

On the Occasion of the  
33rd Swahili Colloquium:

Online Workshop  
“Critical Swahili Studies”

14.–16.05.21

On the occasion of the 33rd Swahili Colloquium, from 14th to 16th May 2021, we will host the workshop **Critical Swahili Studies** funded by the Cluster of Excellence “Africa Multiple – Reconfiguring African Studies”.

The Workshop will be held online via **Zoom**. If you want to take part, please write to us at [swahili@uni-bayreuth.de](mailto:swahili@uni-bayreuth.de) and we will send you the link.

The overarching aim of this workshop is to engage in critical reflection on the field of Swahili Studies that will also contribute to Cluster of Excellence’s agenda of reconfiguring African studies. We want to explore the very notion of Swahili Studies, its historical trajectories, present coordinates, as well as future perspectives in different institutions. We aim to interrogate both the complementary and conflictual relationship of different versions of Swahili Studies and locate the role Swahili Studies plays in current critical debates about area studies in order to assess the future role of Critical Swahili Studies.

# PROGRAMME

Please note that the time indicated in the programme is German time!

## FRIDAY, 14 MAY 2021

11:00-11:10	<b>Welcome Address</b>
11:10-11:45	<b>Josephine Dzahene-Quarshie (Accra)</b> “What are you going to do with your Swah? Investigating Students’ Attitudes towards Kiswahili Studies at the University of Ghana”
11:45-12:20	<b>Aaron Louis Rosenberg (Mexico City)</b> “Bird Songs of a Troubled Feather: Aviary Metaphors and Longing across Musical Cultures”
12:20-12:55	<b>Kai Kresse (Berlin) and Abdilatif Abdalla (Hamburg)</b> ““Critical Swahili Studies’ – what we think it could and should be ...”
12:55-13:40	<i>Lunch Break</i>
13:40-14:15	<b>Round table: Changing Notions of Swahili Studies</b> with Rose Marie Beck (Leipzig), Ida Hadjivayanis (London), Aldin Mutembe (Dar es Salaam) and Hassan Kaya (Westville, Durban)
14:15-15:45	<b>Alamin Mazrui (Columbus) and Kimani Njogu (Nairobi):</b> KEYNOTE: “Kiswahili katika enzi ya utandawazi: baina ya Afrika na Amerika” / “Swahili in the era of globalization: between Africa and the USA”

## SATURDAY, 15 MAY 2021

11:00-11:35	<b>Aldin Mutembei (Dar Es Salaam) and Hassan Kaya (Durban)</b> “Ufundishaji na Ujifunzaji wa Kiswahili kwa kutumia Lugha za Asili za Afrika” / “Teaching and learning Kiswahili using other African indigenous languages”
11:35-12:10	<b>Iwona Kraska-Szlenk (Warswa)</b> “Kiswahili in Cognitive Linguistics: Areas of Research and Advantages”
12:10-12:45	<b>Alaa Rashwan Salah (Cairo)</b> “Hali ya Ufundishaji wa Kiswahili Nchini Misri: Historia na Maendeleo” / “Teaching and uses of Swahili in Egypt: History and Development”
12:45-13:30	<i>Lunch Break</i>
13:30-14:05	<b>Tom Michael Mboya (Eldoret)</b> “Uswahili in “Pili Mswahili” by Moreno Batamba et L’Orchestre Moja One”
14:05-14:40	<b>Zhao Lei (Beijing)</b> “Miaka 60 ya Ufundishaji wa Kiswahili nchini China” / “60 years of Kiswahili Teaching in China”
14:40-15:50	<b>In Memory of Euphrase Kezilahabi</b> organized by Roberto Gaudio and Clarissa Vierke: Lectures by Abdilatif Abdalla (Hamburg), Farouk Topan (London) and Alena Rettová (Bayreuth) as well as readings and performances

## SUNDAY, 16 MAY 2021

09:00-11:00	<b>Majadiliano: “Kiswahili nchini Kenya: Mustakabali wake Baada ya Ukoloni” / Roundtable: “Kiswahili in Kenya: Its Future in the Postcolonial Era”</b>  in cooperation with the African Cluster Centre Moi University in Eldoret involving Mark Kandagor (Moi, Eldoret), Clara Momanyi (Nairobi), Miriam Mwita (Baraton, Eldoret), Iribe Mwangi (Nairobi)
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**FRIDAY, 14 MAY 2021**

**JOSEPHINE DZAHENE-QUARSHIE (ACCRA)**

**“What are you going to do with your Swah? Investigating Students’ Attitudes towards Kiswahili Studies at the University of Ghana”**

This study embarks on a survey of students’ attitudes at the University of Ghana towards Kiswahili studies. Although Swahili is said to be one of the world’s globalized languages in terms of its status as an academic discipline, as an African language, it is studied in relatively few non-East African countries. The University of Ghana is one of the few African universities, which has had Kiswahili as a course for over fifty years. Over this period, each year some students graduate with combined majors in Kiswahili and other courses. This present study aims at investigating the attitudes of students of Kiswahili at various levels (first to final year) towards Kiswahili studies, and the key factors that determine these attitudes. Students’ perceptions of the Kiswahili language will also be examined. The survey will be conducted by administering questionnaires adapted from questionnaires used for examining attitudes towards foreign languages working with a target number of 300 students. Both quantitative and qualitative methods will be used in analyzing the data. Findings of the study will inform recommendations to augment positive student attitudes towards Kiswahili studies at the University of Ghana and beyond.

FRIDAY, 14 MAY 2021

AARON LOUIS ROSENBERG (MEXICO CITY)

**“Bird Songs of a Troubled Feather: Aviary Metaphors and Longing across Musical Cultures”**

This paper explores the symbolic trajectories of aviary metaphors in three canonical “love” songs from musical traditions in the United States, Tanzania and Mexico in order to unpack the elements of inherent hypertextuality at work in these emotionally stimulating texts. By focusing upon the widespread use of birds and flight as intellectual and aesthetic vehicles for the communication of profound emotion through musical works we can come to a more nuanced understanding of the myriad yet related ways and means through which romantic songs teach listeners about the potentially multifaceted and ambiguous nature of love. Despite the culturally bounded definitions of this changeable and malleable social construct in the texts considered here we can see a similarity in both symbolic components and signifying trajectories across a wide span of social terrains. What can these apparent resemblances tell us about the nature of amorous relations across these societies? Additionally, how do these songs exemplify and possibly explain the necessity and efficacy of metaphorical artistic expressions to grapple with these definitions? Finally, how can we account for the striking resonances between these texts insofar as they make use of aviary symbols to express their vision of love through song?

FRIDAY, 14 MAY 2021

**KAI KRESSE (BERLIN) AND ABDILATIF ABDALLA (HAMBURG)**

**“Critical Swahili Studies’ – what we think it could and should be ...”**

We as scholarly community do not yet have a clear common understanding of what ‘Swahili Studies’ is and should be – even as active agents in this field that we call by this name. At this point, it seems clear that the word ‘critical’ is critical when it comes to determine recommendable, reflexive, and principled ways of pursuing and doing Swahili Studies, within a wider changing field of African Studies and transregional studies more broadly. The common expectation connected to this term is that in the current postcolonial situation and its decolonizing demands language-based area studies cannot and must not be studied (any more) in an uncritical way, oblivious to power interests and imbalances that are then perpetuated further.

At the very basis, a critical approach to Swahili Studies today should be dialogical, and also involve mother-tongue speakers and their perspectives centrally in its agenda. Here, we seek to combine and keep in conversation our respective positions on what a critical approach can and should entail, and that is why we present our complementary thoughts, on aspects of teaching, conducting research, and pursuing and using Swahili Studies more widely, together, in a dialogical manner.

On the one side, we are reflecting upon central criteria and crucial pillars for Swahili Studies as a critical interdisciplinary and largely (though not exclusively) research-oriented engagement, on the other hand also upon the meaning and value of such an academic endeavour for Swahili speakers and the Swahili region itself. We find it important to think about differences and commonalities between Africa-based universities and others elsewhere. In each case, however, language should be central, and also translation. A sense of the past (as a sense for the dynamics of becoming) is crucial for understanding the present – here, the ongoing theme of how colonial structures and experiences have fed into postcolonial ones remains important – and a sense of the kinds and dimensions of connectivity that have shaped society needs to be cultivated. Movement and mobility, social ambivalence, friction and rupture are heightened themes and leitmotifs to engage, like when thinking about any transregional and multi-ethnic contexts where a leading language (here Swahili), a major religion (here Islam), and other unifying or

divisive features are in play. Building on Ngugi wa Thiong'o and others, and drawing from a few selected 'critical' approaches, to African Studies, area studies, and the humanities and social sciences more broadly, we articulate and reflect upon some fundamental questions and essential programmatic points that we think critical Swahili Studies has to address and engage with. Here, we embark on the experiment to address these points in dialogue, from our respective experiences, as teachers, writers, researchers, and commentators.

**FRIDAY, 14 MAY 2021**

**ROSE MARIE BECK (LEIPZIG), IDA HADJIVAYANIS (LONDON),  
ALDIN MUTEMBEI (DAR ES SALAAM) AND HASSAN KAYA  
(WESTWILLE, DURBAN)**

**ROUND TABLE: CHANGING NOTIONS OF SWAHILI STUDIES**

During the roundtable, we would like to discuss the following pertinent questions:

What is Swahili Studies? What are its future perspectives? How do Swahili Studies relate to prominent current discussions in wider and adjacent fields: What has been the relationship of Swahili Studies and African Studies? How does it position itself and which role does it play in the current, critical debates about area studies? Given the growing monolingualism of a global (Anglophone) academia as well as the linguistic blindness of postcolonial inquiries, on the one hand, and the growing interest in Southern epistemologies, on the other, we see a huge potential for the critical role Swahili Studies can play in the future. Which other critical vantage points does it offer which are of relevance to a broader debate? The critical inquiry also involves a consideration of the blind spots, fallacies of Swahili Studies and its entanglements in colonial or postcolonial power structures. In both East Africa and Europe, for instance, studying the language is historically linked with colonialism and nationalism. How can we critically account for this heritage while also carefully paying attention to current situations in which Swahili has been a language of domination and subjugation excluding others? A reflection on a complex and changing field of inquiry also involves critical self-reflection: How do our own globally positioned subjectivities construct multiple versions of the field?

**FRIDAY, 14 MAY 2021**

## **ALAMIN MAZRUI (COLUMBUS) AND KIMANI NJOGU (NAIROBI)**

### **“Kiswahili katika enzi ya utandawazi: baina ya Afrika na Amerika”**

Kiswahili kilipata nguvu sana katika nchi ya Amerika kuanzia miaka ya 1960 kutokana na mambo mawili. Moja lilikuwa ni mwamko wa siasa za “Uafrika” miongoni mwa Waamerika wa asili ya kiAfrika. La pili lilikuwa ni mgongano wa kiitikadi uliokuwepo wakati huo baina ya Amerika na Soviet Union. Yote haya mawili yalikuwa yamefungamana na mabadiliko na mivutano ya kisiasa iliyokuwa ikiendelea “Uswahilini” kwenyewe, yaani katika zile nchi za Afrika Mashariki ambako Kiswahili kilikuwa kinatumika. Lakini sasa, kwa kuwa Vita Baridi vimemalizika kwa kiwango kikubwa, na siasa za Waamerika wa asili ya kiAfrika nazo zimefuata mkondo mwingine kabisa, masomo ya Kiswahili yamejaaliwa nini na yanaelekea wapi katika taifa la Amerika? Hilo ndilo swali kubwa ambalo makala yetu yatajaribu kulijibu, huku tukizingatia mabadiliko ya fani za masomo ambazo Kiswahili kimenasibishwa nazo. Na katika kuyapitia haya, pia tutakuwa tukigusia hali ya masomo ya Kiswahili kwengineko duniani.

### **“Swahili in the era of globalization: between Africa and the USA”**

The rise of Swahili in the American academy in the 1960s was prompted by two forces: African identity politics among African Americans, on the one hand, and the politics of the Cold War between the USA and the Soviet Union, on the other. Both these sources of Swahili ascendancy were themselves a response to the unfolding dynamics and counter-dynamics of independence politics in “Swahiliphone” Africa, that is in the East African nations where the Swahili language was in wide use. But now that the Cold War is over more or less, and the nature of African American politics has undergone significant change in focus, what is the fate and direction of Swahili studies in the USA? This is the central question that this presentation will seek to address as it considers, at the same time, the shifting disciplinary areas with which the study of Swahili has been associated. In the process the presentation will also touch on the state of Swahili studies in some other spaces of the world.

SATURDAY, 15 MAY 2021

**ALDIN MUTEMBEI (DAR ES SALAAM) AND HASSAN KAYA  
(DURBAN)**

**“Ufundishaji na ujifunzaji wa Kiswahili kwa kutumia Lugha za Asili za Afrika”**

Mpango wa kukuza ufundishaji wa lugha ya Kiswahili kwa kutumia lugha nyingine za asili za Afrika, umejengwa katika hoja kuwa bara la Afrika limeendelea kutumia lugha za kigeni katika kuwapatia wananchi wake maarifa. Hata hivyo, lugha hizo ama hazina mchango wowote au kama upo hauna maana katika kukuza tamaduni za Kiafrika na mifumo ya maarifa ya asili ya Afrika zikiwemo falsafa ambazo hufumbatwa katika tamaduni na lugha za asili. Kwahiyo, mpango huu unaanzishwa ili kukuza ufundishaji wa lugha za Kiafrika kikiwamo Kiswahili kwa kutumia lugha nyingine za asili za Afrika. Kiswahili kinachukuliwa kwakuwa kimekubaliwa na Umoja wa Afrika (UA) na katika Jumuiya ya Maendeleo Kusini mwa Afrika- SADC kuwa ndiyo lugha muafaka yenye sifa za kuwezesha mafanikio ya mpango huu. Makala hii inatumia tajriba ya Ufundishaji wa lugha za Kiafrika kikiwemo Kiswahili ili kubainisha matokeo chanya ya mpango huu Pamoja na changamoto zake kama ifuatavyo: (i). Lugha za asili za Afrika ambazo zinatumiwa katika mazingira ya kisimu yanayokaribiana zitakuwa na faida ya kujengana na kuendelezana katika vipengele vya misamiati, falsafa na semantiki vilivyomokatika lugha hizi, na hivyo kukuza uanataaluma na kuruhusu ukuaji wa lugha hizi kiidadi na kitaamuli; (ii). Kutakuwa na fursa kwa Kiswahili na lugha nyingine za Afrika kutumia uanuwai wa kiutamaduni na kisimu zikiwamo rasilimali mbalimbali ili kuzalisha bidhaa na huduma za kipekee zitakazotumiwa kwa manufaa ya soko na Bara zima na kwa ulimwengu kwa ujumla; (iii). Kukuza demokrasia na kukamilishana katika lugha hizi ili kutokeza ushikamani wa kijamii, kujiamini, amani, kujitegemea, na kupatikana kwa haki; (iv). Kuendeleza manufaa ya kimaadili yanayopatikana kutoka tamaduni-simulizi za Kiafrika na kukuza ushiriki katika ugunduzi kupitia katika kutangamana kwa watu, Mawasiliano na ufafanuzi wa masuala yanayohusiana na maisha ya jamii za Kiafrika, na hivyo kutokeza njia mpya na zenye umuhimu wa kufahamu mambo katika michakato ya kielimu na ya kimaendeleo. Makala hii pia itaonesha njia za kufanikisha mpango huu muhimu kwa bara zima.

## **“Teaching and learning Kiswahili using other African indigenous languages”**

The initiative to promote the teaching of Kiswahili using African indigenous languages is based on the argument that Africa has continued to use foreign languages in imparting formal education. These languages have little or no relevance to African cultures and associated indigenous knowledge systems including philosophies embedded in African cultures and indigenous languages. The initiative has therefore been taken to promote the Teaching of African indigenous languages including Kiswahili using other African indigenous languages. Kiswahili has been identified by the African Union and SADC region to be the appropriate link to this continental initiative. The paper uses the experiences of Teaching African indigenous languages including Kiswahili using other African indigenous languages to demonstrate the following prospects and challenges: (i) African indigenous languages working within and across their related clusters will have opportunities to cross pollinate or enrich one another, in terms of concepts, philosophies and meanings, embedded in these languages, hence promote their intellectualization, and allowing each of them to grow and develop both quantitatively and qualitatively; (ii) opportunities for Kiswahili and other indigenous languages to use their cultural and linguistic diversity including the rich natural resource diversity of Africa, to generate unique products and services for continental and global markets; (iii) promote the complementarity and democracy of these languages for building social cohesion, confidence, peace, self-reliance and epistemic justice; (iv) advance the virtues of African oral traditions and foster participatory discovery through human interaction, open communication and clarification of subject matter related to African community livelihood, hence generating new but relevant ways of knowing in the education and development processes. Finally, the paper provides the roadmap to the implementation of this continental initiative.

SATURDAY, 15 MAY 2021

## IWONA KRASKA-SZLENK (WARSWA)

### “Kiswahili in Cognitive Linguistics: Areas of Research and Advantages”

Cognitive linguistics studies have been developing since 1980s (Lakoff and Johnson 1980, Langacker 1987, 1991) and represent one of the major frameworks of linguistic research. A number of studies on Kiswahili have been conducted using this theoretical model (e.g. Contini-Morava 2002, Kraska-Szlenk 2014, 2018a,b, Kahumbu 2016); however, they are not too many. This presentation outlines some advantages of this approach which can be applicable to various areas of research and multiple topics. It is also demonstrated that cognitive linguistics approach has benefits for teaching Kiswahili as a foreign language.

Cognitive linguistics is by assumption usage-based and recognizes the component of language which is largely ignored in structuralist and generative traditions and which roughly corresponds to Saussurean parole and Chomskyan performance. Instead of formulating grammatical rules at a highly abstract level, analyses are locally-built and follow a bottom-up direction toward further generalizations. The focus on usage also implies that frequency criteria are seriously taken into account since various linguistic phenomena are frequency-sensitive. For example, a number of Swahili morphophonological alternations which look „exceptional” on the surface are caused by phonological reduction of high-frequency forms, e. g. gliding of the u vowel of the infinitive prefix or of the subject prefix is observed before vowel-initial stems in high frequency verbs, but not in low frequency verbs, cf. kwenda ‘to go’ and kuendelea ‘to continue’, twende ‘let’s go’ and tuendelea ‘let’s continue’ (cf. Kraska-Szlenk 2010). The concept frequency of use is not only beneficial for linguistic analysis but is easy to grasp by students learning Kiswahili who can better learn the morphophonological alternations in Kiswahili Sanifu. Since this kind of reduction is a very natural process, students can also easily comprehend why it is more advanced in non-standard dialects of Swahili, e.g. Kimakunduchi tuze (St. Sw. tuuze) ‘let’s sell’, nyuze (St. Sw. niuze) ‘let me sell’.

Another important aspect of the cognitive linguistics approach is recognition of socio-cultural context of language use and structure. Conventionalized linguistic forms are culture-dependent to the extent that they are reflected in pragmatic norms but also in language grammar. For example, the historical context lies

behind the use of such forms as *kuoa* 'to marry (about a man)' vs *kuolewa* (about a woman), while the expression *kuoana* 'to get married (about a man or a woman)' was coined in modern times. The strong social value of family in the Swahili society is reflected in various ways in the Swahili language structure and use. A negative response to a question about being married conventionally includes *bado* '(not) yet', in accordance with socio-cultural norms. Polysemy of kinship terms provides another example: terms as *baba* 'mother', *mama* 'mother', *babu* 'grandfather', *bibi* 'grandmother' etc. can be used as polite or affectional terms of address in many figurative meanings, e.g. *baba* can be used to one's paternal uncle, son, or unrelated man of approximately father's age, as well as in titles like *Baba wa Taifa* 'Father of the nation' or teknonyms like *Baba Khamisi* lit. 'Khamisi's father' (cf. Kraska-Szlenk 2018a,b).

Another significant side of cognitive linguistics research is searching for cognitive universals reflected in language structure. This perspective helps to relate research on Kiswahili to studies on other languages. For example, many cases of figurative use of body-part terms are found in Kiswahili, but analogous forms occur in many other languages, too, cf. *kichwa kikubwa* 'arrogant person' (lit. 'big head'), *kichwa cha mlima* 'peak of the mountain', *uso wa nyumba* 'front (lit. 'face') of the house', *usoni* 'in the future' (lit. 'on the face'), *kutupa jicho* 'to throw an eye' (i.e. 'to look'), *jicho langu* 'my eye' (i.e. 'my beloved one'), *tumbo moja* 'one belly' (about siblings), etc. (cf. Kraska-Szlenk 2014). These facts are explained by the embodiment hypothesis (Lakoff and Johnson 1980, 1999), which claims that the human body provides a source domain for other concepts. Embodiment of language, together with recognition of cognitive construals (e.g. conceptual metaphor and metonymy), provides a way of explaining co-occurring patterns of semantic extension in language.

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**SATURDAY, 15 MAY 2021**

## **ALAA RASHWAN SALAH (CAIRO)**

### **“Hali ya Ufundishaji wa Kiswahili Nchini Misri: Historia na Maendeleo”**

Makala yangu inashughulikia hali ya ufundishaji wa lugha ya Kiswahili nchini Misri na matumizi yake, ambapo nchi hiyo iliyopo Kaskazini mwa bara la Afrika imechukua hatua nyingi tokea zamani hadi sasa kwa kuzingatia kuwa lugha hiyo ya Kiswahili ni mojawapo lugha muhimu zaidi barani Afrika.

Kwa kweli, shughuli za kushughulikia na kufundisha lugha ya Kiswahili nchini humo zilianza tangu mwaka 1967 kwa kuanzisha Idara ya Lugha za Kiafrika, Kitivo cha Lugha na Ufasiri, Chuo Kikuu cha Al-Azhar.

Kuanzia tarehe hiyo, wanafunzi wengi waliojifunza Kiswahili katika idara hiyo, wamekuwa ama ni walimu wa Kiswahili au wahusika wa Idhaa ya Kimisri kwa nchi za Afrika Mashariki (Redio Cairo) au wafasiri wa Lugha ya Kiswahili katika vituo vya Al-Azhar. Ufundishaji wa lugha ya Kiswahili umeendelezwa kwa kuanzisha idara nyingine za kufundisha lugha hiyo kwenye Vyuo Vikuu vitatu vingine nchini humo ambavyo ni; Chuo Kikuu cha Ain Shams, Cairo na Aswan, jambo linalothibitisha kuwa Misri inaitambua umuhimu wa Lugha ya Kiswahili na nafasi yake katika juhudi za kuziunganisha nchi za Afrika na hasa nchi zinazoshirikiana katika Mto Nile zilizopo Mashariki na Kati kati barani humo.

Bado Misri inaendelea na juhudi zake za kuendeleza zoezi hili la kufundisha lugha ya Kiswahili kutokana na umuhimu wa lugha hiyo, bali pia kwa lengo la kuimarisha mahusiano baina yake na nchi kadhaa za Afrika Mashariki na Kati ambazo lugha ya mawasiliano yake ni Kiswahili. Pia, Misri imezingatia lugha ya Kiswahili kama ni lugha muhimu zaidi miongoni mwa lugha za kiafrika katika shughuli za tafsiri.

### **“Teaching and uses of Swahili in Egypt: History and Development”**

This article will relate to discuss uses and teaching Swahili language in Egypt, where that country placed in North Africa has taken many steps in the past and today consider Swahili language as one of the most important languages in Africa. In fact, dealing with the teaching of the Swahili language did not begin these days, but began long ago in 1967 with the establishment of the Department of African

Languages, Faculty of Languages and Translation, Al-Azhar University which is the first unit to teach Swahili language in Egypt, as it is the primary language of studies in that Unit.

From that date many students have learned Swahili and become either Swahili teachers or editors in Egyptian Radio for East African countries or Swahili language translators at Al-Azhar centers or another careers. Teaching the Swahili language has been developed by establishing other departments for teaching that language at three other Egyptian universities namely; Ain Shams University, Cairo University and lately Aswan University. Despite dealing with that language as an important language in East Africa and in the Nile River countries.

Egypt still continues to take steps to advance the teaching and uses of Swahili language in order to its importance and the aim of strengthening relations between it and several East and Central African countries whose communication language is Swahili.

**SATURDAY, 15 MAY 2021**

**TOM MICHAEL MBOYA (ELDORET)**

**“Uswahili in “Pili Mswahili” by Moreno Batamba et L’Orchestre Moja One”**

A reading of the 1970s popular song “Pili Mswahili” by the Nairobi-based Congolese singer Moreno Batamba and his L’Orchestre Moja One anchors an exploration of the diverse meanings of Uswahili – the ontological issue of what makes one Swahili – in Kenya. The survey surfaces the constructedness of Uswahili and thereby lays the grounds for an interrogation of the power that a particular notion of correct “Swahili-ness” has in conservative Swahili Studies. This leads to a contention that like all other cultures, African cultures are most productively studied as historical social phenomena.

**SATURDAY, 15 MAY 2021**

**ZHAO LEI (BEIJING)**

**“Miaka 60 ya Ufundishaji wa Kiswahili nchini China”**

Kiswahili kimeanza kufundishwa nchini China tangu mwaka 1960. Katika miaka 60 iliyopita, kozi hiyo imepitia kipindi cha ukuaji (1960-1977), kipindi cha mdodoro (1978-1999) na kipindi cha upanuzi (2000-Sasa) ikienda sambamba na mabadiliko ya kisiasa na kiuchumi ya ndani pamoja na uhusiano baina ya China na Tanzania. Makala hii imepitia historia ya ufundishaji wa Kiswahili nchini China kwa ujumla, pia imehakiki maendeleo na changamoto zake katika masomo, vitabu vya kiada, walimu na wanafunzi na kutoa mapendekezo ya kufanya kwa ajili ya kuukuza ufundishaji na utafiti wa lugha hiyo nchini China.

**“60 years of Kiswahili teaching in China”**

Kiswahili has been taught in China since 1960. Over the past 60 years, this program has gone through a period of growth (1960-1977), a period of stagnation (1978-1999) and a period of expansion (2000-Now) in line with political change and domestic economy as well as China-Tanzania relations. This article has reviewed the history of Kiswahili teaching in China in general, has also reviewed its progress and challenges in courses, textbooks, the academic development of teachers and students and made recommendations for promoting the teaching and research of this language in China.

**SATURDAY, 15 MAY 2021**

**ORGANIZED BY ROBERTO GAUDIOSO (NAPLES) AND CLARISSA VIERKE (BAYREUTH) WITH ABDILATIF ABDALLA (HAMBURG), FAROUK TOPAN (LONDON), ALENA RETTOVÁ (BAYREUTH), VITALI MAEMBE (BAGAMOYO) AND OTHERS**

**In Memory of Euphrase Kezilahabi: Lectures + readings/performance**

Last year, one of the most important East African writers, intellectuals and philosophers, Euphrase Kezilahabi, passed away. He was born in Tanzania in 1944 and worked as lecturer and professor first at the University of Dar es Salaam and later Botswana. Early on, he became one of the most prominent and creative poets and novelists, renowned for his critical voice and his creative and intricate play with the language of Swahili. His free verse poetry and his experimental novels in search of a new voice questioned the established literary canon and introduced a paradigmatic shift in the reading and writing of Swahili literature. Also in his scholarly writing, he critically investigated Western philosophical traditions in relation to African epistemologies. Euphrase Kezilahabi attended the Swahili Colloquium regularly.

To pay tribute to his great legacy, Farouk Topan (London) and Abdilatif Abdalla (Hamburg), who shared with him many fundamental scholarly and literary discussions at the University of Dar es Salaam in the vibrant 1960s, and Alena Rettová (Bayreuth), who has continuously engaged with his oeuvre, will share memories and reflections. Furthermore, to make the creative spirit of Euphrase Kezilahabi live on, we have asked young East African poets and the renowned Tanzanian singer-song writer Vitali Maembe to write poetry and music which takes inspiration from Kezilahabi's poetry.

**SUNDAY, 16 MAY 2021**

**MARK KANDAGOR (MOI, ELDORET), CLARA MOMANYI (NAIROBI),  
MIRIAM MWITA (BARATON, ELDORET), IRIBE MWANGI (NAIROBI)**

**MAJADILIANO: “KISWAHILI NCHINI KENYA: MUSTAKABALI WAKE  
BAADA YA UKOLONI”**

Lengo la jopo hili ni kutalii hali na hadhi, maendeleo, matumizi na sera kuhusu Kiswahili nchini Kenya kuanzia mwaka wa 1964 hadi sasa. Ili kufikia lengo hili, mawanda mbalimbali yatahakikiwa ikiwa ni pamoja na elimu, bunge, nafasi ya katiba, uchapishaji, vyombo vya habari, pamoja na mchango wa wataalamu anuwai kuhusu maendeleo ya Kiswahili. Katika kuchunguza maswala haya, mazungumzo yataongozwa na mielekeo ya baada ya ukoloni na yatarejelea hasa maandishi mbalimbali yaliyopo ili kupata data yake. Inatarajiwa kwamba mazungumzo haya yataonyesha ilipo nchi ya Kenya na kupendekeza hatua muhimu zinazofaa kuchukuliwa ili kuendeleza matumizi ya Kiswahili ili kichangie katika maendeleo ya taifa katika miaka ijayo.

**ROUNDTABLE: “KISWAHILI IN KENYA: ITS FUTURE IN THE  
POSTCOLONIAL ERA”**

The objective of this panel is to explore the current state and status of Kiswahili in Kenya, its development, use and policy since 1964 after getting its independence. To achieve this objective, several sectors concerned with Kiswahili including education, Parliament, publishing industry and media will be evaluated. The role of the Constitution and Kiswahili experts will also be evaluated. The discussion on these issues will be hinged on postcolonial theories and will make reference to diverse publications to get its data. It is hoped that the discussion will indicate the current position of Kiswahili in Kenya and will also give recommendations on the steps that need to be taken so as to further entrench the use of Kiswahili so as to make it contribute more to national development in future.