



involved in the study of language, society and power. English Language and Linguistics / Sociolinguistics

This edited volume is about the rekindled investment in the figure of the first president Julius K. Nyerere in contemporary Tanzania. It explores how Nyerere is remembered by Tanzanians from different levels of society, in what ways and for what purposes. Looking into what Nyerere means and stands for today, it provides insight into the media, the political arena, poetry, the education sector, or street-corner talks. The main argument of this book is that Nyerere has become a widely shared political metaphor used to debate and contest conceptions of the Tanzanian nation and Tanzanian-ness. The state-citizens relationship, the moral standards for the exercise of power, and the contours of national sentiment are under scrutiny when the figure of Nyerere is mobilized today. The contributions gathered here come from a generation of budding or renowned scholars in varied disciplines - history, anthropology and political science. Drawing upon materials collected through extensive fieldwork and archival research, they all critically engage the existing literature about Tanzania and prevailing political narratives to explore how nationhood is (re)imagined in Tanzania today through assent and contest.

MUZIKI WA ZAMANI WA TANZANIA NA HARAKATI ZA UKOMBOZI

Afisa Usalama Wa Taifa Ni Mtu Wa Aina Gani? Na Anafanya Nini?

Cultural Politics of Translation

Kenya National Assembly Official Record (Hansard)

Supplement to the Gazette of the United Republic of Tanzania

*Kitabu hiki ni toleo la pili la mfululizo wa vitabu vya mkusanyiko wamakala zangu katika magazeti mbali niliyowahi kuandikia auninayoendelea kuandikia makala. Awali nilikuwa mwandishi wamakala katika gazeti la kila wiki la ‘Kulikoni,’ ambapo safu yangundiyo iliyozua jina la blogu yangu, yaani ‘Kulikoni Ughaibuni.’ Baadaye, nikaanza kuandika makala katika gazeti la ‘Mtanzania,’ na safu yangu iliitwa ‘Mtanzania Ughaibuni.’ Hatimaye, lilipoanzishwa gazeti la kila wiki la ‘Raia Mwema,’ nilijifunga nalo tangu mwanzoni, na safu yangu katika gazeti hilo linaloongoza nchini Tanzania yajulikana kama ‘Raia Mwema Ughaibuni.’ Kama ambavyo nimeshaandika mara kadhaa, mimi si mwandishi kitaaluma. Hata hivyo nimekuwa nikijihusisha na uandishi tangu mwaka 2008. Nilianza kuandika katika ‘gazeti la udaku’ la ‘Sanifu,’ kabla ya kuandikia gazeti jingine la ‘udaku’ la ‘Kasheshe’ na baadaye gazeti jingine la ‘udaku’ la Komesha.’ Katika magazeti yote hayo, nilikuwa naandika ‘unajimu wa utani,’ nikitumia jina la ‘Ustaadh Bonge.’ Jina hilo limeendelea kunikaa hadi leo kwa baadhi ya marafiki zangu. Makala hizi zinahusu takriban kila mada, japo nyingi zazungumzia kuhusu siasa. Kimsingi, jina la ‘Kulikoni Ughaibuni’ lilitokana na swali nililokuwa ninajuliza mara kwa mara baada ya kuja hapa Uingereza mara ya kwanza takriban miaka 14 iliyopita. Na swali hilo ni ‘kulikoni ugaibuni kuko hivi lakini kwetu kuko vile?’ Kwamba kwanini, kwa mfano, mara nyingi kwa hapa ukienda benki sio tu unaambiwa wewe mteja ni mfalme/malkia lakini pia huduma unayopewa yakufanya ujiskie hivyo bila hata kuambiwa. Hali ni tofauti sana huko nyumbani ambapo huduma nyingi hutolewa kama fadhila (privilege) badala ya haki/stahili kwa mteja. Kingine kilichonisumbua sana katika kulinganisha niliyoshuhudia hapa na huko nyumbani ni suala la imani. Idadi kubwa ya wakazi wa hapa ni waumini wa dini yoyote. Na japo Uingereza ni taifa la Kikristo, idadi ya wasioenda kanisani wala kujitambulisha kama Wakristo ni kubwa kuliko wanaokwenda makanisani na kujitambulisha kama Wakristo. Kuna idadi kubwa tu ya makanisa yaliyogeuzwa kuwa kumbi za starehe, hususan kutokana na ukosefu wa wahudhuriaji. Hata hivyo, licha ya ‘imani yao haba,’ uadilifu upo juu kwa kiasi kikubwa. Watu wengi hawaishi kwa kutegemea rushwa au ‘dili’ bali kujipatia kipato halali kwa njia halali. Huko nyumbani, dini ni sehemu muhimu ya maisha yetu lakini cha kusikitisha kuwa pamoja na ushika-dini huo, maovu ni mengi mno ukilinganisha na hawa wenzetu ambao dini sio kitu cha muhimu sana kwao. Uandishi wa makala zangu upo katika mfumo wa maongezi. Ninapoandika makala zangu hujiona kama ninafanya maongezi na wasomaji wangu. Na kimsingi, binafsi ninajitambulisha kama ‘mfanya maongezi’ (conversationalist). Japo kiwango changu cha elimu si haba, mara zote makala zangu zimekuwa zikimlenga mtu wa kawaida, awe profesa wa chuo kikuu au mtu aliyeishia darasa la saba, Mkurugenzi wa taasisi flani au ‘mama ntilie,’ mtu mzima au kijana...yaani ni kwa ajili ya watu wa kaliba zote. Ni matumaini yangu kuwa makala hizi zitatimiza lengo langu kuu la uandishi, yaani kuhabarisha, kuelimisha, na kuburudisha. Mapungufu yoyote yaliyomo katika kitabu hiki ni yangu mwenyewe.*

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