KUBIDHAAISHA NA KUWEZESHA LUGHA KAMA SARAFU YA KIUCHUMI NA KIJAMII: KIELELEZO CHA TAALUMA ZA KISWAHILI NA TAFSIRI

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Mhadhara wa Uzinduzi, Machi tarehe 24, 2011
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TABARUKU

Kwa wote ambao wamekuwepo na wangalipo katika safari ya kulea usomi wa Kiswahili nchini Kenya na kwingineko kadri ya msingi uliowekwa na Prof. Mohammed Hassan Abdulaziz na wengine wa wakati wake.

SHUKRANI

Ninatambua kwa shukrani malezi ya kiakademia ambayo nimepata katika huduma yangu kwa Chuo Kikuu cha Moi tangu kuajiriwa. Ninashukuru hasa nafasi ambayo imeniwezesha kukua tangu cheo cha Kaimu Mhadhiri hadi sasa kiwango cha Profesa, cheo ambacho ninasherehekea kwa kutoa mhadhara huu. Ninashukuru wale walioweka utamaduni huu wa kiakademia kupitia 'Mhadhara wa uzinduzi' katika Chuo Kikuu cha Moi na hasa kwamba nimepata fursa ya kutoa mhadhara wangu, ukiwa wa kumi na mbili katika msururu wa mihadhara hii. Ninashukuru Kamati ya maandalizi ya Mhadhara huu. Ninatambua pia kwa shukrani mazingira ya kufaa ambayo yamewekwa na utawala wa Chuo pamoja na Baraza la Kutawala Chuo, hasa ufadhili wa mali na amali ambao umewezesha mipango kuenda ilivyowekwa. Ninatambua pia uwepo wa wenzangu katika idara ya Kiswahili na Lugha Nyingine za Kiafrika; changamoto na ilhamu ambazo tumepata kwa pamoja na kibinafsi kila pamoja na mbinu zakukabiliana nazo kadri tunavyoeldelea kukua kitaaluma. Kwa hakika, ni suala la wakati tu kwetu sote. Shukrani zangu pia ninazitoa kwa wale wengi ambao nimewatazamia kwa maongozi na ulezi wa kiakademia na wa maishani kwa jumla. Kutokana na hawa, nilipata motisha na ilhamu ikiwemo mbinu na mikakati ya kukabiliana na maisha kadri wakati ulivyopita.

Heshima zangu nazitoa kwa vyama kama vile CHAKITA na CHAKAMA, ambamo mimi ni miongoni mwa waanzilishi wake. Katika vyama hivi wasomi, wadau na wakereketwa wengine hupata fursa ya kujadili na kushauriana kuhusu mengi ya kiakademia na hata ya kisiasa kwa namna ya kutetea na kuleta maendeleo katika taaluma ya Kiswahili na huduma zake za kimaendeleo. Katika vyama hivi, wadau hawa hupata nafasi ya kuchangia masuala ya sera na mipango ya lugha huku mara nyingi wakipata mafanikio ya kufana. Kwa hakika, ni mazingira kama haya ambayo yamechangia ulezi wa mkondo wa tasnifu ya mhadhara huu.

Natoa shukurani za dhati kwa wote ambao walichangia makala hii kwa njia tofauti. Prof. Nathan Ogechi, Mkuu wangu wa Idara, nakushukuru kwa kubeba mzigo wangu wa kikazi mara kwa mara ili kuniruhusu nafasi ya kushughulikia kazi hii. Isitoshe, ushauri tuliokuwa nao mara kwa mara kuhusu kazi hii ulichangia sana katika kuiwekea mshabaha na thamani. Wanafunzi wangu wa somo la tafsiri karika viwango vya shahada ya Kwanza,Uzamili na Uzamifu, hasa tangu mwaka 2006, ninajivunia wakati ambamo tumeshirikiana kiusomi. Kwa pamoja tumetalii masuala ibuka mengi ambayo yamechangia tasnifu iliyomo humu. Shukurani za dhati pia kwa wote ambao walichangia ukusanyaji wa data ya kuzingatiwa katika ujenzi wa mjadala huu, hasa Dkt. Aldin Mutembei, Mkurugenzi wa Taasisi ya Taaluma ya Kiswahili (TATAKI), Chuo Kikuu cha Dar es Salaam. Kwako Magdaline Wafula, natoa shukurani maalum kwa kuchangia ukusanyaji wa data. Mtaalamu mwenzagu, ambaye pia ni mwanafunzi wangu na rafiki, Bw. Mark M. Kandagor, ninatoa shukurani za dhati kwa kusoma na kuhariri kazi hii mara kadha katika muda mfupi sana kila wakati. Kwa hakika, ulinipatia muda wako mwingi licha ya kazi yako nzito ya kuandaa tasnifu ya uzamifu. Asante sana tena. Lydia Amakobe, Mike Shitemi, Caroline Musembe na Sammy Olumola, shukurani za dhati kwa mchango na msaada wenu katika viwango tofauti vya uandalizi wa kazi hii. Wahudumu wote katika Shirika la Uchapishaji la Chuo Kikuu cha Moi, kwa shime nawaomba mpokee shukurani zangu kwa kazi yenu ya uhariri na kusanifu mswada na hatimaye kuwezesha uchapishaji. Rafiki zangu ambao siwezi kuwataja nyote, asante sana kwa kunistahimili na kunihimiza kila nilipolalamikia uzito wa kazi.

Siwezi kuisahau tunu ya kuwa na familia. Ya kwamba nimebarikiwa kuwa bibi na mama ni mambo ya kustahiwa na kutolewa shukurani. Hasa ninapotambua na kutafakari kuhusu changamoto na ilhamu za aina aina ambazo nimepata kutoka kwao kadri ya wakati, hasa katika kipindi ambapo niliandaa makala hii. Nilitegemea sana familia yangu kwa hali, mali na hata starehe ya kutuliza machovu. Bila shaka nimewategemea kabla na nitazidi kuwategemea hata baadaye kwa hivyo ninawastahi sana. Katika muktadha huu, shukurani za dhati kwako Bob, rafiki na mume wangu ukiwa pia mwenzangu kitaaluma kwa uwepo katika maisha yangu. Ken, Mercy Mike na Rose nawastahi sana kwa pendo la kuwatakia mema maishani. Ninashukuru ya kwamba pamoja tu kitu kimoja.

Licha ya haya, shukurani zote na za dhati ninamtolea Mwenyezi Mungu ambaye bila yeye hakuna liwezekanalo. Tunu ya uhai, afya njema na uwezo wa kutimiza wajibu wangu ni mambo ambayo kamwe siwezi kuyachukulia hivi hivi.

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Ikisiri

Mhadhara huu unajadili lugha kama bidhaa yenye sifa za uamilifu changamano. Ni bidhaa ambayo ina umuhimu na thamani ya kisarafu katika maendeleo ya kiuchumi na kijamii na kwa hivyo inahitaji kupangiwa, kuendelezwa, kudumishwa na kuwekezewa. Miktadha mikuu mitatu inazingatiwa katika mjadala ili kujeleza, kufafanua, na kujenga tasnifu ya mhadhara huu. Ili kuweka usuli na kujenga msingi wa mjadala, diskosi inaendelezwa kuhusu dhana za kubidhaaisha na kuwekeza katika lugha ili kuiwezesha kutimiza majukumu ya kisarafu. Kiswahili kama lugha na bidhaa ya kiuchumi inajadiliwa hasa katika muktadha wa kubainisha sifa zake za kisarafu. Muktadha wa pili wa mhadhara unatalii asili na maendeleo ya Kiswahili katika akademia, taaluma ambayo inategemea lugha kama malighafi kimaarifa na kiutendaji. Hapa, mjadala unabainisha upeo na maarifa yaliyomo katika taaluma hii, kwa kuonyesha asili ya kuibuka, kubadilika na kuendelea kwake huku ikikabiliana na changamoto za masuala-ibuka ambazo zilizidi kuiimarisha kama bidhaa ambayo thamani yake ilizidi kukua na utoaji wa huduma kuimarika. Isitoshe, mjadala pia unatalii Kiswahili kama bidhaa katika soko la viwandani; kama nyenzo na chombo cha utoaji wa huduma kwa ajira na utimizaji wa mahitaji ya kiuchumi; na taathira zake ambazo zinaingia hatua kwa hatua katika mitaala ya kiakademia. Hatimaye mhadhara unajadili tafrisi kama namna mojawapo ya kubidhaaisha na kuendeleza uamilifu wa Kiswahili kama sarafu ya kijamii na kiuchumi. Katika hatua hii, tafsiri inazingatiwa kama uwanja maalum wa usomi na pia kama nyenzo ya kuendeleza michakato ya lugha. Mielekeo yenye kushinikiza utangamano wa kitaaluma wenye kushirikisha huduma za Kiswahili na taaluma nyingine; na sifa yake ya uamilifu wa kidarajia baina ya jamii lugha ili kusambaza habari na maarifa zinazingatiwa pia.

UTANGULIZI

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Usuli

Lugha huwapatia wanadamu nafasi ya kutekeleza mambo kadha wa kadha. Kwa vile lugha ni kioo cha mawazo ya binadamu, inaakisi kiwango na aina ya mawazo ambayo huzalishwa katika jamii. Kwa hivyo, ufundishaji na upataji wa maarifa ya lugha humuwezesha mwanajamii kueleza mawazo yake kwa namna ambayo ni ya kufaa iwezekanavyo. Licha ya haya, inambidi mwanajamii kujifunza kufikiria kabla ya kujifunza namna za kujieleza (...) Uteuzi wa zana za lugha ambazo zinatumika katika kueleza mawazo ni ishara ya mambo ya kupewa kipaumbele na mwanajamii au hata taifa zima. Namna ambavyo lugha hupatwa na kutumika inaweza pia kusababisha ama mafanikio (au mpomoko) ya mwanajamii au ya taifa. Kwa hivyo, kiwango cha thamani na hadhi ya lugha ni kama kipima-joto cha afya ya razini ya watu, (Rayed Afzal, 2007)[1].

Lugha ina uhusiano wa karibu sana na utambulisho wa mtu au utambulisho wa jamii maalum. Kwa hivyo, utamaduni na lugha huathiri sana namna ambavyo mtu hujitambua na kujifahamu huku pia vikisababisha namna na aina za utambulisho. Lugha ni kipengele muhimu sana cha utamaduni wa watu na ni mojawapo ya njia kuu za kuelezea utamaduni na utambulisho wao. Si ajabu basi kuwa nchi nyingi ambazo zilikuwa chini ya himaya za ukoloni, zimechukua muda mrefu katika kujisaka ili kutambua na kueleza utambulisho wao tangu kupata uhuru. Kwa hivyo, suala la lugha ni nyeti na la msingi katika miktadha ya mazungumzo kama haya, (Bamgbose, 1971, Whitely 1969, 1971 & 1972).

Lugha hutimiza majukumu muhimu kutokana na juhudi za kuchangia utimizaji wa mawasiliano miongoni mwa wanadamu. Kwa sababu hii, lugha ya jamii yo yote ile ya kibinadamu huashiria pia mengi kuhusu jamii hiyo na utamaduni wake; na kwa hivyo ni dhahiri kusema kwamba lugha na utambulisho wa jamii za kibinadamu havitenganishiki. Lugha hutimiza majukumu ya kuwa chombo, nyenzo na chanzo cha mantiki ya yaliyomo katika mawasiliano yoyote ile ikiwemo michakato ya makala kimawasiliano. Kwa hivyo lugha, ili kutimiza majukumu yake katika miktadha hii yote, inahitaji kuzingatiwa kwa makini hasa katika upangaji, maendeleo na uwekezaji wenye kulenga uwezeshaji. Kwa jinsi hii, lugha hupata kuawezeshwa ili kutimiza majukumu yake ya kumulika jamii, (Adeniran[2]); na kupata thamani wakati wa kutimiza majukumu yake ya mawasiliano na ubadilishanaji wa habari na maarifa.

Kwa sababu hii, mhadhara huu unalenga kujadili lugha kama bidhaa na sarafu maalum yenye kuwekewa thamani katika viwango mbalimbali vya mahusiano ya kibinadamu kwa mujibu wa majukumu ambayo inachangia katika kutimiza miongoni mwa wanajamii na mikakati yao ya kuendeleza maisha. Mjadala unafafanuliwa kutokana na vielelezo vya usomi wa Kiswahili pamoja na usomi na utekelezaji wa tafsiri; miktadha ambayo pia inachangia katika kubainisha mielekeo maalum ya maarifa ambayo hudhihirika na kuzingatiwa kwa njia maalum uwanjani. Mjadala unazingatia utambuzi wa 'thamani' ya Kiswahili kwa kuzingatia umuhimu wake wa kiuamilifu katika jamii na soko la biashara. Uamilifu huu unatokana na uwezo

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[1] http://echoingmemories.wordpress.com/2007/06/08/the-role-of-language-in-national-progress/
[2] **The Role of Language in National Unity,** http://ezinearticles.com/?The-ROLE-of-Language-in-National-Unity&id=4069017 tovuti ilizuriwa mnamo Januari tarehe kumi na moja 2011

wake wa kubainika wazi na pia ulio fiche kadiri ya nafasi na uwezo wake katika soko la mauzo ya bidhaa za kutokana nayo; hasa katika soko na uwanja wa utandawazi.

Ilivyo ni kwamba, mhadhara huu unatambua uamilifu wa Kiswahili ambao unavuka mipaka ya kijamii, kijiografia na ya aina nyingine yoyote ile katika utoaji wa huduma na kutambuliwa kwake. Jambo hili na sifa ya kuambatana nalo huchangia pia namna mbalimbali za kutambuliwa na za kubainisha uamilifu wa kisarafu katika viwango na miktadha mbalimbali. Kwa jinsi hii tasnifu iliyomo humu inachangia katika kuweka misingi yenye kuchochea utambuzi wa michakato changamano yenye kutokana na uamilifu wa miktadha ya kijamii na kisiasa kuhusu Kiswahili katika akademia na katika soko la mauzo.

Swali kuu ambalo tunauliza, na papo hapo kulijadili, linahusu utambuzi wa mikondo na uamilifu ambao Kiswahili kimechukua na kinaendelea kuchukua katika ulimwengu; na thamani ya kuambatana na mielekeo hii hasa kimaeneo, kimuktadha na kiuamilifu. Changamoto inayojadiliwa ni namna ambavyo mielekeo na maendeleo haya ya Kiswahili yanaweza kunaswa na kushinikizwa katika mikondo ya akademia. Masuala maalum ya kuchangia mjadala huu ni pamoja na:

- Motisha ya kuchangia katika kujadili sera za ujifunzaji wa lugha na jinsi ambavyo lugha huwekewa thamani.
- Kutazama suala la lugha katika mikabala ya kileo na athari za kutokana na utandawazi.
- Kuzingatia namna ambavyo lugha na aina za lugha huathirika na mabadiliko ya kutokana na enzi hii ya habari na teknolojia ya mawasiliano.
- Kuchunguza namna ya kutathmini na kubainisha thamani na manufaa ya lugha katika soko la mauzo.
- Kutambua thamani inayowekewa lugha kama bidhaa ya mauzo na ya kununuliwa.
- Kujadili lugha kama bidhaa yenye kubeba thamani na uamilifu wa aina aina katika enzi hii ya utandawazi.
- Mielekeo-wingi na miundo yenye kubainisha na kutetea umuhimu wa lugha kama vile haki za kiisimu au haki za lugha katika miktadha ya ukinzano, uchangamano na wingilugha unaoshuhudiwa kwa wingi[3] katika bara la Afrika na kwingineko ulimwenguni.
- Kushiriki mjadala kuhusu mawasiliano baina ya jamiilugha na mabadiliko ya kiutambulisho yanayojiri kupitia lugha.
- Kujadili thamani ya kisarafu ya lugha kiamali na kibiashara; na uamilifu wake kama ishara ya utambulisho wa kiisimu jamii.
- Kujadili uamilifu wa lugha kimatumizi na kwa maharubu maalum.

Hali ya Lugha Nchini Kenya

Uchangamano wa kiisimu nchini Kenya, sambamba na hadhi iliyotokana na tangazo la Kikatiba kwamba Kiswahili ni lugha ya taifa na lugha ya kwanza rasmi, ni ishara ya uwezo uliotunukiwa lugha hii, uwezo ambao bila shaka utaiwezesha kuchangia pakubwa katika maendeleo ya nchi. Uwezo huu unaweza kunaswa na kutumiwa kwa manufaa ya maendeleo ya kitaifa, hasa baada ya uwekaji wa sera ambayo itahakikisha kuwa maendeleo na uwezeshaji wa lugha katika utimizaji wa majukumu yake ya utambulisho wa kitaifa na kimataifa; utoaji wa huduma; na upakiaji wa habari yataendelezwa. Nyanja za maendeleo na utawala zenye kutegemea matumizi ya lugha kama vile: maendeleo ya kiuchumi, sekta ya uajiri, mahakama, ulinzi, mshikamano wa kijamii, na mitagusano ya kitamaduni zinatia motisha na pia kuchochea changamoto ya kutambua uamilifu wa lugha na sifa zake za utambulisho kama bidhaa yenye kuhitaji mikakati maalum ya kuwekezewa. Kwa sababu

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hii, kuna haja ya kushirikisha wadau katika nyanja za ukarabati wa lugha kwa majukumu ya maendeleo ya kiuchumi.

Juhudi nyingi za kujenga taifa lenye maendeleo na kubuni kazi haziwezi kufua dafu bila kushirikisha ajenda ya lugha. Kwa bahati mbaya, utambuzi wa lugha kama zana mojawapo katika ajenda ya maendeleo haijatiliwa makini. Licha ya kwamba lugha ni zana ya kutimiza majukumu mbalimbali ya kibinadamu, bado haja ya kuitambua, kuijadili na kuiendeleza kimaksudi kwa majukumu ya kuchangia maendeleo haijatambuliwa wala haijawekewa mipango ya makini. Kwa mfano, zana kuu za sera na mipango ya maendeleo nchini Kenya, *Wealth Creation Strategy* (2003)[4] na *Kenya Vision* 2030 (2007)[5] hazitaji popote katika mipango yao suala la mchango wa lugha katika kujenga Kenya mpya yenye kutimiza maendeleo ya kiviwanda.

Kenya: Mpango wa Kufufua Uchumi kwa uzalishaji wa mali na ajira 2003-2007	**Dira ya Kenya ya 2030**
Mpango huu wa Kufufua Uchumi ni mpango thabiti ambao utaongoza sera za Serikali za kiuchumi katika miaka mitano ijayo. Serikali ya (….) imelipatia suala la kufufua uchumi kipaumbele miongoni mwa sera zake ili kubadilisha hali tamaushi ya miongo kadha ya maendeleo haba na uchumi usioonekana kukua ambao umeathiri sana hali na hadhi ya Wakenya. Mpango huu wa utekelezaji unalenga kufaidi kutokana na mseto wa juhudi za kuharakisha maendeleo ya kiuchumi katika nchi ambamo juhudi za kupunguza umaskini na matarajio yake yameainishwa katika manifesto ya (…). Jambo muhimu la mpango huu ni kubuni kazi kupitia mipango thabiti ya kiuchumi na kupitia sera za mipango katika viwango vya juu, utawala ulioimarika, uwekaji wa huduma za umma za kutegemewa; mazingira nafuu yenye kuyawezesha mashirika ya kibinafsi kuchangia uwepo wa uhuru wa kibiashara, na kupitia pia katika uwekezaji wa umma na sera ambazo zitapunguza gharama ya kufanya biashara. Mpango huu pia unahusu ajenda ya usawa wa kijamii na kiuchumi, hasa katika juhudi za kupunguza ukosefu wa usawa katika kufikia amali za kimaendeleo na upataji wa bidhaa na huduma za msingi. Mpango huu pia unazingatia uendelezaji wa hatua ambazo zitachangia udumishaji na usimamizi bora wa mali za asili za kushirikiwa na wote kama vile ardhi, maji, na misitu ambayo masikini wengi hutegemea. Kwa hivyo, mpango huu unawakilisha mkataba unaowekwa ili kuonyesha wajibu wa kijamii baina ya Serikali na Wananchi wa Kenya. Utekelezaji wake unatarajiwa kuibua maendeleo ya kutegemewa kiuchumi, uzalishaji wa mali, na upunguzaji wa umaskini pamoja na maendeleo mapana ya maisha ya Wakenya, na kwa hivyo kutimiza matumaini na matarajio ya Wakenya jinsi ilivyoashiriwa katika uchaguzi wa serikali ya (….)	Chapisho hili ni muhtasari wa mpango wa muda mrefu wa Taifa la Kenya ambao unafahamika rasmi kama *Dira ya Kenya ya 2030*. Chapisho linaeleza kwa ufupi malengo makuu ya nguzo za kiuchumi, kijamii na kisiasa ambazo zinatawala *Dira ya 2030*. Isitoshe, chapisho linatoa pia muhtasari wa miradi mikuu ambayo itaanzishwa katika awamu ya kati ya Dira hii, kama vile, baina ya miaka 2008 na 2012. Inalenga kubadilisha Kenya ili iwe nchi ya kuendelea kiviwanda na kuwa "nchi yenye mapato ya wastani yenye kutoa huduma za maisha ya hali ya juu kwa wananchi wake ifikapo mwaka wa 2030". Dira hii imejengwa kupitia harakati za kushirikisha wadau wote katika mipango na mazungumzo, wadau ambao walitoka katika pembe zote za nchi. Dira hii pia imefaidi kutokana na ushauri wa wataalamu wa kutoka hapa nchini na wa kimataifa, hasa kuhusu utambuzi wa namna ambavyo nchi ambazo zimo katika kuendelea kiviwanda ulimwenguni kote zimepiga hatua ya kujinasua kutokana na umaskini ili kufikia hali ya maendeleo na usawa wa kushikiana. Dira hii ina misingi katika "nguzo" tatu: Nguzo ya kiuchumi, ya kijamii na ya kisiasa. Ukubalifu wa sera hii na Kenya ni hatua ya kufuatia mafanikio katika juhudi za utekelezaji wa *Mpango wa Kufufua Uchumi kwa Uzalishaji wa Mali na Ajira. (Economic Recovery Strategy for Wealth and Employment Creation*-ERS).

Mhadhara huu, kwa hivyo, unajenga mjadala kuhusu matumizi ya lugha kwa maendeleo katika miktadha ya kutalii uwepo wake katika nyanja za akademia na maendeleo ya viwandani. Lengo mojawapo la mjadala ni kujenga tasnifu kuhusu ubidhaaishaji, uwekezaji na umuhimu wa kushirikisha ushikadau katika uwezeshaji wa lugha. Lengo pia ni kutoa changamoto za kiuchochezi dhidi ya mielekeo ya jadi ambayo imetawala masomo ya lugha na akademia kwa kutalii sera mpya za lugha na utekelezaji wa mipango huku tukiangalia hali mpya ambayo imetia fora, hali inayokua kuhusu utandawazi na sekta ya binafsi katika kuendeleza bidhaa na biashara za lugha.

Mhadhara huu basi unatetea umuhimu wa kuheshimu kila lugha kwa sababu ya umaalum wa majukumu na uamilifu wake ambao huchangia mahitaji ya kimawasiliano; hasa katika muktadha wa kuweka sera, mipango na maendeleo ya kijamii. Nafasi ya kukuzwa na kuendelezwa kwa kutambua uchangamano wa kiuamali na kiuamilifu kupitia mitaala, ufundishaji, ukuzaji wa umilisi, teknolojia, uchapishaji, utoaji wa huduma na aina nyingine za utendaji kazi inapendekezwa. Makala inazingatia kwa njia maalum, Kiswahili kama taaluma ya uchunguzi na tafsiri kama nyenzo ya kudumisha mitagusano ambayo pia imo katika kuinukia kama uwanja maalum wa kitaaluma.

Kama ambavyo imeashiriwa, muktadha mpana wa kuchochea tasnifu ya makala hii unajengwa kutokana na changamoto ya kupitishwa na kuidhinishwa kisheria kwa Katiba mpya ya Kenya mnamo 2010. Ifahamike kuwa harakati za kubadilisha katiba zimechukua muda kiasi na kugharimu damu ya Wakenya. Isitoshe, ni muhimu pia kufahamu kuwa tangu miswada ya katiba iaze kutolewa na Tume ya Marekebisho ya Katiba ya Kenya mwaka 2002, suala la lugha lilibaki vile vile lilivyopopendekezwa mwanzo hadi wakati wa kupitishwa katiba mpya ya nchi. Mapendekezo kuhusu kipengele cha lugha hayakutiliwa shaka wala kuzusha kutoelewana miongoni mwa wanasiasa na wananchi. Kwa hivyo lilibaki vile vile lilivyowekwa na Tume ya Merekebisho ya Katiba ya Kenya mnamo 2002. Lilichelewa tu kuidhinishwa kwa sababu ya mizozo mingine ya kisiasa ambayo ililiweka katika hatari ya kutotekelezwa endapo katiba mpya haingepitishwa. Usuli wenye kuchangia taarifa ya kulenga suala la lugha katika Katiba unatokana na Ripoti ya Tume ya Merekebisho ya Katiba ya Kenya (2002) kufuatia uchunguzi mpana uliofanywa miongoni mwa raia ukilenga masuala kadha ikiwemo suala la lugha.

Ripoti ya Tume ya Marekebisho ya Katiba ya Kenya (2002, 2003) inatoa matokeo ya uchunguzi huu wa kitaifa kuhusu mambo kadha wa kadha ikiwemo lugha. Hatimaye Katiba mpya ya taifa la Kenya (2010) inaweka sheria kwa kuidhinisha maoni ya wananchi kuhusu suala la lugha jinsi ilivyopendekezwa katika Ripoti ya Tume ya Marekebisho ya Katiba ya Kenya. Kisanduku cha habari kifuatacho kinanukuu kutoka katika machapisho mawili ya Tume ya Marekebisho ya Katiba ya Kenya: *Ripoti ya Tume*, na *Mswada/Kielelezo cha Katiba ya Taifa*.

Tume ya marekebisho ya Katiba ya Kenya (CKRC) (2003) kuhusu suala la lugha na utamaduni	Suala la Lugha katika Katiba Mpya (2010) Ilivyoidhinishwa na Rais mnamo (2010)
Lugha ni sifa bunifu ya kibinadamu ambayo ni muhimu katika mawasiliano ya kimtagusano, umoja wa kitaifa na ushirikiano wa kimaeneo. Ina majukumu ya kitaashira na ya kiutekelezaji. Katika kiwango cha kuashiria, lugha ni muhimu katika ufafanuzi wa nafsi na undani wa hali ya kuwa jamii. Kiutekelezaji, ni chombo cha msingi kwa mazungumzo ya kitaifa na ya maendeleo. Mara nyingi lugha kama sehemu ya utamaduni huelezwa kama chombo cha kueleza utamaduni huku ikiwa pia ni kipengele mojawapo cha utamaduni. Hutimiza jukumu katika uamuzi wa kiwango ambamo raia wanaweza kushiriki katika masuala ya kitaifa, elimu na uenezaji wa maarifa. Uteuzi wa lugha una athari za kudumu kwa taifa katika maendeleo ya kisiasa, kitamaduni, kijamii na kiuchumi. Uteuzi unaozingatia matumaini ya wananchi hudumu na unaweza kusababisha utimizaji wa haki muhimu na za kimsingi za watu binafsi na za jamii. Uteuzi wa aina hii unahitaji kuongozwa na hali ya kuzingatia ushiriki wa wananchi katika maisha ya kitaifa, ikiwemo haja ya kuimarisha hadhi yao kijamii na kiuchumi.. … <u>kuna karibu lugha sabini nchini Kenya ambazo huzungumzwa na makundi maalum ya</u>	Sura ya Pili, Jamuhuri: Ibara ya 7 *Lugha ya Taifa, Rasmi na lugha nyinginezo* 1. Lugha ya Taifa ya Jamuhuri itakuwa Kiswahili. 2. Lugha rasmi za Jamuhuri zitakuwa Kiswahili na Kiingereza 3. Serikali itahakikisha: a. Kuendeleza na kulinda wingi wa lugha za Wananchi wa Kenya; na b. Itaendeleza maendeleo na matumizi ya lugha za asili, lugha-ishara ya Kenya, Breli na aina nyinginezo za mawasiliano na teknolojia ambazo hutumiwa na watu wenye upungufu wa aina aina. Sura ya 4, Sheria ya Haki: Ibara ya 34: Uhuru wa vyombo vya utangazaji Ibara ya 35: Upataji wa habari Ibara ya 44: Lugha na Utamaduni 1. Kila mwananchi ana haki ya kutumia lugha na kushiriki katika harakati za kitamaduni apendavyo. 2. Mwanachi yeyote yule wa kutokana na utamaduni na jamii-lugha maalum ana haki, akiwa pamoja na wananchi wengine wa jamii: a. Kufurahia utamaduni wake na kutumia lugha

kikabila. Makabila haya yana maeneo yao, tamaduni zao na historia yao. Kwa jumla, jina la kila lugha hubainisha utamaduni wa wazungumzaji wake wa asili …. licha ya haya kuna haja ya kutofautisha umilisi wa lugha na umilisi wa utamaduni.	yake; au b. Kuunda, kujiunga na kuendeleza utamaduni na ushirikiano kwa misingi ya lugha na asasi nyinginezo za uraia. 3. Mtu hataruhusiwa kumshurutisha mwingine kushiriki au kupitia mifanyiko ya kitamaduni au matambiko.

Nafasi inayotolewa kwa lugha katika manukuu haya inaweka usuli kwa uwekaji wa sera na upangaji wa suala la lugha nchini Kenya. Ijapokuwa changamoto za ufafanuzi, tafsili, uwekaji wa sera na mbinu za utekelezaji ni nyingi, zinatia pia ilhamu katika uandalizi wa mhadhara huu na maendekezo yanayotolewa.

Makala inatambua kuwa, kwakushinikiza suala la lugha katika Katiba mpya, Kenya imetimiza wajibu wa kuweka kanuni halali za kisheria zenye kuweka msingi wa kutekelezewa ajenda ya lugha. Hali ya kushirikisha lugha za Kenya katika chombo hiki muhimu cha utawala, Katiba, na utambuzi wa Kiswahili kama lugha ya kwanza rasmi ni hatua bora katika kuweka msingi ambao utaruhusu mipango ya kimaksudi yenye kulenga maendeleo, uwezeshaji, ubidhaaishaji na uwekezaji katika lugha katika misingi ya kisiasa na mingineyo[6]. Ulezi wa maksudi wa mazingira ya kutambua thamani ya Kiswahili baada ya kuwezeshwa na Katiba ni jambo la kusisimua na kuchochea changamoto ya hali ya juu. Kwa mfano, changamoto ya kutafsili, kutekeleza na kuwezesha uamilifu wa biashara za lugha za kuvuka mipaka jinsi inavyowezeshwa kupitia elimu, ufundishaji, utekelezaji wa diskosi rasmi na zisizokuwa rasmi, huku tukifurahia uwezeshaji na uwezo wa kutokana na sera; na pia tukidumisha ubunifu katika kuendeleza umuhimu wa lugha kama utamaduni, bidhaa, utambulisho na nyenzo ya kutoa huduma ni mambo ya kutafakariwa na kupangiwa utekelezaji.

Jinsi ilivyotajwa awali, mhadhara huu unapata ilhamu kutokana na matamko ya Tume ya Marekebisho ya Katiba ya Kenya, chombo cha awali mno cha kiserikali ambacho kilifanya uchunguzi kuhusu masuala mbalimbali ili kuchangia katika urekebishaji wa katiba. Matamko haya ya msingi yanakuwa sheria katika uwekaji wa katiba mpya inavyoelezwa hapo juu. Katika ripoti yake, Tume ya Marekebisho ya Katiba ya Kenya inawasilisha maoni ya Wananchi kadri yalivyotolewa kuhusu suala la lugha, utambulisho wa kitaifa na kijamii; na utamaduni ili kuzingatiwa katika urekebishaji wa Katiba. Kwa jinsi hii, Ripoti hii inatoa msingi ambao unasababisha jinsi ambavyo ujenzi wa lugha kwa maendeleo unaweza kutekelezwa kufuatia sera maalum. Mazingira ya Kenya jinsi yanavyoandaliwa katika katiba mpya yanafaa kutumia nafasi hii ya kipekee ili kujisanifu. Yafuatayo ni manukuu kuhusu upangaji wa lugha na uwezeshaji wa Kiswahili ndani na nje ya mipaka ya Kenya kadri ya uwezeshaji wa kutokana na matamko ya kikatiba.

Tume ya Marekebisho ya Katiba kuhusu suala la upangaji na uwezeshaji wa lugha	**Tume ya Marekebisho ya Katiba kuhusu uamilifu wa Kiswahili nje ya mipaka ya kitaifa**

a. Katiba iwe na sera iliyo wazi na utaratibu wa utekelezaji wake unaozingatia mawanda yafuatayo:
   1. Sera ya elimu inayoendeleza ufundishaji na matumizi ya lugha za kiasili
   2. Sera ya vyombo vya habari inayoendeleza matumizi ya lugha za kiasili
   3. Sera ua kutawala inayoendeleza matumizi ya lugha za kiasili katika shughuli za umma
   4. Sera ya kiuchumi inayotambua thamani ya kiuchumi ya lugha ya taifa na lugha za kiasili
   5. Sera ya lugha inayohimiza na inayoendeleza matumizi ya lugha-ishara na breli
b. Katika muktadha wa upunguzaji na usambazaji wa
	Nchi ya Kenya ihimize umuhimu wa kufundisha Kiswahili katika mataifa ya kigeni na ikihitajika ishirikiane na mataifa yanayozungumza Kiswahili ili kuunda taasisi zitakazofundisha Kiswahili kibiashra. Katiba ilinde kuwepo kwa lugha na tamaduni nyingi kwa kufungamana na Azimio la Kilimwengu la Haki za Binadamu na Mkataba wa Kimataifa wa Haki za Kiuchumi, Kijamii na kitamaduni ili kusisitiza umuhimu wa utamaduni na lugha.

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[6] Tazama yaliyomo katika mahojiano na Prof. Abdulaziz Mohammed yanavyonakiliwa katika *Sehemu ya Kwanza* ya makala hii.

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madaraka, katiba itambue Kiswahili, Kiingereza, lugha-ishara na lugha za kupendelewa kieneo kama lugha rasmi wilayani.

c. Katiba ilazimishe Bunge kutunga sheria ya uundaji wa asasi za kukuza Kiswahili, Kiingereza, lugha-ishara na Breli.

d. Baraza la Kitaifa la lugha na taasisi ya Utafiti wa Kiswahili izingatiwe katika sheria.

e. Ufahamu wa Kiswahili uwe ni kigezo muhimu cha kutoa uraia na vibali vya kazi kwa wageni.

f. Katiba ilazimishe serikali kuwa na mfuko wa fedha zitakazotumiwa kukuza lugha za kiasili, lugha-ishara na breli.

g. Huku tukitambua umuhimu wa Kiswahili katika uchumi, kieneo na kimataifa, pana haja ya katiba, kupitia sheria mbalimbali, kuelekeza na kuhimiza Kiswahili.

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Hapa tunalenga miktadha ya ubidhaaishaji na uwekezaji katika lugha kwa kufuata misingi ya kijamii na kiuchumi. Ninatambua vile vile ya kuwa uamuzi kuhusu lugha kama kitega-uchumi unahitaji kuchipuka kutokana na utambuzi wa manufaa ya lugha kiamali na kibiashara. Ni katika muktadha huu ambapo, kwa mfano, lugha ikitambuliwa na kuendelezwa kama sarafu inaweza kusababisha milango kufunguliwa ili kuwezesha mtumia-lugha kuingia katika mazingira ya kipekee ambamo vinginevyo haingewezekana; ikiwemo uwezo wa kupenyeza na kushiriki mazingira teule ya kidini, kihistoria, kiteknolojia na hata ya kisiasa. Ni katika miktadha kama hii pia ambapo wadau wanaweza kujitengea nafasi maalum za kuonyesha majukumu yao ili kudumisha manufaa ya lugha kibiashara. Kwa jinsi hii, lugha itakuzwa kama bidhaa yenye thamani ya aina aina katika miktadha mbalimbali ya matumizi, hasa katika enzi hizi za utandawazi na kuongezeka kwa tegemeo la habari, teknolojia na mawasiliano. Licha ya haya, mhadhara huu hautajadili miktadha mingine ya uamilifu wa kiukengeiushi ambao mara pia huhusishwa na lugha.

Ili kubainisha mchango wa heri njema wa asasi za kisiasa barani Afrika, mbali na heri njema za kisiasa nchini, mhadhara huu unatambua diskosi mbalimbali za upangaji wa lugha ambazo zimekuwepo katika viwango vya ukanda na bara zima. Kwa mfano, Azimio la Harare (1991)[7], linavyonukuliwa hivi punde ni mojawapo ya asasi ambazo zimejadili suala la sera ya lugha barani Afrika. Katika azimio hili dira ya Afrika kuhusu suala la lugha na unyeti wa suala hili inatolewa. Wakiwa Harare, Viongozi wa madola ya Afrika walitoa mwongozo na kanuni za sera ambazo zinahitaji kuzingatiwa katika upangaji na ujenzi wa lugha kwa majukumu mbalimbali ikiwemo utambulisho wa nafsi ya Kiafrika.

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Azimio la Harare (1991): Dira ya Afrika Kuhusu Upangaji wa Lugha

Ingawa mapendekezo haya yanaelekea kuwa ya kiisimu, inabidi yaangaliwe katika mapana ya uamilifu wake wa kudumisha demokrasia barani Afrika. Kanuni za sera ambazo zinaorodheshwa hapa chini zinatokana na dira yetu ya bara la Afrika ambayo tunatumainia kujenga. Hii ni pamoja na:

a. Afrika ya kidemokrasia ambayo inalenga kudumisha uhusika wa wananchi wote katika asasi zote – kijamii, kiuchumi, kisiasa na kadhalika;

b. Afrika ya kidemokrasia ambao maendeleo hayaangaliwi katika ufinyu wa malengo ya kiuchumi bali katika mienendo ya maisha ya kuthaminiwa kitamaduni; na katika miktadha mipana ya udumishaji wa haki na usawa kwa wote; udumishaji wa haki za kiisimu kama kipengele mojawapo cha haki za kibinadamu ikiwemo haki za walio wachache;

c. Katika miktadha mipana, iwe Afrika ya kutambua wingi wa kikabila na kiisimu wa watu wake na kukubali hali hii kama ambayo ni ya kawaida na ambayo pia ina wingi wa amali za maendeleo na ukuaji;

d. Afrika ya kidemokrasia ambayo inalenga kukuza mitagusano ya amani baina ya jamii ambamo wingi

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[7] Tazama pia maono ya kutokana na Kielelezo cha Baraza la Kiswahili la Afrika Mashariki na Kielelezo cha Baraza la Kitaifa la Kiswahili Kenya jinsi tunavyoweka katika viambatisho.

Kwa hivyo, mhadhara unavuka mipaka ya kujifungia katika utambuzi wa lugha kisanaa na kiisimu, miktadha ambayo kwa mara nyingi imezingatiwa kama ya kipekee kila suala la lugha linapotajwa, hasa katika uchunguzi wa kiakademia. Mhadhara unazingatia mno miktadha ya lugha kama bidhaa ambayo inaweza kuwa na thamani ya kiamali, kiutendaji-kazi na ambayo pia inaweza kubadilishwa kama sarafu katika biashara na uchukuzi.

Lugha katika Ukumbi wa Kiutandawazi

Soko la utandawazi ni baadhi ya mambo ambayo yanachangia tasnifu katika makala hii na pia kutia ilhamu mkondo wa mjadala huu kuhusu ubidhaaishaji na uwekezaji katika lugha. Ifahamike kwamba dhana ya utandawazi inafafanuliwa na kuhusishwa na mielekeo aina aina ya mawasiliano na maendeleo ambayo ni tata na changamano, (Fairclough 2006). Ufafanuzi huu ni pamoja na vijelezi ambavyo vinaeleza utandawazi kama:

i. Mfanyiko au (seti za mifanyiko) ambao unaashiria mabadiliko katika ushirikiano wa jamii kimaeneo kwa mujibu wa mahusiano ya kimtagusano.

ii. Vyanzo vya mikondo ya kueneza mitagusano, matendo, na utekelezaji wa uwezo wa aina aina baina ya maeneo na hata mabara, (Held *et al.* 1999)

iii. Aina za mshikamano nyeti wa kuhisika kimaeneo na kimtandao,

iv. Mifanyiko yenye kuonyesha mahusiano na hali ya kutegemeana kimaisha baina ya jamii za kisasa kimaisha ambayo daima inaongezeka na kutatanika, (Tomlinson 1999).

Mifanyiko, mitandao, na aina za mshikamano ambazo zinatambulisha utandawazi inavyofafanuliwa na Fairclough, (2006) ni mingi yenye kusheheni utofauti wa aina aina na inahusisha pia:

i. Kuenea kwa bidhaa na pesa; na mitandao ya kimataifa kwa upande wa masuala ya kifedha na kibiashara;

ii. Maenezi ya mambo kiuchumi; mitandao ya kiutawala baina ya serikali; hali ya kutegemeana na kutagusana baina ya mashirika ya kilimwengu katika viwango mbalimbali;

iii. Kuenea kwa wanadamu kama wahamaji, watalii, au washiriki katika mashirika ya kiutawala au ya kibiashara;

iv. Kusambaa kwa taswira na viwakilishi vya kimtagusano vya aina aina kupitia vyombo vya habari, teknolojia na utangazaji katika enzi za leo;

v. Maenezi baina ya mianzo na mashirika ya aina aina ikiwemo kwa mfano:

a. Uchanganuzi wa kiakademia ambao huchangia kwa njia ya moja kwa moja au isiyokuwa ya moja

kwa moja katika lugha ya kutumika katika mashirika ya kiserikali na yasiyokuwa ya kiserikali; pamoja na vyombo vya habari ; na kwamba uchanganuzi wa aina hii unaweza kushirikishwa moja kwa moja katika uwakilishaji-pendwa wa maarifa, habari, huduma na michakato ya haya yote katika mitagusano.

b. Uchanganuzi wa kiakademia ambao unarutubishwa na mambo mengine tukitambua ya kwamba kuna sauti au kauli nyingi nyingine za kudhihirika katika mawasiliano kuhusu utandawazi na ubinafsishaji.

Ninathubutu pia kuongeza aina nyingine za maenezi ya kiutandawazi ambayo ni muhimu katika miktadha ya kiakademia, hasa elimu ya kiwango cha juu ikiwemo:

i. Maenezi ya habari, maarifa na teknolojia
ii. Maenezi ya elimu na uvumbuzi; na pia maenezi ya utoaji na upokeaji wa huduma
iii. Maenezi ya mashirikiano na mapatano katika utafiti, uvumbuzi, upakiaji na upokeaji wa habari

Aina hizi zote za maenezi zinategemea matumizi na uamilifu wa lugha kama zana kuu miongoni mwa mbinu nyinginezo. Mipaka ya kiumilisi na kiutendaji inayotokana na tofauti baina ya lugha inahitaji kupatanishwa kwa kutumia mbinu na zana kadha ikiwemo tafsiri kama kiunganishi kikuu. Hivyo basi, lugha katika muktadha wa utandawazi, inaeleweka kwa jinsi nyingi na kwa hivyo kuzidi kushinikiza umuhimu wa makala hii.

Mitandao, mishikamano na mitagusano ambayo huvuka mipaka ya kimaeneo hutegemea mno aina na tanzu za mawasiliano; na pia aina za upakiaji na uwasilishaji wa habari ili kudumisha mitagusano. Maenezi ya uwakilishi, masimulizi na aina za diskosi hupelekea pia kuwepo kwa aina aina za tanzu, miundo na misingi ya lugha kimatumizi. Kwa jinsi hii, lugha huibuka kuwa zana mojawapo ya kuendeleza utandawazi; na papo hapo pia inakuwa ni msingi na zao la utandawazi, zao lenye kuakisi sifa kuu za kijamii na kiuchumi.

Suala la tanzu linavyorejelewa humu linalenga masuala mapana ya kuvuka mipaka ya ukawaida wa jinsi tanzu huhusishwa na miktadha ya ubunifu wa kifasihi pekee. Tanzu katika muktadha wa diskosi hii basi ni pamoja na miundo ali ali ya upakiaji wa habari ikiwemo upakiaji wa kimtandao na mifanyiko ya kiisimu ambayo huwezesha hali ya kushirikiana, kufikia na kutumia habari kutokana na misingi ya wingi lugha na mifanyiko ya kusababisha tafsiri.

Fairclough (2006) anajadili pia hali ya wingi wa kauli za kuhusisha utandawazi na uwakala wa lugha. Anabainisha pia aina tano kuu za uwakala na aina za wakala wa kiutandawazi kama ambao unahusisha:

a. *Uwakala wa michakato ya kiakademia* ambao kimsingi unahusu mielekeo ya kinadharia na uchanganuzi-husika ambao unalenga ubainishaji wa aina za ufafanuzi, tafsili, maelezo na nadharia za aina aina;
b. Uwakala wa kiserikali,
c. Uwakala wa mashirika yasiyokuwa ya kiserikali,
d. Uwakala wa vyombo vya habari,
e. Uwakala wa wananchi katika maisha yao ya kila siku.

Aina hizi zote za uwakala zinatupatia mawanda mapana ambamo tunaweza kuzingatia masuala ya maisha ya jamii katika muktadha wa kutambua asili na mikakati ya kutawala matumizi ya lugha. Katika muktadha wa utambuzi huu, makala hii basi inatalii miktadha ya uwakala wa lugha kwa kuhoji umuhimu wa kuweka mitaala ambayo itaakisi mahitaji ya kimaarifa na pia mitaala ambayo inatimiza mahitaji ya kuzingatia masuala-ibuka ambayo yanaakisi uhalisia wa maisha katika soko la ajira, uwanja wa maisha; na hata viwanda mbalimbali vya kuajiri wataalamu wa lugha. Inapendekezwa kwamba, mikakati ya kuchangia ubidhaaishaji na uwekezaji katika lugha ishinikizwe katika mitaala ili kuhakikisha kwamba wanaofuzu wanapata nafasi katika soko la ajira kwa sababu ya ufaafu wa maarifa wanayopata, maarifa ambayo ni ya kuwafaa nje ya akademia.

Tunapotafakari kuhusu suala la udau na upokeaji wa huduma, tunatafakari pia kuhusu bidhaa ya kupokelewa na huduma ya kutolewa; na yule ambaye amewekeza katika bidhaa na huduma husika. Ili bidhaa na huduma maalum kupatikana, lazima pia pawe na chanzo na mikakati ya kuhakikisha uundaji na uandalizi wa namna ya kumfikia mteja. Katika hali kama hii, lugha na utamaduni vinaweza kuwa bidhaa na pia nyenzo za kuhakikisha mtagusano baina ya muundaji na mpokeaji wa bidhaa na/au huduma ya kuwekezwa ili kupokelewa na mteja. Uwekezaji, upakiaji na utoaji wa huduma vinakuwa vipengele vikuu katika ubidhaaishaji na uimarishaji kibiashara. Kwa nfano, waasisi wa matumizi ya teknolojia walitegemea sana Kiingereza kwa huduma zao na mitagusano ya kiteknolojia. Hali ilivyo sasa ni tofauti. Licha ya kwamba wawekezaji na wapokeaji wa huduma wameongezeka, wanadhihirika pia kuwa changamano na wenye kutegemea uamilifu wa lugha za aina tofauti mbali na Kiingereza.

Isitoshe, ulimwengu wa sasa ni changamano, na muwekezaji ye yote ambaye analenga kuwekeza katika teknolojia anapata changamoto za aina mbalimbali, changamoto ambazo zinamkutanisha na wateja wa aina aina ulimwenguni kote. Isitoshe, baadhi ya wawekezaji wanalenga kudumisha uamilifu wa lugha zao na kufikia tu Kiinegereza kupitia tafsiri wala si kwamba wanatrumia Kiingereza kama lugha kuu. Kiwanda cha lugha basi kinatia fora ili kuhakikisha kuwa huduma za lugha na bidhaa za kutokana na lugha zinawasilishwa na kupakiwa kwa kutumia lugha nyingi iwezekanavyo. Ni changamoto pia kwa wataalamu kujitahidi ili kuendeleza lugha nyingi za ulimwengu iwezekanavyo ili lugha hizi pia zipate nafasi katika michakato hii ya kilimwerngu; juhudi ambazo zinalenga pia kuchangiwa na makala hii. Ujenzi na uwezeshaji wa lugha ili kutimiza majukumu ya kiutandawzi ni jambo ambalo linazidi kutia fora, na Kiswahili hakina budi kufuata mkondo.

Katika muktadha wa utandawazi basi, inafahamika kuwa mashirika ya kibiashara yanahitaji kuhusisha matumizi yao ya teknolojia na uelewa wa mahitaji ya kibinadamu yanavyoelezwa kupitia lugha na mbinu nyinginezo za mawasiliano. Wanahitaji kufikiria kwa mapana ya kiutandawzi lakini pia watende kwa umaalum na ubinafsi wa wateja na mazingira ya kulengwa. Hii inamaanisha kuwa kuna haja ya kuendeleza mawasiliano katika lugha na utamaduni wa kueleweka na kushirikiwa na wateja katika usanifu, upakiaji na uuzaji wa bidhaa zao, (Fairclough (1995, 2006, Shitemi, (2009), Shitemi & Kandagor 2010[8]).

David Crystal (2004) katika maandishi yake anachunguza athara za Mtandao kwa lugha. Anahoji ya kuwa kuna imani inayozidi kuenea kwamba Mtandao una athari hasi kwa maendeleo ya lugha – akihofu kuwa lugha ya kiteknolojia itatawala, kanuni sanifu za matumizi ya lugha zitaangamia, na ubunifu pia utapotea huku utandawazi ukilazimisha hali za usare kote ulimwenguni. Kinyume na imani hii potoshi, ifahamike pia kuwa Mtandao unachangia sana kasi ya kuenea na kuongezeka kwa uchangamano katika utambuzi na uamilifu wa lugha huku ukitoa nafasi ya kipekee ya kuendeleza ubunifu wa kiteknolojia kupitia mbinu nyingi ikiwemo tafsiri.

Mtandao unaonekana kusanifiwa na lugha ilhali lugha pia inaendelea kukuzwa na kusanifiwa na mtandao. Habari zote, teknolojia, huduma na mazao ya kiviwanda yenye kupatikana katika mtandao yanawasilishwa kupitia lugha na miktadha maalum ya kiisimu. Katika muktadha huu, lugha inatambulika kama namna maalum ya mazungumzo ya kimtandao; nyenzo ambayo kwayo watumia lugha huabiri mtandao huku wakitafuta utambulisho, na lugha maalum zikipata nafasi ya kuchangia matumizi maalum kama vile lugha ya kutumiwa katika barua-pepe, lugha ya mitandao ya kijamii, lugha ya mazungumzo katika kumbi za kimtagusano kwenye mtandao, na kwa jumla lugha ya kimtandao; lugha ya kibiashara, ya upakiaji na upakuaji wa bidhaa, ujenzi wa bidhaa za kiviwanda, ubinafsishaji, mauzo na utoaji wa huduma kwenye mtandao.

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[8] Makala hii inatarajiwa kuchapishwa katika jarida la MAARIFA Juzuu la Nne Toleo la Kwanza na aina maalum ya makala hii imeambatishwa pia humu. Inajadili suala la Utandawazi na Ubinafsishaji kwa namna ya kuchomoza tafsiri kama nyenzo patanishi yenye kuchangia mawasiliano, teknolojia na usambazaji wa habari baina ya jamii-lugha na aina mbalimbali za wateja wa huduma na bidhaa za kibiashara.

Tazama mfano ufuatao ambao unaonyesha ukumbi wa Kiswahili katika mtandao wa *Facebook*[9]. Tazama pia mifano ya ubinafsishaji wa *Google*[10] kwa kutumia Kiswahili na pia *Wikipidia ya Kiswahili*[11]. Hii ni baadhi tu ya mifano ya kuonyesha harakati na pilka pilka za kushirikisha Kiswahili katika uwanja wa kuandaa, kusanifu na kutekeleza mawasiliano ya kimtandao kwa kulenga jamii-lugha maalum.

Tovuti ya Facebook katika Kiswahili: http://news.bbc.co.uk/2/hi/8100295.stm

Facebook Swahili version launched: The social-networking website Facebook has launched in Swahili, targeting more than 110m speakers of the language.

Swahili is the second African language after Afrikaans to be on Facebook

A group of Swahili scholars launched the new version with the permission of the California-based internet firm. Facebook use has spread over the past five years in East and Central Africa, where most Swahili-speakers live.

Symon Wonda, one of the project's initiators, said they wanted to launch a Swahili version to safeguard the future of the language. "The youth, the future generation, if you look at the biggest percentage of users on Facebook, they are the youth," …. "They can easily navigate through when it's maybe a language they understand, which makes it easier to use the Swahili than to use the English." … the Swahili site has already been on trial for some time and word has spread quickly. …. Facebook already exists in some 50 language versions.

Kwa jinsi hii, mitandao kama vile Facebook, Google na Wikipidia inathibitisha tasnifu yetu ya kupendekeza ujenzi wa lugha kwa matumizi na uamilifu wa kimtandao, ujenzi ambao unahitaji kila lugha kujizatiti ili kushiriki katika mifanyiko ya kimtandao. Bila shaka lugha kwa peke yake haiwezi ila inahitaji watendaji, wakereketwa na wawekezaji ambao watahakikisha ndoto hii inatimilika. Wataalamu katika mifumo ya elimu, hasa elimu ya kiwango cha juu hawana budi ila pia kushiriki kwa kuhakikisha kuwa wana habari kuhusu yanayotendeka nyanjani na pia wanayashirikisha katika mitaala ya kufundishwa vyuoni. Kuna aina nyingine nyingi za kumbi za kimtandao ambazo pia zimebinafsishwa kwa kutumia Kiswahili ili kulenga hadhira hii ya Kiswahili ambayo inaendelea kukua na kuimarika. Uendelezaji wa lugha kiteknolojia ni jambo ambalo haliepukiki.

Kupitia katika mbinu za ubinafsishaji wa kimtandao, waasisi na wakarabati wa habari na teknolojia wameibuka na mikakati ambayo inalenga kubinafsisha na kupakia habari na mawasiliano kwa namna za kulenga ubinafsi wa wateja wa aina mbalimbali kiisimu-jamii na kimatumizi. Kwa jinsi hii, wakarabati hawa huhakikisha kuwa thamani na usasa unaotunukiwa bidhaa wanazoandaa ni wa kutamanika na pia kukubalika katika mazingira na miktadha maalum ili pia wapate wateja katika miktadha maalum ya kulengwa na mauzo

[9] Sura ya tovuti ya Facebook yenye kudhihirika katika Kiswahili http://www.jamiiforums.com/habari-na-hoja-mchanganyiko/62027-face-book-iliyo-na-tafsiri-ya-kiswahili.html

[10] Google ya Kiswahili, http://www.google.com/preferences?hl=sw

[11] Wikipidia ya Kiswahili, http://sw.wikipedia.org/wiki/Mwanzo

yake. Katika kuendeleza miktadha na mikakati ya aina hii kulenga miktadha maalum kupitia ubinafsishaji, lugha za asili zinalengwa na zinazidi kupata nafasi katika uwanja huu wa kufinyanga matumizi na kupata nafasi za kiutendaji katika ukumbi mpana wa kimtandao. Uwepo wa lugha za asili katika mtandao unapelekea pia kuwepo kwa ramani za lugha na uwepo wao kimtandao kwa namna ya kuhuisha uwepo na uamilifu wa lugha hizi kimatumizi. Kwa upande mwingine, miktadha hii ya kuchangia maendeleo ya lugha inazidi kuvuta nathari za wawekezaji wengineo kupitia diskosi za kisiasa kuhusu lugha, wawekaji sera na mipango, wachunguzi wengineo hasa wa kushughulikia usalama, wakarabati wa kiteknolojia kwa namna ambazo zinazidi kupigia debe hali ya kuwekeza na kubidhaaisha lugha.

Hivyo basi, suala la lugha haliwezi kupuuzwa katika enzi za leo zenye kusheheni mashindano ya kimawasiliano, upakiaji wa habari, upataji wa habari na utumiaji wa bidhaa na huduma mbalimbali za kutokana na lugha. Kwa kutumia lugha kama chombo na nyenzo ya mawasiliano, kuna uwezekano wa kubainisha nafasi maalum ya walimwengu kushirikiana na kutagusana; kuendeleza umilisi wa kiisimu na kuwavusha mipaka ya kiisimu baina ya jamii lugha. Mbinu za kiuvumbuzi katika uvushaji wa mipaka ya kiisimu kwa kutumia nyenzo kama vile tafsiri zinahitaji kuchangamkiwa na kuendelezwa katika akademia na pia katika viwanda; ili kwa pamoja wadau katika nyanja hizi wawe washiriki katika maendeleo na ukuzaji wa lugha kama chombo na pia lugha kama bidhaa. Kadri tunavyozidi kufungua na kushirikisha jamii zetu katika mitagusano ya kilimwengu kupitia uhamaji, usafiri au utumiaji wa lugha, tunahitaji pia kuwaandaa wananchi na walimwengu kufahanu na kufuruahia huduma zilizopo kupitia upangaji na maendeleo katika kiwanda cha lugha.

Lugha katika Soko la Mauzo

Wingi-lugha ni jambo la kudhihirika kote ulimwenguni. Kwa mfano kuna yapata lugha alfu mbili kote barani Afrika na zaidi ya lugha mia sita katika ukanda wa Afrika Mashariki, ni jambo ambalo linahitaji kukubaliwa kama la kawaida maishani. Kenya inakadiriwa kuwa na lugha yapata Arobaine na mbili ambazo pia zinahusishwa na uwepo wa yapata jamii za kuainishwa kimakabili za idadi hiyo hiyo, arobaine na mbili. Idadi hii haihusishi jamiilugha za Kigeni ambazo hii sasa zinapatikana nchini Kenya kama vile Kiingereza, Kifaransa, na lugha nyingine za kiulaya za kupatikana hapa nchini[12]. Isitoshe, lahaja na lahaja ndogo ndogo pia hazijashirikishwa kwani suala la ufafanuzi wa dhana za lugha na lahaja bado ni nyeti na linatatanisha, hasa katika miktadha ya lugha na jamii za Kiafrika.

Ukubalifu wa wingi na tofauti katika lugha zetu Afrika utatuwezesha kutambua nafasi nyingi ambazo tunaweza kuchangia katika kuziendeleza na kuzileta pamoja kiuamilifu ili kuwapatanisha na kuwakurubisha watu badala ya kuzitumia katika kuwafarakanisha. Kwa bahati mbaya, ni miktadha na hali za kufarakanisha Waafrika katika misingi ya lugha zao ambayo inaendelezwa na kukuzwa sana katika miktadha ya kujadili suala la lugha Afrika. Wingi-lugha wa bara la Afrika umehusishwa pia na mafarakano mengi ambayo yamelikumba bara hili kijamii, kiuchumi, kisiasa na hata kitamaduni, ambapo wingi lugha huu hudaiwa kuchangia sana katika ukosefu wa amani na maendeleo. Endapo suala la lugha litaangaliwa kwa makini, hasa kwa kulenga madhumuni ya kuchangia maendeleo, kuna uwezekano wa kuendeleza turathi hii ya lugha kwa manufaa ya bara na ulimwerngu mzima jinsi tunavyoshuhudia uamilifu wa Kiswahili. Licha ya kuchangia hadhi za kiutambulisho, maendeleo kama haya yatachangia pia uwekezaji wa kibiashara katika miktadha ya kuwalenga wateja wa viwango mbalimbali kadri ya matumizi ya lugha.

Kwa mfano:

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[12] Ripoti ya Tume ya Marekebisho ya Katiba ya Kenya (2003) inataja ya kuwa kuna yapata lugha sabini nchini Kenya; ilhali Summer Institute of Linguistics (SIL) inataja Kenya kuwa na lugha yapata sitini na tano. Ufafanuzi wa dhana za lugha na lahaja pia bado unatatanisha, hasa katika muktadha wa lugha za Kiafrika (Shitemi N. L. 2007: *Language situation in Kenya* makala imechapishwa katika MAARIFA Vl. 2 Issue 2, Moi University press.)

- Kiwanda kinachoendelea kukua cha utangazaji kupitia Radio za FM kinalenga kuwafikia wateja wa mashinani na kwa hivyo kimechangia katika ubidhaaishaji wa lugha za Kenya kama amali ya kimtagusano na pia ya kibiashara. Huu ni mwamko na msisimko ambao nyanja za elimu bado hazijauchangamkia. Kwa hivyo soko la biashara na ajira linajiendeleza kwa namna ambayo haiendi sambamba na maendeleo ya kielimu na pia maendeleo katika uwekaji wa sera na mipango ya kuiendeleza. Isitoshe, kiwanda cha elimu ya kiwango cha juu bado kinaselelea nyuma katika harakati za kusanifu na kuweka mitaala ambayo itachangia katika kuandaa wataalamu wa kupokelewa katika soko hili la utangazaji kwa kutumia lugha za asili. Soko hili la ajira na uwekezaji katika lugha daima linazidi kukua. Kwa hivyo, uwanja mpya wa maarifa unazuka ingawa hatuwezi kuhimili kasi na mahitaji yake katika akademia. Uwekezaji katika ajenda ya lugha ni jambo ambalo wanabiashara wametambua na wanaendelea kutekeleza ingawa miundo-msingi ya sera na utawala haijawekwa bado. Mikakati ambayo imewekwa na kiwanda hiki cha habari na utangazaji inaendeleza matumizi ya lugha za Kenya. Kwa hivyo inatoa changamoto na motisha kwa wawekezaji kwa kuwaelekeza kulenga maendeleo ya lugha hizi na uandalizi wa wahudumu wa kufaa katika uwanja huu. Kuna pia haja ya zana mbalimbali na pia sera na kanuni za utekelezaji zenye kulindwa na kuungwa mkono kisheria. Licha ya upungufu huu, tunakisia kuwa kila idhaa ya utangazaji ina sera maalum ya kutawala matumizi na uwekezaji katika lugha. Mikakati ya aina hii, ya kulenga kubidhaaisha lugha za asili inachangia katika kukuza ukubalifu wa lugha za asili katika maeneo yaliyo nje ya mipaka yake na hata baina ya wanaozifahamu na kuzitumia. Wanaotafuta ajira wanapata pia nafasi na mawanda mapana ya kutafutia ajira zao, hasa ikiwa wana umilisi katika baadhi ya lugha hizi. Maeneo ya mashinani pia yanafunguliwa kwa namna ya kuweza kufikiwa na wadau wengine ambao hutoa huduma zao kwa kuwalenga. Mara nyingi vijana huwa na mielekeo hasi kuhusu umuhimu na uamilifu wa lugha za asili, hasa kwa vile zimepigwa sana vita katika nyanja za akademia, uwekezaji na ajira lakini kupitia kiwanda hiki cha habari na utangazaji wengi wanajizatiti kuimarisha umilisi wao wa lugha hizi ili wapate nafasi za utangazaji. Katika kufanya hivyo, wanapata posho la kila siku. Isitoshe, juhudi hizi pia zinaendeleza ukuzaji wa lugha hizi kiteknolojia na upanuaji wa mawanda ya matumizi yake. Kwa mfano, tafiti za kulenga utambuzi na unakili wa sauti maalum za lugha na ujenzi wa zana za kitarakilishi kama vile *keyboard* zenye uwezo wa kutambua sauti maalum za lugha za asili za Kiafrika, (Don Osborn, 2010)[13].

- Simu ya rununu au simu ya mkononi na soko la kimtandao ni baadhi ya bidhaa ambazo zimechangia maendeleo katika lugha za asili. Ukarabati wa lugha na utambuzi wa lugha badalia ambazo zinaweza kutumika katika mitandao hii unachangia maendeleo katika lugha za asili kwa namna ambayo kwa hakika, inakejeli ujenzi na ufaafu wa mitaala ya lugha katika mazingira ya Kiafrika na hasa ya kimashinani. Ujozi lugha katika mitambo hii ambayo inawezeshwa na uwepo wa data-kanzi za lugha mbili au zaidi katika mitambo inachangia pia katika maendeleo ya kiteknolojia kuhusu lugha za asili. Kwa jinsi hii, lugha inazidi kufaidi kutokana na mikakati ya ukarabati wa kiteknolojia kupitia uchunguzi wa kulenga ujenzi wa data-kanzi za kimitambo katika viwango vya kileksia, kisintaksia, kisemantiki, na kwa mujibu wa sajili maalum. Kwa wingi, lugha za Kiingereza na Kiswahili zimekarabatiwa kisambamba katika mitambo ya kulenga kutumiwa katika eneo la Afrika Mashariki, hasa Kenya.

- Wapokeaji wa bidhaa za mauzo katika maduka ya Kenya na kwingineko hupata maelezo na maelekezo yakitolewa katika lugha kadha ikiwemo Kiingereza na Kiswahili, hasa pale ambapo bidhaa husika huwa imelenga soko hili kwa njia maalum licha ya zinazotoka katika ulimwengu mzima. Hali hii ya kutangaza na kutoa maelezo na maelekezo katika lugha za asili pale ambapo bidhaa husika ni ya kimataifa ndiyo ambayo tunairejelea kama ubinafsishaji wa bidhaa (localization). Kwa jinsi hii, bidhaa husanifiwa na kupakiwa kwa lugha ambayo haieleweki tu na wateja bali pia hutumia lugha na kuiweka katika miktadha ya mawasiliano ambayo inakubalika katika utamaduni wa mienendo yao. Matumizi ya Kiswahili katika miktadha kama hii yanachangia kuleta ukuruba baina ya bidhaa na wateja katika misingi ya lugha, uamilifu

na mawasiliano; na kwa hivyo kuwa bidhaa ya kukubalika na kuwafaa wateja hao, huku wanabiashara wa kuichuuza wakifanikiwa kibiashara na kimapato.

Nyanja za burudani, habari na utangazaji pia zinadhihirisha hali ya kutegemea lugha na mawasiliano kwa namna ya kukuza kiwanda hiki cha maendeleo na ukarabati wa lugha, (Shitemi 2007). Tazama mifano ifuatayo ya kimtandao ambayo inalenga lugha kama bidhaa ya mauzo na ya kununuliwa katika soko la kiutandawazi kwenye mtandao.

Media and Entertainment Translation[14]	**Ciné Lingua:Language Services for the Movie Industry**[15]
TransPerfect Translation's wealth of experience working with media and entertainment companies has firmly established our reputation as the industry's leading provider of cutting-edge translations & language solutions. Our portfolio includes projects ranging from providing interpretation for various heads of state, as well as voiceover and subtitling services for major motion pictures, television, computer games, toys, mobile devices, and advertising campaigns. Our rigorous linguist testing ensures that only industry-leading language professionals will work on your project, providing second-to-none services for the entire spectrum of media and entertainment translation needs. Designed to respond to the increasing importance of interactivity in the development of modern technology, TransPerfect's cutting-edge technology allows our solutions to meet the most advanced requirements for multilingual content. We provide a comprehensive and reliable offering of integrated media and entertainment solutions to production and creative companies around the globe.	We are the *one-stop provider of language services* for the movie industry. Ciné-Lingua is prepared for the movie industry's particular working conditions: rush jobs, late night work, week-end tasks, and unusual requests. That's why we and our network of trusted professionals are available 24/7 - to work hand-in-hand with production firms, performers, agencies, and directors to help you reach your goals and meet your deadlines. Ciné-Lingua provides the following services: • Translation • Interpretation • Narration • Proofreading • Transcription • Language coaching

Mifano zaidi ya biashara za lugha katika viwango vya kitaifa na vya kigeni katika soko la mauzo la kimtandao inafuata. Zingatia udhati na makali ya namna ambavyo bidhaa na huduma za lugha zinatangazwa na kusanifiwa katika matangazo haya.

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[14] http://www.transperfect.com/industries/media.html kuzuriwa Jan 12 2011
[15] http://www.cine-lingua.com/index-en.html kuzuriwa Jan 12 2011

company in U.S. And being a unique and exclusive concept, Language Leaders deals with an untapped market here in United States.	language learning and teaching requirements. Each franchisee uses our system, know-how, trade name/service mark/name, logos, etc, being their own boss and having complete control and independence in running their business according to our standards. We are ready to grant territorial rights to the single unit or area/master franchisee. The total investment including the initial franchise fee varies and depends on many parameters. If you are really interested in starting your own business by obtaining or selling our Alexander or Athena Language School Franchise please let us know as soon as possible.
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UNIP Language Centre, Nairobi[16]	**Language Centers in Kenya** **The Language Centre Ltd**[17].
UNIP LANGUAGE CENTRE offers English, Swahili, French and Spanish languages at different levels ranging from beginners to higher advanced level. UNIP Language Centre has highly qualified and experienced teachers some of whom have additional experience as teacher-trainers. The teachers are friendly and this allows students a comfortable and relaxed environment of study. Audio-visual machines, cassettes and radios are used in the learning process. We take this time therefore to invite you as a **CHURCH, NGO, GOVERNMENT, EMBASSY** or an **INDIVIDUAL** to register now to make use of this opportunity. *Why learn Swahili while in Kenya?* - It is both national and official language in Kenya - To be able to speak, listen, read and write it well. - To be able to know and understand the people of Kenya. - To be able to communicate with all levels of people at your place of work, residence, market, etc. English is very important because it connects the whole world and makes it a global village; therefore you need it to interact well in this village. French and Spanish are highly required in tourism and hotel industries. ONE'S CULTURE IS REFLECTED IN THE LANGUAGE! *Translation:* We offer translation services as well. Contact us for more details. **UNIP, A nonprofit making organization:** Since UNIP is a non- profit making organization, all it's incomes will be used to support its objectives: To offer free language courses in English and Swahili to the youth from the slums of Nairobi.	The Language Center Ltd P.O. BOX 40661, GPO 00100 Nairobi, Kenya **Tel:** 020-3869531/2 tlc@africaonline.co.ke; www.language-cntr.com **Category:** Language Colleges - The language Centre Ltd. Nairobi - German Institute of Professional studies - A.C.K. Language & Orientation School, Nairobi - Alliance Francaise - Associated Consulting & Training, Nairobi - Centre of Professional languages, Nairobi - Dynamic Foreign Language Centre, Nairobi - English language Training Institute, Nairobi - German Institute, Mombasa - Goethe Institute, Nairobi - Italian Cultural institute, Nairobi - Japan Africa Culture Interchange Institute, Nairobi - Wassermann Language College, Mombasa - East Africa School of Foreign languages, Nairobi - Confucius Institute, Nairobi - Hekima language services, Nairobi - Code Link Language Services, Nairobi - Language solutions and business connections, Nairobi

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[16] http://unipkenya.com/index.php?option=com_content&task=view&id=45&Itemid=59
[17] http://www.kenyaplex.com/COlleges/Index.aspx?CollegeType=Language

Baadhi ya Kozi na kamusi za Kiswahili kwenye mtandao
http://goafrica.about.com/od/peopleandculture/a/swahili_2.htm

- Kamusi Project is an excellent resource for those wanting to learn more advanced Swahili, it's a living Swahili dictionary with audio.
- Swahili Dictionary is useful if you quickly want to know the meaning of a single word.
- Travlang lists basic Swahili phrases along with audio.
- Swahili online exercises from Penn State includes quizzes, audio, and songs.
- Teach Yourself Swahili CD is an interactive Swahili course designed to use on a computer. It includes basic reading, writing and conversational Swahili.

Swahili Language Schools in East Africa
Several language schools operate in Kenya and Tanzania where you can learn Swahili. They are usually small and don't have a web site to call their own, but once you arrive in a major town or capital city ask your local embassy or consulate for information.
- Language School Teachers lists many Swahili teachers based all over the world. Some offer free classes online, others charge per lesson. The quality seems to vary and it doesn't look like anyone's qualifications are vetted in order to appear on this list. But, a useful resource if you want to do some legwork yourself.
- College/University Programs that offer language immersion courses in East Africa

Swahili Phrasebooks
No matter how much you study beforehand, when you're on the spot, the mind can draw a complete blank. If you're planning to spend more than just a few weeks in East Africa, it's worth buying a phrasebook.
- Swahili Phrasebook from Lonely Planet
- Swahili Books: a list of books and dictionaries compiled by Yale's Kamusi Project (this link doesn't always work).

Broadcasting in Swahili
- Kenya Broadcasting Corporation
- BBC Radio in Swahili
- Voice of America in Swahili
- Swahili podcast from Tanzanian political analyst M. M. Mwanakijiji.

Hivi basi, ni changamoto, jambo la kusisimua na pia la kuvutia kujiona tukijadili suala la hali ijayo ya lugha kwenye mtandao katika muktadha wa ubidhaaishaji na uwekezaji katika lugha. Majukumu ya lugha kijamii, kiteknolojia, kitamaduni, kitaaluma na mengineyo yenye kutegemea uamilifu wa lugha yanazidi kuibuka na kuhitaji kuzingatiwa katika viwango mbalimbali vya kitaaluma na kiuchumi. Uamilifu wa lugha katika mitagusano ya kibinadamu na mahitaji mengine ya kiuchumi na biashara unahitaji kwenda sambamba na mahitaji mengine ya uwezeshaji wa kibinadamu ili waweze kukabiliana na mpito wa wakati, uvumbuzi na biashara ambayo inachangia kuiweka hai na kufaa kiuamilifu.

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[18] http://www.kendir.com/category/schools/language-schools

Tasnifu ya jumla iliyomo humu basi inahoji kuwa kuna uwezekano wa hali ya juu, na wa aina nyingi wa kuendeleza ubidhaaishaji wa lugha na umuhimu wake wa kibiashara katika mazingira ya uchumi na biashara yaliyopo. Uamilifu wa isimu katika mawanda ya mienendo ya kiuchumi na kibiashara yanahitaji kuzingatiwa kiuamali ili kutambua na kudumisha umuhimu wa kisarafu kadri ya uwekezaji wa kuhitajika. Tunahitaji uhuru wa kuwekeza na kutagusana kiakademia, kiuchumi na kibiashara ili kufaana; hasa baina ya asasi za kiakademia, kiuchumi na soko la mauzo ambako bidhaa, ikiwemo maarifa, utaalamu huuzwa na kupokelewa kiajira na kihuduma.

Lugha katika Uwanja wa Akademia: Mitagusano baina ya taaluma na wingi wa kitaaluma

Wakati akijadili nafasi ya isimu katika uchumi na maendeleo, Oyebola (2009) anahoji ya kwamba:

> … tofauti baina ya masomo ya kitaaluma ambayo lengo lao la moja kwa moja ni kutimiza wajibu katika huduma za kijamii kama vile Sheria, Uhandisi, Tiba, na masomo mengine ambayo uamilifu wao si wa moja kwa moja kama ilivyo Isimu na Tafsiri inahitaji kuangaliwa kimkabala kwa kuhusishwa na soko la ajira lenye kupokea wataalamu wa isimu na lugha. Uchunguzi huu unahusu lugha, ambayo ni malighafi ya isimu, na mitagusamo yake na taaluma nyingine ili kutoa mwanga kwa upana wa soko la ajira ambalo litafaidi kutokana na maarifa ya mwanaisimu. Uchunguzi huu utaonyesha umuhimu wa nadharia za isimu na isimu tekelezi katika ajira ya elimu na miktadha mingineyo ambayo hufaidi kutokana na uamilifu wa isimu (TY).

Ni wazi ya kwamba taaluma nyingine pia zinahitaji chembechembe za umilisi wa kisimu ili kuendeleza na kutekeleza majukumu ya taaluma yao. Viwango vya umilisi wa kiisimu vya kuhitajika kwa mitagusano baina ya miktadha hutofautiana kadri ya kanuni za kisajili za mawasiliano husika. Oyebola (2009), akimrejelea De Vos (2009) anahoji zaidi ya kwamba:

> … Miktadha mingine ambayo hutegemea isimu kwa njia ya moja kwa moja ni ya kuhusu maendeleo ya lugha katika nyanja kama vile leksikolojia na leksikografia, … baadhi ya taaluma hutegemea sana maarifa ya kiisimu kuliko maarifa maalum ya nyanja zao. Baadhi hazihitaji sana uamilifu wa kiisimu kama zilivyo nyingine. Taaluma ya lahaja kwa mfano, hutegemea sana maarifa ya kisimu kuliko taaluma kama vile za kijiografia, hata kama miktadha ya kijiografia haiepukiki katika mijadala ya masuala ya kilahaja. Vivyo hivyo, isimu-historia inahitaji maarifa kuhusu mbinu za uchanganuzi wa kiisimu zaidi kuliko mbinu za kihistoria. Ingawa kuna uwezekano wa kuzungumzia uhalisia wa kihistoria bila kujishughulisha na kanuni za kiisimu, katika miktadha mingi ithibati za uhalisia wa kihistoria hutegemea ushahidi wa kiisimu…. maarifa kuhusu umilisi wa kimsingi katika masuala ya kiisimu na ya kifonetiki yataridhisha pale ambapo kinachotiliwa uzito ni taaluma nyinginezo. Fonolojia ya kimatamshi na fonolojia sikizi ni nyanja zenye kugharimu uwekezaji wa kiteknolojia wa hali ya juu. Katika hali kama hii, umilisi wa kibayolojia na wa kifizikia mtawalia, unahitajika hata pale ambapo mchango wa kiisimu hauepukiki. Nyanja nyingine za kukurubiana na hizi ni nyanja za tiba za matamshi na isimunafsia. Hizi ni taaluma za kuhitaji utaalamu kutoka katika taaluma nyingine ili kufaidi kutokana na tajriba za kimsingi za kiisimu ili kutimilika. Uchunguzi wa mbinu za kimatamshi na mazoezi ya kuhitajika zinapatikana katika uwanja wa tiba, ilhali uchunguzi huu unahitaji mchango wa maarifa ya kiisimu …. uwekezaji wa kibiashara, katika uhalisia wake unategemea matendo na kanuni za kulenga mitagusano ya kibinadamu katika uzalishaji wa mielekeo mipya, (Oyebola 2009).

Biashara za nje na ndani za lugha za Kiafrika katika akademia	
The Department of Linguistics and Germanic, Slavic, Asian and African Languages, Michigan State University	**Universität Leipzig Fakultät für Geschichte, Kunst- und Orientwissenschaften**

The Department of Linguistics and Germanic, Slavic, Asian and African Languages at Michigan State University seeks to fill a one-year renewable, fixed-term, full-time position at the Assistant Professor level in African languages to begin on August 16, 2011. The language area is open but preference will be given to a southern African language, e.,g., isiZulu or isiXosa. Teaching duties will include a 0.5 appointment teaching one of the African languages offered in the department and a 0.5 appointment coordinating a learner-oriented, on-demand, program ensuring the availability of languages needed by students for all major regions of Africa. Experience with distance-learning courses and technology is preferred. The successful candidate will be able to build the African Languages program and will benefit from a supportive language community that includes the MSU African Studies Center, a newly established language support center, expanding Less Commonly Taught Language programs, world-renowned study abroad initiatives and a strong Second Language Studies doctoral program. Ph.D. required by time of appointment.	The **Faculty of History, Arts and Oriental Studies/Institute of African Studies** at the University of Leipzig offers as from 1 May 2011 the following position: **Lecturer Swahili,** (limited to 2 years, with a perspective to be transformed into a permanent position, 75 percent of a full-time employment) Salary: Entgeltgruppe 13 TV-L (gross salary currently between … depending on personal professional experience) **Tasks:** - teaching of Swahili language on all levels of proficiency; teaching on language, literature, culture, history and regional geography and thereby contribution to the qualification of our students with regard to practical knowledge of Swahili, Swahili Studies and regional knowledge - examinations, certification of language proficiency **Requirements:** • Mother tongue or near-mother tongue proficiency in Swahili - academic degree in a related field, e.g. linguistics, literature studies, cultural studies; a Ph.D. degree is an advantage • A degree or proof of vocational training in second language acquisition pedagogy and teaching experience - excellent communicative, cooperative and organizational capacities • Some knowledge of or the readiness to acquire a working knowledge of German The Institute of African Studies is an interdisciplinary Area Studies institute and offers a holistic specialisation in languages, literatures, media, history, cultures, economics, political science and sociology

Asasi za ufundishaji na wataalamu wa lugha wakishirikiana na makundi mengineyo ya wadau na wakereketwa ndani na nje ya akademia wanachochewa kuweka misingi na mazingira faafu ya kulea maendeleo ya kijamii na kitamaduni kupitia elimu ya kufaa na ya manufaa kadri ya usanifu wa mitaala.

Kwa hakika hii ni njia mojawapo ya kuhakikisha kuwa vyuo vikuu na elimu ya juu kwa jumla, inashuka kutoka katika starehe za kuwa katika *mnara wa kufikirika* ambamo asasi hizi zimewekwa kwa muda mrefu. Mwelekeo huu wa kuzitazamia asasi za elimu ya juu kama ambazo ziko juu katika kilele cha mnara umezitenganisha na uhalisia wa ulimwengu ambao wanaofuzu wanahitaji kuhudumu. Mwelekeo wa sasa ambao unahitaji vyuo vikuu kujisanifu kama asasi za kibiashara unahitaji kwamba pawe na mwamko mpya ambao utaziwezesha kutimiza majukumu ya ufaafu wa kibiashara na kiviwanda. Inabidi pia kuwa asasi za elimu ya juu zitafakari kuhusu bidhaa za kusanifiwa – aina ya elimu na maarifa ya kutolewa – inahitaji kwamba soko la mauzo na wateja na wadau wa kulengwa vibainike wazi. Kwamba kanuni na nguzo za kibiashara na ufaafu wa kibiashara zishinikizwe katika dira na maono ya asasi hizi za elimu ya juu pamoja na malengo na madhumuni yao ambayo yanahitaji kusanifiwa kwa namna ya kuakisi taswira mpya ya kutamaniwa, ili kuashiria ufaafu wa mitaala na mipango yao. Vielelezo vya kutajwa humu kuhusu ubidhaaishaji wa lugha na kuibuka kwa taaluma ya Kiswahili na taaluma inayoinukia ya tafsiri na harakati za utekelezaji wa tafsiri ni namna mojawapo ya kuitikia mwito huu wa kuziondoa asasi za elimu ya juu kutoka katika huo mnara wa kufikirika. Katika hali hii ya makutano baina ya dhamira na malengo, akademia inachochewa kutimiza majukumu changamano ikiwemo mikakati ambayo italeta manufaa ya utandawazi katika juhudi za maendeleo ya kijamii na kiuchumi; huku nadharia na uchanganuzi wa kitaaluma vikichangia maendeleo ya kimaarifa katika taaluma. Wakala wote wa kutambulika na wadau wengine watapata nafasi ya kuhudumu kama asasi za kuchangia na kurutubisha makutano haya.

Mara nyingi mitaala katika masomo ya lugha haizingatii sana umuhimu wa miktadha ya utekelezaji, hasa kwa kulenga soko la mauzo ambamo wanaofuzu watapokelewa; wala haijali sana miktadha ya kushirikisha masuala ya kujenga mseto wa mielekeo ya kitamaduni katika usanifu wa mitaala. Kwa sababu hii, kuna nafasi ya kuimarika katika usanifu wa mitaala kwa kutambua umuhimu na manufaa ya kushirikisha mielekeo ya jadi ya kuzingatia taaluma za lugha na mielekeo ya kisasa ambayo inarutubishwa na masuala ibuka na mabadiliko ya kimuelekeo katika jamii, soko la mauzo na matarajio ya wasomi kitaaluma, kiviwanda na katika soko la ajira na utoaji wa huduma. Uamilifu wa lugha, hasa kufuatia makali ambayo Katiba mpya ya Kenya imetoa ni ishara tosha ya kuwahitaji wataalamu kuangalia upya mitaala yao na wengineo wadau kushiriki katika kuendeleza mielekeo hii mipya ya kukabiliana na masomo ya lugha.

Kupitia katika mifano na mjadala uliomo humu, tasnifu ya kubidhaaisha, kuwekeza na kudumisha mauzo ya bidhaa za lugha tunatoa changamoto kwa asasi za kiakademia kujisaka upya na kuibuka na dira mpya. Uchunguzi wa maendeleo ya kimitaala na hali ya kuipitia ili kuiboresha na kuishinikizia usasa kama hatua ya kukabiliana na masuala-ibuka na kanuni za kibiashara, ni mambo ya kuhitaji kutafakariwa na kutiliwa makini wala si ya kupuuzwa.

Biashara za kilimwengu ikiwemo elimu ya juu zinahitaji kuitikia mwito wa kijiboresha ili kukidhi mahitaji ya kisasa na kushughulikia masuala-ibuka katika miktadha yote ya utendaji kazi na ya kudhihirika. Usanifu upya wa mitaala ya lugha na taaluma za kutegemea lugha kama malighafi na lugha kama mazao yao ni mambo ambayo hayana budi kuzingatiwa na kuwekezewa katika enzi hizi za leo. Maarifa yanahitaji kuambatana na umilisi wa kuyatumia katika jamii hasa kutokana na jinsi yanavyosanifiwa na kushirikishwa katika mitaala.

SEHEMU YA KWANZA

MAENDELEO YA KITAALUMA NA USOMI WA KISWAHILI

"Lugha za kigeni haziwezi kustahimili uwezo wa lugha za asili. Lugha za asili zinaweza kuwekwa chini au wanajamii wake kukengeushwa kwa sababu za kijamii, kiuchumi, kisiasa au sababu nyinginezo kiasi ya kwamba zinaweza kuonekana kama ambazo zinaangamia. Lakini, endapo lugha za asili zitaungwa mkono na jamii ya kuzitumia, uwepo wao na wingi wa matumizi utashinikiza nguvu za kuhakikisha kukubalika kwa lugha hizi na kupewa nafasi za kiuamilifu na kutajika miongoni mwa familia na miktadha mingine ya kijamii na ya umma", (Jermudd 1997:18 akinukuliwa na Sin Wai Chan, 2002: 97)

Ufafanuzi wa asili na maendeleo ya Usomi wa Kiswahili

Katika sehemu hii, tunachunguza asili ya usomi wa Kiswahili. Mchango wa wageni na wenyeji; wasomi na wasiokuwa wasomi; na pia mchango wa asasi nyingine unazingatiwa. Lengo ni kutambua mkondo ambao umechukuliwa na kupitiwa kiasi cha kusanifu hali ya kisasa ya taaluma ya Kiswahili katika uwanja wa elimu ya juu. Katika kufanya hivi, wataalamu na wadau wakuu ambao wamechangia katika kubuni na kusanifu maendeleo ya uwanja huu wanatambuliwa na kutajwa huku tukisherehekea kupanuka kwa upeo wa maarifa na yaliyomo katika uwanja huu wa usomi.

Awali kabisa Kiswahili kilitambuliwa kwa manufaa yake ya kimawasiliano na kwa hivyo kuzingatiwa katika uvumbuzi wa kihistoria, kimasomo, uhifadhi wa kimaandishi na uchanganuzi uliofanywa na wasomi wa Kijerumani wa asili, na wanasarufi wa shirika la mamisheni wa Kikristo katika karne ya kumi na tisa (K19). Katika muktadha huu, Miehe & Vierke (2010) wanajadili uvumbuzi, usomi na uhifadhi wa fasihi ya jadi ya Kiswahili kama ambayo iliweka msingi wa kubainisha asili ya usomi na taaluma ya Kiswahili katika viwango vya akademia. Miehe na Vierke wanachunguza mikakati ya awali ya kutagusana na usomi au uchunguzi wa Kiswahili huku wakibainisha wataalamu wa kuhusika; namna ambavyo maarifa ya Kiswahili yalisafirishwa hadi kufikia wataalamu wa Kizungu na wageni wengine waliofika pwani ya Afrika Mashariki. Wanajadili pia jinsi ambavyo maarifa ya Kiswahili yalisafirishwa miongoni mwa wasomi; namna ambavyo masomo haya yalikua na kuenea yakivuka bahari ya Hindi hadi Ulaya na kurudi tena pwani ya Afrika Mashariki. Ingawa harakati hizi zililenga ushairi wa jadi, zilizingatia pia miktadha mingineyo kama vile maandishi ya kumbukumbu za kimji, hadithi, nyimbo, misemo, na ushairi wenye uamilifu wa kihistoria ambao ulisheheni miktadha ya kisiasa ya maeneo ya kulengwa. Kwa hivyo, masimulizi ya wataalamu hawa yanatoa undani wa jinsi ambavyo usomi wa Kiswahili, kama uwanja wa kisayansi uliibuka na kuendelea.

Jinsi ambavyo imetajwa awali, mielekeo ya asili katika uchunguzi wa Kiswahili iliegemezwa kwenye uchunguzi wa fasihi, hasa utanzu wa ushairi wa jadi. Mitagusano na nyanja nyinginezo za kiisimu, ilitegemea tajriba za msomi na amali ya kutokana na vipashio vya kiisimu katika tungo za ushairi wa kuzingatiwa. Kwa mfano, Alice Werner katika miaka ya thelathini, aliendeleza uchunguzi wa Kiswahili katika misingi ya kifilolojia kwa kutegemea amali za kileksia na kitamaduni za kutokana na ushairi wa jadi. Alizingatia miktadha na vipengele vya kiisimu jamii na kitamaduni kadri vilivyodhihirika kutokana na tungo alizochunguza. Mitagusano yake na tungo kama vile *Utendi wa Mwanakupona*, na *Utendi wa Mikidadi na Mayasa,* inaashiria misingi ya kuchangia mijadala na mielekeo yake. Kabla ya Werner, Taylor na Stigand, mnamo 1915, walitalii maneno ya "Kingovi" jinsi yalivyopatikana katika *Utendi wa Inkishafi.* Awali zaidi, Krapf aliandika *Kisuaheli Grammar* na *Kisuaheli Dictionary* (1850 na 1852 mtawalia), kazi ambazo zinapata vielelezo na misingi ya ufafanuzi kutokana na amali ya tungo za kishairi na kianthropolojia kama malighafi. Akijadili kazi ya Krapf katika misingi ya kileksikografia, Miehe (2009) anahoji kuwa:

Undani wa kileksikografia jinsi zilivyo tahajia za Krapf na uainishaji wake wa viingizo katika kamusi,

pamoja na mielekeo anayochukua katika uchunguzi wake, … yaliyomo kuhusu utamaduni katika chapisho hili yanaakisi jamii ya Mombasa …. kuna pia uwezekano wa kupata mifano ya kubainisha nyanja za kisemantiki ambamo vipashio vya aina mbalimbali viliainishwa, pamoja na tafsili za kutolewa katika tahajia sanifu zilivyohitajika …. kwa jinsi hii Krapf hakuzingatia tu kuwasiliana na wanaisimu teule wa Jumuia ya Kimagharibi ya Ujerumani kuhusu undani wa kiisimu kuhusu lugha ya Kiswahili, bali pia alituma … msamiati mwingi na mapana pamoja na maelezo ya sarufi pamoja na tafsiri ya Injili … (Miehe 2009: 100).

Bila shaka wasomi hawa waanzilishi walitegemea sana washauri kutokana na jamii ya asili miongoni mwa Waswahili, ili kupata uelewa jinsi tunavyojadili hivi punde.

Kwa hivyo, Miehe and Vierke (ibid) wanajadili asili na maendeleo ya taaluma ya Kiswahili kwa kutambua mchango wa Wajerumani, Waingereza na Wafaransa ambao walitagusana na Kiswahili kiusomi katika nyakati za kale. Wanataja pia hali ya utafiti wa Kiswahili baada ya Vita Vikuu vya Pili vya Dunia, na harakati za kiuhariri kama namna za kuchangia usuli wa usomi wa Kiswahili. Ingawa fasihi ni mojawapo ya nyanja za kuzingatiwa katika usomi wa Kiswahili, masimulizi ya Miehe na Vierke yanabainisha upekee wa asili ya usomi huu wa Kiswahili kwa kujenga taswira ya kushirikisha wataalamu wa awali, wa kigeni na wa asili ya Kiafrika, pamoja na ushirikiano wao wa aina mbalimbali.

Hali ya kurejelea wataalamu wa jadi kutokana na jamii ya Waswahili na wengine walioshirikiana nao ni ishara zaidi ya kuonyesha asili na maendeleo ya usomi katika taaluma hii. Umuhimu wa uchunguzi wa nyanjani kwa kutumia misingi na mielelekeo changamano baina ya taaluma mbalimbali, pia unachangia katika kubainisha upekee wa jinsi ambavyo taaluma hii imeendelezwa kadri ya mpito wa wakati. Inaonekana kutegemea sana uchunguzi wa nyanjani na ushirikaino baina ya taaluma. Si ajabu basi kupata kuwa usomi wa Kiswahili, hadi leo, unaendelea kutegemea uchunguzi wa nyanjani na kuchukua mikondo ya kuchota katika taaluma nyingi nyinginezo za kuakisi maisha ya binadamu, na namna za kujieleza na kushiriki mawasiliano miongoni mwa wanajamii. Kwa mfano, katika ripoti yake kwa Shirika la Mamisheni, Krapf anahoji kuwa:

Uandalizi wa Kamusi katika Kisuaheli … bila shaka kazi hii haiwezi kudai kuzingatia kiukamilifu hazina yote iliyomo katika lugha ya *Suaheli* … kamusi haizingatii tu masuala ya kiisimu bali pia ina mambo mengi mengine kuhusu namna za mawazo, itikadi na mienendo ya *Wasuaheli* na makabila mengine ya kupatikana Afrika Mashariki … ilikuwa wazi basi kuwa wakati wa kujifunza maneno ya kutoka midomoni mwa wenyeji, nilitagusana pia na mambo ya ndani na ya faragha, ambayo vinginevyo singalipata kuyasikia, (Miehe 2009, akimnukuu Frankl 1992).

Ni katika misingi hii basi ambapo tunatalii asili na maendeleo ya usomi wa Kiswahili kwa kurejelea baadhi ya waasisi kidayakronia.

Wasomi wa Kijerumani wa Awali na Usomi wa Kiswahili

Hali ya Waingereza kuvutiwa na lugha za Kimashariki, (lugha zote za kupatikana katika maeneo ya Mashariki ya karibu na ya mbali kutokana na Ulaya) ilipanuliwa ili kushirikisha lugha za Kiafrika. Usomi wa kulenga lugha za Kimashariki ulikuwa tayari umeanzishwa katika awamu ya pili ya karne ya kumi na tisa (K19). Miehe na Vierke wanataja ya kuwa:

Tangu mwanzo, wakati ambapo idara ya Lugha za Kimashariki ilianzishwa mjini Berlin mnamo 1887, Kiswahili, mojawapo ya lugha kadha za Kiafrika kufundishwa katika chuo hiki ilikuwa ndiyo lugha muhimu sana, (Miehe & Vierke 2010:18).

Katika misingi hii, juhudi za awali za kiusomi katika nyanja za lugha ziliendelezwa na mamisheni wa Kikrsito, na kwa njia hii usomi wa Kiswahili pia ukaanzishwa katika vyuo vya ugenini. Katika sehemu zifuatazo basi

tunatoa muhtasari wa habari za baadhi ya wasomi wa awali, wa kigeni, ambao walichangia kuasisi usomi wa Kiswahili.

Johann Ludwig Krapf: Alichangia katika kuweka misingi ya ujadi wa kuelewa miundo ya Kiswahili. Uchunguzu wake unaasisi kile ambacho hatimaye tunaweza kutambua kama utamaduni wa uchunguzi wa lugha katika misingi ya uchanganuzi wa kifasihi katika Kiswahili. Huenda ikadhaniwa kuwa tunazusha hali ya kutatanisha hapa kwa sababu inapotajwa miundo ya lugha, tunataraji kukita katika misingi ya kiisimu. Lakini, hapa tunakuta kwamba, mielekeo ya awali ya kujadili masuala ya miundo ya lugha ilifaidi kutokana na data kanzi ya kutokana na vipashio vya makala za fasihi, hasa ushairi wa Kiswahili. Kwa hivyo, kazi ya awali ya sarufi ya Kiswahili iliandaliwa na Krapf mnamo 1850, ikifuatiwa na Kamusi ya Kiswahili ambayo ilichapishwa baada ya kifo chake mnamo 1882, (Amidu 1995, Vierke 2009, Shitemi 2009, and Miehe & Vierke 2010). Kazi hizi zilitegemea data kanzi ya kukusanywa kutokana na kazi za fasihi pamoja na masimulizi ya wenyeji. Kwa hivyo, Krapf aliangazia kwa mara ya kwanza wingi na utajiri wa sifa za kimtindo na kitamaduni za kupatikana katika ushairi wa jadi wa Kiswahili jinsi zilivyochangia uelewa wa sarufi ya Kiswahili. Kwa jinsi hii, hazina kuu ya turathi za kitamaduni iliyomo katika fasihi ya Kiswahili ilifunguliwa kwa ulimwengu kwa namna ya kuziweka jamii husika wazi na pia kwa namna ya kuangazia upekee wa kisarufi wa lugha husika. Katika muktadha huu, Krapf alikusanya kazi mbili za ushairi wa Kiswahili[19] mnamo 1854 na kuzifanyia uchanganuzi kadri ya malengo ya kuelewa miundo na vipashio vya lugha. Huenda alidhamiria kuzifafanua na kuzitafsiri lakini hili halikutimia kwani aliaga dunia mnamo 1881. Kazi hizi zilifanyiwa uchunguzi zaidi na wataalamu wa baadaye jinsi inavyoelezwa punde.

Kuhusu Kiswahili kama lingua franca, Krapf alitambua na kubashiri uwezekano wa Kiswahili kuunganisha pwani ya Mashariki mwa Afrika na Magharibi, na pia Kusini mwa Afrika kimawasiliano. Krapf pia alisisitiza kuwa Kiswahili kilikuwa ufunguo wa kufikia na kuelewa lugha nyingine zote za kupatikana katika maeneo ya bara la Afrika kwa sababu kilikuwa kinatumika kwa wingi na wafanyi biashara na wengineo waliotagusana na watu wa bara, hasa wenye asili ya Kibantu.

Walter Lindner[20], (katika Vierke 2009: 8-9), akitoa mchango wake kwa chapisho la kusherehekea karne moja tangu kuwasili kwa Krapf nchini Kenya, alisema kuwa:

> … pili, kuna kazi yake kama mwanaisimu. Akitafuta kujenga daraja ya mawasiliano baina ya Afrika ya Kusini mwa Sahara na bara Ulaya, hakuandikia tu sarufi ya Kiswahili, bali pia alitumia hati za Kirumi katika kuandikia Kiswahili ambacho, hadi wakati huo kiliandikwa kwa kutumia hati na alfabeti za Kiarabu tu. Kwa jinsi hii, Krapf anaweza kutajika kama mwasisi wa Isimu ya Kiswahili – hasa pia kwa sababu Kamusi yake ya Kiswahili ndiyo ya kwanza kabisa kuandaliwa; pamoja na kazi zake nyingi za tafsiri.

Kwa hivyo kazi za Krapf zilikuwa kama mwongozo wa awali kwa usomi wa Kiswahili. Alifuatwa baadaye na maathura wake kama vile Johannes Rebmann, aliyefika Mombasa mnamo 1846 na mamisheni wengine waliofika baadaye, akiwemo Edward Steere mnamo 1864. Isitoshe, Krapf aliasisi pia miktadha ya uchunguzi linganishi kwa kuangalia lugha tano za Kenya huku akishirikisha pia lugha ya Kioromo ya Ethiopia, (lugha hii pia inapatikana katika mojawapo ya jamii za Kenya ingawa Krapf alitagusana nayo katika mazingira ya nchi ya Ethiopia. Lengo lake lilikuwa kubainisha tofauti baina ya lugha za Kikushitiki na za Kibantu katika eneo hili. Katika ulinganishi huu, aliandaa orodha ya maneno ya Kiingereza huku akiyapatia visawe katika lugha hizo za Kiafrika alizozilinganisha, (Miehe, ibid).

Katika utangulizi kwa Kamusi ya Krapf, Robert Cust (1882) anamtambua Krapf kama mwanzilishi wa usomi

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[19] Chuo cha Herekali (Utendi wa Tambuka) and Chuo cha Utendi (Utendi wa Shufaka).

[20] Walter J. Lindner alikuwa wakati ule Balozi wa Ujerumani nchini Kenya na akawa wa msingi katika uandalizi wa warsha hii ya kumheshimu Krapf na uandalizi wa chapisho ambalo lilitokea baadaye, Vierke (2009).

wa Kiswahili kwa kusema, *Walifahamu fika pia kuwa Krapf ndiye aliyekuwa wa kwanza katika uwanja huu wa kiisimu, alikuwa msomi wa Kiingereza wa kustahiwa …."* Baadaye, mnamo 1925, kamusi hii ilifanyiwa marekebisho ili kuafiki mahitaji ya Kiswahili sanifu ambacho kilifuata misingi ya lahaja ya Kiunguja jinsi ilivyopendekezwa na Kamati ya Tume ya lugha Afrika Mashariki. Mhariri huyu ambaye anatajwa tu kama H.K.B (Kasisi Cannon Binnes) anatoa maoni yafuatayo katika dibaji anayoandaa baada ya marekebisho:

> Niliombwa na chombo cha utawala cha Mamisheni wa kanisa Afrika Mashariki (CMS) kupitia maendelezo katika Kamusi ya Kiswahili-Kiingereza ya Dkt. Krapf, ambayo iliandikwa kwa kutumia Kiswahili cha Mombasa. Nimejitahidi kutimiza jukumu hili kwa msaada wa mtaalamu wa Kiswahili aitwaye Ali bin Sheikh. Nimeondoa sentensi na maneno yote ya Kiarabu na Kilatini … katika kuifanya kazi hii, nimeshangazwa sana na wingi wa maneno ambayo mtu hasikii yakitumika kamwe …

Katika utangulizi wa Kamusi hii ya Krapf, ukiandikwa na mwandishi ambaye anatajwa tu kama R.S. Mombasa, yafuatayo yanaelezwa kuhusu sifa za Krapf, mtunzi:

> Ninachukulia nafasi hii kuwa ya heshima na ya kunitia shime … sina haki ya kutoa maoni ya binafsi kuhusu kazi ya Kiswahili kwa sababu ya umilisi wangu haba … kazi ya asili iliandaliwa na mtunzi mashuhuri aliyekuwa mmoja wa mamisheni waanzilishi wa Shiriki la Mamisheni, Dkt. J. L. Krapf, ambaye alianza kazi yake katika nchi hii mnamo 1844. Hadhi na sifa zake zimeenea sana kiasi kwamba hakuna haja ya mimi kuongezea chochote … lugha imeboreshwa ili kuafikiana na usahihi wa wakati uliopo, na pia marekebisho yamefanywa kwa idhini ya Kamati ya Lugha ya shirika la Mamisheni wa Kanisa, … ni ithibati tosha kuwa wote ambao wataitumia wataipata kuwa tunu ya adhama katika masomo yao ya lugha hii mashuhuri, (Rev. Cannon Binnes & R.S. Mombasa, 1925. Chapisho la 2006)

Kufuatia undani huu wa namna ambavyo Kamusi ya Krapf ilifanyiwa marekebisho, inabainika wazi kuwa kulikuwa na wadau wengine ambao huenda wasitajwe ilhali walishiriki katika ukarabati na uhandisi wa Kiswahili ili kuibuka na mkondo ambao taaluma ya Kiswahili imezidi kuchukua kiwakati. Marekebisho ya kazi ambayo iliandaliwa kabla ya usanifishaji wa Kiswahili ni ishara kuwa palitokea mengi ya kuathiri hatima ya Kiswahili jinsi tukijuavyo. Adhabu ya kukiuka kanuni za Kiswahili sanifu ilkuwa kwamba kazi husika hazikupata nafasi ya kuchapishwa na zile ambazo zilikuwa zimechapishwa zilipigwa marufuku. Hatua hii bila shaka ilikinai taaluma ya Kiswahili wingi wa kazi ambazo zilichapishwa kabla ya usanifishaji. Ninatuhumu kuwa, katika kurekebisha Kamusi ya Krapf, Kamati ya lugha ilikuwa inaafiki umuhimu wa kazi hiyo, na kwa hivyo kutaka kuipatia uhai mpya baada ya usanifishaji ili isipigwe marufuku jinsi zilivyokuwa kazi nyingine ambazo hazikuandaliwa kwa kutumia lahaja ya Kiunguja au Kiswahili sanifu.

Mchango wa Krapf katika uwanja wa utekelezaji wa tafsiri kwa kutumia lugha za Kiafrika bila shaka lazima pia utajwe. Hasa kwa vile makala hii ina sehemu kuu ambayo inahusu tafsiri kama uwanja maalum wa kiusomi. Tafsiri za kulenga lugha za Kiafrika hutoa changamoto kuu ingawa hali ya Kiswahili ni nafuu kuliko hali ya lugha nyingine nyingi. Katika utendaji kazi wao, Krapf na wenzake hawakushughulika na masuala ya kinadharia, bali walikita katika utekelezaji wa tafsiri zao kwa kutegemea tu umilisi wao wa miktadha na mazingira ya kiisimu na kijamii ya hadhira lengwa. Hali ya kuzamia jamii kitamaduni na kiisimujamii, kupitia fasihi ilikuwa basi ni njia mojawapo ya kuhakikisha uzingatiaji wa vipashio vya kitamaduni na kimazingira katika uwakilishi wa makala na ufaafu kwa hadhira lengwa.

Akitambua mchango na juhudi za Krapf kama mwasisi wa tafsiri kwa kutumia lugha za Kiafrika ikiwemo Kiswahili, Kretzmann[21] mnamo 1909 alieleza kuwa:

> Ni ajabu, kutambua ugumu wa juhudi za kutafsiri Bibilia katika lugha ngeni … si jambo rahisi hata pale ambapo lugha za kutumika zinafahamika vizuri … ambapo zimehifadhiwa kimaandishi, na pale ambapo kuna maandishi kuhusu sarufi yake na pia makamusi ya kurejelewa … Ugumu unadhihirika

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[21] Kretzmann Paul E. (1909): John Ludwig Krapf: The Explorer Missionary of North Eastern Africa. Columbus Ohio: The Book Concern.

hata zaidi pale ambapo lugha inayotumika haijaandikiwa, watu wake hawana herufi za kimaandishi kamwe, na pale ambapo hakuna maandishi kuhusu sarufi wala kamusi za kurejelewa, …. (Shitemi 2009: 74, akimnukuu Kretzmann 1909 74-76)

Ingawa Kretzmann alikuwa anatoa maoni kuhusu changamoto alizopata Krapf katika Karne ya kumi na tisa (K19), hali hii haijabadilika sana na bado inakumba lugha nyingi za ulimwenguni, hasa lugha za Afrika. Kiswahili, japo bado kinatatanisha, kinapata faida kiasi kutokana na muda mrefu wa maendeleo ambayo tunasherehekea katika makala hii. Kiwanda cha lugha katika enzi za leo, kiwe kinatambulika au hakitambuliki kwa njia ya moja kwa moja, kimo mbioni kukarabati na kuhandisi lugha ili kudumisha uamilifu wa aina aina kwa wateja kadri ya masuala ibuka na changamoto zake. Changamoto za kutokana na usanifishaji na miktadha mingine ya kutatanisha zingalipo na huzidi kuchochea namna za kukabiliana nazo.

Carl Gotthilf Büttner: Huyu alikuwa afisa wa kwanza kuteuliwa kama Mwalimu wa Kiswahili katika chuo cha masomo ya Kimashariki mjini Berlin mnamo mwishoni mwa Karne ya Kumi na tisa (miaka ya 1880). Katika wakati huu, wataalamu walikuwa wakitagusana kiholela na miswada ya fasihi ya Kiswahili. Mitagusano hii, iliashiria kuibuka kwa mielekeo maalum ya kiuchunguzi ambayo ilielekea kubainisha eneo hili kama uwanja maalum wa kiusomi ukichipuka. Büttner alipata na kuzingatia makala za kishairi ambazo zilikusanywa na Krapf mapema katika karne hiyo. Kwa wakati huo, makala hizi zilikuwa zimehifadhiwa katika makavazi ya maktaba ya Chuo cha *Oriental Studies,* Ujerumani. Alipata pia maandishi ya Krapf ambayo yalitoa tafsili na tafsiri ya *Utendi wa Shufaka*, maandishi ya kuathiriwa na kifo cha Krapf kabla ya kukamilika. Büttner alipitia miswada ya Krapf[22] na kuitumia kama zana za kufundishia mnamo 1887/1888, na hatimaye akaichapisha kama juzuu la kwanza la tungo hizi. Kwa njia hii, alichangia katika kuweka msingi wa mwamko mpya ambao ulishikamanisha ulimwengu wa Kiswahili na ulimwengu wa Ulaya ambamo ushairi wa jadi ulikuwa sehemu kuu ya masomo yaliyofuatwa. Kwa jinsi hii, ya mielekeo mingi na badalia, uchangamano wa kitaaluma ambao ulidhihirika katika masomo ya Kiswahili uliendelea kukita mizizi.

Kamwe Büttner hakuzuru upwa wa Afrika Mashariki bali alitekeleza kazi zake kwa kushirikiana na wataalamu wa Uswahilini kimasafa na kwa kutegemea kazi za Waingereza waliomtangullia, (Miehe & Vierke (2010). Mwenendo na mazoea haya yalichukuliwa na kufuatwa na wataalamu[23] wengine wengi baina ya bara hizi mbili, Afrika na Ulaya. Büttner aliandaa katalogi ya kwanza ya ushairi wa Kiswahili ambayo ilichapishwa manamo 1884 baada ya kifo chake. Katalogi hii ya mashairi iliandaliwa katika Kiswahili na kuambatishwa tafsiri ya Kijerumani. Awali ya hii, alikuwa ameandaa mkusanyiko wa makala za Kiswahili ambazo ziliandikwa kwa kutumia hati za Kiarabu. Mkusanyiko huu ulisheheni makala kama vile barua, masimulizi na mashairi mafupi mafupi. Kwa kufanya hivi, alichangia uenezaji wa ushairi wa jadi wa Kiswahili kwa hadhira ya Kijerumani.

Gustav Neuhaus: (1866-1942): Alikuwa afisa wa kikoloni na mwanafunzi wa Büttner. Alifundisha Kiswahili katika Idara ya Lugha za Kimashariki. Huyu pia alikusanya miswada iliyosheheni barua na makala nyinginezo kuhusu shughuli za matanga katika eneo la Pwani na pia katika himaya aliyotawala ya Unguja baina ya mwaka 1888 na 1890. Isitoshe, alichapisha maulidi ya kwanza mnamo 1935, (Miehe & Vierke 2010).

Kisa cha msingi hapa ni kwamba, hatua hizi za wageni kutagusana na kazi za Kiswahili zinazidi kuweka

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[22] Büttner aliandaa tafili ya kazi hii ambayo baadaye ilifanyiwa marekebisho makuu alipopata kujua udhaifu wa jinsi alivyoifanya lakini hakuitafsiri. Changamoto kuu kwa Büttner ilitokana na ukongwe wa msamiati na kanuni za uandishi wa wakati ule kama wasemavyo Miehe & Vierke (2010:20)
[23] Tazama pia Shitemi (2010): *Ushairi wa Jadi wa Kiswahili*. Moi University Press, Kenya. Katika chapisho hili, Shitemi anajadili ukusanyaji na uhifadhi wa tungo za jadi za ushairi wa Kiswahili kwa kuzingatia michango ya wataalamu wa jadi walivyotagusana na tungo hizi za jadi. Anajadili pia ushirikiano na mawasiliano baina ya wataalamu wa kigeni na wenyeji katika bara hizi mbili (Afrika na Ulaya). Pia anaangazia baadhi ya mizozo kuhusu umiliki wa miswada miongoni mwa baadhi ya wataalamu hawa kwa upande wa ukusanyaji, uhifadhi na tafsiri. Wingi na uchangamano wa mielekeo ya kitaaluma miongoni mwa wataalamu hawa na namna ambavyo wanazingatia mada kuu mbalimbali, ni ishara ya kuchangia upekee na upeo wa kuzingatiwa katika taaluma ya Kiswahili inavyojadiliwa baadaye.

msingi wa asili ya usomi na taaluma ya Kiswahili. Wingi wao ulitegemea fasihi hasa ushairi na ufafanuzi wenye masimulizi ya kianthropolojia. Uchanganuzi wa miundo, sarufi, leksia, na miktadha mingineyo ya mada na ubadalia wa kimtindo kutokana na fasihi ya Kiswahili ilizidi kurutubisha uchangamano wa mielekeo na mawanda ya kitaaluma ya kuzingatiwa na ambayo yalizidi kusanifu upeo wa usomi wa Kiswahili.

Carl Meinhof: (1857 - 1944) aliasisi uchunguzi wa Kiswahili katika misingi ya historia-linganishi ya lugha za Kibantu ambamo pia Kiswahili kinapatikana. Alifanya uchunguzi-linganishi baina ya *Utendi wa Chuo cha Herekali* na makala zingine mbili ambazo hatujapata anwani zake. Isitoshe, alihakiki pia kazi za mtaalamu wa awali na rafiki yake, Büttner. Katika misingi hii, alichangia kuweka usuli kwa uchanganuzi wa ushairi wa Kiswahili kifilolojia. Utamaduni uliowekwa na Krapf unaonekana kuendelea na kushamiri miongoni mwa wasomi wa Kiswahili waliofuatia, hasa wasomi wa Kijerumani. Meinhof alifaidi sana kutokana na ukwasi wa wataalamu wenye asili ya Uswahilini katika uchunguzi wake. Kazi nyingine alizosoma na kuchapisha ni pamoja na *Utendi wa Tambuka* na *Takhmisa ya Liyongo,* ambazo zilichapishwa mnamo 1924/25.

Ernst Dammann: (1904 -2003) alishirikiana na Carl Meinhof pamoja na Alice Werner katika usomi wake wa Kiswahili. Alisafiri na kuhudumu kisiwani Lamu chini ya uongozi wa Mohammed Kijumwa baada ya kutangulizwa na Alice Werner, na kuhimizwa kwenda na Carl Meinhof, (Miehe & Vierke 2010). Miswada ambayo ilikusanywa na Kijumwa iliwafaa wote wawili na wengineo. Walishughulika pia na uandalizi wa orodha za mashairi waliyokusanya huku wakitoa ufafanuzi kwa vipashio vya kileksia, na kwa hivyo kuchangia kuimarisha usomi wa mashairi ya jadi katika mielekeo ya kuchomoza uchunguzi wa kileksia. Kilele cha harakati hizi kilikuwa chapisho la Dammann: *Manuscripts in Swahili and other African Languages*; na *African manuscripts of the German Oriental Society*, katika lugha ya Kijerumani.

Katika maeneo ya nyumbani, Afrika Mashariki, Wajerumani walitawala Tanganyika (Tanzania) tangu 1886 hadi waliposhindwa katika Vita Vikuu vya Kwanza vya Dunia. Wakati huu, utawala wa Wajerumani Afrika Mashariki ulienda sambamba na uwepo wa Krapf na waasisi wengine wa Kimisheni katika pwani ya Afrika Mashariki. Wengi wa hawa mamisheni walivutiwa na Kiswahili na wakataka kukifanyia uchunguzi hasa kwa minajili ya kukitumia katika unenezaji wa kazi zao za Kiinjili; na watawala wa kikoloni walivutiwa na lugha hii wakitaraji itawafaa katika utawala wa mashinani.

Katika misingi ya kiisimu-jamii basi, Wajerumani waliafiki maoni ya Krapf kuwa ilibidi waepukane na ukengeushi wa kikabila na utaifa hasi endapo wangefanikiwa katika juhudi za kuendeleza lingua franca iliyo rasmi kwa kutumia Kiswahili. Msimamo huu ulichangia katika kasi ya kufungua maeneo ya bara kiisimu na kiutawala kwa wageni ili kuwekeza, kuendesha biashara, elimu na mengineyo ya kuwafaa hao wageni. Wajerumani walitangaza Kiswahili kuwa lugha rasmi ya utawala, biashara, uchumi na elimu kote katika himaya walizotawala Afrika Mashariki. Ni misingi hii ambayo ilipelekea Kiswahili kukita mizizi na kuenea kote nchini Tanzania, tofauti na Kenya ambako Waingereza walikuwa na sera tofauti ya lugha, sera ambayo haikuendeleza sana Kiswahili (ingawa asili ya Kiswahili ilikuwa pwani ya Kenya). Licha ya haya, Wajerumani walihakikisha kuwa Kiswahili kilitumika tu katika utawala, elimu na majukumu mengineyo ya akina 'Akida' (viongozi wa vijijini) mashinani. Maakida walikuwa wapatanishi wa kiutawala baina ya Waafrika wa mashinani na watawala wa Kijerumani. Hatua hii ya kuendeleza matumizi ya Kiswahili katika nyanja za siasa na utawala, yalichangia pia utambuzi wa Kiswahili kama uwanja uliostahili kuwekezewa na kuendelezwa na kwa hivyo kuhimiza umuhimu wa kuzingatiwa kiusomi.

Wataalamu wa Awali wa Uingereza na Usomi wa Kiswahili

Kwa mara nyingine tena, waasisi wa usomi wa Kiswahili Uingereza wanadhihirika kuwa mamisheni wa Kikristo. Jadi ya masomo ya Kiswahili Uingereza yanadhihirika mnamo 1916 wakati ambapo Chuo cha Masomo ya Kimashariki na Kiafrika (SOAS) kilipoanzishwa. Hiki bado ndichpo chuo kikuu ambacho

kinaongoza katika usomi wa Kiswahili kote Ulaya. Maktaba ya SOAS yana wingi wa miswada na vitabu kuhusu utamaduni wa Waswahili, hifadhi ambayo imechangia sana uwekaji wa upeo wa taaluma na masomo ya Kiswahili, (Shitemi 1997; Shitemi 2010; Miehe & Vierke 2010). Wasomi wengi wa awali waliitunukia maktaba hii maandishi na machapisho yao na kwa hivyo kuhakikisha kuwepo kwa kazi hizi kwa hadhira pana ya wasomi wa baadaye. Kazi hizi nyingi sasa zinapatikana kwenye mtandao. Uchangamo wa kitaaluma ambao unadhihirika katika yaliyomo kwenye kazi hizi bado unashamiri, hasa tunapotambua wingi wa mielekeo ambayo ilichukuliwa katika kuandama kazi maalum. Haya yanachangia wingi na ubadalia katika matawi ya maarifa ya kuzingatiwa katika taaluma ya Kiswahili jinsi inavyobainishwa baadaye katika makala hii, hasa tunapoorodhesha masomo ya kuandamwa katika mitaala ya vyuo vikuu katika eneo la Afrika mashariki.

Edward Steere: (1829-1882) alifika Unguja mnamo 1864 na kuchukua masomo ya isimu ya Kiswahili. Kitabu chake, *Handbook of the Suaheli Tales* (1870) ni maarufu na ishara ya mchango wake katika maendeleo ya Kiswahili na maandishi yake ya kitaaluma. Katika kitabu hiki, kuna habari za masomo ya sarufi ya Kiswahili, na msamiati ambao unakifanya kitabu hiki kuwa baadhi ya vitabu vianzilishi miongoni mwa vingine vingi vya sarufi ya Kiswahili. Fahamu pia kwamba, Krapf alikuwa tayari amechapisha kitabu cha Sarufi mnamo 1850 ingawa aliathiriwa na suala la usanifishaji ambalo lilitokea baadaye. Kamusi ya Krapf vilevile ilitoka mnamo 1882 baada ya kitabu cha Steere, ingawa bila shaka uandalizi ulianza mapema kiasi. Baina ya machapisho haya, Krapf alichapisha kazi nyingine kadha ndogondogo na pia akaandaa miswada ambayo ilihusika na masuala mbalimbali na yenye kuvutia kwa wasomi[24]. Steere alitanguliza ushairi wa Jadi wa Kiswahili kwa jamii na hadhira ya Uingereza kwa kuweka kiambatisho cha ushairi wa Kiswahili mwishoni mwa chapisho lake. (Miswada ya Kiswahili iliwekwa sambamba na ya Kiingereza). Kazi hizi ni pamoja na *Mashairi ya Liongo/Takhmisa ya Liongo*, *Utumbuizo wa Gungu, Gungu la Kufunda* na *Gungu la Kukwaa*a pamoja na beti chache za *Utenzi wa Ayubu*, (Miehe et.al. 2004, Miehe & Vierke 2010). Matumizi ya malighafi ya kutokana na tungo za kishairi yanaendelea.

Isitoshe, Steere pia aliambatisha katika chapisho lake miswada ya tungo alizoshughulikia katika kujadili upekee wa matumizi ya lugha kilahaja; na tafsili zake za kile alichokiita 'Kiswahili cha kawaida'. Kwa jinsi hii, anaonekana pia kuchangia katika kuasisi usomi wenye kulenga ulinganishi wa kilahaja. Anajadili lugha ya kishairi kutokana na lahaja za Kaskazini jinsi zinavyoeleweka katika miktadha ya matumizi ya Kiunguja, lahaja ambayo ilitawala usanifishaji wa Kiswahili. Ni Kiswahili cha kutokana na Kiunguja ambacho anakitaja kama 'Kiswahili cha kawaida'. Kumbuka pia kuwa Krapf kabla yake alikuwa ameshughulikia ulinganishi wa vipashio vya kileksia kutokana na lugha tano za Kibantu na Kioromo, ambacho ni Kikushitiki.

William Taylor (1856-1927): Baada ya kusomea jamii ya Waswahili, alichapisha kitabu cha *African Aphorisms,* mnamo 1897. Huu ulikuwa mkusanyiko wa misemo ya Kiswahili na habari za kiethnografia kuhusu Waswahili. Alishirikisha pia baadhi ya *Mashairi ya Muyaka*. Katika muktadha huu huu, Taylor alitalii vimiliki vya kileksia katika *Utenzi wa Inkishafi* kwa namna ya kuzingatia aina ya Kiswahili cha Kingovi (Kingozi), ambacho kilikuwa aina ya Kiswahili kikongwe cha kudhihirika sana katika utunzi wa Kishairi. Makala hii ya *Aphorisms* iliwekwa katika chapisho la C.H. Stigand la *Grammar of Swahili Dialects* mnamo 1915. Taylor alichapisha pia miswada miwili ya *Utenzi wa Inkishafi*, (Shitemi, 1997; Shitemi, 2010, Miehe & Vierke 2010), huku akifanya uchanganuzi wa kifilolojia wa Utenzi huu. Miswada hii miwili ya *Utenzi wa Inkishafi* inabainika kama mswada wa kudaiwa kuwa wa asili ya Kaskazini (Lamu), na mwingine wa asili ya Kusini ambao anauita *Southern Recension*. (Stigand 1915; Shitemi 1997; Shitemi 2010).

Madhumuni ya Taylor katika kutangamana na ushairi wa Kiswahili kwa kutafuta maarifa ya kiethnografia[25],

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[24] Orodha ya machapisho ya Krapf yanawekwa mwishoni mwa kazi hii ya Vierke, (2009).
[25] Miktadha kama hii ya uhalisia wa kiutendaji wa watafsiri wa awali inachangia katika kukuza mielekeo na nadharia ya tafsiri jinsi ilivyo katika diskosi za kileo kuhusu usomi wa tafsiri. Uelewa wa miktadha ya kiisimu-jamii na kimazingira ya hadhira lengwa unachangia katika uelewa, uteuzi na ufafanuzi wa vimiliki vya viwakilishi na kudumisha ukubalifu wa tafsiri katika utamaduni lengwa.

ilikuwa kukuza umilisi wake wa kutekeleza tafsiri za vitabu vya Bibilia, hasa kitabu cha Zaburi, katika Kiswahili. Taylor alikuwa mwanafunzi wa wataalamu wa kutoka Uswahilini, Mwalimu Sikujua na Mohammed Al Mambassy, ambao walimfundisha lugha, na pia kumsaidia kutafsiri kitabu cha Zaburi kwa Kiswahili. Isitishe, alichangia pia katika kutafsiri na kutunga nyimbo za kumsifu Mungu katika Kiswahili. Kwa vile alikuwa mwanafunzi wa wataalamu wa Uswahilini ambao pia walikuwa malenga mashuhuri, Taylor alizingatia kunga za utunzi wa mashairi katika tafsiri na utungaji wake wa nyimbo za kusifu. Kwa bahati mbaya, wenzake walimshutumu kwa kudai kuwa alishinikiza Uislamu katika kazi zake, hasa pale alipotumia kunga za utunzi katika tungo na tafsiri zake. Baadaye, kazi zake zilifanyiwa marekebisho jinsi ilivyokuwa kamusi ya Krapf ili kuondoa sifa ambazo waliamini ziliashiria na kudumisha athari za Kiislamu katika makala zilizolenga kueneza Kikristo.

Inavyotokea basi, wasomi wengi wa awali walionekana kufurahia mielekeo ya kuenea katika ukusanyaji wa habari walipotangamana na maarifa ya Kiswahili. Ni katika miktadha kama hii ambapo Taylor alihusika na tungo za kishairi, hasa zile fupi fupi ambazo hazikuwa za kidini. Alishughulikia sana mashairi ya Muyaka na malenga wengine ambao walikuwa hirimu na wapinzani wa Muyaka. Malenga hawa hawakujifungia tu katika maudhui ya kidini. Hali hii ya kulenga miktadha mipya ya kimaudhui iliwafanya kusifiwa kama walioondoa ushairi msikitini na kuupeleka sokoni ambako bila shaka mambo mengo ya maisha na mauzo ya bidhaa nyingi yalidhihirika na kushuhudiwa jinsi ilivyokuwa uchangamano wa mada za kimaudhui walizozingatia. Wasomi wa awali walishughulikia tungo ndefu ndefu za kishairi, kama zile za kupatikana katika utanzu wa tendi. Lakini Taylor anashughulikia tungo fupi fupi, hasa ushairi wa Muyaka bin Ghassany. Habari na maarifa zaidi ya aina za kiethnografia, kihistoria, kiuchumi-jamii na kitamaduni zinazidi kubainika katika maudhui ya kupatikana katika mashairi haya mafupi mafupi. Ili kuwasiliana na jamii ya nyumbani alikotoka, Taylor, jinsi walivyokuwa wengine waliomtangulia, alitafsiri baadhi ya kazi zake kwa Kiingereza, (Shitemi, 1997; Shitemi, 2010).

Alice Werner: Aliishi na kuhudumu Afrika Mashariki kabla ya kuwa Profesa wa lugha za Kibantu katika Chuo cha SOAS. Yeye pia alifaidi kutokana na malighafi ya kutokana na ushairi wa Kiswahili. Werner aliandama uchunguzi-linganishi baina ya ushairi wa Kiswahili na ushairi wa Kiwelish (jamii mojawapo ya Uingereza), na kwa hivyo kufanya ulinganishi baina ya tamaduni mbili zilizo tofauti kabisa. Büttner pia alilinganisha tungo za Kiswahili na Kijerumani. Harakati hizi zilizidi kupanua upeo wa maarifa ya Kiswahili. Werner alishirikiana na William Hichens, Carl Meinhof na wataalamu wengine wa kutoka Uswahilini kama vile Mwalimu Sikujua na Mohammed Kijumwa na wengine wa kutoka visiwani Lamu na Siu. Hatimaye Werner alichapisha *Utendi wa MwanaKupona* pamoja na tafsiri yake ya Kiingereza, (1917, 1934), *Utendi wa Ayubu* (1921-23) na *Hadithi ya Mikidadi na Mayasa* ikiambatana na tafsiri ya Kiingereza mnamo 1930/31. Bibi huyu, Werner, alimtegemea sana Mohammed Kijumwa kwa miswada mipya na tafsili za vipashio vya kileksia ambavyo vilimuwia vigumu baada ya kurudi Ulaya.

William Hichens: Alihudumu chini ya utawala wa kikoloni katika himaya ya Afrika Mashariki. Alitagusana na maarifa ya Kiswahili, hasa ushairi kama njia mojawapo ya kumuwezesha kuelewa utamaduni wa watu aliotawala. Hali hii ya kuvutiwa na ushairi wa Kiswahili, ilimuelekeza katika kukusanya na kuchapisha baadhi ya miswada aliyokusanya ikiwemo: '*Utenzi wa Inkishafi* na tafsiri yake ya Kiingereza *Catechism of a Soul*, (1939)[26] kwa kushirikiana na Sheikh Mbarak Hinawy; na *Diwani ya Muyaka* (1940), pia kwa kushirikiana na Sheikh Mbatak Hinawy. Hichens alishirikiana na Alice Werner katika uandalizi wa chapisho la *Utendi wa Mwanakupona*, '*Mwanakupona's Advice upon a wifely Duty* (1934).

Alivutiwa na habari kuhusu historia ya ushairi wa Kiswahili na akaandaa mswada wa katalogi ya washairi wa Kiswahili na tungo zao, baadhi ambazo alizitafsiri na kuzichapisha kwa kutumia shirika la uchapishaji la Azania. Isitoshe, aliandaa pia orodha ya maerejeleo ikiwemo mashairi ya malenga

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[26] Tazama Shitemi (2010) kuhusu mzozo wa uandalizi na uchapishaji wa *The Inkishafi: Catechism of a Soul* (1939).

mashuhuri wa Mvita, Muyaka bin Haji al-Ghassany (Johannesburg, 1940). Machapisho yake mengine kuhusu tungo za jadi yalitolewa na shirika la uchapishaji la Azania (1932-34), yakahaririwa na Alice Werner, na, *The Advice of Mwana Kupona upon the Wifely Duty* (1934). Kazi zake zililenga pia historia ya upwa wa Afrika Mashariki[27].

Hichens anaeleza hali yake ya kuvutiwa na maarifa ya Kiswahili, kuwa alitazamia kuweka wazi kazi hizi kwa matumizi ya wanafunzi wa Kiswahili ambao walihitaji kutangulizwa kwa Kiswahili na lahaja zake. Hawa walikuwa wanafunzi wenye asili za kigeni, hasa wale ambao walikuja kama watawala wa kikoloni. Alilenga pia maafisa wa kikoloni ambao tayari walihudumu Afrika Mashariki ili kuwapatia, kupitia kazi za Kiswahili na tafsiri zake, taswira za ndani za utamaduni wa Waafrika na kwa hivyo kurahisisha utawala, (Shitemi, 1997; Shitemi, 2010).

Usomi wa Kiswahili jinsi ambavyo tumeujadili hadi sasa unaonekana kutegemea sana utafiti wa nyanjani. Ulitegemea pia mielekeo changamano kwa kuchota katika taaluma mbalimbali kadri ya tajriba za wataalamu wahusika, na kwa hivyo kuzidi kupanua upeo wa uwanja huu wa usomi. Uwanja ambao ulikuwa mbioni kuibuka kadri ya kurutubishwa na mielekeo mbalimbali[28].

Waingereza walirithi koloni za Wajerumani baada ya Vita Vikuu vya Kwanza vya Dunia, na wakaazimia kuendeleza sera ya lugha ambayo ilikuwa imewekwa. Sera ya kutumia Kiswahili kama lingua franca ya mashinani. Waliweka sera hii katika sehemu nyingine walizotawala katika eneo hili, kama vile Kenya na Uganda. Uwekaji wa Kamati ya Lugha ya Afrika Mashariki mwishoni mwa miaka ya 1920 na mapema miaka ya 1930, ulizidi kubainisha nafasi ya kipekee ambayo ilitunukiwa lugha ya Kiswahili katika eneo la Afrika Mashariki. Hali hii ilizidi kuwapatia wataalamu ilhamu ya kuzamia lugha hii kama eneo la usomi. Ni dhahiri basi kusema kuwa huu ndio ulikuwa mwanzo wa kuzingatia Kiswahili kama uwanja wa usomi katika eneo la Afrika mashariki, hata kama msingi huu ulianzia katika asasi ambazo hazikuwa za kiusomi.

Kamati ya lugha iliongoza katika utekelezaji wa harakati za kuendeleza Kiswahili, hasa wakati wa kushughulikia usanifishaji na pia katika hatua za kuhakikisha kuwa Kiswahili sanifu kilitumika ilivyotarajiwa kama lingua franca ya kieneo. Ili kuhakikisha hadhi na utii wa kanuni za usanifishaji wa Kiswahili, ilibidi washughulikie lahaja ya Kiunguja na kuhakikisha kuwa ilizingatiwa katika kila hali ya matumizi na maandishi. Ilibidi maandishi yote ya Kiswahili yakaguliwe na kuhakikisha Kiswahili sanifu kilitumika. Kwa mara nyingine tena tunataja marekebisho yaliyofanyiwa kamusi ya Krapf ili kuhakikisha ukubalifu kwa kulinganisha na kazi nyingi za Taylor ambazo zilipigwa marufuku kwa kutumia lahaja ya Kimvita, badala ya Kiunguja ingawa kazi zake ziliandaliwa kabla ya usanifishaji. Kazi ambazo hazikutimiza mahitaji ya usanifishaji zilipigwa marufuku.

Kwa muda mrefu wa kuwepo Kamati ya Lugha, uongozi ulitokana na Waingereza ambao walishughulikia miktadha mbalimbali ya maarifa, uchunguzi wa nyanjani na maendeleo ya machapisho ya Kiswahili. J.W.T. Allen, W.H. Whiteley, M.H. Lambert na Frederick Johnson ni baadhi ya waliokuwa wenyekiti wa Kamati hii katika awamu mbalimbali. Kila mmoja aliacha athari zake kwa hatua za maendeleo ya Kiswahili. Kwa jinsi hii, viongozi hawa wanabaki daima katika kumbukumbu za historia ya maendeleo ya Kiswahili. Uchunguzi wa viwango mbalimbali wa maarifa ya Kiswahili uliendelezwa kwa jinsi hii na kwa hivyo kuchangia uwekaji wa mizizi ya usomi na taaluma iliyotokea.

Kinyume na wataalamu wa Kijerumani ambao hawakuishi sana katika eneo la Afrika Mashariki, wataalamu wa

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[27] http://www.ampltd.co.uk/digital_guides/swahili_manuscripts_parts_1_and_2/Publishers-Note-Part-1.aspx

[28] Katika tasnifu yake ya uzamifu, Shitemi (1997) anashughulikia tungo maalum za ushairi wa jadi wa Kiswahili pamoja na wataalamu wa awali ambao walitagusana nazo; anazingatia mikakati ya kufuatwa katika kuandaa tafsiri za Kiingereza katika muktadha wa madhumuni ya kuzikusanya. Katika tasnifu hii inabainika kuwa kila mtaalamu alitangamana na kazi za ushairi wa jadi kwa madhumuni maalum kadri ya tajriba zao. Kwa sababu hizi, vimiliki vya kutawala tafsiri vinategemea madhumuni na tajriba za mtaalamu.

Kiingereza waliishi na wakashirikiana kwa karibu sana na wataalamu wa kienyeji.

Wataalamu wa Ufaransa na Usomi wa Kiswahili

Charles Sacleux: (1856-1943): Aliishi pwani ya Afrika Mashariki baina ya 1879 na 1898. Alihudumu pamoja na Steere na Taylor,lakini alichapisha kwa kutumia Kifaransa. Alichapisha kuhusu sarufi ya Kiswahili mnamo 1909; lahaja ya Kiunguja na lahaja nyinginezo; Kingozi ambayo ilikuwa lugha ya ushairi wa jadi wa Kiswahili; baadhi ya beti kutokana na mashairi ya Kiswahili; nyimbo; methali; vitendawili; na kamusi. Isitoshe, aliainisha visawe vya maneno husika kwa kutumia lahaja kadha katika orodha yake ya maneno, (Miehe & Vierke 2010). Kwa sababu ya kizuizi cha lugha, kazi za Sacleux hazikuenea sana miongoni wa wasomi wa Kiingereza ambao walikuwa si Wafaransa. Machapisho ya Kiswahili bado yanaathirika na ukengeushi wa aina hii kwa sababu ya umilisi haba wa lugha hii miongoni mwa hadhira pana ambayo vinginevyo ingeyafurahia. Isitoshe, wachapishaji pia hawataki kuwekeza katika machapisho haya kwa kudai hakuna soko la mauzo.

Kwa jumla, wasomi wa kutoka Ulaya, (Wajerumani, Waingereza na Wafaransa), wanaonekana kuwa ndio walikuwa waanzilishi wa taaluma ya Kiswahili jinsi tunavyoifahamu leo. Waliukabili uwanja huu wa usomi kwa mielekeo mbalimbali ikiwemo ya kuchota katika isimu, uhakiki wa kifasihi, masomo linganishi, historia, utamaduni, anthropolojia, leksikografia, lahaja, na filolojia miongoni mwa mitazamao mingine mingi na hata mipya ambayo inazidi kuibuka katika enzi hizi za utandawazi. Aina ya mitaala ya kuandaliwa ilitegemea sana utafiti wa nyanjani kadri ya harakati za wasomi na watafiti waliohusika. Hali hii ya daima kupanuka kwa upeo bado inatawala usomi wa Kiswahili hadi sasa. Kwa mfano, masuala ibuka na mielekeo mipya inazidi kuzuka na kupanua upeo wa taaluma hii. Mchango wa nyanja za teknolojia, habari na mawasiliano; utangazaji; isimujamii; uamali; uchanganuzi wa diskosi; uchapishaji; na biashara za vitabu ni baadhi ya nyanja mpya ambazo zinazingatiwa katika upya na usasa wa usomi wa Kiswahili[29].

Ilipofika mwishoni mwa Vita vikuu vya Pili vya Dunia, ushairi wa jadi wa Kiswahili ulikuwa tayari umeenea ulimwenguni na usomi wa Kiswahili ulikuwa unashamiri na kukita mizizi. Ushirikiano baina ya wasomi wa kutoka Uingereza, na wataalamu wa kutoka miongoni mwa Waswahili, uliupatia uwanja huu wa usomi sura ya kilimwengu, hali ambayo imeendelea hadi leo. Licha ya sifa hii kuu, hali ni kwamba, jinsi ilivyokuwa na waasisi wa kigeni enzi zile, taaluma hii inaelekea kusherehekewa mno na wageni kuliko wenyeji, na pia asasi za kigeni kuliko asasi za nyumbani. Asasi za kigeni na masoko ya lugha ya kigeni yanajitahidi kuenda sambamba na masuala ibuka ya kuhitaji huduma na uwekezaji katika Kiswahili, pale ambapo asasi za kiserikali na vyuo vya nchini zinaendeleza ukengeushi dhidi ya uwanja huu. Kwa mfano, asasi za kibinafsi na za kigeni zinadumisha na kushirikisha uamilifu wa teknolojia katika huduma za Kiswahili kupitia upakiaji wa bidhaa ili kuhakikisha ufaafu wa huduma za kutolewa. Mfano mzuri hapa ni Kiswahili kwenye mtandao na pia katika ubinafsishaji wa baadhi ya huduma na bidhaa za kiutandawazi[30]. Kwa njia hii, uamilifu wa kiwanda cha lugha unazidi kuimarika na kuwezeshwa kwa njia mbalimbali. Tasnifu ya ubidhaaishaji na uwekezaji katika lugha (Kiswahili) inazidi kupata mashiko zaidi katika miktadha kama hii.

Awamu baada ya Vita Vikuu vya Pili vya Dunia na Usomi wa Kiswahili

Kipindi hiki kiliwakilisha kuenea na kumakinika kwa harakati za kuendeleza utafiti na usomi wa Kiswahili katika eneo la Afrika Mashariki. Shughuli za Kamati ya Lugha ya Afrika Mashariki zilitia fora hasa kwa

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[29] Tazama asili na maendeleo ya mitaala ya Kiswahili katika vyuo vikuu vya kutajwa humu. Wingi wa mielekeo unapeleka mwanafunzi wa Kiswahili kushiriki katika mawanda ya aina aina kiusomi. Wengi kwa hakika hupata nafasi katika masoko kadha wa kadha ya ajira.

[30] Ufundishaji wa Kiswahili katika asasi za kigeni unazidi kuongezeka. Kiswahili kinapatikana pia kwenye mtandao na kinaendelea kusanifiwa ili kukidhi mahitaji ya tovuti mbalimbali za kimtandao na kumbi za kulenga Kiswahili. Programu za kimitambo za tafsiri zimo kubuniwa na kusanifiwa kwa kuzingatia data kanzi ya Kiswahili, jambo ambalo linazidi kushinikiza umuhimu na maendeleo ya uwanja huu kwa maharubu maalum.

kushinikiza ushairi wa Kiswahili katika usomi. Wataalamu, (wakiwemo wapenzi wa Kiswahili na watawala wa kikoloni) kama vile H.E. Lambert (189-1967); J.W.T. Allen (1904-1979) ambaye alipata ilhamu ya kuandama Kiswahili kutoka kwa baba yake, Kasisi Robert Allen; Lyndon Harries (1909-1980) na Jan Knappert (1927-2005); walichangia katika kuweka msingi kwa maendeleo ya usomi huu. Waliweka wazi miswada mingi ya Kiswahili ikiwemo ushairi wa jadi na kuihifadhi katika maktaba ya Kamati ya Lugha ya Kiswahili. Walichangia pia katika kuabiri nyanja mpya za uchunguzi wa Kiswahili. Hii ni pamoja na mielekeo ambayo ilisababisha kuibuka kwa nyanja mpya kama vile uchapishaji, uandishi wa vitabu, habari na matangazo (ikiwa pamoja na magazeti ya umma kwa kutumia Kiswahili), leksikografia kwa kulenga uandalizi wa kamusi za lugha mbili na lugha moja.

Kipengele cha kamati ambacho kilishughulikia ubunifu, kilipanuliwa ili kuhusisha machapisho bunia ya watu kutoka bara, wale ambao hawakuwa Waswahili, hasa katika mashindano yaliyotangazwa na Tume. Ni hapa ambapo maandishi mengine ya kutokana na jamii nyingine yalianza kutungwa na kupanua upeo wa miktadha na mazingira ya fasihi ya Kiswahili. Hatua hii iliona kazi bunia zikiundwa katika tanzu nyingine za fasihi, mbali na zile ambazo zilikuwa zimezoewa zikitungwa na Waafrika (Wakenya) wasiokuwa Waswahili. Kazi kama vile tamthilia za *Nimelogwa Nisiwe na Mpenzi, Nakupenda Lakini, Afadhali Mchawi* zilitungwa nchini Kenya mwishoni mwa miaka ya hamsini na mapema miaka ya sitini, zikiwa mwitikio kwa mashindano yaliyotangazwa na Kamati ya Lugha.

Nchini Tanzania, miswada mingi ya kazi bunia ilitungwa na Shaaban Robert, lakini ikachapishwa baada ya kifo chake kwa ufadhili wa Rolland Allen na mwanawe John W. T. Allen. Utungaji wa *Sheria za Kutunga Mashairi na Diwani ya Amri* mnamo 1954, ni hatua nyingine ya kuendeleza harakati za Kamati ya Lugha hasa katika kuwatia watu motisha ya kuchangia ujenzi wa maandishi ya Kiswahili. Lengo lilikuwa wengine wanaoweza kujifunza watumie kunga hizi katika kubuni kazi za sanaa, na kufurahia tungo za jadi ambazo zilifuata kanuni.

John W. T. Allen, alishughulika sana ukusanyaji na uhifadhi wa miswada ya Kiswahili kutoka kwa familia maalum na jamii za Waswahili. Kwa njia hii aliasisi ukusanyaji na uhifadhi wa miswada ya Kiswahili katika maktaba ya Chuo Kikuu cha Dar es Salaam ambacho kilianzishwa mnamo 1964. Aliandaa katalogi ya miswada hii mnamo 1970, kwa manufaa ya Chuo Kikuu cha Dar es Salaam na kuchangia pakubwa katika kukuza kitengo cha miswada ya Kiswahili katika maktaba hii. Awali alikuwa amekusanya miswada mingi ya binafsi ambayo kwa bahati mbaya, iliangamia katika mkasa wa moto nyumbani alikozihifadhi, (Kiswahili Journal Vl 52/1 1985[31]; Shitemi 1997; Shitemi, 2010; Miehe & Vierke, 2010). Ilivyo ni kwamba, kabla ya juhudi hizi za maksudi za J.W.T. Allen za kukusanya miswada ya kuhifadhiwa maktabani, wasomi walikusanya miswada ambayo walitumia kibinafsi na wengi wakaitoa kama zawadi ama kwa kuuzwa kwa Chuo cha SOAS ili kuhifadhiwa. Allen alikusanya miswada kwa sababu ya kuihifadhi moja kwa moja kwa manufaa ya wasomi wa baadaye katika Afrika Mashariki.

Jan Knappert pia alishughulikia ukusanyaji wa miswada, hasa ya ushairi wa jadi wa Kiswahili na kuchapisha vitabu kadha. Alifaidi kutokana na kazi za wataalamu waliomtangulia, (Sharriff, 1971, 1988; Shitemi 2010, Miehe & Vierke 2010). Alitegemea malighafi ya kutokana na ushairi wa jadi jinsi ilivyokuwa na wengine waliomtangulia.

Fahamu kuwa katika kiwango hiki kuna makundi kadha ya wataalamu ambao wameonekana kushughulikia usomi wa Kiswahili. Kuna wafuatao:
  i.   Wataalamu wa Kigeni ambao walitagusana na kazi tangu kipindi kabla ya ukoloni.
  ii. Wataalamu wa kutoka Uswahilini ambao walishirikaina na wasomi wa kigeni kama wasawidina na watafiti wasaidizi.

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[31] **J.W.T Allen Swahili Scholar** Kiswahili Vl 50/1 1985.

iii.   Watawala wa kigenia ambao walishikilia uongozi wa Kamati ya Lugha.

iv.   Kuibuka kwa wataalamu wa asili kufuatia motisha na ilhamu ya matangazo ya mashindano yaliyofanywa na Kamati ya Lugha. Hawa walichangia katika kuendeleza kazi bunia katika tanzu nyinginezo kama vile tamthilia. Ni wakati huu ambapo usomi wa Kiswahili unaanza kupenyeza barani Afrika Mashariki na kushirikisha wadau wengine wasiokuwa wa asili ya Uswahilini.

Muhtasari

Uanzilishi wa Idara ya Lugha za Kimashariki mnamo 1887 mjini Berlin, na Kitivo cha Masomo ya Kiafrika na Kimashariki (SOAS) mnamo 1916 mjini London, uliweka msingi katika uasisi wa usomi wa Kiswahili katika uwanja wa kimataifa. Ujenzi wa taaluma hii kwa kushirikisha wataalamu wa aina mbalimbali kama walimu na watafiti ulichangia pia katika kuichongea taaluma hii nafasi katika nyanja nyinginezo za usomi. Kabla ya kuwekwa kamati ya Lugha Afrika Mashariki, kamati ambayo iliathiri sana mkondo wa maendeleo ya kiisimu ya Kiswahili, kazi nyingi zilisanifiwa na kuhifadhiwa katika Kiingereza, na zikapatikana kwa wageni ingawa wengi hawakuwa na ufahamu wa kazi zilizotungwa na kuhifadhiwa katika lugha nyingine kama vile Kijerumani na Kifaransa. Kazi nyingi za awali pia zilihifadhiwa katika maktaba za nchi za kigeni na kuweza kufikiwa na watalaamu wachache wa kigeni na wengine ambao walipata fursa ya kuabiria huko ugenini. Hifadhi zilizowekwa katika Chuo Kikuu cha Dar es Salaam zilisaidia na zikawa rahisi kiasi kufikiwa na watalaamu wa asili ya Kiafrika ingawa bado Dar es Salaam ni mbali kwa watalaamu, kwa mfano, wa kutoka nje ya Tanzania. Tafiti za hivi majuzi na matumizi ya teknolojia ya kisasa yamechangia katika kuwezesha wataalamu, wasomi na watafiti kuzihifikia kazi zilizo katika makavazi ya aina mbalimbali kote ulimwenguni kwenye mtandao almuradi mtu afuate kanuni za kuziagiza na kuzipata. Hizi pia ni baadhi ya mbinu na mikakati ya kubidhaaisha na kuwezesha lugha na bidhaa zake jinsi inavyolengwa na makala hii.

J.W.T. Allen na uasisi wa taaluma ya Kiswahili Afrika Mashariki: Allen alikuwa mpenzi wa dhati wa Kiswahili na hali hii ikamfanya kutagusana na Kiswahili kwa muda mrefu sana maishani mwake. Alitagusana na Waswahili ili kuwaelewa, na akakusanya miswada mingi sana kutokana na jamii hii na kuinakili huku akiiandalia katalogi ya kuhifadhiwa katika maktaba ya Chuo Kikuu cha Dar es Salaam. Isitoshe, kwa kumtumia mke wake kama mtafiti msaidizi, aliweza pia kupenyeza mazingira ya wanawake na kupata habari nyingi kuwahusu na pia baadhi ya miswada ambayo walijiwekea. Kwake Allen, fasihi ilikuwa sanaa ya kujisimamia kwa sababu ya umbuji wake na hakuihusisha sana na uamilifu wake wa kuakisi jamii wala historia yao. Alitaraji kwamba fasihi ipokelewe na kufurahiwa kama sanaa ya kujisimamia bila kufungiwa na miktadha ya jamii maalum. Katika huduma yake, Rolland Allen alitagusana pia na baadhi ya miswada ya ushairi wa Kiswahili, na hata akaandaa tafsiri ya *Utenzi wa Inkishafi* kwa kuuangalia kama *Ufunuo wa Moyo* na kuichapisha katika mojawapo ya majarida ya wakati ule. John Allen alichukua jukumu la kukamilisha kazi za baba yake kuhusu miswada ya Kiswahili wakati alipoaga dunia. Hii ni pamoja na ukamilishaji wa baadhi ya kazi za Shaaban Robert ambazo zilikuwa hazijatimia.

J. W. T Allen alihudumu kama karani katika afisi za utawala wa kikoloni katika himaya ya Afrika Mashariki. Katika wadhifa huu, alihariri miswada ya Kiswahili ambayo ilikusanywa Goa. Jukumu hili lilimfanya kuvutiwa sana na tungo za Kiswahili kiasi kwamba aliamua kusomea lugha hii na hata kufanya mtihani uliokuwepo, ili kukuza maarifa na kuimarika zaidi. Alipata shahada ya Diploma ya Kiswahili kutoka SOAS. Hatua hii inathibitisha uwepo wa somo la Kiswahili katika msururu wa masomo mengine ya kufundishwa na kutahiniwa kiakademia hata kama waliofuata somo hili kwa wakati huu wengi walikuwa wageni. Alipata pia ufadhili wa kiutafiti kutoka kwa shirika la Rockerfeller[32] ndipo akazamia kwa dhati utafiti uliolenga kukusanya miswada mingine mingi. Hii ilizidi kutajirisha mkusanyiko wa miswada katika maktaba ya Chuo Kikuu cha Dar es Salaam. Zingatia kuwa, wakati huu, miswada haipelekwi katika vyuo vya n'gambo, bali inahifadhiwa humu humu Afrika Mashariki.

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[32] Hii ndiyo mara ya kwanza tunajadili hali ya ufadhili kwa minajili ya utafiti wa Kiswahili. Huu utafiti ulilenga ukusanyaji wa miswada. Jan Knappert pia alipata ufadhili kutoka kwa shirika la uchapishaji la Heinemann ili kukusanya habari na miswada ambayo hatimaye ilichapishwa kama **Four Centuries of Swahili Verse: A Literary History and Anthology**. Heinemann Publishers (1979).

Mchango zaidi wa Allen katika kukuza usomi wa Kiswahili na kuchangia kuibuka kwa uwanja huu wa kiusomi katika viwango vya juu, na katika maeneo mengine ni kama inavyooroodheshwa hapa chini[33], (Shitemi 1997, Wilkening 2000[34], & Shitemi 2010).

- Jukumu lake kama Mhariri wa gazeti la kiserikali la *Mamboleo* lililotoleshwa mjini Dar es Salaam baina ya miaka 1933-1936.
- Alianzisha hifadhi za *Tanganyika Notes and Records* ambazo pia zilihusu masuala ya Kiswahili.
- Alikuwa mwanachama na wakati mmoja pia mwenyekiti wa Kamati ya Lugha Afrika Mashariki.
- Aliandika na kuchapisha makala kuhusu matumizi ya hati za Kizungu katika kuandikia Kiswahili, *Maandiko ya Kizungu*, akilinganisha na hati za Kiarabu ambazo zilitumika katika kuandikia Kiswahili. Katika makala hii alieleza hati za Kizungu katika kuandikia Kiswahili. Fahamu kuwa juhudi hizi zilikuwa tayari zimefanywa na Krapf na Taylor kabla yake.
- Aliandika na kuchapisha *Arabic Script for students of Swahili* mnamo 1945, akidhamiria kazi hii iwe mwongozo kwa Waingereza ambao waliishi Afrika Mashariki. Alidhamiria pia kuwa mwongozo huu ungewafaa katika kusoma makala na mawasiliano mengine katika hati za Kiarabu. Isitoshe, alidhamiria kuwa kazi hii ingekuwa kielelezo cha kuongoza uchunguzi wa kiakademia. Hakuchukulia kazi yake kuwa ya kiakademia, bali ya kuwafaidi wasomi wa baadaye katika akademia. Juhudi hizi zote bila shaka zilichangia katika kuimarisha uwanja huu wa kiusomi na pia kubainisha miktadha mipya ya uchunguzi huku akiendeleza mitagusano baina ya wasomi wa asili ya Kiafrika na wa kigeni.
- Alichangia katika uwekaji wa kanuni za uchapishaji wa vitabu Afrika Mashariki kupitia uwekaji wa shirika la uchapishaji la *East African Literature Bureau, (EALB)* ambalo lilichangia sana uchapishaji wa vitabu katika Kiswahili, na kwa hivyo maenezi kupitia kwa machapisho yaliyotolewa.
- Alichangia katika kupanua upeo wa maswala ya kuzingatiwa na Kamati ya Lugha ambayo awali ilishughulika tu na ufafanuzi wa lugha na tafsiri za makala (za utawala, dini na mengineyo ya kuwafaa waliohusika kwa njia ya moja kwa moja), kwa kuongeza uchapishaji wa kazi bunia katika Kiswahili. Hadi sasa, miswada na kazi nyingine za kifasihi ambazo zilikusanywa zilihifadhiwa kwa manufaa ya waliohusika au kwa kusafirishwa n'gambo kwa matumizi ya waliosomea Kiswahili huko wala hawakulenga hadhira ya Afrika Mashariki au wasomi wa Kiafrika. Walituhumu kuwa wenyeji hawangekuwa na haja ya kupata fasihi na maarifa yao kimaandishi na kwa hivyo wakajiwekea kila walichofanya.
- Allen alishiriki katika ukusanyaji wa dhati na kina wa miswada ya Kiswahili huku akiandaa katalogi ya kazi alizokusanya kwa kutaja mahali na historia kuhusu kila mswada aliokusanya na kuuandikia. Kwa kufanya hivi aliweka usuli na msingi kwa wasomi wa baadaye ambao wangetaka kushughulikia miswada hii, wawe wataalamu, watafiti au wanafunzi wa kigeni au wa Kiafrika.
- Alichangia katika kuweka msingi wa usomi wa Kiswahili kupitia upya wa masuala yalivyodhihirika katika utafiti, uchapishaji na ujenzi wa marejeleo katika Chuo Kikuu cha Dar es Salaam.

Kwa hakika, Allen alichangia pakubwa mno katika uwekaji wa msingi na maendeleo katika usomi wa Kiswahili jinsi tunavyoifahamu hii leo. Alichangia pia katika kuwatia motisha na kuwajenga wasomi pamoja na waandishi wa Kiswahili, hasa katika kuwaomba kuandikia fasihi yao ya jadi, kuwaongoza katika uandishi wa kisasa wa Kiswahili na pia kuwahimiza wataalamu wa asili kutoka Uswahilini kuchangia katika harakati hizi. Alipigania hali ya kufundisha kwa kutumia Kiswahili shuleni hadi kiwango cha kupata cheti. Allen aliona hali ya baadaye ambamo Kiswahili kingehudumu kama lugha ya kikanda, na hata lingua franca ya bara zima la Afrika, jinsi ilivyokuwa na Krapf kabla yake. Isitoshe, Allen alipendekeza ukuzaji wa maandishi ya Kiswahili kupitia tafsiri za kuingia na kutoka katika Kiswahili, hasa tafsiri za fasihi ya kilimwengu kutoka katika maeneo mbalimbali na tafsiri za Bibilia, ili kukuza uamilifu wa kazi hizi. Alilenga pia kukuza maandishi ya Kiswahili na mchango wake katika lugha nyingine. Kwa njia hii basi, Allen alichangia sana katika kupanua upeo wa usomi

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[33] **J.W.T Allen Swahili Scholar** Kiswahili Vl 50/1 1985
[34] Friederike Wilkening (2000): **Who is J.W.T. Allen?** Katika jarida la **Swahili Forum** VII P. 237-258.

na huduma za Kiswahili.

Maoni

Fahamu wingi wa tajriba za wataalamu na wasomi ambao walishughulikia Kiswahili kiusomi na kiutafiti tangu mwanzo. Usomi na uchunguzi wa Kiswahili, kwa hivyo ulihusisha wanaisimu, wasanii wa kifasihi, wasafiri, wanahistoria, watawala, mamisheni, wanafilolojia, wanaanthropolojia, watafiti na wengine wa kutoka katika kategoria nyinginezo ambao walivutiwa na masuala maalum ya lugha (Kiswahili) katika jamii. Hali hii ya wingi wa kimuelekeo katika kukabiliana na usomi wa Kiswahili tangu nyakati za awali imechangia katika kukuza na kuendeleza mipaka ya taaluma hii kadri ya kushirikisha taaluma nyingi nyingine iwezekanavyo. Kwa jinsi hii, Kiswahili kimeibuka kuwa uwanja wa usomi, taaluma ya kiutafiti na hasa bidhaa ambayo inapakiwa na kuwezeshwa kwa jinsi mbalimbali kadri ya manufaa na huduma zake kwa wateja wa aina mbalimbali. Maenezi ya Kiswahili na mvuto wake kwa wateja yanaenda kwa kasi na kuchukua mielekeo ya aina aina kadri ya mpito wa wakati.

Hatua za kiushirikiano ambazo tangu zamani zililleta pamoja wadau wa aina mbalimbali wa kigeni na wa kienyeji ziliupatia uwanja huu wa kiusomi sura ya kimataifa tangu mwanzoni. Hali hii imedumu tangu enzi hizo huku wageni wakionekana kuionea fahari, kiviwanda na kiusomi kuliko wenyeji. Wageni wanaonekana kuweka mikakati na asasi za dhati za kuendeleza Kiswahili kiusomi, kiuchumi na kibiashara zaidi kuliko jinsi wenyeji wanavyokiangalia. Hali katika asasi za ufundishaji bado inaakisi taswira hii hasi. Si ajabu basi kuona namna ambavyo Kiswahili kama uwanja wa usomi, asasi ya kutoa huduma na chemichemi ya bidhaa za aina mbalimbali inalelewa na kuwezeshwa mno katika soko la utandawazi, kinyume na jinsi inavyodhalilishwa na kuwekwa pembeni katika maeneo ambamo lugha hii ilizuka, Afrika. Isitoshe, asasi za elimu na utawala haziwezi kuenda sambamba na kasi ya maendeleo na utambuzi wa umuhimu wa Kiswahili katika soko la mauzo na ujenzi wa bidhaa. Zana na programu za uamilifu na huduma za Kiswahili ni nyingi mno katika soko la uchumi na biashara ilhali asasi za ufundishaji hazijatambua na kushinikiza zana na mieleleko hii ya kisasa katika ufundishaji wa Kiswahili, na uandalizi wa wataalamu wake. Matumizi ya kompyuta na teknolojia katika ufundishaji na utafiti hayawezi kuepukika katika enzi hizi za ubidhaaishaji wa kila kitu ulimwenguni, ikiwemo lugha. Asasi za kimataifa na nyingine za kupatikana barani Afrika zimetambua umuhimu wa kuendeleza Kiswahili, ili kukuza uamilifu na huduma zake kama bidhaa na sarafu ya kushiriki uchumi na biashara.

Asasi kama vile Umoja wa Kimataifa, UNESCO, Umoja wa Afrika na vyombo kama vile Akademia ya Lugha za Kiafrika (ACALAN), zimo mbioni na katika mstari wa mbele kuendeleza nafasi na uamilifu wa Kiswahili miongoni mwa lugha nyingine za ulimwengu. Kwa upande mwingine, serikali zetu zinafanya machache sana na hata kujikokota ifikapo masuala kuhusu Kiswahili. Kwa mfano, licha ya kutambua kuwa Katiba kielelezo ya Kenya ilikuwa na mapendekezo ya kufanya Kiswahili lugha ya kwanza rasmi na ya taifa, hapakuwekwa mikakati ya kuhakikisha utimizaji wa matarajio ya kanuni hizi za kisheria endapo yangepitishwa. Isitoshe, wakati huo huo, Baraza la Kitaifa la Mitihani nchini Kenya, mnamo 2010 lilitaka kushusha hadhi ya somo la Kiswahili kwa kulifanya kutokuwa la lazima jinsi ilivyo katika shule za msingi na za upili. Ilibidi wataalamu wa Kiswahili na wakereketwa wengine kuteta katika vyombo vya habari ili Baraza hili libadilishe msimao wao. Isitoshe, hata baada ya kutangazwa kwa Katiba mpya ambayo inaidhinisha kisheria nafasi ya Kiswahili kama lugha ya kwanza rasmi na ya taifa, hakuna mikakati ya moja kwa moja ambayo imewekwa na serikali, ili kutimiza na kutekeleza sheria hii. Ni jambo la kusikitisha kuwa inabidi mara kwa mara wataalamu na wadau wa Kiswahili wajitetee na kuonyesha umuhimu wa kutambuliwa, kutengewa nafasi na hata kuwezeshwa ili kuendeleza uwanja huu wa kiusomi na uandalizi wa wataalamu ambao watafaa katika soko la ajira, biashara na uchumi.

Wasomi wa asili ya Kiafrika na Mchango katika Usomi wa Kiswahili

Kuna majina mashuhuri ya wataalamu wa kutoka Uswahilini ambao wamechangia sana asili na maendeleo ya Kiswahili, kama eneo la usomi na uwanja wa utafiti. Wengi wa hawa wanatajwa sambamba na wataalamu wa kigeni kwani waliwategemea sana katika mitagusano ya awali na Kiswahili. Wataalamu kama vile Sheikh (Sir.) Ali Mbarak Hinawy, Mwalimu Sikujua, Mohammed Kijumwa na Sheikh Nabhany hutajwa mara kwa mara. Hawa wamechangia kwa namna mbalimbali katika utafiti, uchanganuzi, maandishi na miktadha mingineyo ambayo imekuza uwanja huu wa usomi. Hasa kuhusu ushairi wa jadi kabla ya karne ya ishirini (K20), na maendeleo ya lugha kiwakati, kiuamilifu na hata kiteknolojia.

Licha ya haya, ni muhimu kutambua kuwa kuna malenga wengine wengi ambao wamehusishwa na utamaduni wa ushairi wa jadi na wa kisasa; tanzu za uchunguzi na maeneo megineyo ya kutazamia usommi wa Kiswahili. Tunazingatia baadhi ya wataalamu hawa wa Uswahilini tunapotambua mchango wao katika asili na maendeleo

ya usomi na uwanja wa kitaaluma wa Kiswahili[35].

Sheikh Mbarak Hinawy: Alishirikiana na wasomi Waingereza katika tafiti za maarifa ya tungo za jadi, hasa miswada ya kishairi. Yafuatayo ni manukuu kuhusu mchango wake unavyotambuliwa katika kumbukumbu za kumuhusu[36].

> William Hichens, ambaye hatuna uhakika kuhusu wakati wa kuzaliwa kwake aliishi Afrika Mashariki katika mwongo wa kwanza wa miaka ya 1900, akiwa mwajiriwa wa utawala wa kikoloni nchini Kenya. Akiwa hapa, alianza kukusanya miswada ya Kiswahili na akahariri mingi ya miswada hii. Miswada aliyokusanya ina tarehe za baina ya miaka 1792 na 1943, baadhi zikiwa hazina tarehe. Miswada ilikusanywa kwa hisani ya ushirika na wataalamu kama vile *Sir Mbarak Ali Hinawy, Liwali wa Pwani, Muhammad bin Abu Bakr Kijumwa wa Lamu* na Alice Werner ambaye pia alikuwa mkusanyaji wa miswada. … Sir Mbarak Ali Hinawy alizaliwa Mombasa yapata 1896 …. Aliwekwa kuwa Liwali wa Mombasa baada ya kifo cha Sir Ali bin. Salim, aliyekuwa Liwali kabla yake. Huenda Shaikh Mbarak, jinsi pia alivyofahamika, alikuwa mwenyeji wa kwanza kuchangia katika ukusanyaji wa miswada ya fasihi ya Kiswahili. Makala zake zilitolewa na familia yake, baada ya kifo chake mnamo 1959 … kwa makavazi ya Chuo Kikuu cha Dar es Salaam. Maandishi na machapisho yake yanabainisha ukwasi wake kama mtaalamu na mtafiti wa Kiswahili,   (Frankl & Omar, 1993)[37].

Sir Mbarak Hinawy, akiwa *liwali* wa Mombasa na baadaye *liwali* wa Upwa wa Uswahilini alikuwa na maktaba kuu ya kibinafsi mjini Mombasa[38]. Baadhi ya kazi katika maktaba hii zilitolewa baadaye kwa manufaa ya Chuo Kikuu cha Dar es Salaam. Isitoshe, alishirikiana kiutafiti na wataalamu kama vile Alice Werner, Ernst Dammann na William Hichens huku pia akiwafaa na miswada yake. Hinawy, jinsi ilivyo na wataalamu wengine wengi wa asili ya Uswahilini alikuwa pia malenga. Alitunga *Utendi wa Al-Akida* ambao unaeleza vita dhidi ya utawala wa Al-Busaidi mjini Mombasa katika miaka ya 1820, thibitisho kuwa alikuwa msomi mashuhuri pia.

Katika kurasa za awali za chapisho la *Utendi wa Mwana Kupona* (1934), Hichens anataja kuwa palikuwa na chapisho ambalo lilikuwa karibu kutolewa na wachapishaji kwa anwani ya *Al-Akida*. Labda alidhamiria kuitoa kazi hii kwa jina lake, jambo ambalo halikutokea huenda kwa sababu ya matatizo aliyokumbana nayo, katika kuhakikisha msururu wa machapisho ya Azania unatokea alivyotaka. Isitoshe, kifo chake kilichotokea mnamo 1944, kilikatiza mipango mingi aliyokuwa nayo. J.W.T. Allen hatimaye alimsaidia Hinawy kuchapisha kazi hii ya *Al Akida* katika jina lake. Alimsaidia pia kupata makala zake ambazo alidai Hichens alimiliki kimakosa. Hichens alikuwa amezitoa makala hizi kwa Chuo cha SOAS, ikiwemo mswada wa *Utenzi wa Inkishafi* ambao ulichapishwa katika jina la Hichens, (Shitemi 1997, Shitemi 2010, Vierke 2010).

Ahmed Nabhany: Ni mtaalamu mashuhuri wa Kiswahili na malenga wa kutajika kwa muda mrefu. Amechangia pakubwa katika utafiti na ushairi wa Kiswahili; amelea wataalamu na watafiti wengi wa Kiswahili–wageni kwa wenyeji; akiwemno mwandishi huyu alipotafitia tasnifu ya shahada ya Uzamifu[39]; na pia anafahamika na kutajika kimataifa kwa maarifa yake katika nyanja nyingi za kijamii. Amewahi kupata ufadhili wa kimataifa wa

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[35] Gudrun Miehe na Clarissa Vierke wametafitia wataalamu wa jadi katika usomi wa Kiswahili, akiwemo Mohammad Kijumwa tangu miaka ya tisini. Chapisho la *"Muhamadi Kijuma: Texts from the Dammann Papers and other Collections"* (2010) linamueleza Kijumwa kama mtafiti na malenga mashuhuri. Wameandaa pia maonyesho kwa staha ya wataalamu hawa, kwanza Zahidi Mgumi na pili Mohammad Kijumwa, huku wakirudisha baadhi ya amali zao ambazo zilikuwa chini ya uhifadhi wa serikali ya Ujerumani ili kuwekwa katika Jumba la Ukumbusho la Lamu. Mikakati kama hii inaleta historia karibu na mazingira ya kuizaa na kuilea na kuwezesha utangamano na amali ambazo vinginevyo zingekuwa tu za kutajwa na kuandikiwa. Kwa jinsi hii, wanachangia na kuendeleza usomi wa Kiswahili na kupalilia nyanja mpya za kutiliwa makini.

[36] Tazama pia Shitemi (2010), kuhusu ushirikiano na changamoto za kutokana na kazi ya Hinawy na Hichens, hasa umiliki wa miswada; na Clarissa (2010), kuhusu mchango wa wataalamu ikiwemo Hinawy katika historia na usomi wa Kiswahili.

[37] http://mercury.soas.ac.uk/perl/Project/showSwahiliItem.pl?ref=MS%20253028i

[38] Mwandishi huyu alifaidi kutokana na baadhi ya makala za maktaba hii ya Hinawy wakati akifanya utafiti wa tasnifu ya uzamifu kwa heshima ya marehemu Fahmy bin Mbarak, mwanawe Sheikh Hinawy Mbarak katika miaka ya tisini.

[39] Tazama Shitemi (2009 na 2010).

kutajika kama vile Fullbright ili kuwa balozi wa taaluma ya Kiswahili ugenini. Alisafiri mara kwa mara akitoa hotuba na mihadhara katika vyuo vya ugenini Marekani, Uingereza, Ujerumani na kwingineko ili kutimiza matakwa ya ufadhili aliopata. Nabhanny anashiriki usomi wa Kiswahili kutoka katika pembe nyingi, tajriba ambazo zinawakilisha na kueleza uchangamano wa masuala ya kuzingatiwa katika uwanja huu. Vierke, (2010) anaeleza yafuatayo kuhusu nafasi na mchango wa Nabhany katika usomi wa Kiswahili:

> Ahmad Sheikh Nabhany alizaliwa kisiwani Lamu mnamo 1927, ingawa ameishi mjini Mombasa kwa zaidi ya miaka thelathini. Baada ya kutangulizwa kwa ushairi na Nyanya wake, Nabhany alikua na kuibuka kuwa malenga mashuhuri. Anatimiza majukumu ya kuwa mshairi, mhifadhina, na mtafiti ambaye pia ni mwalimu, sifa ambazo zinadhihirika katika udhati wa anavyotimiza majukumu yake. Anajitaja na kujitambua kama mshauri maalum wa Kiswahili na kwa hakika hivi ndivyo anapata pato lake. Dhamira yake kuu katika huduma zake ni kudumisha ukuzaji na uhifadhi wa maarifa na leksia za Kiswahili ambazo zimo hatarini kupotea. Anatambuliwa na kuheshimika kwa umilisi wake wa lugha na leksia maalum ikiwemo uundaji wa maneno mapya. Ukwasi huu umefanya wengi kumtambua kama kamusi iliyo hai na inayotembea (jinsi pia J.W.T. Allen alivyomtaja mara kwa mara). Nabhany anashiriki pia katika idhaa za utangazaji katika eneo la Mombasa na pia hutoa huduma kwa asasi za Kitaifa za Makumbusho, ambako anatambuliwa kama mshauri katika nyanja za lugha na utamaduni na mambo mengineyo ya kijamii. … Katika enzi za leo, Nabhany ni mmoja wa wale ambao ushauri wao unatafutwa sana na wengi kuhusu masuala ya fasihi, isimu, anthropolojia na historia ya Waswahili. Nabhany pia amefanya kazi na wataalamu wengi wa kigeni na kwa hivyo kuwa mmoja wa wale wa kutajika katika uwanja huu. J.W.T. Allen alimhimiza kuchangia utafiti, hasa ushairi na lugha ya Kiswahili. Alishirikiana na Ernst Dammann katika uandalizi wa katalogi ya miswada ya Kiswahili katika miji ya Hamburg na Berlin, Ujerumani, (Dammann, 1993). Amewahi pia kushirikiana na Jan Knappert, na Ibrahim Noor Shariff (Shariff 1988, 1995); Ann Biersteker (1990, 1995, 1996) na Gudrun Miehe (Miehe et al. 2004), miongoni mwa wengine wengi. Kwa hakika, baada ya kuhudumu na kushirikiana na vizazi kadha vya watafiti, Nabhany amedhihirika kuchangia pakubwa katika usomi na maendeleo ya taaluma ya Kiswahili na mielekeo ya kiakademia katika eneo la pwani ya Uswahilini, (Vierke, 2010)[40].

Serikali ya Kenya na Usomi wa Kiswahili

Awali katika mhadhara huu, tumetaja hali ya Kiswahili katika Katiba ya Kenya baada ya uchunguzi wa Tume ya Marekebisho ya Katiba na ripoti waliyotoa[41]. Tukirudi nyuma zaidi kidogo kiwakati, tunatambua uhalisia wa mambo ambao ulisababisha Kiswahili kupewa hadhi ya kuwa lugha ya taifa bila kupingwa baada ya tamko la Rais wa wakati ule, Jomo Kenyatta. Rais Kenyatta alipendekeza kuwa Kiswahili kiwe lugha ya kutumika katika bunge, (Harries 1976). Wakati huo, Kiingereza kingeendelea kuwa lugha rasmi. Mnamo Julai mwaka wa 1974, Kiswahili kilitangazwa kuwa lugha ya taifa. Ilibidi katiba ifanyiwe marekebisho ili kushinikiza hadhi hii ya Kiswahili kuwa lugha ya bunge, na ya taifa baada ya baadhi ya wabunge kudai kuwa tangazo la Rais lilikiuka sheria. Baada ya kufanya marekebisho, suala la lugha lilinaswa ifuatavyo katika katiba:

> **Suala la Lugha katika Katiba ya wakati wa Kupata uhuru kufuatia azimio la mwaka 1969 na marekebisho ya 1974**
>
> Licha ya kutangaza Kiswahili kuwa lugha ya taifa na pia lugha ya bunge, katiba haikuweka wazi suala la sera ya lugha wala mikakati ya utekelezaji. Makini iliwekewa wabunge na umuhimu wa kudhihirisha umilisi wa Kiswahili kabla ya kupata idhini ya kugombea viti vya bunge. Majukumu ya

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[40] Clarissa Vierke (2010): *The Poem of the Palanquin: A Text Edition of the "Utendi wa Haudaji" together with a Textual Analysis Approaching the Style of the Nineteenth-Century Swahili Utendi*. Tasnifu ya Uzamifu BIGSAS, Chuo Kikuu cha Bayreuth Ujerumani.
[41] Tazama *Utangulizi*.

lugha katika shughuli za kiutawala, katika elimu katika mazingira ya kiisimu-siasa na maendeleo ya kitamaduni ikiwa pamoja na utambulisho wa kitaifa hayakuzingatiwa. Yaliyotajwa katika katiba ni kwamba:

- Sehemu 53 (1) Kwa mujibu wa sehemu hii, lugha rasmi za bunge zitakuwa Kiswahili na Kiingereza na shughuli za bunge zinaweza kuendeshwa katika mojawapo ya lugha hizi.
- Sehemu 53 (2&3) Kiingereza kitumike kwa maamuzi, marekebisho, nyaraka na manukuu yo yote ambayo yatafanywa na Bunge.
- Wagombeaji wa viti vya bunge waonyeshe umilisi wa ama Kiingereza au Kiswahili ili kuweza kushiriki katika shughuli za bunge.
- Sehemu 34 (c) Wakati wa kuteuliwa katika uchaguzi wa bunge, mgombezi aweze kuongea, na isipokuwa pale ambapo amepungukiwa kwa sababu ya upofu au maumbile ya kimwili, aweze pia kusoma lugha ya Kiingereza vizuri kiasi cha kuweza kuitumia katika mazungumzo.

Wabunge waliruhusiwa kuendesha shughuli za bunge katika Kiswahili lakini manukuu na kumbukumbu ziwekwe kwa kutumia Kiingereza.

Ingawa Kiswahili ilikuwa lugha ya bunge, hakuna juhudi za moja kwa moja ambazo ziliwekwa ili kuhakikisha kuwa inaandaliwa na kuwekewa mikakati ya kutimiza majukumu haya. Kiingereza kiliendelea na kingali ni lugha ya kutumika sana katika bunge la Kenya. Isitoshe, hakuna juhudi na mikakati ambayo iliwekwa ili kushinikiza hadhi ya Kiswahili kama lugha ya taifa katika mfumo wa elimu, shuleni na katika vyuo hadi mwaka wa 1986. Ni wakati huu ambapo mfumo unaofahamika kama mfumo wa 8-4-4 ulipoanzishwa na somo la Kiswahili likafanywa la lazima, na la kutahiniwa katika shule za msingi na upili. Hali ilivyo leo ni kwamba, Kiswahili ni somo la lazima katika mitaala na la kutahiniwa katika shule za msingi na za upili ingawa kama ambavyo tumeeleza awali, Baraza la Kitaifa la Mitihani lilijaribu sana kuvuruga umuhimu wa kutokana na hali hii kuhusu hadhi ya Kiswahili mnamo 2010, kwa kupendekeza lisiwe somo la lazima. Hakuna masomo mengine ambayo yanafundishwa kwa kutumia Kiswahili katika kiwango cho chote, isipokuwa katika baadhi ya vyuo vikuu ambamo kuna idara za Kiswahili na vitengo vya masomo ya Kiswahili. Hakuna lazima ya vyuo vingine kufundisha na kutahini Kiswahili, isipokuwa katika vyuo vya ufundishaji wa walimu wa shule za msingi tu.

Akitambua hatua za maendeleo ambazo zilipigwa katika miaka ya 1980 kuhusu utambuzi na hadhi ya Kiswahili nchini Kenya, Amidu (1995) anaeleza kuwa:

Chini ya uongozi wa Daniel Arap Moi, baadhi ya hatua za kufana zilipigwa katika mfumo wa elimu. Kwa kutumia elimu kama nyenzo ya kuendeleza nafasi na hadhi ya Kiswahili kutoka katika minyororo ya kuhusishwa tu na dhiki ya walio wachochole, maskini na watendaji kazi wa viwango vya chini sana, ili kuipandisha ngazi katika miktadha ya utambuzi na matumizi. Utambuzi anaotunukiwa Rais Moi ni kwa sababu ilikuwa katika utawala wake ambapo mabadiliko ya kutajika yalitekelezwa ili kuinua hadhi ya Kiswahili. Marekebisho ambayo yalihusu maendeleo katika mfumo wa elimu ambao unafahamika kama '8-4-4'. Marekebisho haya ambayo yalianza mnamo 1981, yalitokana na juhudi za tume kadha ambazo zilichunguza muundo na malengo ya elimu nchini Kenya tangu miaka ya 1970. Ripoti iliyotolewa na gazeti la *Daily Nation* la Kenya, Oktoba tarehe 14 1986 inaweka hoja hii wazi. Palikuwa na Ripoti ya Shirika la Kimataifa la Wafanyikazi ambayo ilisababisha uwekaji wa Tume ya Kitaifa kuhusu uchunguzi wa malengo na sera ya elimu ambayo hatimaye iliwasilisha Ripoti ya Gachathi (1976). Ripoti hii ilipendekeza marekebisho kwa mfumo wa elimu. Ilivyotokea ni kuwa, hatimaye Kiswahili ni somo la lazima katika shule nchini Kenya, (Amidu, 1995).

Katika kiwango cha elimu ya juu nchini Kenya, Chuo Kikuu cha Nairobi kilikuwa anzilishi katika usomi wa Kiswahili, baada ya kuwekwa Idara ya Isimu na lugha za Kiafrika mnamo 1970. Chuo Kikuu cha Nairobi kiliasisiwa mnamo 1970 baada ya kugawika kutoka Chuo Kikuu cha Dar es Salaam. Mwenyekiti mwanzilishi wa idara hii, Prof. Mohamed H. Abdulaziz, alihojiwa na mwandishi huyu na walizungumzia mambo mengi kuhusu asili na maendeleo ya Kiswahili kama uwanja wa usomi, na pia maono ya hali ya baadaye ya uwanja

huu. Abdulaziz anatoa maoni kuhusu sababu za kupelekea uundaji wa Idara hii ya Isimu na Lugha za Kiafrika, pamoja na changamoto alizozipata. Anasema kuwa:

Siku zile ilikuwa tuna Chuo Kikuu cha Afrika Mashariki. Tulikuwa bado hatuna hivi vyuo vya kitaifa. Idara ya Kiswahili na Linguistics ilikuwa iko Dar-Salama; Faculty ya Sheria/Law ilikuwa Darsalama, kisha hapa (Nairobi) ilikuwa Engineering na Makerere, Medicine na kadhalika. Sisi Wakenya, ikawa mimi, sababu niko katika Linguistic na lugha na nini (…) Darsalama, nikafundisha karibu miaka mitatu hivi sasa kule siku zile ndio imeanza harakati za kukiinua Kiswahili. (…) Katika mwaka wa sabini tukawa na ile East African University ikavunjika. Tukawa na National University. Tukawa tuna yetu ya Nairobi, wao yao ya Darsalama na Waganda yao ya Makerere. Mimi nikarudi nyumbani katika mwaka wa sabini. Nikaanzisha idara ya Linguistics na African Languages, mimi peke yangu na wanafunzi sita. Siku zile hatukuweza kuita idara ya Kiswahili maanake kulikuwa na upinzani mkubwa sana kutoka kwa wakubwa wale, kama Mkuu wa Sheria yule. Kama tungeiita idara ya Kiswahili hawangekubali. Sasa tukaiita Linguistics and African Languages. Mimi peke yangu na wanafunzi sita. Nikawaita watu wa kutoka nje kama Bernd Heine, (…). Wajerumani wakaja kutusaidia tukaanza kufanya ile curriculum ya Kiswahili, ile Swahili Usage (…). Katika wakati ule tukafanikiwa tukapata wanafunzi wengi wenye ari. Mwanafunzi wangu wa kwanza aliyefanya Masters ni Profesa Chacha. Kisha tukawa na Ph.D. programmes. Wanafunzi kama Okoth Okombo wakafanya masomo mengine. Kitsao wakafanya Kiswahili. Ph.D. yao mimi nilisimamia, Bakari, kina (…). Hawa wakachangia kukileta Kiswahili katika hali ya juu. Tukapigana kuwa katika Chuo Kikuu Kiswahili kifundishwe katika Kiswahili. Hapa Nairobi ikawa upinzani mkubwa – language policy ya chuo hiki ilikuwa official language ni Kiingereza. Huyu Chacha akaja, naye ni mtu mshindani! Akasema, "lazima niandike Kiswahili katika lugha ya Kiswahili"! Ikawa lazima twende mpaka Senate kukubaliwa ya kwamba mtu anaweza kuandika tasnifu katika lugha ya Kiswahili. Chacha akaandika wa kwanza M.A. katika Kiswahili[42].

Chuo Kikuu cha Kenyatta kilianza kama mojawapo ya Vyuo vishiriki vya Chuo Kikuu cha Nairobi. Kililenga hasa uandalizi wa walimu wa shule za upili na baadaye walimu wa vyuo vya ufundishaji wa walimu, mnamo 1972. Kilipandishwa hadhi kuwa Chuo Kikuu kamili mnamo 1985. Kikiwa Chuo Kishiriki cha Chuo Kikuu cha Nairobi, palianzishwa idara ya Kiswahili ambamo masomo kadha yalifundishwa, hasa katika nyanja za Isimu na Fasihi. Bewa la Kikuyu la Chuo Kikuu cha Nairobi, pia lilitoa mafunzo ya masafa marefu kwa walimu tangu miaka ya 1970. Kiswahili kilikuwa somo mojawapo lililotolewa katika mfumo huu wa masomo ya masafa marefu.

Baadhi ya Mitaala ya Kiswahili katika Elimu ya Juu Afrika Mashariki

Kuanzia hapa, habari kuhusu vielelezo vya mitaala ya usomi wa Kiswahili katika Vyuo vikuu vya kuteuliwa yanaorodheshwa na kujadiliwa. Vyuo vikuu vya Dar-es Salaam (UDSM), Nairobi (UoN), na Moi (MU), vinarejelewa katika kuendeleza mjadala wa asili na maendeleo ya taaluma na ufundishaji wa Kiswahili katika eneo la Afrika Mashariki. Vyuo hivi vinateuliwa kimaksudi kwa sababu ya umuhimu wa kikronolojia, ambao unaonyesha asili na maendeleo ya kiwakati na mikabala ya kushughulikia na kuendeleza usomi wa Kiswahili. Chuo Kikuu cha Dar es Salaam ndicho kianzilishi Afrika Mashariki baada ya kurithi Kamati ya Lugha ya Afrika Mashariki, kama kitengo cha Utafiti wa Kiswahili. Kilifuatwa na Chuo Kikuu cha Nairobi, ambacho ni kianzilishi nchini Kenya na ambacho pia kilianzisha idara ya Isimu na Lugha za Kiafrika, ambamo Kiswahili kilisanifiwa kama somo maalum. Hatimaye kikaja Chuo Kikuu cha Moi ambacho, licha ya kuwa Chuo Kikuu cha pili nchini, kilianzishwa kwa njia maalum na rasmi kufuatia uchunguzi wa Tume ya Kirais, ambayo iliwekwa kuchunguza namna ya kuweka Chuo Kikuu cha Taifa tangu mashinani[43]. Isitoshe, mwandishi huyu amehudumu katika Chuo Kikuu cha Moi kwa zaidi ya miaka ishirini. Aliwahi kuwa mkuu wa idara ya Kiswahili na Lugha Nyingine za Kiafrika, na pia mkuu wa Kitivo cha Sanaa na Sayansi za Jamii, ambamo idara hii inapatikana. Kwa hivyo ameshuhudia na kuchangia maendeleo ya idara na kitivo kimitaala, kiusomi,

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[42] Mahojiano haya yamenakiliwa kikamilifu mwishoni mwa sehemu hii ya makala.
[43] Republic of Kenya (1981): *Second University: Report of presidential working party* (Mackey Report). Nairobi: Government Printer.

kiutawala na pia katika miktadha mingine ya kushinikiza motisha ya tasnifu katika makala hii.

Chacha Nyaigotti-Chacha anatoa maoni yafuatayo kuhusu upanuzi wa elimu ya juu nchini Kenya katika hotuba yake:

> … idadi ya Wakenya wanaotafuta elimu ya vyuo vikuu, ilizidi uwezo wa Chuo Kikuu cha Nairobi. Hili lilisababisha kuanzishwa kwa Chuo Kikuu cha Moi mnamo 1984 kama Chuo Kikuu cha kitaifa cha pili nchini Kenya, baada ya mapendekezo ya Tume ya Kirais – Ripoti ya Mackay – ambayo ilikusanya maoni kutoka kwa Wakenya. Pia iliungwa mkono kwa hali ya juu kuhusu ushauri wa suala la kuanzisha Chuo Kikuu cha pili ambacho kitajengwa katika misingi ya kiteknolojia (Chacha Nayigotti-Chacha, 2004)[44].

Kwa jinsi hii, Chuo Kikuu cha Moi kilisanifiwa kutoka chini kufuatia ushauri wa Wakenya. Asasi hizi tatu basi, zinawakilisha hali ilivyo kuhusu asili na maendelezo ya usomi wa Kiswahili, na kwa hivyo tasnifu ya mhadhara huu.

Chuo Kikuu cha Dar es Salaam

Jinsi ambavyo imetajwa awali katika sehemu hii, sifa ya uanzilishi wa usomi na utafiti wa Kiswahili, inatolewa kwa wataalamu wa kigeni na wenyeji wa Uswahilini tangu kati ya karne ya kumi na tisa. Uwanja huu ambao ulianza kuzingatiwa katika utafiti ulibadilika na kuchukua mkodo wa kiusomi baada ya kuanzishwa asasi za mafunzo ya lugha za Kimashariki, Ujerumani (1857); na Asasi ya Ufundishaji wa lugha za Kimashariki na za Kiafrika, jijini London (1919). Eneo hili liliwekwa kuwa uwanja wa usomi Afrika Mashariki kabla ya miaka ya sitini baada ya kuanzishwa Tume ya Lugha na kushika kani miaka ya sitini baada ya kuwekwa Chuo Kikuu cha Dar es Salaam. Kwa wakati huu, Kamati ya Lugha ya Kiswahili ilibadilishwa na kuwa Taasisi ya Utafiti wa Kiswahili (TUKI) na kuunganishwa na Chuo Kikuu cha Dar es Salaam ambako pia idara ya Kiswahili ilianzishwa. Taasisi ilizingatia majukumu ya kiutafiti, ilhali mafunzo yaliendelezwa katika idara ya Kiswahili. Hapa na pale walishirikiana na kubadilishana wataalamu. Jedwali lifuatalo linaakisi asili na maendeleo ya usomi na utafiti wa Kiswahili chini ya *Inter-territorial Language Committee for East African Dependencies* (ILC), tangu mwaka 1930 hadi kufikia hali ya sasa katika Taasisi ya Taaluma ya Kiswahili katika Chuo Kikuu cha Dar es Salaam[45].

January 1st 1930	• Following two meetings, one in Dar es Salaam in 1925 and the other in Mombasa in 1928, the Colonial officers finally settled once and for all the "language dispute" for Tanganyika, Kenya, Uganda and Zanzibar. • The *Inter-territorial Language Committee for East African Dependencies* (ILC) was established. Its office was in the Kari Lathe Mansions, Makunganya Street, Dar es Salaam (1930 to 1941).
1960	• In his speech to mark the 30th. Anniversary of ILC, the then Chairman of the Committee Mr. A.F. Bull wrote: "*...with the growing recognition of Swahili as the most important African lingua franca it is felt that the time has come for the Committee to come directly under the aegis of an appropriate institution of higher learning. Makerere College is the obvious first choice and negotiations for a transfer are proceeding. Later, this work might perhaps more appropriately come under the wing of Tanganyika's new university college, when this is established...*" (Swahili Journal, Vol. 1 Part 3, 1961:23). • It should be pointed out that, After Dar es Salaam, (1930 to 1941) the Office of the ILC moved to *Nairobi* (1942 to 1951) later moved to *Kampala* (1952 to 1961), before it came back to Nairobi in 1962 only for a while.
1954	• While in Kampala, the <u>ILC changed its name</u> to become known as *East African Swahili Committee - EASC.*
1962/63	• In 1963 the *EASC* moved to Dar es Salaam from Nairobi. In its annual meeting held in

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[44] C. Nyaigotti-Chacha (2004): *Reforming Higher Education In Kenya: Challenges, Lessons And Opportunities*. Hotuba iliyotolewa katika warsha ya *The State University of New York* na kamati ya Wabunge kuhusu Elimu, Sayansi na Teknolojia, mjini Naivasha, Kenya. Wakati huo alikuwa Katibu Mkuu wa baraza la Vyuo Vikuu vya Afrika Mashariki.

[45] Taarifa hii inatolewa kwa hisani ya Dkt. Aldin Mutembei, Mkurugenzi wa Taasisi ya Taaluma ya Kiswahili Chuo Kikuu cha Dar es Salaam, February 2011. Imenakiliwa jinsi alivyoisanifu na kwa maksudi haijatafsiriwa katika Kiswahili.

	September 30th. 1963, in the Ministry of Education it was suggested that the *EASC's* office be moved to Lumumba where the University College of Dar es salaam was located.
1963 First Four Swahili Classes	• The teaching of Kiswahili started even before the EASC officially joined the University College. It is recorded that: " *In conjunction with the Extra Mural Department of the University College, Dar es Salaam, four classes for students are being held currently at the Committee's office in Windsor* St...(Swahili journal. Vo1.34/1, 1964: editorial). • Concerning Swahili examination, it was *"suggested that the University College, Dar es Salaam undertake the task of organizing these examinations in the future in conjunction with the East African Swahili Committee through the Faculty of Arts..." (Ibid).*
1963 The future of the **EASC**	• Concerning the future, it was proposed that the *EASC* be developed into a Swahili Academy. In its 7th. Annual meeting held in October 1st 1963 it was said, among other things *"...while the Academy would do some of the work that has hitherto been held to the role of the Committee, it would not, being a Tanganyika body, be able to undertake international work, and that there remained a place for the Committee so long as there was no international body to take its place. That similarly, the establishment of a Department of Language and Linguistics at University College, Dar es Salaam was very welcome; but it would not start until June 1964...* (Swahili journal. Vo1.34/1, 1964:1).
1963 **EASC** joins the University	• In his speech at the annual meeting held on 30th September 1963, in Dar es salaam the then Minister for Justice, Hon. Sheikh Amri Abeid, M.P., said: "No doubt you are asking yourselves ... *'Where do you go from here?' Clearly from the amount of work that needs to be done, the plan of operation needs to be recast. Your future is inextricably bound up with the formation of the Department of Languages and Linguistics in the University College of Dar es salaam. I would like to take this opportunity of offering the University my sincere congratulations in bringing this Department into being. Its first professor will be your one time Secretary. Dr. Whiteley...11* (Swahili journal. Vo1.34/1, 1964:7).
1964	• The East African Swahili Committee - EASC was officially recognized as an academic unit and was made part of the University College of Dar es salaam. • It _again, changed name,_ from the East African Swahili Committee - _EASC._ to, The Institute of Kiswahili Research- *IKR* (Chuo cha Uchunguzi wa Kiswahili- CUK, (Kiswahili Journal Vol. 68, 2005:2).
1970	• The IKR moved its offices from Lumumba to Mlimani. It was given some rooms in the Main Library of the University of Dar es salaam. • The IKR was still known in Kiswahili as Chuo cha Uchunguzi wa Kiswahili.
1970 March	• The IKR _changes its Swahili name again,_ and became known as Taasisi ya Uchunguzi wa Kiswahili - TUKI, as stipulated in the University Act of 1970, No. 12 para 22, section 3. (Kiswahili Journal Vol. 68, 2005:15-17). • IKR, now TUKI in Kiswahili, became an independent academic unit, no longer working under the Faculty of Arts.
1972	• The Department of Kiswahili was established as an independent department in the then Faculty of Arts and Social Sciences - FASS
1977	• TUKI moved from the Offices in the University's main Library to its current location - the Kiswahili Building
2009	• The Department of Kiswahili moved from the then FASS to join the IKR. The two merged to form the Institute of Kiswahili Studies IKS. • The merger saw the fourth changing of the name and like in the previous changes this change, was prompted by the internal academic and social developments. The developments in teaching, research and consultancy in all matters related to Kiswahili language, literature and culture have thus been the forces behind the changes from ILC to IKS.
2010 and Beyond	• As the IKS deliberately silently celebrated its 80th birthday in January 2010, it stood in humble recognition of the efforts done by numerous eminent and courageous individuals, in and outside Tanzania who became tireless Swahili ambassadors and fought for the status of the African language. • The establishment of two teaching departments: The Department of Kiswahili Language and Linguistic, and the department of Kiswahili Literature, Communication and Publications and four research centers: The *Center for Kiswahili Literature, and African Oral and Written Traditions*; *Center for Lexicography and Kiswahili Grammar*; *Center of Kiswahili for Beginners* and *Center for Terminology, Translation, Interpretation and Language Technology*, are nothing but the continuation of such efforts and struggle to erect Kiswahili to its rightful position of becoming Africa's lingua franca.

Yafuatayo ni mambo ya kueleza undani wa maendeleo ya kitaaluma katika vyuo ambavyo tumeteua kutumia kama vielelezo, katika ujenzi wa tasnifu ya mhadhara huu,– UDSM, UoN na MU.

Mtaala wa Kiswahili Chuo Kikuu cha Dar es Salaam 1980-81[46]

- *Introductory Swahili Literature*: An introduction to the different genres of Swahili Literature: its history, early writings and developments up to the 20th century; oral Literature.
- *Introduction to Language*: An introduction to the principles and concepts of general linguistics. Recognition and production of IPA sounds knowledge of relevant phonetic concepts; transcription; elements of Bantu phonology, morphology and syntax, history of Bantu Languages; psycholinguistic aspects of Language.
- *Advanced Swahili Usage*: Practical grammar: concordial agreements, transpositions, transformations and derivations. Official correspondence, reports, registers and areas of ambiguity, editing and theory of translation.
- *Swahili Literature*: A detailed study of texts chosen to exemplify the variety of themes in Swahili Literature.
- *Swahili Literature:* Segmental, prosodic and generative phonology of contemporary Swahili with particular emphasis on the standard version.
- *Linguistics Theory I:* History of linguistic though thought: a historical survey of the development of linguistics; phoneme and morpheme theory; grammar; kinds of assumptions linguists make in defining. language and in constructing grammars; various forms of grammar in contemporary descriptive practice-transformation, systematic, case; applications.
- *Swahili Grammar*: Review of Swahili grammarians and their approaches: detailed grammatical study of Swahili syntagmatic and paradigmatic relations.
- *Either Swahili Texts*: A course involving the study of texts in different styles and themes.
- *Dissertation*: Between 8000 and 12000 words o an aspects of language or literature.
- *Linguistic theory II*: Semantic: introduction to the basic principles of semantic theory – dialectology – variations within language: Grammatical, lexical; phonological. Detailed study of some aspects of language a long essay in the third term.

Zingatia upeo haba na aina ya masomo ya kuorodheshwa katika mtaala huu wa miaka mitatu uliotolewa mnamo 1980/81. Makini inawekewa nyanja za isimu na fasihi. Linganisha na upeo mpana wa kozi za kutolewa katika mtaala wa 2010 baada ya marekebisho makuu na ya kina. Marekebisho ya mwaka 2010 pia yanaambatana na uwekaji wa vituo vinne vya utafiti, baada ya kujenga mseto wa *Idara ya Kiswahili* na *Taasisi ya Uchunguzi wa Kiswahili*. Asasi mbili ambazo awali zilijisimamia zinawekwa pamoja ili kuunda Tasisi ya Taaluma ya Kiswahili (TATAKI). Kuna pia mitaala ya uzamili na uzamifu ingawa tasnifu huandikwa kwa kutumia Kiingereza. Mtaala mpya wa kiwango cha uzamili ulizinduliwa mnamo 2010 na huu utatekelezwa kwa kutumia Kiswahili. Mtaala wa Uzamifu kupitia masomo ya kufundishwa pia unaandaliwa ili kuzinduliwa mnamo 2012 jinsi tulivyofahamishwa na Mkurugenze wa Taasisi, Dkt. Aldin Mutembei. Orodha ya kozi za mtaala wa shahada ya kwanza na uzamili zimeorodheshwa hivi punde.

Taasisi ya Taaluma ya Kiswahili (TATAKI) Chuo Kikuu cha Dar es Salaam
Taasisi ya Taaluma ya Kiswahili, iliundwa kutokana na mseto wa Idara ya Kiswahili na Taasisi ya Uchunguzi wa Kiswahili (TUKI), mnamo 2009 jinsi ambavyo imetajwa awali. Idara mbili za ufundishaji zilibuniwa na vituo vinne vya utafiti katika nyanja mbalimbali pia zikabuniwa. Katika taasisi hii ya Taaluma ya Kiswahili, basi tunapata asasi moja kuu na changamano ya kushughulikia upeo mpana wa taaluma na uwanja wa usomi, utafiti, uchunguzi, uwezeshaji na ubidhaaishaji wa Kiswahili. Katika kitengo cha uchapishaji, taasisi huchapisha majarida ya kimataifa ambayo huzingatia miktadha mbalimbali ya usomi. Nyanja za kuzingatiwa ni

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[46] Ingawa mitaala hii iliandaliwa kwa Kiingereza, ufundishaji uliendelezwa katika Kiswahili.

pamoja na uchapishaji, uchanganuzi wa kiisimu na kifasihi, uhakiki, masuala ya kifalsafa kuhusu usomi wa Kiswahili na tamaduni nyingine za Kiafrika; na masuala mengineyo ya kuibuka. Taasisi hii pia inashiriki katika uandalizi wa kamusi za aina mbalimbali za Kiswahili na machapisho mengineyo ya kimataifa, ikiwemo ya CD-ROM na ya kimtandao. Taasisi hii ina tovuti za Kiswahili na Kiingereza, http://www.iks.udsm.ac.tz/ na http://www.tataki.udsm.ac.tz/ na kwa hivyo kudhihirisha uwepo wao katika tovuti.

TATAKI ilibuni idara mbili za ufundishaji mnamo 2009:
1. Idara ya Fasihi ya Kiswahili, Mawasiliano na Uchapishaji
2. Idara ya Lugha na Isimu ya Kiswahili

Vituo vya Utafiti ni pamoja na:
1. Kituo cha istilahi, tafsiri, tafsili na teknolojia ya lugha
2. Kituo cha ufundishaji wa Kiswahili kwa wageni
3. Kituo cha leksikografia na sarufi ya Kiswahili
4. Kituo cha fasihi na tamaduni simulizi na andishi za Kiafrika.

Sifa hii mpya inafanya TATAKI kutoa huduma za kiusomi, kiutafiti, kiuchumi na kibiashara kwa wakati mmoja. Ubidhaaishaji na uwekezaji wa Kiswahili hauwezi kuelezeka na kuelezwa kwa njia bora kuliko hapa. Asasi ya umma ya usomi inaenda sambamba na maendeleo ya kijamii, huku ikijiandaa kukabiliana na masuala ibuka kadri iwezavyo.

Chuo Kikuu cha Dar es Salaam BA Kiswahili (2010)[47]	
• Utangulizi wa Fasihi • Nadharia na Uhakiki wa Fasihi • Utangulizi wa Mawasiliano • Hadithi Fupi za Kiswahili • Stadi za Matumizi ya Kiswahili • Misingi ya isimu • Muundo wa Sentensi na Maana katika Kiswahili • Miundo ya Misingi ya Kiswahili • Utangulizi wa Isimujamii katika Kiswahili • Misingi ya Uandishi wa Kiswahili • Vipengele Changamani vya Sarufi ya Kiswahili • Mbinu za Utafiti na Uandishi wa Tasnifu katika Lugha na Fasihi	• Fasihi Andishi • Fasihi ya Watoto na Vijana • Falsafa ya Kiafrika na Nadharia ya Fasihi • Uandishi wa Kubuni kwa Kiswahili: Nadharia na Vitendoenya. • Utangulizi wa Uchapishaji kwa Kiswahili • Mawasiliano Changamani • Fonolojia • Mofolojia • Nadharia ya Sintaksia na Uchanganuzi wa Kiswahili • Historia ya Kiswahili na Lahaja lake • Tafsiri ya Kiswahili - Kiingereza • Mitindo ya Kiswahili cha Mazungumzo • Mbinu za Ufundishaji Kiswahili kwa Wageni
• Fasihi-Simulizi ya Kiswahili na Kiafrika • Elimu Mitindo ya Fasihi ya Kiswahili • Fasihi-Linganishi ya Kiswahili • Uhakiki wa Maandishi ya Shaaban Robert • Fasihi ya Kiswahili na Jinsia • Tendi za Kiswahili • Mchakato wa Uchapishaji • Fonolojia ya Kiswahili: Nadharia na Uchambuzi • Sintaksia ya Kiswahili	

[47] Hapa kozi zinatajwa katika Kiswahili tofauti na ilivyokuwa awali. Sera ya lugha Kenya inatambua Kiingereza kama lugha rasmi na kwa hivyo huwajibika kuandaa mitaala kwa kutumia Kiingereza ingawa ufundishaji unafanywa katika Kiswahili.Baadhi ya vyuo vinashikilia uandalizi wa tasnifu za kiuzamili na kiuzamifu katika Kiingereza. Sera mpya ya lugha baada ya kupitishwa Katiba mpya Kiswahili imekuwa lugha ya kwanza rasmi na lugha ya taifa. Tuna matumaini kuwa hali itabadilika kufuatia hadhi mpya ya Kiswahili.

• Semantiki na Pragmatiki	
• Isimu-Historia na Isimu-Linganishi	
• Leksikografia	
• Mitindo ya Kiswahili cha Maandishi	
• Uandishi wa Ngazi ya Juu	
• Nadharia ya Tafsiri na Uchanganuzi	

Chuo Kikuu cha Dar es Salaam Kozi za Shahada ya Uzamifu ya Kiswahili, (2010)	
Kozi za Kiisimu	*Kozi za Fasihi*
Fonolojia ya Kiswahili	Riwaya ya Kiswahili
Mofolojia ya Kiswahili	Tamthilia ya Kiswahili
Sintaksia ya Kiswahili	Ushairi wa Kiswahili
Semantiki ya Kiswahili	Mikabala ya Uhakiki wa Kifasihi
Pragmatiki ya Kiswahili	Mshairi Teule
Tafsiri: Nadharia na Vitendo	Fanani Teule
Miundo Changamani ya Kiswahili	Kazi Bora za Fasihi ya Kiswahili
Masuala ya Kisasa katika Isimu-jamii ya Kiswahili	Wanawake Katika Fasihi ya Kiswahili
Historia na Lahaja za Kiswahili	Tendi Simulizi na Andishi katika Kiswahili
Isimu-linganishi na Isimu-historia ya Lugha za Kibantu	Ngano za Kiswahili
Nadharia za Kujifunza Lugha ya Pili	Fasihi ya Majaribio katika Kiswahili
Historia ya Isimu ya Kiswahili	Fasihi katika Tafsiri ya Kiswahili
Isimu-tumizi ya Kiswahili	Historia ya Taaluma ya Fasihi ya Kiswahili
Leksikografia ya Kiswahili	Elimu-mitindo ya Fasihi ya Kiswahili

Seminar and Research courses
Semina ya Uzamili
Mbinu za Utafiti
Tasinifu

Chuo Kikuu cha Nairobi

Usuli wa kuanzishwa masomo ya Kiswahili katika Chuo Kikuu cha Nairobi, umenaswa vizuri sana katika mahojiano baina ya mwandishi huyu na Prof. Mohammed Abdulaziz aliyekuwa Mwenyekiti mwanzilishi wa Idara ya Isimu na Lugha Nyingine za Kiafrika. Hadi sasa bado hakuna idara maalum ya Kiswahili katika Chuo hiki. Taaluma hii bado ni kitengo mojawapo cha Idara ya Isimu na Lugha za Kiafrika jinsi inavyoelezwa katika mahojiano hayo.

Zifuatazo ni kozi za Kiswahili kadri ambavyo zimetolewa katika vipindi vya kutajwa, 1978/79; 1984/85; na 1988/89. Ingawa hatuna orodha ya masomo ambayo yanatolewa kwa sasa, ni wazi, jinsi ilivyo na vyuo vingine kuwa upeo umekuwa ukibadilika na kupanuka kadri ya mpito wa wakati na kuchochewa na masuala ibuka. Fahamu pia kuwa kozi za kuorodheshwa hapa ni za kiwango cha shahada ya kwanza tu. Ilivyotajwa awali, programu hii pia ina masomo katika viwango vya uzamili na uzamifu ambapo kiwango cha uzamili kina kozi za kufundishwa, ilhali kiwango cha uzamifu kinafuata utaratibu wa utafiti peke yake.

Chuo Kikuu cha Nairobi 1978-79	Chuo Kikuu cha Nairobi 1984-85
• An introduction to the study of Language • Introductory Study of an African Language (Swahili) • General Linguistics Part I • Swahili structure • Analysis of Modern Swahili texts	Undergraduate courses in linguistics and African languages • Introduction to study of Swahili • Swahili usage and text analysis • Swahili Structure • Analysis of modern Swahili texts

• Sociolinguistics • Comparative (including Historical) Linguistics • General Linguistics Part II • Swahili Structure • Analysis of Old Swahili Texts Part II • Literature in Swahili OR Dissertation	• Historical and modern development of Swahili • Sociolinguistics: within the Department of Linguistics and African Languages • Swahili Structure • Pre20th century Swahili Literature & Texts • Dissertations • Advanced Swahili • Pre-20 century Swahili literature and Texts

Chuo Kikuu cha Nairobi 1988-1989

- Swahili studies
- Introduction to study of Swahili
- Swahili Usage and Text Analysis
- Swahili Structure
- Analysis of Modern Swahili texts
- Historical & Modern Development of Swahili
- Sociolinguistics: within the Department of Linguistics and African Languages
- Swahili Structure
- Analysis of Old Swahili Texts
- Dissertations
- Advanced Swahili (Phonetics and Syntax)
- Pre-20 century Swahili literature and Texts
- Advanced Swahili Structure

Chuo Kikuu cha Moi

Wakati wa kuanzishwa Idara ya Kiswahili na Lugha Nyingine za Kiafrika katika Chuo Kikuu cha Moi mnamo 1987, kozi zilizotolewa zilikuwa nne tu. Zingatia namna ambavyo orodha ya kozi inaongezeka na upeo kuenea kadri ya wakati kupita. Kilele cha maendeleo haya ni katika marekebisho ya hivi majuzi na ambayo yanaendelea mwaka huu, 2011. Zingatia pia taarifa ya kuweka usuli kila baada ya marekebisho ya kimitaala katika Kitivo cha Sanaa na Sayansi za Jamii, ambamo idara na kwa hivyo taaluma ya Kiswahili inapatikana. Awali, kitivo hiki kilifahamika kama kitivo cha Taaluma za Jamii, Tamaduni na Maendeleo. Kitivo hiki kinajivunia asili yake hasa kwa vile ilitokana na mapendekezo ya Tume ya Kirais ya uchunguzi, Tume ya Mackay, ambayo iliandaa uanzilishi wa Chuo Kikuu cha Moi. Si makosa wala ajabu basi kupata masomo ya sanaa katika chuo cha sayansi na teknolojia.

Kitivo hiki cha Sanaa na Sayansi za Jamii, kimekuwepo kwa miaka zaidi ya ishirini na kimelea idara kadha ambazo zimekua na kupandishwa kuwa vitivo maalum. Taaluma zote pia zimeshuhudia ukuaji ikiwemo taaluma ya Kiswahili kadri ya changamoto za masuala ibuka na michango ya wadau na soko la ajira. Ingawa maendeleo haya ni ya kufurahisha, bado kuna mianya mingi ambayo inaweza kuzibwa endapo marekebisho yangeandamwa kwa kasi, na pia zana za ufundishaji na vipengele vya masomo ya nyanjani kutiliwa makini. Kuna haja, hasa katika enzi za sasa za habari na teknolojia, kuhakikisha kuwa kuna udumishaji wa mitagusano baina ya wanafunzi na wadau kule nje ambako huduma zao zinahitajika. Isitoshe, wanahitaji pia kutangamana na kiwanda cha ajira na upakiaji wa bidhaa za lugha ili wajiandae kukifaa kwa ubora katika utimizaji wa mahitaji ya kimitaala.

Uchunguzi na mjadala wa awali ulionyesha kuwa, taaluma ya Kiswahili ni taaluma ambayo inategemea sana mitagusano ha uhalisia wa nyanjani. Sifa hii ya kushikamana na uhalisia wa nyanjani inahitaji kudumishwa ili wataalamu wa kuandaliwa wawe wa manufaa katika miktadha maalum ya ubidhaaishaji, upakiaji na uwezeshaji wa huduma za lugha. Matarajio haya hayahusu tu taaluma ya Kiswahili, bali yanahusu taaluma nyingine zote

kwani zinahitaji kukidhi mahitaji ya soko na mazingira ya nje ya chuo ambamo maarifa ya kutolewa yanahitaji kutufaa. Kwa mfano, tunajivunia mtaala ambao umesanifiwa katika marekebisho ya hivi majuzi (2010-2011), kwa sababu ya usasa wa jinsi kozi zinasanifiwa na kuainishwa, na hasa upanuzi wa masomo ya nyanjani na ya kiutendaji. Changamoto ni katika utekelezaji na upataji wa zana za kufaa ili kutumiwa katika utekelezaji wa mtaala huu, hasa kuhusu masomo ya nyanjani na utafiti.

1987-88: Kitivo cha Taaluma za Kijamii, Utamaduni na Maendeleo

The School of Social, Cultural and Development studies was started in October, 1987 primarily to cater for the faculty of Education. The School of Social, Cultural and Development Studies was also set up to pursue the objectives and philosophy drawn out by the Presidential Working Party and emphasized at the Inaugural seminar bulletin. It was thus set up to provide a wide range of courses designed to promote the understanding of the socio-cultural, socio-economic and socio-political problems both in rural and urban Kenya and her relations with the outside world. As a service Faculty for Education, it set to prepare student/teachers for secondary schools in English, Geography, History, **Kiswahili**, Literature and Mathematics. Therefore courses offered in the Department of Kiswahili, 1987-1988, at inception of School of Social, Cultural & Development Studies, currently School of Arts and Social Sciences, included only the following four.

Kozi za Kiswahili
1. Study of General Linguistics and Language in Kiswahili
2. Early History and Standardization of Kiswahili
3. Communication skills in Kiswahili
4. Kiswahili Literature: Theory

1996-97: Kitivo cha Taaluma za Kijamii, Utamaduni na Maendeleo

The school of social cultural and Development studies, established in 1987, was intended to provide a cluster of related social, cultural, technological and development oriented disciplines. The School set to train students for degrees in social, cultural, resource management and development studies. It also set to disseminate social, cultural and development information through research and publications, facilitating the provision of the socio-cultural dimension to development process through seminars, offering service courses to other faculties; consultancy services to the community, and organizing cultural activities for the University and other communities. The School consisted then of twelve subject-based departments which, for interdisciplinary purposes, especially at undergraduate level, were grouped into three divisions, … The programmes were set to be development-oriented and interdisciplinary in nature. Plans were then underway to set up a *language centre to teach African and foreign languages among other activities*. Later during this block of time Kiswahili was clustered together with Linguistics and Foreign Languages and Literature to make up the Degree of Language and Literary Studies. Previously it has been part of a general BA degree programme. Students were allowed to take it as a major subject alongside other minor and interdisciplinary courses and components respectively although it remained one of the major subjects for teacher students. It however continued to exist as a substantive department in the School of Social, Cultural and Development Studies (SSC&DS).

Bachelor of Arts in Kiswahili, 1996/97	Bachelor of Education in Kiswahili, 1996/97
Introduction to Language and Linguistics	Introduction to Kiswahili Language and Linguistics
Communication Skills in Kiswahili	Introduction to Kiswahili Literature
Pre-20th Century Kiswahili Poetry	Communication Skills in Kiswahili
Theory and analysis in Kiswahili literature	Pre-20th Century Kiswahili Poetry
Theory and Practice of Translation	Theory and Analysis in Kiswahili Literature
Kiswahili Oral Literature	Theory and Practice of Translation
Kiswahili Short-story	Kiswahili Oral Literature
History and standardization of Kiswahili	Kiswahili Short Story
Phonetic and Phonology in Kiswahili	History and Standardization of Kiswahili
Kiswahili Literary Devices	Phonetics and Phonology in Kiswahili
Discourse Analysis in Kiswahili	Kiswahili Literary Devices
Creative Writing I	Discourse Analysis in Kiswahili
Kiswahili Morphology	Creative Writing I
Kiswahili Poetry	Kiswahili Morphology

Theatre Arts	Kiswahili Poetry
Kiswahili Stylistic	Theatre Arts
Creative writing II	Kiswahili Stylistics
Sociolinguistics in Kiswahili	Creative writing II
Kiswahili Syntax	Sociolinguists
Kiswahili novels	Kiswahili Syntax
Kiswahili Research Methods	Kiswahili Novels
Applied Linguistics in Kiswahili	Kiswahili research Methods
Editorial Methods	Applied Linguistics in Kiswahili
Kiswahili Semantics	Editorial Methods
Comparative Literature in Kiswahili	Kiswahili Semantics
Kiswahili Research report	Comparative Literature in Kiswahili
Publishing and Book trade	Research Project
Historical and Comparative Linguistics	
Current Issues in the Development of Kiswahili	

2004: Shahada ya Kiswahili

By this time, the composite degree of Linguistics and Literary studies was broken down into three substantive degree programmes: Bachelors in Kiswahili, Bachelors in Linguistics and Foreign Languages and Bachelors in Literature. Creative arts was also curved off as an independent degree programme. In the prospectus at the time, the following is articulated of Kiswahili Studies and degree pogramme.

The Kiswahili degree programme is a pursuit towards the implementation of the recommendation in the Mackay Report 1981 (By which Moi University was founded). In this report, the function of Kiswahili for National goals and development is recognized hence the special status which was proposed for Kiswahili studies. It was recommended that *Kiswahili be offered as a subject of study to all students in the university*. The significance of Kiswahili studies was further reiterated at the first International seminar (1-5 December 1985). The aim was to clarify the vision and thrust of Moi University at which the *contribution of Kiswahili in development, application and conservation of socio-cultural and national heritage was highlighted.*

Kiswahili, the National Language of Kenya is given academic significance in the various degree programs as pursued. It contributes in promotion and facilitation of research, curriculum development, knowledge creation and documentation; facilitation of instruction in a manner that captures and echoes national and global function of Kiswahili language and discipline of study. The Kiswahili degree programs, BA, M.Phil and D.Phil., seek to enhance Kiswahili studies in higher learning. Exchange programs, staff and students are encouraged following fulfillment of set requirements. Multi and interdisciplinary research through collaboration with other programs and institutions further enriches the Kiswahili language and discipline of study. Kiswahili degree programmes are interdisciplinary in nature. They deal with language, Linguistics and Literature of Kiswahili and other African Languages in Kiswahili. Other programs include Publishing, Editing, Translation, Interpretation skills targeting functional and applicative approaches. The focus, scope and approach vary at the three degree levels: BA, M.Phil and D.Phil. Kiswahili studies are extended to the community through specialized courses for specific purposes hence the meeting of special communication and advocacy needs through Kiswahili.

Orodha ya Kozi za BA Kiswahili kwa miaka minne, 2004

Language use in Kiswahili	Prose in Kiswahili
Introduction to Language and Linguistics in Kiswahili	Kiswahili Stylistics
Introduction to Literary Appreciation in Kiswahili	Theory & Practice of Translation and Interpretation II
Communication Skills in Kiswahili	
Introduction to Kiswahili Literature	Creative writing II
Introduction to Kiswahili Grammar	Socio-linguistics in Kiswahili
Introduction to Literary Theory and Criticism	Theatre Arts in Kiswahili
Introduction to Semantics	Research Methods in Kiswahili
Theory and Analysis of Kiswahili Literature	Current Issues in Development of Kiswahili
Phonetics Phonology in Kiswahili	Writing for the Media
Oral literature in Kiswahili	Theories of Syntax
Theory & Practice of Translation & Interpretation Kiswahili I	Kiswahili Field Trip and Seminar 1 (data collection)
	Kiswahili Poetry
Literature and Language Use	Historical and Comparative Linguistics

Kiswahili Morphology	Editorial Methods in Kiswahili
Pre-20th Century Kiswahili Poetry	Kiswahili Semantics
Kiswahili for Specific Purposes	Comparative Literature in Kiswahili
History and Development of Kiswahili	Discourse Analysis in Kiswahili
Creative Writing I	Kiswahili Field Trip and Seminar 2(Seminar and
Aspects of Kiswahili Syntax	Report)

Mtaala Mpya wa Kiswahili BA Kiswahili, Chuo Kikuu cha Moi (2011)

Mikondo mitatu ya mtaala wa Kiswahili imebuniwa katika marekebisho ya hivi majuzi, (2010/2011). Mikondo hii inaanza wakati wanafunzi wanapofika katika mwaka wa tatu. Mikondo hii inakidhi undani wa kutaalamikia *Fasihi*; *Lugha na Isimu*; na *Tafsiri na tafsili*. Ili kudumisha umuhimu wa somo, idara inafaidi kutokana na mwelekeo wa kutambua uchangamano wa kitaaluma na kwa hivyo kuwapatia wanafunzi fursa ya kupata masomo kutoka kwingineko huku wakizamia mawanda maalum ya kubainishwa katika mtaala wa Ksiwahili. Kwa mfano, mwanafunzi wa Kiswahili, jinis walivyo wanafunzi wengine wa kitivo cha sanaa na sayansi za jamii, hupata masomo ya jumla katika kiwango cha kitivo na pia masomo maalum katika idara. Hupata pia masomo ya hiari kutoka katika taaluma nyinginezo katika kitivo na kwa hivyo kupata umilisi na maarifa ya kiwango kipana ili kutimiza dhamira na malengo ya somo zima. Kwa njia hii, mtaalamu mwenye tajriba maalum na pana anaandaliwa ili kuweza kukabiliana na uchangamano wa soko na mazingira ambamo watajikuta baada ya kufuzu. Kozi za kutolewa katika kipindi cha miaka minne zimeorodheshwa hapa chini.

Malengo ya Programu ya BA Kiswahili katika Chuo Kikuu cha Moi (2011)

1. To train linguistics, literary and translation professionals capable of applying and utilizing Kiswahili in their service provision to society through various forms of deployment.
2. To prepare graduates to understand the interplay between language, literature and the unique multi-faceted linguistic environment to be found in Kenya, East Africa and the entire Africa.
3. To enable learners to acquire competence in the use of Arabic and a variety of African languages through research and application.
4. To introduce and expose learners to the Language debate in Africa from national, regional and international perspectives with focus on global intelligibility on one hand and grassroots uniqueness on the other.
5. To foster an enhanced and rapid generation of research in African linguistics, literature and translation.
6. To prepare Kiswahili scholars capable of handling translation of information in various fields both in Kiswahili and other languages.
7. To prepare an all-round Kiswahili scholar-cum-translator and interpreter in restricted register/genres and also in a wide-range of fields, such as literature, politics, trade, commerce & economics; law, science, medicine, technology, etc.
8. To produce graduates capable of documenting, analyzing and applying hitherto undocumented African languages that are not necessarily their native language(s) through research.
9. To produce Kiswahili graduates who will work in various official and non official domains where English and other foreign languages are already in place so that the graduates' contribution assists in making the dream of Kiswahili as an official language of Kenya a reality.

Matarajio na Matokeo ya kujifunza, Programu ya BA Kiswahili - Chuo Kikuu cha Moi (2011)
1. Creation of a quality professional endowed with reading, listening and writing skills in Kiswahili for application in a variety of specific purposes including knowledge dissemination through learning.
2. Creation of a professional that is conversant with the unique African and regional/international specific that relates to language use, communication and literary appreciation of knowledge, created and packaged within the region and beyond.
3. To create a professional that is able to apply Africa specific knowledge and communication skills through Kiswahili to international context of service demand and delivery.
4. To create professionals that are equipped with interpretation and translation skills for application on a variety of registers and multilingual communication situations.

> 5. To create a professional that is able to pursue graduate studies and research in linguistics, literature and translation.

Orodha ya Kozi za BA Kiswahili, Chuo Kikuu cha Moi 2010-2011[48]	
Kiswahili Language and Culture	Linguistics and Language of Translation
Communication Skills in Kiswahili	Theories of Syntax in Kiswahili
Introduction to Kiswahili Literature	Editorial Title Management (Information
Introduction to Language and Linguistics in	Sciences)
Kiswahili	Translated Literary Texts in Kiswahili
Introduction to Kiswahili Grammar	Translation as Link and Bridge of
Language Use in Kiswahili	Communication
Phonetics and Phonology in Kiswahili	Aspects of Kiswahili Syntax
Kiswahili Oral Literature	Kiswahili Semantics
Theory and Practice of Translation and	Pragmatics & Conversational Analysis
Interpretation I	Morphological analysis
History, Development and Standardization of	Prose Works in Kiswahili
Kiswahili	Theories of Syntax in Kiswahili
Theory and Analysis of Kiswahili Literature	Translated Literary Texts in Kiswahili
Kiswahili Morphology	Historical and Comparative Linguistics
Communication and Mass Media (Information	Sociolinguistics in Kiswahili
Sciences)	Kiswahili Literature and Gender
Theory & Practice of Translation & Interpretation II	Kiswahili in Development
Research Methods in Kiswahili	Editorial Methods
Modern Kiswahili Poetry	Kiswahili Literature and Family Health
Kiswahili Stylistics	Kiswahili Field Course and Seminar II
Introduction to Mass Communication (Human	Discourse Analysis
Resource)	Scholarly Journal Publishing
Kiswahili Field Course and Seminar I	
Swahilistics, Information Technology and	*Recommended for Electives*
Communication	Language & Culture (Anthropology)
Electronic Publishing (Information Sciences)	Classical Sociology Theory (Sociology)
Drama and Theatre for Interventions	Sociological Analysis (Sociology)
Kiswahili Children's Literature	Contemporary Sociological Theory Sociology)
Theories of Literature (Literature)	Sociology, Sex & Gender (Sociology)
Preservation of Information Materials (Information	Contemporary Political Ideology (Political
Sciences)	Science)
Theatre Arts in Media	Formal Organization (Sociology)
Kenyan History & Fiction (Literature)	Social Stratification (Sociology)
Prose Works in Kiswahili	Urbanization & Culture (Anthropology)
Current Issues in the Development of Kiswahili	Culture Change and Socio-economic
Modern Kiswahili Drama	Development (Sociology)
Comparative Literature	Comparative Development Strategies
Pre 20th Century Kiswahili Literature	(Sociology)
Translated Literary Texts in Kiswahili	Sociology of Organizations (Sociology)
Theory and Practice of Translation I	Gender & Development (Anthropology)
Translation as Criticism	Culture & Personality (Anthropology)
Lexicography & Lexicology (Linguistics)	Writing for the Media (Literature)
Theory and Practice of Translation II	
Translation and Information Manipulation	
Lexicography & Lexicology (Linguistics)	

Shahada za Uzamili na Uzamifu katika Kiswahili, Chuo Kikuu cha Moi

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[48] Wakati wa kuandaa makala hii programu zote katika Kitivo cha Sanaa na Sayansi za Jamii zimo katika kufanyiwa marekebisho ya kina na kwa hivyo huenda anwani za kozi zilizoorodheshwa zikabadilika.

Shahada ya uzamili imekuwepo tangu mwaka 1990, ikifuata mfumo wa Kozi za kutahiniwa na tasnifu na inafanyiwa marekebisho ya kwanza katika awamu hii ya marekebisho, 2011. Shahada ya Uzamifu ilianza katika mfumo wa uandalizi wa tasnifu peke yake; ikabadilishwa mnamo 1997 ili kufuata mfumo wa kozi za kutahiniwa na tasnifu. Hii pia imo katika kufanyiwa marekebisho. Hivi basi, kuna uwezekano wa kozi za kuorodheshwa hapa kubadilika kwa sababu kazi ya marekebisho haijakamilika.

Shahada ya Uzamili katika Kiswahili, Chuo Kikuu cha Moi (2011)	Shahada ya Uzamifu katika Ksiwahili, Chuo Kikuu cha Moi (2011)
Kiswahili Phonological Analysis Language Usage in Kiswahili Sociolinguistics in Kiswahili Advanced Kiswahili Morphology Advanced Kiswahili Syntax Lexicology and Lexicography in Kiswahili Theory and Practice of Translation Critical Discourse Analysis in Kiswahili Contrastive Linguistics and Error Analysis Historical and Comparative Linguistics Theories of Literature and Literary Criticism African Theatre Contemporary African Folklore Modern Kiswahili Novel Modern Kiswahili Drama Kiswahili Written Poetry Psycholinguistics Trends in Kiswahili Literature Applied Linguistics in Kiswahili History and Development of Kiswahili Methodology I Research Methodology II Research Proposal Thesis **New Proposed Courses at Master Level** Orthography and Written Languages Language Landscape, Mapping and Language Typology in Africa Urban Sociolinguistics Aspects of Kiswahili Morphology Translation and Information Manipulation Translation and Communication	Programme is currently under review. Indeed it has never been reviewed since inception in the mid nineteen nineties. Kiswahili Literature Oral Literature in Kiswahili Classical and Modern Kiswahili Poetry Development of the Kiswahili Novel The Art of Writing Kiswahili Novels The Kiswahili Novel in World Literature Playwriting in Kiswahili Special Study Philosophy of Language in Kiswahili Terminography in Kiswahili Seminar in Onomastics of Kiswahili & OAL Kiswahili Lexemics Kiswahili Lexicography Instrumental Phonetics Seminar in Phonetic and Phonological Issues Research in Kiswahili Syntax Research Proposal Thesis

Muhtasari

Mahali na nafasi ya lugha ya Kiswahili, ambayo si lugha tu muhimu katika ukanda wa Afrika Mashariki bali ni lugha mojawapo kuu ya kilimwengu na ya kutumika kwa njia mbalimbali katika mazingira ya utandawazi, inazidi kutoa changamoto kwa usanifu na utekelezaji wa mitaala ya usomi katika asasi za vyuo vikuu. Upeo wa taaluma ya Kiswahili daima unapanuka na kuambaa kupana jinsi ilivyo na taaluma nyingine. Hazina ya wingi na uchangamano wa taaluma za kuichangia, hutoa changamoto hata zaidi katika uwekaji wa upeo wa kuzingatiwa. Kuna haja ya daima kuenda na wakati, ili kushirikisha masuala ibuka katika usanifu wa mitaala bila kupoteza usuli na masuala ya kiasili katika upeo wa jumla wa kuzingatiwa kitaaluma. Kuna haja pia ya taaluma ya Kiswahili kuenda sambamba na mabadiliko ya kiuvumbuzi, kimaendeleo na kiteknohama ili kudumisha umuhimu na ufaafu wa maarifa ya kutolewa; mchango katika kiwanda cha lugha; na huduma za maarifa haya nyanjani na katika soko la ajira. Changamoto za kutokana na mazingira ya kijamii na kisiasa

barani Afrika, hasa kuhusu masuala ya utambulisho, yamepelekea haja ya kutafuta vigezo vya kubainisha utambulisho wa Waafrika katika viwango mbalimbali, pamoja na wale walio ugenini pia. Suala hili la utambulisho limechangia sana ukubalifu wa Kiswahili kama ishara na kiwakilishi cha utambulisho wa Kiafrika. Kwa hivyo, kutia motisha ya kuwekeza na kukikuza katika miktadha mingi ya kubainisha upekee wa Kiafrika, na pia kushiriki katika ubidhaaishaji wenye kulenga uchumi na biashara. Ni muhimu asasi za elimu ya juu zifuate mkondo huu wa kuchochewa na ari ya ulimwenguni kote, ili zichangie katika uwekaji na uwezeshaji wa mitaala ya usomi katika lugha hii. Mitaala ambayo itaenda sambamba na matarajio ya wengi walio wadau na wakereketwa.

Mifano ambayo imetolewa ili kufafanua na kushinikiza umuhimu wa kubidhaaisha na kuwekeza katika lugha kwa manufaa ya uchumi na biashara, inahitaji kutia motisha ambayo itasababisha kubadili kwa mielekeo hasa kuhusu umuhimu wa uwanja huu wa usomi na uchumi. Ni muhimu pia kuziba kadri iwezekanavyo, kupitia uboreshaji wa mitaala, pengo lililopo baina ya asasi za elimu za umma na soko la biashara za binafsi kule nje. Soko ambalo linawatazamia wataalamu wa kuandaliwa kupata nafasi za utoaji wa huduma na ujenzi zaidi wa kiwanda cha lugha katika sura zake nyingi za kudhihirika. Vipengele vya utendaji na uchunguzi wa nyanjani katika sehemu za mitaala, hasa katika vyuo vikuu vya umma, jinsi ilivyo na idara yetu katika Chuo Kikuu cha Moi, vinahitaji kuungwa mkono na kugharamiwa kwani hali ilivyo ni kwamba hatuna budi ya kuvizingatia. Zana kama vile mahabara ya lugha, mitambo ya kompyuta na programu za kuchakata lugha ikiwemo tafsiri za kimashine zinahitaji kushirikishwa na kuchangia katika ufundishaji na upataji wa maarifa na mbinu muafaka.

Faida ya kutokana na uwepo wa matamko kuhusu suala la lugha katika katiba mpya ya Kenya (2010), kufuatia mapendekezo ya Tume ya Marekebisho ya Katiba, kura ya maoni na asasi nyinginezo, inahitaji kudumishwa na kubadilishwa kuwa vitendo vya kutekelezwa kwa manufaa ya nchi na ulimwengu mzima. Tangazo la Kiswahili kuwa lugha ya kwanza rasmi na lugha ya taifa, linahitaji kuwekwa katika vitendo kimitaala, kiutendaji, kiuwezeshaji na pia katika asasi zote za kutumia lugha. Kama ambavyo tumetaja, faida ya kutokana na tangazo kuhusu suala na sera ya lugha linakabiliwa na changamoto za kiutekelezaji, changamoto ambazo taasisi za ufundishaji zinahitaji kutafakari na kuibua mbinu za kukabiliana nazo.

Changamoto za uwekaji wa sera na mikakati ya utekelezaji; usambazaji wa mbinu za utekelezaji na majukumu ya Kiswahili katika uwanja changamano wa utendaji na utambulisho; ushinikizaji katika mifumo ya elimu ya viwango mbalimbali na taaluma mbalimbali; mitagusano baina ya sekta mbalimbali za kuhitaji kuwasiliana na mengine mengi, yanahitaji kuzingatiwa na kukabiliwa kwa manufaa ya nchi. Mikakati ya wazi na ya maksudi ya kulenga ujenzi na uwezeshaji wa Kiswahili haiwezi kuepukika. Ilivyotajwa na inavyoelezwa hivi punde, tafsiri ni kiunganishi cha mawasiliano na hukakikisha kuwa habari zinaenezwa ili kuingia na kuondoka katika jamii-lugha maalum na kwa hivyo ni muhimu na zinaashiria haja ya kuweka mapatano na mazungumzo ya kuleta pamoja miktadha na nyanja mbalimbali za kuhitaji huduma na wahudumu wa lugha.

Kasi ya maendeleo na mabadiliko ya kiteknolojia ulimwenguni, hasa katika awamu ya mwisho wa karne iliyopita na zaidi katika awamu hii ya karne ya ishirini na moja, inatoa changamoto kwa ulimwengu mzima. Hakuna tena mipaka ya usafiri ambayo itazuia utangamano na ukuruba wa walimwengu kwani kupitia mtandao watu huwasiliana na kuendesha mambo mengi. Teknolojia za kikompyuta zinazidi kubadilisha ulimwengu kwa kuibua ulimwengu ambao unazongwa na wingi wa habari na mawasiliano. Ulimwengu huu unahudumiwa na lugha ali ali na zana nyingine nyingi za mawasiliano. Ukarabati na uhandisi wa lugha unaendelea na kupenyeza katika nyanja za maisha, uchumi na biashara. Kwa hivyo kupelekea haja ya kuchakata lugha kwa jinsi mbalimbali za kuwezesha uamilifu wa kuhitajika. Hali hii husababisha kuwepo kwa makini katika upakiaji, upakuaji, upataji na uchakataji wa lugha kwa majukumu na uamilifu maalum. Kwa hakika jambo la msingi na la muhimu kuhakikisha katika muktadha huu ni kuweka mbinu muafaka za

ufundishaji na uchakataji wa lugha kwa maharubu maalum. Bila shaka upeo wa taaluma za lugha ikiwemo Kiswahili unazidi kupanuka na kuzidi kuhitaji kuwekezewa na kutekelezwa.

Mahojiano na Prof. Mohammed H. Abdulaziz[49]
Tarehe 9 Novemba 2009, Chuo Kikuu cha Nairobi

Usuli:
Ili kuchangia mhadhara huu, nilifanya mahojiano na Prof. Abdulaziz, mwanzilishi wa Idara ya Isimu na Lugha za Kiafrika katika kiwango cha Chuo Kikuu nchini Kenya. Somo la Kiswahili lilikuwa maarufu katika idara hii na wataalamu wengi wa Kiswahili wamepitia katika idara hii. Katika mazungumzo yetu, Prof. Abdulaziz alieleza mengi kuhusu masomo ya Kiswahili katika Vyuo Vikuu; Kiswahili katika utambulisho na maendeleo nchini Kenya; Kiswahili na Katiba; Kiswahili kwingineko nje ya Kenya; na Kiswahili katika maendeleo ya kisasa ikiwemo tafsiri na TEKNOHAMA. Anazungumzia pia hali na nafasi ya Sheng katika maendeleo na hadhi ya Kiswahili nchini Kenya. Katika mjadala huu tunapata masuala changamano yakizungumziwa kwa njia ya kushinikiza sifa kuu ya Kiswahili kutagaa katika taaluma nyinginezo ambazo huhitaji huduma za lugha hii. Isitoshe, toni katika mjadala mzima, hasa mhojiwa anapojibu na kujadili masuala anayoulizwa ni kwamba Kiswahili ni bidhaa na kitega uchumi ambacho kinahitaji kuwekezewa, kujengwa, kudumishwa, kuendelezwa na kupewa fursa za kutangamana na masuala-ibuka, ili kipate kudumu na daima kujinoa. Bila shaka mchango wa wataalamu waliobonea maarifa ya aina aina unahitajika. Ni jukumu la asasi za ufundihaji, hasa viwango vya juu, na vya kulenga maharubu maalum kujizatiti katika ufinyanzi wa mitaala ya kulandana na mahitaji haya changamano yanayoibuka mara kwa mara.

Mhojaji: Utangulizi na Dhamira ya mahojiano
Lengo la mahojiano haya ni kuchunguza taaluma ya Kiswahili ilivyoanza; Idara za Kiswahili katika Vyuo Vikuu kubuniwa lini na kushughulikia maswala gani ya kuzingatiwa; kuelewana wataalamu waliotangulia katika taaluma ya Kiswahili ambayo bado ni changa?

Mhojiwa
Siku zile ilikuwa tuna Chuo Kikuu cha Afrika Mashariki tulikuwa bado hatuna hivi vyuo vya kitaifa, Idara ya Kiswahili na Linguistics ilikuwa iko Dar-Salama. Faculty ya Sheria/Law ilikuwa Darsalama kisha hapa (Nairobi) ilikuwa Engineering, na Makerere, Medicine, na kadhalika. Sisi Wakenya, ikawa mimi, sababu niko katika Linguistic na lugha na nini (...) Dar-salama, nikafundisha karibu miaka mitatu hivi. Sasa kule siku zile ndio ikawa imeanza harakati za kukiinua Kiswahili. Nadhani, labda katika mwaka wa sitini na nane, ndio ikaja ile habari ya kwamba Kiswahili kiwe ni lugha ya kitaifa na kufundishwa katika shule za msingi (…). Na baadaye, baada ya muda fulani kifundishwa katika shule za upili, na baadaye katika vyuo vikuu siku zile. Na hii ilikuwa ni siasa ile ya Nyerere ya kusema 'Kujitegemea', 'Self reliance', na kujitegemea mpaka upande wa culture na utamaduni pia.

Si kujitegemea kiuchumi tu. Aliona yeye, vile alichukulia, maanake Kiswahili ni chombo muhimu katika kuwapa uhuru Waafrika maanake (…) kuwatoa katika utumwa, kuwatoa katika utumwa wa kiakili ya kuwa sisi Waafrika ni watu. Kwa upande wa culture, kama watu wote humu ulimwenguni, tuwe na lugha zetu, na culture yetu. Tuwe watu. Na sivyo tu, kwamba, hatutaendelea sisi mpaka tuyapeleke mambo yetu katika lugha zetu wenyewe. Hapo wakakitumia Kiswahili kama si chombo muhimu sana katika maendeleo ya utamaduni tu bali hata ya kiuchumi. Mtu wa kawaida yule awe anaweza kujishirikisha katika mambo ya taifa na akafanikiwa. Kwa mfano, ikiwa lugha ya Kiswahili ndiyo lugha ya bunge, ikawa hata yule mtu wa kawaida ambaye anajua Kiswahili vizuri na ana hisia za uongozi anaweza kuingia bungeni. Si lazima mtu wa bunge awe anatokana na yale ma-elite.

Nakumbuka katika miaka ile ikawa iko parliamentary meeting ya Kenya, Uganda na Tanzania. Akaja yule mbunge wa Uganda, akaja Tanzania na akaona watu wamevaa nguo hivi hivi… na wakaongea Kiswahili basi yale maneno yake aliyosema kwamba, 'hili ni bunge na wakulima na wavuvi', maanake, kama yeye ni kuwatusi. Kinyume ni kuwa Nyerere alifanikiwa. Kwamba alitaka bunge la wavuvi na wakulima yaani yule mtu wa kawaida. Si mabunge haya yetu ya kupelekwa na watu wa juu na watu wa chini wafe njaa. Basi kutokana na msimamo ule ndio ikaja idara ya Kiswahili na ikaja na taasisi ya Kiswahili. Ilikuwa iko taasisi – Institute of Research, lakini ikafanywa Institute of Swahili Research, Taasisi ya Lugha ya Kiswahili, na Jarida lake, hata mimi nilikuwa mmoja, mara moja nilikuwa ni Mhariri wa Jarida lile. Mwanzo lilikuwa SWAHILI maanake ilikuwa ni wazungu, kina Whiteley, kisha tukageuza tukatia KISWAHILI ili maanake kuendeleza mambo haya katika wakati ule. Idara zote sisi tulikuwa tunakihimiza Kiswahili. Kwa mfano, katika kutekeleza msimamo wa Kiswahili iwe ni lugha ya kufundishia katika shule za Primary. Ilikuwa ni ile idara au faculty, kitivo cha elimu. Na sisi tunaungana kuunda maneno yale ya curriculum ya elimu katika upande wa Bayolojia, upande wa Hisibati, upande wa nini…, masomo yale. Msimamo wa kufanya Kiswahili tulivyofanya.

Tukafanikiwa sana. Tukawa na vile vikamusi vidogo vidogo kama Bayolojia, Kemia (Chemistry) n.k. na hapo hapo ikafanywa idara ya Kiswahili na tukapata wanafunzi hodari, maanake katika wanafunzi wetu ikawa
Ibrahim Hussein
(Euphrase) Kezilahabi

(Ruth) Besha
Mganga (Maganga)
Mulokozi …

Wao pia walikuwa na ari, wakapata misingi ile ya kiakademia ya fasihi n.k. Kezilahabi akawa na digrii yake akapata Ph.D. Ibrahim Hussein akapata digrii yake. Akaenda Ujerumani akasomea Ph.D. katika habari ya drama. Akawa ni wa kwanza kutoa drama (…). katika wanafunzi wote. Kinyume na waandishi wengine kama Shaaban Robert, hawa walikuwa ni wasomi na madigrii mpaka Ph.D. Wakatoa fasihi ambazo mtu anaweza akachukulia ni fasihi za kilimwengu. Mimi, aliniambia Profesa wa Finland kwamba, fasihi ya Kiswahili ilikuwa sasa ni fasihi ya kilimwengu yaani World Literature. Kwa sababu ina kiwango cha juu sana katika habari za wahusika, habari za ploti n.k. Sasa hayo yalikuwa ni matokeo ya idara zile ….

Katika mwaka wa sabini tukawa na ile East African University ikavunjika. Tukawa na National University. Tukawa tuna yetu ya Nairobi, wao yao ya Darsalama, na Waganda yao ya Makerere. Mimi nikarudi nyumbani katika mwaka wa sabini. Nikaanzisha idara ya Linguistics na African Languages. Mimi peke yangu na wanafunzi sita. Siku zile hatukuweza kuiita idara ya Kiswahili maanake kulikuwa na upinzani mkubwa sana kutoka kwa wakubwa wale. Kama Mkuu wa Sheria, yule … kama tungeiita idara ya Kiswahili hawangekubali . Sasa tukaiita 'Linguistics and African Languages'. Mimi peke yangu na wanafunzi sita. Nikawaita watu wa kutoka nje kama Bern Heine, (...), Wajerumani wakaja kutusaidia tukaanza kufanya ile curriculum ya Kiswahili. Ile Swahili usage (…). Katika wakati ule, tukafanikiwa tukapata wanafunzi wengi wenye ari. Mwanafunzi wangu wa kwanza aliyefanya Masters ni Profesa Chacha. Kisha tukawa na Ph.D. programmes. Wanafunzi kama Okoth (Okombo) wakafanya masomo mengine. Kitsao wakafanya Kiswahili. Ph.D. yao mimi nilisimamia, Bakari, kina ….

Hawa wakachangia kukileta Kiswahili katika hali ya juu. Tukapigana kuwa katika chuo kikuu Kiswahili kifundishwe katika Kiswahili. Hapa Nairobi ikawa upinzani mkubwa – language policy ya chuo hiki ikawa, language policy ya University hii ilikuwa, official language ni Kiingereza. Huyu Chacha akaja. Naye ni mtu mshindani! Akasema, 'lazima niandike Kiswahili katika lugha ya Kiswahili'! Ikawa lazima twende mpaka Senate kukubaliwa ya kwamba mtu anaweza kuandika tasnifu katika lugha ya Kiswahili! Chacha akaandika, wa kwanza MA katika Kiswahili. Na ile ikafungua milango sasa ikawa MA zote, Kiswahili. Lakini sasa bahati mbaya hatujakubaliwa tufanye Ph.D. Nyinyi mmekubaliwa sio?

Mhojaji:
Ndio, sisi MA na Ph.D. tunaandika kwa Kiswahili …

Mhojiwa:
Sisi katika harakati zetu za kukiongoza Kiswahili katika academia ni kwamba tunafundisha katika Kiswahili tuna MA na Ph.D. na tuna msamiati wa kutosha sasa wa kufundisha lugha ya Kiswahili fasihi na hata isimu. Mtu anaweza akaandika leo juu ya jambo lolote la isimu kama fonolojia, mofolojia, sintaksia, semantiki, katika lugha ya Kiswahili. Na hayo kwangu mimi ni mafanikio makubwa sana. Na ni mafanikio ambayo sote tumechangia. Kina …, kina nyinyi kufika hapa. Na tunayo misamiati hii ya kuweza kufundisha hivyo.

Kutoka hapo tumevuta hatua – wakaanzisha idara za Kiswahili wanafunzi wakasoma nje. 1970's, idara moja Nairobi, Linguistics na African Languages. Lakini labda robo tatu ilikuwa Kiswahili. Na kila ajaye hapa akajua lugha zaidi ni Kiswahili ingawa tulikuwa na sehemu ile ya African languages na watu wakaandikia lugha zao lakini somo lililokuwa na nguvu sana ni Kiswahili.

Leo Kiswahili kimefika hali ya juu mno.

Mwanafunzi wangu wa Korea akasema, 'nyinyi mmefanikiwa sana wakati wa uhuru lakini sijui kwa nini hamjafanikiwa. Sisi tumefanikiwa sasa'! Wengine kama Thailand wamefanikiwa, Indonesia, China, Japan. Majapani wakaanza katika karne ya kumi na nane kukifanya Kijapani lugha ya kitaifa. Unaweza ukafanya masomo yote, mambo ya tonoradi (nuclea), katika lugha hii. Na sisi hapa tulipofika sasa, tumefika mahali wanapoita waingereza 'a take off point'. Tukipata msukumo ule wa kiserikali tunaweza tukashirikiana sote katika idara zetu na mabingwa wote tukatoa misamiati katika fani zote kama walivyofanya Majapani na watu wa Thailand na hiki Kiswahili kitatumika katika Nyanja zetu zote. Sikusema kwamba kutakuwa hakuna lugha nyingine. Kwa mfano lugha kama Kiingereza ambayo ni lugha muhimu sana inaweza kuwa ni second language. Kila mtu lazima ajifunze lugha ile kutoka primary kama lugha ya pili ili kutusaidia pia katika kufanya Kiswahili ni lugha ya kisasa ya teknolojia n.k. Kwamba ile fikra ya kwamba wale wasiopenda Kiswahili, tukifanya Kiswahili tutakuwa hatuna Kiigereza. Itakuwa ile ipo lakini mambo yetu, yale muhimu yatafanyika. Na mpaka sasa yafanyika.

Kwa mfano, tukizungumza na Kimani Njogu, katika kuendeleza Uchumi wetu Kenya leo, (…) tisini katika mia yaendelezwa katika lugha za kiafrika na Kiswahili. Maanake, makuli ukienda industrial area, huko wale wafanyi kazi wote waongea Kiswahili. Ukienda polisi, ukienda katika jua kali, ukienda katika mashamba, inakuwa tisini katika mia ya harakati zetu za kiuchumi inaendeshwa katika lugha za Kiafrika na Kiswahili, na Kiswahili zaidi. Sasa kile Kiingereza kiko katika ile uchumi wa juu kama mabenki, Insurance (…)

lakini harakati zile, hasa zile za kawaida ni Kiswahili. Na sasa tuko katika hali ya katika miaka ijayo, labda kumi au ishirini, ya kukifanya Kiswahili kuwa na uwezo wa kutekeleza mambo yetu yote ya taifa letu, elimu, sayansi n.k.

Na sisi ambao tuko katika lugha ya Kiswahili na vitivo hivi vya sayansi-jamii, si jambo la Kiswahili tu lakini ni jambo la siasa na utamaduni. Ya kuwa sisi tumeamini ya kwamba kama wenzetu wengine Wachina Wakorea n.k. ya kwamba hii ndiyo njia yetu Waafrika kujikomboa na kuonekana kuwa sisi ni wanadamu katika dunia, tuna utamaduni wetu, tuna lugha zetu n.k. Na hii itatusaidia kuleta utamaduni wetu, miziki yetu, ambazo sasa zimegandamizwa kwa sababu ya kuharibu lugha ile rasmi na lugha ambayo inathaminiwa ni lugha ile ya kigeni. Unaweza kuangalia habari za mashindano yetu haya ya 'Tusker'. Maanake vijana wale wazuri lakini nyimbo ni za Kiingereza… sasa ile ni jambo la kutuweka nyuma sana. Sasa Kiswahili kikitukomboa katika upande wa kuleta usawa. Maanake tunaongea kuhusu equity. Kuhusu distribution of wealth. Haitawezekana mpaka mtu yule wa kawaida aweze kupata elimu ya msingi na mambo yake ya msingi kuendelea katika lugha ya Kiswahili. Akiwa ni mama Kariobangi ana shida zake za haraka kuandika barua yake kwa benki, lazima amtafute mtu anaandika katika Kiingereza kwa vile ndiyo lugha rasmi ya mashirika yale. Kwa hiyo lugha hii itatukomboa sisi katika mambo ya uchumi, mambo ya utamaduni, katika kujifanya sisi ni wanadamu kamili kama watu wengine ulimwenguni.

Tatu sasa ni mambo ya siasa mpya hii yakifanikiwa, ya kufanya Kiswahili kiwe lugha rasmi. Ikiwa Kiswahili kitadaiwa kuwa lugha rasmi, na sisi ambao tuko katika mambo haya yataka tusimame tuwe mbele katika utekelezaji huu kwa sababu wanasiasa wao hawajui. Na wengi hata Kiswahili chao, si Kiswahili cha kutosha. Itakuwa sisi sasa katika idara za Kiswahili hizi na katika idara za isimu ambapo kuna haja za Kiswahili na mabingwa wetu wale, watu wengine ambao waandishi wetu, watu wetu wa lugha, kuendesha lugha hii ili tuweze kutekeleza ile siasa ya kukifanya Kiswahili iwe lugha rasmi na Kiingereza. Tukiwa sawa na tukishaanza hivi, tutakuwa sisi tuna lengo la baada ya muda fulani, ikiwa miongo miwili au mitatu, ya kwamba Kiswahili ndio lugha rasmi sasa na Kiingereza ndio lugha ya pili.

Mhojaji:
Kwa maoni yako, kwa vile wewe ni mwanzilishi na umefuata jinsi ambavyo Kiswahili kimeendelezwa hasa, katika taaluma kwa jumla na pia kimatumizi nje ya taaluma, kwa maoni yako, unafikiria taaluma ya Kiswahili, ikiwa tutaitolea kijelezi tutasema ni taaluma ya kuhusu nini? Twafundisha Kiswahili vyuo vikuu na hata shuleni. Lakini kama zilivyo taaluma nyingine, kuna uhandisi (engineering), kuna economics. Lakini sasa, mimi kama mtaalamu wa Kiswahili ninaposema mimi ni mtaalamu wa Kiswahili; ninapojieleza, mtu atasema mimi ni mtu wa aina gani?

Mhojiwa:
Taaluma ya Kiswahili ni taaluma ya aina gani?
Kwa sasa watu wanaanza kufahamu umuhimu wa Kiswahili. Ya kwamba sisi tunafundisha isimu na fasihi. Lakini tena tunaandika makamusi na vitabu vya aina mbalimbali. Na sisi vile vile tunaamini ya kwamba Kiswahili kina uwezo wa kujieleza katika taaluma zote. Kwa mfano, taaluma ya matibabu , (medicine). Nilisema siku ile…., watu wengi hufikiria, lo, medicine unaweza kufundisha katika Kiswahili? Ni rahisi kufundisha mambo ya medicine katika Kiswahili kuliko kufundisha falsafa au kufundisha fasihi. Kwa sababu, lugha ya matibabu ni anatomy, vitu, mfupa huu, nini nini …. Kwa mfano chukua mtu mgonjwa, 'Je unakohoa'? Ni lugha ambayo hutaka msamiati maalum na zana zile, ma-concept ya ki-medicine lakini ni lugha ambayo tunaweza sisi kuitungia mara moja makamusi na word-lists za vitu vyote vile: diagnosis na treatment na (…) ikawezekana 'kujua zaidi' mambo ya matibabu. Mtu wa kawaida anaweza kuhudumiwa. Yule mtu wetu wa kawaida aliyeko Northern Frontier, aliyeko Pokot (…). Katika lugha yetu tukamhudumia zaidi. Tunaweza tukaandika vitabu katika upande wa handasa, upande wa Engineering na architecture katika lugha ya Kiswahili. Ikiwa tutatoa vile vifaa na pesa za kutosha na tuka-wa-train watu. Mfano, sasa ikitokea issue ya saa hii, itakuwa sisi tutafanya hivi katika MA, ya kwamba wewe angalia msamiati wa bayalojia umepungua wapi, ikiwa sisi tutafundishia - angalia huu wa sasa na angalia pale ulipopungua.

Tuna kamusi, tulifanya sisi kisha wale watu waka hijack. Wakachukua wakafanya ni yao. Lakini tulifanya sisi na Karega Mutahi. Kamusi ya matibabu, medical dictionary, ya Kiswahili. Tulifanya na tukawaleta madaktari tukawa nao madaktari wetu, lakini twaweza na iko ile. Hatuna haraka lakini tunajipa timetable ile ya utekelezo ule wa kisawa na utekelezo ambao hautateremsha vile viwango vya elimu. Kwa hivyo si kitu cha kusema kesho tuanzeni hivi. Tunajitayarisha kwa vifaa vya vitabu, kwa watu wale waliofundisha, mpaka tukiwa tutaanza kuwa tayari tutafanya, hata kama itachukua miaka thelathini ama arobaini. Tuna lengo, baada ya muda ule, (…) sisi tunaweza kufanya mambo yetu yote katika lugha yetu ya taifa. Hiyo ni muhimu. Ya kwamba hatutaki tuteremshe viwango. Sisi tunataka viwango viende juu. Na viwango kwenda juu ni vipi? Kwa elimu ile, maadamu iko katika lugha yetu, inaweza kupelekana na mtu yeyote wa kawaida kuna vitabu vile vya kutoka juu ya uzazi, ambapo mama yeyote ajuaye Kiswahili, ajua sasa ikiwa mimi nina mimba, haya ndiyo mambo ya kufanya. Mtu wa jua kali, sasa tunampa manual, namna ya kutengeneza auto-mechanic, hiyo gari; electrician, tunampa manual ile ya Kiswahili. Habari yote ya *wiring*, habari ya kufanya nini. Habari ya kutengeneza ma-fridge haya. Habari ya kutengeneza matelevisheni ambayo ni jambo rahisi sana. Zote tuna manual zake katika Kiswahili kwa hivyo mtu wa kawaida, yule ambaye ametoka standard eight anaweza kuwa ni expert wa automechanic na electronics katika lugha ya Kiswahili. Ili lengo letu lile, ya kuwa si Kiswahili basi kwa ajili ya kuongea katika bunge au nini, ya kwamba iwe ni lugha ambayo mwananchi …. Na sisi kila tuna bidii ikitokea jambo kama hilo ndio tutapata mambo ambayo tumesema, ya kwamba tunataka equity, usawa na tutawainua wale watu wa nchi. Kina Ma-Pokot, kina Ma-Rendile. Twawapa manual

zile za kuweka mifugo, manual za kuweka maziwa, na huku pia twafanya mambo ya uchumi n.k. Imekuwa sasa ile elimu, hakuna vigezo vya kuzuia mtu kupata elimu kwa sababu mtu hana lugha fulani ya kigeni ya kwamba ipo lugha ile ambayo yeye anaifahamu. Ambayo itampa ile elimu yeye anayoitaka katika harakati zake za kujiendesha mbele. Kama ni za afya, kama ni za uchumi n.k.

Mhojaji:
Na je kimataifa sasa, unasemaje? Kuhusu kwanza Kiswahili kama lugha, na Kiswahili kama mali ya asili?

Mhojiwa:
Kiswahili, ujuavyo kinafundishwa katika sehemu zote za ulimwengu. India, China, Japan, Korea, nchi za Kiarabu, Ulaya, n.k. Na kinathaminiwa. Watu wengi, wageni wanazidi wale wetu wa nje, wanajifunza lugha hii na kujifundisha kwa sababu wanachukulia katika Afrika, hii ni lugha moja ambayo ishaendelea mbele sana. La pili ni kama paka zetu, umoja wa Kiafrika, African Union, imekubaliwa kuwa Kiswahili iwe ni lugha moja yao rasmi. Na vile vile inasukumwa na watu kama hawa, na sisi tulioko katika ile ACALAN taasisi ile ya lugha za kiafrika ikawa mataifa yote ya Kiafrika ambayo ma-President wenyewe na mawaziri wana i-support. Ya kwamba lugha hizi na kusahili ipiganiwe lugha moja katika umoja wa mataifa, United Nations. Sasa hiyo itaifanya kuwa ni lugha kitaifa hasa. Na sidhani ya kuwa kutakuwa na pingamizi. Kwa nini ikawa mtu kama Ahmed Izad, Rais wa Iran, amekwenda kutoa hotuba katika United Nations, amesema Ki-Iran? Sisi leo tunao watu karibu milioni mia na ishirini kwa sasa na baada ya miaka kumi tutakuwa labda milioni mia mbili. Kwa nini sisi hatuwezi na kila aendao huko anaongea lugha yake? Kwa nini na sisi iwe hatuwezi angalau lugha moja ya Kiafrika ikawa vile vile yasemwa katika UN?

Na sidhani kwamba iko pingamizi ya mataifa mengine. Watu wengi wako tayari sisi kutuunga mkono lakini sasa sisi wenyewe yataka tujitayarishe. Katika mambo kama haya, simultaneous translators. Sijui, hapa sasa tuna MA katika mambo ya tafsiri (…). Itakuwa tafsiri ya vitu vimeandikwa, tafsiri ya simultaneous translation (...). Itakuwa ni Kiswahili kwa sababu zile zinazo zile za Ulaya. Sasa iwe hivyo maanake katika idara zetu zote za Kiswahili tuna kosi za BA, MA na Ph.D katika habari ya tafsiri. Tuweze kupata mabingwa wa kutafsiri lugha hii ili maanake tuweza kuwapeleka katika Umoja wa Mataifa, katika Umoja wa Kiafrika, ulimwenguni popote na vile vile itakuwa hawa ndio watu ambao hilo lengo la kutafsiri zile fasihi za kilimwengu, zile ambazo ni muhimu kama kina Shakespear! Kama kina war and peace, za Kijapan, za Kichina., wao wawe na uwezo wa kutafsiri na kadhalika.

Sasa kimataifa na hivyo. Kwamba mataifa mengine ya tayari kutupokea. Lakini ni sisi wenyewe kujitokeza na kuonyesha kuwa sisi tu tayari kufanya kazi hizi. Lakini hakuna pingamizi, Mkorea, Mchina, Mjapani, Mwarabu ataka aone kuna Mwafrika amepata lugha yake. Labda wale watu wenye zana za kikoloni, wale ambao hawa, wakipata lugha yao itakuwa sisi lugha yetu labda haina nguvu tena. Kwa sababu wajua, wale wakoloni, na sisemi ni wote, wale ambao wana fikra za kikoloni, ni kama ni ua lao peke yake, na sisi huku Afrika, ni kwamba siku zote tuwe nyuma yao; na sisi tusitoke katika kumbo lao. Tusiingie katika kumbo la watu kama Asia, Wahindi, Machina ambao sasa wanainuka. Na waje Afrika. Kila wakati mimi niendapo Afrika, Mali, Addis Ababa, Machina wajenga. Sasa hawa inawatisha ile. Kwamba hawa wasije wakaingia katika mkumbo ule wao. Na nchi yao Afrika ina kila kitu.

Sasa kitaifa tunawaunga mkono. Sisi kila mahali na wale ambao watatupinga ni watu wachache ambao fikira zao ni zile ya kuwa Mwafrika ni mtu wa chini yetu, mbona leo ataka kutukimbia? Kwa hiyo ni sisi wenyewe. Ya kwamba hakika twataka kujikomboa, twataka kujifanya kuwa ni watu kama watu wengine, kazi twaiweza. Hapa tulipofika ni mbali sana. Na palipobakia tunapaweza. Hapa tuna wanafunzi labda mamia sasa wa MA. Wako tayari wao. Ni kila mahali, katika nchi yetu, ma-idara yetu yote. Watu wana Ph.D. Tuna wale mabingwa, wale wa kiasili, kina Nabhany, Mzee Kombo, wale wako pia. Kwa hivyo tuna kila uwezo wa kuweza sisi kujisukuma. Sasa kwa sababu hatuko tena katika hali tuliyokuwa siku za miaka ya sitini ile. Tuko tumefika mbali sana. Na Kiswahili kiko ukingoni. Ya kuwa tukisukuma kidogo, chaingia. Ni lugha sasa.

Mhojaji:
Umetaja tafsiri licha ya kwamba tunaendeleza na tunapiga hatua katika kuandaa wanafunzi kufaulu upande wa tafsiri ukafikiri tafsiri kama mbinu inaweza kutusaidia vipi katika taaluma ya Kiswahili?

Mhojiwa:
Tafsiri, mwanzo sisi wenyewe hapa. Kwamba kutatokea ma-kazi mengi. Maanake Kiswahili, kama mwaka ujao kipasishwe kama ni lugha rasmi, kitakuwa, mafomu yote, magazeti yawe katika lugha zote. Kwa hivyo kutakuwa na watu, sisi wakituuliza. Maanake ndio mlioko mbele mwasoma, wako wapi hawa watu? Official gazette, wataka mafomu yale, wataka ripoti katika lugha mbili, Kiingereza na Kiswahili. Hawa translators. Ikiwa ripoti katika lugha ya Kiingereza, anaweza kuitia katika Kiswahili. Au ikiwa katika lugha ya Kiswahili, anaweza kuitia katika lugha ya Kiingereza.

Maanake mambo mengi. Kuandika maripoti na manuals tulizosema, n.k. Maanake hizo pia zataka tafsiri. Ziko manual, nimeziona mimi katika lugha. Tanzania nimeona iko manual ya automechanic kwa mfano. Ziko manual hizi Kijapani, Kiingereza, Kijerumani; kwa lugha zao katika mambo haya ya ma-building industry, masonary, electronics; zile manual za vitu. Sio vile za vitu kama kufanya *wiring* (…). Kwa hivyo hii tafsiri ni kitu muhimu sana maanake twahitaji. Kama vile Wajapani walipokuwa waifanya lugha yao iwe ya kisasa, walikuwa wakijitegemea. Hao watafsiri wa kutafsiri vile vitabu vyote. Nilikwenda Ujapani katika miaka ya mwisho wa sabini,

nikaonyeshwa jumba moja kubwa sana la pesa nyingi, la vitabu. Nikaonyeshwa vitabu vya linguistics. Wakaniambia wale, kitabu chochote muhimu ulimwenguni, baada ya mwaka mmoja au miwili kiko katika Kijapani. Katika fani zote, chemistry, biology, literature, economics, fani zote. Wakaonyesha ile ya Chomsky standards theory katika Kijapani. Akaonyesha vile vitabu ambavyo najivunia mimi vya isimu. Hii kozi ya tafsiri huwa ni muhimu sana katika sisi kutekeleza ile siasa na kutekeleza lile lengo la kufanya Kiswahili kiwe lugha ya kisasa na lugha ya ukombozi. Ya kutufanya sisi tuwe twajitegemea. Hata kama si katika vizazi vyetu, hao wajao katika kuwarithisha ile means of communication.

Mhojaji:
Halafu sasa, je hatari ambayo imekuja ya Sheng? Tutasemaje kuhusu sheng na maendeleo ya Kiswahili, hasa kitaaluma?

Mhojiwa:
Nadhani sheng tunaweza kupigana nayo katika mashule na katika zile propaganda. Propaganda ni vipi? Ni kama kusema ya kuwa kumudharau mtu anayeongea lugha ile na kuwafanya watoto wale kujua ya kuwa hii ni lugha ya taifa, lugha tukufu n.k. Kwa kubaini lugha hii. Hata kama mwataka sheng, si sheng ya kuchanganya. Maanake hata hii lugha ya Kiingereza ina colloqual yake. Kifaransa ina colloqual. Colloqual kutokana na lugha ile yenu ya taifa. Kama ilivyo Tanzania wana sheng lakini ni Kiswahili.

Hawa imetoka hivyo kwa sababu katika ile hali ya kiisimu-jamii, tuko katika hali ile inayoitwa code-switching na code-mixing, unstable lingualism. Unstable kwa sababu, mtu hajui yeye lugha yake muhimu ni Kiingereza, ni Kiswahili, lugha ya nyumbani? Ile code-mixing na ile tolerance. Leo ukienda Japan ukifanya mambo kama hayo kila mtiu atakucheka, 'una nini wewe'? 'Kwani huna lugha'? Hayo ndiyo unayosema. Ukienda nchi za Kiarabu, India, China, Ukianza ku-mix Kichina, kila mmoja ataudhika. Maanake ni kama watutusi. Sasa sisi vile vile tuwe na policy hiyo. Ikiwa hii ikishakubalika ni official language, itakuwa sasa ni kama kujidharau mtu mwenyewe. Ya kuwa lile umbo lake halimtoshi. Sharti atie jambo la kigeni. Ile inawezekana katika propaganda in Schools, ama T.V. Mpaka mtu ajione kwamba anadharauliwa akiongea hivyo. Na ishatokea katika nchi nyingi ambayo ina bilingualism. Nchi kama za Kiarabu, ambako Kiingereza kilikuwa kinatumika; nchi kama Indonesia ambako Kidutch kilitumika, na lugha yao Indonesia, Bahata, ilikuwa zamani kama sisi. Mtu alikuwa haonekani mwanadamu mpaka asome Kidutch, lugha ya kikoloni. Sasa ukisema Kidutch unadharauliwa. Au uki-mix, ni kama wewe unasema, 'lugha yetu hayitoshi'. Sasa hii yote ni katika ile propaganda, ambayo itachukua wakati lakini kutumia vifaa vyetu vyote vya mawasiliano – radio, televisheni, shule …

Mhojaji:
Lakini unaona ikiwezekana? Kwa sababu siku hizi, ukiangalia kwa mfano matangazo ya biashara, mengi yanaelekea huko kwenye kutumia Sheng?

Mhojiwa:
Ndio hivyo nasema. Hiyo haitakuwa ni rahisi. Nakuambia makampuni yote. Sasa sisi hii ndiyo lugha yetu ya taifa na hii ndiyo lugha rasmi. Na kisha vile vile tufanye kampeni ya kuhakikisha. Kwa sababu ikija policy hii, mabenki yakawa lazima kuhitaji mtu Kiswahili. Mtu mmoja mtu alinipigia simu ya kuniuliza … ni nini kwa Kiswahili. Kwa hivyo watahitaji watu wa Kiswahili. Si rahisi lakini. Kuna kitu nimesahau, katiuka mashirika. Hii itakuwa ni moja katika yale ambayo wataalamu wa Kiswahili, wale vijana watapata kazi. Makampuni makubwa yote hayo, lazima yatahitaji mtu ambaye ana digrii kama Masters ya Kiswahili, ambaye Yule ndiye mtu wao wa kueleza yale mambo. Maanake kama vile Tanzania, Cheki yao (Hundi) ni Kiswahili. …. Hawa wote watataka ma-translator. Sisi ikiwa hizi kozi za translation tuwe tunaziweka very practical ya kwamba hizi problem zetu, makampuni haya, kama vile mabenki, iwe ile basic terminology za banking industry, basic terminology za Insurance firms; basic terminology za firms hizi ni zipi? Wale wanafunzi tunawapa kozi zile na kuwahimiza kwamba wakifanya zile project zao washike njia ile. Twaona baada ya miaka ishirini, kumi na tano, kumi, tutakuwa tume-cover area nyingi sana hizo.

Mhojaji:
Kwa mfano, kama katika darasa langu la tafsiri, mwaka wa tatu, tumewapatia wanafunzi mradi watangamane na taaluma nyingine. Mara nyingi wanaenda kwenye ama Sheria, Tiba ama Uhandisi. Na wanachunguza wanavyotumia lugha yao; wanaangalia makala zao na kujadiliana na kuandika ripoti kuhusu upekee wa hiyo lugha, mbinu za mawasiliano na namna ya kutafsiri hayo mambo yao katika Kiswahili.

Mhojiwa:
Ikiwa tuna hizo kozi, katika idara zetu zote za Kiswahili, katika BA, MA, Ph.D., tutakuwa na ma-kazi mengi. Itakuwa sisi tuna watu ambao watakisukuma Kiswahili hata katika miaka kuma ijayo. Itakuwa ni lugha ambayo hata popote mtu atakitumia. Mimi nadhani tutahitaji kama miaka kumi tu mingine.

Mhojaji:
Tukitia bidii …

Mhojiwa:
Tukitia bidii na kuungwa mkono. Na sisi kozi zetu tukazilengesha katika upande ule wa kuwa sisi tuna jukumu hili. Na sisi wenyewe yataka tukumbuke Kiswahili kishakuwa lugha hivi. Hao wanasiasa watataka majibu kutokana na sisi. Hasa na sisi wenyewe vile vile

tujiweke tayari kama katika mambo ya isimu-jamii. Mimi nikifundisha hutia hiyo. Kutokea hii sasa ya kwamba hii ni lugha rasmi, twahitajika, mabingwa wa Kiswahili, tuko katika harakati za Kiswahili, tuna jambo gani?

Mhojaji:

Unafikiri kuna wakati hii Sheng itakuwa lugha maalum? Kwa sababu kuna wale ambao wanadai kuwa hawana lugha nyingine kama lugha yao ya kwanza. Sasa katika hali ya kuendeleza matumizi ya Kiswahili, usafi wa Kiswahili, na pia uamilifu wa Kiswahili. Unafikiri tutafikia pale ambapo tutazungumzia Sheng na kuitenganisha na Kiswahili? Ili wale wanaoizungumza waendelee, ndiyo, lakini waitofautishe na Kiswahili?

Mhojiwa:

Hakuna mtu ambaye, ameenda shule…. Mwanzo sisi ni kupigania hii universal free education iwe kila mtoto anaenda shule. Hata ikiwa shule Kiswahili ndio lugha ya kutumia, itakuwa tena tutawa-phase-out hawa ambao waonaongea, sheng hawajui lugha nyingine. Itakuwa kila mtu akienda shule, ajue Kiingereza, ajue Kiswahili. Ile sheng ni kama kitu cha kuongeza tu. Ambacho kinaweza bila shaka kutofautishwa na Kiswahili na hatimaye kuondoshwa through propaganda na through acceptance. Maanake mtu akikusemesha, unakataa. Na akizungumza darasani anakatazwa. Hiyo ni propaganda na within 4-5 years, twaweza ku-eradicate ikiwa tuna policy ya Serikali. Kwa sababu ile sheng haikutokea hivi hivi tu. Ilitokea katika hali ile ya unstable multilingual situation. Ya kwamba mtoto yule ana Kiingereza na lugha ya nyumbani, ana Kiswahili hana kujua. Ili ku-eradicate, tufanye ile stable multilingialism. Kiingireza anacho na Kiswahili pia. Anaweza akaongea Kiswahili akitakacho. Toka mwanzo hadi mwisho, Kiswahili kitupu. Anaweza kuongea Kiingereza. Toka mwanzo hadi mwisho, Kiingereza kitupu. Ile ndiyo stable multilingualism kama kule Sweden. Huwa ni lugha nne: French, English, German, Flemish. Lakini mtu akiongea ni stable. Kila lugha ina mahali pake. Hakuna kuchanganya. Canada hivyo hivyo. Kila mahali katika multilingualism kwenye soko la developed world. South Africa hivyo hivyo. Ambapo Afrikaans na English ukisoma mpaka university. Na ile ilikuwa ni pidgin.

Miaka mia mbili ya nyuma, ilitokea kuwa ni pidgin. Within 200 years, kwa kutumia mapesa ya nchi ile na kuandika na expert wakaifanya ile ki-Afrikaans ni modern language ambayo yafundishwa mpaka university. Waweza kusoma medicine, Engineering nini, katika Kiafrikaans. Kihebrew, ambayo ilikuwa hakuna, ilikuwa ni language ya synagogue, ya temple tu, sasa imefufuliwa. Ilikuwa ile (…) lugha kama sheng. Walipopata nchi yao, waka-develop modern Hebrew. Kutoka 1948 mpaka sasa, unaweza ukasoma somo lolote university katika Hebrew. Kutoka 1948 tu! Juzi tu – ambayo ilikuwa ile hakuna. Kuonyesha kuwa sisi, hapa tulipofika, ni sehemu ndogo sana.

Mhojaji:

Sawa, Nashukuru.

Yakitokea mengine, nitakuuliza lakini sasa, nashukuru. Kwa sasa kuna huo msingi: Tulikoanzia, tulipo sasa na tunakoelekea kuhusu jinsi ambavyo tunastahili kuendelea.

Mhojiwa:

Tumevuta hatua. Sisemi, hatujui, lakini hao watakaokuja kuandika historia, ya kuwa hapo tulipofika, mtu anaweza akaandika tasnifu ya Ph.D. katika Kiswahili ikawa na kiwango cha juu, ni maendeleo.

SEHEMU YA PILI

USOMI NA UTEKELEZAJI WA TAFSIRI KWA MAENDELEO

Uchakataji wa habari na matini wakati wa kutekeleza tafsiri pamoja na miktadha mingine ya kuchakata lugha hasa kupitia hatua za kusoma, ni mienendo ambayo inabainisha majadiliano kadri ya utangamano na makala husika. Hii ni pamoja na harakati za kusoma na pia kujifunza. Licha ya mienendo hii yote, mifanyiko ya kirazini inadhihirisha pia uhalisia wa jinsi ambavyo kauli mbalimbali za kimakala hukutanika … katika miaka yapata hamsini iliyopita, sauti za wananadharia, watafiti na watekelezaji wa tafsiri zimejitokeza zaidi na kwa nguvu ya kusikika kiasi cha kuvuta nathari za wasikilizaji na wengineo wa kuzipata. Licha ya kufurahia hatua hii ya nafasi inayozidi kuchukuliwa na diskosi za tafsiri, bado hali ya mtaalamu ambaye huandaa wananadharia wa baadaye, watafiti na watekelezaji wa tafsiri haijazingatiwa kiasi cha kubainisha diskosi za kupatikana katika kumbi za mazungumzo ya tafsiri. Hata pale ambapo wanasikika, si kwa kiasi cha kuwaweka vizuri hadharani kwenye kumbi za mazungumzo ya kitaaluma kuwahusu. Hali hii ya kutodhihirika wazi inahusu pia wanafunzi ambao hatimaye baada ya kuandaliwa, itatarajiwa kuwa washikilie nafasi za kiakademia na nyinginezo za utekelezaji katika taaluma hii. Isitoshe, kauli za kulenga mikakati ya maandalizi ya wanafunzi zinahitaji pia kubainika na kusikika ili kubainisha dhima yao katika ukuzaji wa wataalamu wa tafsiri. Katika muktadha huu, maswali yanaulizwa, "Je masomo ya tafsiri yamebadilika kiasi gani katika miaka mia moja iliyopita?" "Je, utekelezaji wa tafsiri umeenda sambamba na maendeleo ya kiufundishaji na kisaikolojia katika asasi za usomi?" "Je tafsiri inaweza kufundishwa?" Ingawa mambo mengi yameandikwa kuhusu utekelezaji wa tafsiri na hatua za utekelezaji, pamoja na matokeo ya tafsiri', ni machache sana ambayo yameelezwa kuhusu mifanyiko na harakati katika darasa la wanafunzi wa tafsiri (Davies, M.G. 2004).

Maendeleo ya Diskosi ya Tafsiri Kimapisi

Maendeleo ya tafsiri kama uwanja maalum wa usomi yalishika kani ya kutambulika katika miaka ya themanini, (Lefevere, 1992). Uwanja huu umekua hata zaidi katika miaka ya mapema katika karne hii ya ishirini na moja. Mwelekeo wa mijadala katika kipindi hiki unabadilika kutoka katika hali ya kuwekea maswala ya kimapisi uzito, masuala ambayo yalilenga mno uhakiki wa maandishi ya tafsiri na kuelekea kwenye mijadala ya kuonyesha utambuzi wa tafsiri kama uwanja wa kiusomi. Uwanja ambao upeo wake, yaliyomo na mbinu za ufundishaji bado zinafinyangwa kwa jinsi nyingi ili ubainike wazi. Mijadala hii ya kileo pia inaelekea kusisitiza umuhimu wa tafsiri katika mawasiliano ya kibiashara na kiuchumi – hasa kwa kuzingatia makala za sajili nje ya fasihi na isimu.

Katika jadi hiyo ya kuzingatia miktadha ya kimapisi, kazi za kiusuli za tafsiri za kibibilia zilitawala diskosi za tafsiri, (Nida 1952, 1964, 1969, 1974, Vinay and Darbelnet, 1958; George Mounin, 1963; Catford, 1965; Wills 1972/1982). Wataalamu wa enzi hizi wakijadili suala la tafsiri walilirejelea kama *Sayansi ya Tafsiri*. Katika kiwango hiki, diskosi ya kuhitaji utambuzi wa taaluma ya tafsiri kiakademia ilianza kuibuka japo kwa taratibu. Wasomi wa baadaye wanahusisha diskosi za tafsiri na *Usomi wa tafsiri*. Wanashauri uwekaji wazi wa mpango wa maarifa ya kuzingatiwa katika uwanja huu ambao unazidi kuchomoza. Kwa mfano, Holmes (1972/1988), Newmark (1982, 1988, 2003), Snell-Hornby (1988), Toury (1995), Venuti (1995), Sorvali (1996), Baker (1998), Hickey (Ed) (1998,) Cronin 2003, Malmkjær, (2005), Bandia (2008) na wengine wengi wa baadaye wanajadili suala la tafsiri huku baadhi yao wakizingatia, hasa kipengele cha ufundishaji na upeo wa somo la kufundishwa. Ilivyo ni kwamba, makundi haya mawili hayakinzani kamwe. Kila kikundi katika upekee wake kinachangia kubainisha miktadha ya kimapisi na ya kisinkronia; ambamo dhana na utendaji wa tafsiri imeibuka na kubadilika kiasi cha kutambuliwa kama uwanja wa uchunguzi, sayansi, wa kiusomi na wa kuzingatiwa kiutekelezaji. Uwanja ambao upeo wake daima hupanuka, hasa katika nyakati hizi za kiteknohama na wingi wa sajili za lugha. Kwa hivyo uamilifu wa zana za kiteknolojia unazidi kuendeleza sayansi ya tafsiri na mikabala ya kuihusu kimaarifa na kiutekelezaji.

Katika misingi hii, makala hii inatambua wingi wa vijelezi vya dhana ya tafsiri, uamilifu wake na majukumu katika akademia, mawasiliano na maendeleo ya viwandani inavyojadiliwa na wasomi na watekelezaji wa tafsiri

kadri ya mpito wa wakati, (Holmes 1972, 1988; Newmark 1988; Lefevere 1992; Toury 1995; Sarvoli 1996; Venuti 1997, 2000; Cronin 2003; Davies 2004; Malmkjær; 2005).

Mikabala katika uwanja huu mpya wa usomi inaonyesha yafuatayo kuwa ya msingi miongoni mwa vijelezi ambavyo vimetolewa:

i. Tafsiri ni uwanja wa usomi ambao kwa muda mrefu umekabiliwa katika misingi ya mielekeo ya kinadharia.

ii. Tafsiri huwezesha upataji na udumishaji wa kazi za fasihi, huendeleza usomi wa kifasihi na pia usomi wa kitafsili.

iii. Tafsiri ni nyenzo ya kuitikia mwito wa wakala na uwakala wa aina mbalimbali kuhusu upakiaji wa habari na usambazaji kwa soko la wateja; ikiwemo upakiaji wa kiuchumi, bidhaa na vitu vingine vya kuhitajika na wateja.

iv. Tafsiri huweka wazi thamani ya makala huku ikibainisha thamani ya uamilifu wa ndani kwa wateja wa aina mbalimbali.

v. Tafsiri ni kichangizi mojawapo kikuu cha mapinduzi ya kimawasiliano, uenzaji, usambazaji na upataji wa habari na maarifa.

vi. Tafsiri hubainisha nafasi ya mtafsiri katika kuathiri, kuchangia na kuendeleza aidiolojia za aina mbalimbali.

Katika muktadha wa uchangamano wa vijelezi hivi, usomi wa tafsiri unatarajiwa kuleta pamoja kazi za nyanja mbalimbali ikiwemo mielekeo badalia ya kinadharia kama vile nadharia za isimu, fasihi, historia, anthropolojia, saikolojia, falsafa, uchumi, biashara na nyinginezo mbalimbali ambamo makala huandaliwa, na kuhitaji tafsiri za ama kuingia au kutoka katika lugha fulani za kilimwengu. Usomi wa tafsiri kwa hivyo una wadau wengi kadri zilivyo aina za makala na aina za habari na maarifa za kupakiwa na kusafirishwa kwa wateja wa aina aina. Baadhi ya wadau wa usomi wa tafsiri kitaaluma basi ni wafuatao:

a. Wataalamu wote ambao kauli zao za kimawazo hukurubiana kupitia tafsiri, na kwa hivyo kudumisha mbinu za mawasiliano baina ya lugha ikiwemo uhandisi wa habari.

b. Wananadharia wa tafsiri.

c. Watafiti wa tafsiri.

d. Watekelezaji wa tafsiri.

e. Walimu wa tafsiri.

f. Wanafunzi wa tafsiri.

g. Hadhira na wateja wa tafsiri.

Wakati tunapotambua upeo wa usomi wa tafsiri, kuna haja ya kutambua vile vile, hasa inapobidi, changamoto za kukabili usomi wa tafsiri katika akademia. Kwa mfano, maswali yafuatayo yanabainisha baadhi ya changamoto hasa katika asasi za ufundishaji wa elimu ya juu:

a. Je, usomi wa tafsiri huandamwa mara kwa mara katika asasi za elimu ya juu?

b. Je usomi wa tafsiri unaandamwa kama uwanja maalum au hutegemea taaluma nyinginezo, hasa za lugha?

c. Je, pale ambapo kuna usomi wa tafsiri katika asasi za elimu ya juu, mielekeo ya kuzingatiwa inalandana na uhalisia wa nyanjani ili kuhakikisha thamani yake na ufaafu wa nyanjani?

Diskosi kuhusu Upeo na Vipengele katika Usomi wa Tafsiri

Ingawa hakuna majibu ya moja kwa moja kwa maswali haya, tunatoa changamoto kwa asasi za elimu ya juu, vyuo vya elimu ya kati na vinginevyo nchini Kenya na kwingineko kutafakari umuhimu na nafasi ya usomi wa tafsiri katika programu zao. Hii ni kwa sababu, kwa wengi, uwanja huu, kama eneo la usomi, ungali mchanga na wa kigeni. Kwa mfano, asasi nyingi za elimu ya juu zina vipengele vya somo hili vikizingatiwa katika idara

za lugha, hasa ambazo si idara za usomi wa Kiingereza. Idara kama za Kiswahili hubebeshwa mzigo wa kushughulikia tafsiri, labda kwa sababu inachukuliwa moja kwa moja kuwa hizi ni idara za ujozi lugha na tafsiri huhitaji miktadha ya ujozi lugha. Bila shaka idara za Kiswahili jinsi ilivyo katika Chuo Kikuu cha Moi, hufaidi kutokana na masomo ya kipekee kama haya ya tafsiri, lakini swali ni kwamba, je yanatendewa haki katika idara hizi? Hasa kwa vile maeneo ya kuzingatiwa katika usomi wa Kiswahili ni mengi, na pia yale ambayo yanastahili kuzingatiwa katika usomi wa tafsiri ni mengi na yanazidi kuongezeka. Isitoshe, kama ambavyo tumekwishaona hapo juu, usomi wa tafsiri unaambaa kupana na kudhihirika katika maeneo nje ya isimu na fasihi, nyanja kuu za kuzingatiwa katika taaluma za lugha. Pia, usomi wa tafsiri unahitaji mazoezi kem kem na mahabara maalum ya kutekelezewa.

Mwandishi huyu ana matumaini kuwa wakati umefika ambapo idara au vituo vya tafsiri zitabuniwa katika asasi nyingi za elimu ya juu. Hasa katika muktadha wa Kenya, tuna matumaini kuwa, kufuatia katiba mpya ambayo inainua hadhi ya Kiswahili kuwa lugha rasmi ya kwanza na ya taifa, serikali na asasi nyingine zitaitikia mwito wa kuwekeza katika usomi wa Kiswahili na tafsiri ili kutimiza wajibu huu mkuu ambao umetolewa kisheria. Kwa kufanya hivi, haikosi tutajiandaa pia kukabiliana na changamoto ya kuweka zana na mbinu za ufundishaji. Zana ambazo zitawawezesha wanafunzi kupata mazoea na mazoezi ya hali halisia ilivyo katika mawanda ya uamilifu wa lugha, kiviwanda na nyanjani kwa jumla.

Wakati tunapotafakari kuingiza usomi wa tafsiri katika mkondo mkuu wa kiakademia, ni muhimu pia kutambua mienendo ambayo inachangia nafasi na ubinafsi wa uwanja huu mpya wa usomi. Mienendo hii ambayo bila shaka itachangia maarifa ya kuzingatiwa katika uwanja huu ni pamoja na:
    a. Mienendo kuhusu utekelezaji wa tafsiri.
    b. Mienendo kuhusu zana na amali za kutekelezea tafsiri.
    c. Mienendo ya kubainisha darasa la tafsiri katika viwango mbalimbali vya elimu.
    d. Mienendo ya kuhusisha tafsiri na utafiti, ufundishaji na saikolojia ya lugha na jamii.
    e. Mienendo ya kushirikisha usomi wa tafsiri na nyanja nyinginezo jinsi ilivyo na usomi wa Kiswahili.

Mienendo hii yote inahitaji pia kuangaliwa kimkabala na diskosi za kulenga wadau wa aina mbalimbali. Utimizaji wa hatua hizi za utambuzi ni ishara kwamba upeo wa usomi wa tafsiri unaendelea kushika njia.

Katika kiwango cha mashinani (Afrika Mashariki, hasa Kenya), wasomi wamejadili dhana na utekelezaji wa tafsiri lakini bado hawajaizamia kama uwanja wa usomi. Kwa mfano, wasomi wamejadili suala la tafsiri katika viwango vya tasnifu za uzamili na uzamifu, hata katika asasi ambamo hakuna somo maalum la tafsiri. Na pale ambapo linafundishwa ni katika kozi moja au mbili tu. Shitemi (2003, 2007) anajadili dhana ya tafsiri kwa kulenga mapendekezo ya kuzingatiwa katika ufundishaji, sambamba na ufundishaji wa Kiswahili katika kiwango cha elimu ya juu. Anahoji kuwa kwa muda mrefu utekelezaji wa tafsiri, hasa katika makala za kiteknolojia zisizokuwa za kiisimu au kifasihi umefanywa kwa wingi ilhali bado mielekeo hii haijashirikishwa katika mielekeo ya ufundishaji wala kuzingatiwa katika mielekeo ya kinadharia. Kwa upande mwingine, wasomi, hasa katika nyanja za isimu na isimu jamii, wamejadili suala la tafsiri katika misingi ya kinadharia kwa kurejelea utekelezaji, utafiti na/au ufundishaji wa nyanja za isimu na fasihi tu.

Ifahamike kuwa, jinsi ambavyo imeelezwa kwingine kuwa, TUKI katika Chuo Kikuu cha Dar es Salaam ni zao la *Kamati ya Lugha* ambayo iliwekwa katika enzi za ukoloni ili kuhakikisha usanifishaji wa Kiswahili. Katika enzi hizo, utafiti ulienda sambamba na tafsiri. Kwa hivyo ni taasisi ambayo ilikuwa na mazoea ya muda mrefu ya kufanya tafsiri. Ya kwamba taasisi hii ilidumisha kitengo na utekelezaji wa tafsiri kwa muda huu wote, ni jambo la kustahiwa. Isitoshe, serikali ya Tanzania ina Baraza la Kitaifa la Kiswahili (BAKITA), ambamo baadhi ya majukumu ni kufanya tafsiri na kuunda istilahi. Hali hii ya kuzingatia uamilifu na maendeleo ya Kiswahili katika miktadha miwili mikuu, serikali na akademia, bila shaka ni ya kutamanika na kustahiwa katika eneo hili. Ufundishaji na uandalizi wa watafiti katika uwanja huu, ni jambo tofauti ambalo linahitaji

kutafakariwa kwa sababu bado linatoa changamoto.

Ushahidi kutokana na uamilifu wa Kiswahili katika kiwanda cha lugha; baadhi ya mienendo ya habari na utoaji wa huduma; na tajriba za mwandishi huyu kama mtafiti wa tafsiri, mhadhiri, na mtafsiri; zinachangia mjadala unaojengwa kuhusu changamoto za kutafakari upya masuala ya usanifu na nafasi ya tafsiri katika akademia. Kwa mfano, matokeo ya utafiti uliofanywa kwa kulenga matumizi ya Kiswahili katika miktadha rasmi nchini Kenya, (*Kiswahili usage in the formal domain in Kenya)*, (Shitemi & Wasike, 2007), yanaonyesha umuhimu wa kuendeleza mawasiliano katika lugha ya kueleweka na hadhira lengwa[50]. Hasa matumizi ya Kiswahili na uamilifu wa kupitia tafsiri ili kusanifu mawasiliano ya kutimilika na ya kukubalika; upakiaji wa habari ubidhaaishaji na uwekezaji wa kuwezesha haya yote.

Kutokana na tajriba za Taasisi ya Utafiti wa Ksiwahili (TUKI) kabla ya marekebisho ya mwaka 2010 ambayo yaliiunganisha na idara ya Kiswahili, ili kuwa taasisi ya Taaluma ya Kiswahili katika chuo Kikuu cha Dar es Salaam, tunapata hali ambamo utekelezaji wa tafsiri ulienda sambamba na ufundishaji wa kinadharia na kiutekelezaji. Kwa mfano, Mwansoko**,** (2003) anajadili *Translation Work at The Institute of Kiswahili Research, Dar es Salaam: Procedure, Problems and Solutions.* Maoni ya kutolewa kuhusu makala hii yanahoji kuwa:
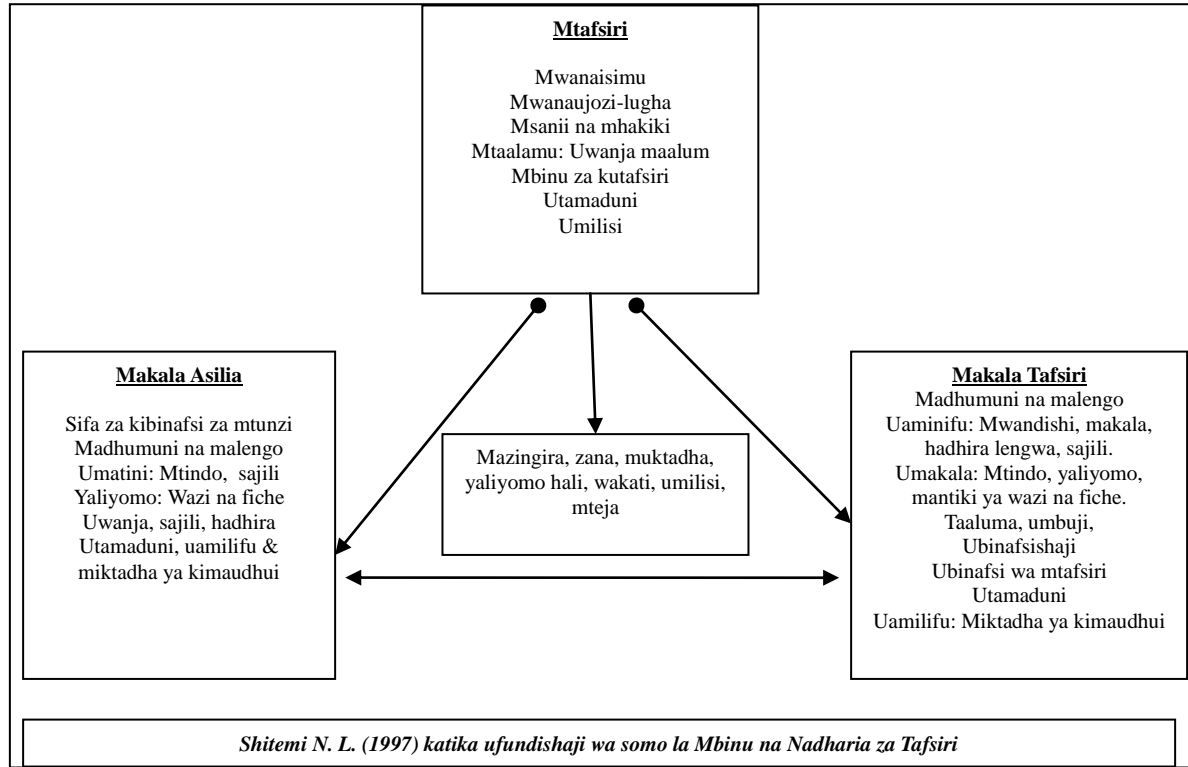
> Taasisi ya Utafiti wa Kswahili (TUKI) ya Chuo Kikuu cha Dar es Salaam iliweka idara ya istilahi na tafsiri mnamo 1986, ili kuleta pamoja juhudi za uundaji wa istilahi na kuratibu utoaji wa huduma za tafsiri kwa wateja wa aina mbalimbali, wa kienyeji na hata wa kigeni. Kwa jinsi hii, katika muda wa yapata miongo miwili, TUKI imetoa huduma za tafsiri katika mielekeo ya kisayansi kwa kuegemeza kazi yake katika kutii miongozo ya kinadharia na kanuni za utekelezaji … (Mwansoko**,** 2003).

Mwansoko (ibid) pia anajadili mwelekeo wa kisayansi wa kukabiliana na tafsiri inavyofuatwa katika TUKI. Anaorodhesha hatua za kufuatwa katika harakati za kutafsiri na masuala ya kuzingatiwa ambayo hutatanisha tafsiri ya kuandaliwa. Anazungumzia mbinu ambazo zimewekwa ili kukabiliana na utata huu kadri ya tajriba za utekelezaji, na wala si za ufundishaji katika asasi hii. Mbinu hizi ni pamoja na:

i. Uboreshaji wa tafsiri ambazo zimeandaliwa kupitia uhariri wa wataalamu katika taasisi.
ii. Uboreshaji wa makala kupitia uhariri wa pamoja baina ya watafsiri na wateja wao.
iii. Uboreshaji wa tafsiri kupitia vikao vya wataalamu wote katika TUKI.

Akijadili sifa na umilisi wa mtafsiri katika ufundishaji wa somo la tafsiri, mwandishi huyu anaainisha miktadha miwili mikuu ya kuzingatiwa; ambamo mtafsiri ananoa tajriba zake kama msanii na mtaalamu. Miktadha hii inashikiliwa na nguzo kuu ambayo inaishikamanisha, na kuipatia makala ya kutambulika na kudhihirika katika utekelezaji wa tafsiri sahihi na za kukubalika licha ya aina ya makala na miktadha ya utendaji kazi. Mchoro ufuatao unasawiri mawazo haya.

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[50] Tazama pia mahojiano baina ya mwandishi huyu na Prof. Mohammed Abdulaziz ambamo kuna mambo mengi ya usomi na taaluma ya Kiswahili; na uhalisia wake wa kiuamilifu maishani jinsi yalivyonakiliwa mwishoni mwa Sehemu ya Kwanza.
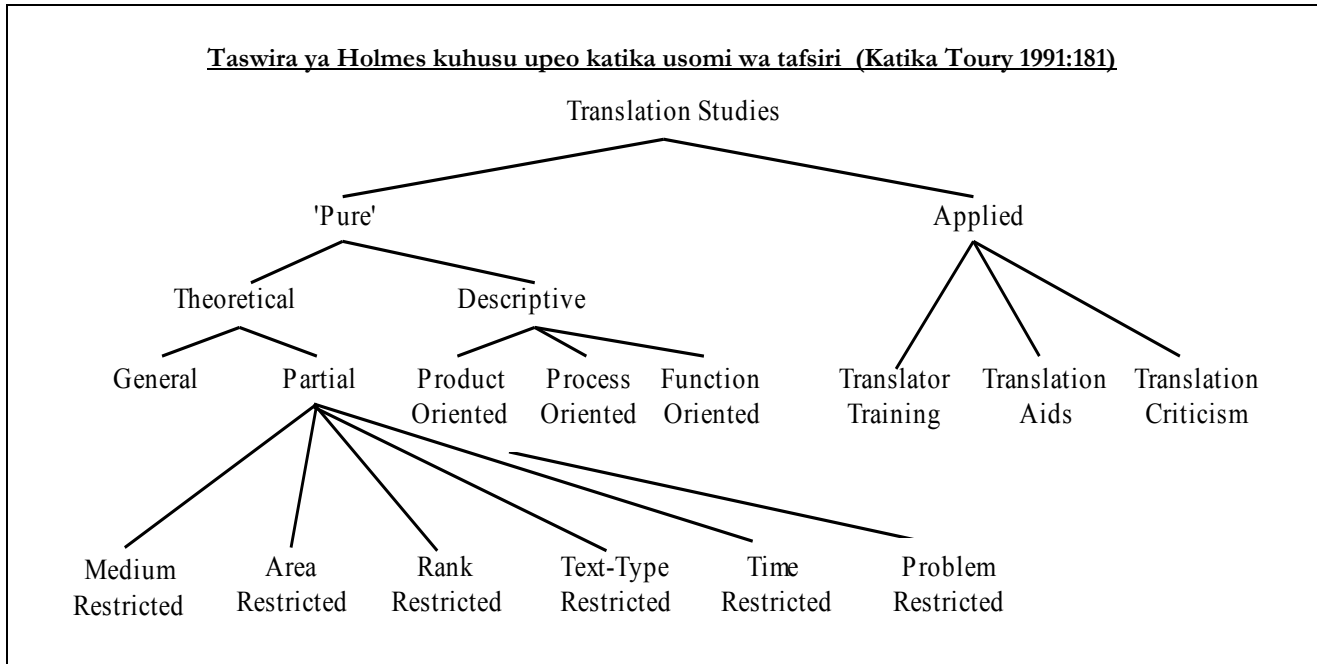
	Mtafsiri	
	Mwanaisimu	
	Mwanaujozi-lugha	
	Msanii na mhakiki	
	Mtaalamu: Uwanja maalum	
	Mbinu za kutafsiri	
	Utamaduni	
	Umilisi	

Makala Asilia

Sifa za kibinafsi za mtunzi
Madhumuni na malengo
Umatini: Mtindo, sajili
Yaliyomo: Wazi na fiche
Uwanja, sajili, hadhira
Utamaduni, uamilifu &
miktadha ya kimaudhui

Mazingira, zana, muktadha, yaliyomo hali, wakati, umilisi, mteja

Makala Tafsiri
Madhumuni na malengo
Uaminifu: Mwandishi, makala, hadhira lengwa, sajili.
Umakala: Mtindo, yaliyomo, mantiki ya wazi na fiche.
Taaluma, umbuji, Ubinafsishaji
Ubinafsi wa mtafsiri
Utamaduni
Uamilifu: Miktadha ya kimaudhui

Shitemi N. L. (1997) katika ufundishaji wa somo la Mbinu na Nadharia za Tafsiri

Mchoro huu unaangaza picha pana ya taswira ya mtafsiri kwa muhtasari. Ni picha ambayo inaakisi uteuzi wa mikakati, mienendo, vipashio na viwakilishi katika tafsiri. Hali ambayo pia inaweka mchomozo kwa dhima na nafasi ya mtafsiri huku ukimkutanisha na miktadha miwili mikuu ambayo mikakati ya tafsiri inahitaji kutafakariwa na kuchakatwa. Miktadha hii kwa pamoja inahusu makala Asilia (MA) na Makala Tafsiri (MT) (kwa mujibu wa sifa za yaliyomo katika makala na mazingira ya kutawala uundaji na dhamira ya makala). Miktadha hii miwili inashikiliwa na nguzo ya kubeba sifa za kimazingira (pana na finyu), ambazo hazitokani moja kwa moja na ama makala ya kuzingatiwa au makala ya kutokana na tafsiri. Hizi ni sifa za kubainisha umaalum, ubinafsi na upekee wa mazingira ya kulengwa na tafsiri ikiwemo sababu za kubinafsisha endapo zitahitajika. Kwa hivyo, katika muktadha wa usomi wa tafsiri, kila mojawapo ya elementi hizi zinaweza kuwa kipengele maalum cha kuzamia ili kuibua mseto wa maarifa na mbinu ambazo mwafunzi wa tafsiri (mtafiti, mwananadharia, mtekelezaji, mwalimu) anahitaji kupata.

Inavyotokea ni kuwa, tafsiri huambaa katika taaluma mbalimbali. Ina sifa za kiuamilifu na za kimajaribio, ambazo zinafungua milango kwa mielekeo ya kiutafiti na nyanja maalum za kiuchunguzi. Ni muhimu kutambua kuwa, pamezuka miktadha mingi ya ufundishaji wa tafsiri kwa njia ya makini inavyodhihirika katika makala nyingi za kitaaluma za kimajuzi na kiutandawazi kuhusu suala hili la tafsiri. Upya huu wa kimuelekeo umezingatiwa na wataalamu wengi ikiwemo Toury (1995), Sarvoli (1996), Newmark (1982, 1988), Gentzler (2001), Riccardi (2002), Cronin (2003), Davies (2004), Malmkjær, (2005) Bandia (2008), Rodrigo (2008) miongoni mwa wengine wa kimataifa.

Kwa mfano, Holmes (1972, 1988); Toury (1995) na Malmkjær (2005), wanasawiri sura wanayopendekeza kuwa ya kuwakilisha usomi wa tafsiri. Malmkjær, (2005) anapiga hatua zaidi kwa kuhoji kuwa nadharia jumuishi ya tafsiri inahitaji kuwa ambayo itawakilisha vipengele vyote katika kujeleza dhana ya tafsiri. Anatambua kuwa, nadharia nyingi ambazo zimetumiwa katika kujadili na kufafanua dhana ya tafsiri hutegemea mielekeo teuzi. Mwelekeo teuzi una ithibati katika wingi wa miktadha ya kurejelewa na kushughulikiwa katika tafsiri, aina za makala na upakiaji wa habari ambayo inachangia kubainika kwa

yaliyomo ambayo yanahitaji kutafsiriwa. Mwelekeo kama huu wa kiuteuzi, na mbinu za kuuendeleza huruhusu ushirikishi wa upekee wa utamaduni, sajili, misimamo na mbinu fafanuzi za kuchangia uelewa wa tafsiri; na pia uamali, uamilifu, matini na umatini katika miktadha husika. Inaakisi na papo hapo kutofautisha utata wa tafsiri kwa kuashiria upana na wingi wa viwango au udarajia wa sifa za kubainisha uchakataji wa tafsiri. Elementi za kutambulisha upeo wa tafsiri kama uwanja wa kiusomi jinsi unavyopendekezwa na Holmes (1972), ukasisitizwa na Toury (1995) na pia Malmkjær (2005), unawasilishwa katika mchoro wa hapa chini.

Taswira ya Holmes kuhusu upeo katika usomi wa tafsiri (Katika Toury 1991:181)

Mtazamo huu unazingatia vipengele mbalimbali na mielekeo ya kutawala sayansi ya tafsiri ikiwemo uandalizi wa watafsiri; zana za kutumiwa na kuelekeza; na miktadha mingine ya kuchangia miongozo ya kinadharia kwa kutambua nadharia jumuishi na nadharia za kiuteuzi katika miktadha maalum. Masuala maalum yanajitokeza ikiwemo: Nyenzo, mahali, viwango, upekee wa matini, wakati na matatizo ya tafsiri. Holmes anaangalia pia miktadha ya tafsiri kiufafanuzi, ambapo anaainisha namna tatu za kuendeleza ufafanuzi katika misingi ya kutambulika kama zao la tafsiri, michakato ya tafsiri na uamilifu wa tafsiri.

Kisichobainika wazi katika miktadha hii miwili ya ufundishaji wa tafsiri, ni namna ya kukabiliana na changamoto za tafsiri. Mchoro wa awali unatoa kipaumbele kwa maarifa ya kutokana na utambuzi wa nafasi na umuhimu wa mtafsiri, ilhali wa pili una upeo mpana ambamo mtafsiri anashikilia nafasi jinsi zilivyo elementi nyingine kuu katika uwanja huu wa uchunguzi. Licha ya haya, mielekeo hii miwili, inatambua nafasi ya mtafsiri kama ya msingi katika sayansi hii kiusomi. Inaashiria utambuzi wa maarifa katika sayansi ya tafsiri, maarifa ambayo yanamtambua mtafsiri kama msanii, mtaalamu, na mwanasayansi ambaye umilisi wake unahitaji kukuzwa kupitia mafundisho na mazoezi.

Jambo ambalo halitokezi wazi katika mielekeo hii ni changamoto za kutokana na ukumbi wa kimtandao na taathira za kiutandawazi. Changamoto hii inapelekea uamilifu na ushiriki wa wingi-lugha kisambamba katika utekelezaji wa tafsiri.Kwa hivyo, kudhaniwa kukikiuka kanuni za kufungia tafsiri katika miktadha ya ujozi lugha – chasili na pokezi; na utambuzi wa hadhira moja tu ya kulengwa. Nyakati za leo zinaendelezwa na tafsiri baina ya lugha nyingi kisambamba na pia kulenga hadhira kadha kwa wakati mmoja. Sifa za kutokana na kuchipuka kwa wingi wa mahitaji ya habari na mawasiliano unahitaji vile vile kutimizwa kwa kutegemea tafsiri

za kazi, na za kulenga lugha nyingi na hadhira badalia ikiwemo za kuendelezwa kimitambo. Viwango na mahitaji ya kulengwa hayajafikiwa katika kiwango hiki kabla. Maendeleo ya programu za kikompyuta na ujenzi wa data kanzi za lugha, ni elementi nyingine mpya ambazo zinazidi kutamalaki katika diskosi na utekelezaji wa tafsiri.

Kwa jinsi hii, watafsiri hawafikii tu '*kusema*' katika *lugha moja* kile ambacho mtu mwingine au maandishi fulani '*yamesema*' katika *lugha nyingine,* (Hickey 1998). Kinyume na fikra hii, watafsiri hutangamana na miktadha na elementi za kuchangia mienendo ya kufuatwa na mbinu za kuzingatiwa katika uandalizi wa tafsiri ya kufaa, ni wajibu wao daima kuzingatia hali ambazo hutawala uteuzi wa viwakilishi na kutathmini uteuzi huo katika miktadha ya masuala mengine mengi ya kuchangia usahihi na ukubalifu. Kwa sababu hii, tafsiri kama uwanja wa usomi inahitaji kulenga pia mbinu za kuzingatia vimiliki, vipashio maalum na pia kuakisi changamoto na mikakati ya mtafsiri katika utimizaji wa kazi. Upeo huu mpana unahitaji kuelekeza mbinu na maarifa ya kuenda na utekelezaji, huku pia ukifaidi kutokana na mbinu za kusababisha matokeo ya kutarajiwa, (Juliana House/Shoshana blum-Kulka, 1986).

Yaliyomo katika Usomi wa Tafsiri Kiakademia

Inavyotokea ni kwamba, aina nyingi za matini za sajili mbalimbali huchakatwa kutegemea miundo na maudhui ya kuzingatiwa. Kwa hivyo kuhitaji utambuzi wa vigezo vya kuvuka mipaka ya isimu na usanii wa lugha ambao umetawala diskosi za tafsiri kwa muda mrefu. Miktadha ya kuhusisha tafsiri na uchunguzi wa mtindo, istilahi, michakato ya yaliyomo, upakiaji, viwango na aina za hadhira lengwa na mambo mengineyo ya kutawala mbinu za uteuzi na michakato ya mtafsiri kwa makala, inahitaji ubunifu wa hali ya juu. Uainishaji wa tafsiri kama dhana ya kisayansi, mbinu na nyenzo ya uchakataji wa makala unahitaji kutambuliwa na kuzingatiwa katika usomi wa tafsiri. Isitoshe, uzingatiaji wa utafiti, uhalisia wa nyanjani na uamilifu wa miktadha ya Teknolojia, Habari na Mawasiliano (TEKNOHAMA) katika mbinu za kuzingatiwa; manukuzu na urejelezi wa kimajaribio na ufafanuzi, ni baadhi ya mambo ya kuzingatiwa katika ufundishaji. Miongozo ya tafsiri katika muktadha wa diskosi changamano na teuzi zenye kubainisha kaida maalum inahitaji pia kuzingatiwa. Mtafsiri anahitaji kutambuliwa kama aliye na mamlaka ya kiuvumbuzi na kiubunifu, hasa katika uchakataji wa lugha.

Mielekeo ya kisasa ya usomi inahitaji basi kuchangia katika kupanua mipaka ili kuakisi na kuzingatia masuala ibuka na maendeleo mengineyo ya kuathiri na kujenga uwanja huu. Athari za utandawazi, ubinafsishaji wa kimazingira, hasa katika miktadha ya uchumi na biashara katika mashirika ya kilimwengu yanahitaji vile vile kupewa nafasi. Hii inamaaniisha kuwa ni muhimu kutafakari upya mielekeo ya tafsiri, na jinsi ambavyo imehusishwa na desturi za isimu na fasihi kiakademia.

Masuala ya msingi katika usomi wa tafsiri basi yanahitaji kushirikisha miktadha ya kuheshimu kanuni za kiisimu, hasa katika miktadha ya ujadi wa kujifungia katika ujozi lugha. Tazama upeo wa kubainika katika maelezo yafuatayo ya kozi maalum za tafsiri katika baadhi ya asasi za elimu ya juu:

Programu ya Tafsiri katika chuo cha SOAS: Utekelezaji wa Tafsiri za kuingia na kutoka katika Kiswahili
http://www.soas.ac.uk/courseunits/15PAFC029.html

The objective of the course is to train students in advanced level translation, from Swahili into English and from English into Swahili. By the end of the course, the students should be able to translate a variety of text-types including modern prose and literature, and poetry written in Swahili. This course will help students to acquire an understanding of a variety of approaches, methods and theories in relation to translation, with an overall aim to bridge the cultural distance that exists between such non-kindred languages as Swahili and English. This course will strengthen the translation theory component, emphasize the place and role of linguistics in translation, expand current bibliography, and increase the range and choice of practical translation texts.

Objectives and Learning Outcomes of the Course
The objective of the course is to train students in advanced level translation, from Swahili into English and from English into Swahili. By the end of the course, the students should be able to translate a variety of text-types including modern prose and literature, and poetry written in Swahili. This course will help students to acquire an understanding of a variety of approaches, methods and theories in relation to translation, with an overall aim to bridge the cultural distance that exists between such non-kindred languages as Swahili and English. This course will strengthen the translation theory component, emphasize the place and role of linguistics in translation, expand current bibliography, and increase the range and choice of practical translation texts.

Kiswahili & Other African Languages, Moi University: Translation Track of BA Kiswahili (2011)[51]

Theory and Practice of Translation and Interpretation I
Overview of theory, aims, concepts and methods in text interpretation. Informational texts: instructions, reports, and official documents. Oral texts. Literary texts of all genres. Organizational features influencing design and interpretation of oral and written texts in practical usage contexts. Information structure, development of topic, unit levels in text. Cohesion, coherence, comprehension. Develop student awareness of factors that contribute to information organization and interpretation.

Theory and Practice of Translation and Interpretation II
Models for translation practice and analysis - the textual model. Intentionality, informativity, situationality, acceptability, cohesion, coherence, intertextuality. Dynamism, operationalism, regulativity, faithfulness, expressiveness and complementarity in model segments. Translation and the human mind; translation and theories of language function and communication. Student interaction with language survey in different registers and undertaking of translations of texts in different registers

Kiswahili Field Course and Seminar: Translation Track
The course will take place at the end of the third year of study. Students will go to the field for 14 (fourteen) days under supervision. Before proceeding to the site to be selected by the department, each student will have identified an area of study. During the fieldwork, the candidates will be doing research on specific items each day and report back to the supervisor for consultation and advice on how to do further research until the 14 (fourteen) days. Activities include visits to various contexts in the country where Kiswahili is used. Consultation with practitioners in the fields of translation and interpretation; translation as used by consumers and packagers of international products; publishing companies, electronic and print media houses and newspaper industry; government and non government agencies; parliament and other service providers and consumers who exhibit bilingual and/or multilingual tendencies and services that require translation.

Translation Practice
The course will have a practical hands-on bias. It will deal with the relationship between theory of translation and

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[51] Huu ni mkondo wa elimu katika taaluma ya Kiswahili ambao unaelekea kubuniwa katika marekebisho ya mitaala ambayo yanaendelea. Wingi na ubadalia wa kozi za Tafsiri ni jambo jipya ambalo linazidi kusanifiwa. Licha ya haya, unazusha changamoto kuu. Utekelezaji na upataji wa zana za kufundishia ni changamoto ambayo inahitaji kuzingatiwa na wadau ikiwemo wafadhili na asasi ya chuo. Kuna pia haja ya kudumisha uhalisia wa nyanjani, jambo ambalo linahitaji kupangiwa na labda kuwekewa mikataba na wadau. Ni muhimu pia kushirikisha zana za kikompyuta na programu za kufaa katika kukuza utendaji wa wanafunzi hasa katika tafsiri za kimitambo.

the reality of practice across genres and disciplines. Theories of language, linguistics and communication contributing to translation. Issues include communication in information technology and communication aspects including functionalism, textualism, publishing, production, classification and translation of news items.

Translation as Criticism
Basics of theories of criticism. Linguistic, Literary, Stylistic, Cohesion and functional criticism; editing skills; steps in preparing various types of texts. Psychological criticism and translation based on different specific languages. Criticism of translations in different registers

Linguistics and the Language of Translation
The course deals with relationships between the areas of translation, languages and linguistics. Specific issues of focus include: sounds, rhythms, lexis, collocations, semantic prosody, texture, register, cohesion, coherence, implicature, speech, text acts, text and genre, analysis, clausal thematicity, transitivity, and expression through language choices of ideological positions.

Translation & Register in Various Domains
Language use and translation in various registers; criticism and comparison of translation; practical translation of texts in different registers; Religion, law, health, business, political discourse, fidelity, moral & ethical considerations, etc

Translated Literary Texts
The course will focus on the comparative analysis of translated literary texts between two languages. Efficacy of translations. Various genres: poetry, prose, short stories, drama, oral literature from dimensions of author centered, text centered, and audience centered forms of appreciation and fidelity.

Translation as Interface in Communication
Other fields that could benefit from translation to be incorporated. Modernization of terms and lexemes: Preparation and use of dictionaries; different types of dictionaries alongside other tools & instruments required by translator; computer as a tool of translation; translation technologies; classification and coordination of translation results through various translation texts; globalization and translation, soft copies, diskette and CD-ROM, hard copies; requirements and principles of a translation customer; job market, reception of translation texts

Miktadha ya utekelezaji, matumizi ya tarakilishi na TEKNOHAMA kwa jumla ni mambo ambayo hayahusishwi sana na mitaala ya lugha, hasa mitaala ya usomi wa Kiswahili. Isitoshe, asasi nyingi huonekana kukengeusha masomo ya lugha kwa kudai kuwa hayahitaji zana za kiteknolojia wala masomo ya nyanjani. Utambuzi wa nafasi ya tafsiri katika misingi ya utendajikazi wa Kiswahili katika vyombo vya habari (ya kuchapishwa na ya kielektroniki); upakiaji na uuzaji wa mauzo; afya; sheria; biashara za benki; na sekta ya raia katika misingi ya isimujamii ni baadhi ya mambo ambayo yanahitaji kuzingatiwa kadri yanavyochangia upya wa kimuelekeo, (Shitemi 2003, 2007a, 2007b; Shitemi & Wasike 2007; Shitemi & Kandagor 2010; Shitemi & Ndichu 2010).

Hali ya kushirikisha masomo ya nyanjani katika mitaala ili kudumisha vipengele vya majaribio, utendaji na ushirikiano baina ya asasi za ufundishaji na uasilia wa nyanjani ikiwemo soko la mauzo na viwanda vya kuchakata lugha, ni mambo ambayo hatuna budi kuzingatia. Uhaba wa maandishi na machapisho katika lugha ya Kiswahili ni changamoto nyingine ambayo inahitaji kuzingatiwa. Kwa jumla, kuna masuala mengi na nyeti ambayo yatachangia katika kukuza umilisi, mbinu na uwezeshaji katika kuwalea na kuwaandaa watafsiri ili kutimiza majukumu ambayo tumejadili hadi sasa.

Tafsiri Kimtandao na Asasi za Kimataifa

Uwepo wa asasi na mashirika ya kimataifa; jamii za kilimwengu zisizofungiwa na mipaka ya kijiografia; teknolojia; ukwasi wa lugha kiuchumi; athari za wakati dhidi ya umaalum wa maeneo kimpaka, kasi ya kuibuka kwa jamii za kimtandao na kumbi za mawasiliano, ni baadhi ya mambo ya kuchangia kasi ya kuibuka kwa habari na mawasiliano yanavyozuka. Mashirika makuu ya kutofungiwa na mipaka ya kisiasa kama vile Umoja

wa Ulaya, Umoja wa Kimataifa, Umoja wa Afrika, Shirika la kilimwengu la afya, UNESCO, Jumuiya ya Afrika Mashariki, SADC, COMESA na mengineyo, yanahitaji kuzingatia na kutimiza usambamba wa habari na mawasiliano katika lugha za dunia kwa wakati mmoja. Hali ya maenezi ya kutofungiwa na mipaka ya kisiasa na kitaifa kadri jamii ya kilimwengu inavyoletwa pamoja; na ushiriki wa habari na mawasiliano kupitia nyenzo za kimtandao inaonekana kukua kwa kasi ya kushangaza. Kwa sababu hii, pametokea hali ya kuhudumisha lugha nyingi iwezekanavyo, hasa katika kupakia, kupakua, kufikia, na kutimiza mawasiliano; hali ambayo bila shaka inaonekana kukejeli mitaala iliyopo ya lugha katika asasi za elimu ya juu.

Mikutano ya kilimwengu, *Information Society's Plan of Action*[52] na *ajenda ya Tunis (Tunis Agenda)*[53] inaashiria wajibu wa jumuia ya kilimwengu katika uhandisi wa lugha. Katika muktadha huu, washiriki wa mkutano wa Geneva (2003) na Tunis (2005), walifikia maazimio yafuatayo kuhusu nafasi na maendeleo ya lugha za ulimwengu katika kukidhi mahitaji ya enzi hizi za habari na teknolojia, hasa uwepo wa mtandao:

- Kuendeleza yaliyomo na kuweka kanuni za kiteknolojia za kuwezesha uwepo na matumizi ya lugha za kilimwengu katika mtandao.
- Kusanifu yaliyomo ambayo ni ya manufaa kwa tamaduni na lugha za jamii maalum ili kuwezesha ufikiaji wa vyombo vya habari na huduma za kidigitali.
- Kulea tajriba za mashinani za kuandaa na kukuza programu za kikompyuta za kufaa lugha za asili; pamoja na yaliyomo ambayo yanafaa makundi maalum ya wanajamii ikiwemo wasiokuwa na kisomo, waliopunguani, wenye kukengeushwa na kuwekwa pembeni, hasa wale wa kupatikana katika nchi zinazoendelea.

Ajenda ya Tunis ilijitolea kushughulika kwa dhati katika ukuzaji wa wingi-lugha katika mtandao kama namna mojawapo ya mbinu za kutimizia kanuni za ushirikiano, uangavu na mienendo ya kidemokrasia. Hatua hii inatazamiwa kuleta pamoja mataifa na wadau wa aina tofauti kwa mujibu wa majukumu yao. Isitoshe, pia waliunga mkono ujenzi wa habari za kutoka mashinani; kuzingatia tafsiri na ubinafsishaji; ujenzi wa makavazi ya kidijitali; na namna nyinginezo za vyombo vya habari vya kidijitali.

Licha ya juhudi zote ambazo zinalenga hali ya kuheshimu majukumu haya na udumishaji wa wingi-lugha kwenye mtandao, inabidi tukubali kuwa bado kuna safari ndefu sana ya kuandamwa kabla ya kuweka mikakati ya kufaa kikanda, na pia kupata asasi za kiakademia zikitimiza na kutekeleza wajibu wao katika mitaala. Changamoto ya kutokana na ujenzi wa mbinu na habari za kufaa kwa majukumu ya programu za ujifunzaji katika mitaala ya lugha, hasa katika asasi za Kiafrika ni kubwa mno. Mteja na viwanda vya uzalishaji wa bidhaa vinaonekana kuwa mbele mno katika hatua hizi za kimaendeleo, ilhali akademia inabaki nyuma ikijikokota na kuendeleza mitaala ambayo imepitwa na wakati[54].

Jumuiya ya kimtandao pamoja na mahitaji yao ya kimawasiliano yanaendeleza changamoto ya kuibuka kwa mtafsiri wa kimtandao na tafsiri za kimtandao ambazo daima zinaongezeka na kuimarika. Tafsiri hizi za kimitambo zinaabiri baina ya lugha, makala, aina za matumizi na wingi wa wateja wa mawasiliano kiubadalia. Ubidhaaishaji wa kibiashara, kiuchumi na kimawasiliano unahitaji pia makala za kutoa maelezo ya kukubalika na kuelimisha. Hali hii inazidi kukuza na kuimarisha tafsiri baina ya lugha mbalimbali kwa njia za kubinafsisha ujumbe na maarifa ya kuzingatiwa. Kwa mfano, nukuu lifuatalo linaeleza hali ya lugha katika tovuti za kulenga uchumi na biashara za kimtandao:

> Mashirika mengi ya kilimwengu yanafahamu umuhimu wa kubinafsisha bidhaa na huduma. Katika utafiti wa kulenga tovuti mia tatu, tovuti nyingi zenye kufanikiwa kiuchumi zilitafsiri habari zao katika

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[52] http://www.itu.int/wsis/documents/doc_multi.asp?lang=en&id=1160|0 tovuti kuzuriwa mnamo Februari 10 2011
[53] http://www.itu.int/wsis/documents/doc_multi.asp?lang=en&id=2267|0 tovuti kuzuriwa mnamo Februari 10 2011
[54]'Tazama manukuu kuhusu ubidhaaishaji na uwekezaji katika lugha kwingineko katika makala hii. Yanawakilisha sekta ya binafsi. Zingatia kuwa mitaala ambayo imenukuliwa humu haina vipengele vya kulenga ubidhaaishaji wa kimataifa.

lugha nyingi mara tatu zaidi ya tovuti ambazo hazikufanikiwa sana. … Lakini jambo la muhimu ni suala la lugha. Idadi ya wastani ya lugha za kupatikana katika tovuti kumi za juu zaidi ilikuwa arobaine na sita (46), ilhali tovuti nyingine zote mia tatu zilikuwa na idadi ya wastani ya lugha kumi na nne na nusu (14 ½). Utafiti huu pia ulionyesha kuwa … makampuni yameongeza idadi ya lugha katika tovuti zao … (Fairclough 2006).

Uteuzi wa vipashio vya tafsiri, elementi za kuzingatiwa, vimiliki na viwakilishi vinginevyo unategemea misingi ya kupiku mipaka ya isimu na ambayo inatambua umuhimu wa vibadala vinginevyo. Kwa mfano, akijenga diskosi ya *'Isimu na Lugha ya Tafsiri',* Malmkjær, (2005) anaainisha elementi zifuatazo akiziona kama ambazo zinabainisha mikakati ya kutafsiri na uamilifu wa kuvuka mipaka ya isimu. Anatambua dhana ya tafsiri kiisimu kuwa ambayo inahitaji kuzingatia yafuatayo:

> Sauti, mdundo, leksia, miambatano, arudhi za kisemantiki, umatini, arudhi, sajili, mshikamano, muwala, viashirii, matamshi, matendokauli, matini na tanzu, na namna nyinginezo za kujieleza kupitia uteuzi wa lugha katika misingi ya kiaidiolojia, (Malmkjær, 2005).

Kabla ya diskosi ya Malmkjær, Burdin (1992) alitambua uamilifu wa tafsiri kwa kubainisha miktadha ya uamilifu ambayo inapiku mipaka ya isimu. Alitambua uamilifu wa tafsiri kushirikisha yafuatayo:

a. Uamilifu wa kihabari
b. Uamilifu wa kimataifishaji
c. Uamilifu wa biashara na utangazaji wa bidhaa
d. Uamilifu wa kumuktadhaisha

Kwa hivyo, changamoto ya kupelekea uelewa wa dhana ya tafsiri ni katika kutambua yafuatayo:

i. Namna ambavyo makala husanifiwa kwa mujibu wa umbo na yaliyomo; taratibu za kudumisha mahusiano ya kimtiririko; miundo ya kupatikana baina ya sentensi; na kwa jumla namna ambavyo makala inasanifiwa na hatimaye kuchakatwa katika tafsiri.
ii. Namna ambavyo vipashio vya makala vinahusiana kadri ya hatua za kuvipatanisha; taratibu za kuchangia tafsili za kimshikamano na kimuundo; na mahusiano ya kijamii kadri ya vipashio vya kuonyesha mielekeo ya kidiskosi katika makala na namna ambavyo zinaathiriana na kuchangiana.
iii. Jinsi ambavyo wateja na ubinafsi wao huchangia namna ambavyo wanazingatiwa ili mahitaji yao ya kipekee kutimizwa katika tafsiri.

Idadi na tofauti baina ya lugha ulimwenguni husababisha na kulea tajriba za wingi-lugha. Changamoto kem kemu huzuka kutokana na hali hii. Kwa mfano, uwepo wa lugha zaidi ya elfu sita ulimwenguni - zaidi ya elfu mbili ya hizi zikipatikana katika bara la Afrika tu - inatia motisha na ilhamu ya kuendeleza usomi wa lugha. Hali hii huathiri mbinu na vigezo vya kuzingatiwa katika uainishaji wa lugha kama rasmi au ya taifa; namna za kutumikisha na kuwezesha lugha kwa kufuata sheria na sera maalum na kwa jumla uwekezaji katika lugha kwa madhumuni maalum. Athari za kupelekea uwekaji wa makini katika masuala ya ubidhaaishaji na uwezeshaji kupitia tafsiri, ni nyingi na badalia hasa kwa kutambua sajili mbalimbali, aina ya lugha, madhumuni na viwango vya hadhira za kulengwa. Katika muktadha kama huu, tafsiri huchangia katika kuhakikisha kuwa jamii za kilimwengu hazifungiwi katika mipaka ya lugha zao kwa kuzipatia fursa ya kutangamana na jamii lugha nyingine, hasa kupitia uelewa wa yaliyomo katika lugha hizo kupitia tafsiri, (Cronin, 2003). Katika muktadha kama huu, makala hii inaafiki maoni ya Cronin (2003) asemapo:

> Athari za mabadiliko ya ghafla katika teknolojia na uainishaji wa jamii na uchumi katika viwango vya kitaifa na kimataifa ni nyingi … athari maalum za mabadiliko haya kwa tafsiri na watafsiri … tafsiri na usomi wa tafsiri zinachangia katika uelewa wa mienendo baina ya mataifa … utandawazi na mienendo baina ya mataifa … yakichangia katika uelewa wa nafsi za kibinafsi (Cronin 2003).

Kwa sababu ya sifa na matukio haya yote, maendeleo ya usomi wa tafsiri baina ya taaluma na wenye

kudhihirisha mseto wa mielekeo ya kitaaluma ni changamoto ambayo pia inastahili kuzingatiwa.

Tazama yaliyomo katika uhalisia wa kubidhaaisha na kuwekeza katika lugha kupitia tafsiri jinsi ilivyo katika mashirika ya uchumi katika mauzo ya bidhaa za lugha *Ciné-Lingua* and *Tamarind Translation Ltd, Nairobi*[55], na pia jinsi inavyonukuliwa katika mfano wa *Tamarind* hapa chini.

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http://www.translatorscafe.com/cafe/agency7417.htm
Tamarind Translations Ltd. Nairobi, (2009)

Registered on Monday, July 27, 2009; last updated on Tuesday, August 04, 2009
Agency Type: Translation and Interpretation Agency

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Kwa hivyo, makala hii inaonyesha kuwa tafsiri kama nyenzo ya mawasiliano, utendaji wa kulenga kuchakata lugha kwa majukumu ya kuwasiliana baina ya jamii lugha zaidi ya moja; zana ya utekelezaji; uwanja wa usomi ni muhimu na inahitaji kuzingatiwa hata mno katika enzi za leo. Makala pia inatambua kuwa tafsiri ni namna mojawapo ya kufikia habari za kusanifiwa katika lugha nyingine na inadhihirisha undani wa changamoto za mawasiliano. Katika miktadha hii yote na mingineyo, tafsiri inatimiza majukumu ya kudumisha mitagusano baina ya tamaduni, lugha, sajili, biashara na uchumi; na bidhaa/mazao mbalimbali ya biashara na uchumi. Tafsiri ni msingi katika uelewa wa utandawazi huku ikichangia katika ubainishaji wa vijijilugha vya kiutandawazi hasa kwa mujibu wa jinsi ambavyo lugha na miktadha ya matumizi inachangia katika uainishaji wa vijilugha hivi. Kwa sababu ya haya, tafsiri inahitaji kuzingatiwa kiakademia na kiviwanda kwa namna ambayo itahakikisha ushirikiano na kutegemeana kwa manufaa ya wote wa kuhusika na kudumisha ufaafu na uamilifu wa lugha katika soko la mauzo na la ununuzi.

Ni muhimu pia kusisitiza kuwa uhusiano uliopo baina ya sajili za lugha zenye kutambulisha aina za ulimwengu wa ajira, biashara, siasa, jamii na hata lugha ya kifasihi umedumishwa kupitia tafsiri na michakato ya lugha. Ni mambo kama haya ambayo yanatia ilhamu na kupanua mawanda ya maarifa ya kuzingatiwa katika usomi. Ajabu ni kwamba, kazi za tafsiri zenye kuvutia mapato ya juu zinatokana na nyanja za sayansi, teknolojia, biashara, sheria, utawala na miktadha mingineyo ya utendajikazi wa asasi mbalimbali ingawa miktadha hii haishirikishwi kamwe katika mitaala ya tafsiri.

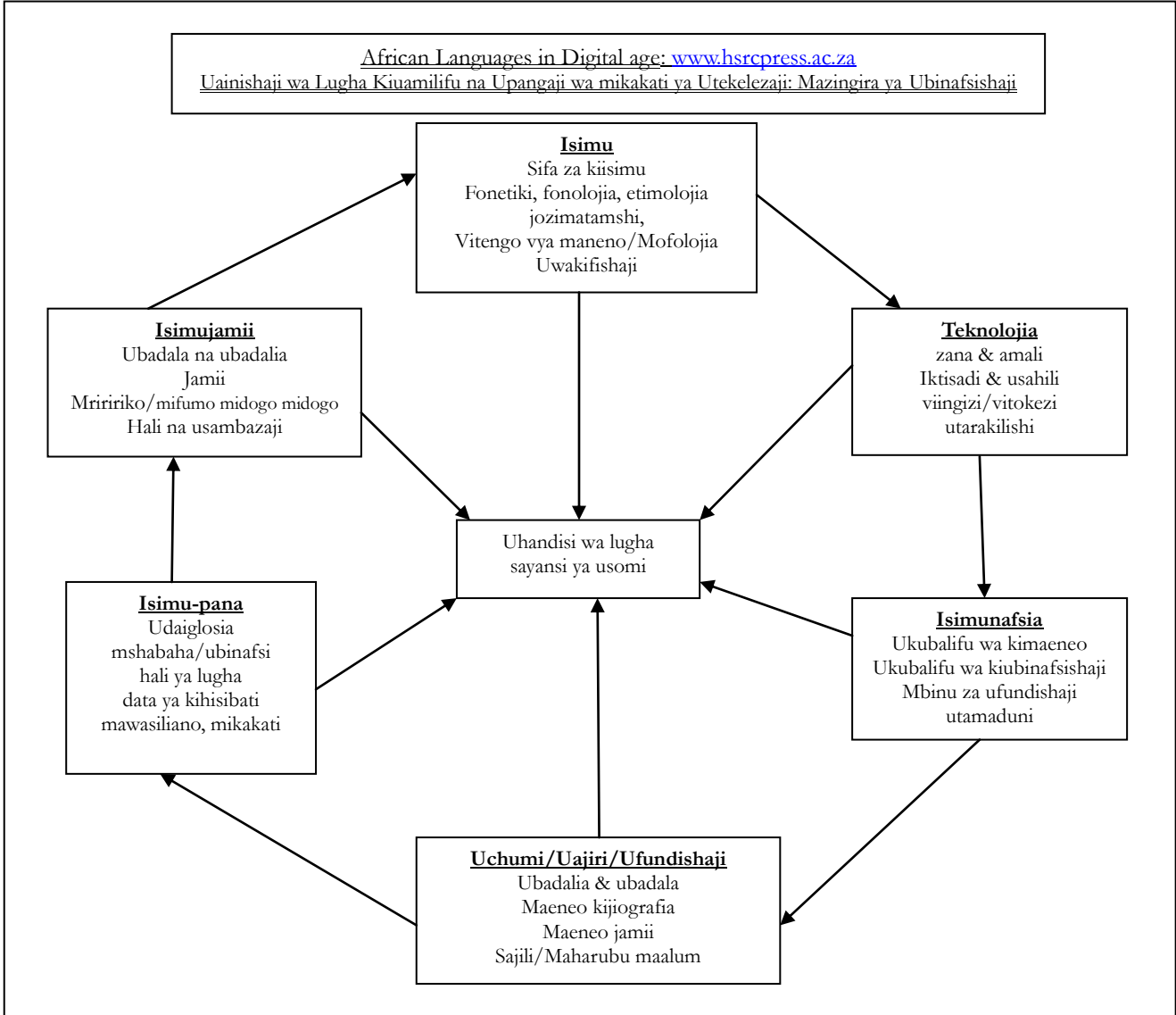[55] Habari hizi zimeniukuliwa katika sehemu ya Utangulizi wa makala hii.

Inashauriwa basi katika makala hii kuwa, mtazamo mpevu kuhusu tafsiri katika ulimwengu ambao daima unabadilika kupitia nguvu za kiutandawazi - zenye kusheheni kiu na njaa ya habari; na wingi wa ubunifu katika mbinu na mikakati ya upataji wa habari unazidi kutoa changamoto kwa akademia. Mbinu za kuitikia kwa kusanifu upya malengo na madhumuni ya kuakisi uhalisia wa nyanjani na soko la ajira badala ya kufungiwa katika ujadi wa maarifa jinsi ambavyo yamekuwa kwa minajili ya maarifa tu zinahitaji kutafakariwa. Ilivyoashiriwa awali, ushirikiano na mitagusano baina ya asasi za kiusomi, viwanda na soko la ajira ni muhimu katika ulimwengu huu ambapo taaluma zinatafuta kuelewana na kushirikiana katika kushinikiza sifa za uchumi, biashara na maendeleo kwa huduma za usomi ambazo awali hazikuangaliwa kiuchumi wala kibiashara. Vyuo vikuu venye kujisanifu kiuchumi na kibiashara havina budi ila kuweka mitaala ambayo itasaidia kutimiza majukumu kama haya ya kisasa kadri ya masuala ibuka. Taaluma ya Kiswahili haina budi ila kujisanifu kwa jinsi hii pia.

Tafsiri na Ubinafsishaji wa Mawasiliano katika Mtandao

Kama ambavyo imeelezwa awali, mielekeo ya kuonyesha umuhimu na uamilifu wa tafsiri ilianza kubadilika katika kipindi cha mwishoni mwa karne ya ishirini; na hata zaidi katika karne hii ya ishirini na moja ambapo mtafsiri anaendelea kutambuliwa kama msanii na mtaalamu kadri ya umilisi na wajibu wake. Kwa upande mmoja, tunazidi kushuhudia mawasiliano ya kiutandawazi yakiendelezwa kiteknolojia na vyombo vya habari; na kwa upande mwingine tunashuhudia pia ulimwengu ambamo hadhira ya wapokea habari na mawasiliano wanahitaji taarifa za moja kwa moja licha ya tofauti za kisajili na kiisimu. Ulimwengu wa burudani na wa kisiasa ni baadhi ya miktadha ya kuchangia kasi ya kusambaza na kupokea habari zile zile kwa wakati mmoja licha ya tofauti za lugha na sajili. Mifano ni pamoja na tanzu za filamu, nyimbo, vitabu kadri ya kubeba maarifa maalum katika uwanja huu; mbinu maalum; na mazoea ambayo huambaa kupana na kufikia hadhira katika pembe mbalimbali za ulimwengu licha ya tofauti za kitamaduni na masafa ya kijiografia. Utekelezaji wa tafsiri, umeibuka na kuendelea sambamba na miktadha hiii mipya ya kuhitaji maendeleo ya habari na mawasiliano katika jumuiya ya ulimwengu. Bidhaa ambazo huambaa kote ulimwenguni kupitia lugha ni vichochezi tosha vya kuchangia maendeleo katika kiwanda cha lugha ikiwemo ya kiusomi. Kwa jinsi hii mielekeo ya dhati kuhusu usomi wa tafsiri itazidi kuibuka, (Venuti, 2000; Gentzler, 2001; Riccardi, 2002; Cronin, 2003). Aina ya bidhaa za kuzalishwa; mahusiano ya kimawasiliano baina ya tamaduni mbalimbali; na mahitaji ya tafsiri kwa minajili ya mawasiliano ya kimtandao ni baadhi ya mambo ya kudhihirika mno katika enzi hizi.

Kiini cha mjadala huu ni utambuzi kuwa lugha ina majukumu ya kijamii na ya kiuchumi jinsi zilivyo fedha katika jamii ya uchumi. Ambapo fedha zinatumika katika kununua bidhaa maalum za kushikika, lugha nayo hutumika kisarafu kwa minajili ya ubadilishanaji wa bidhaa za kushikika na hata za kutoshikika, hasa bidhaa za aina ya utoaji wa huduma za kimawasiliano na udumishaji wa mitagusano (Dan Osborn 2010). Tafsiri, hasa tafsiri za kimitambo zinaonyesha namna ambavyo TEKNOHAMA imebinafsishwa ili kuakisi mahitaji ya lugha na mazingira maalum kote ulimwenguni ikiwemo Afrika. Kwa mfano, mradi wa *Ubinafsishaji barani Afrika* ambao unaongozwa na Don Osborn, umefuatilia maendeleo na uamilifu wa TEKNOHAMA katika lugha za Kiafrika. Licha ya kuchunguza jinsi ambavyo lugha huwezeshwa ili kutimiza majukumu maalum, miradi kama hii inachangia pia katika kukuza tajriba za maendeleo ya kiakademia; sera za lugha; wataalamu kwa kukarabati na kuendeleza uhandisi wa lugha; watafiti wa lugha na teknolojia za habari; mashirika ya ufadhili ambayo hugharamia miradi ya kuendeleza uchunguzi katika lugha za asili; na wateja ambao wanasubiri pembeni ili kutumia programu na bidhaa za kutokana na harakati kama hizi za kubinafsisha mitandao.

Mchoro ufuatao unaonyesha uchangamano wa harakati ambazo kwa pamoja zinawezesha ubinafsishaji wa matumizi na bidhaa za lugha ili kufaa miktadha na mazingira ya wateja wa aina mbalimbali kimawasiliano na kiuchumi.

African Languages in Digital age: www.hsrcpress.ac.za
Uainishaji wa Lugha Kiuamilifu na Upangaji wa mikakati ya Utekelezaji: Mazingira ya Ubinafsishaji

Isimu
Sifa za kiisimu
Fonetiki, fonolojia, etimolojia
jozimatamshi,
Vitengo vya maneno/Mofolojia
Uwakifishaji

Isimujamii
Ubadala na ubadalia
Jamii
Mririrriko/mifumo midogo midogo
Hali na usambazaji

Teknolojia
zana & amali
Iktisadi & usahili
viingizi/vitokezi
utarakilishi

Uhandisi wa lugha
sayansi ya usomi

Isimu-pana
Udaiglosia
mshabaha/ubinafsi
hali ya lugha
data ya kihisibati
mawasiliano, mikakati

Isimunafsia
Ukubalifu wa kimaeneo
Ukubalifu wa kiubinafsishaji
Mbinu za ufundishaji
utamaduni

Uchumi/Uajiri/Ufundishaji
Ubadalia & ubadala
Maeneo kijiografia
Maeneo jamii
Sajili/Maharubu maalum

Wingi wa vipengele ni ishara tosha kuwa uwanja wa lugha ni mpana na miktadha ya kuzamiwa vile vile ni mingi. Thamani hupanda hata zaidi pale ambapo madhumuni ya kulengwa ni katika kukuza maendeleo ya biashara na uchumi. Kwa upande mwingine, kila kipengele kinaashiria uwanja maalum wa kuzingatiwa kimaarifa katika usomi.

Katika utendaji kazi wa *kiteknohama*, tunapata aina mbalimbali za teknolojia zikirejelewa kwa mujibu wa utendajikazi wa kutimizwa. Teknolojia ya utangazaji na mawasiliano kupitia vyombo kama vile simu hutoa huduma za kimasikizi na za kusoma. Zana hizi zinategemea uamilifu wa lugha yenye kubinafsishwa ili kuakisi upekee wa hadhira ya kulengwa na huduma husika. Mitambo yenye kudhihirisha uamilifu wa makala kiamali, ikiwemo tarakilishi/kompyuta, mtandao na zana za kimawasiliano kama vile televisheni, radio na simu kwa upande mmoja; na teknolojia za kutegemea lugha za kibinadamu kama vile tafsiri za kimitambo na mbinu za utambuzi wa matamshi; na mitambo ya kuwasilisha makala kisauti hutegemea programu za kiteknolojia na mitambo maalum, (Don Osborn, ibid). Licha ya haya, aina nyingine za TEKNOHAMA, hasa za kidigitali na kimtandao, hudhihirika kwa jinsi tofauti katika lugha za kilimwengu, na kwa hivyo kuhitaji ubinafsishaji ili kutimiza malengo ya kutarajiwa. Hii ni changamoto ambayo taaluma ya Kiswahili, pamoja na lugha nyingine za kilimwerngu zinajitahidi kukabiliana nayo[56].

Kwa hakika, matumizi ya TEKNOHAMA yanazidi kuongezeka na kutegemewa katika uchanganuzi, usomaji, tafsili na tafsiri baina ya jozi au wingi wa lugha ambao unazidi kuongezeka. Je hili linamaanisha nini katika ulimwengu ambamo:
- Kuna lugha nyingi sana za asili ambazo hazijawekezewa na kuwezeshwa kwa matumizi ya kiusomi na kiteknolojia.
- Maenezi na upataji wa teknohama ni wa kiwango cha chini sana.
- Kuna upungufu wa namna ya kuwekeza katika maendeleo haya.

Hii kwa hakika ndiyo hali ya maeneo mengi ya Afrika hii leo. Licha ya hali hii ya kutamausha, tutambue kuwa mikakati ipo na lugha nyingi za Afrika, zimo katika kufanyiwa uhandisi na ukarabati wa kuziwezesha kuhudumu na kuhudumiwa kiteknohama. Mradi wa *Pan Africa Localization* ni ishara mojawapo ya kuonyesha maendeleo ya juhudi hizi za uwezeshaji, uwekezaji na ukuzaji wa huduma za lugha za Kiafrika, (Don Osborn, ibid).

Mradi mwingine wa aina hii ni *African Web Language Survey,* kipengele mojawapo cha mradi wa *Language Observatory*, ambao ulitekelezwa chini ya ushirikiano baina ya UNESCO, ACALAN na chuo Kikuu cha Nagaoka, Ujapani, (2006[57]). Lengo la mradi huu lilikuwa kuchunguza, kutalii na kubainisha kiwango cha lugha za Afrika kwenye mtandao[58].

Kwa hakika, inatarajiwa kuwa TEKNOHAMA ihudumu kama zana ya kuchangia maendeleo. Iweze kutumika kuhudumia lugha na pia kuwezesha lugha kuhudumia jamii. Katika muktadha wa Afrika ambako mahitaji mengi ya msingi hayajatimizwa, bado mahitaji kama vile ya kiafya; umilisi wa kusoma katika lugha nyingi za asili bado ni haba; na pia lugha hizi hazijaandaliwa othografia sanifu, huenda ikawa si jambo la dharura

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[56] Viwango vya uwezeshaji wa Kisawahili nchini Kenya (hasa katika asasi za elimu ya juu), viko nyuma ukilinganisha na hali ilivyo ulimwenguni kote. Si ajabu basi kupata Kiswahili, mojawapo ya bidhaa ghafi na kuu inauzwa kwanza katika soko la ulimwengu kabla ya kufanyiwa uhandisi na kuuzwa; au kuagizwa tena kama bidhaa ya kuagizwa, bila shaka kwa bei ya juu maradufu. Wakati mwingine bidhaa kama vile data-kanzi na programu za kikompyuta hazinunuliki kwa urahisi.

[57] Mwandishi huyu alishiriki katika mradi huu baina ya 2006-2008 http://gii2.nagaokaut.ac.jp/giiblog/lopdiary.php?catid=154 (tovuti kuzuriwa tarehe 6 Februari 2011).

[58] *Language Observatory, African Academy of Languages (*ACALAN) na *Linguasphere Observatory* ,ni asasi ambazo zimeshirikiana katika mradi wa *African Web Language Survey* tangu azimio la Tunis mnamo 14-18 Novemba 2005. Mradi ulilenga kusawiri ramani iliyo sahihi ya lugha za Kiafrika kwenye mtandao na uhalisia wa umbali wa kidijitali baina ya nchi za Afrika na ulimwengu. Madhumuni ni kupata uhalisia na kukuza ufahamu wa jamii huku wakipigia debe umuhimu wa wadau kushirikiana katika kukabiliana na hali hii chini ya uongozi wa *World Network for Linguistic Diversity*.

kuwekeza na kubinafsisha uamilifu wa kiteknohama. Licha ya haya, mvuto wa kuwekeza katika TEKNOHAMA ili kukuza uamilifu wa lugha ni jambo ambalo bila shaka litaleta faida. Ni ishara ya uwezekano wa kufaidi kutokana na isimu ya Kiafrika na turathi zenye manufaa ya kimaendeleo kupitia uhandisi wa lugha kwa kushirikisha jamii lugha za mashinani. Kwa hivyo, ukuzaji wa taaluma za Kiswahili na tafsiri, hasa katika asasi za elimu ya juu, ni changamoto ambayo inastahili kukabiliwa[59]. Huenda pasiwe na mapato ya moja kwa moja kutokana na uwekezaji huu jinsi ilivyo na miradi mingine ya kuwekezewa kiuchumi, lakini bila shaka patakuwa na mafanikio katika jamii-lugha husika, endapo uwekezaji utadumishwa na lugha kuimarishwa kiuchumi. Hii ni pamoja na kuimarika kwa utambulisho wa wahusika katika ulimwengu wa kiutandawazi na pia katika usanifu wa aina za ubidhaaishaji na uwekezaji za kutokana na uamilifu wa lugha husika.

Kiswahili ni mojawapo ya lugha ambazo zimo mbioni kukidhi mahitaji haya kwa sababu ya ilhamu ya wengi ambao wamevutiwa kukabiliana na changamoto hii. Usomi wa Kiswahili ni uwanja ambao umejizatiti kukumbana na changamoto za kiteknohama na kimawasiliano; na kwa hakika uko mbioni kuonyesha uwezo huu. Isitoshe, katika miktadha mingi, somo la tafsiri ambalo bado linachechemea hutekelezwa katika idara za Kiswahili. Kwa hivyo, kuchangia upekee na manufaa ya uwanja huu wa kiusomi. Hili basi linachochea haja ya kuwekeza katika zana za kutekeleza majukumu changamano na mbinu za kulandana na majukumu haya katika usanifu wa tafsiri kiusomi, (Sewell & Higgins 1996, Hatim 1997, Venuti 1998, Munday 2001, Riccardi 2002, Schäffner 2004).

Kwa jinsi hii, asasi za elimu ya juu zinahitaji kuonekana kutilia makini masuala ya kiisimu-jamii, kisiasa; na kiuchumi ili kuvutia uwekezaji katika programu za masomo ya lugha na tafsiri kwa manufaa ya wengi. Ifahamike pia kuwa ingawa baadhi ya lugha zimehusishwa na usomi wa kisasa kwa muda mrefu, bado kuna lugha nyingi hasa barani Afrika;, ambazo bado zinahitaji kushughulikiwa katika viwango vya msingi ili kuweseshwa kukidhi mahitaji ya kibiashara na kiuchumi. Kwa mfano, jinsi ambavyo imeashiriwa awali, hali ya kutangaza na kuweka Kiswahili kama lugha ya kwanza rasmi na ya taifa inazua kwa sekta zote za kutegemea na kufaidi kutokana na lugha, habari na mawasiliano kushirikiana na wataalamu wa lugha katika vyuo vikuu, ili kuweka mikakati ya kutekeleza majukumu ya kutarajiwa.

Tafsiri za Kimitambo

Tafsiri za kimitambo katika uchakataji wa lugha za ulimwenguni zinakua na kuzidi kuimarika kadri programu zinavyozidi kubuniwa. Matumizi ya mitambo ili kutekeleza tafsiri ni jambo la kustahiwa hasa kwa vile yanachangia maendeleo ya kisayansi na mbinu za kukarabati na kufanyia lugha za kibinadamu uhandisi. Kwa jinsi hii, huwezesha na kuendeleza huduma za tafsiri na lugha kimawasiliano hasa katika utoaji wa huduma kwa jamii-lugha kwa haraka.

Tafsiri ya kimitambo Inahusu matumizi ya kompyuta katika kusanifu ruwaza za kimawazo, kumbukumbu na maarifa jinsi ilivyo na isimu, falsafa, saikolojia, sayansi-nafsia, na nyanja za umakinifu wa kirazini na kiuchunguzi wa kupatikana katika sayansi ya kikompyuta. Inawezesha mawasiliano kutimia baina ya asasi mbalimbali ikiwemo zana za kupatikana katika vyombo vya habari kama vile makala za aina mbalimbali, barua-pepe, kurasa za kitovuti na miktadha mingineyo ya kimtandao na kielektroniki.

Jukumu la tafsiri katika kukidhi mahitaji na changamoto za kiutandawazi ili kukabiliana na haja za kusambaza habari za kilimwengu, kiuchunguzi na kiutawala katika jamii halihitaji tu mchango wa teknolojia, bali pia huchochea ushiriki wa watekelezaji na asasi zao kushiriki. Kwa bahati mbaya ama nzuri, vigezo vya kupimia

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[59] Tazama mahojiano na Mohammed Abdulaziz inavyonakiliwa katika makala hii, (Sehemu ya Kwanza). Abdulaziz ana matumaini kuwa maendeleo ya uwezeshaji wa Kiswahili yatachangia katika kuwafanya 'watu wetu wa chini kuwa watu', na kwa hivyo kusababisha uhalisia wa dhana na turathi za 'ubuntu' ambamo inatarajiwa watu wajaliane maslahi yao.

mahitaji na mafanikio ya kutokana na sifa za kutajwa daima huzidi kubadilika, kuongezeka na kuhitaji kuwekezewa. Uwekezaji na uwekaji wa mikakati ya kuendeleza tafsiri za kimitambo unatoa changamoto kwa juhudi za kupunguza mapengo ya kidijitali.

Uamilifu wa tafsiri za kimitambo kwa hivyo unategemea sana uwekezaji katika mitambo ya kuhitajika na programu za kufaa, hasa programu zenye kulea data kanzi za aina aina kadri ya aina za makala za kuzingatiwa. Licha ya changamoto hii, ifahamike kuwa tafsiri za kimitambo zina manufaa ali ali na hutupatia nafasi ya kutimiza yafuatayo[60]:

i. Wahandisi na wasanifu wa *software* huchochewa ili kuandaa zana za kufaa kwa matumizi ya kimitambo.
ii. Wanaisimu-mitambo wa nyanjani hufanya majaribio ya zana na programu za kubuniwa katika lugha mbalimbali, kama vile kufanya majaribio katika miundo ya lugha kisintaksia na kisemantiki kwa kusimba maarifa katika data kanzi za aina aina, ili kuchakatwa na mitambo ya kikompyuta.
iii. Watafsiri hupata nafasi ya kuchakata lugha kwa madhumuni ya kupunguza mapengo na vizuizi baina ya lugha, kwa kuweka mikakati ya data kanzi kuweza kulinganishwa; kutegemeana na kuchangiana katika michakato ya kimitambo. Kwa jinsi hii, hubainisha na kudumisha mahusiano baina ya makala za kuzingatiwa katika tafsiri.
iv. Kuongeza kasi ya kushikamanisha jamii lugha kwa minajili ya kuchangia ubadilishanaji na ushiriki wa mawasiliano na habari kadri ya mahitaji ya kiuchumi; kwa kutambua kuwa maendeleo katika mawasiliano ya kilimwengu yanazidi kubadilika na kuwa tata katika viwango vya serikali, utawala, biashara na uchumi.
v. Kuwezesha wanabishara-nje kutimiza unakili na utoaji wa maelezo kuhusu kanuni za bidhaa wanazozingatia katika biashara zao kwa kutumia lugha za jamii-lengwa ambamo bidhaa husika huchuuzwa.
vi. Kuitikia mwito wa mahitaji ya kupata habari kupitia tafsiri za kuandaliwa kwa usahihi na kwa kasi jinsi ilivyo katika asasi za utawala, serikali, za kimataifa na kiviwanda. Kwa hivyo kuunga mkono mikakati ya kuendeleza tafiti za kulenga tafsiri za kimitambo ingawa faida ya mazao yao bado ni haba ikilinganiswa na gharama ya uwekezaji.

Umuhimu wa tafsiri za kimitambo si wa kutiliwa shaka tena. Upo na unahitaji kukubaliwa na kuendelezwa. Uwezeshaji wa zana na tafiti katika lugha hasa kwa kulenga ujenzi wa data kanzi za aina mbalimbali utachangia pakubwa. Changamoto basi ni katika kudumisha upatanishi baina ya mifanyiko ya kiakili na michakato ya data kanzi katika mitambo. Umuhimu wa tafsiri za kimitambo ni katika kumpunguzia mwanadamu uzito wa kazi na kuongeza kasi ya muda wa kutekeleza. Umuhimu unatokana pia na uwezo wa kuzingatia sajili aina aina kwa wakati mfupi iwezekanavyo, hasa pale ambapo masuala ya kuzingatiwa na lugha ya kutumiwa hurudiwarudiwa katika makala na sajili za kufanana.

Makala zisizokuwa za kifasihi na masimulizi ya mtiririko wa kisanii hufaa sana na hufaidi katika utekelezaji wa tafsiri za kimitambo. Tafsiri za kimitambo pia huharakisha usafirishaji wa mawasiliano kote ulimwenguni, kwa sababu hupakiwa kimitambo moja kwa moja makala zinapotafsiriwa. Kama ambavyo imetajwa, tafsiri za kifasihi, hasa ushairi, haziwezi kufaidi kutokana na tafsiri za kimitambo. Kwa hivyo, uamilifu wa tafsiri za kibinadamu hauwezi kufutiliwa na nafasi zake kuchukuliwa na uamilifu wa kimitambo. Tafsiri za kimitambo kwa hivyo hufaa sana katika tafsiri za kiteknolojia ambamo vipashio vya kileksia, kiistilahi na kimuundo hufanyiwa marekebisho haba sana toka makala moja hadi nyingine. Kwa jinsi hii, habari zile zile husanifiwa ili kuweza kuvuka mipaka mingi ya kiisimu kwa wakati mmoja. Kwa hakika, wingi wa habari za namna hii umezidi na kupita kiasi, na bado unaongezeka huku pia baadhi ya habari zikipitwa na wakati kwa haraka sana.

[60] Sergei Nirenburg and Yorick Wilks: **Machine Translation.**
http://www.mti.ugm.ac.id/~adji/courses/resources/doctor/scholargoogle/MachineTranslation2.pdf

Jambo hili linatiliwa uzito wa kidharura hasa tunapotambua hali ya kuongezeka kwa biashara za kimataifa na ushirikiano wa kimataifa katika maeneo ya siasa na utawala.

Uwekezaji katika tafsiri za kimitambo zenye kutegemea ujenzi wa data kanzi na zana za uchakataji wa lugha kimitambo, utazidi kuimarisha aina hii ya uamilifu wa lugha; na kwa hivyo kuendeleza ubidhaaishaji na uwekezaji katika bidhaa za lugha. Ni kipengele ambacho bila shaka kinaweza kuzingatiwa katika usomi wa tafsiri, hasa kipengele cha uamilifu na mikakati ya utekelezaji.

> Matumizi ya kompyuta katika utekelezaji wa tafsiri katika misingi ya kusafirisha makala baina ya lugha za kibinadamu kama namna mojawapo ya kuwasaidia watafsiri katika kazi zao ni jambo ambalo linazidi kutia fora na kuimarika kibiashara na kiuchumi. Kuna *software* nyingi za kimitambo ambazo hutumika katika tafsiri kwenye soko la bidhaa za lugha. *Software* hizi hutofautiana kiuamilifu na pia kimajukumu, kwa kutegemea aina za makala kwa upande mmoja na aina za mitambo ya kiteknolojia ya kutumika kwa upande mwirngine. Tafsiri za kuboresha mbinu za kuwekwa katika *software* zinakua na kuimarika kadri ya wingi wa majaribio na upataji wa maarifa zaidi kadri ya kujitahini na kujifunza kutokana na changamoto za kuzuka, (Hutchins, 1999)[61]. Lengo si kuibuka tu na zana bora zaidi bali pia kupanua maeneo na miktadha ya matumizi.

Hapa chini tuatoa baadhi ya mifano ya programu za kuwezesha tafsiri za kimitambo kadri tulivyozipata kwenye mtandao.

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http://en.wikipedia.org/wiki/Machine_translation

- Anusaaraka A free open source machine translation from English to Hindi based on Panini grammar and uses state of the art NLP tools. Can be used online and downloaded from
- Apertium, a free and open source machine translation platform
- AppTek, which released a hybrid MT system in 2009.
- Asia Online provides a custom machine translation engine building capability that they claim gives near-human quality compared to the "gist" based quality of free online engines. Asia Online also provides tools to edit and create custom machine translation engines with their Language Studio suite of products.
- Google Translate A free online translator from Google.
- Hindi to Punjabi Machine Translation System[3], provides machine translation using a direct approach. It translates Hindi into Punjabi. It also features writing e-mail in the Hindi language and sending the same in Punjabi to the recipient.
- IdiomaX, which powers online translation services at idiomax.com
- localization tools, such and Alchemy CATALYST and Multilizer.
- LinguaSys provides highly customized hybrid machine translation that can go from any language to any language.
- Arabic machine translation in multilingual framework.
- Power Translator
- Promt, which powers online translation services at Voila.fr and Orange.fr
- SDL ETS and SDL Language Weaver which power FreeTranslation.com (website)
- SiShiTra — A hybrid machine translation engine for Spanish-Catalan translation.
- SYSTRAN, which powers Yahoo! Babel Fish
- Ta with you is specialized in customized machine translation solutions in any language. Their web-based user interface makes it easy for any Language Service Provider to generate any combination of domain and language pair to achieve the best quality. Their solution works with almost human quality for combinations from/to Spanish.
- Toggletext uses a transfer-based system (known as Kataku) to translate between English and Indonesian.

Translation software, most of them running under Microsoft Windows, includes
- Translation memory tools, such as Globalsight, SDL Trados, Wordfast, Deja Vu, Swordfish
- Worldlingo provides machine translation using statistical based TE's and rule based TE's. Most recognizable as the

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[61] William John Hutchins (1999): **The Historical Development of Machine Translation**. Tasnifu ya uzamifu, Chuo Kikuu cha East Anglia.
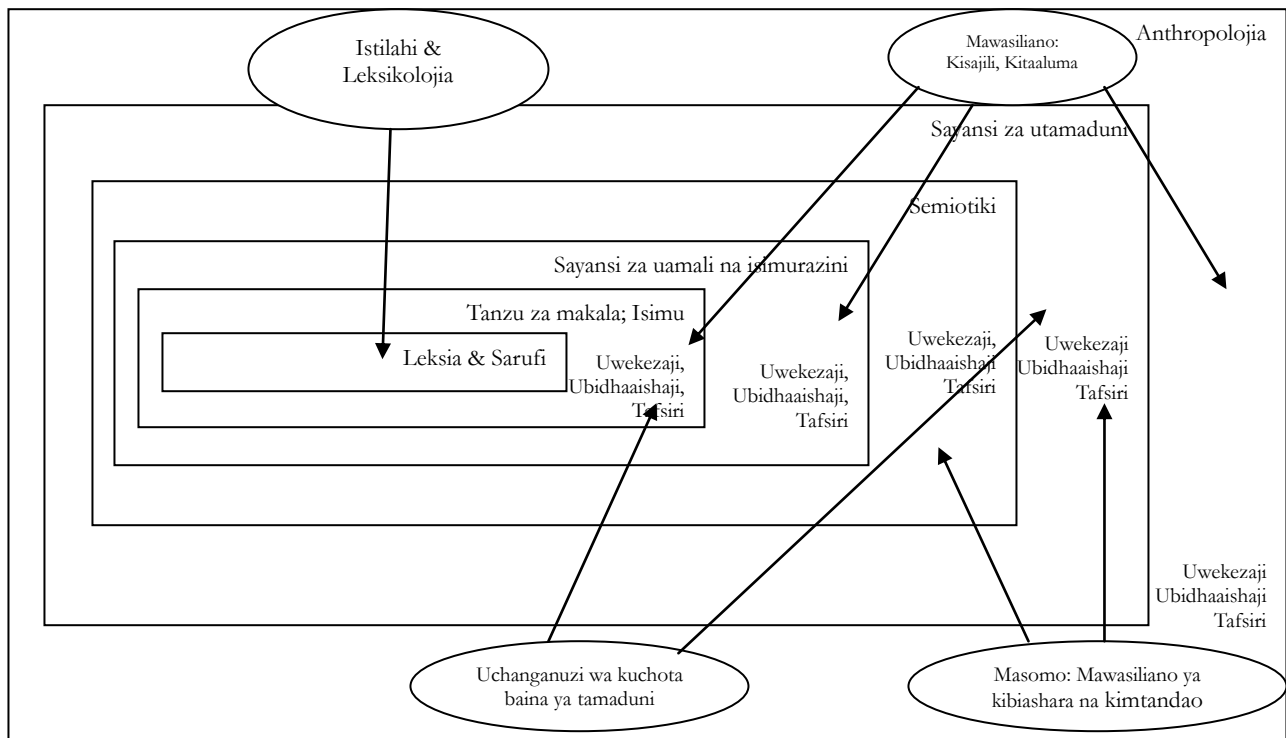
Makala mbili za kuhusu uwanja huu wa tafsiri za kimitambo na ubinafsishaji wa bidhaa za lugha zimeambatishwa mwishoni mwa makala hii kwa manufaa ya msomaji.

Kwa muhtasari basi, sehemu hii ya makala imejadili na kupigia debe hali ya kutambua na kukuza usomi wa tafsiri. Taaluma ya tafsiri katika upya wa kuibuka kwake inaashiria sifa zifuatazo:

1. Uwanja mpya ambao unaibuka na wenye kuhitaji kutiliwa makini ya mielekeo ya kisayansi kupitia uwekaji wa mitaala, mbinu za ufundishaji, usomi linganishi, utekelezaji na udumishaji wa umuhimu kupitia ushirikiano na mapatano baina ya asasi za ufundishaji na wadau wa nyanjani.

2. Sayansi ambayo inahitaji kujiepusha na hali ya daima kujadili udhaifu na makosa ya kupatikana katika makala tafsiri. Badala yake, sayansi hii itambue na kudumisha sifa za kuathiri na kusababisha uteuzi maalum wa vipashio na viwakilishi . Sifa hizi za uteuzi pia ziangaliwe kadri ya vigezo vya kutawala uaminifu na malengo ya kutimizwa katika kuifikia hadhira lengwa, pamoja na vimiliki vinginevyo vya kutawala uwakilishi. Baadhi ya vichangizi hivi ni pamoja na uzingatiaji wa sifa za kiisimu zenye kutawala makala tafsiri; sifa za kimazingira kwa mujibu wa hadhira pokezi, na kwa hivyo kanuni za kusababisha na kutawala aina mbalimbali za ukiushi na ubadalia katika uandalizi wa makala tafsiri kwa kulenga jamii-lugha maalum. Si kwamba tunashauri tafsiri ifanywe kiholela na kusheheni makosa ya kimaksudi, bali tunapendekeza kuwa itiliwe makini na mtafsiri kupewa nafasi ya kufanya uwakilishi wa kufaa kadri ya upekee wa dhamira na malengo.

3. Kutambua na kufaidi kutokana na utangamano wa taaluma mbalimbali katika kuchangia diskosi ya kisasa ya tafsiri na usomi wa tafsiri. Itambulike pia kuwa diskosi ya aina hii inahitaji kuvuka mipaka ya isimu na fasihi ili kufaidi kutokana na maarifa na mbinu za kutokana na taaluma nyinginezo ambazo zinachangia uchakataji na uamilifu wa lugha. Kwa mfano, mielekeo ya kinadharia kutokana na taaluma za kuchangia tafasiri, bila shaka itafaa katika kuweka usuli wa mielekeo ya kutawala utendaji katika usomi wa tafsiri. Nyanja kama vile semiotiki, uamali, isimumatini, leksikografia, ushikamano na muwala, isimujamii, utamaduni, saikolojia, TEKNOHAMA na nyanja nyinginezo za usomi ambamo makala za kutafsiriwa husanifiwa na kujengwa ili kupakiwa, kusambazwa na kupakuliwa kwa kutumia lugha mbalimbali na kulenga hadhira mbalimbali kimatumizi na kijiografia.

4. Tafsiri ni uwanja wa kiusomi ambao unachipuka na unapata sifa na tajriba katika misingi ya nyanja nyinginezo, ikiwemo uwanja wa burudani. Ni eneo ambalo linafaidi kutokana na mbinu kama vile *dubbing* na *subtitling* kwa namna ambayo inakuza upeo wa tafsiri na watafsiri ili kupiku mipaka ya makala na taaluma za jadi.

5. Taaluma ambayo inatambua upekee na umuhimu wa mtafsiri kama kiungo muhimu sana cha mawasiliano baina ya lugha na makala za aina mbalimbali. Upekee wa mtafsiri ambao pia unabainisha wingi wa kimtazamo, kimuelekeo na ubadalia katika mbinu na mikakati ya kutawala utendaji-kazi na kwa hivyo kuhitaji awe makini, macho na pia daima akichunguza na kuchanganua lugha ili imfae vilivyo.

6. Uwanja ambao unahitaji kuitikia mwito na changamoto za kushirikisha teknolojia kama mbinu na nyenzo za kutafsiri, hasa kupitia utambuzi wa programu za kikompyuta katika utekelezaji wa tafsiri.

7. Uwanja wa usomi ambao unachangia katika kudumisha ukuruba wa kimataifa; ambao unapata ilhamu kutokana na harakati za uhandisi wa lugha na hali za kufurahia haki za kibinadamu, na za kiisimu kadri upataji na uenezaji wa habari baina ya jamii-lugha mbalimbali.

Mchoro ufuatao unabainisha muhtasari wa namna ambavyo tafsiri inaambaa katika taaluma zote za lugha na isimu, na hata nyinginezo za kuhudumiwa na lugha. Mchoro huu ukiwekwa kimkabala na mchoro wa kuonyesha ubinafsishaji wa bidhaa utashinikiza umuhimu wa kuwekeza kwa madhununi ya ubidhaaishaji na uwekezaji kiuchumi na kiusomi.

Taaluma za isimu na lugha kwa maharubu maalum: Usomi wa tafsiri na nyanja za kiutendaji[62]

Istilahi & Leksikolojia

Mawasiliano: Kisajili, Kitaaluma

Anthropolojia

Sayansi za utamaduni

Semiotiki

Sayansi za uamali na isimurazini

Tanzu za makala; Isimu

Leksia & Sarufi

Uwekezaji, Ubidhaaishaji, Tafsiri

Uwekezaji, Ubidhaaishaji, Tafsiri

Uwekezaji, Ubidhaaishaji Tafsiri

Uwekezaji Ubidhaaishaji Tafsiri

Uwekezaji Ubidhaaishaji Tafsiri

Uchanganuzi wa kuchota baina ya tamaduni

Masomo: Mawasiliano ya kibiashara na kimtandao

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[62] Mchoro unapatikana katika *Concise Encyclopedia of Pragmatics. 2nd Edition* na kurekebishwa madhumuni ya kutimiza tasnifu ya makala hii.

HITIMISHO NA MAPENDEKEZO

Makala hii imezingatia sehemu mbili kuu za maendeleo ya taaluma ya Kiswahili na usomi wa tafsiri, ili kujenga tasnifu ya ubidhaaishaji na uwekezaji katika lugha. Mjadala umekita katika miktadha ya akademia, kiwanda cha lugha na soko la mauzo na ununuzi wa bidhaa za lugha. Diskosi hizi mbili zimejengwa na tasnifu ambayo inahoji umuhimu wa kubidhaaisha na kuwekeza katika lugha kwa kwa manufaa ya kimaendeleo. Uamilifu wa lugha kama sarafu ya kubadilishwa na kubadilishana kiuchumi na kibiashara imesisitizwa kote katika makala.

Hali ya kupendekeza na kutetea uimarishaji wa usomi wa tafsiri katika asasi za ufundishaji, hasa elimu ya juu kama kipengele mojawapo cha uamilifu wa lugha. Imetambuliwa pia japokuwa tafsiri ni kipengele mojawapo cha uwekezaji katika lugha na uendelezaji wa taaluma ya lugha, upeo wake unavuka mipaka ya isimu. Huu uchangamano wa kiutambulisho na upeo wa tafsiri, unapelekea dharura ya kutafakari miundo na mitaala ya lugha na ufaafu wake katika jamii kiakademia.

Mjadala na mapendekezo yaliyomo humu ni namna mojawapo ya kuonyesha kuwa usomi wa lugha unaweza kutia ilhamu; na pia unapata ilhamu kutokana na uhalisia wa harakati za mawasiliano ya kilimwengu, maendeleo ya kiteknohama, athari za utandawazi na ubinafsishaji wa utandawazi ikiwemo pia changamoto za kutokana na masuala ibuka. Utambuzi na utetezi wa uamilifu wa kisarafu wa lugha, unatarajiwa kuchangia katika kutia motisha na kukuza ukubalifu kwa masomo na ajira za kufaidi na kutumia lugha kama malighafi. Inatarajiwa kuwa mifano ambayo imetolewa na mjadala ambao umejengwa, utasaidia katika kuonyesha udhati na uwezekano wa kuchukua mkondo wa kupendekezwa katika makala hii. Mkondo huu unahoji kukuza uwekezaji katika taaluma na usomi wa lugha (Kiswahili), ili kuchangia maendeleo ya programu za kiusomi.

Mchango katika uwekaji na utekelezaji wa sera za maendeleo ya nchi, masoko ya bidhaa mbalimbali na mambo mengineyo ya kusababisha faida kutokana na ubadilishanaji na uwekezaji katika bidhaa hii, lugha, kisarafu umejelezwa kupitia mifano ali ali. Utambuzi wa miktadha ya kimtandao na ya kijiografia ambamo lugha hutambulika na kutoa huduma mbalimbali ndani na nje ya mipaka ya nchi, utambuliwe pia kadri unavyochangia na kuathiri uwekezaji kwa madhumuni maalum. Motisha zaidi inalenga kuwafikia na kuwaathiri wasomi, watafiti, na wataalamu wa nyanjani ili waandame suala la uwekezaji na ubidhaaishaji wa lugha kwa namna ya kuzidi kudumisha ufaafu, manufaa na mchango wenye malengo madhubuti.

Ifahamike pia kuwa mielekeo mbalimbali; utambuzi wa uamilifu wa lugha; bidhaa na huduma mbalimbali za kutokana nayo huathiri pakubwa thamani ya kuhusishwa na kila bidhaa kadri ya aina za uwekezaji. Haya nayo yataathiri vile vile vigezo vya kuwekwa ili kuhakikisha kuwa kanuni za kuwekwa na soko la mauzo ya bidhaa za lugha, yanatimizwa ili kukinga usomi wa Kiswahili dhidi ya kupuuzwa kwa kutochangia maendeleo au kutoridhisha kiu na matarajio ya wataalamu. Kwa mfano, mielekeo ifuatayo inaweza kuchangia katika kukuza na kuweka wazi manufaa ya kuwekeza katika lugha na pia kuelekeza katika aina ya bidhaa za kujengwa na kubadilishana kwa huduma na manufaa maalum. Baadhi ambazo ni za kiukengeushi bila shaka zitakatisha tamaa kiasi cha hata kuwafukuza wateja wa kusoma au hata wa kulengwa na bidhaa husika. Baadhi ya mapendekezo makuu basi, ni ushauri kuwa ni muhimu kutahadhari na yafuatayo katika harakati za kuchangia ubidhaaishaji na uwekezaji katika lugha ili kuchangia maendeleo.

- Kukabiliana na lugha kama tatizo ambalo linahitaji kusuluhishwa au kutengenezwa.
- Kuakabiliana na lugha kama haki, na kwa hivyo kuhakikisha kuwa inafurahiwa na kufikiwa na wote wanaohitaji kuwasiliana kwa kuitumia.
- Kukabiliana na lugha kama malighafi na amali yenye thamani, na kwa hivyo kuhitaji kuwekezewa.
- Kukabiliana na lugha kwa njia ya kulenga kudumisha wajibu wake katika asasi za mamlaka, uwekezaji na uamilifu wa kutokana na mbinu mbalimbali za kufaa miktadha ya matumizi na utoaji wa huduma.

Ilivyo ni kwamba, licha ya mtazamo na mwelekeo uliopo, hatuna budi ila kuwekeza katika lugha na kuiwezesha kutimiza majukumu yake ya aina mbalimbali. Kinachoweza kusababisha tofauti za kiuwekezaji ni utambuzi wa viwango mbalimbali vya kuzingatiwa na wateja kadri ya aina za bidhaa za kusanifiwa. Ili kubidhaaisha lugha kwa njia ya manufaa, na kufungua milango ya kuiwekezea, hatuwezi kupuuza uwekezaji katika asasi za kufundisha na kulea wataalamu wa kuhudumu katika kiwanda hiki cha lugha. Ni muhimu programu na mitaala kuibuka na mbinu za ufundishaji kwa namna ya kuakisi maendeleo ya kasi katika ulimwengu halisi wa kupatikana nje ya asasi za kiakademia.

Gallagher (2008) anaainisha mbinu za ufundishaji ambazo itafaa kutafakari katika muktadha wa kufunganya tasnifu ya makala hii. Suala hili linawekwa katika sehemu hii ya hitimisho, ili kutoa changamoto na pia kutia ilhamu ya kutafakari upya namna ambavyo tunaendeleza ufundishaji na usomi wa lugha, hasa kwa vile, licha ya kuwa uwanja wenye kuwa na wanafunzi wengi, huwekwa pembeni inapofika wakati wa kuuwekezea huku taaluma nyingine zikipewa kipaumbele. Mbinu za ufundishaji zinavyoainishwa ni ifuatavyo:

Ufundishaji wa jadi: Katika mwelekeo huu, jukumu kuu la mwalimu au mtaalamu ni kupitisha maarifa na mbinu kwa wanafunzi. Mwalimu au mtaalamu hushikilia mamlaka ya kuelekeza namna za kujifunza kwa kuwataka wanafunzi kumsikiliza kwa makini huku akitumia muda mwingi kuhutubia anachotaka wafahamu. Huwaongoza na kuwaelekeza katika utimizaji wa malengo ya somo. Inaaminika kuwa katika namna hii ya kujifunza mwanafunzi huanza na maarifa sahili na kuingia hatua kwa hatua katika maarifa changamano na nyeti, kadri anapokomaa na kuendelea katika madarasa mbalimbali. Maarifa huchukuliwa kama kitu cha mtu kujifunza na kuzalisha kadri alivyomfunza mwalimu, au mfumo wa elimu unapomhitaji kuyazalisha aliyojifunza.

Kwa bahati mbaya, mara nyingi mfumo huu na mbinu zake unapotumiwa katika ufundishaji wa lugha, mwanafunzi hapati fursa muafaka ya kufanya mazoezi na majaribio ya kuzalisha lugha na bidhaa zake za kimajaribio. Hii inatokana na sababu kuwa, daima mwanafunzi humsikiliza mwalimu bila kufanya mazoezi ya kiuchunguzi na kiubunifu. Mazingira ya kujifunza hayamshughulishi mwanafunzi kiasi cha kukuza umilisi wa kimajaribio, kimawasiliano na kimtagusano baina yake na mwalimu. Isitoshe, hapati fursa ya kunoa vipawa vyake vya kifikra na kisanii.

Si kwamba mwelekeo huu haufai kabisa kwani kuna miktadha ambamo unafaa, kwa hivyo hatuupuuzi na kuukashifu kabisa kabisa. Lakini, ukitumiwa peke yake, bila shaka utamyima mwanafunzi nafasi ya kukuza vipawa vyake vya kiuvumbuzi na kisanii.

Ufundishaji wa kimaendeleo: Mantiki katika aina hii ya mwelekeo wa ufundishaji ni kutoa kipaumbele kwa nafasi ya mwanafunzi. Apate fursa ya kushiriki kiutendaji katika uvumbuzi, utambuzi na uainishaji wa maarifa ya kujifunza. Lengo hapa ni kuwa mwanafunzi anajifunza kwa kushiriki katika utendaji wa kiuchunguzi, kiutafiti na kiubunifu kuhusu maarifa ya kuzingatiwa. Kwa jinsi hii, elimu inakuwa si upataji tu wa yale ambayo mwalimu anawaambia wanafunzi; bali pia inakuwa ni namna ya kushirikisha razini zao katika michakato ya maarifa wanayopata. Mwanafunzi hushikilia nafasi kuu katika harakati za kujifunza. Hatua za kujifunza zinafaidi kwa pamoja kutokana na yaliyomo na mbinu za kutumiwa. Mwalimu na mwanafunzi wanashirikiana. Manufaa katika upataji wa maarifa hulenga mwanafunzi maalum, hasa kwa namna wanavyoshiriki katika nafasi anazopewa katika michakato na majaribio ya kuzamisha uelewa.

Maagizo ya kiufundishaji kutoka mfumo huu hushinikizwa na utafiti na uchunguzi kwa upande wa mwanafunzi. Maarifa ya kutolewa pia huchukuliwa kama kichochezi cha uchunguzi na uvumbuzi zaidi, ili kupata maana na mantiki kupitia majaribio na ushirikaino baina ya wahusika (mwalimu na mwanafunzi). Katika hali kama hii basi, mwanafunzi huchochewa kuchangia katika hatua na harakati za kuendeleza upataji wa maarifa. Hakabiliani na maarifa kama kitu cha kushika tu akilini kwa minajili ya mtihani bali kama kitu cha

kutangamana nacho na kuweza kukichakata; kitu chenye thamani ya kuzamiwa na kuzingatiwa kwa undani kwa madhumuni maalum; na pia kitu ambacho kinaweza kukuzwa na kuendelezwa kwa malengo maalum. Mwanafunzi hupata nafasi ya kutagusana kwa ukuruba wa kimajaribio na miktadha ya maarifa ambayo inamvutia. Kadri wanafunzi wanavyokua na kuimarika, ndivyo wanatambua miktadha ya kuwafaa, kuwavutia na kwa hivyo miktadha ambayo watahitaji kuzamia zaidi baadaye. Kwa jinsi hii, wanaanza kuwekeza katika maarifa ya kuwavutia mapema; na ni katika nyanja kama hizi ambamo hatimaye wanakuza na kuendeleza utaalamu wao.

Ufundishaji wenye kulenga mabadiliko (Uchunguzi wenye uhakiki wa kina): Mwelekeo huu hufaidi kutokana na uhakiki wa kina katika hatua na harakati za kujifunza. mwanafunzi hupata nafasi ya kuchanganua na kuhakiki hali na miktadha ya upataji wa maarifa kwa kuhusisha uhalisia wa maisha au wa nyanjani. Hupewa fursa ya kujadili na kuchanganua hali ili kupendekeza au kuakisi namna mbalimbali za kurekebisha na kuboresha maarifa ya kuzingatiwa, hasa kwa kushirikisha uhalisia wa kijamii. Madhumuni ya ufundishaji katika muktadha huu huvuka mipaka ya maarifa kavu (kadri ya vipengele vya mitaala) kutegemea mielekeo ya kulenga kukaririwa katika mazingira ya kutahiniwa.

Madhumuni ya ufundishaji hulenga kukuza vipawa vya kiuhakiki vya mwanafunzi kwa kumpatia uhuru wa kupata umilisi wa mbinu za uhakiki kupitia majaribio ili akue katika *umilisi wa kiuhakiki*, (Cummins 2004). Si ajabu basi kupata kuwa ujenzi wa mitaala ya kisasa unahitaji kubainishwa wazi ili *malengo* na *matokeo ya kujifunza* kwa upande wa wanafunzi ikiwa pamoja na *mbinu* za kuhakikisha utekelezaji wa haya yote katika mtaala yaonekane. Isitoshe, vipengele vya mbinu na yaliyomo kwa pamoja vinahitaji kusanifiwa kwa njia ya kutoa nafasi kwa mwanafunzi kushiriki katika mikakati ya kujifunza. Usasa wa mielekeo kama hii, unahitaji pia kwamba malengo ya somo zima yawekwe wazi na nafasi ya mwanafunzi katika kuchangia hali ya kujifunza ibainishwe. Kisha kila hatua na kiwango cha kozi pia kibainishe malengo yake maalum na nafasi ya mwanafunzi kutimiza matarajio ya somo ikiwemo namna ya kubainisha upataji wa mbinu na maarifa za kulengwa.

Dhamira kuu ya mwelekeo wa kudumisha uhakiki na mabadiliko, ni kuwapatia wanafunzi zana na mbinu za kunoa vipawa vyao vya uhakiki wa kina. Kwa njia hii wataimarika kama wahakiki na daima kuchuja na kuhakiki hali za kuhusu maarifa wanayotangamana nayo. Uelewa wa uhusiano uliopo baina ya aidiolojia, mamlaka/uwezo na utamaduni hushinikizwa kwa pamoja katika michakato ya maarifa na ufundishaji. Kwa jinsi hii, mwanafunzi huweza kuhakiki hali za dunia katika maisha halisia kwa njia ambayo inabainisha na kutetea misimamo yao kadri ya suala husika. Katika muktadha huu, Giroux (1994), anavyorejelewa na Davies (2004) anahoji kuwa, *Mbinu za ufundishaji katika kiwango cha uhakiki wa kina huangazia mahusiano baina ya maarifa, mamlaka na uwezo*. Kwa hivyo, mwanafunzi hapewi tu nafasi ya kujua namna ya kusoma maneno, bali pia anapewa nafasi ya kuelewa muktadha wa ulimwengu ambamo 'neno' hilo linapata mashiko ya kufafanua yaliyomo kulihusu. Ni katika kiwango hiki na uamilifu wa mbinu kama hizi za kiuhakiki na kimajaribio ambapo ubidhaaishaji huchochewa, kwani mwanafunzi hutambua kuwa ana mchango wa kutoa katika maendeleo kwa mujibu wa maarifa anayopata. Ni mwelekeo ambao bila shaka unastahili kutumiwa katika ufundishaji na upataji wa maarifa katika elimu ya juu.

Mapendekezo kuhusu mbinu za ufundishaji za kutolewa katika makala hii basi, yana misingi katika mjadala wa kutokana na uwanja wa lugha. Kuna haja ya kujenga mseto wa mbinu za ufundishaji na kuzibadilisha kwa kutegemea maarifa na mbinu za kuzingatiwa. Lakini pia ni muhimu kufahamu kwamba katika kila hali mwanafunzi apewe nafasi ya kunoa vipawa vyake vya kirazini, na kiuhakiki anapotangamana na maarifa ya kiusomi. Ni muhimu, jinsi ambavyo tumetaja hapo juu, kuruhusu wanafunzi wa viwango vyote vya elimu, hasa elimu ya juu, kuweza kuzamia maarifa kiuhakiki ili kujinasibisha na yote anayopata kiusomi kwa kuyashirikisha na uhalisia wa nyanjani. Watapata fursa ya kutangamana na kuhakiki vimiliki na vigezo mbalimbali vya kutawala na kusanifu maarifa ikiwemo mielekeo mbalimbali ya kuchota katika uhakiki wa

kuongozwa na utamaduni, lugha, historia, mamlaka na hali za kisiasa za mazingira kadri ya kuchangia uelewa, na uhalisia wa maarifa husika nje ya asasi za ufundishaji.

Utambuzi wa thamani ya ubidhaaishaji na uwekezaji katika soko maalum, utabainika na kutambulika kama ambao unahitaji kukuzwa na kudumishwa kwa sababu ya manufaa ya kuhusishwa nayo. Kwa jinsi hii wanafunzi watathamini na kupata motisha ya kukabiliana na changamoto za kuzidi kuwaimarisha na kukuza nafasi zao za kuchangia maendeleo katika jamii, huku wakifaidi kutokana na tajriba za wingi wa mitazamo katika kukabiliana na masuala maalum.

Changamoto inatolewa kwa wataalamu kuhakiki maarifa na kunoa vipawa vya wanafunzi vya kiuhakiki, ili daima walenge kuboresha na kuimarisha mambo. Mwelekeo ambao umechukuliwa katika kujadili taaluma ya Kiswahili, usomi wa Kiswahili na usomi wa tafsiri ni ambao unapendekeza kupiga hatua kutoka katika mielekeo ya jadi ya ufundishaji, ili kukuza mbinu za kiuhakiki katika kutangamana na maarifa. Wala hatudai kuwa mbinu hizi hazitumiki bali tunashauri uwezeshaji zaidi, hasa katika upataji wa zana na kuwawezesha wanafunzi kutangamana na maarifa kiuhakiki na kimajaribio. Kwa jinsi hii tutafungua milango ya umilisi, ubunifu na utendaji wa wanafunzi huku wakitangamana na jamii kwa namna ya kuchangia utimizaji wa majukumu ya kukuza thamani ya uwanja huu wa kiusomi.

Mitaala ya programu za lugha, yaliyomo na mbinu za ufundishaji ikiwa pamoja na zana za kutumika ni baadhi ya mambo ya kutoa changamoto katika makala hii. Tunapendekeza uwekaji wa mipaka na malengo ya kutimilika katika uteuzi wa maarifa ya kuzingatiwa katika viwango mbalimbali vya masomo. Mseto wa mbinu na mielekeo ya ufundishaji ambayo imejadiliwa bila shaka utafaa, pamoja na mielekeo mingineyo ambayo itaonekana kufaa. Ushirikiano na wadau wa nyanjani na viwandani ni jambo lisiloweza kuepukika katika enzi hizi za kiutandawazi na teknohama.

Uwezeshaji wa lugha kwa mujibu wa manufaa na wingi wa kiuamilifu, hasa katika kutambua uamilifu wa kiamali, na unahitaji kuchangamkiwa tunapotafakari kuhusu thamani ya kuandama uwanja fulani wa kitaaluma. Hii ni changamoto ambayo asasi za ufundishaji, ikiwemo za elimu ya juu, zinahitaji kukabiliana nayo. Kama ambavyo makala hii imelalamikia mara kwa mara, usomi wa lugha, hasa Kiswahili hukengeushwa katika uwekaji wa vipaumbele kiakademia, ilhali kule nyanjani unawekezewa kwa wingi na kuendelezwa kama vitega uchumi. Thamani ya kuwekewa katika asasi za ufundishaji kamwe haiwezi kufikia faida ya kutokana na uwekezaji wa nyanjani, na kwa hivyo faida ya kibiashara na kiuchumi ya kutokana na bidhaa za lugha. Ni muhimu pia, kujitahidi kuziba pengo hili.

Yafuatayo ni mapendekeso kuhusu namna ya kuauni hali hii ya kukatisha tamaa, ili kuimarisha usomi wa Kiswahili na tafsiri. Inabidi kuweka mikakati ya kuhakikisha kuwa:
- Masomo yanakuza mielekeo ya kukabiliana na nadharia, yaliyomo ya somo, na imani katika miktdha ya kudumisha maarifa na umilisi.
- Yanachangia katika kubuni mienendo ya kujifunza ambayo itashirikisha uainishaji na uratibishaji wa malengo, na yaliyomo kwa mujibu wa mazingira, madhumuni, soko la ajira na mauzo, na pia utambuzi wa wateja.
- Kuweka hatua za utekelezaji wa yaliyomo yenye kulenga utimizaji wa mahitaji na upekee wa kila mshika-dau ikiwemo mhadhiri, mwanafunzi, miradi maalum ya kuchangia upataji wa maarifa na utambuzi wa mazingira mapana ambayo yanaweza kufaidi kutokana na maarifa ya kuchakatwa ili kudumisha ubidhaaishaji wa lugha.
- Kuweka misingi ya wingi wa kitaaluma na mitagusano baina ya mielekeo ya kitaaluma, ambayo itachangia katika kudumisha uelewa na uhakiki wa mifanyiko ya kiakili miongoni mwa wanafunzi; ili kuchangia pia namna za kufaidi kutokana na maarifa husika hasa katika ujenzi wa bidhaa za kutokana

na kiwanda cha lugha.

Changamoto za kutokana na tasnifu ya kujengwa katika makala hii ni ifuatavyo:

- Changamoto za kukabiliana na masuala ibuka za kuathiri lugha za ulimwengu. Changamoto ambayo pia hutokea kwa kasi na kuhitaji kuzingatiwa katika usomi wa lugha (Kiswahili), huku kupitia uandalizi wa mitaala na ubainishaji wa ufaafu wa mitaala husika.
- Changamoto za kushinikiza isimu-mitambo na tafsiri za kimitambo katika mitaala, hasa kwa kuhakikisha uwepo wa zana za kufaa.
- Kukabiliana na teknolojia za lugha ambazo daima huzuka ingawa hazipati nafasi ya kuzingatiwa katika mitaala.
- Zana za tafsiri ikiwemo data-kanzi za ujozi na wingi lugha; na *software* za tafsiri zikizingatiwa na kufanyiwa majaribio katika ufundishaji.
- Changamoto za kuibuka kwa mawanda kama vile mtandao, na kumbi nyinginezo za kimawasiliano kutokana na vyombo vya habari, mawasiliano na jamii za kimtandao.
- Utambuzi na changamoto za mielekeo ya kujenga mseto baina ya mienendo ya kibinadamu ya uchakataji wa habari na mienendo ya kimitambo ya uchakataji wa habari katika makala za uamilifu wingi, wenye kuwezesha upataji na usambazaji wa aina mbalimbali za ujumbe.

Changamoto hizi zote zinaathiri kwa njia moja ama nyingine mbinu na mikakati ya kutumika katika upakiaji na upakuaji wa habari na maarifa. Changamoto jumuishi basi inatolewa kwa matapo ya sayansi za isimu, isimu-jamii na isimu-tekelezi, ili kujikarabati zinapokabiliana na masuala ibuka. Nia njema ya wawekezaji bila shaka itachangia pakubwa katika uwekaji wa amali na ujenzi wa umilisi.

Ikiwa kwa kweli tafsiri inakubalika na kufafanuliwa kama *namna ya mawasiliano ambayo huathiriwa na mabadiliko ya mara kwa mara* (Hatim & Mason 1990; Cronin 2003, Davies, 2004), ambayo inahitaji kuzingatiwa kitaaluma kwa dhati na kasi ya kulandana na kuzuka kwa masuala ibuka, hatuna budi basi kuyaandama katika akademia na pia kuweka mikakati ya kuizingatia katika wingi wa mielekeo na utambuzi. Mitazamo mipana na ya kina inahitaji kuzingatiwa katika uteuzi wa yaliyomo, upeo na mikakati ya kuzingatiwa katika maendeleo na utekelezaji wa mitaala husika. Mielekeo changamano ya maendeleo inahitaji kukabiliwa katika uwazi wa kutambua ubadalia na wingi wa mielekeo, ili kusanifu mitaala ambayo inampatia mwanafunzi nafasi ya kukuza mawazo yao, pamoja na umilisi wa kuhakiki na kuibuka na misimamo ya kutolewa ithibati. Nafasi za washika dau ikiwemo wawekezaji inahitaji vile vile kutolewa kwa kushirikisha soko la mauzo, ununuzi na hata viwanda.

VIAMBATISHO

GLOBALIZATION, LOCALIZATION, INFORMATIZATION AND CONTEMPORARY APPROACHES TO TRANSLATION

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ABSTRACT

The concept of globalization is broad, thus cannot be viewed in one perspective. In essence, globalization is experienced in all spheres of life and at various levels depending on the commodity and perspective involved, often being associated with the economical and commercial. Other important aspects of globalization include the cultural, communicative and informative that characterize inter state/society integration, practices and consumer trends. Counter to globalization is the localization aspect. A context under which what is global is tailor-made to suit a given clientele, operation, consumer or other specific utilization contexts. Language, being the medium and channel of information commoditization is one of the tools and an instrument through which globalization is perpetuated and on the other hand localization is facilitated. This article therefore dialogues translation as the medium through which language functions for both globalization and localization. It dialogues the theoretical aspects of translation as a medium, art and science that should be developed and enhanced in the academia for appropriate capacity building among agents of globalization and localization. The article also dialogues a variety of approaches to translation, while citing instances of localization within the context of Swahili and English usage in information commoditization for specific clientele. The paper further dialogues the role of the translator in information commoditization for globalization and localization.

Key Words: *Globalization, Localization, language Use and Translation*

Introduction

The three key terms dialogued in this article, Globalization, Informatization, Localization within the context of emerging approaches to translation are complex and require contextualized definition. The bottom-line, and focus of the discourse herein is to dialogue and illustrate the emerging approaches to language and translation as instruments of globalization. At the centre of the discussion is an appreciation of the emerging trends that continue to extend the horizons of language studies and language industry beyond the linguistic for linguistic purposes and literature for literature purposes. These functional horizons extend to the economic, political, industrial, technological and other realms which collaboratively service and facilitate the information industry.

In this article we discuss and illustrate the functional procedures and operations of the three key terms within the context of the evolving language industry and particularly the dimension of translation as a medium and also as a tool. The challenge that emerges for the academia therefore is how to ensure innovation and continued review of curricula in order to reciprocatively repackage language courses and programmes for conformity and relevance to the market area; how to ensure relevant and appropriate capacity among the learners so that they are directly relevant to the market and industry; and how to keep pace with the contemporary language development initiatives that could make language courses, especially as offered at African institutions, to be at par in diversity and practicality with similar disciplines elsewhere.

As it is illustrated in this article, language and translation as disciplines and industries require the collaboration and convergence of many disciplines and the application of many technological tools so much so that the mainstream linguist that is not quick to join the global-multiple-wagon-train can often be relegated to outsider and irrelevant scholar. Such an omission could also render the programmes irrelevant hence unpopular to the students, a very unfortunate situation in the current times where even the academics are commercialized hence the learners expect and demand to be assured of immediate economic returns.

Globalization affects languages as does the economy, sociopolitical, sociocultural and other aspects of life. Although

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globalization privileges major world languages through which major technologies have been created, the less privileged world communities and languages increasingly continue to become the target consumers and clientele of services, products and other globalization outputs of the developed world. As a result, the development and technologization of developing world languages, being media for the consumer world has become inevitable. For example, the presence of African languages for whatever purpose in cyberspace is a phenomenon that is on the increase. Research and technological development of these languages through computer and other databases is on the increase from a variety of motivational standpoints.

To be specific, the process of localization, as is presented in this article inspires and catalyses the development of other world languages, especially languages of the consumers of technology, information and services. English and Kiswahili contexts are used in the illustration. Under localization, goods and services are packaged and illustrated in the languages of the consumer market and clientele through translation hence the increasing presence of a variety of languages representing the consumer and clientele on commodities. These are manifest on manuals and consumer instructions as published on products that are manufactured and distributed globally.

Globalization, informatization, localization and their impact on the language and translation landscapes therefore continue to exert competing pressure for the same resources on which they depend. These can be socio economic, sociocultural, interactive and other points that mark global converges and divergence while thriving on access to information, services and commodities in forms that are comprehensible and accessible to consumers linguistically.

In this article therefore is dialogue on how globalization, informatization and localization affect and continue to define and redefine the landscape of language use, particularly contemporary translation theory and practice. For example, the information technology and highway in form of the World Wide Web; entertainment industry in which are entertainment forms such as music, film, theatre and other performance and visual arts; language use, manipulation and application industry which includes human and machine translation;. these processes and elements are facilitated by various software programmes that have dramatically altered the definition and relationship between language and communication professionals; the environment under which they perform; and the raw materials and objectives that inspire their work. Such impact also applies to the definition and relationships among translation/translators, language use and power. Within this context, translation as a discipline, being the focus of this article, is seen to take new shapes and dimensions that reconfigure landscapes while exerting pressure and challenge on the academia, practitioners and professionals in the language education and industry sector.

In a context similar to what is developed in this article, Cronin (2003) looks at the changing geography of translation practice and offers new ways of understanding the role of the translator in globalized societies and economies. Drawing on examples and case studies from Europe, Africa, Asia and the Americas, Cronin, in his Introduction states that:

> The effects of the dramatic changes in technology and in the organization of economies and societies at national and international levels are wide ranging and *Translation and Globalization* examines the specific consequences of these changes for translation and translators. However the work goes further in arguing that translation, and by extension translation studies, is placed to understand both the transnational movement that is globalization and the transnational movement which is anti-globalization. Translation is rarely suited for the binary reductionism of polemic (for or against globalization) …. Most of the work done in translation is in the area of scientific, technical, commercial, legal and administrative or institutional translation. The point is often made to put literary translation and theoretical writings on the translation of literature in their place… consequence are a division of intellectual labour, where sophisticated, conceptually dense theories are brought to bear on literary practice with non literary translation seen as the realm of no-nonsense, commonsensical instrumentalism…. The connection between changes in the world of work, business, politics, society and non literary translation are only partially made. Translation studies in the non-literary area can appear to be condemned to a purely reactive mode. …marked predominance of literary topics in dissertation and thesis work … relative absence of in-depth investigation of non-literary translation … (Cronin 2003: 1-2)

We therefore recognize that translation has a role in the development, definition, innovation and activation of language for development and multiple functions. All these are as manifest through the instrumentalization of translation. The

creation and development of attendant tools and programmes further emphasizes the technological component as should be integrated in the language discourse and industry. Translation as a field of study, a practice and profession could therefore not be more appreciated. Cronin's thesis as captured in his work and summarized above is therefore key to the discourse and scope pursued in this article. It contributes to the theoretical framework within which the thesis herein is developed.

Radical changes to the world economies have affected contemporary function of world languages and in the process translation. Translation as an art and medium is gaining significance more and more in the globalized and ever globalizing world as the world inhabitants of different linguistic origins and competences seek to access similar or adapted information, products and services offered the world over. Unfortunately this is not reflected in the design and development of translation curricula. At the global and international commercial, socio-political and socioeconomic levels, it is evident that through translation, information, products and services are adapted to local situations and cultures through linguistic forms and packages that are accessible to both provider and consumer of the said commodity. The linguistic manipulation through translation is often client-focused in order to ensure the commodity is not only acceptable but also conforms to the expected socio-cultural norms and consumption characteristics.

This article gives attention to the fact that the various elements of globalization, such as information industry, culture, politics, entertainment and economics, to mention but a few, are inextricably intertwined with language as a science and an instrument of access, integration and differentiation, and identity; commodity access and consumption; as facilitated through the instrumentation of translation. In this article therefore is a discourse on translation as both a science and instrument that informs specific studies and information manipulation processes. It also dialogues the role of the translator, be it human or machine, as an agent of globalization, informatization and localization while emphasizing the significance of integrating these components in translation studies while ensuring the practical and field-based aspects of the study. But first, a definition of key terms within the context of our discourse.

Globalization

This is variously defined to include processes of increasing the connectivity and interdependence of the world's markets and businesses. The globalization process is seen to have speeded up dramatically since the onset of the 21st Century as technological advances continue to make it easier for people to travel, communicate, and do business internationally. Advances in telecommunications infrastructure and the rise of the internet and related Information Communication Technologies (ICT) form the major backbone upon which globalization thrives. In general, as economies become more connected to other economies, they continue to enhance increased opportunity as well as increased competition[64] (Bohnet, 1999; Cronin, 2003; Mtesigwa, 2004; Shitemi, 2004; Bandia 2008) in system of interaction among the concerned parties of the world in order to ensure access to information as well as competence in utilizing and exploiting the information.

Globalization therefore refers to the integration of economics and societies all over the world. It involves technological, economic, political, and cultural exchanges made possible largely by advances in communication, transportation, and infrastructure[65], especially the linguistic infrastructure mediated by translation. Besides these functions, the processes of globalization have contributed to more global consciousness (be it positive or negative), thus making political and economic issues extend far beyond their immediate and original borders. Such integrations gain international and global constituencies which further exert pressure on the function of linguistic and multilingual communication strategies as facilitated through translation amongst other means.

Informatization

Globalization as has been defined typically refers to the interconnectedness of political entities, economic relationships and computer networks. It refers to the ways in which economic and industrial institutions interact in various locations throughout the world, with primacy given to no specific geographic location. Friedman, (1999:7) observes that

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[64] http://www.investorwords.com/2182/globalization.html Copyright©2009 by InvestorWords.com.
[65] Definition of Globalization http://www.printfriendly.com/get?url=http://hubpages.com/hub/Definition

'globalization involves the inexorable integration of markets, nation-states, and technologies to a degree never witnessed before'[66].

In retrospect therefore, informatization, is the process by which information technologies, such as the world-wide web and other communication technologies, have transformed economic and social relations to such an extent that cultural and economic barriers are minimized. "Informatization" is "a process of change that features the use of informatization and IT such that they become the dominant forces in commanding economic, political, social and cultural development. Informatization is unprecedented growth in the speed, quantity, and popularity of information production and distribution", (Wang 1994:5).

Thus, informatization is the process whereby information and communication technologies shape cultural and civic discourse. This includes not only computers and the internet, but other related technologies that primarily transfer information, including more traditional media technologies, such as film, satellite television, and telecommunications. These two concepts; globalization and informatization, thus explain different phenomena, with a marked overlap between their social, political, economic, and cultural functions[67].

Media and communication technologies, such as print and electronic media in which are included newspapers, journals, magazines; radio, the mobile telephone technology and other forms of emerging communication technologies also apply.

Informatization is therefore a process in which information technologies, such as the World-Wide Web and other communication technologies, as mentioned above, are applied in the interaction and networking as pursued under globalization. Informatization primarily utilizes language alongside other communication media for the enhancement and actualization of globalization.

Localization

In order to enhance the argument towards the central role of the language industry in globalization and informatization, the discourse herein also resources upon *localization* as both agent and facilitator of globalization functions in the domestication of globalization.

As defined by the Localization Industry Standards Association (LISA)[68],

> *Localization is the process of adapting software and accompanying materials to suit a target-market locale with the goal of making the product transparent to that locale, so that native users interact with it as if it were developed there and for that locale alone.* Given that globalization defines a product's requirements and internationalization makes a product localizable, localization simply becomes a matter of imposing regional context upon a localeneutral product. By definition, this usually involves translation…

The function of localization can therefore be appreciated within the following contexts:
- That which involves making a product linguistically and culturally appropriate to the target locale (country/region and language) where it will be consumed"[69];
- That which facilitates "the actual adaptation of the product for a specific market;
- That which instrumentalizes translation, adaptation of graphics, adoption of local currencies, use of proper forms for dates, addresses, and phone numbers, and many other details, including physical structures of products in some cases; and cultural preferences and marks.

Localization is therefore considered as an integral part of the development process of a product at globalization level. For example, the goal of LISA, as explained on their website indicates that while working on the internet, the goal is to

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[66] Randy Kluver, **Globalization, Informatization, and Intercultural Communication @**
http://www.acjournal.org/holdings/vol3/Iss3/spec1/kluver.htm
[67] Randy Kluver, (ibid)
[68] **Localization Guide: Getting Started.** Multilingual April/May 2009 www.multilingual.com/gsg
[69] http://www.lisa.org/What-Is-Globalizatio.48.0.html

find out which *Social Media* sites are used the most by their clientele, whether they use them for business or personal purposes, and the specific languages in which such clientele present their media sites in order to facilitate the packaging of information appropriately for access in the desired language[70].

In this article therefore, *localization* is adapted to capture the function of translation in the mediation and domestication, adaptation and adoption of globalization as outlined above. Within this context we acknowledge LISA's definition of globalization as that which:

> Addresses the business issues associated with taking a product global; … in the globalization of high-tech products it is necessary to apply the integration of localization of the products at factory/industry level. … after internationalization and product design, marketing, sales, and support in the world market each item has to be localized in tune with the varying clientele and consumers"[71].

In localization therefore is the globalization of an enterprise that establishes an international presence with local specifications. In it is the process of creating local or localized versions of the information that goes with the said consumption commodities of different types. Such localizations include the linguistic repackaging of web sites, user manuals and other information packages deriving from a variety of linguistic clusters.

The localization process and its relative connection to globalization and internationalization is as depicted in the graphic below.
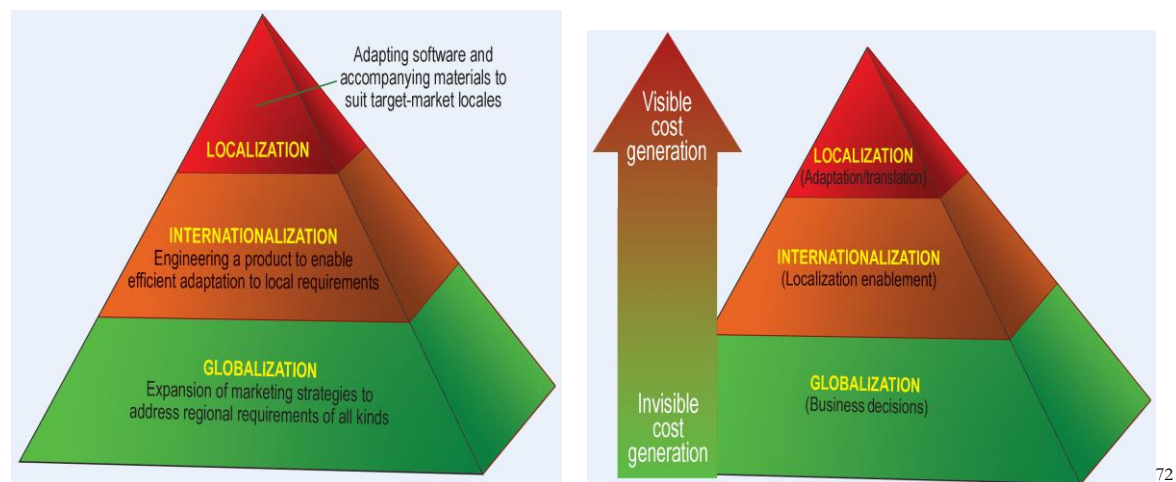
As captured in the figures above, and defined further by LISA, localization is the internationalization of the select website's back-end software through the designing of multi-lingual architecture and literature in order to capture and depict the local as by the target clientele specifications. It is the apex in the endeavour to ensure access and attainment of the same global information and communication through different linguistic media. Through this process, most products reach the consumer with print or soft manuals that present a set of languages that speak the same thing to a variety of the target clientele.

The localization subject and process therefore requires attention at both academic and industrial levels in order to ensure capacity building and academic packaging through appropriate curricula. Besides taught courses, it is necessary to carry out through continued research into the dynamic and emerging sociocultural and consumption specifics of the differentiated global landscapes with focus on specific target clientele. The strategies required for packaging of information in comprehensible and acceptable manners therefore need to be documented and appreciated. Through the differentiation of information and applicability of the product through localization, the product is then presented

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[70] http://www.lisa.org/; http://www.lisa.org/Best-Practice-Guides.467.0.html#c256
[71] Localization Guide: Getting Started. April/May 2009 • www.multilingual.com/gsg
[72] **Localization Guide: Getting Started**. Multilingual April/May 2009 www.multilingual.com/gsg

as if it was designed specifically for the select target clientele(s).

The language industry goes global when it facilitates the differentiated development, translation, marketing, and distribution of products to foreign cultures and language markets. For example, before the Internet and World Wide Web transformed software development and localization, a typical localization project would encompass full translation and engineering of a software application, its online help files, a set of printed manuals, and reference and registration cards included in the product box. However, because of new web-based publishing and distribution technologies, localization can now also include the translation and adaptation of web-based applications and database-driven web sites[73]. Challenges include:

- How does an international developer prepare a product for multiple locales?
- Will the pictures and colors you select for a user interface in, for example, France or the entire Europe be suitable for users in Africa?
- How about the localization of products in response to different units of Africa which are differentiated either by religion, political systems or geographic, climatic and environmental differences?

Elements such as date and currency formats could be simple components, but language developers who ignore the many international variants find that their products may be unusable[74]. Consider the different date formats between Europe and America; the peculiar spelling differentiations in writing English between the two continents. And other idiosyncratic peculiarities that make up unique communicative and cultural dominants. Subscription to a given format among the developing world countries indicate leanings towards one or the other guiding style which can also be interpreted as political alignments hence the impact on the political landscaping of the world. Such and other matters must be considered critically by any language developer seeking internationalization through localization.

Localization therefore ensures globalization does not only extract from the local but that it also adapts to the local. There are therefore ripple effects that make the impact of globalization much broader on language, its development, usage and creation of related tools and instruments. This further facilitates and enhances translation as a form of language use, medium and instrument for appropriate localization. In this article, we therefore acknowledge information packaging and communicative localization-related-activities as products and processes of translation.

Translation

In its manifesto for translation studies, the University of Dallas[75] states the following as being products, functions and definitions of translation. Note that this manifesto does not specifically highlight the context under reference in this article which considers the tripartite of Globalization, Informatization and localization being agents and catalysts of emerging dynamic multidisciplinary and multifunctional approaches to translation. In this manifesto, Translation is seen to fulfill the following**:**

- **Destroy** language walls and illuminates the gestures, assertions, and utterances of other nations. Translation heightens our sensitivity to the sensibilities of foreign cultures and customs.
- **Examine** the art and craft of translation, i.e., what *is* translated, how it is translated, how it is received in the receptor language, and especially what is said so often to be *lost* in translation.
- **Erase** the borders between disciplines, fostering interdisciplinary thinking and research.
- **Revitalize** the study of literature and the humanities. Academicians have to understand that all acts of interpretation and communication are acts of translation.
- **Guarantee** the survival of our civilization in a globalized world with its digital and electronic innovations. The survival will depend on how well we apply the methods of translation to initiate and promote inter-cultural communication.
- **Approach** literature from a new and dynamic perspective that changes the way we view literature, cultures, and each other.
- **Chart** innovative ways to study the reading of verbal, visual, and musical texts.

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[73] **Localization Guide: Getting Started**. Multilingual April/May 2009 www.multilingual.com/gsg
[74] Writing for translation Guide: Getting Started. Multilingual October/November 2006 • www.multilingual.com/gsg
[75] http://translation.utdallas.edu/translationstudies/manifesto.htm

- **Build** bridges between the humanities and the sciences to respond to the needs of a globalized world in the 21st century.
- **Cultivate** associative thinking -- the foundation of creativity.

The streetdirectory.com[76] states Translation to be "the transmittal of written text from one language into another". It further states that, "although the terms *translation* and *interpretation* are often used interchangeably, by strict definition, translation refers to the written language, and interpretation to the spoken word. Translation is the action of interpretation of the meaning of a text, and subsequent production of an equivalent text, also called a translation, that communicates the same message in another language". By seeming to keep within the context of literary translation, the website states that "Translation must take into account constraints that include context, the rules of grammar of the two languages, their writing conventions, and their idioms. A common misconception is that there exists a simple word-for-word correspondence between any two languages, and that translation is a straightforward mechanical process. A word-for-word translation does not take into account context, grammar, conventions, and idioms".

The consumers of translation are as varied as are the services and product requirements. The streetdirectory.com (ibid) gives a synopsis of the varied and diverse translation consumers as cited below. Look at the translation scope and landscape as depicted in this citation within the context of globalization, informatization and localization as aimed at by goal of this article.

> Businesses often seek translation services in an effort to serve their customers better and keep up with their demands. As this world gets more and more competitive, it's imperative that businesses convey their message clearly and accurately to their customers. Translation mistakes can potentially affect a company's reputation and result in financial loss. Generally, most industries have a need for this type of service. The legal field has the need for the translation of depositions, petitions, court records, and court proceedings. Law enforcement may need to have statements translated and the medical field frequently needs medical records and notes translated. Other examples of industries that benefit from document translation services are insurance and financial companies, as well as the media. As more and more companies make their services available through the Internet, the need for the translation of websites and web content has also grown. Furthermore, talk radio, pod casts, surveys, focus groups, and corporate meetings often need translation services. Businesses are not the only ones that have a need for document translation. On a personal level, individuals also employ this type of service. Due to more people migrating to different countries in search of a better life, they find themselves in environments that are unfamiliar, including the language. As a result, they may need legal documents translated, such as birth certificates, marriage licenses, passports, contracts, and leases or mortgage contracts.

Select schools of thought that articulate the various theoretical approaches to translation are dialogued[77] as summarized and paraphrased in the next few sections. Approaches and definitions of translation are in the process given. Just to mention, these are not exclusive definitions and definitely there are many more approaches and perspectives. As mentioned earlier, these definitions do not capture the contemporary web and machine based endeavors at the promotion of globalization, neither do they capture other scholars who integrate the complex process of Africanizing English in Anglophone/Europhone writing in order to capture and express African thought from the standpoint of African culture and African oral expression as is later on shown by reference to Zabus, (1991, 2007), Wiersaman (2004) and Bandia (2008) to mention but a few.

The schools of thought are therefore as follows:
  i. *Mentalist Views in which are Response-Based Approaches that bring together the*
      a. *Behaviourist*
      b. *Functionalist*
  ii. *Text and Discourse Based Approaches*
      a. *Literature Oriented Approaches: Descriptive Translation Studies*
      b. *Post Modernist and Deconstructionist Thinking*

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[76]http://www.streetdirectory.com/travel_guide/106777/languages/what_is_translation.html
[77] http://e-articles.info/e/a/title/TQA-in-Three-Different-Schools-of-Thought/

c. *Linguistically Oriented Approaches*

Conspicuously missing from this list are the contemporary schools of thought that integrate contemporary socio-economic and intercultural dimensions that thrive upon technology, machine and human translation practices and landscapes as is developed in this thesis. Cronin (2003) is representative o this approach as dialogued herein.

Mentalist Views
In this school, subjective and intuitive evaluations of a translation have been undertaken by writers, philosophers, and others, consisting of such global judgments as "the translation does justice to the original" or "the tone of the original is lost in the translation" and so forth. Such intuitive assessments are propagated by neo-hermeneutic translation scholars who regard translation as an individual creative act depending exclusively on subjective interpretation and transfer decisions, artistic-literary intuitions and interpretive skills and knowledge. This school is subjective and intuitive in nature.

- *Behaviorist Views*
The behaviorist view aims at a more "scientific" way of evaluating translations. It dismisses the translator's mental actions as belonging to some in principle unknowable "black box". This tradition is influenced by American structuralism and behaviorism (Nida1964) in which readers' reactions to a translation are the main yardstick for assessing a translation's quality, positing global behavioral criteria, such as intelligibility and informativeness through equivalence of response". It acknowledges the principle of "dynamic equivalence of translation", in which receptors of a translation in a manner "equivalent" to the manner in which the source text's receptors respond to the original . Key words therefore are "informativeness" and "intelligibility".

- *Functionalist, "Skopos" Related Approach*
This approach (Reiss and Vermeer1988) claim that it is the "skopos' or purpose of a translation that is of overriding importance in judging a translation's quality. The way target culture norms are heeded or flouted by a translation is the critical yardstick in evaluating a translation. It is the translator or more frequently the translation brief he is given by the person(s) commissioning the translation that decide on the function the translation is to fulfill in its new environment. The key word, "function", is however not made explicit and not operationalized. Determining the relative equivalence and adequacy of a translation and determining the linguistic realization of the "skopos" of a translation remain a challenge.

Text and Discourse Based Approaches
- *Literature Oriented Approaches: Descriptive Translation Studies*
This approach focuses on the translation text and requires that a translation is evaluated predominantly in terms of its forms and functions inside the system of the receiving culture and literature (Toury, 1995). The original text is of subordinate importance. While the empirical-descriptive work and the emphasis put on contextualization at the micro-level of the reception situation and the macro-level of the receiving culture, and the inclusion of both a "longitudinal" (temporal, diachronic) and a (synchronic) systemic perspective that mark the poly-systemic relations into which the translation enters with other texts in the receiving cultural system The approach however does not provide criteria for judging the merits and weaknesses of a text.

- *Post Modernist and Deconstructionist Thinking*
Scholars belonging to this approach (e.g. Venuti, 1995) try to critically examine translation practices and processes from a psycho-philosophical and socio-political stance in an attempt to unmask unequal power relations, which may appear as a certain skewing in the translation. In a plea for making translations (and especially translators as their "creators") "visible" and for revealing ideological and institutional manipulations, proponents of this approach aim to make politically appropriate (and "correct") statements about the relationship between features of the original text and the translation text. They concentrate on the hidden forces shaping both the process of selecting what gets translated in the first place and the procedures that result in the ways original texts are bent and twisted in the interests of powerful individuals and groups when choosing texts for translation and adopting particular strategies of re-textualization. This is thus certainly a worthwhile undertaking, especially when it comes to explaining the influence translators can exert through their translation on the receiving national literature and its canon.

- *Linguistically Oriented Approaches*

Pioneering linguistic work on translation includes the programmatic suggestions by Catford (1965), Reiss (1971), Wilss (1974), Koller (1979) and the translation scholars of the Leipzig school. Others of a later date include Newmark (1981, 1988, 1991), Baker (1992), Doherty (1993), Hatim and Mason (1997), all of who have widened the scope of translation studies to include concerns with linguistics, pragmatics, sociolinguistics, stylistics and discourse analysis. Linguistic approaches take the relationship between source and translation text seriously, but they differ in their capacity to provide detailed procedures for analysis and evaluation. Some take into account the interconnectedness of context and text, since the inextricable link between language and the real world is both definitive in meaning making and in translation.

Closer home, scholars have researched translation theory and practice and as lamented by scholars elsewhere in this text, they have kept focus on literary translation from a variety of dimensions. Zaja (1985) and (2005), both being Master's and Doctoral theses respectively dialogue translation theory; Ryanga (1986) dialogues translation with a bias to literature and media houses. Shitemi (1990) and (1997) where the former, a Master's thesis, dialogues communication in translation from a literary view while the latter, a Doctoral thesis, focuses on poetic dimension with the latter work focusing on the elements of fidelity in both mediated texts and translation. Pendo (2010), in her Doctoral thesis ventures to pioneer a dialogue on translation representation in computer interface databases. A few other works can also be identified among scholars' theses within the region, although most of them, as mentioned, focus on literary translation from majorly theoretical dimensions.

Based on the limiting and literary approach to translation as defined and illustrated above, we revert back to LISA for the development of the thesis herein. LISA facilitates the enhancement of the discourse on integration of contemporary technology and globally inspired translation theory and practice. LISA[78] states that translation is the process of converting written text or spoken words to another language, the *Localization* site further indicates that,

> … it requires that the full meaning of the source material be accurately rendered into the target language, with special attention to cultural nuance and style. Translation is only one of the activities in localization; … a localization project includes many other tasks such as project management, software engineering, testing, and desktop publishing.

In localization therefore stronger emphasis is placed on translation as an industry and process that is facilitated by specific translation tools and the application of technology unlike the case in the traditional translation science that limits the art to literary and linguistic manipulations.

From the perspective of contemporary information needs and the ever increasing mediation and facilitation of technology therefore, translation is seen to involve more than a working knowledge of two languages or a few courses in multilingual programming. It is a field that more and more requires knowledge in a variety of subjects and processes, although language skills and multilingual computing capabilities are increasingly ever more crucial[79].

As an aspect of localization, intercultural communication looks at how people communicate (verbally and non-verbally), manage, work together, approach deadlines, negotiate, meet, greet, build relationships, etc. Greater understanding of intercultural communication differences, manners, and etiquette, protocol and communication styles certainly leads to a much higher probability of achieving sufficiently localized products and commodities including language use as manifest through the mediation of translation. Intercultural communication has an effect on the ability to communicate effectively within a culture. The need for intercultural communication skill is significant. "We are all working in an interconnected global economy and it is important to build good relationships with people from other cultures"[80]. The first broad area of questions to be addressed is that of the social and cultural implications of globalization and informatization, and the relevance to intercultural communication[81].

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[78] http://www.lisa.org/What-Is-Globalizatio.48.0.html
[79] **Translation guide: Getting Started**. Multilingual. October/November (2008). www.multilingual.com/gsg
[80] David Rumsey, (2007): **Intercultural Communication and Globalization** http://ezinearticles.com/?Intercultural-Communication-and-Globalization
[81] **Randy Kluver (1999): Globalization, Informatization, and Intercultural Communication.**

What therefore is Intercultural communication and how does it relate with localization and translation? The concept has many definitions. In general however it refers to how people, from differing cultural/national backgrounds, endeavour to communicate or work together. It draws on areas within academia such as language use and discourse analysis, cultural anthropology, sociology and business studies to provide it with a basic framework[82]. Intercultural communication's objectives are to establish and understand how people from different cultures behave, think or do. How they ensure that through translation it is possible to communicate to and with the knowledge, information and product consumers while targeting clientele across various linguistic and cultural divides.

The challenge here revolves around understanding how translation and emerging translation tools continue to transform the art and science of communicating ideas and information between speakers of different languages and consumers of similar goods and services across the globe. Within this context, translators, both machine and human are considered vital to the development of international and localized software and language databases for business, commercial, socioeconomic, entertainment and other fields of informatization[83].

As implied in the discourse above, translation is one of the activities in a project undergoing globalization, informatization and localization where material is transferred from one language to another. Activities in traditional translation projects often include terminology research, editing, proofreading, page layout and searches for equivalence at a variety of dominant levels. In localization, as illustrated above, we get many more activities that are dependent on technology and more rigorous multidisciplinary research continues to add to this list.

Examples of activities in localization which are not directly part of translation as viewed traditionally include: multilingual project management; software and online help engineering and testing; conversion of translated documentation to other formats; translation memory alignment and management; multilingual product support; and translation strategy consulting[84].

Another key difference between localization and translation is the fact that traditional translation is typically an activity performed after the source document has been finalized. Localization projects, on the other hand, often run in parallel with the development of the source product in order to enable simultaneous shipment of all language versions alongside the products being distributed across the globe.

In a similar vein, major world organizations that bring together membership from diverse linguistic origins ensure the availability of materials in all the working languages set out for their operations. This includes the UN, UNESCO, EU, AU and other organizations of similar nature. The following on the language policy and practice is cited from a UN website.

> An international organization must have effective ways to overcome language barriers to avoid becoming a Tower of Babel. Since almost every country in the world is represented at the United Nations, it is not an exaggeration to say that the United Nation is a microcosm of the world. *The Organization uses six official languages in its intergovernmental meetings and documents, Arabic, Chinese, English, French, Russian and Spanish;* the *Secretariat uses two working languages, English and French. Statements made in an official language at a formal meeting are interpreted simultaneously into the other official languages of the body concerned by United Nations interpreters.* If a delegation wishes to *speak in a language that is not an official language, it must supply an interpreter to interpret the statement or translate it into one of the official languages. It is then rendered into the other languages by a relay system.* Documents are produced in the six official languages and are issued simultaneously when all the language versions are available[85].

A European Union website cites the following on its language situation and policy:
> The European Union *has 23 official languages, and as the EU enlarges, the number will increase further.* … the EU has *more than 60 indigenous regional or minority language communities.* … Successive movements of peoples have brought

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http://www.acjournal.org/holdings/vol3/Iss3/spec1/kluver.htm

[82] David Rumsey: **Intercultural Communication and Globalization h**ttp://ezinearticles.com/?Intercultural-Communication-and-Globalization

[83] **Writing for Translation Guide: Getting Started**. October/November 2006. www.multilingual.com/gsg

[84] http://www.lisa.org/; http://www.lisa.org/Best-Practice-Guides.467.0.html#c256

[85] Department for General Assembly and Conference management @ http://www.un.org/Depts/DGACM/faq_languages.htm

new language families and have pushed out old ones …. The European Union recognizes that language and identity are closely intertwined, and that language is the most direct expression of culture. Language policies have therefore been developed so that language diversity is respected, multilingualism is promoted and, if necessary, threatened languages are protected[86].

About the language situation at the African Union, the following is cited:

> The languages of the African Union are languages used by the citizens within the member states of the AU. *The Union has defined all languages of Africa as official and currently uses Arabic, English, French, Portuguese and Swahili*[87].

The AU, just like its counterparts, UN and EU prepares material in the five languages simultaneously and presents them to delegates whenever sessions are held. One of the authors of this article has had the privilege of serving as an on-site translator the sessions of the Pan African Parliament, (PAP) an organ of the AU.

Kenya recognizes Kiswahili as a national language and it is favourably recommended in the Draft Constitution under discussion[88] that it also be elevated to Official Status. This therefore means that if approved, all official documents for consumption by Kenyan citizens will have to be presented simultaneously in the two languages. The idea of elevating Kiswahili to official status was first recommended by the Constitution of Kenya Review commission (CKRC) which sat since 1997 – 2003. In order to prove the practicality of the recommendation, The CKRC had translators on site (one of these authors was among those in residence for the translation exercise). The CKRC was therefore able to release the **Short Report and Draft Constitution** simultaneously in English and Kiswahili *(The Draft Constitution/Kielelezo cha Katiba* and*,* The Short Report known and *The People's Choice/Chaguo la Mwananchi).* Other organizations that target the grassroots have endevoured to also produce and circulate documents simultaneously in the two languages.

Translation: Relexification & Reparation

Because of the current trend of globalization, particularly linguistic convergence, dynamism and innovation, the translator no longer has the absolute need to always find a translation of a term in the target language if this would make the target-language text lose credibility. This is what Wiersema (2004)[89] calls *excessive translation.*

> An excessive translation is a translation that fails to foreignise/exoticise, i.e., use source-language terms in the target-language text, to the degree that … is acceptable. As an example translations of food names … Instead of finding words in the target language (an explanatory translation…) foreign words can be imported, (Wiersema 2004).

Target-language terms can therefore be enlightening to the reader in that they reflect source cultures The practice of literary translation has changed as a result of globalization. The texts have become more exotic, and translations contribute the understanding of the source cultures. Wiersema (ibid) states that the link between globalization and translation underlines the fact that:

- Globalization has had an impact on lives and cultures.
- Globalization has had an impact on translators' lives and work.
- Translation is becoming an important tool in the enhancement of understanding between cultures.
- Cultures that readers are traditionally not familiar with have become more familiar as a result of globalization.
- The practice of foreignizing or exoticizing translation has changed as a result of globalization.

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[86] European Commission Languages of Europe @ http://ec.europa.eu/education/languages/languages-of-europe/index_en.htm

[87] Languages of the African Union – Wikipedia @ http://en.wikipedia.org/wiki/Languages_of_the_African_Union

[88] Kenya's Constitution Review exercise has been on going since the repeal of the one Party dejure State provision in 1982. Since then, across five parliamentary lifespans, the constitution review issue continues to be elusive with the government setting up several commissions and parliamentary groups to look into the various drafts that have emerged. The civil society and activists have also endevoured to create draft constitutions and present them to the citizenry. Lately, (since the infamous 2007 national parliamentary elections), a Parliamentary Select Committee (PSC) and the Committee of Experts are on the carpet. The language issue in all these draft versions has however remained as was proposed by the CKRC. The civil society and activisrts have also endevoured to create draft constitutions and present them to the citizenry.

[89] Nico Wiersema *Globalisation and Translation A discussion of the effect of globalisation on today's translation* Volume 8, No. 1 January 2004

On the St. Jerome website[90], Bandia (2008) is summarised as follows:

> *Translation as Reparation* showcases postcolonial Africa by offering African European-language literature as a case study for postcolonial translation theory, and proposes a new perspective for postcolonial literary criticism informed by theories of translation. … focuses on translingualism and interculturality in African Europhone literature, highlighting the role of oral culture and artistry in the writing of fiction. The fictionalizing of African orature in postcolonial literature is viewed in terms of translation and an intercultural writing practice which challenge the canons of colonial linguistic propriety through the subversion of social and linguistic conventions. … opens up pathways for developing new insights into the ethics of translation, as it raises issues related to the politics of language, ideology, identity, accented writing and translation. It confirms the place of translation theory in literary criticism and affirms the importance of translation in the circulation of texts, particularly those from minority cultures, in the global marketplace. … blends critical perspectives to celebrate hybridity. … … belonging and displacement, speech and writing, transnationalism and interculturality. … puts the African postcolonial experience in a global context and demonstrates both the reach and the anxiety of translation.

Bandia (2008) focuses on the intercultural and translingual practices of African Europhone language writers while accounting for them from the translation theory point of view and current trends in postcolonial and cultural perspectives. Through this discourse aspects of transnationalism, transculturalism and cross cultural communication within the context of globalization.

Zabus (1991,2007) precedes Bandia (ibid) in time to dialogue the postcolonial theory on the emerging trends of linguistic innovations on the African continent by developing dialogue on what she calls *Relexification*. The concept is explained as:

> Simulation of character of speech in a text. The process id often confused for translation. … the terminology is used to identify such an approach in literature, whether it be linguistic or literary … has been confused with the notion of 'translation' as well as other inaccurate terms … transference or transmutation, … against this unsatisfactory nomenclature I propose the linguistic term, "relexification", (Zabus 1991,2007: 285).

While quoting Todd (1982:303), Zabus defines Relexification of one's mother tongue as the use of English vocabulary within indigenous structures and rhythms. This is seen as the process at work when African language is simulated in the Europhone text. Emphasis is often on the lexis in the original sense of speech, word or phrase and on lexicon in reference to the vocabulary and morphemes of a language and by extension to word formation. This could expand to include syntax and semantic aspects too. this in the process marks the beginning of a new register of communication as a result of new language contacts and innovations. Relexification is therefore diachronic though it manifests synchronic aspects. In this manner, the linguistic notions of source and target languages are retained and blended in one and the same text thus creating culture-based texts. Each message event therefore presents a semantic, stylistic and contextual reading when consumed by different audiences in different sociolinguistic contexts. Relexification therefore stems from innovative, artistic and communicative situations that render African concepts, thought patterns and linguistic features in a European language, (Zabus, 1991,2007: 285, 288).

Zabus, Wierseman, and Bandia as outlined above articulate a phenomenon that more and more describes the extending horizons of language use and translation. Their dialogue on language manipulation locates the relative usages in given contexts that could be dialectic, ethnic, ideolectic depending on the settings. There emerge higher levels of *relexification* (Zabus), *reparation* (Bandia) and/or *excessive translation* (Wiersema) when the texts tend to be more and more oral, or when they reflect the human-oral-discourse.

Names are generally not translated between similar languages or situations where the readership is privileged with competence in the two or more languages, especially where the texts are presented in parallel to the readership. Names of people and places do not have to be changed, unless the translation lacks clarity. Anthony Pym wrote the following in *Translation and Text Transfer: An Essay on the Principles of Intercultural Communication* (1992)[91]: "If texts can be said to

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[90] http://www.stjerome.co.uk/page.php?id=512&doctype=StJBooks&section=3
[91] As dialogued and refered to on the website, http://www.linguistlist.org/issues/11/11-2325.html#1

belong to certain people or certain situations, then transfer away from these people and situations must change the nature of the belonging, gradually turning degrees of familiarity into degrees of foreignness"[92]. The discussant on the cited website in this section adds cultures, people and situations in the paraphrased quote below:

> If transfer through translation changes the contents of the text from familiarity to foreignness, then the new approach in translation (keeping more foreign elements in the target text) may be a solution especially because globalization decreases the element of foreignness: a text no longer becomes more foreign or less familiar by introducing foreign words in a target text. In a modern global context more and more foreign elements are being introduced into and retained in target texts thus keeping more of the source text in the translation. As seen in the tables and pictures below, the introduction and retention of foreign components is a practice that is gaining vogue in the translation of contemporary Kiswahili texts from English and vice versa, especially for the Kenyan consumption. More elements of the source culture are preserved in the target text, thus making a transfer that is more authentic and less foreign to members of the source culture[93].

In the process of applying relexification, reparation, excessive translation and the foreign transference outlined above, such innovations are found to create and transfigure the glottopolitical in order to establish new forms of expression and representation. Such is what is manifest in most contemporary advertisement industry, especially when the message targets local consumers. For example, in Kenya commercial adverts, be it products such as commodities or services, traces of either the mother tongue or Kiswahili are blended with English in order to appeal to the client targeted. See cases as cited below. The bold and italics are our emphasis. In each of the examples given, the two languages appear in parallel or simultaneously on the commodity/product thus allowing the consumer of the product freedom of linguistic choice.

Bilingual communication in Advertisement and Infroamtion Sheet on Products: English & Kiswahili

Banking Services

| POST BANK-KENYA	POST BANK-KENYA
English Enjoy more of your salary, Open a *bidii account*	**Kiswahili** Furahia mshahara wako zaidi, fungua *akaunti ya mshahara ya Bidii*
Charges • Ksh. 0/= Opening and operating balance • No Monthly charges to the *account* • *Free Bank statement*, twice a year • Access to *Kenswitch, Pesapoint* and **Postbank ATM's**.	**Malipo** • Hakuna malipo kufungua na kudumisha *akaunti* • Hakuna malipo ya kila mwezi kwenye *akaunti* • *Taarifa za akaunti* mara mbili kwa mwaka bila malipo • Pata matumizi ya *ATM* za *Kenswitch, Pesapoint* na *Postbank cash express*.
For more information please contact us: Tel. + 254 20-222951-6, *ISDN* Line: 2803000, Fax-020-2229186 email: info@postbank.co.ke	Kwa maelezo zaidi wasiliana nasi kupitia: Simu: 020-222951-6, 2803000, Fax- 020-2229186 Barua pepe: info@postbank.co.ke
In this citation we have terms transferred in what Wiersama refers to as excessive translation. The actual information sheet is in the picture below.	

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[92] http://www.linguistlist.org/issues/11/11-2325.html#1 (ibid).
[93] http://www.linguistlist.org/issues/11/11-2325.html#1 (ibid).

i) **NATIONAL BANK OF KENYA:** *ATM services: English and Kiswahili*

English	*Kiswahili*
Welcome-please select your choice of language	Karibu-tafadhali chagua lugha ambayo ungependa kuitumia
Please enter your PIN and then press *ENTER*	Tafadhali bofya *Nambari tambulishi (PIN)* halafu bonyeza *ENTER*
Please remove your card	Tafadhali chukua kadi yako
Thank you for using this service	Ahsante kwa kutumia huduma hii
This texts exhibits one on one transfer of information between English and Kiswahili. Extensive explanation accompanies some complex terms/abbreviations. The two texts are however available to the reader at the same time hence the freedom of choice in referring to one or the other.	

ii) **NATIONAL BANK OF KENYA:** *ATM deposits*
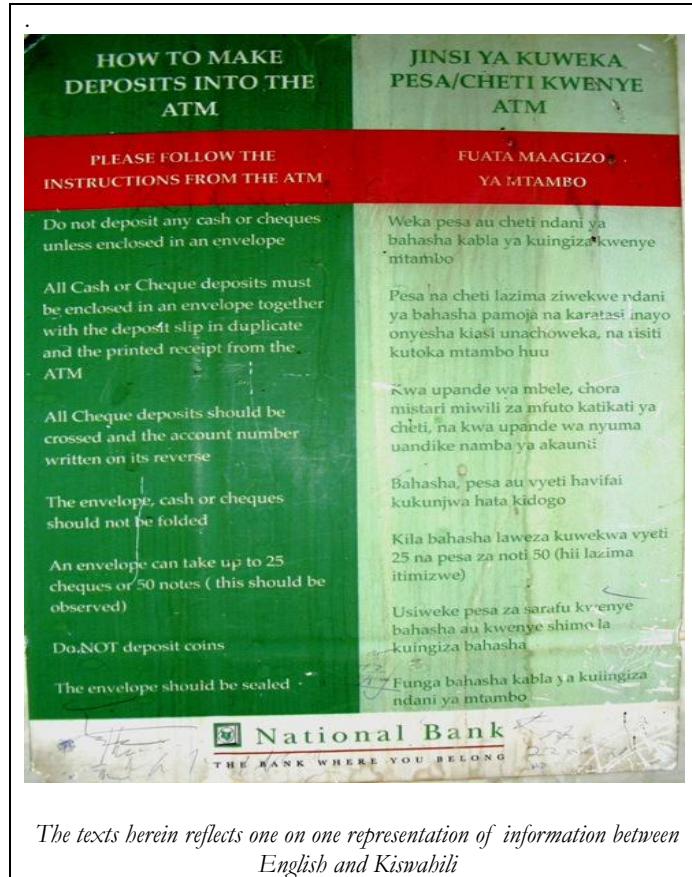
The texts herein reflects one on one representation of information between English and Kiswahili

English HOW TO MAKE DEPOSITS INTO THE ATM	Kiswahili JINSI YA KUWEKA PESA/CHETI KWENYE ATM
Please follow instructions from the ATM	Fuata maagizo ya mtambo
Do not deposit any cash or cheques unless enclosed in an envelope	Weka pesa au cheti ndani ya bahasha kabla ya kuingiza kwenye mtambo
All cash or cheques must be in an envelope together with the deposit slip in duplicate and printed receipt from the ATM	Pesa na cheti lazima iwe ndani ya bahasha pamoja na karatasi inayo onyesha kiasi unachoweka, na risiti kutoka mtambo huo
All cheque deposits should be crossed and the account number written on its reverse	Kwa upande wa mbele, chora mistari miwili za mfuto kutoka katikati ya cheti, na kwa upande wa nyuma uandike namba ya akaunti
The envelope, cash or cheques should not be folded	Bahasha, pesa au vyeti havifai kukunjwa hata kidogo
An envelope can take up to 25 cheques or 50 note (this should be observed)	Kila bahasha laweza kuwekwa vyeti 25 na pesa za noti 50 (hii lazima itimizwe)
Do NOT deposit coins	Usiweke pesa za sarafu kwenye bahasha au kwenye shimo la kuingiza bahasha
The envelope should be sealed	Funga bahasha kabla ya kuingiza ndani ya mtambo

DRUGS AND MEDICINES: Directions for use

KROCHKILL	
English	*Kiswahili*
Read leaflet before use	Soma maelezo kabla ya kutumia
Shelf Life: Three years from the date of manufacture	Maisha Rafuni: Miaka mitatu baada ya kutengenezwa

SALIMIA	
English	*Kiswahili*
Pain Killing Liniment	Dawa ya kuondoa maumivu
Relieves muscular pains	Hutuliza maumivu ya misuli
Sprains. Cramps. Rheumatism. Backache. Ache joints. Stiff neck.	Kuteguka. Misuli. Kukunjwa. Baridi yabisi. Kuumwa na mgongo. Kuumwa na viungo. Shingo lililokaza.
For external use only	Usitumie kwa kukunywa

GOOD MORNING	
English	*Kiswahili*
Lung Tonic	Dawa ya kuondoa maumivu
A treatment for Coughs Colds Catarrh and Bronchitis	Hutuliza maumivu ya misuli
Directions	Kuteguka. Misuli. Kukunjwa. Baridi yabisi. Kuumwa na mgongo. Kuumwa na viungo. Shingo lililokaza.
Adults: 5ml every 4 hours	Usitumie kwa kukunywa
Children: 5-14 years: 2.5ml every 4 hours	
To prevent coughs during the night take a dose half an hour before retiring to bed. If the cough persists after treatment consult a doctor.	

GOOD MORNING	
English	*Kiswahili*
Lung Tonic	Kwa kohozi lililo ndani kabisa
A treatment for Coughs Colds Catarrh and Bronchitis	Dawa ya kuponyesha kukohoa, makamasi, maumivu ya kifua na kadhalika.
Directions	**Maelezo ya matumizi**
Adults: 5ml every 4 hours	Watu wazima: 5ml baada ya kila masaa manne.
Children: 5-14 years: 2.5ml every 4 hours	Watoto wachanga: (Miaka 5-14) 2.5ml baada ya kila masaa manne.
To prevent coughs during the night take a dose half an hour before retiring to bed. If the cough persists after treatment consult a doctor.	

RIDSECT MOSQUITO COILS	
English	*Kiswahili*
DIRECTIONS FOR USE	*JINSI YA KUTUMIA*
i. Hold the side with the hole gently to separate the coils.	i. Shika upande wenye tundu, tingisha kidogo ili koili ziachane.
ii. Place the coil on the stand through the hole as shown.	ii. Ingiza "stendi" katika tundu la koili.
iii. Light the end tip of the coil till it glows.	iii. Wakisha ncha ya upande wa nje mpaka iwake kama kaa la moto.
iv. Light one coil for upto **8 hours** of protection.	iv. Washa koili moja kuzuia mbu kwa hadi **masaa manne**.
v. Wash hands after use.	v. Nawa mikono baada ya kutumia.
FIRST AID INSTRUCTIONS	*MAELEZO YA HUDUMA YA KWANZA*
If ingested, induce vomiting with care to prevent aspiration. In the event of excessive inhalation remove person to fresh air.	Ikiwa umemeza dawa hii hakikisha umeitapika mara moja na umerudia hali yako ya kawaida. Iwapo mtu amepumua kiwango cha juu zaidi cha dawa, inapaswa awekwe mahali penye hewa safi.

CERVICAL CANCER & TB TREATMMENT-MTRH, ELDORET	
English	*Kiswahili*
Come for **Cervical cancer** screening and treatment today	Nenda kwa uchunguzi wa *saratani (kansa)* ya **mlango wa nyumba ya uzazi** leo
Coughed for more than 2weeks?	Umekohoa kwa muda wa wiki mbili au zaidi?
Come for free TB screening come to room 15 and ask for a *cough monitor* to assist.	Kupimwa TB ni bure njoo nyumba nambari 15 uliza mtu anaitwa *cough monitor* akusaidie.

Note that of all the examples given, it is only on this drug information sheet that more usage of Kiswahili, in giving information, compared to English is exhibited. Some similar text is presented in both Kiswahili and English but some is specific only to Kiswahili.

The Internet and Translation Curricula

Whenever one looks for information on translation and globalization on the Internet, often the links that appear as a result of a search refer to business translation. Very little has actually been published in the literature about translation studies and globalization, especially within the case of African languages, Kiswahili for this case. This could be because globalization is generally used in business contexts, although it is also desirable to look at globalization from different perspectives. in as much as English is the dominant language associated with globalization, other languages also have a role in globalization. Through translation as an agent of globalization, literatures of other cultures and languages have found a wider audience. This calls for urgent dialogue on the link between translation and globalization on one hand and the integration of such dialogue in institutional curricula. for example, when searching for "translation globalization" in yahoo.com or google.com, one finds translation companies and studies on both fields, components that are yet to be integrated in language and translation studies at most institutions. This could be a misjudgement but curricular at institutions of Higher learning in Kenya, being the yardstick for the measurement herein do not have specific Translation programmes, neither do they take the multidisciplinary approach to the subject in order to explore the multidimensional component of globalization and language service provision.

Conclusion

The goal in this article has been to dialogue the role of trends of globalization informatization and localization in contribute in the reengineering of translation as a science and tool of intercultural communication. Given the transforming effects of globalization and informatization in the social and cultural worlds, it is imperative that scholars, educationists and practitioners understand and rethink how they can collaborate in developing theoretical and practical parameters of related scholarship.

The dialogue and cases herein presented serve as illustrative to the need to diversify the language use and translation curricula in order to capture and dialogue contemporary trends and practices that equip one for contribution in

globalization, informatization and localization endeavors. Such curricula will definitely require the collaborative input of the technologist, multilingual specialist, linguist and other specialists in economics, commerce, business and other sciences whose information needs to be accessed from varying linguistic standpoints. A truly multidisciplinary centre of learning and professional development, that builds upon language as an instrument of diverse purposes. From the global perspective therefore, translation is no longer a preserve of literary linguists, practitioners and studies. Shitemi (2004) in her dialogue on *Kiswahili na Utandawazi (Kiswahili and Globalization[94])* recommends a translation curriculum that is much broader when compared with the current approaches. The emerging multiple role of the translator is also a component that calls for specific exploration and focus in this field of study which needs to be explored and contextualized within the African languages, inoformatization and product packaging and consumption contexts towards globalization. The recently revised Kiswahili studies curriculum at Moi University also introduces a detailed Translation Studies Track alongside the tracks that focus on Linguistics and Literature, (Kiswahili Curriculum approved for implementation by Senate in 2009). It is hoped that through such endeavors the institution will ultimately convinced to come up with a translation centre that will bring together all the professionals as dialogued in this article.

http://www.linguistlist.org/issues/11/11-2325.html#1 site dialogues the emerging role of the translator. The translator is seen as *an expert for intercultural communication in an internationalized world* Telecommunications, subtitling, business translation, and the European Union get plenty of translators' attention, but the focus is on English being a global language. Viewed from the traditional perspective, translation can be seen to be obsolete. Nevertheless, the academia and practicing world have an obligation to repackage the Translation and Translator within the contemporary academia and information-intensive world. The Effect and impact of globalization in these endeavors can no longer be ignored even from Africa's perspective. One might erroneously assume that literary translation from lesser-known cultures is hardly considered as being affected by globalization. It sure is because it enhances the aspect of localization, albeit from a literary and not business dimension. There is so much more for translators and writers and readers to explore and share beyond the economics, political and scientific. In this globalised world, translation is key to understanding and learning foreign cultures on one hand and to the informatization that is required alongside socio-economic and industrial global moves. The entertainment world and its informative and communicative needs are not to be left behind.

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[94] At a function organized by The National Kiswahili Council (Baraza la Kiswahili la Taifa – BAKITA) of Tanzania in 2003 at which she was given the recognition award for Promotion of Kiswahili. The proceedings were published by the same Council in 2004 as listed in the references.

STRATEGIES AND CHALLENGES IN TRANSLATION AS INFORMATION MANIPULATION: COMPUTER AND INTERNET-BASED METHODS AND TOOLS

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Abstract

The challenges and speed of Information, communication and technology in the 21st century requires that there be some communicative interactions which attract and involve various types of texts, languages, professions and titles. The most basic thing is ensuring that the message is encoded and decoded properly by targeting various audiences and people despite the language and method used to reach them. This has forced translation functions to go beyond the traditional boundaries which had restricted it to the linguistics and literature fields by focusing on the two languages involved, (original and translated). In the current context where there is great urgency to communicate and share various types of information, different languages used in various parts of the world, especially the most popular languages of the world, are forced to be used together to encode and decode information, mainly for the purpose of developing and sustaining communication, economic and business interactions and also developing global experiences among people from various parts of the world about various things in the world. The increase of the various types of texts, terminology challenges and the relationship of the target audiences within the globe are some of the things which have enriched translation and emphasized the importance of creating ways of ensuring there is communication between various walls which have resulted from differences in knowledge and functions of various languages.In this paper we have discussed the topic of modernity of translation as it has been increased and pushed forward by the urgency of quenching the thirst and speed of information, communication and technology. Our thesis targets to show various methods and computer and internet tools which facilitate translating in the contexts of functions involving multiple languages. The processes of transferring various text types into the boundaries of various languages used in the world at the same time will be discussed. The experience of the writers of this text as professionals and translators of various types of texts will contribute in developing this thesis.ords

Key Words: *Challenges in Translation, Information Manipulation, Computers, Internet*

Introduction

Translation is the transfer of a message or meaning from one original language to the translated language. During these times of information, communication and technology, translation is being relied on since and business, cultural, political and social interactions among various people from various parts of the world are continuing to increase and expand. In addition, the concept of viewing the world as a village, whereby the interaction boundaries which existed have been and are continually being broken in ways which are continuing to increase the functions of translation since the main challenge in interactions and sharing of information and knowledge which rely on the function of language and which bring together various communities which use different languages and various people who use language as a communication tool.

In these present times, there are many issues which affect and cause functions of technology and they include creation of new technology, signing if contracts which are continually uniting various communities which ultimately share

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[95] Rachel Ndichu was a student at Moi University and had a passion for the translation courses. She currently works as freelance translator with *Tamarind Translations*, a franchised language enterprise, focusing on machine translations located in Nairobi while also undertaking her Master studies in Translation. The Tamarind enterprise services google, you-tube and other major internet service providers with focus on Kiswahili language. This company has also secured the rights to distribute some translation programmes such as SDL-Trados in Africa. Indeed she has turned out to be my teacher in aspects of Machine translation practice and application of software.

[96] Tamarind Translations Ltd is a translation and localization company based in Nairobi, Kenya, providing translation, interpretation, and desktop publishing services. As an Authorised SDL Reseller, Tamarind Translations Ltd offers a full range of sales, consultancy support services for the full range of SDL Trados products for the local language professionals, translation agencies and corporations. http://www.sdl.com/en/language-technology/partners/resellers/tamarind_translation.asp

knowledge, information and various interactions despite the different languages which they speak. A good example is the East African Community which includes Kenya, Rwanda, Uganda, Tanzania and Burundi. This community has grown from having three countries to having five countries. Moreover, the previous nations had been united by English, and two of these nations had been united by Kiswahili besides English. The membership of the current participants brings together news nations which recognize and use French on top of the other previous languages.

The language and communication issue has been hard one, especially in the contexts of choosing languages to be used and preparation of texts, encoding and decoding of various types of information. This community is continually growing and leading to the immergence of issues which have various developmental, political and economical effects including those that are negative, such as immergence of terrorist groups, wars within countries which lead to there being internally displaced persons, and destruction of the environment. These issues have required and forced many countries to unite and debate among themselves so as to deal with them or look for solutions. The issue of language and preservation of debate and strategy records are some of the things which are continuing to challenge translation and its development including the strategies of quick and urgent implementation.

Moreover, due to such social, political, developmental, interaction and communication challenges, business and job opportunities are increase since the market is continuing to expand.Technological development, including systems and methods of communication and processing of information and messages, enable people from different parts of the world to promote and sell their products without having to travel from where they are. This development has made various companies which own various websites to work hard towards ensuring that texts within their websites are translated into as many languages as possible since having those texts in many languages would mean that they will be read by many people thus increasing the market and customers. Kiswahili, being among the major languages in Africa, has not been left behind. Some of the websites such as Google and Facebook have already been translated into Kiswahili thus giving the Swahili speakers a chance to share and get information in their language and on the other side, developing the Swahili language by giving it the same chance as other major languages of the world.

Our aim is to show how language is processed through various programs so as to contribute in promoting and stabilizing functions of translations through enabling it to meet the communication needs, encoding, decoding and spreading of information through the use of data base and also in building data base.

Methods of processing language and implementing systemic translation

Various organizations which own various websites, as mentioned earlier on, have already added Kiswahili in their list of languages found in their website and texts from any language which has been listed on the site can be translated. In order to do that, these organizations have been looking for companies which deal with translation and giving them the work of translating texts found within the websites through giving instructions which when followed, may allow processing of information and logging on to other related sites.

The speed of producing information, encoding it and time and therefore the speed and urgency of the importance of spreading information quickly and properly in various languages are some of the things which have influenced and posed as a challenge to the many ways of communication in the internet which are being discovered through translation. The correctness of the texts, related translations using various languages and created processes and the high standard of translation of one type of text using various languages on one side and the fast translation of as many texts as possible on the other side are some of the things which have influenced the creation of internet tools used for processing language.

As the need to process information and present it in various languages and do it fast is increasing, professionals are continuing to mold language as per various sectors so as to meet/satisfy these needs. Ultimately, linguists are partnering with other professionals so as to come up with programs and systems of processing language. In the end, linguists, people speaking the language and professionals from other languages are partnering to ensure that any kind of texts have translated very fast. For example, translators in this context of emerging methods and strategies of translating have been using various tools which make the translation work easy and fast. Various companies such as Google have created these tools so as to ease translation work. For instance, the *Google Company* has created a tool called *Google*

Translator Toolkit which is intended to help translators do their work fast and also to be able to process copies/work from any profession/field.

Although these translation tools are created by different companies, there are no major differences in the methods needed to process information and to use them; these tools. These translation tools from different companies have patterns which are almost similar although many times there must be small differences which have different effects depending on the aim of the company which created the tool.

On this basis the following part discusses some of these tools and shows how they are used and also how they have contributed to the stabilizing/establishing and expanding the translation functions boundaries which include processing of information, use of communication and spreading of information.

Online Translation tools: Google Translator Toolkit

This tool is not difficult to use and it is an open access tool hence does not require purchasing or subscription so long as one has a google account. The procedure for use is detailed henceforth:
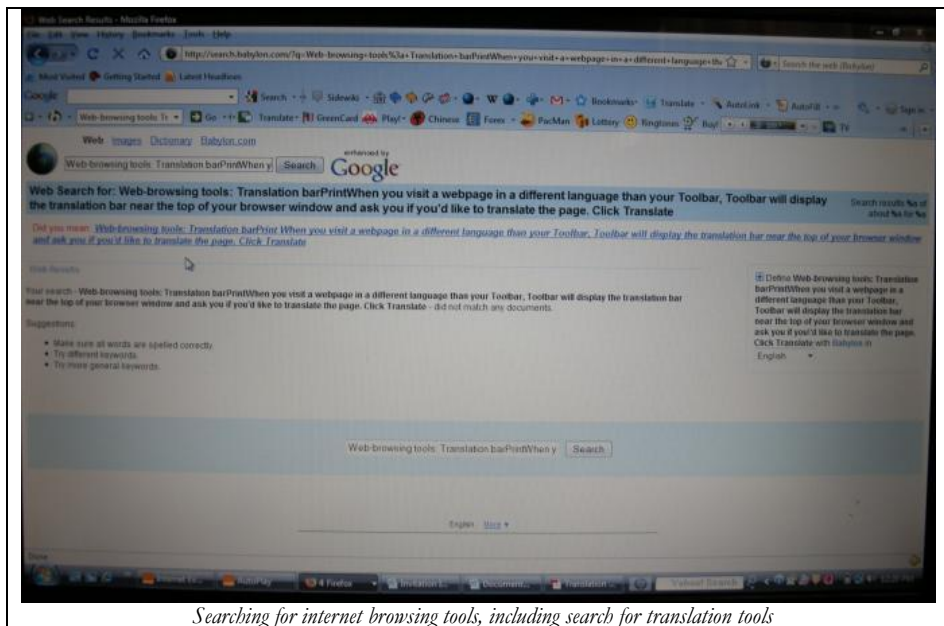
Searching for internet browsing tools, including search for translation tools

The first step, after locating the Translator tool kit is to sign in with the g-mail account. As mentioned earlier, it requires the translator to have a g-mail account. After signing in, the translator is able to choose and manipulate the tool as by the instructions given.
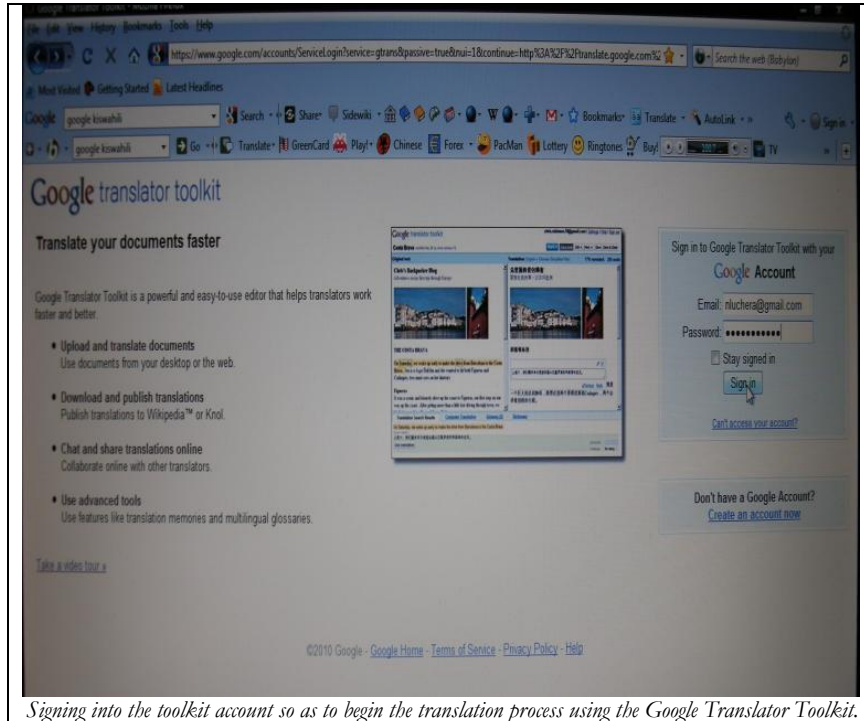
Signing into the toolkit account so as to begin the translation process using the Google Translator Toolkit.

After signing into the toolkit, the translator finds themselves on a page, as above, which requires them to give personal information such as the name and the location. After filling in this information and clicking so as to send it, they are taken to a page which has various parts with information on different services anailable on this tool depending on the information manipulator's needs as highlighted ion the picture below.

The relevant text in this window is as below:

Translate your documents faster
Google Translator Toolkit is a powerful and easy-to-use editor that helps translators work faster and better.

- **Upload and translate documents**
  Use documents from your desktop or the web.
- **Download and publish translations**
  Publish translations to Wikipedia™ or Knol.
- **Chat and share translations online**
  Collaborate online with other translators.
- **Use advanced tools**
  Use features like translation memories and multilingual glossaries.

Instructions, visual and audio, on utilization of webbrowsing tools with focus on the Translation bar
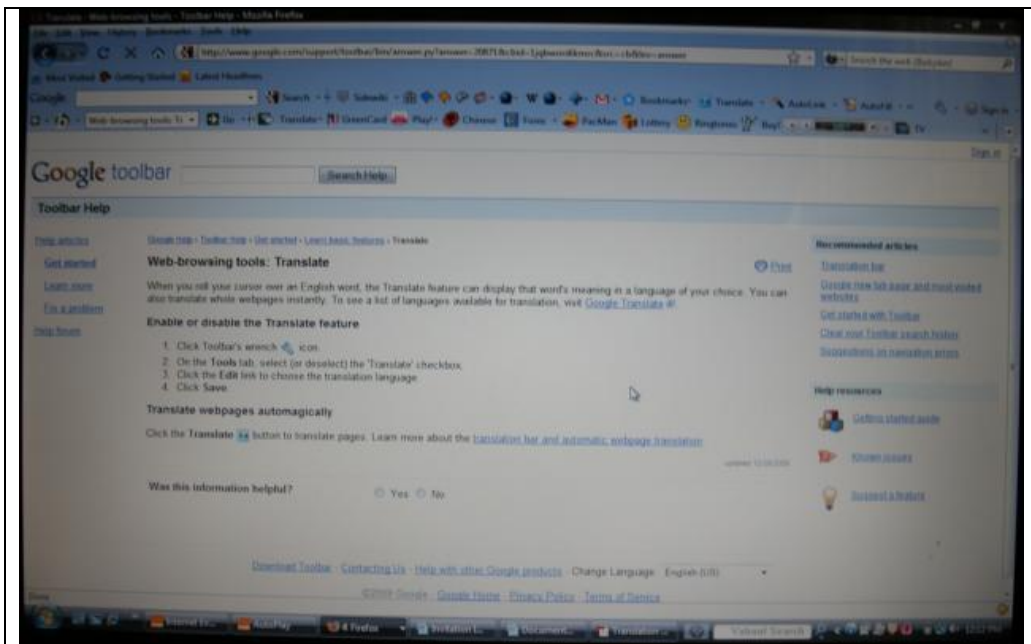

Introductory information for manipulating the Tralation toolkit

The text in the diagram is as captured below:

Web-browsing tools: Translation bar
When you visit a webpage in a different language than your Toolbar, Toolbar will display the translation bar near the top of your browser window and ask you if you'd like to translate the page. Click **Translate** to translate the page, or click Toolbar's **Translate** button. Click **Show original** or the x icon to close the translation bar and view the original webpage. If you change your preferred translation language, Toolbar will remember your language preferences and use them when

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translating pages in the future. If you use Translate often, you can choose to translate pages automatically. For example, click **Translate French automatically** while on a French page and Toolbar will automatically translate all French pages you visit in the future by sending page content to Google. You can update your automatic translation preferences in the Toolbar Options window by clicking the wrench icon. **Enable or disable automatic page translation** Click Toolbar's 1. wrench icon. 2. On the **Tools** tab, click the **Edit** link in the 'Translate' section. 3. Select (or deselect) the 'Offer page translation' checkbox. 4. Click **Save**. When you translate a page, Toolbar sends the text of the page you're on to Google's translation service and displays the translated text without reloading the page. For normal webpages, Google may log a small portion of the text for translation quality purposes but not in a way that is associated with your Google Account. The contents of secure pages, intranet pages, and local files are submitted and translated using a secure connection, and Google will not log any of the text.
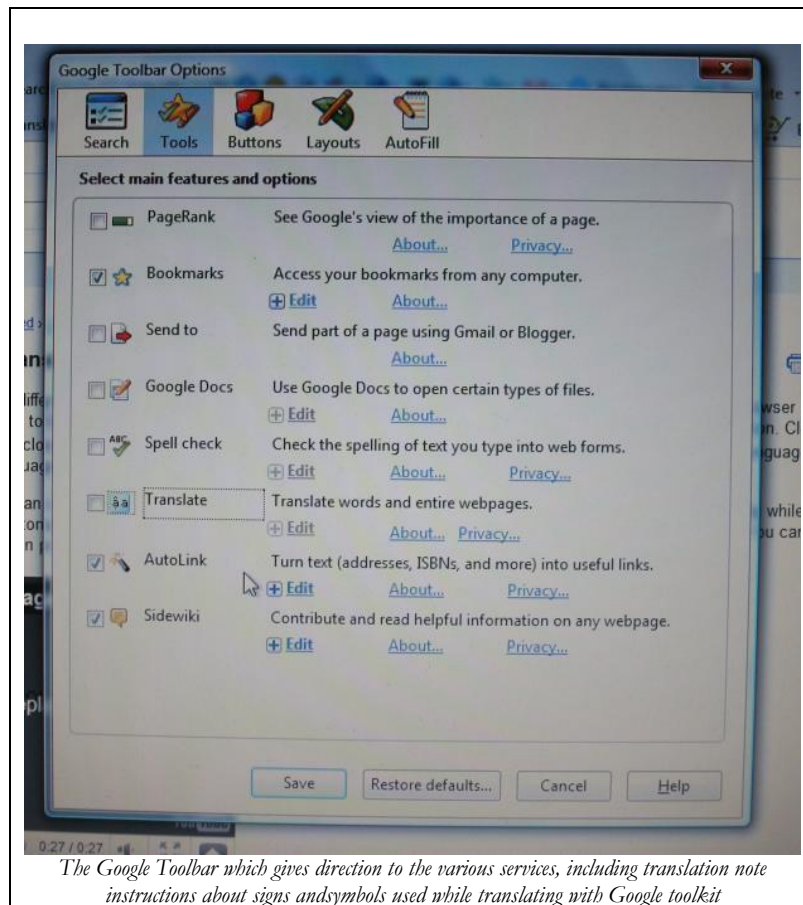

The Google Toolbar which gives direction to the various services, including translation note instructions about signs andsymbols used while translating with Google toolkit

The translator can upload a text for translation by clicking on the *Browse* icon and follow normal uploading procedures. They then get the option of choosing the languages to use (see figure below) and allow for either privacy or public sharing of the resultant work. The work is then ready for uploading.
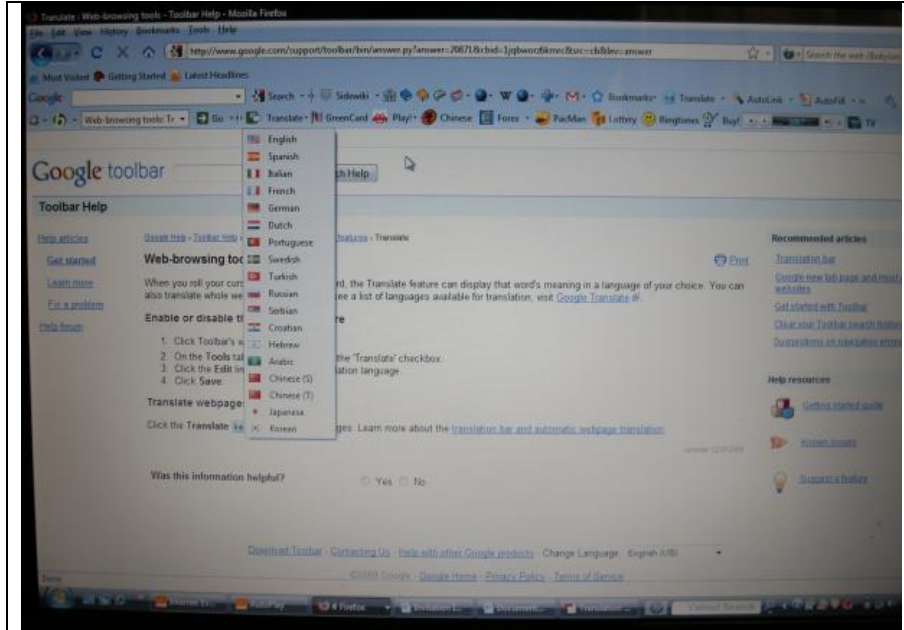
*Note the drop-down menu that allows for choice of languages to be used in the translation operation. This however derives from the tool-bar of another translation tool, **Babylon,** which is not on open-access. Kiswahili is not listed on this tool*

The text being translated can also be chosen from work already stored on the computer[97], website pages or any other sites. The toolkit will therefore offer opportunity for the translator to access the document for translation from whatever place it is stored via the browsing window as illustrated below.


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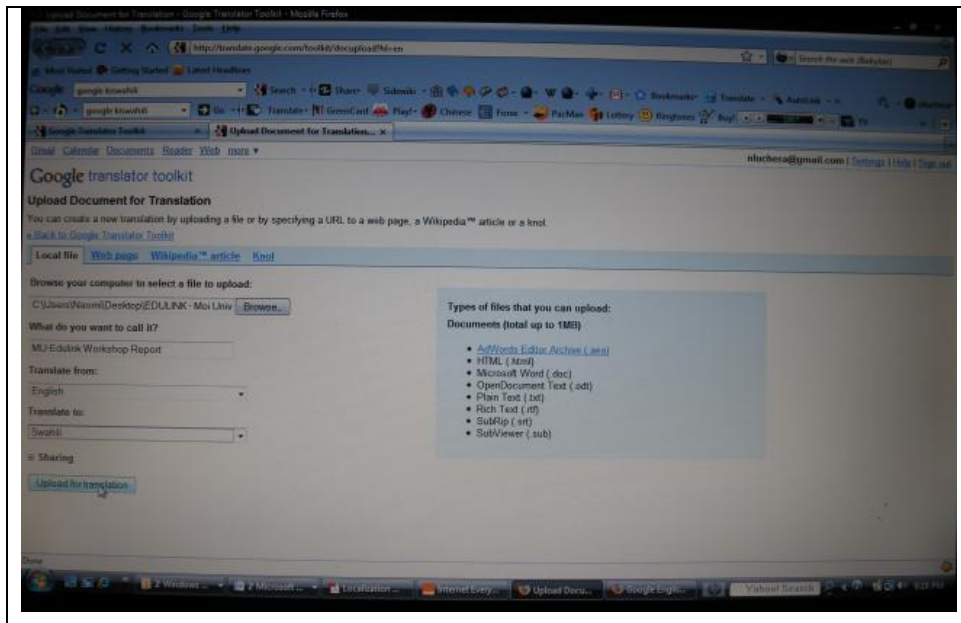
[97] This tool is available for users with google e-mail accounts only (g-mail). On this account there is provision for saving documents on a special Document account designed within the general mail account. It therefore is possible to access such documents for translation directly on the net.
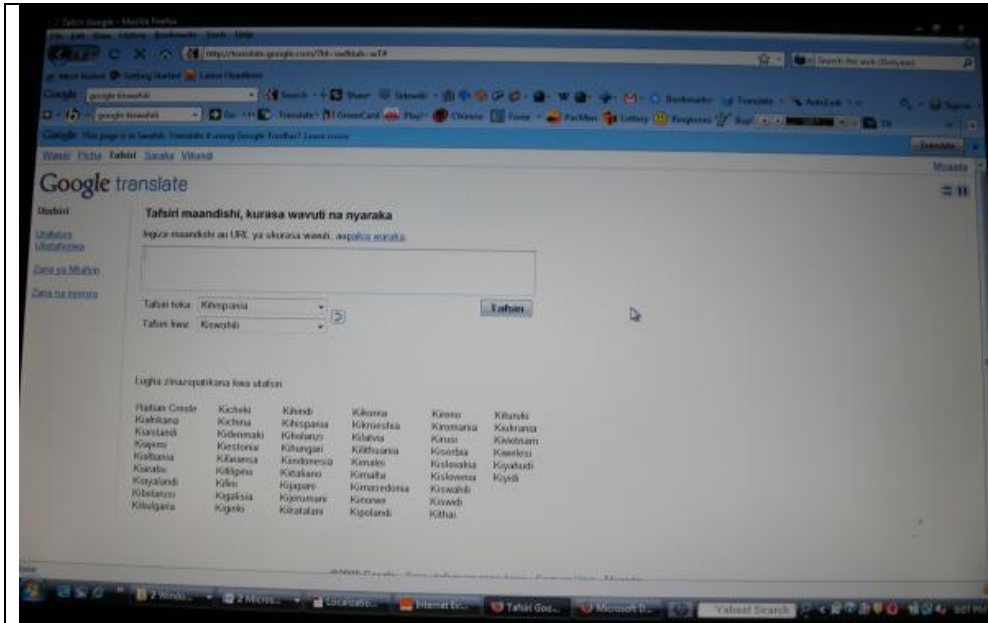
Language options for the Google Translator toolkit. Kiswahili is listed. One clicks on the desired language. These languages have inbuilt databases for language manipulation including terms and pharases. They however are constantly enriched whenever new documwnts are translated and new items introduced into the database

After that, the translation tool opens for the translator a page upon which to undertake thew translation exercise. Usually, this page has two columns, the first column being holding the original text and the second column being the one to be manipulated in order to generate the translated text. When this tool shows the second column reflecting the translated text, normally it will have already translated all the words and phrases that can be found within the database and any other glossary present as illustrated below:
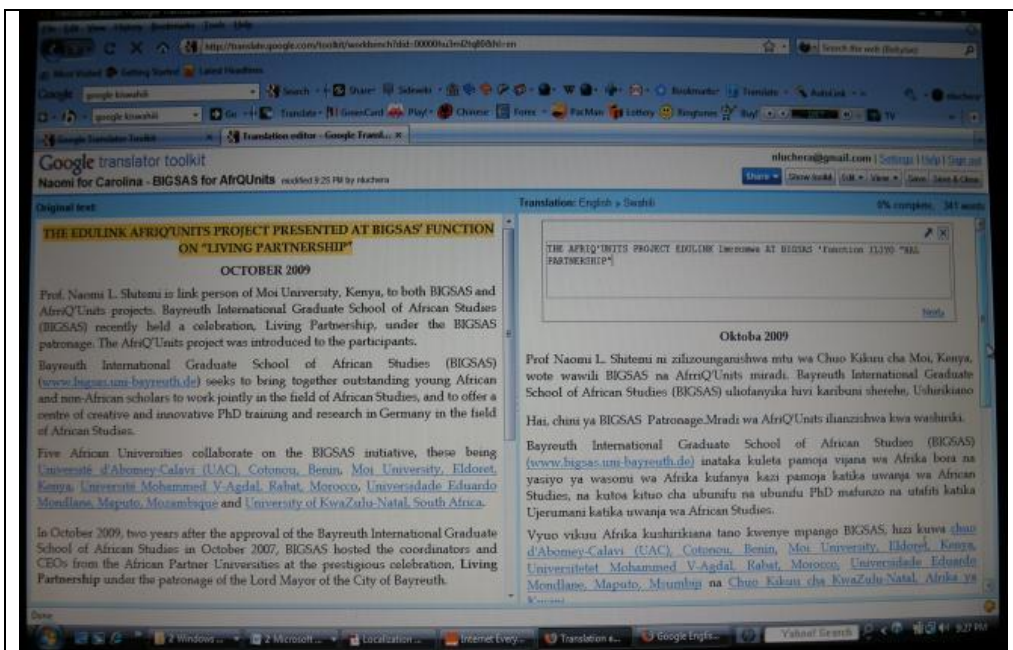

Note the two columns: to the left, the original text; to the right, the text for manipulation. Note the translation units as highlighted to the left and located in the text box to the right. Text manipulation can only be undertaken in such text boxes.

After the translator gets to this page, they translate the untranslated components while rectifying the translated ones where the mchine translation is incorrect or inadequate. This process will go on until the entire document has been considered. The tool also updates on the percentage of work that is complete while also allowing for continuation later
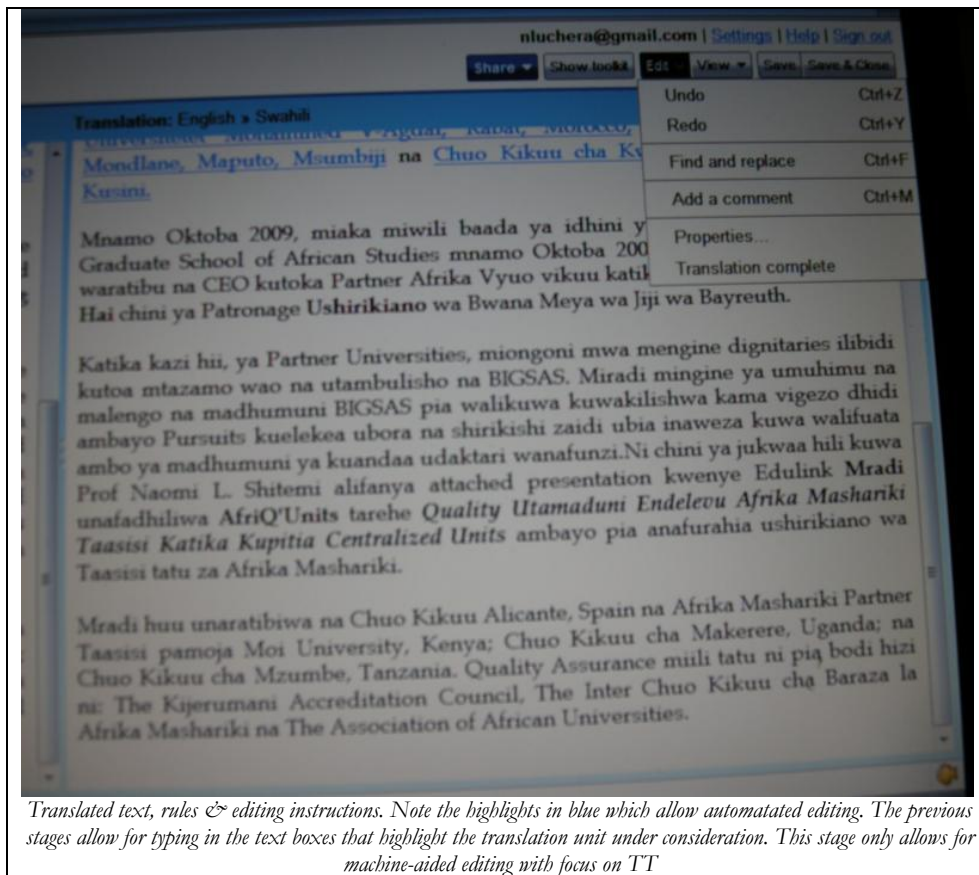
even if the translator logs off.
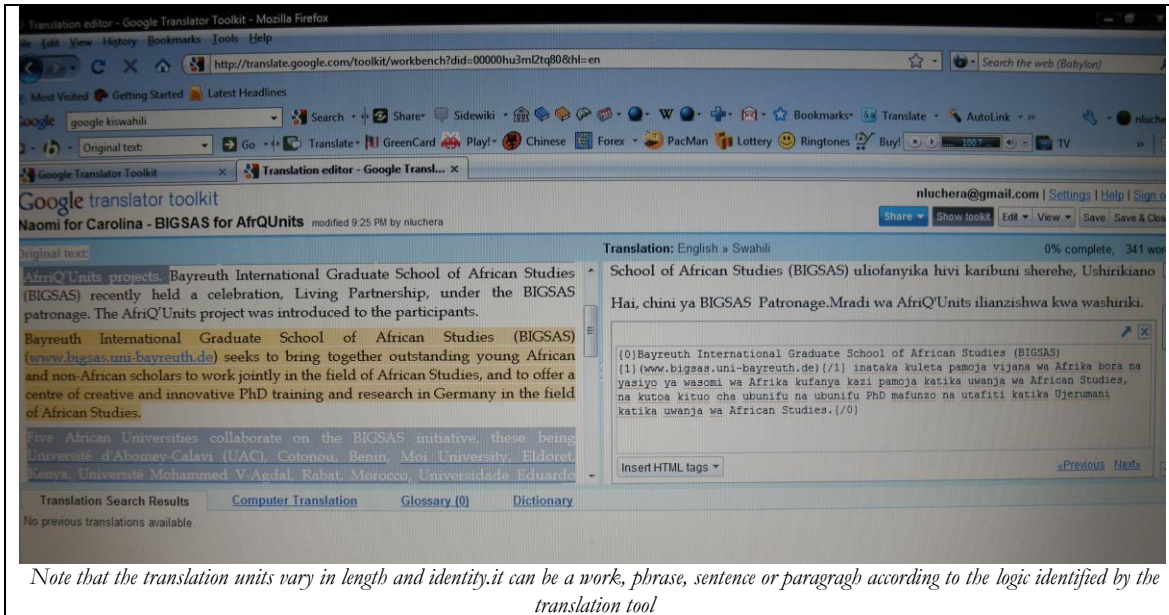
Note that the translation units vary in length and identity.it can be a work, phrase, sentence or paragragh according to the logic identified by the translation tool
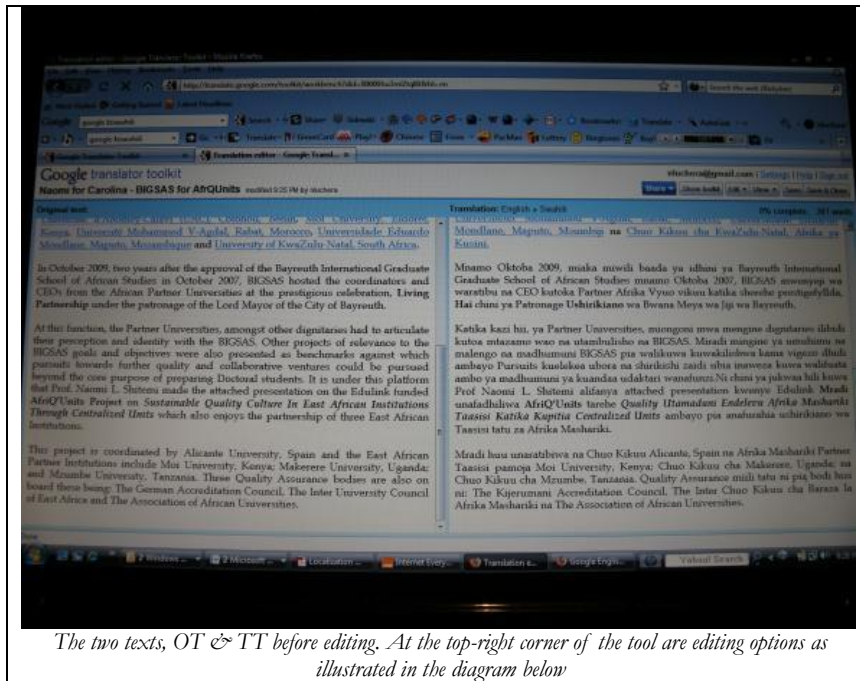
The two texts, OT & TT before editing. At the top-right corner of the tool are editing options as illustrated in the diagram below

Translated text, rules & editing instructions. Note the highlights in blue which allow automatated editing. The previous stages allow for typing in the text boxes that highlight the translation unit under consideration. This stage only allows for machine-aided editing with focus on TT

After completing the translation, the translator can then save or submit the work to the client or editor they are working, if the work is commissioned through another party that should check quality. It is also possible for the translator to invite the editor to do the editing step by step as the ptranslation proceeds. The translator can in the process also view any corrections done by the editor.

As earlier mentioned, this tool cannot be used offline. One must be online to be able to use it and it is possible to defer the work, log off and log on again to continue twith the work.The entire process is as summarized in the information box below:

This figure details the application of the Google Toolbar Buttons as laid out at the FreeTranslation.com site.
Google Toolbar Buttons for FreeTranslation.com http://www.freetranslation.com/tools/google-toolbar/

We know that many of our users often need to translate text or web pages while browsing the Internet. We're also aware that copying and pasting text or web addresses to and from FreeTranslation.com can sometimes be a nuisance. Now you can install the latest Google Toolbar and use our new custom buttons to get instant translations of text and web pages from any web site that you are visiting.
If you're using Microsoft® **Internet Explorer** 6.0 or higher on Windows® 2000/XP:Download Google Toolbar for Internet Explorer. If you're using Mozilla **Firefox** 1.5 or higher on Windows XP/2000 SP3+, Mac OS X 10.2+ or Linux: Download Google Toolbar for Firefox
Each language direction requires its own custom button. If you already have the Google Toolbar installed, you can simply use the links below to add the buttons that you require. If you don't already have the toolbar installed, clicking these links will prompt you to install it first:

• English to Spanish	• Spanish to English
• English to French	• French to English
• English to German	• German to English
• English to Italian	• Italian to English
• English to Dutch	• Dutch to English

The translation process in SDL-Trados Translation Tool

SDL Trados is a tool known and widely used in the international market for machine translation. Although the pattern of using this tool is almost similar to that of the Google Translator Toolkit, there are some differences. This tool has different levels of operation depending on the size of the work, the needs of the translator and the number of users at any given time. It is a product that can be purchased and owned. Hence it can be used as the translator feels without necessarily being online. The levels of application are as follows:

1. The first level targets freelance translators who do not have a lot of work.
2. The second level targets translators with lots of work, work that is complex compared to that of the freelance translators. The complexity of the work similarly requires complex features.
3. The third level targets translation companies which have many computers and translators networked. This type of SDL-Trados can therefore be used by, or installed in, many computers at the same time.

The translation process is similar to that of Google Translators Toolkit. The translator opens a page which requires selection of text to upload for translation and the languages involved. Ten the translator uploads the work. After that, the translator is taken to a page which is divided into two parts as was with Google Translator toolkit. The first part has the OT and the second part has the TT. This arrangement gives a translator the chance to look at the work under translation in parallel thus making work easier.

The SDL Trados tool does not have specific Swahili terminologies and vocabulary but the translator can get this data from the client as part of the work to be translated. However this tool generates a databank of vocabulary, terminology and phrases as the translator continues to work with it. When the translator uploads a text which is not translated on this tool before, the units that respond to those saved within the tool automatically get translated thus making the translator's work easy. Due to this, the number of terms saved continue to increase as the translator works using the tool.

However, just as it is with Google Translator's Toolkit, the translator must go through the work and correct the parts which are not translated or the parts which have been translated out of context. The more varield the texts, the richer the data bank gets with more use of this tool.

The SDL Trados Company also has many other products which aid language processing and manipulation. Freedom of choice in selecting the various products depends on the purpose and value accorded to the desired tool hence incurrence of cost.

Babylon Translation Tool[98]

This is a publicly traded company that was founded in 1997. It provides language solutions such as on-line Dictionary and translation software, language learning solutions, following purchase; it can be installed on one's desktop. It then facilitates immediate translation and access to dictionaries & encyclopedias covering a wide range of subjects, categories and themes. It is available in over 75 Languages hence automatically recognizes the languages one uses and needs, while delivering results in those languages. It enables one to participate in its community of native speakers and professional translators worldwide. *The Babylon Live Human Translation Community* recognizes human voice and can respond to questions, whether linguistic-related, short question or reviews of academic paper. *Babylon* is endowed with *Speller and Proofreading* facilities hence the ability to edit any translated work. Thus it not only improves the quality of the translated work but also enhances the translator's capacity as speller and writer. The *Speller and Proofreading* facility suggests contextually alternative words, terms or expressions while automatically scaning the text. This service is also useful and handy when writing e-mails, dealing with Web pages, text areas and documents under Microsoft Office because it is seamlessly integrated with Microsoft Office speller.

Babylon avails Over 2,000 Dictionary titles by delivering results from the premier publishing houses such as Oxford, Britannica, Merriam Webster, Pons, Larousse, Duden, Langenscheidt and many others thus enhancing ones translation experience and knowledge. It also provides results from over 1,600 user generated glossaries and dictionaries online. It also delivers results from Wikipedia in over 25 languages, covering millions of articles and definitions that are constantly updated to cover current events and recent innovations. Babylon provides translation of full web pages, documents (MS Word, PDF, Text, etc.) and text between 33 languages, all in a single click. It also helps in conversion of currencies, measurements and world time zones through clicking on any value in any desktop application for instant conversions and Currency exchange rates are updated daily. The company provides translation services to Google advertisers, as part of Google's AdWords program[99].

Comparison between Google Translator Toolkit, SDL Trados and Babylon

Despite the fact that they look similar, SDL Trados does not require the translator to be online in order to use it, which is different with Google Translator Toolkit. This means that so long as the translator has the required software, he or she can translate without going online. In addition, the Google Translator Toolkit is free and does not have conditions or charges of use so long as the translator can log on to the internet. SDL Trados and Babylon are tools which require the user to pay or purchase them, which is different compared to Google Translator Toolkit thus making them not easily accessible.

The Google Translator Toolkit does not have a glossary which the translator can refer to when in need although it normally saves vocabulary and terms in the Google glossary as the translator continues to translate. In this way, the translator builds the terms and phrases database. Moreover, this tool does not categorize phrases in the context of various fields but collects general vocabulary and it is upon the translator to ensure that the vocabulary and phrases are used correctly in the particular context.

The major difference between SDL Trados and Google Translator Toolkit also is the fact that the translator can control the SDL Trados since once he or she purchases it, the company cannot get access to it and it remains within the translator's computer. Therefore, the translator can assure his or her clients of confidentiality whereas the translation work done using the Google Translator Toolkit saves the work online and anyone who has the translator's email address and password can get the work. On the other hand, a translator cannot own a copy of the Google Translator Toolkit and make it personal. Although the translator is not required to purchase the tool, he or she is required to use it online thus cannot guarantee his or her clients absolute privacy.

Idiom Worldserver

Worldserver as a tool is one of the products sold by SDL Trados and is also used in translation. There are some

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[98] http://www.babylon.com/ , http://thesaurus.babylon.com/Toolkit
[99] (http://translate.google.com/support/toolkit/bin/answer.py?hl=en&answer=1077737).

fundamental differences between how Trados and WorldServer Desktop Workbench function. It is a facility fo use on the desktop as is with SDL Trados tool. It helps experienced Trados users understand the differences and adapt to them quickly. This tool has various parts including components where translation is done and the part which saves the vocabulary. After downloading the work from the internet, a translator waits to receive work for translation from the client. This work can come as an attachment on the email or the translator can be sent a link which will lead him or her to the work which requires to be translated. After receiving this work and downloading it, the translator opens it up using this tool. If there is some vocabulary saved, then it normally automatically saves itself when the translator opens the work. This tool, as it is with other tools mentioned earlier, offers dual pages that allow for translation, editing and review.

Localization

This is a state of processes which goes beyond the language and cultural boundaries so as to ensure that as many people as possible have gotten information about various products or things in a way that is in harmony with the normal use of their language and also by not going against the cultural rules which go hand in hand with the acceptance of the particular products. It is important to know that this process does not involve translating texts on their own, but going into the rational, habits and the culture of the target community through the language, context, logic, culture and communication.

Contexts, functions and processes which target this localization are greatly influenced by the perception/view of the world as a global village whereby everybody or every company is trying to communicate with other people as much as possible and to pass on a message which they send to every corner of the world. Products are standardized in the global level and packaged in a way that they are special to every targeted community while at the same time acceptable. So as to ensure that this succeeds, every person or company identifies aims and purpose of standardizing the particular product. It is a must that these processes use a language which the target audience will understand. In addition, it is a must that they understand the culture of the target language so as to present the message in a way that is in harmony with the culture of the target market. Besides translating the particular texts, localization also installs, in the text, pictures, drawings, and codes which are appropriate to the target language. These however should be acceptable in the recipient language and culture of the target community.

Conclusion

Due to the development of technology that allows people opportunity to use the internet, many companies have translated their websites into different languages in order to access as many customers as possible. They ensure localizing and specifying needs of the various audiences. In the African context, there are few major languages which are widely used in the language processes on the internet with Kiswahili as one of the leading ones. Often, such processes require developing translation software, computer games and key web pages into the highly demanded and demanding languages. Industrial production and development; marketing and selling of products therefore goes hand in hand with language manipiulation practices that ensure access and attraction of clientele all over the world.

It herefore is not surprising, as indicated in the introduction, that emerging translation as art, method and science of processing languages has grown and taken new technologised dimensions. Players in this undustry including institutions of higher learning, translators, students of translation and others have got no option but re-engineer themselves and their approaches in order to fit in. Translation courses in universities and other places where these courses are taught need to integrate the practical components in order to give the students interaction and experience in language and text manipulation for translation. An exposure to translation tools, including different types of dictionaries, thesaurus, encyclopedia, software and online tools is therefore innevitable. It is therefore a great challenge to curriculum developers who should embrace emerging issues in order not to be left behind.

ASASI NA MASHIRIKA YA KULENGA KUKUZA MAENDELEO NA UAMILIFU WA KISWAHILI

CHAKITA CONSTITUTION

Cha.ki.ta
CHAMA CHA KISWAHILI CHA TAIFA-KENYA
KATIBA YA CHAMA CHA KISWAHILI CHA TAIFA-KENYA
KIFUNGU CHA I

JINA

Jina la chama ni CHAMA CHA KISWAHILI CHA TAIFA-KENYA, kitakachorejelewa katika hii katiba kama **CHAKITA.**

CHAKITA ni chama ambacho hakijihusishi na maswala ya kisiasa wala shughuli za kujipatia faida.

KIFUNGU CHA II

MADHUMUNI

Yafuatayo ndiyo madhumuni ya **CHAKITA:**

Kuendeleza usomi wa lugha ya Kswahili kisayansi na kitaaluma katika vipengele vyake vyote.

Kushirikisha lugha, fasihi na isimu ya Kiswahili kama masomo ya kiakademia katika taasisi za elimu ya juu na nyingine zozote zitakazohitaji ushirikishi huo.

Kushirikisha lugha ya Kiswahili kama chomho cha maendeleo ya kitaifa; na uhifadhi, pamoja na uendelezaji wa utamaduni.

Kufundisha na kuiratibu lugha ya Kiswahili kama chombo cha ustawi na maendeleo endelevu pamoja na ustaarabu mwafaka katika jamii.

Kuwezesha ufanyikaji wa utafiti kuhusu maswala muhimu katika lugha, isimu na fasihi ya Kiswashili.

Kuwezesha ushirikiano wa kiakademia, huduma za ushauri na kushiriki katika shughuli za kijamii na kitamaduni ili kuongoza mijadala kuhusu hali halisi katika maswala ya lugha ya Kiswahili.

Kujenga uhusiano wa kuwili wa kusaidiana na kuchagizana baina ya elimu ya Kiswahili na shughuli nyingine za kijamii na kitamaduni pamoja na taaluma nyingine ili kuibua mfumo wa taaluma mbalimbali kuchangia maarifa.

KIFUNGU CHA III

Shughuli

CHAKITA Kitafanya yafuatayo:
a. Toa nafasi ya mijadala kuhusu vipengele vyote vya usomaji na ufundishaji wa lugha ya Kiswahili katika hali zake zote nchini Kenya.
b. Jitahidi kuimarisha na kushirikisha utafiti wa kiisimu kuhusu lugha ya Kiswahili na kuchapisha na kusaidia katika uchapishaji wa tafiti kama hizo inapowezekana.
c. Chapisha jarida litakaloitwa **TAALUMA.**
d. Anzisha na dumisha mawasiliano na ushirikiano na makundi halali yaliyo na maslahi sawa au yanavofanana na ya **CHAKITA.**
e. Jihusisha na shughuli nyingine ambazo, kulingana na maoni ya Kamati Kuu ya **CHAKITA,** zinaendeleza madhumuni ya **CHAKITA.**Andaa mikutano, makongamano na warsha pamoja na semina mara nyingi iwezekanavyo.

KIFUNGU CHA IV

Viwango vya Uanachama

Kutakuwa na viwango sita vya uanachama:

1. Wanachama waanzilishi:

Idara zifuatazo za lugha katika vyuo vikuu nchini Kenya (zitakazoitwa idara anzilishi) zitajulikana kama wanachama

waanzilishi wa **CHAKITA.**

      a.   Kiswahili na Lugha nyingine za Kiafrika, Chuo Kikuu cha Moi, Eldoret.
      b.   Kiswahili na Lugha za Kiafrika, Chuo Kikuu cha Kenyatta, Nairobi.
      c.   Lugha na Isimu, chuo kikuu cha Egerton, Njoro.
      d.   Idara ya Kiswahili, Chuo Kikuu cha Maseno, Maseno.
      e.   Lugha na Fasihi, Chuo Kikuu cha Afrika Mashariki, Baraton.

2. **Uanachama Jumuishi**

Utatolewa kwa idara za vyuo vikuu na mashirika mengine mbali na zile za vyuo vianzilishi zitoapo maombi ambayo lazima yakubalike na wanachama wa **Chakita.** Maombi hayo yatahitaji kuungwa mkono na thuluthi mbili ya wingi wa kura itakayopigwa na wanachama katika Mkutano Mkuu wa **CHAKITA** ama kwa kura kupitia posta.

3. **Uanachama Kamili**

Utatolewa kwa wanachama wote wa idara anzilishi pamoja na wanachama jumuishi.

4. **Uanachama wa Heshima**

Utatolewa na Kamati Kuu kwa watu binafsi ambao wametoa mchango wa kutajika katika uendelezaji wa madhumuni ya **CHAKITA.**

5. **Uanachama wa Kudumu/Maisha**

Utatolewa kwa uamuzi wa Kamati Kuu kwa watu binafsi wanaotoa michango mikubwa ya fedha na mali nyingine kwa **CHAKITA.**

6. **Uanachama Shiriki**

Utatolewa kwa watu binafsi na mashirika ambayo hayana uanachama katika hivyo viwango vingine.

KIFUNGU CHA V

Haki na Wajibu wa Wanachama

A. Wanachama Anzilishi

    1. Wanachama Anzilishi wana haki za uanachama katika kategoria hii.
    2. Kila idara/chuo anzilishi kina haki ya kuwa na jina lake katika orodha ya wanachama anzilishi katika karatasi yenye anwani rasmi ya **CHAKITA.**
    3. Kila idara anzilishi ina haki ya kupata nakala moja ya machapisho yote ya **CHAKITA** kwa bei sawa na ile va Wanachama Kamili.
4. Kila idara anzilishi ina haki ya kuteua mmoja wao kuwa mwakilishi katika Kamati Kuu   ya **CHAKITA** kulingana na KIFUNGU CHA VII hapa chini.
5. Kila idara anzilishi ina haki ya kuchagua mmoja wao kufanya kazi katika Bodi ya uhariri ya chapisho la **Chakita** kulingana na KIFUNGU CHA XV D, hapa chini.
6. Kila idara anzilishi ina haki ya kumuondoa mwakilishi wake katika Kamati Kuu na Bodi ya Uhariri, muradi mwingine ameteuliwa, kulingana na KIFUNGU VII E.
7. Kila idara anzilishi ina wajibu wa kuipa Kamati Kuu ya **Chakita** orodha kamili ya wanachama wake na kuifahamisha panapotokea mabadiliko katika uanachama wake.
8. Kila idara anzilishi ina wajibu wa kugharimia usafiri na malazi ya mwakilishi wake aendapo kuhudhuria mikutano ya Kamati Kuu iwapo Kamati Kuu haina uwezo huo. Ipatapo fedha zozote kwa minajili hiyo, Kamati Kuu itazigawa sawa miongoni mwa idara zote.
9. Kila idara anzilishi ina wajibu wa jumla wa kushirikiana.

B. Wanachama Jumuishi:

Wana haki na wajibu sawa na wanachama anzilishi, isipokuwa, hawatakuwa na haki zilizoelezwa katika KIFUNGU V A, 1 hapo juu.

C. Wanachama Kamili:

    1.   Wanachama Kamili wana haki ya kuchangia katika jarida la **Chakita, TAALUMA** na kuelezwa kuhusu machapisho mengine ya **Chakita** na kuyanunua.
    2.   Wanachama Kamili wana haki ya kushiriki katika shughuli zote za **Chakita,** ikiwa ni pamoja na makongamano, warsha, semina, mikutano nk. kulingana na masharti yoyote yatakayotolewa na Kamati Kuu ama moja kati ya kamati zake.
    3.   Wanachana Kamili wanawajibika kulipa ada zao za uanachama katika robo ya kwanza ya kipindi cha mwaka wa fedha uanzao Januari Mosi hadi Disemba 31.

4. Wanachama kamili wana wajibu wa jumla wa kushirikiana kikamilifu katika shughuli za **Chakita** na kujitolea kwa malengo yake.

D. Wanachama wa Heshima:

1. Wanachama wa Heshima watakuwa na haki zote walizonazo Wanachama kamili.

E. Uanachama wa Kudumu/Maisha:
1. Wanachama wa Kudumu/Maisha vvana haki ya kupata nakala ya jarida la taaluma bila malipo kwa kipindi chote cha maisha yao mradi jarida bado linachapishwa.

F. Wanachama Shiriki:
1. Wanachama Shiriki wana haki ya kulipa ada ya jarida la **Chakita, Taaluma.** Kujulishwa kuhusu machapisho mengine ya **Chakita** na kuyanunua.
2. Wanachama Shiriki wana haki ya kushiriki katika shughuli zote za **Chakita,** ikiwa ni pamoja na makongamano, warsha, semin, mikutano nk. kulingana na masharti yoyote yatakayotolewa na Kamati Kuu ama moja kati ya kamati zake.
3. Wanachama Shiriki wanawajibika kulipa ada zao za uanachama katika robo ya kwanza ya kipindi cha mwaka wa fedha kama ilivyoonyeshwa katika KIFUNGU 5B, 3 hapo juu.
4. Wanachama Shiriki wana wajibu wa jumla wa kushirikiana kikamilifu katika shughuli za **Chakita** na kujitolea kwa malengo yake.

KIFUNGU VI
Viongozi
Kamati Kuu itajumuisha mwakilishi mmoja kutoka kwa kila idara anzilishi na mashirika yaliyojumuishwa. Wawakilishi hawa watateua Mwenyekiti na Katibu pamoja na Mweka Hazina miongoni mwao kulingana na mahitaji ya chama. Kando na Mwcnyekiti, kama ilivyoelezwa katika KIFUNGU VIII, A, W, kila mwanachama wa Kamati Kuu atakuwa na kura moja tu katika shughuli za **Chakita.**

KI FUNGU VII
Kamati Kuu
A. Chama cha **Chakita** kitatawaliwa na Kamati Kuu iliyo chombo chake cha kuunda na kutekeleza sera.
B. Kamati Kuu inajumuisha mwakilishi mmoja kutoka kwa idara anzilishi na jumuishi.
C. Mwenyekiti atakuwa kinara wa **Chakita** na Kamati Kuu yake.
D. Wanachama wa Kamati Kuu watachaguliwa kushikilia nyadhifa zao kwa kipindi cha miaka miwili. Watachaguliwa kwa wingi wa kura katika idara zao mbalimbali.
E. Viongozi wote katika Kamati Kuu watachaguliwa kwa wingi wa kura.
F. Kamati Kuu yaweza kuchagua kamati mbalimbali na kushirikisha wanachama wapya wasiozidi wanne, kwa minajili fulani kulingana na mahitaji ya chama. Wanachama wa kamati kama hizo pamoja na wanachama walioshirikishwa hawatakuwa na haki ya kupiga kura katika mikutano ya Kamati Kuu.
G. Wanachama wote wa Kamati Kuu watakuwa wanachama wa Kudumu/Maisha wa **Chakita.** Yeyote anayekoma kuwa mwanachama wa idara anzilishi na mashirika jumuishi anatoka kwa Kamati Kuu mara moja. Likitukia hilo, idara anzilishi au jumuishi   husika itawajibika kuteua mwakilishi mwingine kabla ya siku tisini kupita. Aya hii inahusu pia uanachama kwa Kamati ya Uhariri.
H. Kamati Kuu itakutana wakati na mahali itakapoamua. Ni lazima ikutane angalau mara moja kwa mwaka.
I. Mradi wanachama wote wamepewa arifa ya mkutano kwa wakati unaofaa, kutahitajika wanachama watatu kuwa na akidi. Mmoja kati ya hao watatu lazima awe; Mwenyekiti, Katibu ama Mweka Hazina.
J. Kila wadhifa unapokuwa wazi utajazwa na Kamati Kuu haraka iwezekanavyo.
K. Kamati Kuu itaidhinisha usajili wa wanachama wapya. Wanachama wapya katika kundi la shirika jumuishi watahitaji kutimiza maelezo ya KIFUNGU VII, 7, E, hapo juu.
L. Kamati Kuu itakuwa na uwezo wa kubadilisha kiwango cha ada ya mwaka inayolipwa na wanachama wa **Chakita**.

KIFUNGU VIII
Majukumu ya Viongozi
A. Mwenyekiti:
1. Ataongoza mikutano yote ya Kamati Kuu na mikutano mingine yote ya **Chakita** atakayohudhuria. Wakati hayupo, mmoja wa wanachama wa Kamati Kuu aliyepo atachaguliwa kushikilia.

2.   Atakuwa na kura ya pili pande mbili au zaidi zinazopingana zikilingana katika upigaji kura. Mwenyekiti asipokuwepo, anayeshikilia atakuwa na haki hiyo.

B. Katibu:
1.   Atayashughulikia mawasiliano rasmi yote ya **Chakita**.
2.   Atakuwa na uwezo wa kufanya maamuzi yake mwenyewe anavyoona bora katika mambo ya dharura iwapo wanachama wengine wa Kamati Kuu hawawezi kupatikana kwa urahisi. Hata hivyo, maamuzi kama hayo yatahitaji kuidhinishwa katika mkutano ufuatao wa Kamati Kuu.
3.   Ataandaa na kusambaza kumbukumbu za mikutano yote ya Kamati Kuu na mikutano mingine ya **Chakita.**
4.   Atakuwa na jukumu la kuhifadhi na kutunza rekodi, vifaa na mali yote ya **Chakita.**
5.   Atapaswa kuwasiliana na wanachama wa Kamati Kuu kuhusu shughuli zote za **Chakita.**

C. Mweka Hazina:

1.   Atapokea na kutumia fedha za **Chakita** kufuatana na maagizo ya Kamati. Aidha. atahitajika kutoa risiti kwa pesa zote anazozipokea na kuhifadhi hati za malipo za pesa anazozitumia.
2.   Anawajibika kuhifadhi vizuri na kutoa kwa Kamati Kuu pamoja na wanachama wa **Chakita** akaunti zote za **Chakita.**

D. Katibu/Mweka Hazina:
1.   Atatekeleza shughuli za uhusiano mwema kwa niaba ya **Chakita** kwa mashauriano na Mwenyekiti.
2.   Atakwa na haki ya kutoa baadhi ya majukumu yake kwa kiongozi mwingine ama kwa Kamati Kuu ya **Chakita** kwa idhini ya Kamati Kuu ambayo itahitajika kuyataja bayana majukumu hayo.

KIFUNGU IX

Uteuzi
Mbali na uteuzi wa kamati mbalimbali na wanachama jumuishi, kulingana na KIFUNGU 7, F, Kamati Kuu ina nguvu za kuteua mhariri, Katibu Mkuu na wadhamini kwa kipindi cha miaka miwili.

A Mhariri

1.   Atashauriwa katika uandalizi wa sera za uhariri na mipango mingine ya jarida la TAALUMA
2.   Ana jukumu la kutekeleza sera za chama kuhusiana na **TAALUMA** na machapisho mengine yote ya **Chakita.**
3.   Hapaswi kuwa mwanachama wa Kamati Kuu.

B Katibu Mkuu:
1.   Atakuwa na wajibu wa kutekeleza sera na mipango mbalimbali ya **Chakita** kwa uelekezi wa Kamati Kuu.
2.   Atashauriwa katika maandalizi ya sera na mipango ambayo itakuwa sehemu ya majukumu yake.
3.   Hatakuwa mwanachama wa Kamati Kuu.

KIFUNGU X

Mikutano Mikuu
Chakita kitakuwa na aina mbili za mikutano mikuu: Mikutano Mikuu ya Kawaida na Mikutano Mikuu Maalum.

A. Mikutano Mikuu ya Kawaida:
1.   Utaandaliwa mara moja kila baada ya miaka miwili.
2.   Utahitaji arifa kwa maandishi itakayoambatana na maelezo ya matumizi ya pesa za chama kwa kipindi cha miaka miwili iliyopita pamoja na ajenda ya mkutano ujao. Arifa hiyo itahitaji kutolewa kwa wanachama wote mwezi mmoja kabla ya tarehe ya mkutano na inapowezekana kutolewe taarifa katika magazeti angalau siku ishirini na moja kabla ya tarehe ya mkutano.
3.   Uwe na ajenda ambayo itahusisha yafuatayo:
    a.   Ushahidi kuwa kumbukumbu za mkutano uliopita zimethibitishwa.
    b.   Ripoti zilizotolewa na Mwenyekiti, Katibu/Mweka Hazina na Mhariri.
    c.   Hali ya vitabu vya pesa za **Chakita** pamoja na ripoti ya mkaguzi wa mahesabu.
    d.   Uteuzi wa mkaguzi wa mahesabu wa miaka miwili inayofuata.
    e.   Mambo mengine yatakayoamuliwa na Kamati Kuu pamoja na ambayo mwanachama ama wanachama watakuwa wametoa kwa maandishi kwa Katibu angalau wiki tatu kabla ya tarehe ya mkutano.
    f.   Maswala mengineyo kwa idhini ya Mwenyekiti.

g.   Kusimikwa kwa Kamati Kuu mpya.

B. Mikutano Mikuu Maalum:
1. Utaitishwa kwa sababu yoyote maalum kwa kura ya sehemu nne ya tano ya wanakamati kuu.
2. Utahitaji arifa kutolcwa kwa wanachama wote angalau wiki nne kabla ya tarehe ya mkutano na inapowezekana kuwe na tangazo katika magazeti angalau wiki mbili kabla ya tarehe ya mkutano huo.
3. Utaitishwa haraka iwezekanavyo mara Kamati Kuu ipatapo ombi kwa maandishi kutoka kwa wanachama kamili wasiopungua thelathini ama kutoka kwa angalau idara anzilishi ama jumuishi mbili.

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KIFUNGU XII

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Mdhamini
Shamba, majengo, mali nyingine isiyoweza kuhamishwa hamishwa, vitega uchumi na amana zote za **Chakita** zitawekwa kwa jina la mdhamini ama wadhamini watakaoteuliwa na Kamati Kuu kulingana na KIFUNGU 10,B,C,D,F,HG,H,I hapo juu.

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KIFUNGU XIII

</div>

Mkaguzi wa Hesabu

A**. Mkaguzi wa Hesabu:**
1. Atateuliwa kutoka nje ya uanachama wa **Chakita** kwa kipindi cha miaka miwili katika kila Mkutano Mkuu wa Kawaida.
2. Atakuwa na haki ya kukagua akaunti, rekodi na stakabadhi zote za **Chakita** wakati wowote.
3. Atakuwa na haki ya kuomba maelezo kamili ya vitabu vya hesabu vya **Chakita** kutoka kwa Katibu ama Mweka Hazina kila mwaka. Hili litafanyika wakati wowote mradi si chini ya wiki sita wala zaidi ya miezi mitatu kabla ya kila Mkutano Mkuu wa Kawaida.
4. Akishapata vitabu hivyo na kuvikagua atapaswa kueleza kama viko katika hali nzuri kulingana na sheria ama atoe ripoti kwa Mwenyekiti na Wanachama wa **Chakita** ni vipi visivyo katika hali inayokubalika.

B. Nakala ya ripoti ya Mkaguzi wa Hesabu kuhusiana na akaunti za chama pamoja na maelezo kuhusu akaunti hizo itatolewa kwa wanachama wote wakati wa kutoa arifa ya kuitisha Mkutano Mkuu wa Kawaida. Mkaguzi wa Hesabu atalipwa kiwango cha tuzo kwa kazi yake kitakachoamuliwa na Mkutano Mkuu wa Kawaida uliomteua.

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KIFUNGU XIV

</div>

Hazina
A. Matumizi ya hazina ya **Chakita** yataongozwa na Kamati Kuu kwa wingi wa kura kwa madhumuni yafuatayo:
    a.   Gharama za ukatibu;
    b.   Gharama za uhariri na uchapishaji;
    c.   Makongamano;
    d.   Usafiri muhimu;
    e.   Gharama nyingine muhimu.
B. Pesa zote zitapokelewa na Katibu ama Mweka Hazina kwa niaba ya **Chakita** na kutunzwa naye kwa jina la **Chakita** katika akaunti zilizoidhinishwa na Kamati Kuu itakayoamua namna akaunti hiyo itakavyoendeshwa.
C. Kamati Kuu itaweka kiwango cha pesa ambacho hakiwezi kuzidishwa katika malipo yanayofanywa kwa niaba ya chama bila idhini ya Mwenyekiti.
D. Hundi zote zitakazoandikwa kwa niaba ya **Chakita** zitawekwa sahihi na Mwenyekiti, Katibu, na Mweka Hazina ama mwanakamati mwingine aliyeamuliwa na Kamati Kuu.
E. Kamati Kuu itaamua kiwango fulani cha pesa taslimu ambacho chaweza kuwa kwa hifadhi ya Katibu na /au Mweka Hazina. ama mtu mwingine aliyeamuliwa na Kamati Kuu mradi matumizi ya pesa hiyo yaweze kutolewa maelezo mema wakati wote.
F. Kamati Kuu itakuwa na nguvu za kumsimamisha kwa muda mwanachama yeyote anayeonekana kuwa hatumii vizuri pesa au mali ya **Chakita**. Idara anzilishi husika itafahamishwa kuhusu hatua hiyo ya kusimamishwa ili itoe ushauri kuhusu hatua nyingine ya kuchukuliwa.

<div align="center">

KIFUNGU XV

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Jarida na machapisho mengine ya Chakita
A. Sera zote kuhusiana na jarida na machapisho mengine zitaamuliwa na Kamati Kuu na taarifa ya makubaliano kati ya **Chakita** na mchapishaji. Makubaliano hayo yaweza kujadiliwa upya bila uhitaji wa kubadilisha katiba hii.

B. Akaunti itafunguliwa kwa jina la jarida, **TAALUMA**, la **Chakita** na kuendeshwa na makubaliano ya **Chakita** na Mchapishaji.
C. Mhariri atakuwa na jukumu la kuamua makala zitakazochapishwa kulingana na sera za **Chakita.**
D. Mhariri anaweza kusaidiwa na mhariri msaidizi atakayemchagua na mhariri mshiriki kuchaguliwa na kila moja kati ya idara anzilishi na jumuishi kwa kipindi cha miaka miwili. Uchaguzi huu waweza kubatilishwa kulingana na KIFUNGU V, A (6).
E. Kutakuwa na bodi ya uhariri kumshauri na kumsaidia Mhariri kuhusu maswala ya jarida na machapisho mengine ya **Chakita.**
F. Bodi ya Wahariri itajumuisha wafuatao:
    1. Mhariri, atakayekuwa Mwenyekiti wa Bodi.
    2. Mhariri Msaidizi iwapo atateuliwa.
    3. Wahariri Washiriki watano.
    4. Mwenyekiti wa **Chakita** au mwakilishi wake atakayeteuliwa kutoka kwa wanakamati ama Wahariri Washiriki.
    5. Wanachama wengine wa **Chakita** wasiozidi watano wawezao kushirikishwa katika Bodi ya Uhariri. Hawa hawatakuwa na nguvu za kupiga kura na watashikilia wadhifa huo kwa kipindi kitakachoamuliwa na Bodi lakini kisichozidi kile cha Mhariri.

KIFUNGU XVI

Makao na Mali
    A. Makao ya **Chakita** yatakuwa jijini Nairobi, Kenya.
    B. Mali ya **Chakita** itatokana na ada ya usajili na ruzuku, mirabaha na misaada iliyokubaliwa na Kamati Kuu kwa matumizi yanayokubaliana na malengo ya **Chakita**.

KIFUNGU XVII

Ada za Uanachama
    A. Kamali Kuu itatoa maamuzi kuhusu ada ya mwaka kwa aina mbalimbali za uanachama.
    B. Ada ya uanachama sharti ilipwe katika robo ya kwanza ya mwaka la sivyo uanachama utasimamishwa.

KIFUNGU XVIII

Kuvunjika kwa Chama
    A. **Chakita** chaweza kuvunjwa kwa uamuzi wa kura itakayoungwa mkono na thuluthi mbili za wanachama katika Mkutano Mkuu.Wanachama wasioweza kuhudhuria mkutano huo waweza kupiga kura kwa njia ya posta.
    B. Iwapo **Chakita** kimevunjwa, mali ya **TAALUMA** itakayosalia baada ya kulipa madeni ya chama itatumika kulingana na maamuzi ya Kamati Kuu.

KIFUNGU XIX

Marekebisho ya Katiba
A. Marekebisho ya katiba ya **Chakita** yataamuliwa na thuluthi mbili za wanachama wanaopiga kura.
B. Wanachama watajulishwa kuhusu mapendekezo hayo ya marekebisho angalau mwezi mmoja kabla ya mkutano utakaoyajadili.
C. Wanachama ambao hawataweza kuhudhuria mkutano huo wanaweza kupiga kura kwa njia ya posta.
D. Mambo yote ambayo hayajaelezwa wazi wazi katika katiba hii yataamuliwa na Kamati Kuu. Uamuzi huo ni sharti uripotiwe kwa Mkutano Mkuu ufuatao ili kuratibishwa.

KIFUNGU XX

Ukaguzi wa Vitabu na Orodha ya Wanachama
Mwanachama yeyote wa **Chakita** ataruhusiwa kukagua orodha ya wanachama, akaunti na stakabadhi nyingine zote za chama katika makao ya chama, mradi ombi la kufanya hivyo kwa maandishi limepokelewa na Katibu au Mweka Hazina siku saba kabla ya siku iliyopendekezwa kwa shughuli hiyo.

A DRAFT BILL TO ESTABLISH THE NATIONAL KISWAHILI COUNCIL FOR KENYA

PREAMBLE

Kiswahili is the national language of Kenya as well as the lingua franca of East & Central Africa. In recognition of the fundamental importance of collaboration in Kiswahili for political, economic, social, educational, cultural, and technological development, the Council of Ministers of EAC resolved that member states should come up with East African Kiswahili Councils. This was adopted by the Heads of State summit. Within the framework of the East African Cooperation - EAC, a body to oversee the promotion & development of Kiswahili known as **Baraza la Kiswahili Afrika Mashariki - BAKAMA** has been formed. Tanzania already has a national Kiswahili council – Baraza la Kiswahili – Tanzania, BAKITA, while Kenya and Uganda are in the process of coming up with the proposed Kiswahili Councils. It is in line with this that the Department of Culture in the Ministry of Gender, Sports, Culture & Social Services proposes to form such a Council that shall be known as **Baraza la Kiswahili, Kenya – BAKIKE**. The Department of Culture is a member of the EAC Sector Committee on Education, Culture and Sports in the East African Cooperation.

During the African Union (AU) Summit Meeting in Durban South Africa, Kiswahili was proposed as a continental language. It has since been adopted as a working language of the AU. Kiswahili has also been recommended for adoption as one of the working languages of the United Nations – UN. Nationally, the draft constitution also recommends the upgrading of Kiswahili to be used alongside English as official languages. Kenya must therefore be at the forefront of promoting and developing Kiswahili through the proposed organ, BAKIKE, given the fact that Kenya is the cradle of Kiswahili.

PROPOSAL

It is hereby proposed the establishment of a Council, which shall:

- Be a body corporate by the name of **Baraza la Kiswahili, Kenya – BAKIKE (National Kiswahili Council of Kenya)** with perpetual succession and a seal.
- Be capable of holding, purchasing and otherwise acquiring and disposing of any property, movable and immovable for the purposes of carrying out the functions conferred on the Council by this proposed bill.
- Be embedded in the Kenyan Constitution as the legal body charged with the duty of co-ordinating all institutions and organizations involved in the teaching, learning, research, promotion & development of Kiswahili.

The Vision of the Council is: To be the leading body in the promotion and coordination of the development and usage of Kiswahili for National unity and sustainable socio-economic development in Kenya;

The Mission of the Council is: To ensure the development of Kiswahili for National, Regional & International interaction for political, economic, social, cultural, educational and technological development.

AIMS, OBJECTIVES AND FUNCTIONS OF THE COUNCIL

1. **The Council will aim to:**
   a. Enhance political, economic and social unity within the country;
   b. Encourage & develop mutually beneficial collaboration between organizations, associations & institutions, both public & private that deal with Kiswahili;
   c. Help members to contribute to:
      i. Meeting local, national and regional development needs;
      ii. Achieve the resolution of issues in every appropriate sector of Kiswahili usage in Kenya;
      iii. The development of human resource capacity in Kiswahili;
   d. Support and facilitate institutions involved in Kiswahili research, training and promotion.

2. **The principal objectives for which the Council is established are:**
   a. To strengthen national cohesion & communication through the use of Kiswahili;
   b. To develop Kiswahili as a national language expressing and conveying African values with respect to issues of gender equity, human rights and democracy;
   c. To initiate, assist, and encourage the development of Kiswahili;
   d. To encourage collaboration in research & assist in the development of centres of advanced study & research in Kiswahili;

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e. To assist teaching & learning institutions to offer quality education for the production of Kiswahili professionals and communicators in all sectors of the society;
f. To promote curriculum establishment & review to equip citizens with the Kiswahili literary and linguistic skills and knowledge which meet the national needs that conform to the development plans of Kenya;
g. To develop quality assurance processes, through harmonization of Kiswahili language education programmes and curricula, in order to ensure that teaching & research in Kiswahili achieve & maintain international standards;
h. To keep abreast of international developments in Kiswahili and inform other institutions, organizations & associations;
i. To advice the government and other appropriate bodies and authorities with the development of strategies for adequate investment in the promotion of Kiswahili;
j. To survey, monitor, harmonize and encourage the development of Kiswahili for information, communication and technological functions and usage;
k. To facilitate, coordinate and harmonize translations into and out of Kiswahili for the government & other agencies.
l. To undertake such other activities meant to further the Council's objectives as may from time to time be decided;

3. **The functions of the Council shall be to:**
   a. To promote the development & usage of Kiswahili throughout the country & the region.
   b. To cooperate with other bodies & institutions in the promotion of Kiswahili & to coordinate their activities.
   c. To facilitate the achievement of high standards in the use of Kiswahili.
   d. To facilitate & encourage the use of Kiswahili in the conduct of official business & public life.
   e. To facilitate appropriate translations into & out of Kiswahili for various purposes.
   f. Link up with institutions that are involved in the promotion of Kiswahili and other indigenous Kenyan languages in a bid to enhance mutual enrichment.
   g. To develop a comprehensive electronic network for use in supporting and promoting research, teaching, learning, dissemination of information & usage of Kiswahili;
   h. To create and develop collaborative relations with development partners & existing organizations with similar objectives;
   i. establish a database of Kiswahili research, literature, linguistics, publications, and other related activities;
   j. ensure the establishment of quality assurance through promotion, modernization and harmonization of Kiswahili language education programmes and curricula;
   k. facilitate the development of National Kiswahili policy and monitor the effectiveness of the policy;
   l. standardize, harmonize & disseminate Kiswahili terminology to minimize differences in communication;
   m. encourage & promote artistic creations in Kiswahili
   n. cooperate with Kiswahili learning & teaching institutions in the region & elsewhere in the development, modernization & promotion of Kiswahili;
   o. encourage publication and dissemination of Kiswahili materials in all contemporary media;
   p. publish a Journal of the National Kiswahili Council, BAKIKE;
   q. conduct Kiswahili meetings, conferences and workshop of its specialized committees;
   r. solicit for funds from local and international sources for the strengthening of its activities;
   s. Perform any other function for the furtherance of the objectives of the Council as may from time to time be required by the relevant ministries & organs.

THE EAST AFRICAN KISWAHILI COUNCIL DRAFT PROTOCOL

ARTICLE 7

Aims, Objectives and Functions of the Council

1. The aims of the Council shall be to:

    a. Enhance political, economic and social unity within the East African Community;
    b. Encourage and develop mutually beneficial collaboration between Member Kiswahili Councils and between them and Governments and other organizations, both public and private.
    c. Help members to contribute to:
        i. Meeting local, national and regional development needs;
        ii. The resolution of issues in every appropriate sector of Kiswahili usage in East Africa; and
        iii. The development of human resource capacity in Kiswahili in East Africa and beyond.
    d. Support and facilitate institutions involved in Kiswahili research, training and promotion.

2. The principal objectives for which the Council is established shall be to:

    a. Strengthen national, regional and international communication through the use of Kiswahili in East Africa and beyond;
    b. Develop Kiswahili as a regional language expressing and conveying African values with respect to issues of gender equity, human rights and democracy;
    c. Initiate, assist, and encourage the development of Kiswahili in East Africa;
    d. Encourage collaboration in regional research and assist the Partner States develop centers of advanced study and research in Kiswahili;
    e. Assist Partner States to offer quality education for the production of Kiswahili teachers and communicators in all sectors of society;
    f. Promote curriculum reform to equip citizens with the Kiswahili literary and linguistic skills and knowledge which meet the needs of the East African society and conform to the development plans of East Africa;
    g. Develop quality assurance processes, through harmonization of Kiswahili language education programmes, curricula and certification, in order to ensure that teaching and research in Kiswahili achieve and maintain acceptable standards;
    h. Assist members of the Council in Partner States with their respective personnel development and the management of Kiswahili institutions;
    i. Assist members of the Council in Partner States identify and implement good practices in the management of Kiswahili institutions and the use of resources;
    j. Keep abreast of international developments in Kiswahili and inform Members of Council accordingly;
    k. Assist governments and other appropriate bodies and authorities with the development of strategies for adequate investment in the promotion of Kiswahili in East Africa and beyond;
    l. Assist Partner States with special needs in Kiswahili to contribute in the development of Kiswahili in their countries;
    m. Encourage the exchange of staff and students among Kiswahili institutions;
    n. Promote through relevant activities in the Partner States the meaning and value of East African unity;
    o. Survey, monitor, harmonize and encourage the development of Kiswahili for information, communication and technological functions and usage;
    p. Facilitate, coordinate and harmonize translations into and out of Kiswahili for the Partner States and other agencies; and
    q. Undertake such other activities meant to further the Council's objectives as may from time to time be decided.

3. The functions of the Council shall be to:
    a. Coordinate and oversee the work of the National Kiswahili Councils and other member institutions;
    b. Develop a comprehensive electronic network linking members of the Council for use in supporting and promoting new methods of research, teaching, learning and usage of Kiswahili as well as information dissemination;
    c. Promote the development and usage of Kiswahili throughout the East African Community;

d. Strengthen collaboration in regional research and assist the Partner States develop centers of advanced study and research in Kiswahili;
e. Create and develop collaborative relations with development partners and existing organizations with similar objectives;
f. Establish a database of Kiswahili research, literature, linguistics, publications, and other Kiswahili activities in East Africa;
g. Ensure the establishment of quality assurance through promotion, modernization and harmonization of Kiswahili language education programmes and curricula in East Africa;
h. Facilitate the development of regional Kiswahili policies for the exchange of staff and students in Kiswahili institutions and monitor the effectiveness of such policies;
i. Identify Kiswahili training needs: curriculum reform, teaching methods, development of instructional materials, and research.
j. Standardize, harmonize and disseminate Kiswahili terminology so as to minimize differences in communication within the East African Community;
k. Promote Kiswahili literature by encouraging creative writing in the language among East Africans;
l. Advocate for the use of Kiswahili as a language of interpretation and translation within the East African Partner States and beyond;
m. Cooperate with Kiswahili learning and teaching institutions around the world in the development, modernization and promotion of Kiswahili;
n. Enhance the use of Kiswahili language in the conduct of official business and public life within the East African Partner States;
o. Initiate and coordinate research relating to Kiswahili language, literature and culture in East Africa and beyond;
p. Facilitate publication and dissemination of Kiswahili materials in all contemporary media;
q. Publish a Journal of the East African Kiswahili Council;
r. Organize meetings, conferences and workshops.
s. Solicit for funds from local and international sources for strengthening of its activities; and
t. Perform any other function for the furtherance of the objectives of the Council as may from time to time.

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