

UBABEDUME KATIKA TAMTHILIA YA BEMBEA YA MAISHA (2022)

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IKISIRI

Mfumo-dume humpa thamani kubwa mwanamume huku ukimdhalilisha mwanamke kwa sababu ya jinsia yake. Inani hii dunishi imo katika irikadi na tamaduni zinazohimiliwa na mfumo wa munda wa kijamii ambao mwanamume anapewa nguvu na uwezo zaidi dhidi ya mwanamke katika nyanja zote za maisha hususan kiatawala, kiuchumi, kidini, kisiasa na kijamii. Basi, makala hii ililenga kuchunguza jinsi mwandishi wa tamthilia ya Bembea ya Maisha (2022) alivyomsawiri mhusika wa jinsia ya kiume katika kazi yake ili kuveka wazi shughuli za ubabedume zilizojengwa katika mila, itikadi na utamaduni wa jamii husika. Data ya makala ilipatikana kwa karisima tamthilia teule kisha kuichanganua kwa kutumia Nadharia ya Ubabedume ambayo hulenga kubainisha nguvu na mamata ya mwanamume na jinsia ya kiume, hasa kutokana na utamaduni wa jamii husika. Matokeo ya utafiti yalibainisha kuwa mhusika wa jinsia ya kiume amesawiriwa kama integemezi, mriti wa mali, amaruhusiwa kupata mtoto nje ya ndoa, haruhusiwi kujishughulisha na kazi za nyumbani, anaitwa gamba kwa kutopata watoto na anayejitwika majukumu yote ya nyumbani. Masuala haya yamekithiri katika jamii za leo. Ikiwa nchi zinazoendelea zitapiga hatua katika maendeleo, basi usawa wa kijinsia unahitaji kutiliwa maanani na jamii zote.

Istilahi Muhimu: Usawiri, Mfumo-dume, Taswira, Ubabedume, Jinsia

1.0 Utangulizi

Walsh (1997) anasema kuwa uume huhusishwa na uwezo wa mwanamume kuwa na mafanikio kukimu na kutosheleza mahitaji ya familia. Mtaalamu huyu anasema kuwa mwanamume hazaliwi na uume kama sehemu ya viungo vyake bali hujengwa na kukuzwa na utamaduni anamokulia. Vilevile, Connell (2000), anashadidia hili kwa kusema kuwa ubabedume hutazamwa kwa njia zaidi ya moja kama vile mahusiano ya kijinsia, ukatili, malezi na hata kazi. Kauli hii imejengeka katika misingi kwamba utamaduni ni dhana muhimu na ni uti wa mgongo katika ujenzi na matumizi yake kutegemea jamii husika kwa vile, kila jamii ina utamaduni wake.

Kulingana na Chafetz (1974) na Doyle (1985) ubabedume ujitokeza katika desturi kwa jumla kupitia maumbile, nguvu za kimwili, ushujaa, kufanya kazi na kukidhia familia, kuwa na tajiriba na shari ya kijinsia, ukakamavu, urazini, kutaka makuu, majivuno, uadilifu, ushindani na kuthubutu mambo. Basi, makala haya yalikusudia kubainisha jinsi mwandishi alivyodhihirisha ubabedume katika kumsawiri mhusika wa jinsia ya kiume.

Nadharia Ya Ufeminist Katika Tamthilia

Richard M. Wafula, Kimani Njogu



Nadharia Ya Ufeminist Katika Tamthilia:

Kamusi ya fasihi Mwenda Mbatia, 2001 A dictionary of composition writing **Nadharia za uhakiki wa fasihi**
Richard M. Wafula, Kimani Njogu, 2007 Theory of literary criticism The Rofemtic Movement Louise Goueffic, 2013-02 Fem
reclaims her rightful name as fem her gender as feme and her species as sapiens giving people choices among truths for
moral action The hope is to eradicate the false illogical names w o man and hu man as mankind and the irrational name fe
male In patriarchy slavery and feudalism man meant male slave showing that man always meant male Fem in reclaiming her
rightful identity advantages both genders with facts truths inclusive and neutral names to work with **Gender Theories**
and Dialectics Yetunde Akorede, 2012 **Gender after Lyotard** , 2007-01-04 *The Real End "I"* Katerina Kolozova, 2006
Beyond Patriarchy Nanditā Bāgacī, 2012 **Framing Intersectionality** Helma Lutz, Maria Teresa Herrera Vivar, Linda
Supik, 2011 Originally conceived by Kimberl Crenshaw in 1989 as a tool for the analysis of the ways in which different forms
of social inequality oppression and discrimination interact and overlap in multidimensional ways the concept of
intersectionality has att **Gender & Society** , 2023 **Dissolving the Gender Category Dilemma. A Deep Dive Into**
Gender Diversity and Feminist Philosophy Joline Kretschmer, 2023 **Keywords** Nadia Tazi, 2004 The natural
superiority of women Ashley Montagu, 1999 **Gayatri Chakravorty Spivak** , 2006 Gayatri Chakravorty Spivak Live Theory
offers a concise comprehensive and accessible introduction to the themes central to the thought of one of the world s most
provocative and original theorists The book concentrates on Spivak s engagement in theory and practice with deconstruction
Marxism feminism and issues of postcoloniality and globalization and makes clear the extent of her impact in the fields of
postcolonial and literary theory Gayatri Chakravorty Spivak Live Theory is a key resource for anyone studying this pioneering
thinker

Adopting the Song of Term: An Mental Symphony within **Nadharia Ya Ufeminist Katika Tamthilia**

In a global taken by screens and the ceaseless chatter of instant connection, the melodic elegance and emotional symphony produced by the prepared word often disappear into the back ground, eclipsed by the persistent noise and interruptions that permeate our lives. Nevertheless, nestled within the pages of **Nadharia Ya Ufeminist Katika Tamthilia** a marvelous fictional treasure overflowing with fresh emotions, lies an immersive symphony waiting to be embraced. Crafted by an elegant composer of language, that captivating masterpiece conducts readers on a psychological trip, well unraveling the hidden melodies and profound influence resonating within each carefully crafted phrase. Within the depths of the poignant analysis, we can explore the book is key harmonies, analyze their enthralling publishing model, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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Nadharia Ya Ufeminist Katika Tamthilia Introduction

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