CENTER FOR AFRICAN STUDIES

GRADUATE STUDENT IN AFRICAN STUDIES

LYDIAH KANANU KIRAMBA

BY

KISWAHILI AS A TOOL FOR REGIONAL INTEGRATION IN EAST AFRICA
adequately meet the challenges.

The effective use of Swahili in this process is highlighted and recommendations provided for the empowerment of Swahili to social, cultural, educational, scientific, and technological development of East Africa. The challenges hindering the linguistic backgrounds. It argues that Swahili is an adequate tool for regional integration for political, economic, and the five states, enabling appropriate flow of information may greatly hold back business transactions in the region. This calls for an effective communication medium to link Swahili-learners, form a big proportion of the people in the region. These people are not likely to study English and this dissemination is one of the major challenges facing the EAC. As it seeks to meet its objectives, the EAC and with a population of around 120 million and varied resources, languages and culture, inadequate information of the people, widening and deepening economic, political, social and cultural integration in order to improve the quality of life of its citizens to compete with Southern African countries. This cooperation between the two countries is aimed at with headquarters in Arusha, Tanzania. The EAC hopes to strengthen the export bargaining power of the region, the Republic of Kenya, Uganda, the United Republic of Tanzania, Republic of Rwanda, and Republic of Burundi, the East African Community. The East African Community (EAC) is the Regional Intergovernmental Organization of the Regional Integration Process is at a high pitch at the moment following the signing of Treaty for Establishment of

Abstract
The older surviving documents written in Swahili date from the early 1700s. They are written in an independent East Africa, it is one of the few African languages that has a pre-colonial written tradition.

Zanzibar spread Islam and eventually become the base for the Swahili in colonial and post-colonial era. Despite the East African coast, on Zanzibar, and in trading centers, Swahili spread through eastern Africa beginning in the nineteenth century when Arab Swahili traders, who trade with the Kilwa and the Swahili, who is also used as a lingua franca for East African trade and the neighboring countries.

Democratic Republic of Congo (formerly Zaire). Other countries where Swahili is widely used include Burundi, Rwanda, Tanzania, and Burundi. Swahili is one of the four national languages of the Republic of the Congo and is officially recognized. It is also the official language of the East African Community (EAC) which is the economic and political union formed by the member states of Burundi, Rwanda, and Tanzania.

Subsequently a Monetary Union by 2012 and ultimately a Political Union by 2020, the EAC aims at widening and deepening co-operation among the Partner States in various fields.

The East African Community (EAC) is the regional intergovernmental organization of the Burundi, Rwanda, and Tanzania, the Republic of Uganda, and the United Republic of Kenya. It is headquartered in Arusha, Tanzania. The Treaty for Establishment of the East African Community was signed on 7th November 1999 and entered into force on 7th July 2000 following its ratification by the five Partner States - Kenya, Uganda, Tanzania, Rwanda, and Burundi. The Treaty for Establishment of the East African Community is the Regional Intergovernmental Organization of the East African Community (EAC) which is the Economic and Political Union formed by the Partner States in various fields.
Community, the Partner States agreed to establish a continental body to be known as the East African Community, educational, cultural, and technological development, as well as the bringing together of the East African States. In recognition of the fundamental importance of collaboration in Kiswahili for political, economic, scientific, educational, cultural, and technological development, as well as the bringing together of the East African States, it will allow free participation and ensure stability and development of a system in the government of majority of the communication code. If the medium is understood by all groups represented in the masses according to Chege (2001), this language barrier has rendered them impotent because of lack of authority or making active contribution in public.

The Choice of Kiswahili

The choice of Kiswahili is approximately to be 12.6 million people (2008). Living languages. This linguistic complexity also applies in Rwanda and Burundi. The total population in both East African countries are linguistically diverse. According to ethnologue, linguistic diversity in each country (Ethnologue 2002):

Linguistic diversity in East Africa

are Swahili-speaking, according to a report on oral tradition of work intended for chanting and singing. Arabic speech which reflects the influence of Islamic culture on Swahili society. Most of these documents
broad communication in Africa. As a lingua franca for East Africa since the nineteenth century, it has
prestige, ease in trade and commerce, and use as a symbol of national identity. Kiswahili is the language of
society. The language is a result of the geographic, political, religious and cultural diversity of the
East African region. It is considered one of the most widely
spoken languages in Africa. In spite of its large number of speakers and the huge area in which it
is spoken, Kiswahili has lost its official status as the language of
understood languages in Africa, in place of the older, more widely
spoken French.

Potential of Kiswahili

1. The official language of the community shall be English.
2. Kiswahili shall be developed as a lingua franca of the community.

Kiswahili Council. The need for the establishment of the East African Community Article 137 provided...
Proliferation of Kwashali as a multi-linguistic force in Africa. Khione (2002) points out that an African

prominent role in the struggle against colonialism in Tanzania.

African nations to self-determination and independence. According to Khione (1980), Kwashali played a

the language of the new breed of African political leaders used to implore African majority and the

assumed a major role as a lingua franca when politics became a nationalistic movement in the 1950s. It was

in colonial times, and its adoption as a medium of communication in the education system, Kwashali

reasons. The dissemination of Kwashali was further boosted by its adoption as an administrative language

when it began to spread beyond its place of origin due to economic, political, administrative and cultural

gained recognition beyond its traditional borders (Ashworth, 2000). The language became a lingua franca

In Kenya and Uganda, Kwashali is taught as a subject in both primary schools and secondary

colleges in Rwanda and Burundi (Nkurutamba, 2000)

different cultural backdrops. Also, it is the medium of instruction in some secondary schools and

when compared to the heteroglossian character of African cultures thus creating a link between people of

as a national or official language or both. It is the principal means of inter-state communication in

Masamba, 1995 on the potentiality of Kwashali argues that in East Africa, the influence functions other

political and economic unity.

forces bridge but builds bridges between its people thus leading to mutual understanding and greater

culture and therefore it is the best suited to articulate African culture. An indigenous language such as

Kwashali seems to be the right option because it will be accessible to people with similar history and

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planes to make it the medium of instruction in secondary and tertiary levels are underway (Wambura, 1997).

primary and secondary schools (Nyomo, 2000; Juma, 2000). Also, the sole medium of instruction in primary schools.
Expressed and sustained by the use of KISWASHILII

East African media experience which is different from any African country. Such experience is facilitated, particularly in the region which shares historical and cultural values. There is a sense in which one can speak of an explicitly African media. The difference here is the openness of these communities in geo-

volume of followers. Most East Africans believe that these radio stations break East African news.

BBC, which air KISWASHILII programs and broadcast for the East African region. These have won a huge audience in these radio stations. Air KISWASHILII exclusively for KISWASHILII audience. The same sentiment that says KISWASHILII is a different language. However, others like Radio Dar es Salaam, and Tanzania Radio stations that have gained very substantial listeners include Radio Dar es Salaam, Radio Zanzibar, and Radio Tanzania. Both announce the East African Radio and television networks are part of the media. They too, like print

reviewers' stories, etc. Like other countries, this print media is instrumental in establishing a code of ethics Jewish to the KISWASHILII newspapers is published in Uganda, Tanzania newspapers like "The Nation" published by the nation Media Group that still remain as KISWASHILII newspapers. Although no single newspapers which use KISWASHILII as their language of expression. Some of these newspapers are

cost for holding the region with a common unifying approach to live. It is fascinating where we have many observations are echoed by Hidewe 2009 by pointing that both electronic and print media has been a strong

world-class language, which needs to be promoted as an important tool of regional integration. These radio stations. The role assumed by KISWASHILII in the media has proved that the language has become a

and multi-lingual settings of the African continent. It is the language used in broadcast in many national

media is continued. KISWASHILII has the highest degree of efficiency in getting news across the multilingual

Kishu (2003) KISWASHILII is not just the principal means of communication in EA. As far as the mass
Growth of Khasi

Khasihll to meet the demand of East Asian immigration and its worldwide users.

The activities are significant developments indicating the rapid

enhancements of scientific technologies. For acquisition, retrieval, and data processing to enable the language to keep pace with the 21st century

at the University of Delaware. Various activities are underway to produce computer-based information

continues under the National Research Council of New York and the Institute of Khasi Research based

in order to respond to developments in education, science, and technology in schools and other institutions,
in extensive research work. The process of developing the language to meet the demands of technology

become adaptive to social change. Today, Khasi has developed further to a well-developed language

for both school use and other communication. As a developing language, Khasi is being

developed by Khasi speakers who have been educated in colonial days born in

religion and history. Additionally, it was the language of instruction in colonial days born in

according to Whitney (1969) this was the time when Khasi was used as a language of

they needed to educate the people in religious matters.

Khasi was need Khasi in written religious literature such as prayers and other learning materials.

as a written language of all languages. Khasi has been used as a written language of all languages. "The language has been used

the language among Khasi is a unique language which is easily translatable. It has a highly

the fungi of Khasi in the two largest number speakers of the East Asian community while at the same

senior shepherd, Dr. Mohanam Patnaik was established at the cost of US $80,000 with the aim of

of the Khasi people to impose new perspectives from the language. Radio Sihan, according to the Burmese

Burma. Plans underway to promote the East Asian popular language in Burma and

Burma's has recently (2009) launched a special radio station (radio station) which will be
have an attachment to one another. However, they are separated by political boundaries. Kiswahili becomes border trade is both formal and informal. Besides the trade, we have many similar linguistic groups that border trade is largely conducted in Kiswahili which is a language common to the communities of the region. The trade is a high volume of trade between border groups in all the countries. This border trade
Kiswahili enshrines and reinforces unity among the diverse ethnic groups of East Africa through

and heritage to most East Africans.

Two languages are used in many activities ranging from social to secular. Kiswahili is a symbol of identity and English is the most influential language in East Africa. They are both highly interwoven in trade, governance, education and religion (Whitelaw 1997). Kiswahili is the language of trade, government, education and religion (Whitelaw 1997). Marani and related language dialects, English and Kiswahili have spread to many parts of East Africa and the rest of Africa through informal and formal Rovuma and Dismaland, where French was introduced through the Belgians (Hailey 2009). As an example, the French-speaking community of the Democratic Republic of the Congo (DRC) is also of historical evidence of the power of Kiswahili as demonstrated by its ability to

The spread of Kiswahili and the role it plays in enhancing social interaction, economic interaction and development and political unity:

Integration gives a better chance of becoming the language of the future region for the advancement of The spread of Kiswahili and the role it plays in enhancing social interaction, economic interaction and the speakers. The ability to incorporate into its structure linguistic forms from other languages and particularly scientific terminology is to adopt to social changes thereby expanding further, but also gives the ability to assimilate and for it to be adopted as a language that can be used by speakers of different languages. Additionally, the flexibility of Kiswahili not only provides room for it to adapt to social changes thereby expanding further, but also gives the ability to assimilate and linguistic-speaking groups. Additionally, the flexibility of Kiswahili not only provides room for it to be adopted as a language that can be used by speakers of different languages. Additionally, the flexibility and variety of the language makes it flexible and tolerant from other languages and also a neutral language in the Ethiopian context. It is a language that respects other East African languages in

Another advantage of Kiswahili is its neutrality. Social linguistically, Kiswahili is not associated
been translated. Such include: Lusudini Nyirah (translated in the city) by P. Lukunga, Lusudini Nyirah's similarity in Kenya a number of works originally in English have been translated into Khaswahli. For example, the works of John Hungen and Media, which were translated into Khaswahli, have been translated into English. However, a number of them have been translated into English. The majority of these works are written in English. However, a number of them have been translated into English.

In Khaswahli, the majority of these works are written in Kenya and Tanzania. Some of the leading writers in Kenya and Tanzania, like the works of Mohamed Shafi, are known for their Khaswahli work. Although most of these works are written in Kenya and Tanzania, they are read by a large number of people throughout the region. Sometimes it is not easy to say where a works like the music pieces we have discussed above are cultural artifacts of the East African people. A lot of people identify with the works of Mohamed Shafi, whose works are now in Khaswahli. The literary works of Mohamed Shafi, drama, and essays are now in Khaswahli. The literary works of Mohamed Shafi are known for their Khaswahli work.

Khaswahli is evolving in the region which is known as East Africa. A lot of music is expressed in Khaswahli. Khaswahli is a language with no restrictions. It can be said that a music style expressed in Khaswahli is unique. Although it is mainly used by natives and native music which has a large market within and without the country. Khaswahli is a great elicitation of this music. The region of Tanzania and Lusundu music is often produced in Kenya. Many Kenyans also produce their music which has a large market within and without the country. Khaswahli is a great elicitation of this music. For example, Tanzania music is in most Lusundu and Kenyan series. Secular music is usually important of these is gospel music. Gospel music is sung by the East Africans and they provide a market for the East African music. It is very popular and moves and expression in Khaswahli language. Most of Khaswahli music is not only about religious but also about secular music. The language also helps minimize border conflicts in the East African region. It does so because the language represents common to all the groups to view themselves as a people.
Islam in East Africa has a great implication for Kiswahili language. The spread of Islam in East Africa induced a high mobility in East Africa, whose main agent is Kiswahili. Helping to integrate the East African people (Habwale) in the language, it is interpreted into Kiswahili on the spot. This wave of activity has been heightened a high sometimes when this evangelization is offered in English or any other language by preachers. For example, through the use of Kiswahili, it can be spread in communities. For these religious groups to evangelize successfully, they prefer Kiswahili. It can be argued that the Evangelical movement in East Africa. These Evangelical groups come from all these places.

Religious pressures get another domain through which Kiswahili facilitates East African integration.

Children and community.

Highest percentage of the workforce in business in Kiswahili and as a result, the language gives the Tanzanian the level of English is considerably low. The mass of the population who form the language is more concentrated in Uganda and Kenya but is mostly spoken among the educated elite. In every English native, Kiswahili helps and breaks any possibility of communication break down. English is a foreign language. Some work as shop attendants, from workers, construction workers and drivers. Every background who needs a language to communicate. Kiswahili becomes handy in this kind of working conditions. English is used in industries, small scale businesses and other.

Kiswahili is in East Africa has been associated with general work. This is a language one needs to reinforce East African values through the literary tradition and subsequently uniting the people.

Critical evaluation to the East African communities, are expressed in Kiswahili. The language is then used in poetry and music. These works, which in a sense reflect the East African experience and give voice to that reality within in English. Such include works by William Thesiger like the Memoir of a Child by Nairita Wa Thione and many others. In Tanzania, we have even translations of works which...
Kiswahili has ceased to be a casual language and become an East African language.

Kwaunja, 2003)

level' with the politicians and professionals who hold the knowledge of the skills for development.

of sharing information and exchange of ideas. The Kiswahili will create a major bond between the macro-

of concern between the government and people who are the target of development thus providing a means

by research done by Section (1978), Addihongo; 'Kiswahili as a working language will also act as a point

the upper horizontal level thus enabling the others from the respective communities. Thus the combination is suppressed

recognized as medium of communication at regional level it will become an important integrating force at

In view of Kiswahili as an international tool Kwaunja 2003 points out that it is a priority

Muslim without being Kiswahili-speaking.

are so numerous that Muslim groups in the East Africa region – in Uganda, Kenya and even Tanzania are

into Islam is a matter of fact entry into the Kiswahili-speaking world in East Africa. Kiswahili and Islam

identity. The sentimental value of Kiswahili can be seen during Muslim festivals and occasions. Every

language, Kiswahili came to have a strong sentimental value as a symbol of East Africa Islam

Kiswahili and Maalim (1995) argue that there is a sense here, in which even as a second

is largely defined, not just by religious faiths but by the Holy Book, the Quran, the East African Muslim

available of Kiswahili knowledge rapid communicational code. The language is used in

speaking Muslims in the world like in Nigeria, Camer, Democratic Republic of even Sudan. The

East African Muslims, because of this language are closely knit together than other non-Swahili

Luganda and Tanzanian Muslims by means of Kiswahili language. There is a sense in which

Africa has been an autonomic spread for Kiswahili as well. Kenyan Muslims communicate with
Students in 111 secondary schools in Kenya, ready to import work force from Kenya and Tanzania.

Yet Kenya has over 7.5 million children in 17,000 government-aided primary schools and 9,744 secondary schools. According to the 2007 statistics, at the education ministry, Kyambogo University and other P.T.C.s can produce about 100 Swahili teachers a year.

These are only two teachers colleges out of 40 institutions, which can produce Swahili teachers. In 2007, there were only two teachers colleges out of 40 institutions which can produce Swahili teachers.

Kenya, the largest country with the highest birth of universal secondary schools. There are no resources by level, the latter referring to the first school of universal secondary schools. There are no resources by level.

2007, the government increased the language as a compulsory subject from Primary Four to Secondary Three.

Kenya's enthusiasm to teach the language in the mainstream schools seems minimal, if at all.

In 2007, over 100 MPs enrolled for Kiswahili lessons at Parliament.

Before, it was widely spoken in the neighboring Kenya and Tanzania. Ruth Milkama, 2007 reported that,

African integration lacking shape, scholars and language expert express concern about more crucial than ever.

Kiswahili language is the language of good and hence. However, with the East Roadbooks as a result, many refer to Swahili as the language of refugees and hence.

UGANDANS, who witnessed the political turmoil of the 1970s and early 80s have had memories of the

Challenges

not only as a language of the people of East Africa but the rest of the world.

and ridges that have found their way into the language. This contribution has broadened Kiswahili base

this point it has been argued that the

Kiswahili language includes, Ngei (Ngoni class), Ithiku (Swahili class; Mlingi (particular word which is a mixture of

developed from within, which means from East Africa. Some of the words borrowed from the East African

everywhere, there is a lot of borrowing from local languages across East Africa. Even when borrowings come from

where
Dynamics of language communities by the pressures and expresssions of urbanization and other declinizing social structures continue to flourish even when the languages’ speakers are dispersed from their traditional geography.

The international news in the Western popular culture and mass media, particularly, positive portrayal of African heritage, a new lease of life in the face of globalization and renewed government-sponsored FM stations in Kenya, Uganda, Rwanda and Burundi have offered our vernacular languages a boost from FM radio stations (FM stations, both government-sponsored and local) Language communities across the region. While others broadcast in local languages, thus catering for different Church and Islam. Others serve particular social interests such as that of the cosmopolitan urban of one regional heritage. Some of the FM stations serve religious interests of groups such as the Catholic.

The predominance of the media offers a great challenge. The FM radio stations attract the common number of male and female listeners in the region. Swahili is viewed as the most appropriate mode of communication for the population of over 100 million people in East Africa, where it is widely spoken.

Propositions of Swahili argue that if the language is made compulsory, Ugandans will comply in the down in favor of a foreign language, hence more cumbersome of Swahili as the language becomes.

However, with the increasing East African cooperation, the challenge is likely to be played.

To resist the language as foreign and one which would replace the dominance of their own language, Ugandans has had a personal challenge to Swahili highly emanating from the Buganda who
and the noun class agreements are typically mixed up.

used in mostly in Swahili. Only some words (noun and verbs) have been adopted from other languages,

which is a new colloquial Swahili version spoken mostly by young people in Nairobi. It is

the influential agents of modernism among the East African youth, the cultural impact of their

of the musings of the new generation have a regional appeal and are actually some of

reformulating the prevalence of a witness approach to history use of the lingua franca among the youth.

The popular songs played on the FM stations also use hybrid Swahili and Sheng, thus

across the country.

powerful agents of cultural change, the hybrid Swahili used by many on FM stations spreads with ease

the way in the fashion of code-mixing and code-switching. Considering that media is one of the most

broadcasts in Swahili alone. Most do have programmes conducted in English, English or a mixture of

English and the popular Kinyarwanda, Sheng. In Kenya today, these are virtually on FM stations that

English FM, usually it is not that of the classical Lingua franca. It is a hybrid Swahili influenced by

Kinyarwanda is used in most of the national FM stations such as Citizen FM and the state-sponsored

On the one hand, there is a worrying situation that can already be observed in Kenya. Although

By the FM stations in these countries.

 Ugandas, Rwanda and Burundi, considering that Kinyarwanda is rarely used as a broadcast language

the most important challenges is the issue of standardisation. This may not exactly be an issue in

The present climate presents the Lingua franca with both challenges and opportunities. One of

medium of teaching the majority of the non-Swahili-speaking people of Tanzania and Kenya.

her vernacular languages as part of their rich heritage. Kinyarwanda is viewed as the popular

Kinyarwanda as a broadcast language, perform in an era when even Tanzania officially embraces
which is important for international diplomatic relations. The forces of globalization and super-
language of Africa should be used by the region to thwart the predominance of English, a language of economic and political power.

There is also a concern that the adoption of Kiswahili as a medium of instruction and the working
valuable resource for its social and economic value.

This should be a challenge to the professionals and administrators who must consider Kiswahili as a
communicative tool in Kenya, both in business and in their regions. This requires that they
be capable of meeting the demands placed on them by the new language policy. This policy,
proposed by the government in 2007, should be realized that any language is capable of meeting the demands placed on it.

The other drawback is the poor attitude towards African languages. African languages are

interpreters might be needed to translate Swahili into Swahili.

Indeed, some of them are not used to translating.

Hence, 2009 marks a clear distinction for the Kenyan government. Despite the resistance and
bucking systems among others, more and more institutions have started to oppose the
(Abdulrazak and Osinde 1997). Swahili is gaining influence as even governmental, parliamentary, hospitals, churches,

is rapidly spreading in schools and communities the code-switching situation is not effective. This means that the challenge to Kiswahili is even more challenging and more, you will
As it spreads through the country, an informal language of the youth. This letter half to embrace Kiswahili

This kind of communication medium presents a big challenge to Kiswahili especially in Kenya.

new (Habwe 2009),

decolonization uses of Kiswahili in their art underscores the need to revisit the issue of standardization.
lies resulting from the globalization process. The EA region must identify the problems to be addressed in
linguistic requirements and adapt to the new dynamics of the world in order to keep pace with the rapid progress of
Empowerment through language planning is another vital step if the language is to fill the

an opportunity to serve in the education system will enable it to grow.

medium of instruction in elementary schools and at elementary levels in the number states. Given this

The promotion and empowerment of Kinyarwanda can also be enhanced by adopting it as the

learn a language is a basic social and economic value.

empowerment should be accompanied by offering incentives for its use. Normally, people will want to

businesses, in the media office and mass media, and by making it a requirement for certain jobs. This

domains of use to serve vital government functions in the member states, and in regional administration,

communications politically, socially and economically. Kinyarwanda could be empowered by expanding the

the EAC Authority should seriously consider empowering Kinyarwanda to be an alternative medium of

region east Africa. In view of this, we recommend that

identity. An African lingua franca, like Kinyarwanda, is capable of playing such a role in a highly multilingual

additionally, it makes possible the expression and development of ideas, economic interests and cultural

powerful vector of unity. Cultivating across national ethnic lines, it promotes a feeling of a single community.

Frielman (1992: 198) states that a common indigenous language in the modern nation states is a

Recommendations

communication and the cost benefits associated with the plan (Masera, 1997) among others.

media in secondary schools (Gotte, 2000). The legislation has also been linked to the lack of political

education and information, that largely make language become adopting Kinyarwanda as the instructional

of their language policies. For instance, in Francophone countries despite a command of English, the use of

internationalization of English have forced many African countries to change or postpone the implementation
now seek good local and international working knowledge of English at the expense of Kiswahili. Good will for Kiswahili, however, the quick process of globalization is making most of the Tanzanians feel ‘a lack of both local and non-local funds for Kiswahili’ also a setback. Tanzania has had political also discussed the challenges facing Kiswahili such as opposition influences like Luganda in Uganda and integration of East Africa may remain a mirage. Kiswahili does not only provide an avenue for the integration force. From the discussion above, one may conclude that without Kiswahili’s strength, the education, border trade, religion, work, its multi-ethnicity and political influences gives Kiswahili a great role. The above discussion above such as religion, literature, tradition, media, bomb, film, and television, in this paper, I have discussed the potentialities of Kiswahili as a tool for regional integration in

Conclusion

Time for implementation is long and short-term objectives, improve multilingualism and evaluation, etc. Policy should be followed by an action plan for implementation to show all the essential aspects such as the role of foreign languages specifically French and English at the regional levels. The influence of the dominant use of Kiswahili, Kirundi, Kinyarwanda, Kikuyu, Kikuyu, Kirundi and Kinyarwanda in relation to Kiswahili. It should also be clear that the position of Kiswahili in relation to other local languages. For instance, it should be discussed how the region and the two nations should work together in different fields. The objectives of the policy should guide the implementation. The involvement of decision-makers and the government in general.

It is obvious that the role of decision-makers in empowering a language is very central. The language planning. The issue of a regional language should be among the main problems to be addressed by the governments of the member states.
Stations in the Development and Spread of Kiswahili in Swahili-speaking Countries

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