "wanaume".

SURA YA TANO

MUHTASARI, HITIMISHO NA MAPENDEKEZO

5.1 Utangulizi

Sehemu hii ilishughulikia muhtasari wa utafiti huu kwa kuelezea suala la utafiti, malengo ya utafiti, nadharia iliyoongoza utafiti huu, deta iliyokusanywa na matokeo ya utafiti. Katika hitimisho mtafiti alieleza matokeo ya utafiti kwa ujumla kisha alitoa mapendekezo ya utafiti zaidi. Vilevile alieleza matatizo aliyokumbana nayo wakati wa utafiti huu bila kusahahu mafanikio.

5.2 Muhtasari

Tasnifu hii ina sura tano kwa ujumla. Sura ya kwanza imeelezea usuli wa ubabedume na vigezo vya ubabedume. Mahususi imeelezea kijitamaduni cha vijana na kaida za ubabedume walizonazo zinazotumiwa kupima ubabedume miongoni mwao. Sura hii vilevile imeonyesha suala la utafiti huu. Utafiti ulichunguza na kuchanganua lugha waliyotumia vijana wa kiume kurejelea na kuelezea ndaro za ubabedume. Swala hili la utafiti ndiyo msingi wa malengo ya utafiti huu ambapo utafiti ulichunguza sifa za kimazungumzo za lugha ya vijana wa kiume zilizoonyesha ubabedume, uhakiki wa maelezo na usimuliaji wa vijana wa kiume kuhusu ubabedume kwa kuhusisha matarajio ya jamii na kutathmini na kueleza ndaro za ubabedume katika lugha ya vijana wa kiume kuhusu ubabedume.

Sura ya pili ilishughulikia maana ya ubabedume kulingana na wataalam na watafiti mbalimbali, ndaro za ubabedume, lugha na ubabedume na vijana na vijitamaduni. Sura hii pia ndiyo iliyotoa maelezo ya nadharia iliyoongoza utafiti huu. Nadharia ya uchanganuzi hakiki usemi inahusisha na kuchukulia lugha kama shughuli ya kijamii na kusaidia katika kuchanganua lugha ndani ya uchambuzi mpana wa mchakato wa kijamii.

Sura ya tatu ilieleza mbinu za utafiti. Maelezo ya muundo wa utafiti na vijenzi vyake vyote vilitolewa katika sehemu hii. Deta iliyokusanywa ilikuwa mazungumzo ya mjadala uliotokea katika vikundi viini kuhusu ubabedume na maoni ya kibinafsi ya washiriki katika mahojiano. Sura ya nne inatoa uchanganuzi na uwasilishaji wa deta. Deta iliwasilishwa kwa kutumia mtindo wa kimada, kwa kutumia mada zilizoibuka kutokana na deta iliyokusanywa na kuchanganuliwa.

5.3 Hitimisho

Baada ya mchakato mzima wa utafiti huu, mtafiti aligundua mambo mbalimbali kuhusu ubabedume na ndaro za ubabedume kupitia kwa maelezo ya washiriki waliotumiwa katika utafiti.

5.3.1 Sifa za Kimazungumzo za Lugha ya Vijana wa Kiume Zinazoonyesha Ubabedume

Kama kundi la kipekee kijitamaduni cha vijana kina njia za kipekee za kuzungumza na kujieleza. Kuna sifa mbalimabli za lugha walizotumia kuonyesha ubabedume wao na ambazo kwa njia moja au nyingine zilijitokeza katika majadiliano kwenye vikundi viini. Baadhi ya sifa hizi ni pamoja na uhodhi, semi za ushindani, unyenyekevu, ubadilishaji msimbo na mada mahususi zinazochukuliwa kuwa za wanaume.

Katika sifa ya uhodhi ilugunduliwa kuwa vijana wa kiume walikuwa na njia mbali mbali ya kuafikia sifa hii. Njia hizo zilikuwa kama vile; Ukataji kauli ambao ulijitokeza mara nyingi katika lugha ya washiriki. Ukataji kauli ulitumiwa kama mkakati wa kudai uhodhi kwani ni njia ya kumzuia yule mtu mwingine kuzungumza anapotaka kufanya hivyo. Njia ya pili ilikuwa ni unyamavu. Ingawa unyamavu katika vikundi viini wakati wa utafiti haukuratibiwa kama njia ya uhodhi kwa sababu haikujulikana kama ilikuwa ni kwa sababu hawakuwa na majibu au la kusema, lakini washiriki walidokezea kuwa hulka mojawapo ya mwanamume ni unyamavu.

Iligunduliwa kuwa semi za ushindani zilitumiwa ili kuepuka tabia na dalili za ukike na uhusiano wa kiusenge. Kuzungumza bila ushindani humfanya mwanaume kuonekana kuwa wa jinsia ya kike ama anayezungumziwa atachukulia kuwa anatongozwa au kutaka uhusiano wa kimapenzi naye. Katika utafiti huu ilibainika kwamba vijana wa kiume hutumia vihisishi vingine na kutotumia vingine kwa kuvihusisha na jinsia ya kike. Baadhi ya vihisishi hivyo walivitumia kwa jinsia ya kike tu wala hawakuwahi kuvitumia mingoni mwa wao wenyewe kama wanaume kwani ingeonyesha uhusiano wa kishoga tabia ambayo hawaihusishi na wanaume halisi.

Utafiti uligundua kuwa vijana wa kiume huwa na mada mbalimbali za kuzungumzia wanapokuwa katika vikundi vyao. Mada ambazo mara nyingi vijana wa kiume huzungumzia wanapokuwa katika makundi yao ni kama vile teknolojia, wasichana, michezo, siasa, njia za uzalishaji mali, namna ya kutumia hela zao iwapo watapata nyingi. Mada hizi ndizo

wanazozichukulia kuwa ni za kiubabedume. Wanachukulia kwamba kuna baadhi ya mada ambazo hazihusishwi na wanaume.

5.3.2 Ubabedume Miongoni mwa Vijana wa Kiume katika Maisha yao ya Kila Siku

Maana ya ubabedume miongoni mwa vijana wa kiume katika utafiti huu ilijitokeza kwa mikabala mitatu; ubabedume ni swala la kiitikadi, ubabedume ni mamlaka na ubabedume ni uhodhi.

Itikadi mara nyingi huchukuliwa kuwa zinaundwa na kuzalishwa kupitia kwa mitindo za kijamii hususan kupitia kwa usemi na mazoea (Fairclough, 1989) Reeser (2010) na Fairclough (2001) wanaeleza kwamba ubabedume ni maarifa ya kawaida hivi kwamba haionekani na wakati mwingine haitambuliwi waziwazi. Wakati wa utafiti washiriki walidhihirisha kuwa swala la ubabedume lilikuwa jambo la kawaida kwao hivi kwamba wanachukulia na kufasili ubabedume kama jambo la kiasilia, jambo ambalo mtu anazaliwa nalo likiwa lipo na vilevile jambo ambalo lipo tu akilini bila ya mtu yeyote kuliweka hapo. Iligunduliwa kuwa kuwepo kwa dhakari ni ishara ya udume lakini uwepo huo tu hautoshi. Kijana wa kiume ni lazima awe na uwezo wa kushiriki ngono na ikiwezekana kuwa na uwezo wa kutunga mwanamke mimba ndiposa aweze kujiita mwanaume. Kijana wa kiume hapaswi kujiita mwanaume kama hawezi kushiriki ngono na inatarajiwa kwamba iwapo atahusiana na msichana kwa njia yoyote basi lazima washiriki ngono ili ajiite mwanamume na wengine pia wakiwemo jinsia ya kike waweze kumwona kuwa ni mwanaume.

Maarifa kuwa vijana wa kiume wanatumia kitendo cha ngono na uwezo wa kutunga mwanamke mimba kama kiashiria cha ubabedume yataweza kusaidia katika sekta ya wanaume na afya. Elimu ya magonjwa ya zinaa na hata ukimwi inaweza kufanywa na kuwafikia walengwa wanaume kwa urahisi. Hili litasaidia katika upunguzaji wa tabia ambazo huishia katika ongezeko la uenezaji wa ugonjwa wa ukimwi na magonjwa ya zinaa kupitia shinikizo la matumizi ya vifaa vya kinga.

Ubabedume na mamlaka yanaambatana moja kwa moja. Hii ni kwa sababu mamlaka inaingiliana na shughuli za kila siku ambazo huwa haziuliziwi maswali hivyo kuonekana kuwa kawaida. Utafiti ulionyesha kwamba mamlaka miongoni mwa vijana wa kiume yalijifunga katika mambo matatu; ukanaji ushoga, kujiepusha na ukike na hisia finyu.Vijana wa kiume wanakataa ushoga. Hulka hii inakataliwa na kukashifiwa vikali hasa wale wanaojihusisha nao

hukashifiwa na kukejeliwa. Kuna baadhi ya mambo au tabia, matendo na maneno ambayo yanahusishwa na jinsia ya kike tu na hivyo mambo hayo mwanaume anapaswa kujitenga nayo kwa njia zozote zile. Kwamba mwanaume lazima ujiepushe na maswala ambayo jamii kwa ujumla na katika utamaduni mdogo cha vijana yanahusishwa na jinsia ya kike. Tabia zinazochukuliwa kuwa za kike ni kama vile kujipodoa na uzingatiaji wa wajihi, kula vyakula tamu kama vile biskiti badala ya ugali, kula kila wakati kama jinsia ya kike, kutazama vipindi vya drama za kijamii (soap opera).

Utafiti ulionyesha kuwa mwanaume anapaswa ajitenge na hali zozote za mihemuko na sura yake isionyeshe hisia zake kwa njia yoyote. Iligunduliwa kuwa kulingana na vijana wa kiume jamii haiwaruhusu kuonyesha hisia zao ovyo ovyo penye kila mtu. Udume unahusisha kudhibiti hizo hisia saa zote.

Njia zilizojitokeza kama mbinu wanazotumia kuonyesha uhodhi wao ni kama vile ushupavu na ugumu, kujitegemea, mamlaka ya uamuzi, kukimu familia na kulinda familia na wanyonge. Kila mwanaume anafaa kuwa mgumu hata ikiwa ana mwili mdogo. Kukiwa na kelele zisizo za kawaida nyumbani, ni jukumu la mwanaume kuchunguza ili kujua kinachotendeka. Mwanaume sharti awe na uwezo wa kuyapa maisha yake mwelekeo humu ulimwenguni.

Vijana wa kiume wanathamini ugumu. Ugumu huu unaonyeshwa hata kutumia matokeo ya kiakademia ili kuonekana kwamba ni mwanaume pale ambapo ugumu wa nguvu za kimwili hauhitajiki. Hata ikiwa mtu hana nguvu za kimwili basi atumie mbinu nyingine kama vile hekima, urazini na akili ili kuweza kuonyesha udume wake. Vijana wa kiume wana msimamo kuwa mwanaume ni kujitegemea na kusisitiza kwamba hivyo ndivyo jamii inawatarajia kuwa; wawe watu wa kujitegemea na watu walio na uwezo wa kukabili matatizo yao ya maisha. Utafiti uligundua kuwa vijana wa kiume walihusisha udume na uwezo wa kikimu familia na ulindaji wa jamaa pale nyumbani na hata ulindaji wa jamii kwa ujumla. Vijana wa kiume walisistiza kwamba wao huonyesha udume wao kupitia uwezo wa kujifanyia uamuzi na wala si kuamuliwa na watu wengine. Kwani kila wakati mwanaume anafaa kuwa na huo uwezo na mamlaka ya kufanya uamuzi mwenyewe.

Matokeo ya utafiti huu yanaonyesha kwamba matokeo bora shuleni ni njia mojawapo wanayotumia vijana wa kiume kuonyesha udume wao. Hili linaweza kutumiwa kama nyenzo

na washikadau wa elimu ili kushinikiza usomi miongoni mwa vijana wa kiume na hivyo kuishia kuongeza viwango vya kuendelea na masomo miongoni mwa vijana wa kiume na kupunguza uwachaji na utorokaji wa shule miongoni mwa vijana hawa.

Kutokana na matokeo kuwa vijana wa kiume wanathamini kujitegemea, taasisi za serikali na kiuchumi zinaweza kutumia swala hili kuchunguza, kuvumbua na kutalii sekta mbalimbali za ajira ili kuwapa vijana wa kiume ajira. Kwa kufanya hivi visa vya uhalifu unaotendwa na vijana wa kiume vitapungua na vilevile kutakuwa na ukuzaji wa uchumi katika nchi.

5.3.3 Ndaro za Ubabedume Miongoni mwa Vijana wa Kiume

Ndaro za ubabedume zilizojitokeza mingoni mwa vijana wa kiume zilitokana na maelezo ya vijana wa kiume kuhusu ubabedume. Katika harakati za kuzungumzia ubabedume na yote yanayohusiana nao, sehemu ya ndaro za ubabedume ilijipenyeza kwenye mazungumzo hayo hivyo kudhibitisha kuwa hali hii ilikuwa hai. Kuna baadhi ya istilahi mahususi ambazo zilipewa hali hii na vijana hao. Vijana wa kiume walielezea njia mbalimbali za kujua kuwa kijana yuko katika ndaro. Kwamba kijana wa kiume aliye katika hali ya ndaro za ubabedume hujihusisha na tabia za kike, ushoga, kuwa na marafiki wengi wa jinsia ya kike na kutumia muda mwingi kuwa nao, kujiua, kuonyesha hisia na mihemuko ovyo ovyo na mawasiliano kwa njia isiyo ya kiume.

Iligunduliwa kuwa kuna baadhi ya tabia ambazo vijana wa kiume wanazichukulia kuwa ni tabia za kike. Hivyo mwanaume anapoanza kujihusisha na tabia hizo huwa inasemekana yuko katika ndaro za ubabedume. Tabia hizo ni kama vile umbea, matumizi ya vipodozi, mavazi, namna ya kuzungumza. Utafiti huu uligundua kuwa umbea ni mojawapo ya vigezo wanazotumia vijana wa kiume kupima na kuhalilisha ubabedume. Mwanaume yeyote anayejihusisha na tabia ya umbea amevuka kutoka kuwa mwanamume na kuwa mwanamke.

Ilijitokeza kwamba iwapo mwanaume anajihusisha na wajihi wake na kujiingiza katika maswala ya urembo basi udume wa mwanaume huyo una dosari. Kwamba hana udume kwani ule udume umeyeyuka. Matumizi ya vipodozi ni mojawapo ya ishara za ndaro za ubabedume.

Licha ya mabadiliko kulingana na mpwito wa wakati na ujio wa mtindo mpya katika kila sekta, vijana wa kiume walishikilia kwamba kuna njia maalum na mahususi ambayo

mwanaume anastahili kuvaa na mavazi ya mwanaume ni mahususi. Kuna baadhi ya nguo ambazo mwanume hafai kuvaa iwe ni mtindo mpya au la, mwanaume anapaswa kuvaa nguo za aina fulani. Mtindo fulani wa mavazi kama vile suruali zilizobana mwili, shati ndefu kama rinda ni za jinsia ya kike na wala si za jinsia ya kiume. Vijana wa kiume walionekana kuvaa vile udume wao ulipigwa msasa na kuuliziwa maswali.

Burudani kwa mwanaume inapaswa kuhusishwa na kunywa vileo, michezo kama vile ya kandanda, filamu za vita vipindi vya kibabe bali mwanaume asitazame vipindi vya mapenzi na drama za mivutano ya kijamii (soap opera). Vijana wa kiume waliwaondoa vijana mashoga katika kategoria ya wanaume kwa sababu wamekiuka kaida ya ubabedume na ukawaida. Vijana wa kiume walitilia mkazo kuwa mwanume anapokuwa shoga basi anapoteza ule udume na hivyo hawezi kutangamana na yule ambaye udume wake ni dhabiti.

Matumizi ya vileo na pengine madawa ya kulevya kama njia ya kujiburudisha na kama kiashiria cha ubabedume ni maarifa ambayo yanaweza kuwasaidia taasisi za vijana na taasisi za maswala ya madawa ya kulevya kuelewa vyanzo vya matumizi hayo. Maarifa haya yanaweza kutumiwa na taasisi hizi kubainisha mbinu na njia mwafaka ya kudhibiti hali hii miongoni mwa vijana wa kiume. Pia yanaweza kutumiwa kupunguza visa vya ulevi ambavyo huwafanya vijana wengi wa kiume kutofanya vizuri katika masomo yao na wengine hata kupoteza ajira zao.

Ilijitokeza kwamba kuna baadhi ya wanaume ambao wanashindwa kutekeleza jukumu la kuwa wakimu wa jamaa zao. Kulingana na vijana wa kiume mwanaume kama huyo ameupoteza ule udume. Mwanaume asiyekimu familia yake si mwanaume na wala hatajwi walipo wanaume. Kwamba uwe mwanafunzi au la kukimu unayeishi naye hasa ikiwa ni mpenzi wa kike ni jambo la lazima. Mwanaume ambaye yuko katika ndaro anajulikana kupitia kwa muda anaotumia kukaa na jinsia ya kike na vilevile kuwa na marafiki wengi sana wa jinsia ya kike. Mwanaume asiyetenga muda wa kukaa na wanaume wenzake na muda wa kukaa tu pekee lakini anatumia muda huo kukaa na jinsia ya kike ni mwanaume ambaye udume wake umeingia dosari. Ni sehemu za mwili tu ndizo anasalia kubadilishiwa awe wa jinsia ya kike.

Katika utafiti huu ilibainika kwamba mwanaume kujitia kitanzi ni kitendo cha woga. Hata hali ikiwa ngumu kiasi gani mwanaume anapaswa kuwa mgumu pia bali si kutumia kitanzi kama suluhisho. Mwanaume anayejitia kitanzi si mwanaume. Ni jambo la kawaida na

lisilo la kujutia na kuzungumzia kwa siku nyingi ikiwa msichana atajitia kitanzi kwani mara nyingi kitanzi cha jinsia ya kike hutokanana masuala ya mapenzi na wapenzi. Wakati uo huo kulikuwa na maoni tofauti kwani baadhi ya washiriki wengine walishikilia kuwa kujitia kitanzi si ishara ya woga bali ni tendo la ujasiri. Hili liliandamwa na maelezo kwamba wanaume wanaojitia kitanzi mara nyingi hawana wendani wa kuzungumza nao na pengine pia hawaoni uwezakano wa kupata suluhisho. Pia wanaume wanaojitia kitanzi huhitaji ujasiri mwingi kukabiliana na kifo na kukabiliana na ukweli kwamba kifo chao kilikuwa kinatokana na mikono yao wenyewe. Vilevile ushikiliaji wa ubabedume unaweza kuchangia katika mwanaume kujitia kitanzi. Kijana wa kiume anaweza kushikilia na kukumbatia kaida za ubabedume ili kuonyesha kuwa yeye ni mwanaume, hadi ule ubabedume unapata 'kummaliza' kama mwanaume. Ilichukuliwa kuwa ubabedume una uwezo wa kumuua mwanaume.

Kutokana na maoni mseto kuhusu swala la kujitia kitanzi, inajitokeza kuwa swala hili ni tata. Hivyo ni vigumu kutoa maelezo ya moja kwa moja kuwa kujitia kitanzi ni tukio la ujasiri na hivyo ni ishara ya ubabedume. Pia haiwezekani kusema moja moja kuwa tendo hili ni la woga na hivyo ni mojawapo ya ishara na kategoria ya ndaro za ubabedume. Ni swala ambalo haliwezi kufungiwa moja kwa moja katika ubabedume bila kupiga msasa maswala mengine ya kijamii.

Matokeo ya utafiti huu kuhusu suala la kujitia kitanzi yatachangia katika uelewa wa matukio haya na hivyo kuishia katika kupata mbinu na njia za kukabiliana na tatizo hili. Hili litakapoafikiwa kutakuwa na uwezo wa kupunguza idadi ya vifo miongoni mwa mwanaume na vilevile kutimiza mojawapo ya azma ya taasisi ya afya ulimwenguni ya kupunguza vifo vya wanadamu kila mwaka na vilevile azma ya nchi ya Kenya ya kupunguza idadi ya vifo nchini kila mwaka kutokana na visa na hali mbalimbali za kijamii.

Kulingana na vijana wa kiume, hisia hasa za huzuni, hasira na kughadhabika hazifai kuonekana wazi wazi peupe. Kwamba hisia hizo hutolewa penye faragha. Mwanaume ambaye hisia kama hizo amezianika si mwanaume. Mwanaume anayeweka hisia zake wazi anachukuliwa kuwa dhaifu, anayevunja mwiko na anahusishwa na jinsia ya kike.

Wanaume wanapowasiliana wao kwa wao huenda moja kwa moja kwa ujumbe. Mawasiliano yao hayahusishi ujengaji wa uhusiano na ukaribu isipokuwa wanapowasiliana na jinsia ya kike. Njia za mawasiliano na mwanaume mwingine zinazoonyesha ujengaji wa

uhusiano wa karibu au za kuonyesha hisia za ndani hazikubaliki miongoni mwa vijana wa kiume. Anayefanya hivyo anachukuliwa kuwa si mwanaume.

Istilahi kama vile umama, chichi, mkuste, macinderella, majina ya kike kama vile Jane Ashley na Sasha yalitumiwa kurejelea hali ya ndaro za ubabedume na pia kuwarejelea walio katika ndaro za ubabedume. Pia waliitwa "wanaume" kwa kuongezea alama hizo za mtajo. Kundi hili la "wanaume" wana makundi yao na huwa wanajitenga na wale wanaume wengine na wakati mwingine wanatengwa kimakususdi kwa sababu ya kuwa 'wanawake'. Ilibainika kwamba "mwanaume" aliye katika ndaro anaweza kutoka katika hali ile na kuwa mwanaume na kujitambulisha na jinsia ya kiume kama mwanaume halisi. Hili linawezekana hasa iwapo wanaume wale halisi wataweza kumtania, kumsuta na kumuonyesha kwamba anajitambulisha zaidi na jinsia ya kike badala ya ile ya kiume. Wale ambao huweza kurejesha udume wao huwa mara nyingi wana tabia za kike lakini hawajihusishi na ushoga.

Hali hii ya kuwa na kategoria mbili za wanaume (wanaume na "wanaume") inazua uwepo wa vijiubabedume hivi kwamba kuna kuwa na viwango vingi vya ubabedume. Inapoeleweka hivi washika dau wa masuala ya usawa wa kijinsia wanafaidika kwa kujua kuwa wanaume wote hawawezi kuwekwa katika kategoria moja ya ubabedume. Hili litasiaidia katika kuzuia ubaguzi miongoni mwa wanaume kwa misingi ya ubabedume na hivyo kuchangia katika usawa wa kijinsia.

Ndaro za ubabedume zinaweza kumkumba mwanaume wa umri wowote ule kutokana na sababu kama vile jinsi alivyolelewa na mchakato wa ujamiishwaji wake, athari za teknolojia na vyombo vya habari, sababu za kibayolojia, aina ya marafiki alionao mtu. Inadhihirika kwamba baadhi ya taasisi hasa familia huchangia katika kumsaidia mwanaume kuwa ndume au kumwingiza katika ndaro. Kila mwanaume ana fursa ya kushinda zile ndaro na kuwa mwanaume tena.

Utafiti huu kwa ujumla utachangia katika kufahamisha taasisi za jinsia kuwa kuafikia usawa wa kijinsia lazima mtoto wa kiume pia aingizwe katika mizani ya usawa na si mtoto wa kike pekee yake. Mtoto wa kiume kuvuka mipaka ya kijinsia huenda unatokana na ukosefu wa kuangazia na pengine kutatua matatizo yanayowakumba kama jinsia ya kiume.

5.4 Mafanikio ya Utafiti

Utafiti huu ulifanikiwa katika kuainisha na kujadili sifa za lugha ya vijana wa kiume zinazoonyesha ubabedume. Pia ilifanikiwa kuonyesha ubabedume miongoni mwa vijana wa kiume wa Kenya. Ulifanikiwa kuonyesha kuwa kila jamii ina matarajio yake kuhusu kila mfumo. Kwamba jamii ya Kenya na hususan utamaduni mdogo vijana ina matarajio na kaida mahususi kuhusu mfumo wa ubabedume. Utafiti huu pia ulifanikiwa katika kudhibitisha kuwa vijana wa kiume hushindwa kuzingatia zile kaida za jamii na kijitamaduni chao hivyo kusababisha ndaro za ubabedume katika maisha yao. Dhibitisho la ndaro za ubabedume ni kama vile kujihusisha na tabia za kike, kushindwa kutimiza mahitaji muhimu katika familia, mavazi yanayohusishwa na wanawake na ushoga.

5.5 Matatizo ya Utafiti

Utafiti huu ulifanyiwa kwenye Chuo Kikuu cha Egerton. Ingawa mtafiti alikuwa anayaelewa mazingira haya na mfumo wa kuendeleza shughuli hapo, idhini ya kukusanya deta ilipatikana mwezi ambao wanafunzi walikuwa wanafanya mtihani wa mwisho wa muhula hivyo kuwaweka washiriki pamoja katika vikundi viini ilikuwa changamoto kidogo. Hii ilitokana na sababu kwamba walikuwa wanadurusu na kujiandaa kwa ajili ya mitihani.

Mtafiti alilazimika kukusanya deta wakati wa usiku ambapo wanafunzi hawakuwa wanafanya mtihani. Hali hii ilikuwa hatari kwa mtafiti kwani alitoka pale usiku zaidi hivyo kuhatarisha usalama wake.

Washiriki hawakukubali kanda za video kurekodiwa bali walikubali urekodi wa sauti tu hivyo wakati mwingine ilikuwa vigumu kwa mtafiti kutofautisha wazungumzaji wakati wa unukuzi wa deta.

Mtafiti alikuwa ni wa jinsia ya kike ilhali washiriki walikuwa wa jinsia ya kiume. Hii ilikuwa changamoto kwani baadhi ya washiriki hawakuweza kuzungumza kwa uwazi na waliofanya hivyo ilikuwa baada ya muda wa kuingiliana na mtafiti na kuwa na kiasi fulani cha uzoefu kati ya mtafiti na washiriki.

5.6 Mapendekezo

Utafiti huu ulichunguza lugha inayotumiwa na vijana wa kiume kusimulia ubabedume na lugha wanayotumia kuelezea ndaro za ubabedume zinazojitokeza katika usimuliaji wao kuhusu ubabedume. Hata hivyo utafiti zaidi unafaa kufanywa katika sehemu zifuatazo:

1) Utafiti huu ulifanywa kwenye Chuo Kikuu cha Egerton. Itakuwa bora ikiwa utafiti utafanywa katika shule za upili ili kubainisha lugha wanayotumia wazulufu kujadili ndaro za ubabedume.
2) Nadharia ya uchanganuzi hakiki wa usemi inaeleza kuwa vikundi vingine katika jamii hukubali na kuendeleza nafasi ya kikundi tawala kupitia semi zinazoendeleza itikadi, mamlaka na uhodhi. Kwa hivyo utafiti zaidi unaweza kufanywa miongoni mwa jinsia ya kike ili kuweka wazi lugha wanayotumia jinsia ya kike kurejelea wanaume walio katika ndaro za ubabedume. Utafiti vilevile unaweza kufanywa kubaini mchango wa lugha ya jinsia ya kike katika uundaji wa ubabedume miongoni mwa vijana wa kiume wa Kenya.
3) Kulingana na nadharia ya uchanganuzi hakiki wa usemi wanaume huwa na mamlaka juu ya wanawake kwa njia mbalimbali. Hata hivyo wanaume pia wanaweza kuwa na mamlaka juu ya wanaume wenzao. Kwa mujibu wa maelezo ya nadharia hii, utafiti unaweza kufanywa kubaini semi za kimamlaka na za kihodhi kati ya wanaume halisi na "wanaume" (wanaume walio katika ndaro).
4) Swala la kujitia kitanzi linahitaji kufanyiwa utafiti zaidi ili kubaini; je, ni tendo la woga na hivyo ishara ya ndaro za ubabedume? au je, ni tendo la ujasiri na anayefanya hivyo ameonyesha ubabedume?
5) Ubadili msimbo haikuwa katika upeo wa utafiti huu. Hata hivyo imejitokeza pakubwa katika mazungumzo ya vijana wa kiume. Utafiti unaweza kufanywa ili kuchunguza ubadili msimbo kama nyenzo ya kuunda utambulisho miongoni mwa vijana wa kiume kama wanajumuiya wa kijitamaduni cha kipekee.

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KIAMBATISHO A: FOMU YA KUKUBALI KUSHIRIKI KATIKA UTAFITI

Tafadhali unaombwa kusoma maelezo yafuatayo kwa makini:

Jina langu ni **Melvine Atieno Ouma,** mwanafunzi wa shahada ya uzamili, **nambari ya usajili AM12/14340/15** katika **Chuo Kikuu cha Egerton, Idara ya Fasihi, Lugha na Isimu**. Ili kutimiza mahitaji ya shahada hii, sharti kufanya utafiti wa kipragmatiki utakaojishughulisha na kutathmini ndaro za ubabedume unaojitokeza kutokana na maelezo na masimulizi ya vijana wa kiume walio katika chuo kikuu hiki kuhusu ubabedume. Kutokana na hili, naomba kibali chako cha kushiriki katika utafiti huu. Kushiriki kwako katika utafiti huu ni muhimu ili kupata deta zitakazoniwezesha kuandaa tasnifu yangu. Naahidi kuwa deta zote katika utafiti huu zitatumika kwa ajili ya usomi pekee. Habari zote utakazonipa hazitatumiwa kwa vyovyote vile dhidi yako, kijamaii na kisomi. Ninadhibitisha kwamba hutatambulishwa kwa jina lako halisi bali utapewa jina la kikodi la utafiti ili kuhakikisha kuwa utambulisho wako halisi umesalia kuwa siri kwa manufaa yako. Unahakikishiwa kuwa una uhuru wa kuamua kushiriki, kutoshiriki au kujiondoa katika utafiti wakati wowote pasi kulazimishwa. Una uhuru wa kuomba habari zako kutohusishwa katika utafiti bila kulazimishwa kutoa sababu zozote. Iwapo unakubaliana na kauli hizi, unaombwa kuweka jina lako, sahihi na tarehe katika nafasi iliyoachwa hapa chini kama idhini na ukubalifu wako wa kushiriki katika utafiti.

Jina....., Sahihi....., Tarehe.....

KIAMBATISHO B: KIELELEZO CHA MAHOJIANO YA VIKUNDI VIINI

Ninanuia kupata habari za kweli kuhusu utendaji na mazungumzo kuhusu maswala ya ubabedume miongoni mwa vijana wa kiume katika makundi yao. Katika kikundi kiini inatarajiwa kila mwanakikundi atashiriki kikamilifu na kwa hiari.

Umri..... mwaka..... chuo.....

1. Utambulisho wa jinsia ya kiume na ubabedume
2. Matarajio ya jamii na ubabedume (walimu, wazazi na marafiki)
3. Viashiria vya ubabedume
4. Utendaji wa ubabedume

KIELELEZO C: MWONGOZO WA MASWALI YA VIKUNDI VIINI

1) Wewe ni wa jinsia gani?
2) Ni nini kinachokufanya ufukirie au uhisi wewe ni wa jinsia hiyo?
3) Kwako wewe, ubabedume ni nini?
4) Ubabedume una umuhimu gani miongoni mwa vijana wa kiume au ni jambo lililopitwa na wakati?
5) Je, vijana wa kiume hujifunza wapi au hujua vipi swala la ubabedume katika maisha yao?
6) Je, kunao vijana wa kiume miongoni mwenu ambao si 'wanaume'
7) Je, unachukuliaje swala la ushoga?
8) Mtindo mpya wa vijana wa kiume wa mavazi, nywele na vipodozi unaingiliana vipi na ubabedume?
9) Je, ni jambo la kawaida kijana wa kiume kuonyesha wazi hisia zake?
10) Njia bora ya kukumbana na matatizo yako kama kijana wa kiume ni kujitoa uhai au vurugu?
11) Nani anayepaswa kubeba jukumu la kukimu familia?

KIAMBATISHO D: UNUKUZI WA DETA

Kikundi kiini 1: Tarehe 15/6/2017 saa mbili usiku hadi saa tatu na dakika kumi na nane usiku

Mtf: Wewe ni wa jinsia gani?
[]Male
1.A_1: Niko na muscles
1.B_1: Kitu ingine ni voice
1.C_1: Ndevu
1.D_1: Beards
1.E_1: Ngozi ni ngumu sana
1.F_1: Sex organ. It's the only proof am a man
1.G_1: Nina behave kama mwanaume
1.H_1: Napenda football kwa mfano

Mtf: Kwako wewe, Ubabedume ni nini?

1.A_2: It is being a man in lifestyle and behavior
1.B_2: Men watch football
1.C_2: Men hawana kiherehere mingi
1.A_3: Men are curious hakuna kitu inampita
1.D_2: Men sanasana wanapenda... tunaitaje... hii... men wanapenda actions. Wanaweza sema tufanye hivi na wanafanya
1.E_2: Mostly men hufikiria situation before waact
1.F_2: Sisi wanaume tunafanya vitu zenye wengine wakiona wanaona sisi ni men. kama tukiwa home for example vitu kama kwenda jikoni, kuosha vyombo... ukifanya vitu kama hizo wanaona wewe ni less of a man. As in wanaona that you belong to the other gender
1.G_2: Leadership and authority ni ya men. Hata positions za politics ni men wengi ndio wanahold
1.D_3: Sisi men hukeep siri. Hatuexpress unless ni beshte yako kabisa ndio utashare na yeye
[]yeah... yeah... secrets
1.H_2: Men are the leaders of the house and the superpower of the household. They are just leaders in nature.
(Kicheko)
1.G_3: Wanaume wamezoea kufanya vitu extra ordinary. What someone else cannot do, me nikifanya mimi ni mwanaume sasa. Kuna vitu tough mtu akifanya yeye ni mwanaume sasa. Sasa yaani kuwa mwanaume ni kuwa tough
1.I_1: Being a masculine is being a hardcore
1.C_3: Having authority

Mtf: Ubabedume una umuhimu gani miongoni mwa vijana wa kiume au ni jambo lililopitwa na wakati?

1.A_4: Men hupenda uvumilivu. In any situation hao ndio watavumilia kushinda the other gender
1.B_3: Ni important because life is so tough and you want to be tough
1.C_5: In most families the male child is honoured kwa sababu yeye ndio atatake urithi ya family. Yaani ako na position kwa society
1.D_4: Tusipokuwa nani atakuwa
1.E_3: Kuna advantage ya kuwa mwanaume. In the events of shifting roles unaona wewe ndio unakuwa favoured
1.F_3: Like in the current politics men ndio wanakuwa favoured so kama we ni mwanaume uko na high chance ya kuwin those roles
1.G_4: Kwa mimi sasa vile niko, inanisadia sana sana me ndio nalead hao. Kama mwanaume unakuwa mbele halafu hao wakufuate

Mtf: Je, Vijana wa kiume hujua vipi swala la ubabedume katika maisha yao?
1.A_5: Nature
1.B_4: it just comes comes automatically
1.C_5: Kwangu- Like for us ukizaliwa- kuna hiyo time ya kucircumcisiwa unaambiwa vile mwanaume anafaa kufanya
Mtf: Nani anakuambia
[] Elders
1.C_5: Elders, parents pia wanakuguide hivi ndio unafaa. Unaambiwa like kaa kuwa courageous, kuwa brave vitu kama hizo. Halafu tena unaambiwa mwanaume hafai kulia... kitu kama hiyo
1.D_5: Tunafunzwa kuwa independent, kama ulikuwa unaishi kwa main house unajengewa nyumba yako separate unaanza kujisimamia
1.E_5: Naeza sema by kuangalia elders, unaangalia elders ile tabia wanakuanga nayo unaiga hizo tabia... yeah man
1.F_4: Tena sana sana obvious mwanaume you don't fear anything, you go for it-
[] si lazima usaidiwe sana

Mtf: Ni jambo la kawaida vijana wa kiume kuonyesha hisia zake?

[] Eee hapana especially kulia
1.A_6: Unaona vitu kama hizo mostly inaenda against na zile vitu tumefunzwa na elders. Kaa hiyo unakuwa wewe si courageous
1.B_5: Na you are weak. Na it is a taboo mwanaume kufanya hivyo
[] mwanaume hafai kulia
1.C_6: Inaonyesha he is not man enough
1.D_6: Inaonyesha yeye ni mweak
[] yeah... he is not man enough
[] inategemea na situation
[] that's a very stupid guy
[] shameful that is very shameful

Mtf: Je, kuna vijana wa kiume miongoni mwenu ambao si wanaume?

1.A7: Iko. Kuna mwanaume yaani boy anakaa tu kama mwanaume lakini unapata ako na hitilafu somewhere-
1.B6: Unapata maybe vile alilelewa na wasichana sa ana-attract more na wasichana so anafollow what they do-
1.C7: But I think that is not the reason. It does not mean ati ukigrow na wasichana unabehave kama wasichana. I think it just depends with the person. The background-
1.D7: Sio wote. Sawa kuna wale wamegrow na ladies so wanafuata character yao. Na kuna wale wamegrow na ladies but wako tu poa standing na principles zao. Kitu inaweza lemea mwanaume machozi ianguke ni kama ameloose paro for example. Kutoa sauti ndio maneno
1.E6: Actually crying on such petty issues kama kuachwa na msichana si manly
1.A8: Kupiga nduru ukiona chura hiyo ni kuwa dem

(Kicheko)

1.F5: Company pia. Unapata hao madem maboy wanapenda kukeep company ya madem sana sana. Hawako kwenye maboy wengine wako

Mtf: Mtindo mpya wa vijana wa kiume wa mavazi, nywele na vipodozi unaingiliana vipi na ubabedume?

1.A8: Saa tuseme kama style ya nywele, anyone can keep their hair
1.B7: Kufuga nywele haina shida
1.C8: But sasa wenye wanaenda extent ya kwenda salon kutengenza eye brows sijui nini... ndio sasa inafanya tunaanza kuulizana kama kweli we ni mwanaume
1.D8: Sisi men huwa modest. Ladies ndio wanakuanga complicated. So man hafai kuwa complicated ukiona anatry kuwa complicated huyo in some way hayuko very very normal. Amekuwa mwanamke

Mtf: Unachukuliaje swala la ushoga?

1.A9: Disgusted
1.B8: According to the laws of nature hiyo ni wrong. Laws of nature ni hizo vitu huwa tunafuata yaani zimekuwa tangu kitambo... I mean ni ile norma-
1.C9: Si lazima ufunzwe
1.D9: Me naweza sema ni disrespectful to the creation kwa sababu Mungu hakuwa fala akitengeneza dem na we unamake out na ndugu zako

(Kicheko)

1.E_8: There are some men wamekuwa na shida according to venye era ya dunia imeweka genes. Some people wamekuja wakafabricate hizo genes because even you can realize unapata somebody is a man but unakuta hana interest na dem but anakuwa na interest in another guy

1.B_9: Mentally maybe I can say mentally ni kama hayuko sawa. Unakuta psychologically ako na childish way...not even childish... ako na girlish mind yaani kiuschana unaona? So akili zake zote ziko kwa vitu za uschana. So unapata anafanya very weird things

1.F_6: Kitu ingine msee anafuatlianga hao masocialite ama movie fulani. Tuseme umewatch hadi-

[] unakuwa possessed

1.A_{10}: Hapo hatucategorize such a person kama man

1.G_5: Haiwezekani coz a man hawezi behave vitu kama hizo

1.H_3: Analoose hiyo respect ya kuwa mwanaume

[] analoose hiyo respect

1.I_2: Yeye sasa si man na hata hatumtaji penye wanaume wanaongea

[] physically he is a man but psychologically he is a woman

[] psychologically he is off

Mtf: How are they treated?

1.A_{11}: Kitu huwa tunafanya tunawa-associate na madem

1.B_{10}: So unapata wanaume kama hao sa vile tulikuwa room hivi yeye unapata ako na madem. Vitu anafanya ni cosmetics vitu kama hizo

1.C_{10}: Mwanaume kuna time ikifika unafaa tu kuspend na wanaume wenzako. Kama mwanaume kuna vitu hufai kuongea. Unafaa unafunga mdomo

1.A_{12}: Hao watu hapana

1.B_{11}: Wanatuharibia jina

1.C_{11}: Most of the time hatukai nao juu tunaclash kila time. We unafikiria hivi yeye anafikiria vingine. We unafikiria kukatia wasichana yeye anafikiria kukatia wanaume

[] hawananga time

1.A_{13}: Hawananga time ya wanaume real

1.D_{10}: basically wanakuanga wamejigroup

1.C_{12}: Wanaji-isolate

Mtf: Sio nyinyi ndio mnawabagua?

1.E_9: Hapana wao ndio wanaji-isolate

1.F_7: Unless kuna wale hawajajulikana bado wanajificha chini ya maji

1.G_6: So kama hao unajipata umeinteract nao

1.H_4: Hao wamejulikana wako na groups zao

1.D_{11}: Hata sisi hatuwataki

1.I_3: Hatutakani juu hakuna siku tutawasupport na wao pia hawawezi tusupport
1.F_8: Hata topic of discussion ni different
1.I_4: Hiyo boundary iko
1.G_7: Si tuko hivi wao wako hivi na tunaishi hivyo
1.C_{13}: Because hata unaweza pata they do their own things at their own time
1.D_{12}: Saa si unaona ni wao wanaji-isolate
1.E_{10}: Wanajificha
1.F_9: Unaona vile madem huwa wanahagiana. Unapata mwanaume anahag mwanamume mwenzake
1.G_8: Kama ni hiyo hug ya hivi (akionyesha kwa mabega) ni sawa lakini hiyo ingine hapana
1.H_5: Hata good night, badala ya good night ni tuchekiane
1.I_5: Ati sasa nianze kutext huyu eti 'hi' aje sasa
1.B_{12}: Hakuna siku boy atakupigia akuulize umeshindaje. Ni akupigie akuambie nataka hivi na hivi
1.A_{14}: Huwa tunatextiana but straight to the point
1.C_{13}: Hata vile unaongea na babako kwa phone ni different na vile unaongea na mother
1.D_{13}: Tone mwanaume anatumia kuongea na dem ni different na yenye anatumia kuongea na mwanaume mwenzake

Mtf: Njia bora ya kukumbana na matatizo yako ni kujiua (mfano wa mwanafunzi semesta iliyopita)

1.A_{15}: Hakuwa open na mamen wenzake
1.B_{13}: He was under depression so alishindwa ku-
1.I_5: Unapata mtu ana mabeshte but ile problem anajiekea mwenyewe. So unaeza kaa na yeye kama beshte yake utafikiria ako sawa kumbe-
1.C_{14}: Kama mwanaume unaweza kalia shida hadi unaisha. So unapata hiyo uanaume inakumaliza coz siwezi kuja kukuambia eti dem ameniacha. Hiyo ni shida nakanyagia hadi sa unapata najinyonga.
1.G_8: Ukiwa na shida kama hiyo unafaa kushare na mafriends kuliko kujinyonga
1.H_5: Huyo ni mwanaume
1.D_{14}: Mwanaume ni ngumu. Unaona siku hizi man akiexpress shida zake inakujanga kama joke. In a group of men obvious kuna mwenye si mwanaume kamili. Kuna yule ako na gossip things unaona? Akisambaza mimi itanikula
1.E_{11}: Mwanaume ni chocha
1.C_{15}: Unajua mwanume ni chocha juu unaweza kuwa kuna dem unataka wewe ushow maboy wenzako uwaambie eti huyo dem ako ndani na wewe unajua umetry kumvibe na amekataa
1.D_{15}: Sem mzima imegonga mwamba
1.F_{11}: Sa hao maboy wakirealize maze utakuwa na ako kaaibu. Chocha inakumaliza

1.G_9: image is everything siku hizi
1.A_{16}: Sometimes anaweza kuwa anatumia drugs so hizo drugs zinamwambia we zidi huko ujiue
1.H_6: No… You cannot base your being a man on drugs
1.A_{16}: But there are some which zinasaidia kuwa man For instance kuna mtu anasemanga akienda mahali- I mean akienda kibar achape pombe kiasi arudi anaweza vibe dem aingie box
(Kicheko)

Mtf: Nani anapaswa kuchukua jukumu la kukimu familia?

[] Mimi
[] Mimi ndio mwanaume
1.A_{17}: Most things inasupposed wewe ndio ufanye though unaweza mleta kama msaidizi
1.B_{14}: Wewe ndio policy maker
1.C_{16}: Hata kwa Bibilia yenyewe inasema a man ndio head of the house. So mbona uwachie tuseme mke wako au bae wako jukumu ya kukumaintain wewe ukuwe tu unakula na kulala yeye tu ndio anamaintain. Hiyo haiwezekani
1.D_{16}: Lakini point of concern I say. Huyu dem inategemea financial status yake. Kama hana status jo inabidi tu uprovide
1.E_{12}: Mwanaume ni kuprovide
1.F_{12}: Kama haprovide yeye ni mwanamke kwa hiyo nyumba
1.G_{10}: Yeye ndio ameolewa. Ikikuwa mazoea mwanaume kuprovidiwa na mwanamke eti mwanamke ndiyo anamfanyia kila kitu yeye ako tu, hiyo uanaume inapotea
1.H_7: Ile kuwa mwanaume inaenda kabisa
[] Inapotea kabisa
1.I_6: Anaacha kuwa mwanaume sasa hiyo nyumba ina wanawake wawili
1.A_{18}: Ndio maana wanaitwa maboy madem
1.C_{17}: Ama mkuste ako na tabia za kulialia na kuscream
1.G_{11}: Mshoga ama msenge ni wenye wanashiriki ngono na wanaume wenzao
1.B_{15}: Chizi ana tabia za kidem kuvaa kama dem
1.I_7: Anaweza pewa jina ya dem for example Jane anakuja
1.E_{13}: Anapewa jina ya girlfriend ama kama anaishi na dem na huyo dem ndio anafanya kila kitu unasema "ndiyo huyo girlfriend wa Jane ameingia" sasa yeye ndiye anakuwa girlfriend
1.A_{19}: Characteritics zao ni kucatch mafeelings ovyo ovyo
1.B_{16}: Kitu kidogo amemwaga machozi
1.H_8: Masengenyo
1.C_{18}: Kutembea. Walking style. Unajua ni very funny upate mwanaume anacat walk
1.F_{13}: Yaani anataka kudisplay backs zake which is not man like
1.D_{18}: Wakiongea sijui wanafanya mkono aje
1.G_{11}: Dressing. Kuna wenye wanadress kama madem

1.H_9: Tumbo cut. Me nimeona mwenye amevaa tumbo cut
[] halafu anajiita mwanaume
1.E_{14}: Mwanaume ametoboa masikio
1.I_8: By the way kuna some hair style inakudisplay like a lady
1.A_{20}: Mbona ublowdry nywele which is not part of men style
1.B_{17}: There's some style za nywele hata ukiangalia hiyo si swag imetokea. Rasta, lines hiyo ni usual
1.F_{14}: Matuta hapana
1.C_{19}: Halafu unapata mwingine amebleach akuwe na brown skin
1.D_{19}: Ama anajiweka pons ama pods vitu ka hizo
1.E_{15}: Halafu kuna mwanume unapata anatembea na bag na ndani ni kama ya dem. Unapata amebeba mafuta, tissue, mirror
[] hizo ni nini…
1.H_{10}: Mwanaume hafanyi hivyo
1.I_9: Kwani mwanume ana time ya urembo?
1.D_{20}: We toka bafu vaa nguo paka Vaseline tembea
1.B_{18}: Urembo achia wenyewe
1.C_{20}: Hao ni kama dem
1.D_{21}: Unaweza kaa mahali unaskia wengine wakisema cheki huyu mwanamke na ukiangalia huyo mwanamke unapata ni boy
1.E_{16}: Ako na umama

Kikundi kiini 2: Tarehe 20/6/2017 saa mbili unusu hadi saa tatu unusu usiku

Mtf: Wewe ni wa jinsia gani?
[] Male

Mtf: Ni nini kinachokufanya ufikirie au uhisi kwamba wewe ni jinsia hiyo?
2.A_1: sehemu zangu za mwili
2.B_1: Am attracted to women
2.C_1: Mzee mzima kama yuko sawa
2.D_1: Beard pia niko na beard
2.E_1: I can say character traits. I have character traits of male
2.F_1: Kuna malikes kama maboy wanapenda kuwatch foota
2.G_1: Kuna maboy wanapenda kucheza fifa kama Marvo na madem hawako into that sana
2.H_1: Dan i know he is a male. He chats to ladies than men. You go to whatsapp text or any other texts i text more so ladies than men. Men ni niaje uko poa sawa hiyo stori imeisha
2.C_2: Ok let me say something for me i think it is very fortunate that only ladies are the ones that- there is no single day that you will go to a man a boy and you tell him that i want me and you i want us to be friends. So i find that anytime i convince my mind and see a beautiful lady or a beatiful sweetie somewhere (Kicheko) so then i talk to her she will totally agree that we can be friends but you cannot tell a boy i want us to be friends
2.H_2: You can ask a lady out but not a man
2.D_2: I can say i feel that am a man because nahisi tu nikioa nitakuwa mwanaume (Kicheko) mimi ndio nitacontrol kila kitu

Mtf: Kwako wewe ubabedume ni nini?

2.A_2: Kujitegemea in what i do
2.B_2: I think it is just doing what men do
2.C_3: Kama hiyo unaskia eti nikiwa kwa nyumba when that time comes you feel that enyewe ni we authority. Kama ni vitu na financial support unapata ni mimi natoboka kakitu. Unatoboka vizuri
2.B_3: Let me say that there are some duties which are preferrable for men this heavy duties like mjengo which you see nowadays ladies are doing
2.D_3: You find that those powerful positions are given to men so i feel that that is what masculinity is
2.E_2: Just to go back in the childhood when we used to play kalongolongo you find boys being given ye ndiyo akuwe baba so he is the person to dictate anything. Then ikicome ile sector ingine hiyo sector (Kicheko) time watoto wameanza kucheza ubaki hapo na mama sa unapata unafanya vitu zako

2.F_2: Masculinity is being protective whenever you are somewhere you should be the one protecting your mum, protecting your sister. So he should be more of protective and aggressive as a man.

2.B_4: A man is viewed as someone who protects everything be it homestead be it society you are there to fight for the rights of your people. So men take the initiative of taking the protecting job

Mtf: Je, ubabedume una umuhimu gani miongoni mwa vijana wa kiume ama ni jambo lililopitwa na wakati?

2.A_3: It is important to be a man because when it comes to some jobs we are the people who are mostly involved

2.B_5: During naming the name that is usually used as the last name is your the name of your father. I have never heard any single day even a lady during the time that we are in school being referred to as the name of her mother. The name that is usually used as the last name is the name of the father. And then sometimes you find that after the lady has been married and she is with another man the last name again if it comes that you are going to look for another ID you have to change your last name from that of your father to the one of your husband

2.C_4: I'd say that as a man i'll be a sense of identity to my own lineage. So i'd set lines and boundaries and things that shall be done by the people who shall follow me which is rarely done by women

2.D_4: On my perspective i think it is important- by the way I hate somebody making a decison for me. I'd rather make a decision for myself. So being a man it implies alot when it comes to decision making

2.E_3: I can add that in the community there you normally find that there is a council of elders and that in the council of elders you will never find women there, only men are the ones that help in decision making. They shape the youths on what they are supposed to do. And mostly those youths are normally the men who are trained on how to carry out the norms of the society. And you find that ladies there are specific values that they have to be taught by mostly their mother. So i can say that being a man is very important because if it comes to decision making in the society they are the ones that are given the priority to make the decisions faster.

Mtf: Vijana wa kiume hujua vipi swala la ubabedume katika maisha yao?

2.A_4: You see when you live with your parents you tend to take the path of your father. That's why having your parents or growing under the umbrella of your parents is always a very good thing. When you see the way your father behave you might change your behavior when you are old but when you are young you will always be satisfied with what your father is telling you even if it is bad you will be directed with the words of your father

2.B_6: Ok you won't expect mimi nikiwa mdogo ama hata nikiwa saa hii niende nicheze na madem time madem wako pekee yao, sindio. Ati madem wanacheza hapo cati wewe uko form zao, No. Everybody wishes to have a family that resembles his personality. I would like to have a family that resembles my dad. So I would behave rather in a way that portrays how my dad behaves

2.C_5: To me a man is meant to be in a more rigid way and a woman is more free. Society wise as a man there are guidelines on how people expect me to be a man and i cannot deviate from them. For example according to us no matter how much your wife earns she should earn from you. No matter how much she earns she should be able to come and say nilipelekwa salon with my husband. So you have to provide no matter how much you earn. You have to be there to provide as a man.

2.D_5: Unajua sasa inategemea. Kwa mfano kama mamangu anapika saa hii hupaswi kuenda jikoni ama kumkaribia. Usiku mimi nakaa hapo nje mbwa akibweka naangalia angalia (Kicheko) inanifanya niwe mwanaume ile hali ya kutokaa jikoni ama ile hali ya kutokaa huko ndani usiku kama dadangu

2.E_4: Personally sioni kama mtu anafundishwanga kuwa mwanume. Mtu hulearn kwa kuangalia watu wengine na kuona vile watu hufanya. From father for example

2.F_3: Hizi zitu tunafunzwa kwanza hizo vitu za kuwa mwanaume. How do you expect me to undergo circumcision then i come back like kulialia, utoto mwingi, hapana

2.G_2: A man is taught how to be hard and stern on certain things concerning women you see?

Mtf: Je kunao vijana wa kiume miongoni mwenu ambao si wanaume?

2.A_5: With reference to traditional african society there are some things which were not allowed but you see today men are even more involved in them than even women-

2.B_7: For example something like *muchene*. You see men at no point are men known to gossiping that is something which has always been left for women (kicheko). But look at the world inside here you see when you see a man gossiping somewhere you say oh! This guy ni *muchene* (Kicheko)

2.C_6: You say this guy ako na umama. Sasa hiyo umama it means anahold character traits of a woman. Gossiping is left for women not men. Nowadays things are almost equal. Men are gossiping this side and women are also gossiping this side so you cannot even differentiate

2.D_6: Ok the world is really changing. Like now i know many guys in the compound wenye wametoboa masikio. That is physically for women

2.C_7: True

2.D_7: A man unapata kuna mwanaume hakunywi pombe (kicheko) a man should drink

2.B_8: The issue is wenye wametoboa masikio, dressing code ni ya madem

2.E_5: You see there was a religion brought to africans chriastianity. You see it has also influenced and eroded the african culture

2.F_4: Sasa unapata mwanaume kwa room ako na marashi mingi (kicheko) sasa hata unashindwa kama ni mwanaume ama ni dem. Unapata eti sijui ako na mafuta sijui ya wapi. Unapata ako na mirror refu hivi ati anajiangalia unashangaa anaangalia nini. But kama mwanaume unafaa kidogo tu (Kicheko)

2.F_5: Uparare

2.E_6: Eeee sio sana

2.F_6: Sasa mwanaume ako na mafuta ya uso kando ya miguu kando

2.G_3: Saa hizi ukitaka tu kujua boya ako na female traits first uangalie dress code yake. Ukimwangalia utapata boy mwenye dressing code yake ni always tight trousers. Second thing walking style. Kuna vile maboy hutembeanga. Boy anaweza kuwa na kipuli but hana female traits. Plus kuongea na sisemi sop ama base nasema kuna design fulani ya kuvuta sauti abnormally (kicheko)

2.A_6: Just to add on that kuna siku hizi unapata we ni mwanaume na mara umekaanga nywele. Umekaranga nywele kabisa those are kind of... you are a woman. You are not a man

2.G_4: Going back to the garden of Eden. Adama and Eve. Adam was created as the man. He was to perform manly responsibilities. In this "world" there are men who perform ladies responsibilities, they are gays. Eeeh. There is gayism. So if you see a man relating to another man then unajua tu huyu... those kind of stuff you would say he is more of a lady

2.H_3: Kuna mwingine kila wakati amekaa tu na madem wengi sana (kicheko) there must be something. You can sense. Ukiona madem wengi wanakuja kusalimia chali mmoja there must be a way they are relating

2.C_8: Madem wanapenda kukula kula vitu tamu biscuit, sweets (kicheko) unapata mwanaume hata yeye nayo kwa mdomo

2.F7: Ukienda kitchenette unapata mwanaume anapika maspaghetti vitu ka hizo. Mwanaume anafaa kula vitu ka masembe hivi (kicheko)

Mtf: Unachukuliaje swala la ushoga?
2.A7: That is totally a vice. That's a vice and a very bad one-
2.B9: According to me being gay is a choice regardless of how you put be it genetic transgender such. Gayism is a choice because they are people who just choose to defy. There are people who are just arrogant wanatakanga tu kukwaza watu. Such people who always want to go the opposite direction. Most of these gay people if you listen to their story they wanted to prove something especially to their father. Their dad wanted them to do things this way and when their dad quarelled them for doing things wrong they do it more so that they want to prove they can also have a say in that life

Mtf: Mtindo mpya wa vijana wa kiume wa mavazi na vipodozi unaingiliana vipi na ubabedume?
2.A8: Aaah hizo ni za madem
2.B10: Just listen to the name pedicure manicure
(kicheko)

Mtf: Je,ni kawaida vijana wa kiume kuonyesha hisia zao?

2.A9: Kwanza for instance mwanaume hakuna mtu atamshughulikia. Kama ni msichana mwanaume ataenda amuulize siste ni nini mbaya something like that but for a man unaachwa tu unalia unalia-
2.B11: Hata wanaume wakikupata watakumock
3.C9: Huyo mwanaume atakupata atakuwa na concern ndani yake though hawezi kukuuliza (kicheko)
2.D8: Yeah because it is very awkward
2.E6: Well it depends on the scenario-
2.B12: And then hata hataexpress hiyo concern kwako but kama ni dem ataact immediately
2.F8: Hiyo nayo ni ukweli
2.G5: I would say this first thing mwanaume hulia vibaya sana (kicheko) second a womans cry is soothing to a man. Yeah it's soothing for him and sweet (kicheko)so it is more of a better way to express. When a man is disappointed in something he should not express emotions other than... shout break something run but don't cry. So when you find more of a man crying inafaa achapwe ndio anyamaze. Seriously it is not a matter of soothing or talking to them because as a man you are taught things should be hard. And when they are hard you should be hard

Mtf: Visa vya kujiua vimeongezeka. Je, ndiyo njia bora ya kutatua matatizo yako?

2.A_{10}: The men who commit suicide most of them are very secretive. Hawasemangi sana so kukiumana tu nikuenda sasa

2.B_{13}: Suicide is moral decay. A morally strong person cannot commit suicide. Men are known to be secretive and share secrets with themselves than other people-

2.C_{10}: I can say they are not strong enough to handle what comes their way. When that thing comes and eats them it lacks a counter measure. Maybe a sportpesa bet of 20,000 there are people who have lost jobs big things but they are still there. But a young man right now left by his girlfriend you will find him in pavi hanging on a tree or something. Morally men are meant to be very strong in character, mind set. So nowadays men have become less you find men looking this side wearing vitenges and sushis

Mtf: How are these "men" treated?

2.A_{11}: Hao watu you must remind them the path that they should follow as males. They should know that they should be men and you should-

2.B_{14}: Hao watu usiwavumilie. Waonyeshe vile unawachukia

2.C_{11}: Well it depends on the peer group that you are in. Basically nikibehave ujinga then aone definitely atanikanya. But kaa niko na beshte wenye wako na umama kaa hizo pia i see it as any other business of the day

2.D_{9}: We usually say si ni kawaida yake so hatujishughulishi

2.E_{7}: You see this people who behave like women mostly you will find them associated with ladies because they are more of ladies than men. They always walk with ladies up to very late you will find him in a lady's house. So you see there are some people who according to you just ignore them

2.F_{8}: Unafaa uwaconfront halafu-

2.D_{10}: What are you talking about?

2.F_{9}: Si hao wanabehave kaa madem. Uwaconfront uwaambie hii mnafanya ni wrong unafaa ukuwe mwanaume yaani. Wacha hizi umama. Kama hataacha hiyo itakuwa shida yake sasa.

2.D_{11}: You cannot cnfront someone in a contemporary world. You see you can... here you can see someone anafanya let's say even dress code ama anafanya ujinga uende umwambie eti jamaa hapa ni kama umekosea. The first thing he'll tell you is am living my life can you go and live your life

2.G_{6}: Sometimes it's not a must that you confront such a person but maybe you have a peer group and then it happened by good luck that he is also one of you it's not a must that you say that thing direct. You can quote it indirect as a joke. Mostly we men if you want to break something you just crack a joke and then people laugh and then from that joke someone who is affected by that issue will go back and ask

himself that thing which was said was it meant for me. And if it was meant for me how can i change?

2.H_4: Ideally those are kind of people i say should be subjected to corporal punishment. I just met another guy who had braids. He has shaved like a mohok with brown braids in the middle. I felt like i should beat the hell out of that person

2.I_3: Say for example if a guy comes in this room and as a man he starts behaving in a way that is provocative you should be able to stem that out as early as you can before it grows. So most of those people we are tolerating them.

2.H_5: So you find your friend who is always dressed in very long t-shirts so that they look like dresses. You tell them its swag or such. You find a guy who is shaving these eye brows and you just tolerate it.

2.I_4: We use drastic measure if a guy behaves this way you just push him out of the circle. I think that person will have time to think and accept things should not be done that way. So that at least this people can be brought into line because if we continue in this way you can find that men will all be behaving like women which is very very awful.

2.A_{12}: Mostly wanajiita majina ya madem Ashley, Sasha

(kicheko)

2.C_{12}: Boygirl anapendwa na wasichana wengi

2.B_{15}: Ladiesman anapenda kuhang na madem

(kicheko)

2.D_{12}: Macinderella wanapenda kujipodoa

(kicheko)

2.E_8: Mwanaume ni jasho

Kikundi kiini 3: Tarehe 12/6/2017 saa nane hadi saa tisa unusu mchana

Mtf: Wewe ni wa jinsia gani?
Washiriki: Male
Mtf: Ni nini kinachofanya ufikirie/uhisi kwamba wewe ni wa jinsia hiyo?
3.A_1: Sex
3.B_1: The reproductive organ
3.C_1: Physical features kama beards
3.D_1: Voice
3.E_1: The behavior
3.F_1: Attire. Let's say for example maybe... even ladies wear long trousers but a different way. The way we put on our trouser is a little bit different though you can- anyway we cant put on the skirt
3.G_1: Another thing is that ladies like talking alot but men talk only important things
3.B_2: Another one is strength
3.H_1: Eating habit. Ladie eat alot too frequently
3.D_2: Men are confident
3.F_2: Most men have courage
3.A_2: Men in their social gatherings they talk biashara; how to develop oneself, kununua mashamba, kununua magari, kwenye shamba inapatikana bei rahisi. They don't gossip
3.E_2: Men interms of lifestyle we are concern with basic needs secondary not very much

Mtf: Ubabedume kwenu ni nini?

3.A_3: Masculinity is that which belongs to men
3.B_3: Masculinity is muscles which are developing depending on the hormones. The hormones are different in terms of masculinity
3.C_2: Mwanaume ni bidii. Lazima utie bidii even if uko na 50 bob mwanaume ni kujua vile utasurround hiyo 50 bob na bado ukule
3.D_3: A man should have the ability to lead others
3.E_3: In terms of behaviour a man must be responsible take care of the family and the people around
3.F_3: Men have the responsibility of taking care of the families. Also if you are a man you have to spend
3.G_2: I dont think so. A man is not all about spending. A man is all about searching because you search for others to spend (Kicheko)when a man is spending he spends in a way that if he is spending 100 he will earn a 1000. That is anatoanga shilingi apate mbili. So mwanaume ni kutafuta alete watu wengine waspend
3.H_2: Mwanaume ni kujitegemea. You must find your ways ya kuishi si eti kila mara ni kupewa mahandouts. So not everytime tu

unastretch out. Lazima ujitegemee. Lazima ufind your own place

3.B4: Being a man is the ability to solve your daily problems

3.G3: Mwanaume ni kuuliza maswali. You are not told "fanya hivi" and you just do it. Lazima uulize why should i do it? How will i benefit from it? As a man always question why, how and what is the benefit.

3.A4: You see if you are a man and you are not able to solve your problems or find a way to round it, it disqualifies you from being a man. People will start wondering is this a man really?

3.C3: I also think as a man in my daily life there are somethings which will come unexpected and i should be swift to solve them. For example in a scenario of death i may not be too emotional to do something strange because someone is dead altogether but as a man i will act in a manner that will correct or just put things straight. I will not be too emotional. As a man you are expected to be strong always.

3.D4: You may ve having a problem or you may be stressed so what makes you to be a man is you can keep it to yourself and find the solution. As oppossed to ladies they can cry and even tell others. We are courageous

3.E4: It is important to be a man because i should be a pillar to the society where i will give support to those who need it i will give courage to those who want to be encouraged, i'll be an answer to very many questions- i mean very many challenges

3.C4: Kuwa mwanaume najivunia kuchukua hiyo responsibility ya maybe tuseme ya household

Mtf: Vijana wa kiume hujua vipi swala la ubabedume katika maisha yao?

3.A5: I imitate from fellows who are older than me

3.B5: How you are brought up by the family

3.C5: Some communities have some form of initiation where you are told and taught how to be a man. In my community we are really told alot of things like we are the ones to protect our families- alot of things

3.D5: You also copy from some people who are seen as the role models

3.E5: also where i come from during initiation you are told that now that you have reached this stage you are now a man. You are suppossed to provide security to the family, you are now brave and can defend the community. Also you are told that because you are a man now you can only associate with other men and then you are told men stories

3.F4: Unaona kwa family unapata vile mzazi anakulea na anakupati some responsibilities maybe how you can lead others, taking care of the properties

3.G4: Being a man comes naturally. Like from the environment

Mtf: Je, kunao vijana wa kiume miongoni mwenu ambao si wanaume?

3.A6: Actually there are. Coz sometimes circumstances really force you to be a man and you have to make some decisions. At times you make decisions without caring as a man whom will it hurt and whom it will not hurt. Yaani huangalii. As long as it favours you. But hapa campo utapata mtu is not man enough. He is faced with a challenge, he looks for the easiest way out. The other day kuna mtu alijinyonga. He was not man enough to face the challenges za life.

3.B6: Biblically mwanaume- ok si mambo na kuwa neat but nywele yake inafaa kuwa short and trimmed. But hapa campus kuna wanaume wengi wako na umama. Wako na umama because actually unapitana na mwanaume marashi ndio ananuka, nywele amesuka, aha ako na earring

3.C6: Trouser you know for a man ok. Kuna zile zilikuanga na nini but unapata mtu surely amevaa skin tight na ni mwanaume. Those are the males in the society but are not men.

3.D6: Maybe for example here in campus you find that how we care for ourselves as compared to other men in quotes we don't call them men because they don't qualify. They are not real men. How we carry ourselves you will find that most of the time, you know for a man you should have that your own time. But with them, most of their time they spend with our counterparts, they spend with the ladies. So they take in 24 hours more than 12 hours. So what they share, they share with them.

3.E6: As a man you should have two to three hours just alone. By that you will have to think about yourself. But when you are just with others, they can easily influence you. They can tell you for example am dark skin. The lady is a little bit brown light skin. She can easily influence me; i want you to look this way. Being that am with her most of the time i will be influenced and i will agree. But if i differ with the lady am a man. So what they will be doing they will influence us to make us other "men" in quotes

3.F5: We can talk of arguments. Arguments za wanaume. Sometimes especially here in campus unapata wanaume wale hatuiti wanaume they are not real men they like arguing alot. Na as a real man siwezi. Mwanaume is to keep quiet, keep cool and just reason. Reason critically. But those who are not real men they like arguing about petty things, petty issues

3.D_7: I can argue on appearance and dressing style i have come across men who just mind about their body. Though that is a portion of your life but to men i don't think it is adding any much quality or it is that much important that we just mind about our neatness all the time. No. I used to see a fellow who on neatness he could just be using things that ladies use for example mafuta, hata hizi nails atakuwa amepaka zake which is something you only expect ladies to do. But as men we should not mind so much about those things. I think men who do that are not real men

Mtf: Characteristics of men who are not real men?

3.A_7:First of all dressing style e.g tights

3.B_7: Unapata mwanaume amevaa jeans its tight na imekatwakatwa of which hiyo nguo ikiingia kwa market ilikuwa more of girlish

3.C_7: Even temper. We have some men who are very hot tempered. You see ladies are the ones with more temper if you compare. You can find some men who are extra hot tempered

3.B_8: Another point is rationality. Utapata kuna wanaume they are not rational. They let their emotions rule their decisions and their actions. Whereas a man's emotions should not rule you but you should rule your emotions

3.C_8: Mwanamume ni honest and truthful towards their gender. For example saa hizi my friend namwambia tu ukweli kama dressing namwambia umevaa vibaya. But a lady you will go and discuss it somewhere

3.D_8: Kitu ingine men wanapenda technical things kaa foota but for a lady oh! Wacha niwaite wanaume wako na umama utapata wako involved na girlish things. Utapata me na mtu mwingine tunadiscuss politics or the technicalities of life naye huyu mwenye ni less of mwanaume utapata ameketi anadiscuss soaps. You know soap operas when they were being created the person who created them created them majorly for househelps and persons with nothing to do

(Kicheko)

3.B_9: It was meant for idle minds. By the way when they were created majority of the audiences were the housewives who had nothing to do.

3.E_7: Juzi hapa two weeks ago i had a movie. And then there was a boy who was looking at my laptop so he asked me which kind of a movie is this. I told him the name of the movie If loving you is wrong. He told me aiii bwana hizi ni vitu ya ladies. Alishangaa ati mimi nawatch if loving you is wrong

Mtf: Je, unachukuliaje suala la ushoga?

3.A_8: Men are suppossed to be attracted to the opposite sex. So ukipata mtu ana-

3.B_9: Ako na mental disease
3.C_9: Yeah... because you cannot... aaah!
3.B_{10}: One thing i would do i would ensure hiyo room nimehama
3.D_9: Hata mimi
3.E_8: That thing is bad. So what should be done... me naweza waambia... actually that thing is illegal in our country. It is not african. You can also report the issue but i can just live becaues those people are not real men. I cannot associate with them.

Mtf: Ni jambo la kawaida vijana wa kiume kuonyesha hisia zao?
3.A_9: That's not an african man
3.B_{11}: You can show yes but let me tell you can show emotions but to a certain extent for example kulia inalingana unalia nini... something is wrong with you
3.C_{10}: Kitu kama kubutiwa it means you have another solution. You will not cry. Na akilia there is something wrong somewhere
(Kicheko)
3.D_{10}: Me naweza sema kuwa emotional inadepend. Kulia pia inadepend na sababu inafanya ulie
3.E_9: If you are not seeing any solution you can cry
(Kicheko)
3.E_{10}: To me i can cry. But if i see a solution somewhere-
3.A_{10}: Ok is crying a solution? You know you can cry and tomorrow you are faced by the same challenge
3.F_6: I have no problem with men crying but they have to cry in the-
3.A_{11}: In seclusion
3.G_5: Where people will not see their tears

Mtf: Njia bora ya kukumbana na matatizo yako ni gani?
3.A_{12}: I think for you to commit suicide you are not strong enough
3.B_{12}: Me what i think is those people who commit suicide don't love themselves. They are less brave to face the challenges
3.C_{11}: Suicide, Violece... lets take it from a man's side a man and his wife. Leo umekuja umepiga bibi. Kesho umekuja umepiga bibi. You fail to see that as a man you are source of the problem. So being a man is where you have your own environment, you control it, you mould it and you make it. So if you have an environment where you are always uko kwa vita kila wakati you are on violence every now and then you have to question yourself if you really are a man
3.D_{10}: Mtu anacommit suicide to me ako brave. The other gender ni rare kupata wamejiua. So according to me hiyo ni kama kuwa brave
3.E_{11}: Suicide before ucommit suicide unajua utakuwa umegather courage mob mob mobo kabisa

Mtf: How do you relate with them and refer to them?

3.A_{13}: Umama. Hivyo ndio wanaitwanga. I dont have any other
3.B_{13}: Another one utaingia room usikie eti kadem hakako hapa. Sasa kadem ni huyo
3.C_{12}: Mwanaume mmama
3.D_{11}: Another one i have always seen, if i know your girlfriend i can refer to you using her name
3.E_{11}: Inategemea but huwa tunawaassume. Wako but tena hawako
3.C_{13}: Hatuwa seclude
3.F_{7}: Am free with them but specifically where they show the matter to be girlie behavior am just... i deviate about that. When somebody brings such a story i just deviate halafu hiyo story inakatika hivyo. For example hairstyle kama ametengeneza tu kama ya wasichana akuje aniulize "bwana unaonaje hii hairstyle leo ya nywele yangu?" that one i give a very bad answer for him to know that am against that thing
3.G_{6}: Another thing is they always seclude themselves
3.B_{14}: Biblically you cannot walk with a person unless you are in consensus
3.H_{3}: Actually on Sunday after service natembea kutoka gate naingia ndani hapa shule na mbele yangu there was a guy alikuwa amevaa funny and funny hairstyle and alipatana na wanaume four i think and all of them they were funny. Wa kwanza alikuwa amevaa short, wa pili alikuwa na dreadi na huku kwa ends zilikuwa dyed. Unaona dreadi overgrown they are not well kept. Wa tatu alikuwa anatembea na vest na kinyasa anatembea anaenda gate na slippers. I can't remember the fourth one but he was actuaaly funny
3.G_{7}: So hao watu they tend to seclude themselves. We unaweza jaribu kuwaaccommodate but with their beliefs...

Kikundi kiini 4: Tarehe 18/6/17 saa kumi na mbili jioni hadi saa moja na dakika arobaini na tatu jioni

Mtf: Wewe ni wa jinsia gani?
[] Male
4.A_1: Me ni male juu ya physiological makeup
4.B_1: I think its the biological-
4.C_1: The mophorlogy
4.D_1: The male genitalia
4.E_1: Behavior
4.F_1: Instincts
4.G_1: Thinking
4.H_1: I am naturally tough
4.I_1: The women the way they behave is not same as us men
4.F_2: There is a different way i react to something when i see something and when women or a lady sees something. That makes me a man
4.E_2: I can use the example of lets say in a scenario where umeshtuliwa a lady will yell like oh my God! Gosh! Gosh! Stuff like that. But for men you will just be relieved
4.G_2: Hata kama ni ndani ndani but you don't show
4.E_3: ukishout tu watu watabaki wakiwonder that was a man shouting
4.B_2: To add something on behavior. How we men carry ourselves is totally different from how ladies carry themselves. I can say for example the time we take to prepare before getting out of our rooms is totally different from ladies. Si tunaeza kuwa na class ya 8 ama 9 na uamke 8:30 na you still attend that class without getting late-
4.F_3: Na bado hata ufike mbele-
4.B_3: Ufikie mapema

Mtf: Kwako wewe ubabedume ni nini?
4.A_2: It is the formation of muscles yaani ile kujengajenga, the chest, broad chest things like that
4.B_4: Masculinity is an extent of handling issues in a-
4.A_3: In a more boldly manner
4.B_5: Being bold
4.C_2: In as much you say masculinity I would like to say that in a way that you put yourself in an opposite of a lady, that's masculinity. The definition can be the opposite of feminism. How you can react in a different way than a lady that makes you a man
4.D_2: Me what I think of masculinity is about energy and muscles of which ukiangalia mwanaume unaweza fanya kazi ingine ngumu ngumu
4.E_4: Me ni hivyo hivyo tu. Nguvu lazima mwanaume ni nguvu
(kicheko)
4.F_4: Masculinity ni kuwa tough

Mtf: Ubabedume una umuhimu gani miongoni mwa vijana wa kiume au ni jambo lililopitwa na wakati?

4.A4: Being a man must be a proportion of you. If you are a man it must be a proportion of you

4.B6: You can have other things like being brilliant like hauko mascular but you are brilliant and you are paid than yule mtu ako mjengo yes but masculinity hata kama si nguvu it must be in your mentality

4.C3: I can say maybe its one of the things that helps us in making wise decisions

4.B7: And going through with that struggle. Like if you feel like the masculinity stuff you have to struggle. If you find a task you must make sure that it is done because it is in your mentality that this thing must be done

4.D3: And also to add on that, it is masculinity that makes men to be more like independent. Utapata mtu anasema "nataka kuwa mwanaume" kiaje? I want to sort my bills, i want to... hivyo unaona? So it is one of the thriving factors that makes us as the young men to become independent

Mtf: Je vijana wa kiume hujua vipi kuhusu swala la ubabedume?

4.A5: Kwa definition ya masculinity mtu alisema ni structural-

4.B8: Muscles

4.A6: Mtu mwingine akasema ni the struggle. So no one said a wrong answer. It must be in you hata kama hauko strong you make sure that hata kama hauko strong you are clever

4C4: We can say that it is God given though to some extent the external factors influence us to be men. Like what we see, what we come across in our daily lives influences us to be men. An immediate example is our family set up. You grow up then unapata a man controls-

[]

4.C5: That ye ndiyo like kusema, yeye ndiyo like anaenda analeta chakula yes even if the mother brings... there's that mentality as a young child a young boy you come growing up knowing that baba mtu muhimu like baba ndio kila kitu kwa nyumba. So such external factors ndio zinafanya ufeel like am a man

4.D4: I can say there are some driving forces like ukizaliwa kwa nyumba iko na madem pekee au you are the only boy. Kwa familia we ndio kijana pekee yake then you find unapata mzazi anakufundisha ama unaenda shule unapata hiyo shule girls are many and boys are few so you want to... unaweza taka kuonyesha we ni mwanaume utatumia status in academics to show that indeed I am a man I can show it to other people unaona?

4.7F5: There is also maybe the social part of life. For example peers and friends. Like we as men we have a group of friends male friends so the way we interact naturally makes you fit in that group

4.C6: The external factors we can look at the responsbilities that are given to us from a very young age that come with... unapata msichana anaambiwa we nenda osha vyombo then unapata we unaambiwa kijana enda ukalime. Such things mtu anajiuliza mbona mimi sikuambiwa niende nioshe vyombo? Kwa nini nikaambiwe niende nikalime? So you grow up with that mentality that hard tasks are meant for men

4.G3: Kuna scenario whereby kwa nyumba unapata kijana ameekwa kama mayai hata akuwe mkubwa bado anaitwa chuchu, toto

[]

4.G4: Such kind unajua its confusing. Badala uweke kijana wako akuwe like that masculine person that you want unaanza kumbembeleza. Ataona ni kama yeye ni mayai. In real sense most men should not be that way. Unafaa kujua the hard way. Eeh enda uhustle, enda utafute food ulete tukule. Pia unapata maybe you are interacting sana sana na madem inaeza confuse like unaeza jipata umesahau male related responsibilities

4.H2: Halafu as long as we like interact differently with our environment. Like there is this notion that as men grow up they will need to be independent so that comes up from a very young age. So if you grow up knowing that you will want to make sure that everything you will be doing by yourself so that in the future you won't be depending on anyone to do it for you

4.I2: I can say we learn by checking our dads. Ukitaka kudifferentiate mwanaume na msichana you check on your dad unakaa na yeye. Kijana akifisha kitu 10 years hapo ukishatahiriwa anapewa stuff aende akahunt alete food ndio wajue kama you are strong man. So unapata mwanaume hajazoea life ngumu at some point kuhandle tough decisions inamlemea

Mtf: Je kunao vijana wa kiume miongoni mwenu ambao si wanaume

4.A7: Like vile tulikuambia behavior ya mwanaume. Ka mwanaume anabehave ka dem

[]

4.B9: Ok a boy gossips, sa boy kitu ikimfanya kidogo analia, boy hataki kwenda kuhustle

4.C7: I have maybe something that i can say about those people. They are there. Unapata maybe we are here then you see another male but hafanyi venye like unaexpect

4.D5: Hafanyi the norm-

4.E5: Like it is not normal for a man to apply lipstick. For instance sasa its not normal for a man to pierce. Then it

is not normal for a man kwenda manicure na pedicure. But unapata there are some men anapaka lipstick even venye anatembea unaona? Anatembea kama anafanya vidole hivi. So kila weekend hivyo. Halafu akiangalia hata vile anaongea (kicheko) a man's voice there is something that comes along with a man's voice. So unapata hawa they are "men". They are really there

4.F6: Maybe I can use example the way I talk. For a man or for a guy the normal guy hautaskia akiuse words that ladies normally use like aiii! Uko? Gosh! Aki woiye!

[] such words

4.F7: So if i hear a man saying such words-

[] hiyo ako na umama

4.F8: Talking like that and you are normal

[] And you are not acting

4.F9: And they are serious the "men" in quotes are serious to be talking like that

4.G5: Kwanza unapata such "men" Jesus! They are gays

4.E6: That brings in the aspect of gayism

4.G6: Yeah gayism because they behave like women

4.E7: For me a man who loses or does not find respect in his masculinity qualifies to be a woman

Mtf: Unachukuliaje suala la ushoga?

4.A8: Traumatised

(Kicheko)

4.A9: Although I should not be

(kicheko)

4.B10: It depends

4.C8:Nature itself or what is expected of us if at all we are to engage or go to the extent of making love then it should be with the other opposite partner not with a fellow man... so the moment i find a man laying with another man that's abnormal and for me he ceases to be a man

4.D6: And a friend and a person who you are seppossed to relate with

[] exactly

4.E8: I think what you try to show these people is to try be the extreme opposite of that. If you find such a person maybe hayuko gay but anabehave in a different way. For me i will put you in some place that you will feel so isolated hata unashindwa what is wrong? Why am I not talking to you becasue you are acting very differently from me. You are acting in a way that is different

4.F10: so tuseme for example unapata mwanaume kama mimi the way i talk to this guy say like am talking in a soft smooth way. Huyu vile atanisuspect ni ati am seducing him uanona? Because you are not talking like a man

4.C_9: Actually there are some words... at some point yes i can tell you (akimnyoshea mtafiti kidole) that i miss you but rarely would you find a man telling a fellow man i miss you

4.A_{10}: Ama hata tuseme goodnight

[] true (kicheko)

4.E_9: Halafu hata chatting. Ok if you are friends you can say lets meet tomorrow because we tend to spice it up abit like tuchekiane moro you see-

4.C_{10}: It is good night in some way

[] But hiyo good night hakunanga reply hainanga jibu

4.C_{11}: Ati unakaa hivi kaa dem eti unangoja reply

4.G_7: Kwanza hata ikiwa mzuri sana itakuwa lala poa bro

4.H_3: Tuchekiane kesho

4.C_{12}: Ok some words vile tulikuambia kama oooh! Its only ladies that are more cautious with the exclamations or whatever that is. Rarely would you find a man amekanyaga Ouch! (kicheko) Mtu atasema tu like buda

4.E_{10}: Iza iza kanyagia msee

(kicheko)

Mtf: Mlizungumza kuhusu pedicure na manicure-

4.A_{11}: Because ni wrong

4.B_{11}: Nooo we shouldn't

4.C_{13}: Before you continue am suppossed to be asked that by someonea female eti stori za kucha zangu ziko aje. Sasa ukiona eti boy akuje akushikeshike akuulize sijui eti kucha zako

(kicheko)

[] What?

4.D_7: Now am talking. Those men who behave like ladies there is something very wrong with them. Mimi nilijaribu kuact kama dem high school i found myself outside nilishindwa-

4.E_{11}: Unajua saa hii vile dunia inaenda technology inaaffect genes sometimes. So ikiaffect genes za mwanaume unapata mwanaume anakaa ka dem mmoja hapo. Halafu vile anabehave unashindwa huyu ni mwanaume au mwanamke. Unajua the way you look also affects your thinking capacity your emotions, behavior and other things

4.F_{11}: Unaona vile huyu guy alisema kuna vitu zingine ukiact to be you end up being them. Unaonanga huyu msee anaitwa Mr Bean hizo vitu anaact zilimaffect ako hivyo. So in any case ukipata mtu anaact ka dem to some extent atakuwa tu hivyo msupa

(kicheko)

4.C_{14}: Yeah he will be forced to explore vitu za hao watu so you might end up being them

Mtf: Mnatangamana vipi nao?

4.A_{12}: Most are the times you find that they are isolated
4.B_{12}: Or they look for some people who behave like them who can really converse with them or the ladies-
4.C_{15}: At extreme cases you fond wameform groups zao
4.A_{13}: Umeskia wana umama
4.D_{8}: Chichi huwezi kumdifferntiate na madem
4.C_{17}: Fargo
4.E_{12}: Sometimes unaskia ana ushoga vitu kaa hizo
4.A_{14}: So ukiskia mwanaume anaambia mwanaume mwingine acha ushoga unless wamezoeana otherwise ukiambiwa na stranger we ni mshoga then its...
4.D_{9}: For example last sem tukiwa kwa gari tulikuwa tumetoka long holiday then boy mwingine akakam akaambia mwenzake aki nimekumiss akicheka (kicheko) then huyo msee akamuuliza eti? Umenimiss? Akamuuliza kwani tulikuwa tunafanya nini hapo nyuma ndio ukanimiss? Akasema ooh! Sorry sorry. Halafu tukasema huyu amechanganyikiwa achaneni na huyu msee
4.E_{13}: Because you are out of the... hata hukai kama mwanaume
4.F_{12}: That's not being a man
4.D_{10}: Jina ingine mzemze

Mtf: Njia bora ya kukumbana na matatizo yako kama kijana wa kiume ni gani? Mfano wa mwanafunzi aliyejitoa uhai semesta iliyopita

4.A_{15}: Anybody who decides to take life irregardless of whatever reason is a coward and number two such a person is selfish. This talk has been dominated with men being bold like men being tough irregardless of the situation in life. And you find for a man to go and hang himself that portrays that this man was a coward. He was coward of facing whatever made him go hang himself
4.B_{13}: As long as you say it is coward i say it is being selfish
4.C_{18}: Unacheki kitu tumesema hapa tumeshinda tukisema men are naturally tough. Sasa badala uface trouble zako unajinyonga. Obvious it is acceptable dem akijinyonga you can understand unless you think of suicide as a better alternative. Dem akijinyonga ni afadhali
4.D_{11}: Unless ikuwe you have been threatened with the goons stuff juu unajua akikushika you'll die a painful death than suicide
4.C_{19}: Wacha nikuambie mtu akikuambia for example leo 7 nakuja kukushoot ama kukunyonga you will die a painful death
4.F_{13}: Torture torture hadi udie·
4.B_{14}: Then you say nikijinyonga sawa. That one now is ok
4.A_{16}: On a masculine note no life is important than the other but by the way wacha nikuambie dem akijinyonga hata saa hii

Ni ile that you want to get what's happening unaona? Unaona this happened you can link up with what happened jana

4.A_{20}: That is a nice defense. He brought the aspect of family kujitetea. At some point utapata siz wake mdogo ama bro wake mdogo anamwambia ile soap imefika... so unapata hata time hayuko na family bado ataendelea kuwatch. There is nothing to learn kutoka kwa soap bro

4.B_{19}: Unaona ukiwa na family kuna hiyo wanataka soap but mkiwa maboy kila mtu ni action movies, adventure nini nini. At one point utakuwa na family na utawakubalia tu. Maybe some of us have gone ahead like unapata dem alikuja utacompromise uwatch na yeye since amekuambia tuwatch soap pamoja game ikikuja tutawatch game

4.C_{20}: Apart from hiyo unapata kuna something ni manly like news, football, action, sportpesa. Soap is not manly

4.G_{9}: By the way hii maneno ya soap ni mentality because if you watch soaps it will affect your mentality. Unapata ukiwatch soap sana umezoea unaanza kubehave tu out of place

4.A_{21}: Actually it damages a man's mind especially on sensitive matters

4.B_{20}: Kwanza vile umezoea hard stuff like why all of a sudden me start watching things where people cry

4.A_{22}: Ndio hata unaonanga maboy ikifika place wanaambia madem reality. Hakuna yale mapenzi ya soap. Dem akiaanza kulia unamwambia siwatchingi soap

Mtf: Ni jambo la kawaida kijana wa kiume kuonyesha hisia zake?

4.A_{23}: When it comes to emotion there are different ways people relieve themselves. But look at this a man would rather ajifiche kwenye nyumba pekee yake hivi amwage machozi yote. Atalia aende amwage machozi yote lakini akikuja kukuface hivi ako sawa. For example something like kuachwa na dem kwa mfano. Rarely would you find a man crying but fine they go silent.

4.B_{21}: What we define as a man kulia for mwanaume ni kucomplain tu. Hiyo ndio kulia. But hivi as a man pekee yake atalia.

4.C_{21}: Unajua kulia zinadiffer. Naweza lia kimoyomoyo but physically nilie noma noma sana

4.A_{23}: Mimi hivi niende niface beshte yangu nikilia zii

4.C_{22}: Like nakumbuka tukiwa primo tulikuwa tunachapwa but hakuna siku utapata mwanaume analia. Mwanaume ni kukausha.(Kicheko). Ladies wanalia but wanaume hakuna

4.D_{12}: Wasee walikuwa wanalia ni wachache tu

4.A_{24}: Hao wenye wanaitwa na mama yao kababy (kicheko)

4.B_{22}: utapata mkiingia form one kuna mtu alikuja akiwa soap soap ama ni maembe tu alikuwa akichapwa analia but unapata kutoka hiyo booing ya wasee aaah enda ulie huko, unapatia

mwalimu nguvu vitu kama hizo. With time unapata hata yule mwenye alikuwa anachapwa alie halii siku hizi.

4.E18: Hata hiyo time yenye Ruto alilia sound haikutoka and he was not proud of it

4.A25: Na alikuwa anaficha

4.D13: Uende matanga very rare upate mwanaume anapiga nduru

4.F15: Am supporting mayowe plus tears hapana. Na ukiona mwanaume anatoa tears ataficha hiyo sound. Hataki hiyo sound itoke

4.G10: So vile tu tumeexplain vile inafaa kuja haifai kuwa kama ya dem. Ikikam kama ya madem sasa hiyo ndio

[] umama

4.A26: This is something we have cultured kwanzia tukiwa huku chini that even if we have tears we should not show it

4.H5: They are not for everyone. Our tears are not for everyone. Lakini ambia dem umemwacha pale kwa barabara analia hapo hapo

4.F16: Anapiga mayowe mpaka aroll

4.G11: Ataroll kama kondoo

Mtf: Nani anapaswa kuchukua jukumu la kukimu familia? Kwa nini?

4.A27: Me obvious

4.B23: Mostly men ndio hutake

4.C23: I beg to differ like tuseme kucohabit kama saa hii mimi niishi na dem both of us ni mastude who should provide in that case? Both

4.D14: Hapana. Mwanaume ndio umekam na dem kwa nyumba yako sasa unamweka hapo-

4.C24: Tuseme umecohabit ama umeshtukia tu imehappen amekuja mnaishi-

4.A28: Kuna wenye wanakuja na hawarudi

4.C25: In such a case ni wewe man ndio unafaa uprovide

4.A29: At any point lazima uwe na roof-

[]

4.A30: Ngoja ngoja ngoja

4.C26: Ngojea nimalize

4.E19: Unaona kucohabit unaweza ichukulia virahisi hivi but it is the basis of most families in Kenya. There are some people who like say i am the man of the house i should provide

4.F16: There is this natural perspective like pesa ya mwanaume ni ya family ya dem ni ya dem. Hatutakangi hiyo pesa. Unapata mwanaume by the time unaleta mwanaume kwako unajiamini. Coz by the time unamleta kwako halafu unaanza kumwomba pesa zake utakuwa like unamnyemelea pesa zake. The best thing ni oa kama unajua kuna njia ya kuprovidia family yako

[] Kama hawana points me nitasema

4.G_{12}: Zangu haziishangi. If mimi ndio nimemwita it means ni mimi mostly. If you want to chip in you are my gal and you want to chip in have no problem. Itakuwa like akifeel

4.E_{20}: But si eti unamwomba

4.H_6: Eeeh siwezi

4.I_6: Most of the time tunakuanga the providers so if dem atafeel mtasaidiana but most of the time wanaona lazima sisi ndio tuwaprovidie

4.H_7: Actually mwenye haprovidii dem wake ama familia yake is less of a man

4.A_{31}: By the way you see kutweng ni kitu ingine tofauti kwa maboy. Its technology yes and you get these things from movies but...

4.B_{24}: Ama unapata mwanaume anatext na x badala ya sasa anaandika xaxa

4.C_{27}: Actually i have a room mate who sleeps on the bed with dolls and teddy bears such that even some ladies who are his friends suspect he is gay. He also speaks like a lady and very soft in handling tough issues and decisions. He blocks his bed with a curtain. I have never known what he actually does in there

(Kichęko)

4.D_{15}: Huyo si mwanaume

4.C_{28}: Nalalanga nikiwa rada. Namwonanga namshuku anaweza nirukia usiku

4.E_{21}: Kwanza lala na jeans na belt because you don't know what he can do at night

4.C_{29}:Huwa namdis. Sometimes nachukua hizo dolly natupa. Nampata mahali kama for example sasa alishikwa na issue anaanza kunyamaza halafu anaanza kusonya kama dem

(Kicheko)

4.B_{25}: Unakumbuka yule boy tulikuwa tukiishi naye buru kila time nikivaa suit ananiambia uko smart but ukiimwangalia hivi he is questionable.

4.A_{31}: Anaenda church na amekuambia uko smart but design ameisema nayo...

4.B_{26}: Anakushika hivi... kuna siku nikimwangalia nikamwambia aish! Na ukimwangalia vile anakaa anakaa tu suspicious

4.A_{32}: Kuna yule yes ako into fashion but kuna mwenye atakumabia unakaa poa halafu unaona si nguo tena ni kama wewe sasa

4.B_{27}: Mtu kaa huyo si mwanaume

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