

Kongamano la Kiswahili la 35
35th Swahili Colloquium

Mashujaa!

Jitihada za kufinyanga
upya Taaluma za
Kiswahili

ReconFIGURing Swahili
Studies.

19. - 21.5.2023
Bayreuth University

Literaturen in afrik. Sprachen | Universität Bayreuth
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UNIVERSITÄT
BAYREUTH



Kongamano la Kiswahili la 35
35th Swahili Colloquium
in Iwalewahaus, Bayreuth,
from 19th May to 21st May 2023

YALIYOMO

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PROGRAMME/RATIBA

Version 12th May 2023

Friday, 19th May 2023/Ijumaa, tar. 19

8.30-9.00	<i>Registration</i>
09.00-9.30	Welcome address by the Dean of the Cluster Africa Multiple Rüdiger Seesemann and Clarissa Vierke
	<i>Mashujaa in Popular culture (chair: Rayya Timammy)</i>
09:30-09:55	Shani Omari (Dar es Salaam): Wasanii wa Kike wa Hip Hop
09:55-10:15	Ute Reuster-Jahn (Hamburg): Laiti Ningelijua -The autobiography of Nicco ye Mbajo, popular artist in Tanzania (1950-2021)
10:15-10:40	Ding Ruilin (Beijing): “Joram Kiango” in Reality: Reconsidering Ben Mtobwa’s Contribution to Swahili Popular Literature
10:40-11:00	<i>Chai, Tea Break</i>
	<i>Mashujaa: Local Intellectuals (chair: Vincent Magugu)</i>
11.00-11.25	Rayya Timammy (Nairobi): Watunzi wa Tenzi za Kiswahili kama Wataalamu na Wahifadhi wa Maarifa: Mfano wa Mahmoud Abdulkadir na Bwana Obo Muhidin.
11.25-11.50	Mbwarali Kame (Eldoret): Ushairi wa Kiswahili ulivyoenziwa na Ustadh Mahmoud Mau: Shujaa mashuhuri wa Kisiwa cha Lamu
11.50-12.15	Annachiara Raia (Leiden): UMADA: Kufinyanga upya maktaba ya kiswahili ya kisasa kutoka kisiwa cha Lamu cha Bahari Hindi
12.15-12.40	Duncan Tarrant (Bayreuth): The Poetry of Nassor Hilal: The Ever-Pressing Passing of Time.

12.40-13.45	<i>Chakula cha mchana, Lunch Break</i>
	Global Swahili Studies (chair: Shani Omari)
13.45-14.10	Ma Jun (Shanghai): 中体西用”in Eastern Africa: Reflection on the Research Path of Modern Swahili Studies with the Historical Experience of East Asia. 中体西用 (zhōng tǐ xī yòng): Chinese Body and Western Function}
14.10-14.35	Flavia Aiello (Naples): The Early stages of Swahili Studies in Italy
14.35-15.00	Daniel Munene (Cape Town): Swahili in South Africa: University of Cape Town offers First Swahili elective at a South African University in 2023
15.00-15.20	<i>Chai, Tea Break</i>
	Rethinking Language Description and Documentation (chair: Maud Devos)
15.20-15.45	Teresa Poeta (Essex), Hannah Gibson (Essex), Fridah Kanana Erastus and Lutz Marten (Essex/SOAS): Swahili variation documented through time: a reflection on the descriptions and their authors
15.45-16.10	Mark Kandagor (Eldoret) & Joseph Gakuo (Bomet): Fasihi ya Kiswahili kama Kidhibiti cha Ukoloni na Ukoloni Mamboleo
16.10-16.35	Nathan O. Ogechi (Eldoret): To collaborate or to partner?": Research and Language description of indigenous languages in Kenya
16.35-16.50	<i>Chai, Tea Break</i>
	Reconfiguring Swahili Studies?
16.50-17.15	Jasmin Mahazi (Berlin), Prof. Rayya Timammy (Nairobi), Rukiya Swaleh (Kilifi): More than Three Swahili Women – Zaidi ya Wanawake watatu wa Kiswahili
17.15-18.00	<i>Roundtable:</i> Abdilatif Abdalla (Hamburg), Farouk Topan (London), Kai Kresse (Berlin), Irene Brunotti (Leipzig): Reconfiguring Swahili Studies? Is ‘Uswahili’ at the heart of the process?
19.30	<i>Performance</i> by Rapper Maalim Nash MC (Dar es Salaam)

Saturday, 20th May 2023/ Jumamosi, tar. 20

	Critical Literary Perspectives (chair: Annachiara Raia)
09.00-09.25	Naomi Nzilani Musembi (Bondo): Fasihi za kiitikadi na mchango wake katika jamii ya sasa
09.25-09.50	Kenneth I. Simala (Kakamega): Liyongo, Swahili Poetry and Public Intellectualism
09.50-10.15	Izabela Romańczuk (Warsaw): Vamps and Victims? A renewed attempt to characterise women in Swahili literature.
10.15-10.40	Mikhail Gromov (Nairobi): “Education does not pay”: crisis of intellectuals in the Kenyan Swahili novel (online)”
10.40-11.00	<i>Chai, Tea Break</i>
	Genres, Media and Translation (chair: Duncan Tarrant)
11.00-11.25	Annmarie Drury (New York): Voice and the Mingling of Genres in Shaaban Robert’s Maisha Yangu and Baada ya Miaka Hamsini
11.25-11.50	Hadija Jilala (Dar es Salaam): Uafrika Katika Nadharia za Tafsiri
11.50-12.15	Dyoniz Kindata (Lüneburg): Genre Developments in the Colonial Kiongozi Newspaper in German East Africa 1885-1918
12.15-12.40	Katrina Daly Thompson (Madison): Evolving Swahili Islamic Marital Advice (1932-2020)
12.40-13.45	<i>Chakula cha mchana, Lunch Break</i>
	Alternative Voices – Alternative Knowledges (chair: Naomi Musembi)
13.45-14.10	Mwalimu Deogratias Ngonyani (East Lansing): Simulizi za Marijani Rajabu katika Nyimbo. Narratives in Marijani Rajabu’s Songs)
14.10-14.35	Maud Devos (Tervuren) and Clarissa Vierke (Bayreuth): Mnazi Huhimili Dhoruba. The Story of the Coconut Tree Told from a Local Perspective and through Language

14.35-15.00	Shani Khalfan (Zanzibar/Bayreuth): Lugha ya Kiswahili inavyobeba Utamaduni wa jamii ya Waswahili: Ni Lugha au Utamaduni?
15.00-15.25	Kadara Swaleh (Berlin) Mohamed Ali (Jicho Pevu): Mwanahabari, Mwanasiasa na Mwanaharakati wa Lugha ya Kiswahili, Kenya
15.25-15.40	<i>Chai, Tea break</i>
	Inquiries into Language (chair: Andrea Hollington)
15.40-16.05	Monika Baumanova (Pilsen): Toponymy of past Swahili towns on the East African coast
16.05-16.30	Daniela Waldburger (Vienna): Sharing my experience on a Shared Authority Approach in Lubumbashi
16.30-16.55	Makoto Furumoto (Tokyo): Linguistic Documentation of Memory of the Male Circumcision Rite in Zanzibar
16.55-17.20	Martin Walsh (Arusha): Living by the Sea: Lexical Evidence for Early Swahili Adaptation and Innovation
17.20-17.45	<i>Chai, Tea Break</i>
	Literary Encounters (chair: Dyoniz Kindata)
17.45-18.10	Roberto Gaudio (Bayreuth): tba
18.10-18.35	Bahati Harrison (Nairobi): Mchango wa kitaalamu wake hayati Prof. Ken Waliaula Walibora katika fasihi ya Afrika kupitia lugha ya Kiswahili.
18.35-19.00	Book launches: “Muslim Cultures of the Indian Ocean: Diversity and Pluralism, Past and Present” (ed. by Stephane Pradines and Farouk Topan) “In this Fragile World. Swahili Poetry of Commitment by Mahmoud Mau” (by Mahmoud Ahmed Abdulkadir, Annachiara Raia and Clarissa Vierke with contributions by Jasmin Mahazi, Rayya Timammy, Kai Kresse and Kadara Swaleh)
19.00-19.30	<i>Kiburudisho, Reception</i>
19.30	<i>Literature and Music of the Sea:</i> Travelling the Swahili Seas with the Kenyan poet and preacher Mahmoud Mau, the writer Yvonne Adhiambo Owuor and the Malagasy poet and musician Jean-Luc Raharimanana

Sunday, 21st May 2023/Jumapili, tar. 21

	<i>Utu, Human Crisis and Alternative Views (chair: Jasmin Mahazi)</i>
9.00-9.25	Vincent Magugu (Eldoret): Misingi ya kinadharia katika falsafa ya utu kwenye muktadha wa fasihi ya Kiswahili
09.30-09.55	Agnes Brühwiler (Cologne) and Andrea Hollington (Mainz): <i>Utu</i> as epistemology and conviviality in Kiswahili culture: anthropological linguistic perspectives on living together
09.55-10.20	Cristina Nicolini (Rome): Of Madness and Sagacity: Masks in Luigi Pirandello's & Penina Muhando's Plays
10.20-10.55	Asifiwe Eliud Mwangike (Dar es Salaam): Utelezi wa Fanani na Hadhira Kwenye Utendaji wa Utani wa Msibani
10.55-11.20	<i>Chai, Tea Break</i>
	<i>Language and its Many Possible Futures (chair: Shani Khalfan)</i>
11.20-11.55	Hans Mussa (Dar es Salaam): Mchango wa Dini za Uislamu na Ukristo katika Maendeleo ya Kiswahili Duniani
11.55-12.20	Sheila Wandera (Laikipia): Usasaleo katika Ufundishaji wa Mashairi ya Kisasa: Matumizi ya Mashujaa wa Kisasa
12.20-12.55	Ahmad Kipacha (Arusha): Ushahidi wa Kiswahili cha Kati katika Mamboleo na Uwongozi
12:55-13:30	Hezekiel Gikambi (Nairobi): Miongo minne ya maendeleo ya teknolojia ya lugha katika Kiswahili: Nafasi, changamoto na athari zake katika uzalishaji maarifa.
13.30-13.55	Magreth John Kibiki (Dar es Salaam): Assessing the Teaching of Swahili as a Foreign Language in Germany
13.30-14.00	Conclusion and <i>shukrani</i>

INVITED ARTISTS / WASANII

WALIYOALIKWA

Yvonne Adhiambo Owuor

Yvonne Adhiambo Owuor is a Kenyan writer. Her latest Indian Ocean novel, *The Dragonfly Sea* (2019) is one of the first from the continent to fictionally explore transoceanic connections and what the return of China to Eastern Africa might mean for intimate histories and memory of East Africa's maritime people.

Earlier on, Yvonne Owuor's fragmented, poetic, fastpaced and emotionally charged style marked her highly acclaimed debut novel, *Dust* (2014), a story of national amnesia. Yvonne Adhiambo Owuor's short stories have been published in international literary magazines. The Kenya based literary magazine *Kwani?* co- founded by Binyavanga Wainaina, published her short story, *The Weight of Whispers*, which earned her the Caine Prize for African Writing in 2003.



Jean-Luc Raharimanana



Jean-Luc Raharimanana was born in Antananarivo, the capital of Madagascar, in 1967. By 1987 he had already been awarded the Jean-Joseph Rabearivelo Poetry Prize for his early poems. Two years later he completed a degree in Literature at the university in his native city and joined a theatre group for which he wrote his first play, *Le Prophète et le Président* (1989; t: The prophet and the president). The piece was awarded the Tchicaya-U'Tamsi Prize by the Inter-African theatre competition, but actual performance was forbidden by Madagascar's governmental authorities. He published a collection of short stories, *Le lépreux*, in 1992. The author then went to Paris on a grant from the French foreign radio and studied at the Sorbonne and the Institut National des langues et civilisations orientales.

Raharimanana's stories are marked by a rich tension between style and content. Through lyrical, sensuous language influenced by oral tradition, the author portrays not only the beauty of nature but poverty and squalor, especially of the shanty towns. In his work legends and old superstitions are juxtaposed with contemporary political events. He received the Grand Prix Littéraire for his short-story collection *Rêves sous le linceul* (1998). His first novel, *Nour, 1947*, was published in 2001.

Nash MC



Mutalemwa Jason Theobard Mushumbusi anayefahamika zaidi kwa jina lakisanii kama **Nash MC** ni msanii wa muziki wa Hip Hop kutoka nchini Tanzania.

Ni msanii mwenye msimamo wa mreno wa kushoto. Muundo wa mashairi yake ni kusimamia misingi ya utetezi wa wanyonge wa Tanzania. Tungo za kukemea maovu wanayotendewa wavuja jasho wa Tanzania. Alianza kurap mwishoni mwa miaka ya 1990 na umaarufu alipata 2001 baada ya kutoa "Kisa cha Mwanafunzi" aliomshirikisha Dully Sykes katika kiitikio na Dogo Lecha — kazi iliyotayarishwa kwa Miikka Mwamba wakati huo FM Studio Kinondoni.

Alipitia mengi yanayohitajika ili kuwa mchanaji hasa. Alipata msaada kutoka kwa wasanii wakongwe wa hip hop ya Tanzania kama akina Lindu Lindulu, Zavara Mponjika, Saigon na wengine wengi tu. Kwenye mwaka wa 2009 alifanya mahojiano ya nguvu na Saigon wakati huo mtangazaji katika kipindi cha "HIP-HOP Base" cha EATV. Mahojiano haya Nash aliongea mengi ya msingi kuhusu uwanja wa hip-hop na alivyorudi katika kuchana alikuwa tofauti na zamani kabisa. Baadaye akaja kutoa "Nani Mkali Kwenye Game" chini ya mtayarishaji Kita ndani Ramo Records huko Magomeni, Dar es Salaam. Hiyo ilikuwa mwaka 2010. Mwaka 2011 anatoa kandamseto ya kwanza "Hazina Sura ya Kwanza" halafu akaendelea kutoa albamu kila mwaka uliofuata hadi 2014. Mwaka wa 2012 "Mzimu wa Shaaban Robert", mwaka wa 2013 "Chizi", mwaka wa 2014 Mchochezi. Albamu zote zimetazamia maisha halisi ya raia wa Tanzania na Afrika kwa ujumla jinsi wanavyopitia magumu yao ya kila siku.

Kando ya kazi yake ya kimuziki, Nash ni kiongozi wa KINASA - kikundi cha Sanaa kilichosajiliwa kisheria nchini Tanzania, na Baraza la Sanaa Tanzania (BASATA) chini ya Sheria Namba 23 ya mwaka 1984. Namba ya usajili ya Kikundi hiki ni 05891. KINASA ni neno linalosimama badala ya maneno, KISWAHILI NA SANAA na ni kikundi kinachojitolea kutangaza lugha ya Kiswahili na tamaduni zake kupitia mbinu mbalimbali za Kisanaa, hasa muziki na lugha. Kikundi hiki kinafanya kazi na wataalamu mbalimbali waliobobea katika taaluma ya Lugha ya Kiswahili, ambao kwa kusaidiana pia hutoa msaada wa kitaalamu na kuhamasisha kutumia lugha ya Kiswahili katika Sanaa, ili kufikisha ujumbe wake kwa jamii, hasa vijana, ambapo Kiswahili ndio lugha mama.

Lengo la Kikundi hiki kwa sasa ni kufanya kampeni ya kuhamasisha matumizi sahihi ya lugha ya Kiswahili kupitia Sanaa kuanzia kata, tarafa, wilaya hadi ngazi ya Taifa. Pia dhima kuu tuliyonayo kwa sasa ni kuhamasisha na kuinua matumizi fasaha ya lugha na ufaulu wa somo la Kiswahili mashuleni, kwa kuanza na kidato cha tatu na cha nne, kwa kung'amua changamoto zake na kuzifanyia kazi. Tunaamini hii itakuwa ni njia mojawapo ya kukuza utamaduni wa lugha ya Kiswahili ndani na nje ya nchi, kupitia nyanja mbalimbali za sanaa na kuibua vipaji vya wanafunzi ambavyo bado vimejificha.

ROUND TABLE

Reconfiguring Swahili Studies: Is ‘uswahili’ at the heart of the process?

**Abdilatif Abdalla (Hamburg), Irene Brunotti (Leipzig), Kai Kresse (Berlin)
& Farouk Topan (London)**

The Colloquium poses two important questions in its announcement as a way of discussing and unpacking its theme of ‘Reconfiguring Swahili Studies’ in its current state of development/evolution: “How and where has Swahili Studies perpetuated colonial legacies in its concepts, terms, disciplinary history, and institutional set-up? How could an alternative disciplinary history, future, and canon of literature and scholarship look like [for example]?” These are deep and far-reaching questions whose answers may necessitate a critical rethinking of “Swahili Studies”, not simply as a term which groups together various disciplines studying some aspect of (the) Swahili, but (also) as denoting dynamic processes of knowledge construction and transmission. How are these dynamics generated vis-à-vis Swahili language, culture, environment, locations, and global perspectives and ‘values’? And by whom?

We believe we need to attempt to answer these questions in reconfiguring Swahili Studies. We also believe that the starting point has to be an understanding of **USWAHILI**¹, not entirely in its historically singular coastal manifestation (which we believe *uswahili* has now transcended) but in its pluralistic global expressions we witness today. Kwa hivyo, baada ya kuzungumza na kujadiliana kwa urefu kuhusu maana, umuhimu na uwezo wa Critical Swahili Studies (Swahili Forum 30, 2023 – toleo maalum) na continuously committed to the collectivity of the exercise of ‘concepting’ *uswahili*, we would like to ‘matter-forth’ and think further with *uswahili* - the core, the relational kiini of the dynamic spheres which are of Swahili Studies – within this very context of Kongamano la Kiswahili la Bayreuth, where we have been together for so many years, kusutana na kukinainana.

In this round table, we invite Swahili Studies scholars to share their thoughts on researching and teaching practices, putting *uswahili* at the core: (how) does (the form of) the research change? And what about the dynamic contexts of teaching? What does your research look like from the point of view of *uswahili*? And, therefore, what does *uswahili* mean and what does it do?

Tuna hamu ya kujadiliana hayo yote tukiendeleza mazungumzo ambayo nia yake ni kuendelea kujadiliana pamoja ili kuvifungulia milango vitendo na utaratibu wa kitafiti na kitaaluma vyenye usawa, heshima na maadili ambayo ndiyo ya Kiswahili.

¹ Please note that we are retaining *uswahili* in its original form, and not translating it as ‘Swahiliness’. This too could be discussed!

ABSTRACTS

1. Monika Baumanova (Pilsen, Czech Republic)

Toponymy of Past Swahili Towns on The East African Coast

With the long history of urbanism on the Swahili coast, there are today numerous living historical towns as well as preserved sites of deserted precolonial settlements. This paper is a result of an interdisciplinary collaboration between archaeology and linguistics and presents the first comprehensive analysis of a collection of over a hundred names of these past towns, with an accent on the coasts of present-day Kenya and Tanzania. The linguistic analysis of these toponyms is complemented with relevant observations from folk etymology and with a discussion of their conceptual content. This paper reflects on the anthropologically and archaeologically recognised importance of trade, Islam, architecture and life linked to the oceanfront, that spans across the Swahili past. The conceptual analysis hence aims to show whether and how these themes were reflected in Swahili toponymy and contributed to defining the identity of these towns as individual urban communities within the Swahili cultural sphere. The results complement the understanding of these towns defined on the basis of other data, creating a more complex picture of the Swahili urban past.

2. Agnes Bruehwiler & Andrea Hollington (Cologne & Mainz)

Utu as Epistemology and Conviviality in Kiswahili Culture: Anthropological Linguistic Perspectives on Living Together.

Anthropological linguistics is essentially concerned with language in/as cultural practices as they emerge and change through humans living in communities. Yet, the aspect of living together itself, as expressed through the concept of conviviality, has rarely been explicitly addressed from anthropological-linguistic perspectives. In our contribution, we aim at exploring the concept of *utu* ('humanity') in Kiswahili by looking at linguistic practices in different domains. To show that *utu* can be regarded as an epistemology and a way of knowing and mastering living together as humans, we will look at language in *unyago* (coming of age rituals), proverbs and sayings but also at grammatical features of Kiswahili. We understand conviviality as "the interactive core of relations both among humans and among human beings and non-human beings, including animals, spirits, and artefacts" (Nobre and Costa 2019: 11) and shed new light on this concept from a Kiswahili perspective which seeks to understand living together through linguistic practices and examples that reflect *utu*. *Utu*, which from a philosophical perspective can be regarded as epistemology and form of knowledge of humanity and the world (Kresse 2007, 2018), is deeply inscribed in language and culture of the Waswahili and offers not only a Kiswahili view on language, culture and knowledge, but also an essentially new perspective in anthropological linguistics, namely one that looks at the larger picture of the very essence of the language and culture intersection.

3. Maud Devos & Clarissa Vierke (Terverun & Bayreuth)

Mnazi Huhimili Dhoruba. The Story of the Coconut Tree Told from a Local Perspective and through Language

In this paper, we would like to jointly reflect on “specialized vocabulary” and intangible heritage taking the example of the coconut tree, which is of great cultural importance at the Swahili coast. Swahili plants have been part of dictionary projects (e.g. Krapf, Sacleux), also explored by linguists and botanists, like Greenway, Legère and others. They have often played a role as a by-product of descriptive/theoretical studies, often dependent on personal preferences of the missionary or academic researcher, but have also been used in historical/comparative linguistics for historiographic purposes (“words-and-things”), and, more recently, have been considered as important representation of intangible cultural heritage in documentary linguistics. We want to consider the latter aspect more closely, putting an emphasis on the recognition of local experts. Our idea is to investigate Kiswahili mnazi vocabulary taking into account heterogenous sources and with the conscious effort to bring in silenced voices of 'bearers of intangible cultural heritage'. Our aim is to bring historical linguistic research in conversation with Ahmed Sheikh Nabahany’s poem “Umbuji wa Mnazi”, already discussed in various publications (Geider, Brown, Kresse, Mbele), and interviews with wagemas conducted on Pate this year.

4. Annmarie Drury (New York)

Voice and the Mingling of Genres in Shaaban Robert's *Maisha Yangu and Baada ya Miaka Hamsini*

Acknowledging insightful discussion of Shaaban Robert's autobiography by Xavier Garnier (2012) and of biography in Swahili by Farouk Topan (1997), this paper explores the creation of voice by Shaaban Robert in *My Life* and *After Fifty Years*. It posits that the mingling of genres has a formative role in creating voice in Shaaban Robert's two-part autobiography, and it experiments with approaches for thinking about voice there. It also points out an affinity with the autobiography of the South African author Es'kia Mphahlele, *Down Second Avenue* (1959), which was published contemporaneously with Shaaban Robert's completion (1960) of *Baada ya Miaka Hamsini*, and briefly considers the significance of a Pan-African autobiographical moment, circa 1960, as suggested by that comparison

5. Makoto Furumoto (Tokyo)

Linguistic Documentation of Memory of the Male Circumcision Rite in Zanzibar

Jando is a male circumcision ritual practiced in the coastal areas of East Africa (Cory 1947; Caplan 1976; Nakamura 2007). In Zanzibar, male Muslim children are still commonly circumcised. However, Jando has not been conducted for more than 50 years, and many details of the practice remain unknown (cf. Ingrams 1967/1931).

According to an elderly man from the Makunduchi district of Unguja island, Jando used to be held approximately once every three years, just after the harvest season, after masika (the rainy season) from March to June. During Jando, 10 to 30 boys around the age of 10 were gathered in a temporary isolation hut and circumcised on the first day. They would then remain in the hut for about three weeks to allow their wounds to heal.

Children, during Jando, used to sing songs passed down by adults, such as circumcisors and caretakers. The songs not only described situations like the completion of circumcision, requests for food, and the children's departure from the hut, but also taught children etiquette and morals. The message of some songs was conveyed metaphorically.

Those who have experienced Jando in Zanzibar are largely in their 60s and above, meaning the memory of this local practice is at risk of being lost. This study aims to describe the Makunduchi people's memory of Jando, focusing on its songs, and to demonstrate how linguistic documentation can uncover local practices that have received little attention.

6. Roberto Gaudioso (Johannesburg)

Uhakiki dhidi ya Uhuru wa Mwandishi kwenye Fasihi ya Kishona na Kiswahili. Uchambuzi wa Mjadala Juu ya Mtindo na Maudhui vya Ushairi.

Kuanzia miaka ya hamsini mashairi ya Kishona na Kiswahili yalianza kubadilika kutokana na utafiti wa waandishi na athari ya kikoloni. Baada ya uhuru wa Tanzania na Zimbabwe wahakiki walianza kutafakari kuhusu mtindo na maudhui vinavyofaa kwa taifa mpya na utambulisho wa Kishona na Kiswahili. Mashairi yaliyokosowa yalikuwa hasa yale ya Kiswahili ya Euphrase Kezilahabi (1944-2020) na yale ya Kishona ya Wilson Chivaura (1927-1967) na Chirikure Chirikure (1962-), kwa namna moja au fulani waandishi hawa walichukuliwa na uhakiki huu kama aina ya msaliti, haini au kuwa si wazalendo wa kutosha. Wasilisho langu linachambua uhakiki huu kilinganishi kati ya Kishona na Kiswahili. Lengo lake ni kuonyesha mkabala wa uhakiki huu na jinsi ulivyoathiri fasihi yake

7. Hezekiel Gikambi (Nairobi)

Miongo Minne ya Maendeleo ya Teknolojia ya Lugha katika Kiswahili: Nafasi, Changamoto na Athari Zake katika Uzalishaji Maarifa

Lugha ya Kiswahili imebahatika kuwa kifua mbele miongoni mwa lugha za Kiafrika ambazo zimetapiga hatua katika matumizi ya teknolojia ya lugha. Makala hii itatathmini kihistoria juhudi zilizowahi kufanywa na jinsi lugha hii ilivyojipenyeza na kujiongezea thamani ya kiutafiti tangu mwaka wa 1985 kupitia kwa kazi zake Prof. Arvi Huskainen, katika mradi wa Swahili Language Manager (SALAMA) hadi juhudi hivi karibuni mwaka 2023. Aidha wasilisho hili litaangazia kwa jumla ujenzi na utuambiaji wa programu za kiutafiti na ujenzi wa kongoo uliowahi kufanyika na wataalamu mbali mbali wakiwemo Suleiman Sewangi, Wanjiku Ng'ang'a, Peter Waiganjo, De Pauw, de Shryver, Yuning Sheng na Hezekiel Gikambi zilizofanyika katika miaka inayohusika ndani ya miongo hii minne. Mchango na nafasi ya juhudi hizi utaangaziwa na hali kadhalika kutathmini changamoto zake na athari za matumizi ya teknolojia ya Kiswahili katika uzalishaji wa maarifa kupitia mbinu hii ya kiutafiti.

8. Mikhael Gromov (Nairobi)

“Education Does Not Pay”: Crisis of Intellectuals in Modern Kenyan Swahili Prose

Education as a panacea for many of the life problems has been portrayed in Swahili literature since the early years of its existence. However, in the recent decades a host of authors reflected in their works a different viewpoint – “elimu hailipi”, the level of education does not guarantee a person a decent place in the social pyramid. It applies even to renowned scientists, such as Pamba, the main character of the eponymous novel by John Habwe (2011), whose once promising academic career ends with demotion, expulsion and suicide. Devaluation of education equally affects the lives of people on different social levels - university professors (*Msimu wa vipepeo* by K.W. Wamitila, 2005), school teachers (*Kifo cha mwalimu* by Anduvate Mwavali, 2011), and even slum dwellers (John Habwe’s *Hidaya yangu*, 2018).

However, the message that these authors appear to pass behind the sad stories of their characters is that it is not the education that lost its value in modern Kenyan (and on a wider scale – African) society, but rather the current social environment in which professional skills are not valued, and where it is much easier to acquire wealth and status through illegal means, turns education into, as put by one of John Habwe’s characters, “a total waste of money”.

The fact that education, despite the unhealthy social climate, still retains its worth as a means of social growth, is confirmed, particularly, by the works of Kenyan women authors of Swahili expression, who hold to a viewpoint on education as a tool of empowerment – specifically, in the case of Kenyan women. In their novels and short stories such authors as Clara Momanyi, Sheila Ryanga, Rayya Timammy, Rebecca Nandwa and others depict education as one of the main means of female emancipation, allowing their heroines overcome general patriarchal mentality and succeed in various spheres.

9. Mussa Hans (Dar es salaam)

Mchango wa Dini za Uislamu na Ukristo katika Maendeleo ya Kiswahili Duniani

The Contribution of Islam and Christianity to the Development of Kiswahili in the World

Maendeleo ya Kiswahili kama yalivyo maendeleo ya lugha nyingine duniani yamekuwa yakichagizwa na uenezaji wa dini katika maeneo mbalimbali. Matumizi ya Kiswahili katika nchi za Afrika Mashariki yalianza kupigiwa chapuo na waenezaji wa dini za Uislamu na Ukristo hata kabla nchi hizi hazijapata uhuru. Mathalani, Waarabu walitumia lugha ya Kiswahili katika kueneza mafunzo ya Uislamu. Wamishenari wa Kikristo kwa upande mwingine wameshiriki kwa kiasi kikubwa katika kukuza na kueneza lugha ya Kiswahili. Hata mchakato wa usanifishaji wa Kiswahili umeratibiwa na wamishenari wa Kikristo. Hivi karibuni tumesikia katika vyombo vya habari kwamba Kiswahili kimekuwa miongoni mwa lugha zinazotafsiriwa katika Ibada Hijja katika mji wa Makka huko Saudi Arabia. Lengo la makala haya ni kujadili mchango wa dini za Uislamu na Ukristo katika kukuza na kuendeleza Kiswahili duniani

10. Bahati Harrison (Nairobi)

Mchango wa Kitaalamu Wake Hayati Prof. Ken Waliaula Walibora katika Fasihi ya Afrika Kupitia Lugha ya Kiswahili Professor Ken Waliaula Walibora's Scholarly Contribution in African Literary Texts and Swahili Language

Ken Walibora Waliaula ni mwandishi nguli wa Kenya aliyeshinda tuzo mbalimbali. Ni mtunzi na mshairi mahiri wa hadithi za Kiswahili. Ken anakumbukwa sana kwa riwaya yake ya 'Siku Njema' iliyochapishwa mwaka wa 1996. Kitabu hicho kilimfanya kuwa maarufu kilikuwa na mauzo mengi Afrika Mashariki. Ken Walibora alikuwa na umri wa miaka 56 kufikia mwaka wa 2020 kabla ya kifo cha kikatili kumchukua. Alizaliwa mnamo tarehe 6 Januari 1964 nyumbani kwa wazazi wake huko Baraki katika Kaunti ya Bungoma. Familia ya Ken ilihamia Kitale na baadaye Cheranganyu.

Kifo cha Walibora kiliiba msomi na mhimili wa Fasihi wa Afrika Mashariki ambaye alipata thamani ya kujenga madaraja katika taaluma ya (fasihi na masomo ya vyombo vya habari) lugha, (Kiswahili na Kiingereza), na kanda (Afrika Mashariki na Marekani Kaskazini)

Walibora alianza kama mwandishi aliyeshinda tuzo ya kazi za Kiswahili, akahamia uandishi wa habari wa televisheni, nchini Kenya, kisha akabadili taaluma na kuwa mwalimu wa chuo kikuu nchini Marekani kabla ya kuhamia Kenya. Baada ya hapo, aliendelea na uandishi wa kibunifu, uhakiki wa fasihi, ufundishaji katika chuo kikuu, alipanga na kuendesha makongamano mengi ya uandishi wa fasihi kote Afrika Mashariki na kuhudumu katika majopo mengi ya kutathmini hati na tuzo za fasihi, ikiwa ni pamoja na Tuzo ya Kiswahili ya Mabati-Cornell ya Fasihi ya Kiafrika. Pia alikuwa mwanachama wa Jopo la Sera ya Lugha ya Jumuiya ya Afrika Mashariki huko Arusha, na aliendesha safu ya elimu na kiswahili katika 'Taifa Leo', gazeti maarufu nchini Kenya ambalo huchapishwa kwa Kiswahili. Katika haya yote, maono yake ya pekee ya kuunda maarifa, kibinafsi na kwa ushirikiano, yalizaa kazi nyingi sana hivi kwamba ni jambo la busara kumwona kama msomi muhimu zaidi wa lugha na fasihi ya Kiswahili ambaye Afrika Mashariki imetoa katika siku za hivi karibuni.

Katika miaka michache iliyopita ya kazi yake, na katika kutafuta maono yake ya kielimu, Walibora alipata mshirika mwenye nia na kuwezesha katika Mafunzo ya Fasihi na Utamaduni ya Afrika Mashariki, ambamo alichapisha makala mbili muhimu, na akakubali kuhudumu katika Bodi yake ya Kimataifa ya Ushauri. Ilikuwa katika wadhifa wa mwisho ambapo alialikwa kuhariri toleo la kwanza kabisa la lugha mbili la Kiswahili-Kiingereza la jarida hili (la kwanza kwa jarida lolote), ambalo lilichapishwa mwishoni mwa 2019.

Toleo Maalum la Kiswahili-Kiingereza hadi sasa limepata idhini kubwa kutoka kwa wasomi kote ulimwenguni wanaozingatia masomo ya fasihi na Kiswahili ya Afrika Mashariki. Wakati wa kifo chake, Walibora alikuwa tayari akihamasisha mchango ya awamu ya pili ya mradi huo. Wasilisho langu hivyo basi yanalenga kumkumbuka Profesa Ken Waliaula Walibora pamoja na mchango wake katika Fasihi akitumia Kiswahili kama nyenzo na ambaye imani yake ya kufichua hifadhi za maarifa ya kifasihi na kitamaduni ya Afrika mashariki ilikuwa sehemu ya miaka ya mwisho ya maisha yake.

11. Mark Kandagor & Joseph Gakuo (Eldoret & Bomet)

Fasihi ya Kiswahili kama Kidhibiti cha Ukoloni na Ukoloni Mamboleo

Jinamizi la ukoloni na kimelea chake cha ukoloni mamboleo ni masaibu na majanga mawili makuu ambayo yametinga hatua za maendeleo Barani Afrika kwa muda mrefu. Mkoloni mkongwe alikusudia bila ya mafanikio kukita mizizi, kutamba Afrika na kuselelea humo kwa takribani karne nzima. Nia na njama yake ya kilowezi ilidhamiria kuzalisha na kuibua malighafi ya kimsingi ya viwanda pamwe na kupanua maskani na mastakimu yake kwa kupanua mawanda yake Barani Afrika. Makala haya yanalenga kushereheshea juhudi za wanataaaluma wa Kiswahili hususan wanafasihii walivyojitolea kwa kwa hali na mali kuhamasisha jamii zao za Waafrika kutanabahi na kuungana kujinasua kutokana na silisili za iistimari na dhuluma za mkoloni na hatimaye ukoloni mamboleo. Tutajikita katika utanzu wa tamthilia na ule wa ushairi kuona ni vipi mashujaa tajika wa fasihi ya Kiswahili walivyojitahidi kukabiliana na madhila ya ukoloni kwa kutumia silaha ambazo zilikuwa ni bongo zao zenye kufikiria, pamoja na kalamu zao zilizoandika na kuacha hamasisho aushi dhidi ya njama na dhuluma za walowezi na hatimaye vibaraka, vibarakala na vikaragozi wao. Tutashughulikia kazi za waandishi wawili mmoja kutoka Tanzania na wa mwingine kutoka Kenya ambao ni Prof. Ebrahimu Hussein na Prof. Abdilatif Abdalla mtawalia. Tutachunguza kazi moja moja ya mashujaa hawa ambazo ni *Mashetani* (1971) na *Sauti ya Dhiki* (1973). Tutafafanua ni vipi fasihi kama chombo cha jamii inaweza kuzindua na kushujahisha wanajamii wanaokumbwa na madhila ya mkoloni kupambana dhidi yake vizazi baada ya vizazi. Ukweli huu unatokana na imani kwamba kazi za fasihi husasan uhai wake na kusasisha maudhui yake kwa hadhira mpya na ya baadaye hata baada ya watunzi na waandishi wake kuuka na kuondoka kwenye jukwaa hai la fasihi. Ni matumaini yetu kwamba Makala haya yatafaa kama kiangaza macho na kurunzi kali kwa tasnia ya wana-fasihi na wadau wote kutazama upya kwa jicho pevu, kazi za fasihi pamoja na falsafa za watunzi kuona ukuruba na muumano uliopo kuhusu fasihi na historia sio tu ya wakati wake bali pia ya kimstabali.

12. Shani Khalfan (Zanzibar)

Lugha ya Kiswahili inavyobeba Utamaduni wa Jamii ya Waswahili: Ni Lugha au Utamaduni?

“Kiswahili ni lugha ya Kiungwana” hubeba utamaduni wa waswahili jinsi ulivyo, tabia yao ya upole na ukarimu ambao umeanzia katika lugha yao Allen (1993). Kutokana na nukuu hii ya mwandishi, Makala hii imetafiti namna lugha ya Kiswahili inavyobeba Utamaduni wa jamii ya Waswahili na kuuliza ni Lugha au utamaduni wenyewe ndio unaopelekea namna mswahili alivyo. Lengo la Makala hii ni kuchunguza jinsi lugha ya Kiswahili inavyobeba utamaduni wa jamii ya waswahili. Kupitia Nadhariatete ya Sapir na Whorf (1958) inayoamini uwepo wa uhusiano baina ya lugha na utamaduni, kwamba wazungumzaji wa lugha tafauti wanafikiri na kupokea au kutambua ukweli kwa njia tafauti na kwamba kila lugha ina mtazamo wake wa ulimwengu na huamua tunayozungumza katika mtazamo wetu. Data za utafiti wa Makala hii zilikusanywa Mkoa wa Mjini Magharib kwa kutumia mahojiano na hojaji ili kupata data zinazotakikana kwa usahihi. Matokeo ya Makala hii imegundua kwamba lugha hubeba utamaduni, huongoza na kuisawiri jamii ya Waswahili katika imani zao, misemo yao, sanaa zao, mapenzi na mahaba yao. Kadhalika lugha ndiyo iliyowajenga Waswahili kuwa na utamaduni wa lugha ya mafumbo, ushawishi na busara. Kwa hivyo, mawazo yatolewayo na lugha ndiyo yanayoviringa na kuujenga utamaduni wa jamii ya Waswahili.

13. Magreth John Kibiki (Dar es Salaam)

Assessing the Teaching of Swahili as a Foreign Language in Germany

Kiswahili is undoubtedly one of the most developed and expansively used indigenous African languages nationally and internationally. Currently, Kiswahili is one of the most taught languages globally. Many international Universities in Europe, Asia, America, and Africa have Kiswahili as one of the African languages in their curricula (Amidu, 1995; Mulokozi, 2002; Okombo and Muna, 2017). For example, in America and Europe, more than 200 universities teach Kiswahili (Okombo and Muna, 2017). This article aims at assessing the teaching of Kiswahili as a foreign language in Germany. Specifically, the article aims at identifying stages in which Kiswahili is taught, challenges, success, solutions and available opportunities. Two Universities; University of Leipzig and University of Bayreuth will be used as case study. Data will be obtained using interview with swahili instructors and students who learn swahili in various stages. The article is expected to add knowledge in the field of Second/foreign language teaching and learning

14. Dyoniz Kindata (Lueneburg)

Genre Developments in the Colonial Kiongozi Newspaper in German East Africa 1885-1918

In this presentation, I would like to present the results of the third chapter of my dissertation which deals with the genre, layout and format of the Kiongozi. My dissertation is entitled "Poetic and Photographic Practices in the Kiongozi Newspaper in German East Africa 1885-1918". Therefore, the aim of this article is twofold: First, to demonstrate how the genres of the Kiongozi newspapers have evolved over the years, especially the literary genres. Secondly, to show the layout and formats of the newspaper, while also investigating and/or questioning the notion of readership, editorship, authorship and censorship in the newspaper.

15. Ahmed Kipacha (Arusha)

Mabadiliko ya Kitahajia ya Kiswahili: Ushahidi wa Kiswahili cha Kati katika Mamboleo na Uwongozi

Je, upo uwezekano wa lugha ya Kiswahili kubainishwa kiwakati katika vipindi vya awali, vya kati na sasa? Makala hii ni mapendekezo ya uwezekano huo. Tangu kupatikana kwa teknolojia ya hati za Kiarabu na Kirumi katika ukanda wa Kiswahili, tunauhifadhi wa kimaandishi wa lugha ya Kiswahili katika vipindi mbalimbali vinayoashiria mabadiliko ya kisarufi, kisauti na kitahajia. Makala hii inapendekeza kupitia ubainishaji wa historia ya usanifishaji wa Kiswahili wa Ileri Mbaabu (1991) kuwa kipindi cha kuanzia 1930 ambapo usimikwaji wa kanuni za usanifishaji wa Lugha ya Kiswahili ulianza ni Kipindi cha Muhula wa Sasa (KMS). Kabla ya hapo ni Kipindi cha Muhula wa Kati (KMK). Kipindi cha Muhula wa Awali (KMA) ni kabla ya maandishi ya hati za Kiarabu katika karne ya 12. Kwa kuanzia, hoja inajengwa juu ya uwepo wa Kiswahili cha Kati kupitia ushahidi wa kitahajia katika ngazi ya kiisimu. Tutarejelea magazeti ya *Mamboleo* (1923-1925) na *Uwongozi* (1930-1932). Tahajia katika magazeti hayo inalinganishwa na ushahidi wa kitahajia unaopatikana katika *Kamusi Kuu ya Kiswahili* (2015) ikiwa ni ushahidi wa data ya kitahajia ya Kiswahili cha sasa. Hii ni hatua ya awali katika ukusanyaji wa ushahidi wa mabadiliko ya lugha ya Kiswahili katika vipindi mbalimbali. Bado kunahitajika utafiti zaidi wa maandishi ya Kiswahili katika ngazi za kileksika, kisémantiki, kifonolojia, na kimofosintaksia, kupitia nyaraka za kiserikali, matini za kifasihi, barua za watu binafsi, vitabu vya kitaaluma, misahafu ya kidini, na maandiko ya kiakiolojia kabla ya 1930 ili kujenga picha kamili ya mabadiliko ya Kiswahili katika ngazi mbalimbali.

16. Ma Jun (Shanghai)

“中体西用” in Eastern Africa: Reflection on the Research Path of Modern Swahili Studies with the Historical Experience of East Asia

At the end of the 19th, when the Anglo-French coalition forces and the American black ships brought modern Western culture to East Asia along with the flames of war, the ancient East Asian countries adopted an eclectic approach to accepting these values that were utterly different from their traditions. Furthermore, as far as possible to ensure its subjectivity, thus began the construction and development of the modern nation-state. People in China call it “中体西用 (zhōng tǐ xī yòng): *Chinese Body and Western Function*,” and people in Japan call it “和魂洋才 (わこんようさい): *Japanese Spirit and Western Talent*.” Its core idea is based on the country’s traditional morality, values, culture, and political system while introducing as much Western science and technology as possible. This method fully retains the traditions of these countries from the institutional level, and while introducing science and technology, it also introduces Western humanistic ideas. From the perspective of historical development, the idea of the “Chinese Body and Western Function” as an example was a kind of active response to the impact of Western humanistic thought by the disadvantaged East Asian countries at that time. It is generally believed that this is of great significance for East Asian countries to maintain their own cultural subjectivity. A century later, the global flow of knowledge has not changed much, and Western thought remains in a relatively strong position. Under such circumstances, how can the southern countries ensure their intellectual subjectivity? Let us go a step further and discuss how the native knowledge experience of Africa, taking Swahili as an example, ensures its subjectivity in the global knowledge flow while at the same time absorbing and learning as much knowledge from the outside world as possible. This paper hopes to provide a new possibility for the research path of Modern Swahili Studies by discussing the historical experience of East Asia.

17. Vincent Magugu (Eldoret)

Mwangwi wa Utu Katika Fasihi ya Kiswahili

Bara la Afrika limewahi kurejelewa kama ‘Bara la giza’ kutokana na uchukulio wa kimsingi kwamba Wafrika walipungukiwa katika ngazi zote za maisha na walihitaji kustaarabishwa. Matokeo ya uchukulio huu yalikuwa ni mvurugiko wa asasi za kiasili katika jamii za Kiafrika pamoja na mkengeuko ambao umezaa utegemezi unaoshuhudiwa sasa. Licha ya uchukulio huu potovu, kuna dhana za kiasili ambazo zimedhihirishwa kuwa zenye uwezo mkubwa wa kuzielekeza jumuiya za Afrika na kuziwezesha kukabiliana na changamoto za kisasa. Hata hivyo, kutokana na athari za ukoloni na mkengeuko uliopo barani Afrika, dhana hizi zinatuhitaji kutafakari upya ukombozi wa Mwafrika hasa tukirejelea falsafa kama msingi wa ukombozi kamili huu. Utu, kama falsafa, umeibuka kama mojawapo wa misingi asilia katika jamii za Kiafrika ikiwemo ile ya Waswahili. Ni dhana inayofumbata na kubainika katika hali za maisha ya Mwafrika kijamii, kiuchumi, na hata kisiasa. Makala hii imetali udhihirikaji wa dhana na falsafa ya utu kama dira katika fasihi ya Kiswahili. Katika kufanya hivi, Makala imetathmini udhihirikaji wa mihimili ya kimsingi ya utu katika diwani ya *Mchezo wa Karata* iliyoandikwa na Kithaka wa Mberia. Ufafanuzi wa utu umejikita kwa kiasi kikubwa kwa ubainishaji uliotolewa na Kresse kutokana na uchanganuzi wake wa utenzi wa *Mtu ni Utu* uliotungwa na Ahmad Nassir. Makala imeangazia migogoro katika diwani ya *Mchezo wa Karata* inavyojengeka na kutatuliwa kwa msingi wa utu. Utafiti umefuata mwelekeo wa uzingatiaji wa mantiki kupata wazo la jumla katika kubainisha, kueleza na kufikia mahitimisho kuhusu dhana ya utu na udhihirikaji wake katika diwani hii.

**18. Jasmine Mahazi, Rayya Timammy & Rukiya Swaleh
(Berlin, Nairobi & Kilifi)**

**More than Three Swahili Women
Zaidi ya Wanawake Watatu wa Kiswahili**

In this paper we present from our ongoing collaborative research on matrifocal Swahili knowledge practices, among which prominently feature ngoma dance and music performances, religious education and artisanal handicraft. We argue that Swahili Studies, which is rooted in Western thinking and knowledge tradition, fails to provide an adequate framework for Swahili epistemologies to unfold. In our research, we go beyond a patrifocal and literary approach towards Swahili knowledge production, in particular Swahili literary creation, and attempt to unearth the matri-philosophy that underlies the lives of Swahili-speaking peoples of the Western Indian Ocean (Swahili culture), with the aim to re-read Swahili “his-story” and to midwife the telling of Swahili “her-stories” through seeking viable research tools and terms. Through presenting examples of three female figures, we want to show how matrifocal knowledge practices manage to dis-personify, spread and multiply intangible and ephemeral knowledge content and create communities of practice (Wissensgemeinschaft), instead of culminating in one renowned knowledge expert, single author or immortal hero. And yet we begin this journey by presenting on the lives and works of three Swahili heroines: *ustadha* Twaiba, *maalima* Swafiya and *maLulu*.

19. Mbwarali Kame (Eldoret)

Ushairi wa Kiswahili Ulivyoenziwa na Ustadh Mahmoud Mau: Shujaa Mashuhuri wa Kisiwa cha Lamu

Ushairi wa Kiswahili umepata umaarufu mkubwa sana ulimwenguni hasa ikizingatiwa kuwa ni ushairi ulioimbwa na mashujaa waliokienzi Kiswahili na kukipa kipaumbele katika karne ya kumi na nane na ishirini, muandamo wa karne ya ishirini na moja. Ustadh Mahmoud alijulikana kama mtuzi mashuhuri ambaye ushahi wake haukupishana sana na tenzi za zamani ambazo aghalabu zilikita katika kutoa nasaha za kidini. Nasaha husika zilikitwa kwenye maandiko matakatifu ya Quran na Hadithi za Mtume Muhammad. Mau kama kawaida yake hakisita kukopa mtindo mashuhuri wa kuanza ushairi wake kwa kutaja jina la Mwenyezi Mungu kwa matamshi yale yale ya Kiarabu kama ilivyotangulizwa katika Mwanakupona na Al-inkishafi. Makala hii basi inaangazia kwa umakini historia fupi ya mashujaa wa Ushairi wa Kiswahili wa karne ya kumi na nane na tisa. Pia, itafafanua Historia ya Shujaa mashuhuri aliyetambulika kisiwani Lamu kama malenga Ustadh Mahmoud Mau. Aidha, makala, inafafanua mbinu anazozitumia katika utunzi wa ushairi wake.

20. Naoemi Nzilani Musembi (Bondo)

Fasihi za Kiitikadi na Mchango Wake Katika Jamii ya Sasa

Makala hii inadhamiria kuchunguza suala la itikadi katika riwaya ya G. K. Mkangi *Walenisi* (1995). Mojawapo ya dhana zinazopatikana sana katika uhakiki na uchambuzi wa fasihi ni itikadi. Itikadi hutazamwa kama mawazo au mwongozo wa kimawazo unaoudhibiti mkabala wa mwandishi kuhusiana na masuala mbalimbali. Riwaya ya *Walenisi* inajihusisha kwa kiasi kikubwa na suala la kisiasa. Ni riwaya ya kiitikadi na inaonyesha msimamo wa mwandishi Mkangi kuhusiana na masuala ya kijamii, kisiasa, kidini na kiuchumi. Inaiponda serikali ya Kenya kwa uozo uliokuwepo serikalini wakati akiitunga. Riwaya hii inaonyesha uovu uliopo katika tawala ambazo hazitilii maanani maslahi ya wengi. Katika fasihi za kiitikadi, mwandishi huwa na dhamira wazi ya kuendeleza mkondo Fulani wa uwazaji na wa kuifasiri tajriba yake. Anafanya hivyo kwa kuona mkondo fulani wa kimaisha kama unaofaa na labda kwa kiasi fulani anaupendekeza kwa wasomaji wake. Nia kuu ya makala hii ni kuonesha kuwa, ili kazi ya mwandishi fulani ieleweke bayana, ni muhimu kuelewa msimamo wake kuhusu masuala mbalimbali yanayoiathiri jamii yake. Hivyo basi, makala haya yanapania kuchunguza masuala ya kiitikadi aliyoyamulika Mkangi ili kuiponda udhairi unaowapotosha wanajamii kwa kuchukulia hali fulani kuwa kama dhahiri bila kutambua kuwa, msingi hasa ni itikadi ambayo inatawala. Mkangi alilenga kuwamulikia wasomaji wake kuhusu namna ambavyo itikadi ina uwezo wa kuwapofusha wasiitambue. Alijaribu kubadilisha jumla ya mawazo ambayo hudhibiti jinsi wanajamii wanavyoukabili, kuufasiri na kuuelewa ulimwengu wao. Makala hii itaongozwa na nadharia ya uyaakinifu wa kijamaa.

Istilahi Muhimu: Itikadi, Falsafa, Uozo

21. Asifiwe Eliud Mwangike (Dar es Salaam)

Utelezi wa Fanani na Hadhira Kwenye Utendaji wa Utani wa Msibani

Kwa mujibu wa Nadharia ya Utendaji, fanani ni mtu au kikundi cha watu wanaotenda kazi ya fasihi simulizi mbele ya hadhira huku wakijua kuwa kuna watu wanaowatazama na watu hao wanatoa tathimini ya utendaji wao (Bauman, 2012). Ili kufanikisha jambo hilo fanani hujiandaa na wakati mwingine hukariri baadhi ya vipengele vya kazi yake (Mulokozi, 2002). Mtazamo huu unaozichukulia nafasi za fanani na hadhira kama vipengele tofauti ndiyo uliozoeleka miongoni mwa wataalamu wa fasihi simulizi (taz. Okpewho, 1992; Finnegan, 2002 na Mulokozi, 2017). Kwa hiyo, dhana hizo zimekuwa zikijadiliwa kwa namna ambayo zinaonekana ni vipengele tofauti kabisa ilhali ni dhana ambazo wakati mwingine hakuna mpaka bayana unazozigawa. Kutokana na changamoto hiyo ndiyo maana Mnenuka (2020) anapendekeza dhana hizo zichunguzwe kupitia ugiligili wake na si utisiti. Makala hii inalenga kufafanua utelezi wa dhana ya fanani na hadhira wakati wa utendaji wa utani wa msibani kutoka katika jamii ya Wahehe nchini Tanzania. Data za utafiti huu zilikusanywa kwa kushuhudia misiba inayohusisha utendaji wa utani pamoja na kufanya mahojiano na fanani wa utani kutoka jamii hiyo. Matokeo ya utafiti huu yamebaini kwamba kuna unyumbufu wa fanani na hadhira, mpaka usio bayana baina yao na wakati mwingine fanani na hadhira kuwa kitu kimoja.

22. Mwalimu Deogratias Ngonyani (Michigan)

Simulizi za Marijani Rajabu katika Nyimbo Narratives in Marijani Rajabu's Songs

Mwimbaji Mtanzania, Marijani Rajabu (1955-1995), alijulikana sana wakati wa uhai wake kwa nyimbo zake tamu na hata wanamuziki wa kizazi cha sasa huiga na kuziimba nyimbo zake. Licha ya sanaa yake ya kimuziki, M. Rajabu ana mchango mkubwa katika matumizi ya lugha katika nyimbo zake. Mchango wa M. Rajabu katika kujieleza na kuelezea hisia juu ya masuala mbalimbali ya jamii, siasa, na hata mapenzi unahitaji kuchunguzwa. Makala hii inaangazia muundo wa nyimbo zake kwa kuzingatia mambo mawili: (a) ruwaza na usambamba unaofanya nyimbo zake kuwa na mtiririko wa kishairi, na (b) muundo wa simulizi wenye kufanya hadithi fupifupi. Kaida hizi mbili za muundo zinajadiliwa kwa kutumia nyimbo mbili, nazo ni *Zuwena* na *Dunia Imani Imekwisha*. Nyimbo hizi zinathibitisha utamu unaotokana na ruwaza za beti, misitari, na vishazi, kuwa muhutasari wa tajriba ya watu, na matumizi ya lugha ya masimulizi ya visa na mikasa. Japo hadithi katika nyimbo ni fupi lakini zina sehemu zote za simulizi nazo ni: (a) ikisiri, (b) mwongozo, (c) mgogoro, (d) utatuzi, (e) tathmini. Nyimbo za Marijani Rajabu zinawakilisha tajriba ya watu wengi wa Tanzania na harakati za mwananchi wa kawaida kupambana na changamoto mbalimbali za maisha.

23. Cristina Nicolini (Rome)

Of Madness and Sagacity: Masks in Luigi Pirandello's & Penina Muhando's Plays

This research, which stems from the challenge of translating Pirandello's plays into Swahili, is aimed to open up a polylogue between Italian and Swahili literature. Therefore, in searching for connections between Luigi Pirandello's and Penina Muhando's plays, this paper will explore multiple masks engaged in a reciprocal dialogue among the following six selected plays: *Enrico IV* ('Henry IV', Pirandello, 1921); *Così è, Se vi pare* ('It is so, If you think so!', Pirandello 1917); *Il Berretto a Sonagli* ('Cap and bells', Pirandello 1916); *Pambo* ('Decoration', Muhando 1975); *Nguzo mama* ('The Mother Pillar', Muhando 1982); and *Lina ubani* ('An Antidote to Rot', Muhando 1984).

24.Nathan Ogechi (Eldoret)

To Collaborate or to Partner?": Research and Language Description of Indigenous Languages in Kenya

The proposed paper attempts to address the challenges of describing grammars of African languages (documented or otherwise) in Kenya against the backdrop of the colonial ideology. Until the advent of European imperialism, Kiswahili was the only African language whose rich culture, poetry, was documented using the Arabic script. Subsequently, the description of Kenyan indigenous languages, including Kiswahili, was pioneered by the Christian missionaries using the Latin script. Hence, non-native speakers of African languages took a lead in the identification of what constituted a language, its dialects, their names and orthographies (Prah 1998, Kadanya 2020) thus bringing to fore the question on whether or not there was splitting and lumping of languages (Heine & Nurse 2000), and the acceptance and reliability of the grammars (Ogechi, Ngala-Oduor & Iribemwangi 2012, Akumbu 2020). The non-coordinated efforts have led to the continual split of languages, on one hand, and the launch of harmonization and standardization of Kenyan languages and their orthographies. While acknowledging the trailblazing role of the missionaries and their European sponsors in language description, the paper calls for a bottom-up collaborative approach in describing African languages. Through a historical-sociolinguistic approach, the paper will interrogate the language description (and translation) efforts by bodies such as SIL, Bible Translation and Literacy, Kenya Institute of Curriculum Development and CASAS while taking cognizance of the Constitution of Kenya 2010 which officially elevated Kiswahili to a co-official language and the “exclusion” of universities and research institutions.

25. Shani Omari (Dar es Salaam)

Mchango wa Wasanii wa Kike wa Muziki wa Hip Hop Nchini Tanzania

Wasanii wa kike wa muziki wa Hip Hop nchini Tanzania, tangu kuanza kwa muziki huu nchini humo mnamo miaka ya 1980, wamekuwa na mchango mkubwa katika sanaa hiyo. Miongoni mwa wasanii hao ni Happiness Thadei Pella (Sister P), Nakaaya Sumari, Witness Mwaijaga Sigbjorn (Witness Kibonge Mwepec), Zainab Lipangile (Zay B), Florence Kasela (Dataz), Fredinah Peyton (Rah P), Chiku Keto na Da Joh. Wengine ni Rosary Iwole (Rosa Ree), Frida Amani (Queen FiFi), na Claudia Lubao (Chemical). Ushiriki wao katika muziki huu ulizidi kuifanya jamii kulegeza mtazamo kwamba muziki ni uhuni na badala yake kubaini kuwa ni ajira na chanzo cha kipato. Mitindo yao ya ‘uchanaji’ na maudhui ya nyimbo zao yamewavutia wengi na kuleta ushindani mkubwa katika tasnia nzima ya muziki huo. Makala hii inalenga kuchunguza maudhui ya nyimbo za wasanii wa kike wa Hip Hop yanavyochangia katika kutoa maarifa mbalimbali kwa jamii. Wasanii hao ni wengi haitawezekana kushughulika nao wote. Kwa umahususi makala itachunguza nyimbo za wasanii wawili (Dataz na Chemical). Uteuzi wa sampuli ya wasanii hawa ni wa kinasibu tu. Data za utafiti huu zilikusanywa kwa kufanya mahojiano na wasanii husika na kuchambua maudhui ya nyimbo zao. Matokeo ya utafiti yamebaini kwamba nyimbo zao zinazungumzia masuala mbalimbali yakiwemo ya kisiasa, uchumi, utamaduni na yale yahasuyo vijana wenyewe

26. Teresa Poeta, Hannah Gibson, Fridah Kanana Erastus and Lutz Marten (Essex / SOAS & Nairobi/Munich)

**Swahili Variation Documented Through Time:
A Reflection on the Descriptions and Their Authors**

This talk presents a systematic overview of the documentation of Swahili dialects in early linguistic descriptions. Mention of dialectal variation is found in language handbooks from as early as the the end of the 19th century (e.g. Steere 1870), as well as in Ashton's (1947) *Swahili Grammar (including Intonation)* – to this day a key reference point in Swahili linguistics. Dedicated publications documenting specific dialects and varieties spoken along the coast of Kenya and Tanzania such as Kivumba, Kimvita and Kingao were also published from the early 20th century onwards (e.g. Sacleux 1909, Stigand 1915, Lambert 1957).

In this talk, we explore how Swahili variation was captured, by whom and why in these early descriptions. We are particularly interested in accounts of morphosyntactic variation, which has received less attention in comparison to phonological and lexical differences. In reflecting on and reviewing this body of work, we consider issues of power, authorship and voice, and discuss the historical and sociocultural factors which influenced which dialects received scholarly attention and why. We focus on the background and motivations of the authors and their relationships to the speakers of the dialects. We observe that in a large proportion of the work from the late 19th and early 20th Century, the voices and identities of European linguists and missionaries are foregrounded, while contributions of Swahili speakers remain largely unmentioned and unrecognized.

27. Annachiara Raia (Leiden)

Reconfiguring a Swahili Modern Library from the Indian Ocean Island of Lamu

Despite the relatively abundant Swahili-language collections of manuscripts and print materials in East Africa and Europe, it has nevertheless also been highlighted how the local collections housed in university libraries or private households in East Africa are in fact, fragmented, difficult to access and often endangered, and/or on the verge of disappearing (Kresse and Vierke 2022). The private library of living poet and imam Ustadh Mau from the Indian Ocean island of Lamu (Kenya) can be regarded as a representative contemporary example: a unique yet overlooked and at-risk site where local epistemologies composed in the regional language variety of kiamu are still collected and produced. In 2022, the Ustadh Mau Digital Archive (UMADA) was among the 29 international cultural preservation projects that received a grant from the Modern Endangered Archives Program from UCLA Library. In this paper, I will present the collection, made of roughly two thousand fragile materials that a team in Lamu aims to document and digitize, among which: handwritten manuscript poetry in Arabic script, letters, printed texts, biographical photos and audio cassettes of his Friday sermons, delivered since 1986. I will also discuss the challenges on how to enhance this archive accessibility and findability through accurate metadata that adds on standards metadata categories adding hitherto neglected "southern notions". Providing these materials through digitization, accurate metadata and OA platforms opens them up for new audiences and readers and will enhance new research into overlooked local productions and literary canons from colonial and postcolonial contemporary Kenya.

28. Ute Reuster-Jahn (Hamburg)

Laiti Ningelijua - The Autobiography of Nicco ye Mbajo, Popular Artist in Tanzania (1950-2021)

This paper is concerned with the autobiography of the Tanzanian popular artist Nicco ye Mbajo (1950-2021), published in 2020 and entitled *Laiti ningelijua* ('If I had known'). As writer and illustrator of books, cartoonist, editor and co-founder of the popular magazine *SANI* (established in 1978) and later *Mcheshi*, Mbajo belonged to the young cultural producers who significantly shaped early popular print culture in Tanzania. He was also a talented musician, establishing a dance band in the 1970s and later becoming a well-known choir leader in Dar es Salaam. His autobiography offers a subjective view of the various, often contradictory cultural currents and social struggles related to the political project of decolonisation and "national culture" in post-independence Tanzania. He had to navigate, and in fact was often torn between his Christian faith and affiliation with the Lutheran church, employment, patriotism and socialist ideas, his creativity and fascination with modern and transnational forms of art and culture, family obligations and the pursuit of personal happiness. Based on an analysis of his autobiography, interviews and personal communication, I flesh out some of these conflicts and show how they shaped the author's career and personal life – and those of the emerging urban and popular cultural elite more broadly - in the years following Tanzanian independence.

29. Izabela Romańczuk (Warsaw)

Vamps and Victims? A Renewed Attempt to Characterise Women in Swahili Literature

Swahili literature has been the subject of numerous literary studies and analyses, as well as the focus of interdisciplinary research looking at linguistic, sociological or philosophical issues. The vast majority of research has focused, and continues to focus, on androtexts, with women's work remaining highly marginalised.

A controversial conclusion on the insufficient state of research on women's writing is presented by Elena Bertoncini-Zúbková in *Vamps and Victims: Women in modern Swahili literature* (1996). In her work, the author focuses on female characters in the novels of well-known Tanzanian writers and does not include a single text written by a woman. This choice, she argues, is due to the fact that a handful of female writers were not interested in women's problems. Moreover, the researcher claims that, a "true feminist approach" to the situation of women was presented by male writers, and it is to them that we owe the creation of memorable female characters in Kiswahili literature (Bertoncini-Zúbková 1996: 9-10). The statements raise the question of the feminist paradigm that the researcher had in mind but refrained from presenting. What is a "true feminist approach"? In my view, the theses that shape the anthology of *Vamps and Victims...*, can be described as exclusionary practices (characterised by Florence Stratton in 1994), that are grounded in [un]conscious androcentrism and Eurocentrism in the study of women's literature from the Global South. Ultimately they contribute to the marginalisation of women's work and isolate it from the Swahili literary and intellectual tradition, including the feminist discourse created within it.

In my presentation, I will take a selection of Swahili novels by Tanzanian women writers from late twentieth-century from authors such as Lucy Nyasulu, Zainab Mwanga and Zainab Burhani, to verify Elena Bertoncini-Zúbková's statements. Instead of trying to fit the narratives into a rigid framework of a true feminist approach, I will try to take a critical look at the writers' attempts to shape locally oriented emancipatory and feminist discourses.

Key words: women, feminism, female writers, Swahili novel, Tanzania

30. Ding Ruilin (Beijing)

“Joram Kiango” in Reality: Reconsidering Ben Mtobwa’s Contribution to Swahili Popular Literature

Ben Mtobwa is a well-known and prolific Tanzanian novelist who has written a number of detective novels that have gained wide popularity among readers in East Africa. However, for a long time there has been a strict division between popular and serious literature in Swahili scholarship, and popular literature has often been undervalued, even considered by some scholars as worthless written works. As a result, Mtobwa's works have also been labeled as 'insignificant' and 'for pleasure only'. Nevertheless, Mtobwa has made a significant contribution to the transformation and development of Swahili popular literature, and his popular novels have richer connotations, such as criticism of social darkness and conveying political messages which are inextricably linked to Tanzanian society and a broader movement of freedom struggle in Africa. It was under his influence that popular fiction of the certain period underwent further development and took on the responsibility of serious literature to some extent. In addition, Mtobwa was also a famous publisher and facilitated the publication of Swahili popular literature. In this paper, I will discuss Mtobwa’s contribution both in the 'literary' and 'extra-literary' spaces, analyzing his popular novels in terms of their social-critical discursive construction and politicization, as well as the contribution he made to the development of Swahili popular literature as a publisher.

Keywords: Ben Mtobwa; Swahili popular literature; social-critical discourse construction; politicization of popular literature

31. Kenneth Simala (Kakamega)

Liyongo, Swahili Poetry and Public Intellectualism

This paper discusses the role of Fumo Liyongo as a public intellectual in the evolution of the Swahili public sphere. It examines the relationship between Swahili poetry and the public sphere as it is addressed in Liyongo's literary works and how he used his position as a public intellectual to engage in a struggle against dominant discourses and ways of seeing. Situating Liyongo in his material and historical contexts, the paper offers an explanation of why Swahili poets are well situated as public intellectuals to fulfill this social function. In attending closely to the role of the public sphere in Liyongo poetry, the paper offers a new lens through which to understand some of his significant poems. It argues that poetry has been an ideal site for building and maintaining a Swahili public sphere.

32. Kadara Swaleh (Berlin)

Mohamed Ali (Jicho Pevu): Mwanahabari, Mwanasiasa na Mwanaharakati wa Lugha ya Kiswahili, Kenya.

Lugha ya Kiswahili ni lugha ya taifa ya Kenya na vilevile ni lugha rasmi. Takriban shuhuli zote za kiserikali kama vile utawala, elimu na biashara zinaendeshwa kwa Kiingereza. Asiyejua lugha ya Kiingereza hudharauliwa na kudhaniwa kuwa ni mpumbavu. Kwenye shule za kitaifa, Kiswahili huzungumzwa wakati wa somo la Kiswahili peke yake. Kwa miaka mingi wanafunzi wamekuwa wakipewa adhabu au kufedheheshwa wanapozungumza Kiswahili shuleni. Miongoni mwa orodha ya uhalifu wa wanafunzi shuleni ni kuzungumza Kiswahili (“Swahili speakers”) kama vile kuchelewa shule (late comers), kutoenda shule (list of absentees), ama kufanya fujo darasani (noise makers). Tabia hii imeleta athari kwenye nyanja mabalimbali za maisha. Hivi karibuni mamia ya vijana kutuko mji wa Mombasa walinyimwa kazi ya ubaharia (sailors) na Wizara ya Bandari kwa sababu kiwango chao cha Kiingereza hakiridhishi. Taasisi nyengine iliyoathirika ni bunge la kitaifa (National Assembly) ambapo wajumbe wana hiyari ya kuzungumza Kiingereza ama Kiswahili. Karibu wajumbe wote wanatumia Kiingereza bungeni na wale ambao hawajui hunyamaza kimya kwa sababu kutumia Kiswahili ni kama kujiaibisha.

Mohamed Ali alizaliwa mwaka 1979 mjini Isiolo karibu na mpaka wa Kenya na Ethiopia. Alianza kazi kama mwanahabari kwa lugha ya Kiswahili kwenye runinga ya KTN. Alipata umaarufu zaidi alipokuwa kinara wa kipindi cha investigative journalism kinachoitwa Jicho Pevu (Bird’s-eye View). Kwenye kipindi hiki alifichua siri na kashfa nyingi za serikali. Alipendwa sana na watu na akapata umaarufu mpaka sauti yake na utangazaji wake ukawa ni miongi mwa “ring tones” ya Wa-Kenya wengi. Vilevile, aliingia Bunge la kitaifa kwa mara ya kwanza 2013 kama independent candidate akiwakilisha eneo la Ki-fahari la Nyali, mjini Mombasa. Huko bungeni, Mohamed Ali aliamua kuzungumza Kiswahili kwenye mijala yote ingawa Kiingereza chake ni safi kabisa. Hatua hii ilizidi kuhalalisha utumizi wa Kiswahili bungeni. Pia imewapa ujasiri wajumbe wengine kutumia Kiswahili. Jambo hili limemfanya Mohamed Ali atambulike kama miongoni mwa MASHUJAA wa Kiswahili nchini Kenya.

Wasilisho hili linaangazia juhudi ya Mohamed Ali katika kupigania haki za wanjunge akiwa bungeni na nje barabarani kwa kutumia lugha ya Kiswahili kama silaha. Utafiti huu unamulika mradi wa Kitaifa wa Miundombinu wa Reli ya Kisasa, Standard Gauge Railway (SGR), unaofadhiliwa na Serikali ya Uchina kupitia mradi wa Belt and Road Initiative (BRI). Reli hii inayotoka Mombasa kwenda Nairobi mpaka Naivasha imewaathiri na kuwadhalilisha wafanyakazi na wanabiashara wa Mombasa na kufanya mji wa Mombasa uwe kama gofu (abandoned city).

Baada ya uchunguzi wa kina, ilithibiti kwamba wakuu wa serikali na mawakala wao walileta sheria potofu (kwa maslaha binafsi) kama “marufuku ya malori kubeba mizigo” na kuipatia reli ukiritimba (monopoly) wa kusafirisha shehena zote. Wasilisho hili linatazama namna gani Mohamed Ali na wenzake walisimama kidete bungeni, mahakamani, na barabarani kupambana na madhalimu.

33.Duncan Tarrant (Bayreuth)

The Poetry of Nassor Hilal: The Ever-pressing Burden of Time

Nassor Hilal Kharusi is a Zanzibari poet, writer and philosopher, who has published four anthologies of poetry to date. In this presentation I will give examples of some of his work focussing on two of his anthologies – *Siku Zapishana* (2018) and the unpublished *Nasaha*. Of particular interest for this paper are the poems which use new or unconventional meters, and those which demonstrate the poet's philosophical perspectives on time, people and the world.

34. Rayya Timammy (Nairobi)

Mtunzi wa Kiswahili kama Mshairi na Mhifadhi wa Maarifa ya Kijamii: Kifani cha Utenzi wa Kikuba wa Mahamoud Ahmed

Kazi hii inachangia uelewa na ukuaji wa ushairi wa Kiswahili kwa kuangazia mmoja katika washairi wa kiswahili wa kijadi Mahamoud Ahmed na kwa jina la lakabu MAU ambaye licha ya kuchangia kazi nyingi za ushairi kwa kipindi cha miongo minne hivi hajafanyiwa utafiti mwingi na hivyo kupuuzwa na watafiti. Tunalenga kuonyesha mchango wake wa kisanaa na namna mchango huo unavyoathiri maendeleo na mitazamo ya jamii ya Waswahili. Katika kufanya hivi tumetumia mtazamo wa kinadharia wa kiethnomethodolojia unaohusishwa sana na mawazo ya Garfinkel (1967) ambao unatumia maarifa na taratibu za jamii kuihakiki. Data ya kazi hii ilipatikana maktabani tuliposoma kazi za mshairi huyu na kuzifanyia tathmini na uchunguzi kwa misingi ya desturi za Kiswahili huku zikiwa zimefungamana na dini ya Kiislamu. Imebainika katika uchunguzi huu kuwa kazi za Mau hasa Kikuba zinaelimisha vijana kwa misingi ya dini ya Kiislamu na utamaduni wa Waswahili na kwa wakati huo ikidara athari hasi zinazopotosha maendeleo chanya ya jamii hasa yanayofungamana na ndoa za Waswahili.

35. Katrina Daly Thompson (Madison)

Evolving Swahili Islamic Marital Advice (1932-2020)

In this presentation, I will share preliminary findings from my ongoing analysis of almost ninety years of Swahili-language marital advice booklets that address issues of weddings, marriage, sexuality, and divorce. I will discuss how the content, style, authorship, and format of such pamphlets have evolved due to various factors, including changes in societal attitudes and values, technological advancements, and the influence of various cultural and religious trends. In addition, I will discuss how the written advice, aimed chiefly at Muslim men, is both similar to and differs from Muslim women's oral advice I examined in earlier ethnographic research in Zanzibar.

36. Martin Walsh (Arusha)

Living by the Sea: Lexical Evidence for Early Swahili Adaption and Innovation.

This paper will focus on the creativity of Swahili -- the local voices and histories embedded in the lexicon -- in different lexical fields relating to living by and from the sea. Swahili has a rich vocabulary of terms for marine resources and the gendered technologies of foraging, fishing and sailing. Etymological research provides insights into the ways in which the early Swahili adapted to marine environments and their exploitation, developing new knowledge and innovating practice as they did so. As well as presenting some of the evidence for this and its relevance to the debate about when and to what extent the Swahili became "maritime", I will discuss the methodological issues raised by cross-dialectal comparison and historical reconstruction in Swahili and related Sabaki languages, especially Comorian. I will also highlight the many gaps in our knowledge and the potential for participatory research in Swahili lexicography and dialectology, which deserve to be more highly valued than they are.

37. Sheila Wandera (Laikipia)

Usasaleo katika Ufundishaji wa Mashairi ya Kisasa: Matumizi ya Mashujaa wa Kisasa

Postmodernism in the teaching of Modern Swahili Poetry: Upcoming Mashujaa Works

Ushairi ni kitengo muhimu katika fasihi ya Kiswahili. Kuna kozi ya Ushairi wa Kiswahili inayofunzwa katika vyuo vikuu nchini Kenya katika idara za Kiswahili au zinazohusiana na Kiswahili. Kozi hii inahusisha mashairi ya kale na/ au mashairi ya kisasa. Mashairi ya Kisasa yanapofundishwa huangaliwa katika vitengo viwili; cha kimapokeo na cha kimapinduzi. Aghalabu, mashairi yanayozingatiwa ni yale yaliyotungwa na waandishi tajika na kuchapishwa katika diwani mbalimbali. Mashairi haya ni mazuri lakini katika enzi hii ya usasa leo kuna haja ya kushughulikia wasanii wanaoibuka miongoni mwetu, ambao ingawa hawajachapisha, wametunga na wanaendelea kutunga mashairi yanayoendana na wakati huu. Hawa wanatambuliwa na wanajamii, na wanapatikana katika sherehe mbalimbali za kijamii, katika vipindi vya redio, katika magazeti na hata miongoni mwa magwiji wa Kiswahili. Tunapofunza kozi hii ya ushairi, tukitenga muda wa kusikiza mashairi haya redioni, kuyasoma magazetini, kuwatembelea wasanii hawa, au hata kuwaalika chuoni tutapata fursa nzuri ya kujifunza mengi kutokana na tungo hizi, na pia kuwapa motisha wanafunzi tunaowafunza kuwa watunzi baadaye. Katika enzi hii ya dijitali, pia tunaweza kuingiliana nao kupitia mitandao mbalimbali. Hali hii itafinyanga upya ufundishaji wa taaluma ya ushairi katika vyuo wetu kupitia mashujaa miongoni mwetu. Makala hii basi itachunguza mchango wa mashujaa wa ushairi miongoni mwa jamii zetu katika kuufinyanga upya ufundishaji wa ushairi wa Kiswahili kati vyuo vikuu nchini mwetu. Nadharia ya usasaleo itatumikizwa katika kuhakiki ufinyanzi upya wa tungo hizi za wasanii. Ni katika mwelekeo huu ambapo ushairi wa Kiswahili utaendelezwa, huku ukipewa pumzi mpya na wasanii na wapenzi wa Kiswahili kwa jumla. Izingatiwe kuwa Kiswahili sasa ni lugha ya umataifa, na sharti itazamwe kwa mapana na marefu yake.