

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI: CHALLENGES, PROSPECTS AND NEW PERSPECTIVES

ALDIN K. MUTEMBEI

The contemporary development of Kiswahili Studies has its several nodes, one of which is traced from the University of Dar es Salaam. It adds to a larger debate on the space and meaning of African Studies. This article takes a historical perspective aiming to discuss the challenges, prospects and the developments of Kiswahili Studies as a growing discipline on its own.

Introduction and General Overview

We have come from afar. A bitter journey, but worth of its nobility. The momentum that Kiswahili language and its literature are gaining today needs to be put in a right context to be appreciated. While Germany takes credit for pioneering systematic teaching of Kiswahili at an academic institution in the world, Ghana takes the same in Africa. But the teaching in these two places cannot match the zeal and determination for teaching Kiswahili language and literature at the University of Dar es Salaam (henceforth: Mlimani). It started amidst disdain and mocking of African languages (Kiimbila 1971). It started at the moment when the debate on whether there was an African literature or not was on the rise (Akwanya 2000, Chinweizu & Ihechukwu 1980, Udofia 2013, van Peer 1991). The teaching of Kiswahili literature at Mlimani started at the time when the language of literature was a heated agenda (Abiola 1981, Kezilahabi 2012, Menang 2001, Udofia 2011, wa Thiong'o 1986). Although Kiswahili at Mlimani started to be taught at a quite early time, as compared to most places in Africa, and may be the first of its sort in African Universities (with the exception of Ghana: Quarshie 2013), it remained restricted and, in a way, defamed in a very puzzled way until very much later. In all fronts except one, Mlimani was viewed by scholars as a place of a liberated mind, where the debate grew to the extent of developing the then so called Dar es Salaam school of thought (Campbell 1991, Denoon & Kuper 1970, Larson 2019, Maddox 2018, Ranger 1971, Spear 2019). Although the debate, spearheaded by the likes of Walter Rodney, was mainly about historiography (Campbell 1991), on Kiswahili literature Mulokozi (2019) puts it correctly saying "the development of studies in Kiswahili literature in the 1960s in Tanzania cannot be separated from the political and economic turbulence and excitement of that period" (2019: 22). However, on the language issue, Mlimani clung to the colonial hangover, where English enjoyed the status quo, to the extent of being the language of writing Kiswahili works. Thus, initially Kiswahili was offered through what is now called the Department of Foreign Languages and Linguistics (Mulokozi 2019, Topan 1968). Like what it is in some Universities today (Topan 1968), Kiswahili then was taught with references in English, and dissertations and theses were written in

ALDIN K. MUTEMBEI

English. Both Kiswahili language and literature were combined and taught in a single programme.

Topan, who later became the head of Kiswahili department puts it clearly:

Swahili literature as an academic subject was offered for the first time last year [1967] by the Department of Language and Linguistics, University College, Dar es Salaam as an optional course for students from the three departments of Language and Linguistics, Theatre Arts and Literature. It is conducted in Kiswahili. As it is the first course of its kind, it may be worthwhile to discuss here some of its general features as well as the approach adopted in teaching it (Topan 1968: 161).

The establishment of the University of Dar es Salaam as a fully-fledged and autonomous University in 1970 saw a change in the then Faculty of Arts and Social Sciences. More departments were established including the Department of Kiswahili. The radicalism of the time at Mlimani saw the changes in the Kiswahili pedagogy which, in the context of this article, were the first steps towards the realization of the concept of Kiswahili Studies now in the making.

Academic vibrancy in the department then pushed for more changes demanding that the two branches of language: Literature and Linguistics be separated. This proposal would give room for a more and wider understanding of Kiswahili language, literature and culture. At this juncture it may be worthwhile to consider some of the basic questions which formed the debate on Kiswahili language and literature. Topan, argues:

Is Swahili Literature that literature written only by the Waswahili? If so, who is a Mswahili? – itself a controversial question. Is Swahili Literature that literature that deals with the Swahili or East African way of life? Or is Swahili literature written by East Africans? If so, where does one place a writer (and a scholar) such as the late H.E. Lambert? (or Graham Hyslop?) Are translations, such as Mwalimu Julius Nyerere's Julius Ceasar part of Swahili Literature? (Topan 1968: 161).

These issues were and remain basic in understanding the debate on Kiswahili language, literature and culture. They were valid then, and fifty-five years later, are still critical issues in Kiswahili scholarship (Mulokozi 2017). The debate then involved the naming in Kiswahili of the literary and linguistic terms. The move from English terms to African (Swahili) terms in both literature and linguistics were part of the changes of the time (Topan 1968: 163).

Following the proposed change, some Kiswahili linguistic courses started but remained at an introductory level, and were optional (Mulokozi 2019: 23). These included 'Introduction to Swahili semantics, syntax, phonology, and morphology'. In literature, the classical genres of literature, meaning Swahili Novel, Poetry and Drama (plays) were taught separately.

Two developments need to be mentioned here.

First, as already established back in 1967, Kiswahili literature was to continue to be taught in Kiswahili (Topan 1968). In the newly established Kiswahili department, it was insisted that both Kiswahili linguistics (Isimu) and Kiswahili literature (later to be known as fasihi) be taught using

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI

Kiswahili as a medium of instruction. That was a significant step although the writing of Kiswahili dissertations and theses remained to be in English. Another equally important development was the coinage of literary and linguistic terms. In 1968 Topan had this to say concerning this innovation: “There are others which we have tried to render into Kiswahili: *wahusika* for ‘characters’; *kilele* or *kipeo* for ‘climax’. The word *muundo* is used for both ‘structure’ and ‘plot’, but the latter could also be *mtiririko wa vitendo*. We hope to collect such literary terms, give them our equivalents, and then send them on to the National Swahili Council for its ruling” (1968: 163).

Besides those developments, within the department, two sections, one dealing with language and linguistics, and the other section dealing with literature were recognized as separate and given due weight. In the literature section, a distinction was made between oral and written literature. The publication of especially Ruth Finnegan’s book on Oral literature in Africa (1970) added more weight into the academic meaning of the complexity of African literature and made it easier to justify the relevance of the oral section of literature.

It should also be equally remembered that research into Kiswahili language, literature and culture was being done by the research fellows in the then Institute of Kiswahili Research (Chipila 2016). Evolving from the East African Kiswahili Language Committee, TUKI had continued to do the noble work that started in 1930. TUKI researched and documented aspects surrounding lives of Swahili people and their culture. It researched into the lives and histories of some notable Swahili scholars. But also, it was from the encouragement of TUKI’s successful research works, that other academicians were persuaded to study indigenous African languages, literatures and cultures in Tanzania. Some of these studies documented in English and in Kiswahili were later to be used in teaching what is today referred to as Kiswahili Studies at Mlimani. That is, studies in non-Swahili communities while using Kiswahili as a medium of interactions.

To trace the history of Kiswahili Studies at Mlimani, therefore, one has to take aboard the works of both the Institute of Kiswahili Research and that of the Department of Kiswahili. The following sections focus on the amalgamation of the two pillars of Kiswahili at the University of Dar es Salaam and discusses the developments towards the realization of Kiswahili Studies. We will also examine the challenges and prospects for that undertaking. We will conclude by pointing out some new perspectives into the Kiswahili Studies.

The Establishment of TATAKI

In July 2009, the Institute of Kiswahili Studies (IKS) was created as a result of merging the then Department of Kiswahili (which was under the then Faculty of Arts and Social Sciences), and the Institute of Kiswahili Research. The IKS, known in Kiswahili as Taasisi ya Taaluma za Kiswahili (TATAKI), has two independent, but related departments: the Department of Literature,

ALDIN K. MUTEMBEI

Communication and Publishing on one hand, and the Department of Kiswahili Language and Linguistics on the other. While these departments focus mainly on teaching, the Institute has four Centers that have continued to engage in research activities. These include: the Center for Kiswahili and African Written and Oral Traditions; Center for Lexicography and Dictionary-making; Center for Kiswahili for Beginners and Center for Translation, Interpretation and Kiswahili Language Technology.

Following the establishments of TATAKI, the University of Dar es Salaam launched both the Bachelor of Arts in Kiswahili and Masters of Arts in Kiswahili degree programmes. One important point to consider is that, Kiswahili remained the language of instruction in both Programmes. It should be known that all other degree programmes at the University of Dar es Salaam are run using English as a medium of communication. As we will be arguing shortly, TATAKI's decision to use Kiswahili in all its instructions and communications was a courageous step towards the realization of its goal to have Kiswahili Studies.

Right from its conceptualization, the Institute thought of “Studies” in the wider context. First, that, there will be studies on Kiswahili; and as related to Kiswahili language and culture. This was to continue the research work that was being done by the defunct TUKI. But on the other hand, the decision opened the room to accommodate research on other aspects of African languages and cultures as they influence or are influenced by Kiswahili. It was therefore important to emphasize the meaning of the syntactical nomenclature where the decision was reached to use **ZA**, in *Taaluma ZA Kiswahili* as opposed to **YA**, as in *Taaluma YA Kiswahili*. A debate on whether to have YA or ZA in the title of the Institute was not an easy one. But the fact that we have it today, makes the debate an historical event worth mentioning, as we discuss today the space for Kiswahili Studies and its role in the changing linguistic map of Africa. It adds an emphasis on the varieties of disciplines and critical approaches to the study of Kiswahili at Mlimani.

Towards Kiswahili Studies at Mlimani

Unlike what is called African Studies out there (Lonsdale 2005, Msindo 2020), Kiswahili Studies at Mlimani are realized through Kiswahili language. Although it is viewed first and foremost through a language, the concept is more than just a medium of communication. It attempts to critically analyse issues and discuss artistic, philosophical and socio-political aspects emerging in the world today. These issues are not necessarily related to Kiswahili language or literature, but they do affect the lives of the Swahili world in one way or the other.

At this juncture, the discussion on the development of Kiswahili Studies will make a clear sense if we use the following anecdote. One day I attended an academic meeting to deliberate on the teaching of Kiswahili Programmes at Mlimani. We had a debate on whether to call the degree, a

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI

Bachelor of Arts in Kiswahili or just Bachelor of Kiswahili. In the cause of arguments, I said, by the way, we also teach philosophy at TATAKI. I was laughed at. Some looked at me in a despising manner. I returned the gaze in disbelief. One senior leader dared to say that philosophy couldn't be taught in Kiswahili. I was risky to answer back, but humbly I continued to give examples of some philosophical debates carried out in Kiswahili. So, the Institute of Kiswahili Studies teach Philosophy using Kiswahili as a medium of teaching and learning. We concentrate on indigenous knowledge and especially home grown "Falsafa ya Kiafrika"; we pay attention to Ubuntu Philosophy, and read African literary works through which language and characters demonstrate these aspects.

Our approach so far, has been to look and discuss an aspect in Kiswahili Studies mostly through the literary genres, but occasionally through linguistics. Of course, the whole idea is to justify why a particular course has to be offered in the two departments in TATAKI and not anywhere else. So, our gateway has been through Kiswahili works and Kiswahili language.

Besides philosophy, we also teach a course in Translations and Interpretation. The entry point to make our course accepted as belonging to TATAKI was on the translated works of Shakespeare by Julius Nyerere (*Mabepari wa Venisi*, OUP, 1969 and *Julius Kaizari*, OUP 1969). From there several works translated into or from Kiswahili are examined. For example, translations of the Bible and Quran into Kiswahili are examined. This course gives us a chance to discuss theories on translations and interpretations; examine history and trends in translations; and deliberate on various issues pertaining to translation and interpretation in the world today.

Besides the course on translation and interpretation, we also teach Lexicography and Dictionary-making. Some Kiswahili dictionaries worth mentioning include, *Kamusi ya Isimu na Falsafa ya Lugha* (Massamba 2004); *Kamusi ya wanyama kwa picha* (Mdee & Kiango 2006); and *Kamusi sanifu ya Kompyuta* (Kiputiputi 2011). Experts in this area have now published several non-Swahili dictionaries under the Language of Tanzania Project. They include, the Sign Language dictionary, and some Tanzanian ethnic language dictionaries of Chigogo, Chidigo, Haya, Nyambo – to mention a few.

At a Masters level, there is a compulsory course on literary theories and criticism. In this course we deal with classical and contemporary theories. Post-colonial and Post-structuralism theories are read, mostly the references are in English, but the discussion is in Kiswahili. In so doing, we also develop Kiswahili literary vocabularies where dictionaries on literary terms are developed (Mbatiah 2001, Wamitila 2003).

We can go on citing different courses and the way we have been teaching them, but allow me to just mention that, this has been both an exciting and challenging experience. Thematic courses, like Gender in African Culture, Colonialism in African Writings, Disability as Reflected in African

Writings, AIDS as Communicated in East African Literature Written either in Kiswahili or English, Semantics and Pragmatics Issues in Kiswahili, Children's Literature and Theories on Second Language Teaching are all part of what we call Kiswahili Studies at Mlimani.

Let me conclude this section by paying attention to yet another important aspect of Kiswahili Studies. As said earlier, oral literature makes a unique and interesting area of research. Orature as Micere Mugo (1991) would have it, is yet another area in our Kiswahili Studies. It is in this area where several collections of Bantu Epics for example are being discussed (Lyamuya 2021, Mulokozi 1983, 2002). Such epics in turn, become resource areas for examining African philosophy and culture. They inform us of historical events in different parts of Africa other than the Swahili world. For example, the orature on Aids (Makokha et al. 2011, Mutembei 2001, 2002), inform us on the early conceptualization and different stages of understanding of the pandemic in Uganda, Kenya and Tanzania. In brief, Orature in Kiswahili Studies transcend the geographical and political borders to embrace different aspects in the African continent. This has been our long journey into Kiswahili Studies, still in the making. Let us briefly examine the challenges:

Challenges

The title of this article talks of fifty-five years into the making of Kiswahili Studies. The journey has not been easy. We have come from a situation where a student studying Kiswahili was not allowed to write his/her thesis in Kiswahili (unless one obtained written permission) to a situation where it is now obligatory to write in Kiswahili, and a permission has to be sought to write in any other language including English.

Some people are looking at Kiswahili Studies without a clear sense of what to expect. Some are still seeing it through grammar and creative works and wonder why we have courses like Gender Studies or Philosophy. Their limited understanding of the studies offered at TATAKI (the ignorance of which is historically understood) sometimes turns into a stumbling block for the development of Kiswahili Studies.

Whereas on one hand Mlimani encourages and supports interdisciplinarity, on the other it discourages such a move in the department teaching language(s), and advocates specialty. It sees the Kiswahili Institute as a limited area for Kiswahili language studies. For this reason, it is hard to argue a case for the establishment of a course like Language and Political Economy in Africa.

For the Institute to teach such a course, or courses like contemporary politics in East Africa, or the effects of neoliberalism in Africa it has to use Kiswahili literary works which present such themes.

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI

Thus, unlike what is taught under African Studies elsewhere, at Mlimani such courses are offered under specialized departments like History, Sociology and Political Science. This hampers the development of Kiswahili Studies, at least in East Africa.

However, the biggest challenge remains to be attitude towards Kiswahili language. The building of Kiswahili Studies is hampered by the negative attitude towards the language. It is unfortunately, an attitude that ignores the reality of the language as evidenced by research and as seen on the ground. It is therefore an attitude that is more of a fear of the unknown, rather than a colonial hangover.

For example, what used to be taught in Kiswahili, preparing students at the secondary school level, to love their culture and their country in Civics course, has now been changed into using the English medium. In other words, there is an attempt to uproot the inclination towards Kiswahili. It is as if the emphasis we are putting on Kiswahili Studies at Mlimani is being ridiculed. This attitude, or rather fear of the unknown, is unfortunately felt also at the University of Dar es Salaam.

Besides the attitudes toward Kiswahili, Kiswahili Studies face the challenge of limited reading materials. There are not enough written materials in Kiswahili that could cover numerous subjects. Thus, the teaching has always been faced with the challenge of insufficient vocabulary. As we expand and get deep into making people understand all about Kiswahili Studies, we expect this challenge to decline as more publications will be available.

Prospects and New Perspectives

The launching of the degree of Doctor of Philosophy in Kiswahili in the mid-2000s made a significant change. The move towards elevating Kiswahili in African continent, saw the African Union accepting the language following the speech made by the outgoing Chair, Joachim Chissano – the then president of Mozambique. Since then, several steps have been taken to raise the status of Kiswahili. In the East African Federation, Kiswahili was declared a lingua franca, and used in the East African parliament. The acceptance of Kiswahili in the Southern African Development Community – SADC, a body with sixteen countries has made Kiswahili not only more acceptable, but mainly its teaching is on the increase. The declaration of Kiswahili as a working language of the African Union and the fact that UNESCO proclaimed July 7th a World Kiswahili Day have added more demand for Kiswahili. All these developments have implications towards the teaching of Kiswahili Studies in Africa.

It means that more aspects have to be added towards realising the African Studies as conceptualised through Kiswahili language. It will not be a farfetched argument to say that African Development Studies are more likely to use Kiswahili as the medium of teaching and learning. In other words, I see a clear meaning and utility of using Kiswahili as a medium to communicate,

discuss and deliberate on developmental issues pertaining to the Swahili world in Africa and in the diaspora.

Kiswahili is expanding beyond its classical territory. I therefore foresee Africans in the Diaspora using Kiswahili to discuss both historical and contemporary issues that concern them, and as they relate to the African continent.

Back in East Africa, neoliberal policies have had both positive and negative effects on the language. I will give the positive side. Kiswahili is used as a language of, and a vehicle for, cultural and environmental tourism. There is also a growing trend of what I will call medical tourism which favours Kiswahili. It is therefore likely that soon we will have Kiswahili Studies comprising courses in cultural, environmental and medical tourism.

The development of Kiswahili language courses in Zimbabwe, South Africa, Namibia, Botswana, Eswatini, Mozambique in the Southern part of Africa; and Ghana, Nigeria, South Sudan, Gabon and Senegal, inevitably will broaden the concept of Kiswahili Studies in Africa.

I see therefore Swahili identity shifting, or rather broadening to include most peoples of Africa. I share the same opinion with Susan Chebet Choge (2012), and it is not a farfetched conclusion. I see therefore a possibility of conceptualising an African as a Swahili person. It might take time, but the beginning has just started.

Conclusion

In this article I have attempted to show fifty-five years experience of teaching Kiswahili at the University of Dar es salaam - Mlimani. The teaching of which is evolving into becoming Kiswahili Studies in its broader sense. I have shown some challenges. Some of which are just fear of the unknown. This is the fear that comes with any change. As the younger generation adapts to the situation and enforce changes accordingly, the older generation fails to adapt, and out of fear of oblivion, resists changes. Despite such challenges however, I strongly believe that there is more growth towards Kiswahili Studies in Africa than it being stunted or dumbed down.

There might be several understandings of the concept of Kiswahili Studies in Africa and beyond. What I have given in this article is the conceptualization of such studies at the University of Dar es Salaam – at the Institute of Kiswahili Studies to be specific. It would be worth undertaking to study different experiences of Kiswahili Studies elsewhere. Such a study would form a basis for a theory on Kiswahili Studies. It would then make a coherent sense to replace a rather abstract concept of *African Studies* hitherto followed, in many colleges and Universities around the globe.

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI

References

- Abiola, Irele. 1981. *The African Experience in Literature and Ideology*. London: Heinemann.
- Akwanya, Amechi N. 2000. The Criticism of African Literature. *Major Themes in African Literature*, ed. by Damian U. Opata & Aloysius U. Ohaegbu. Nsukka: AP Express. pp. 55-70.
- Campbell, Horace 1991. The Impact of Walter Rodney and Progressive Scholars on The Dar es Salaam School. *Social and Economic Studies* 40(2): 99-135.
- Chinweizu, Onusheka J. & Ihechukwu Madubuike. 1980. *Toward the Decolonisation of African Literature*. Enugu, Nigeria: Fourth Dimension.
- Chipila, Rajabu A. 2016. *Tanzanian University Students' Motivation for Studying Kiswahili as an Academic Subject*. Unpublished PhD thesis. University of Kwazulu Natal.
- Choge, Susan C. 2012. Fifty Years of Kiswahili in Regional and International Development. *The Journal of Pan African Studies* 4(10): 172-203.
- Denoon, Donald & Adam Kuper. 1970. Nationalist Historians in Search of a Nation: the New Historiography in Dar es Salaam. *African Affairs* 69: 329-49.
- Ferreira, Roquinaldo. 2010. The Institutionalization of African Studies in the United States: Origin, Consolidation and Transformation. *Revista Brasileira de Historia, Sao Paulo* 30(59): 71-88.
- Finnegan, Ruth H. 1970. *Oral Literature in Africa*. Nairobi: OUP.
- Fyfe, Christopher 2020. The Emergence and Evolution of African Studies in the United Kingdom. *Out of One Many Africas: Reconstructing the Study and Meaning of Africa*, ed by William G. Martin & Michael O. West. Urbana, Chicago: University of Illinois Press. pp 54-61.
- Kezilahabi, Euphrase. 2012. Erasure and the Centrality of Literatures in African Languages. *Kiswahili* 75: 104-117.
- Kiimbila, Joseph K. 1971. *Ubeberu Utashindwa*. Dar es Salaam: Chuo cha Uchunguzi wa Kiswahili.
- Kiputiputi, Omari M. 2011. *Kamusi Sanifu ya Kompyuta*. Dar es Salaam: TUKI.
- Larson, Lorne. 2019. The Making of African History: Tanzania in the Twentieth Century Research. https://www.academia.edu/45085768/The_Making_of_African_History_Tanzania_in_the_Twentieth_Century (last visited 15-04-2023).
- Lonsdale, John. 2005. African Studies, Europe & Africa. *Afrika Spectrum* 40(3): 377-402.

ALDIN K. MUTEMBEI

- Lyamuya, Hellen N. 2021. Jaala za Mashujaa Zinazojitokeza katika Tendi za Nanga. *Kioo cha Lugha* 19(1): 109-127.
- Maddox, Gregory H. 2018. The Dar es Salaam School of African History, *African History* (Nov. 20). <https://doi.org/10.1093/acrefore/9780190277734.013.314> (last visited 15-04-2023).
- Makokha, Justus K. S, Kabaji, Egara & Dominica Dipio. 2011. *East African Literature: Essays on Written and Oral Traditions*. Berlin: Logos.
- Massamba, David P. B. 2004. *Kamusi ya Isimu na Falsafa ya Lugha*. Dar es Salaam: TUKI.
- Mbatiah, Mwenda. 2001. *Kamusi ya fasihi*. Nairobi: Standard Textbooks Graphics and Publishing.
- Menang, Thaddeus. 2001. Which Language(s) for African Literature. A Reappraisal. *TRANS. Internet-Zeitschrift für Kulturwissenschaften* 11(December). <http://www.inst.at/trans/11Nr/menang11.htm> (last visited 15-04-2023).
- Msindo, Enocent. 2020. *African Studies and its Configurations: Histories, Challenges and Opportunities*. Keynote Delivered at the Workshop on Reconfiguring African Studies, Moi University, Eldoret, Kenya, February 19-21. https://www.ru.ac.za/media/rhodesuniversity/content/africanstudiescentre/documents/resources/Msindo_African_Studies_and_Its_Configuration.pdf (last visited 14-04-2023).
- Mdee, James S. & John G. Kiango. 2006. *Kamusi ya Wanyama kwa Picha*. Dar es Salaam: TUKI.
- Mugo, Michere G. M. 1991. *African Orature and Human Rights*. Roma, Lesotho: Institute of Southern African Studies, National University of Lesotho.
- Mulokozi, Mugyabuso M. 1983. The Nanga Bards of Tanzania: Are They Epic Artists? *Research in African Literatures* 14(3): 283-311.
- Mulokozi, Mugyabuso M. 2002. *The African Epic Controversy: Historical, Philosophical, and Aesthetic Perspectives on Epic Poetry and Performances*. Dar es Salaam: Mkuki na Nyota Publishers.
- Mulokozi, Mugyabuso M. 2017. *Utangulizi wa Fasihi ya Kiswahili: Kozi za Fasihi Vyuoni na Vyuu Vikuu*. Dar es Salaam: KAUTTU.
- Mulokozi, Mugyabuso M. 2019. Pambazuko la Taaluma ya Fasihi ya Kiswahili Afrika Mashariki: 1968–1980. *Lugha na Fasihi: Essays in Honour and Memory of Elena Bertoncini Zubkova*, ed. by Flavia Aiello & Roberto Gaudio. Napoli: Unior Press. pp. 19–31.
- Mutembei, Aldin K., Emmelin, Maria A. C., Lugalla, Joe L. P. & Lars G. Dahlgren. 2002. Communicating About AIDS—changes in Understanding and Coping with Help of Language in Urban Kagera, Tanzania. *Journal of Asian and African Studies* 37(1): 1-16.

FIFTY-FIVE YEARS OF KISWAHILI STUDIES AT MLIMANI

- Mutembei, Aldin K. 2001. *Poetry and AIDS in Tanzania: Changing Metaphors and Metonymies in Haya Oral Traditions*. Leiden University: CNWS Publications.
- Quarshie-Dzahene, Josephine. 2013. Ghana's Contribution to the Promotion of Kiswahili: Challenges and Prospects for African Unity. *The Journal of Pan African Studies* 6(6): 69-85.
- Ranger, Terence. 1971. The 'New Historiography' in Dar es Salaam: An Answer. *African Affairs* 70(278): 50-61.
- Spear, Thomas. 2019. *The Oxford Encyclopaedia of African Historiography: Methods and Sources*. London: Oxford University Press.
- Topan, Farouk. 1968. An Approach to the Teaching of Swahili Literature. *Swahili, Journal of the Institute of Kiswahili Research* 32(2): 4-7.
- Udofia, Julia. 2011. The Language of African Literature. *International Journal of Research in Arts and Social Sciences* 3: 90-97.
- Udofia, Julia. 2013. Emerging Issues in the Definition and Evaluation of African Literature. *Okike: An African Journal of New Writing* (Chinua Achebe Memorial Edition) 50: 333–350.
- van Peer, Willie. 1991. But What is Literature? Toward a Descriptive Definition of Literature. *Literary Pragmatics*, ed. by Roger D. Sell. London: Routledge. pp. 127–141.
- Wa Thiong'o, Ngũgĩ. 1986. *Decolonising the Mind: The Politics of Language in African Literature*. Nairobi: EALB.
- Wamitila, Kyallo W. 2003. *Kamusi ya Fasihi: Istilahi na Nadharia*. Nairobi: Focus Publications Ltd.