



Swahili  
Colloquium  
Bayreuth



UNIVERSITÄT  
BAYREUTH

## **Kongamano la Kiswahili la 37**

**Bayreuth, tarehe 30 Mei hadi 01 Juni 2025**

Wapendwa washiriki,

Tuna furaha kukualikeni kuadhimisha pamoja nasi Kongamano la Kiswahili la thelathini na sita mjini Bayreuth!

Tangu hapo mwaka wa 1987, ambapo kongamano la kwanza lilifanyika ili kusherehekea miaka 100 ya ufundishaji wa Kiswahili vyuoni nchini Ujerumani, Kongamano la Kiswahili limepiga hatua nyingi. Kongamano letu ni jukwaa la kipekee linalofanyika kila mwaka katika chuo kikuu cha Bayreuth. Mkutano huu unajumuisha jamaa kubwa ya kimataifa ya wasomi na watafiti wa taaluma mbalimbali ambao wanachunguza vipengele kadha wa kadha vya lugha ya Kiswahili, fasihi na tamaduni mahususi za Afrika Mashariki barani Afrika na ughaibuni. Mitazamo inayojikita katika nyanja mbalimbali pamoja na michango anuwai kutoka masomo ya kiisimu au kifasihi hadi anthropolojia na historia ndicho kipengele kinachodhihirisha upekee wa Kongamano hilo. Tutafurahi kuwakaribisha tena wote ambao huhudhuria Kongamano katika miaka iliyopita na pia tutafurahi kuwapokea washiriki wapya katika kongamano lijalo.

### **Mada kuu ya Kongamano la Kiswahili la 37**

Kongamano la 37 la Kiswahili litakuwa na mada ya “**Uhuru na Ubunifu**”. Tungependa kuchunguza uibukaji na ukuaji wa ubunifu wa kisanaa ulioibuka katika Afrika Mashariki wakati wa miaka ya 1960. Mara ya baada ya uhuru, nchi hizi zilipiga hatua kubwa katika kujikomboa kutoka kwenye kasumba na tajiriba za kikoloni bali pia, kufikiria upya hali ya wakati huo ya kisiasa na mustakabali wake hapo baadaye. Njia anuwai za kibunifu zilizoibuka wakati huo zilikuwa katika nyanja mbalimbali kama vile: sanaa, fasihi, vile vile sanaa za uoni (*visual arts*) na muziki.

Hivyo basi, uhuru ulimaanisha mwanzo mpya. Ikumbukwe kuwa, kwa wakati huo vyuo vikuu vya Dar es Salaam, Kampala na Nairobi vilikuwa chachu ya vituo vya ubunifu sio tu katika nchi hizo bali pia

kimataifa na hatimaye kuwa kama maabara stahihiki ya kufikiria mambo mbalimbali. Kwa mfano, mambo yanayohusiana na lugha, utamaduni, fasihi, siasa, na uchumi.

Ukuaji huu haukuwa katika nyanja hizi tu, bali pia vikundi kadha wa kadha vya wanazuo vilikuwa vinaanza kuibuka. Vilevile, majarida mapya ya kitaaluma, idara katika vyuo, nyumba za uchapishaji, vyama vya maonyesho, studio na shule za sanaa zilianzishwa na kuendelezwa bila kusahau fasihi yenye tajiriba mpya, muziki na tanzu za sanaa za uoni. Uhuru wa kisiasa uliwatia moyo wasanii wa sanaa za maonyesho, za uoni na za kifasihi kutumia vyombo vyao, ama kwa njia ya kibinafsi au kwa kushirikiana, kuchungua fahamu na maoni ya dunia zao zijazo na matumaini yao yahusuyo uhuru.

Katika Kongamano la 37 tutatoa heshima kwa watu hawa na tutapata mwanya wa kuzungumza na wadau muhimu wa wakati huo. Wageni rasmi watakuwa mchapishaji Walter Bgoya pamoja na mwanazuo na mwandishi Farouk Topan. Walter Bgoya alikuwa mkurugenzi mtendaji wa nyumba ya uchapishaji ya Mkuki na Nyota ambayo kwa hakika imejikita katika kuhifadhi historia za kisiasa za Afrika Mashariki, uzalishaji wa mawazo ya kitaaluma, na ubunifu wa kifasihi. Katika muktadha huu, miongoni mwa mambo mengi, bwana Fakouk Topan, alitoa mchango mkubwa katika kujenga msingi wa idara ya Kiswahili Chuo Kikuu Cha Dar es Salaam, na pia kutoa chachu za mijadala ya kitaaluma ya fasihi ya Kiswahili. Na vilevile, kupitia mikono yake walitoka wasomi wengi sana maarufu wa taaluma za Kiswahili.

Dhumuni letu sio kutunga historia tu, bali kuangalia tajiriba za zamani kama mambo ambayo yanaweza kututia hamasa na kutupa msukumo wa kufanya mambo.

Mistakabali mingine ipi ilibuniwa enzi hizi, ambayo haikutimizwa, ilisahauliwa au kufutwa na ambayo ingeweza kutekelezwa sasa, yaani wakati ambao ubunifu wa kifasihi unahitajika? Tutapenda kuwaalika wasanii na wataalamu chipukizi kujiunga katika mjadala huo na kuonyesha kazi za kisasa.

Tunakaribisha maswali yafuatayo:

- Jinsi gani mawazo ya uhuru yalidhihirika katika kazi za sanaa, tafakari za kifasihi, mijadala ya kitaaluma? Jinsi gani kazi, tafakari na mijadala hii ikawa majukwaa ya kufikiria upya uhuru na uzalishaji wa sanaa?
- Vyombo mbalimbali vya sanaa na aina za sanaa, kama vile muziki, sanaa za uoni na fasihi, vilikuwa na dhima gani? Mbali na wanafasihi na wahusika kadhaa maarufu, ambao wameshahusishwa kwa kiasi fulani, tunakaribisha michango kuhusu sanaa nyingine, tukijiuliza kwa mfano, je, ni jinsi gani muziki maarufu, kutoka benga hadi rumba na jazz, ulihamasisha nguvu hizi za ubunifu na ushirikiano wa miaka ya 1960? Kwa njia gani wasanii mfano wa Edward Saidi Tingatinga, George Lilanga au kama vile Sam Ntiro waliunda lugha ya taswira ya Afrika Mashariki baada ya ukoloni?
- Jinsi gani ushirikiano wa kimataifa kwenye ngwe ya utamaduni, sanaa na harakati za kitaaluma ziliunda maono mapya? Kwa mfano katika miaka ya 1960, Chuo Kikuu cha Dar es Salaam

kilikuwa kitovu cha kimataifa ambacho kilivutia wasomi wengi kutoka sehemu mbalimbali duniani. Vile vile, katika sehemu nyingine duniani kama vile, Uchina, Misri, bali pia Ghana, idara za Kiswahili ziliundwa na kupata umaarufu.

- Mitazamo linganishi inakaribishwa sana: Kwa namna gani uhuru ulihamasisha ubunifu wa sanaa, na vile vile kwa namna gani ubunifu wa sanaa ulisukuma kupatikana kwa uhuru katika nchi nyingine za Afrika?
- Asasi na miundo mbinu yake ilitoa mchango gani? Lengo letu ni kujadiliana jinsi ubunifu ulivyopitishwa kupitia mitindo rasmi na isiyo rasmi, ili kueneza maarifa. Lakini pia kinyume chake: ni jinsi gani asasi hizo zilihamasisha kusambaza kwa ubunifu? Katika hii miaka ya kulisimua, nafasi gani zilichukua asasi, nyenzo tofauti na mtandao wake, nyumba za uchapaji, magazeti, (k.m., *DarLite*, *Zuka*, *Transition*), majarida na vipeperushi na vituo vya sanaa (kwa mfano, Makerere au kituo cha sanaa cha Paa-ya-Paa, Nairobi)?
- Jinsi gani uhamiaji wa kitaaluma unaweza kuchunguzwa na kufuatiliwa? Kwa maneno mengine, uhusiano kati ya watu, taasisi na rasilimali za sanaa zilizokuwa uti wa mgongo wa mukthada wa kiutamaduni na kitaaluma wa Afrika Mashariki katika enzi ya baada ya uhuru? Ni nini urithi wa kiutamaduni wa wakati huo?
- Jinsi gani nafasi ya Kiswahili ilivyobainishwa na kudhihirishwa upya wakati huo pia katika uhusiano na lugha nyingine za Kiafrika?
- Je, Kiswahili kinachukua nafasi gani ya ubunifu katika nyanja ya istilahi? Kwa mfano, katika kipindi ambacho Kiswahili kimepata matumizi mapya mathalani katika eneo la teknolojia, sheria na sayansi kulikopelea mchakato wa uundaji na uendelezaji wa istilahi mpya.
- Ni namna gani, mijadala ya kitaaluma na uzalishaji wa sanaa, ambavyo kwa sasa vinakuwa, vinavyonufaika kwa rasilimali ya miaka iliyopita? Bila kusahau zile pia zilizopo kwenye miundo ya kidigitali. Na, ni kwa kivipi hivi vitu vinatoa athari katika uzalishaji wa sanaa ya kisasa na mdahalo wa kitaaluma?

## **Usajili**

Tutapokea michango kwa Kiswahili na Kiingereza. Kila wasilisho litapewa muda wa dakika thelathini; ambamo dakika ishirini ni za kuwasilisha na dakika kumi ni za majadiliano na hadhira. Tafadhalini mjiandikishe kwa baruapepe kupitia [swahili@uni-bayreuth.de](mailto:swahili@uni-bayreuth.de) na mtutumie kichwa cha makala au mapendekezo ya paneli pamoja na ikisiri fupi isiyozidi maneno 250 mpaka tarehe 20 Januari 2025. Iwapo mtawasilisha kwa Kiswahili, tutumie pia muhtasari wa makala kwa Kiingereza. Tunawaomba wote kujiandikisha hata ikiwa mtashiriki bila ya kuwasilisha makala, ili tuweze kupanga vizuri.

## **Wakati/Mahali**

Kongamano litafanyika kuanzia tarehe 30 Mei hadi 01 Juni mwaka 2025, Chuo Kikuu cha Bayreuth.

Tutatoa taarifa zaidi kuhusu Kongamano hapo baadaye. Pia, endapo kuna maswali yoyote usisite kuwasiliana nasi kwa barua pepe hii, [swahili@uni-bayreuth.de](mailto:swahili@uni-bayreuth.de)

Karibuni nyote!

Salamu nyingi kutoka Bayreuth,

Watayarishaji wa kongamano

Clarissa Vierke na Serena Talento

Swahili Colloquium

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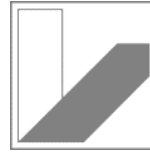
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## 37<sup>th</sup> Swahili Colloquium

Bayreuth, from 30<sup>th</sup> May to 1<sup>st</sup> June 2025

Dear Colleagues,

We would like to cordially invite you to celebrate the 37<sup>th</sup> Swahili Colloquium with us in Bayreuth!

The Swahili Colloquium has come a long way since its inception in 1987, when it was held to celebrate 100 years of academic Swahili teaching in Germany. It is now a well-established forum hosted annually at Bayreuth University, which brings together a large international community of scholars and researchers from different disciplines, who work on various aspects of the language and the respective culture(s) in Eastern Africa and the diaspora. The multidisciplinary approach and the wide range of contributions from linguistics and literary studies to anthropology and history particularly account for the appeal of the colloquium. We are always looking forward to welcoming both old and new participants to the Swahili Colloquium.

### Topic of the Colloquium

The 37<sup>th</sup> Swahili Colloquium will have the topic **“Uhuru na Ubunifu”**. We would like to focus on the explosion of artistic creativity across East Africa in the 1960s. Following independence, a sense of excitement swept across the region leading to an outburst of creativity: The arts, literature, but also visual art and music, were given a primary role in liberating the nation states from the colonial past but also imagining the political present and future. Uhuru meant a new beginning. At that time the universities of Dar es Salaam, Kampala and Nairobi were propelling centres of creative international energies and worked as laboratories of ideas where to think about language, culture, literature, politics, economy. Intellectual circles and groups were mushrooming; new journals, academic departments, publishing houses, theatre societies, art schools and studios were (re)founded and new literary, music and visual arts genres constantly created. Political liberation ignited performing, visual and literary

artists to use their medium, individually or collectively, to explore interpretations and visions of their worlds to come and their hopes for independence.

The 37<sup>th</sup> Swahili Colloquium will pay tribute to and bring together key actors of the time to engage with them in conversations. Special guests will be the publisher Walter Bgoya and the scholar and writer Farouk Topan. Walter Bgoya is the former managing director of the publishing house Mkuki na Nyota, dedicated to particularly documenting (East) African political history, intellectual production and literary creativity. Among many other things, Farouk Topan played a key role in laying the foundations of the Swahili department, setting the terms for academic discussion of Swahili literature in Swahili and training many prominent scholars.

Our aim is not merely to reconstruct history, but to look back as a source for inspiration. Which other futures were imagined at the time, which did not materialize, were forgotten or obliterated but are being or could be reinacted now at a time so much in need of creativity? We will also invite young artists and intellectuals to become part of the discussion and feature contemporary works.

We suggest the following key questions:

- How did ideas of uhuru materialise in artistic works, literary reflections, academic debates? How did they become platforms of rethinking uhuru and artistic production?
- Which role did different media and genres, like music, visual arts and literature play? Besides the widely discussed literary giants and agents, we also invite contributions on other arts, asking, for instance, how did popular music, from Benga to Rumba to jazz, vehiculate these creative energies and synergies of the 1960s? How did artists, like Edward Saidi Tingatinga, George Lilanga but also Sam Ntiro shape the visual language of postcolonial East Africa?
- How did also transnational cooperations on cultural, artistic and academic initiatives, shape new visions? In the 1960s, the University of Dar es Salaam , for instance, became a key international hub attracting many intellectuals from all over the world. But also in other parts of the world, like, for instance, China, Egypt but also Ghana, Swahili departments were founded or gained in prominence.
- Comparative perspectives are also highly welcome: How did independence fuel artistic creativity and vice versa in other countries in Africa?
- What is the role of institutions and infrastructures? The aim is to discuss how creativity was channelled through formal and informal formats, to disseminate knowledge. But also the other way round: how did these channels fuel the spread of creativity? Which role did institutions, supports (material and non-material such as networks), publishing houses, journals (ex. *DarLite*, *Zuka*, *Transition*), newspapers, periodicals and pamphlets and art centres (like, for instance, Makerere or the Paa-ya-Paa art center in Nairobi) play in these vibrating years?

- How can one dig out, trace, and map the intellectual mobility, in other words the relationships between people, institutions and artistic resources at the heart of the East African intellectual and cultural scene during the post-independence era? What is the cultural heritage of the time?
- How was the role of Swahili defined and redefined at the time also in relation to other African languages?
- In a moment in which the Swahili language was been exposed to new uses (political, technological, legal, scientific), a process that implied terminology creation and development, how the use of Swahili in these fields invested in creativity?
- Which contemporary intellectual debates, artistic productions now mushrooming also in a variety of digital media tap into the sources and resources of those years? In how far do they also overshadow contemporary art production and intellectual debate?

### **Registration**

We would like to ask you to give your paper either in Swahili or English. Each contribution will be granted 30 minutes (including ten minutes of discussion). Please register via email (to [swahili@uni-bayreuth.de](mailto:swahili@uni-bayreuth.de)) and send us a provisional title of your presentation or a panel proposal along with a short abstract of 250 words until 20<sup>th</sup> January 2025. If your presentation is going to be in Swahili, we kindly ask you for a short English summary. Please also register if you merely intend to participate without giving a paper.

### **Location/time**

The conference will take from place from 30<sup>th</sup> May to 1<sup>st</sup> June 2025 at the University of Bayreuth.

We will be back with more details soon. In case, you have any questions, please, do not hesitate to contact us via [swahili@uni-bayreuth.de](mailto:swahili@uni-bayreuth.de)

Yours sincerely,

The organizational team

Clarissa Vierke, Serena Talento

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