

# JINSIA NA MAPENZI AFRIKA YA MASHARIKI



JINSIA NA MAPENZI AFRIKA YA MASHARIKI

GENDER AND SEXUALITY IN EAST AFRICA

KATRINA DALY THOMPSON



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This module is designed to help learners of Swahili as a foreign language achieve Advanced Mid proficiency on the ACTFL scale. For classroom learners, it is most appropriate for students who have already studied Swahili for two or three academic years, while self-directed learners and/or those who have spent a significant amount of time in East Africa may find it useful at earlier or later stages of study.

This module combines three approaches, (1) “critical pedagogy” (the connection of language learning to wider social issues), (2) intercultural communication, and (3) a “pedagogy of inquiry,” to encourage Swahili-learners to analyze how language and culture work with regard to sexuality and gender.<sup>1</sup>

*Jinsia na Mapenzi Afrika ya Mashariki* starts from the premise that both Swahili-as-a-foreign-language (SFL) classrooms and Swahili-speaking communities in East Africa are “multisexual,”<sup>2</sup> that is, comprised of not only heterosexual people but also those who might be considered “queer.” It is inaccurate to talk about East African Swahili-speakers as if they are all heterosexual, and, as a matter of ethics, we should not assume that all Swahili-learners and/or the people in their lives are heterosexual. Incorporating discussions of gender and sexuality into our teaching and learning of Swahili thus opens up avenues to not only explore complex topics related to norms and ideologies in East Africa, but also to fully include all students in the project of learning about Swahili and the cultures, values, and norms of the people who speak it competently.

Using language appropriately is a way of claiming co-membership in a community that speaks it.<sup>3</sup> But, since language use not only reflects and contributes to, but is also moderated by, cultural values, there will always be cases in which a foreign language learners’ values do not match the dominant values in competent speakers’ communities.<sup>4</sup> Taking an intercultural approach, this module encourages learners to exercise their “learner subjectivity.”<sup>5</sup> In other words, learners may choose *not* to use a particular form, but should nevertheless be able to show that they have knowledge about the appropriate form and give their reason from abstaining from it.<sup>6</sup>

The module also rejects the notion “that there is ‘correct’ cultural knowledge or information that reflects the authentic ‘insider’s’ perspectives, and that developing understandings of such accurate information reduces stereotypes.”<sup>7</sup> Instead, the goal is to help learners develop intercultural competence and awareness of multiple perspectives. Thus, throughout the module I emphasize the diversity of values and norms among Swahili-speakers and Swahili-learners. While most native speakers reside on the East African coast and are Muslims, the majority of Swahili-speakers use Swahili as a second language and many are Christians; first language, religion, ethnicity, urban or rural residence, and cosmopolitanism may all impact how people use language and the values they transmit through discourse. Queer Swahili-speakers may use different words for themselves than others use about them.<sup>8</sup> Women may speak differently than men or have different ideas about gender. People use Swahili differently depending on context and audience. This module thus encourages both teachers and learners to pay attention to diversity both in our classrooms and among Swahili-speakers and to resist essentialism. Fundamentally, it underscores the importance of not simply learning Swahili as a language but also of increasing our awareness of how it is used in society, thereby helping learners attain sociolinguistic proficiency in actual language use by considering both societal and individual factors.<sup>9</sup> In this sense, exploring gender and sexuality is merely an entry point to a broader approach to engaging with competent speakers of Swahili in culturally appropriate ways and thus encouraging learners to gain intercultural competence.

You may notice that this module uses more English than you typically find in Swahili materials at this level. My use of

1. Nelson, Cynthia. 1999. “Sexual Identities in ESL: Queer Theory and Classroom Inquiry.” *TESOL Quarterly* 33 (3): 377; Kumaravadivelu, B. 2002. *Beyond Methods: Macrostrategies for Language Teaching*. New Haven: Yale University Press; Pennycook, Alastair. 2001. *Critical Applied Linguistics: A Critical Introduction*. Mahwah, NJ: Lawrence Erlbaum.

2. Nelson, Cynthia D. 2006. “Queer Inquiry in Language Education.” *Journal of Language, Identity, and Education* 5 (1): 2.

3. Bardovi-Harlig, Kathleen. “Teaching Second Language Pragmatics: It’s in Our Hands (and Classrooms).” Workshop, University of Wisconsin, Madison, October 27, 2017.

4. E.g. Siegal, Meryl. 1996. “The Role of Learner Subjectivity in Second Language Sociolinguistic Competency: Western Women Learning Japanese.” *Applied Linguistics* 17 (3):356–382.

5. Ishihara, Noriko, and Andrew D. Cohen. *Teaching and Learning Pragmatics: Where Language and Culture Meet*. Routledge, 2014.

6. Bardovi-Harlig, Kathleen. “Teaching Second Language Pragmatics: It’s in Our Hands (and Classrooms).” Workshop, University of Wisconsin, Madison, October 27, 2017.

7. Kubota, Ryuko. 2003. “Critical Teaching of Japanese Culture.” *Japanese Language and Literature: The Journal of the Association of Teachers of Japanese* 37 (1):71.

8. Thompson, Katrina Daly. “Discreet Talk about Supernatural Sodomy, Transgressive Gender Performance, and Male Same-Sex Desire in Zanzibar Town.” *GLQ: A Journal of Lesbian and Gay Studies* 21, no. 4 (2015): 521–60.

9. Siegal, Meryl. 1996. “The Role of Learner Subjectivity in Second Language Sociolinguistic Competency: Western Women Learning Japanese.” *Applied Linguistics* 17 (3):356–382.

English is purposeful, with Swahili and English serving dynamic and varied purposes. There are three main reasons behind my code choices in this module:

First, one of the goals of the Mellon LCTL project for which this module was created was to share resources not only among teachers of any given LCTL (in this case Swahili), but also among LCTL teachers of various languages, in order to foster the creation of additional materials. Keeping much of this module in English thus allows teachers of other LCTLs who don't understand Swahili to use this module for ideas as they create their own language teaching materials.

Second, students at high levels of proficiency should be engaging with authentic materials (Swahili texts created for real-world use rather than with learners in mind), not with textbook materials. The instructions here are designed to get you quickly engaged with the authentic texts herein (transcripts of Swahili conversations and interviews), so that you don't waste too much time reading "textbook Swahili."

Finally, and most importantly, the idea that only Swahili should be used stems from (and feeds into) a false sense of how language works, a kind of "canned monolingualism" that resembles "teacher talk" more than it does how Swahili speakers talk in the real world outside of classrooms and textbooks.<sup>10</sup> Swahili speakers use different linguistic resources for different purposes, frequently switching among or mixing Swahili, other East African languages, English, or Arabic, with the particular languages at play influenced by the context, the speakers' ethnic or religious backgrounds, and their level of education.<sup>11</sup> Learners of Swahili need to be able to develop these skills as well.

10. Levine, Glenn S. *Code Choice in the Language Classroom*. Bristol: Multilingual Matters, 2011.

11. M. H. Abdulaziz Mkilifi, "Triglossia and Swahili-English Bilingualism in Tanzania," *Language in Society* 1, no. 2 (October 1972): 197–213, doi:10.2307/4166684; Jan Blommaert, "Codeswitching and the Exclusivity of Social Identities: Some Data from Campus Kiswahili," *Journal of Multilingual and Multicultural Development* 13, no. 1–2 (1992): 57–70; Alamin M. Mazrui, "Slang and Code-Switching: The Case of Sheng in Kenya," *Afrikanistische Arbeitspapiere* 42, no. June (1995): 168–79; John Fenn and Alex Perullo, "Language Choice and Hip Hop in Tanzania and Malawi," *Popular Music and Society* 24, no. 3 (Fall 2000): 73(21); Thomas Geider, "Code-Switching Between Swahili and English in East African Popular Literature: David Maillu's *Without Kiinua Mgongo* and Other Cases," *Matatu*, no. 31/32 (2005): 115–131, 278; Christina Higgins, *English as a Local Language: Post-Colonial Identities and Multilingual Practices* (Bristol, UK & Buffalo, NY: Multilingual Matters, 2009); Christina Higgins, "'Are You Hindu?': Resisting Membership Categorization through Language Alternation," in *Talk-In-Interaction: Multilingual Perspectives*, ed. Hanh Thi Nguyen and Gabriele Kasper (University of Hawai'i at Manoa: National Foreign Language Resource Center, 2009), 111–36; Rafiki Sebonde, "Code-Switching and Social Stratification in a Rural Chasu Community in Tanzania," *Language Matters* 43, no. 1 (2012): 60–76, doi:10.1080/10228195.2011.627683.

# Introductory Materials



## ABOUT THE AUTHOR

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Katrina Daly Thompson is Professor of African Cultural Studies at the University of Wisconsin-Madison, where she directs the program in African languages. Her research concerns Swahili discourse on gender, sexuality, ethnicity, and Islam. She is the author of *Popobawa: Tanzanian Talk, Global Misreadings* (Indiana University Press, 2017), co-editor (with Erin Stiles) of *Gendered Lives in the Western Indian Ocean: Islam, Marriage, and Sexuality on the Swahili Coast* (Ohio University Press, 2015), and co-author of *Swahili Learners' Reference Grammar* (NALRC Press, 2001). Her research on Swahili culture, language use, and language pedagogy has appeared in numerous journals, including *Agenda*, *Anthropology and Humanism*, *Critical Discourse Studies*, *Discourse and Society*, *GLQ*, *Language in Society*, *International Journal of Comic Art*, *Journal of African Cultural Studies*, *Journal of Religion in Africa*, and *Modern Language Journal*. She has taught Swahili at the University of Wisconsin-Madison, Middlebury College, and UCLA.





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## TIPS FOR INDEPENDENT LEARNERS

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*A woman learning Swahili in Kenya*

Independent learning comes with both challenges and rewards. The most challenging aspect can be finding people with whom to practice and from whom to get feedback, but the reward is that you can learn at your own pace and focus on what interests you.

Since this module is designed for Advanced learners of Swahili, you have either already figured out how to learn on your own or you already know some Swahili-speakers to whom you can turn. But if your previous learning was in a classroom and this is your first time learning Swahili independently, you may need some help getting started.

I have been working with independent learners of various African languages for several years, and have collected ideas from them about how to overcome challenges and maximize your learning.

In this video, some of my past students discuss how self-instruction differs from traditional classroom learning with regard to assessment and lifelong learning:



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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=23>

Another former student has created some Swahili-specific resources for independent learner, available at <https://sites.google.com/a/wisc.edu/swahili/>

### *Other Tips*

Here are some other ideas I've garnered both from research and from observing what works well for my own students. In my course on self-instructional learning, students learn how to find and use materials that are *not* designed for self-instructional learners and/or how to create their own, but since you've already found materials (this module), I'll focus only on how to get practice and feedback.

#### *Find a conversation partner*

The greatest way to learn Swahili is, of course, to practice it with someone who speaks it well. This doesn't necessarily have to be a "native speaker," since, beyond the Swahili Coast, most East Africans speak Swahili as their second language. Even a student who has learned Swahili as a foreign language might be a good conversation partner if their proficiency level is higher than yours.

Choose a conversation partner with whom you feel comfortable. You and your conversation partner should not only trust each other but also feel good about working together and give each other support. One of my former students who taught herself Arabic recommends that both you and your partner should feel that you are working on the same project and you should be serious about it.<sup>1</sup>

#### *Search online*

Nowadays, a simple Google search should be able to direct you to any community organizations in your area that may connect you to Swahili-speakers. Search for African organizations or East African organizations where you live. Most will

1. Sara Farsiou, "Mentor," Arabic Language Kitchen, 2015, <https://sites.google.com/a/wisc.edu/arabic-sara/mentor>.

have a website, phone number, or email address through which you can contact them. Some useful Google search terms are “Tanzanians in [city]” or “[name of city] and Kenya.”<sup>2</sup> Meetup (<https://www.meetup.com/>) sometimes has language-focused groups, or you could start one. You may also consider looking into immigration/resettlement programs. Ask if they are in contact with anyone from East Africa.

#### *Go religious or go shopping*

You may also consider seeking out churches or other religious organizations. Many East Africans are Christians or Muslims, and may continue to practice these faiths in the diaspora. Also, look around for businesses: African restaurants, specialty food stores, beauty shops and so on. Don’t be afraid to walk in and say you’re interested in learning Swahili. Even if the people you meet are not East African, they may know other Africans in the community and be able to help you find someone. You’d be surprised at how willing people are to help you. In fact, one of my students, who was learning Amharic, reports that most of her language-learning happened in Ethiopian-owned convenience stores in the United States.<sup>3</sup>

#### *Take advantage of universities*

Perhaps you attend university yourself or are fortunate to live in a city with a university or community college. Even if the local college or university does not offer Swahili, it may have students or faculty from East Africa, so this is a great potential resource. Most colleges and universities have international student centers, so you can start there. Consider emailing someone who works there, or walk into the office, and ask if there are any students from East Africa who might be willing to practice Swahili with you. Many large universities also have multicultural organizations or student clubs, so you may consider trying to find out if there are any African student organizations. Most universities also have some sort of English-as-a-Second-Language (ESL) program for international students trying to improve their English skills. You may consider asking if there are any Swahili-speaking students who would like to do a language exchange with you. Even if there are no Swahili-speaking students at the college, consider searching for professors whose research intersects with East Africa. They usually will know if there is any community of Swahili-speakers in your city and can connect you.

#### *Contact people you know*

Use your personal network. One of my students relied on this method to find a conversation partner with whom to practice Sierra Leonean Krio, and she found three people who helped her. She started by emailing American professors she knew who had done research recently in Sierra Leone, and asked them to share the contact information of their past language teachers or if they knew any Krio-speakers in the U.S. From this method, her contacts sent her the name of three people. She also emailed a friend who had lived and worked in Sierra Leone. Although based in a different city, her friend knew the Sierra Leone community there as well. She advises, “If you do not have this network yet, use it to reach out to people who have studied/researched/worked in your target country and with whom you share an interest ... People are generally helpful if you share an interest.”<sup>4</sup>

#### *Advertise*

Whether on-campus or off, advertising your need for a conversation partner may be useful. Hang up signs telling people that you are looking for a conversation partner, or post an ad on Craigslist. Specify whether you are willing to pay, offer another service, or do a language exchange.

#### *Search outside your geographic area*

If you are unable to find Swahili-speakers to converse with you in your area, make good use of the Internet to broaden your search. Identify national organization and/or institutions that might have affiliations with East Africa and inquire about the possibility of locating a language mentor. Reach out to universities in other places where Swahili is taught. Contact

2. Regina Fuller, “Finding a Language Mentor,” Krio Language Resources, accessed June 8, 2017, <https://sites.google.com/a/wisc.edu/krio-language-resources/finding-a-language-mentor>.

3. Sarah Bishop, “Finding an Amharic Language Partner,” Learning Amharic, October 10, 2016, <https://learningamharic.wordpress.com/finding-an-amharic-language-partner/>.

4. Regina Fuller, “Finding a Language Mentor,” Krio Language Resources, accessed June 8, 2017, <https://sites.google.com/a/wisc.edu/krio-language-resources/finding-a-language-mentor>.

professional organizations that focus on Africa, such as the African Studies Association. Send messages to Africa-focused listservs such as H-Africa.<sup>5</sup> Through such resources, you may be able to find Swahili-speaking conversation partners living in East Africa, Europe, or the United States, and could talk with them by phone or Skype.

My Language Exchange (<https://mylanguageexchange.com/>) is an online community that allows you to search for tutors based on the language *you* want to learn, the language *they* want to learn, and region. ITalki (<https://www.italki.com/home>) is similar. Facebook also has a few groups geared towards Swahili-language learning. One of my students found her a Luganda-language conversation partner through the Uganda Studies Association Facebook page.<sup>6</sup>

*Broaden your definition of “conversation”*

If you can’t find an individual to practice speaking with regularly, you can “talk” with people in discussion forums or chat rooms. Google, for example, “Swahili forum” or “Tanzania chat” and you will find several to explore and choose from. They are usually divided into sub-forums by topic and you can find those that interest you. WhatsApp messaging is popular among East Africans and can be an inexpensive and easy way to engage in (short) conversations.

Consider creating your own website or blog where you post materials that you create in Swahili, such as audio recordings, videos, or your own writing. If they are publicly available and you allow comments or provide a way for readers to contact you, you may “meet” Swahili-speakers that way or get authentic feedback from them.

#### Permissions and credits

5. Kathryn Mara, “Locating a Language Mentor,” Learning Kinyarwanda, October 10, 2016, <https://sites.google.com/a/wisc.edu/learning-kinyarwanda/locating-a-language-mentor>.

6. Lindsay Ehrisman and Lauren Parnell Marino, “Finding a Language Mentor,” *Tusoma Luganda*, May 14, 2015, <https://sites.google.com/a/wisc.edu/tusomaluganda/gettingstarted/test-2>.

# PROFICIENCY OBJECTIVES

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## Jump to Tips for Instructors

This module, *Jinsia na Mapenzi Afrika ya Mashariki* (Gender and Sexuality in East Africa), is designed to help you reach the Advanced Mid level of Swahili proficiency on the ACTFL scale.

By the end of this module, you should be able to check off the following can-do statements. After each one is a link to the activity or activities that focus on that objective.

- I can communicate effectively on a wide variety of present, past, and future events. (Navigating cultural norms / Communicating about sensitive topics)
- I can exchange general information on topics outside my fields of interest. (Navigating cultural norms / Communicating about sensitive topics / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)
- I can handle a complication or unexpected turn of events. (Communicating about sensitive topics)
- I can present information about events for public or personal interest.
- I can convey my ideas and elaborate on a variety of academic topics. (Deconstructing dominant discourses / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)
- I can give presentations with ease and detail on a wide variety of topics related to professional interests. (Words bearing ideologies)
- I can understand the main idea and many details of descriptions or interviews.
- I can understand oral accounts of events.
- I can understand oral directions and instructions on everyday tasks.
- I can write well organized texts for a variety of academic purposes. (Navigating cultural norms / Deconstructing dominant discourses / Words bearing ideologies)
- I can write well organized texts for a variety of general interest purposes. (Navigating cultural norms / Communicating about sensitive topics / Interpreting proverbs)
- I can follow the general ideas and some details of what is written in a variety of stories and autobiographical accounts (Engaging local discourses)
- I can read and understand general information on topics outside my field of interest. (Communicating about sensitive topics / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)
- I can read and understand messages on a wide variety of past, present, and future events. (Communicating about sensitive topics)
- In my own and other cultures I can explain how a variety of practices within familiar and social situations are related to perspectives. (Navigating cultural norms / Communicating about sensitive topics / Deconstructing dominant discourses / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)
- I can converse comfortably with East African Swahili-speakers in familiar and some unfamiliar situations and show some understanding of cultural differences. (Navigating cultural norms / Communicating about sensitive topics / Words bearing ideologies / Interpreting proverbs)
- I can demonstrate awareness of subtle differences among cultural behaviors and adjust my behavior accordingly in familiar and some unfamiliar situations. (Navigating cultural norms / Communicating about sensitive topics)

At the Advanced Mid level of proficiency, learners are also expected to be able to function at the Advanced High level much of the time. This means that, after completing this module, you may not be able to check off the following objectives, but you will be well on your way toward doing so:

- I can exchange complex information about academic and professional tasks (Engaging local discourses)
- I can exchange detailed information on topics within and beyond my fields of interest. (Deconstructing dominant discourses / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)
- I can support my opinion and construct hypotheses. (Navigating cultural norms / Deconstructing dominant discourses / Engaging local discourses / Words bearing ideologies / Interpreting proverbs)

- I can orally present a viewpoint with supporting arguments on a complex issue. (Deconstructing dominant discourses / Words bearing ideologies)
- I can use appropriate presentational conventions and strategies in an oral presentation. (Communicating about sensitive topics / Words bearing ideologies)
- I can understand discussions and presentations on many concrete and abstract topics (Communicating about sensitive topics / Interpreting proverbs)
- I can write using target language and culture conventions to present and elaborate a point of view. (Navigating cultural norms / Deconstructing dominant discourses / Words bearing ideologies)
- I can write using target language and culture conventions for informal purposes. (Navigating cultural norms / Communicating about sensitive topics)
- I can write using target language and culture conventions for formal purposes. (Deconstructing dominant discourses / Words bearing ideologies)
- I can often understand various viewpoints in extended oral arguments. (Deconstructing dominant discourses)
- I can understand narrative, descriptive, and informational texts of any length. (Communicating about sensitive topics / Engaging local discourses / Words bearing ideologies)
- I can read about most topics of special interest. (Engaging local discourses / Words bearing ideologies)
- I can understand discussions and presentations on abstract topics. (Deconstructing dominant discourses / Interpreting proverbs)

### Creating a Portfolio

As you use this module, keep copies of your work and/or take notes on what you can do that supplies evidence that you have achieved each of the can-do statements. At the end of the module, you will have a portfolio to demonstrate (to yourself, your instructor, and/or others) which can-do statements you have achieved. You might select ten to focus on in your final portfolio.



## MSAMIATI WA JINSIA NA MAPENZI

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[Jump to Tips for instructors](#)

Below are some Swahili words you will frequently encounter or need to use while communicating, listening, or reading about gender and sexuality. You can sort the list by Swahili or English or search for particular words. If there are additional words you'd like to see on this list, please leave a comment. You will learn more vocabulary while completing the activities and exercises in this module. As you encounter new words, you should add them to your personalized vocabulary notebook.

Below the list, you will find a variety of activities you can use to develop or check your mastery of this vocabulary.

Note that words with a number after them are nouns (with the number indicating their Bantu noun class in singular and, if applicable, plural). Words with no number or preceding hyphen are verbs (in the imperative form). If you need to review noun class, see the Appendix.

Swahili word	English explanation	Related Swahili words
jinsia 5/6	gender; sex	jinsi
mapenzi 6	love; love-making; sex	-penda, upendo
-a kike	feminine, female	mke, mwanamke
-a kiume	masculine, male	mume, mwanamume
ubalehe 14	puberty, marriageable age	-balehe
balehe	begin puberty, reach marriageable age	ubalahe
mjane 1/2	widow or widower who remains unmarried	
talaka 9/10	divorce	
posa	ask (a parent) for a girl's hand in marriage	
mahari 9/10	dower, bridewealth	
uchumba 14	engagement	chumbiana, mchumba
mchumba 1/2	fiance	uchumba, chumbiana
oa	marry a woman	
oana	marry each other	-oa
olewa	be married by a man	-oa
mvukajinsia 1/2	a transgender person	-vuka, jinsia
uzazi 14	reproduction	-zaa, mzazi
zaa	reproduce, give birth	uzazi
mpenzi wa jinsia moja 1/2	a homosexual person	-penda, mapenzi
aliyebadili jinsia 1/2	a transgender person	-badilisha, badala
itikadi 9/10	ideology	
kawaida 9/10	norm	kwa kawaida
wajibu 14	role, responsibility	
ubaguzi 14	discrimination	-bagua

Use the flash cards as a drill to help memorize these words.

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Drag the correct word to fill in the blank in each sentence.

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# Exercises



## UNIT ONE: NAVIGATING CULTURAL NORMS

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*Zanzibari children*

Jump to Tips for Instructors

### *Proficiency Objectives*

- communicate effectively on a wide variety of present, past, and future events
- exchange general information on topics outside your fields of interest
- write well organized texts for a variety of academic purposes
- write well organized texts for a variety of general interest purposes
- support your opinion and construct hypotheses
- write using target language and culture conventions to present and elaborate a point of view
- write using target language and culture conventions for informal purposes

### Content Objectives

- compare the cultural norms and expectations of Swahili speakers from different backgrounds
- apply cultural knowledge to make hypotheses and inferences
- recall and use the hypothetical conditional tense to write about your hypotheses

Below you will find video excerpts from my interview with Magalyne Oguti on four topics related to gender and sexuality. Each excerpt begins with Magdalyne asking me a question about an aspect of my experience in Zanzibar, followed by a discussion of her comparative experience where she grew up (Western Kenya) and where she lives now (the Midwestern United States). If you'd like to view the whole interview, which begins with our self-introductions, you can find it in Primary Sources.

#### Excerpt 1: Masculinity



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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

Answer the following questions about Excerpt 1. If you are a classroom learner, be prepared to discuss your answers in class and to compare and contrast them with your teacher's and classmates' answers. If you are an independent learner, discuss your answers with other Swahili speakers.

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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

*Excerpt 2: Marriage*



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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

Answer the following questions about Excerpt 2. If you are a classroom learner, be prepared to discuss your answers in class and to compare and contrast them with your teacher's and classmates' answers. If you are an independent learner, discuss your answers with other Swahili speakers.

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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

*Excerpt 3: Gendered Clothing*



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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

Answer the following questions about Scenario 3. If you are a classroom learner, be prepared to discuss your answers in class and to compare and contrast them with your teacher's and classmates' answers. If you are an independent learner, discuss your answers with other Swahili speakers.

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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

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*Excerpt 4: Gendered Titles*





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<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

Answer the following questions about Excerpt 4. If you are a classroom learner, be prepared to discuss your answers in class and to compare and contrast them with your teacher's and classmates' answers. If you are an independent learner, discuss your answers with other Swahili speakers.

An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=56>

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### *In Sum*

Write a short essay summarizing what you have learned from the above scenarios about gender and sexual norms in Zanzibar and/or from other Swahili speakers about norms in their culture(s). What aspects of gender and sexuality in a Swahili-speaking culture would you still like to learn more about? In an additional paragraph, summarize gender and sexual norms in your own culture. How are they similar to and/or different from Swahili-speakers' norms that you have learned about so far?

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## UNIT TWO: COMMUNICATING ABOUT SENSITIVE TOPICS

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*Zanzibari women buying mangoes from Zanzibari men and boys*

Jump to Tips for Instructors

### *Proficiency Objectives*

- communicate effectively on a wide variety of present, past, and future events.
- exchange general information on topics outside your fields of interest.
- handle a complication or unexpected turn of events.
- read and understand general information on topics outside your field of interest.
- read and understand messages on a wide variety of past, present, and future events.
- write well organized texts for a variety of general interest purposes.
- use appropriate presentational conventions and strategies in an oral presentation.
- write using target language and culture conventions for informal purposes.

- understand discussions and presentations on many concrete and abstract topics.
- understand narrative, descriptive, and informational texts of any length.

### Content Objectives

- review and recall the proper use of the *-nge-* and *-ngali-* (contrary-to-fact conditional) tenses, recognize when it is appropriate to use them, and demonstrate their proper use in speech and writing.
- analyze the written transcript of a conversation about a sensitive topic.
- compare sensitive topics in your own, your classmates', and East African cultures.
- prepare for a discussion about sensitive topics, including marriage and family, by acquiring necessary vocabulary and rehearsing what you might say.

Jump to tips for instructors

### Grammar Exercise

In order to do the following exercises, you may need to use the *-nge-* and *-ngali-* (contrary-to-fact conditional) tenses. The following slides will review its use and give you an opportunity to check your understanding.

An interactive or media element has been excluded from this version of the text. You can view it online here:

<https://wisc.pb.unizin.org/jinsianamapenzi/?p=61>

### Reading Exercise

Read Excerpt 1 from my interview with Hasaan (Primary Source 1). Do you notice any sensitive topics that came up? How can you tell that they are sensitive? Why do you think Hasaan uses English for certain words and phrases? If you had interviewed Hasaan, how would you have handled this situation? Discuss your responses with your classmates, teacher, and/or other Swahili speakers.

### Write-to-Speak<sup>1</sup>

#### Exercise 1

Imagine you are at a party with people you don't yet know well. Make a list in Swahili of the sorts of questions that people typically ask each other in such a setting. If you are a classroom learner, bring your list to class to compare with your classmates and your teacher. If there's anything you aren't sure how to ask in Swahili, make a note of it so you can ask your teacher or another Swahili speaker. Is there anything you might ask in your own culture that you would not ask in East Africa, or vice versa?

#### Exercise 2

Look back at the list you (and/or your classmates and teacher) came up with in Exercise 1, and identify any topics that are potentially sensitive, problematic, or offensive to some people and/or in some contexts. If you are a classroom learner, discuss possible reasons why some of these questions might be sensitive, problematic, or offensive (for example, to what kinds of

1. Write-to-Speak Exercises 1-3 are adapted from Curran, Greg. 2006. "Responding to Students' Normative Questions About Gays: Putting Queer Theory Into Practice in an Australian ESL Class." *Journal of Language, Identity & Education* 5 (1): 85-96.

people? in what contexts?) If you are an independent learner, share your list with various Swahili speakers in person or online and find out which topics they might find problematic and why.

#### *Exercise 3*

Family and marriage are topics likely to be sensitive to some people in some contexts. Make a list in Swahili of some possible reasons for this. (For example, *In the interview with Hasaan, he didn't like to be asked about his age because he was adopted and thus didn't know exactly when he was born.*) If you are a classroom learner, bring your list to class to compare with your classmates and your teacher and discuss. If you are an independent learner, discuss your list with a Swahili speaker online or in person.

#### *Exercise 4*

Role play with a classmate or conversation partner a “getting to know each other” conversation at a party, using some of the questions you listed for Exercise 1. If you are a classroom learner, your teacher will assign you roles. After the role play, discuss with your classmates and teacher how you handled (in terms of content) the unexpected complication or sensitive issue that arose. Would you do anything differently in the future? How did you handle it linguistically? Are there words you need to learn or grammar you need to review in order to do this better in the future?

#### *Exercise 5*

Write a short narrative about a time when you had a sensitive conversation with someone and how they or you handled the problematic issue. If you are a classroom learner, you may also share your story in class orally. If you are an independent learner, share your story with your conversation partner orally or in writing, or post it online to seek feedback from other Swahili speakers.

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## UNIT THREE: DECONSTRUCTING DOMINANT DISCOURSES

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*A traditional Zanzibari bed*

[Jump to Tips for Instructors](#)

### *Proficiency Objectives*

- convey your ideas and elaborate on a variety of academic topics.
- write well organized texts for a variety of academic purposes.
- exchange detailed information on topics within and beyond your fields of interest.
- support your opinion and construct hypotheses.

- orally present a viewpoint with supporting arguments on a complex issue.
- write using target language and culture conventions to present and elaborate a point of view.
- write using target language and culture conventions for formal purposes.
- understand various viewpoints in extended oral arguments.
- understand discussions and presentations on abstract topics.

### Content Objectives

- identify and use Swahili vocabulary necessary to discuss gender and sexuality.
- recognize, discuss, and write about similarities and differences among various discourses of gender and sexuality.
- identify and interpret linguistic and cultural taboos about gender and sexuality in East Africa.

#### Exercise 1

Write your answers to the following questions. Be sure to take note of any new words you look up to answer these questions.

- What leads people to think that they're straight, gay, lesbian, or bisexual?
- What makes people feel comfortable and confident about their sexuality, and what makes people feel uncomfortable or uncertain about this?
- What might make people question or re-think their sexuality?
- What makes you feel certain that someone is straight, gay, lesbian, or bisexual, and what would make you feel unsure?

#### Exercise 2

Bring the new vocab you learned in Exercise 1 to class to be sure you are using these words correctly. If you are an independent learner, ask some Swahili speakers you know or post in an online Swahili forum. Are there any words for sexuality that are taboo? derogatory? Discuss with your teacher and/or other Swahili speakers how one should use these words appropriately in various contexts. Are there any concepts related to sexuality that don't seem to exist in Swahili? If so, how would you express them?

#### Exercise 3

Write your answers to the following questions. Be sure to take note of any new words you look up to answer these questions.

- What leads people to think that they're male or female?
- What makes people feel comfortable and confident about their gender, and what makes people feel uncomfortable or uncertain about this?
- What might make people question or re-think their assigned gender?
- What makes you think that someone is male, female, cisgendered, or transgendered, and what would make you feel unsure?

#### Exercise 5

Bring the new vocab you learned in Exercise 4 to class to be sure you are using these words correctly. If you are an independent



learner, ask some Swahili speakers you know or post in an online Swahili forum. Are there any words for gender that are taboo? derogatory? Discuss with your teacher and/or other Swahili speakers how one should use these words appropriately in various contexts. Are there any concepts related to gender that don't seem to exist in Swahili? If so, how would you express them?

#### *Exercise 6*

Discuss your answers to the questions in Exercise 4 with your classmates or other Swahili speakers. What are your main points of agreement and disagreement? How does your personal experience affect your answers?

#### *Exercise 7*

Think back about the discussion(s) you had with classmates and/or other Swahili speakers in Exercises 3 and 6. Write an essay of 3-5 paragraphs that addresses one or more of the following issues:

- What binaries are implicit or explicit in your own and others beliefs (or discourses) about gender and sexuality?
- What is considered good/bad, normal/abnormal in your own culture? In East African cultures?
- What values and assumptions are embedded in the discourses?
- How are various individuals or groups positioned within the discourses?
- What are the possible effects of specific discourses?
- When, where, and by whom are particular discourses are used?
- What are the purposes of a discourse?
- What discourses seem “untranslatable” between Swahili and English?

These exercises are adapted from Curran, Greg. 2006. “Responding to Students’ Normative Questions About Gays: Putting Queer Theory Into Practice in an Australian ESL Class.” *Journal of Language, Identity & Education* 5 (1): 85–96.

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## UNIT FOUR: ENGAGING LOCAL DISCOURSES

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*Rural Zanzibari women*

Jump to Tips for Instructors

### *Proficiency Objectives*

- exchange general information on topics outside your fields of interest.
- convey your ideas and elaborate on a variety of academic topics.
- follow the general ideas and some details of what is written in a variety of stories and autobiographical accounts.
- read and understand general information on topics outside your field of interest.
- exchange complex information about academic and professional tasks.
- exchange detailed information on topics within and beyond your fields of interest.
- support your opinion and construct hypotheses.

- understand narrative, descriptive, and informational texts of any length.
- read about topics of special interest.

### Content Objectives

- recall, define, distinguish, discuss, and use various Swahili terms for “queer” people
- compare your own experience of puberty to that of a native speaker of Swahili
- recall and accurately use the hypothetical conditional tense
- discuss and evaluate the possible effects of Zanzibari gender norms on queer people and women, and compare these effects to those in your own culture

### Cultural Background

In this lesson, you’ll be reading more excerpts from my interview with “Hasaan” about Popobawa (Primary Source 1). I chose this interview because of the interesting issues it raises about gender, sexuality, and taboos in Swahili culture. Note that, while Hassan offers several different theories about why Zanzibaris like to talk about Popobawa, other people I spoke to had very different ideas, so his should not be taken as definitive. If you’re interested in learning more about the various reasons Tanzanians talk about Popobawa, you should read my book *Popobawa: Tanzanian Talk, Global Misreadings*.

In order to understand the interview you need to know a bit about Hasaan and about the terms Zanzibaris use for “queer” people. By “queer” I mean anyone whose behavior falls outside of (or is assumed to fall outside of) Zanzibari norms for gender and sexuality. Although this term is not used by Zanzibaris themselves, I use it to suggest that such behavior is seen as different from the norm but to avoid using local (Swahili and borrowed English) terms that are ambiguous in meaning and may be used differently by normative individuals (i.e., those presumed to be heterosexual and/or who visibly conform to gender norms) than they are by queer individuals; in other words, many Swahili words for queer people are pejorative ones and so I try to avoid them.

I met Hassan in Zanzibar in 2009 while I was doing research on Popobawa. Mutual friends (Americans) who introduced me to Hasaan told me that he was gay, but, although he and I became friends, he never verbally identified himself to me that way. Other (normative) Zanzibaris I knew referred to him as a *shoga* or *hanithi*. *Shoga* literally means ‘girlfriend’; it is used both by women to refer to their female friends and by anyone to refer to a man perceived as queerly feminine. *Hanithi* comes from the Omani Arabic word *khanith*, which refers to men with an effeminate nature, including men who wear women’s clothing; it is used similarly in Zanzibar and in other parts of the Swahili coast. Both *shoga* and *hanithi* are used to mean ‘men who are anally penetrated’ (‘bottoms’ in American slang); men who anally penetrate other men (‘tops’) are called *basha* (literally ‘the king in a set of playing cards’). “Feminine” men like *shoga* and *hanithi* (but not *basha*) are often allowed to spend time with women in situations that are otherwise gender-segregated for Muslims, such as wedding celebrations.

Note that in my interview with Hasaan, he never uses these Swahili terms for sexual identity categories (except briefly when I ask him about the word *hanithi*) but instead uses the word *gay* in English, sometimes adding a Swahili plural marker to form *magays* or Swahili-izing it in the plural form as *magei*. The term *wasagaji* ‘lesbians’ (from the verb *-saga* ‘grind’) comes up in our interview as well, though we don’t learn anything about if or how the term is used by lesbians. My research suggests that while queer men may openly display behaviors associated with *shoga* and *hanithi* identities, such as wearing some women’s clothing, walking in a “feminine” way or using “feminine” gestures, they rarely verbally identify themselves in public. Sex between men and between women is illegal in Zanzibar, and thus this silence may serve a protective purpose.

### Suggested Further Reading

Amory, Deborah P. “Mashoga, Mabasha, and Magai: ‘Homosexuality’ on the East African Coast.” In *Boy-Wives and Female Husbands: Studies of African Homosexualities*, edited by Stephen O. Murray and Will Roscoe, 67–87. New York: St. Martin’s Press, 1998.

- Porter, Mary A. "Talking at the Margins: Kenyan Discourses on Homosexuality." In *Beyond the Lavender Lexicon: Authenticity, Imagination, and Appropriation in Lesbian and Gay Languages*, edited by W. Leap, 133–53. New York: Gordon & Breach, 1995.
- Shepherd, Gill. "Rank, Gender, and Homosexuality: Mombasa as a Key to Understanding Sexual Options." In *The Cultural Construction of Sexuality*, edited by Pat Caplan, 240–70. London: Routledge, 1987.
- Thompson, Katrina Daly. "Discreet Talk about Supernatural Sodomy, Transgressive Gender Performance, and Male Same-Sex Desire in Zanzibar Town." *GLQ: A Journal of Lesbian and Gay Studies* 21, no. 4 (2015): 521–60.
- . *Popobawa: Tanzanian Talk, Global Misreadings*. Bloomington: Indiana University Press, 2017.
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#### Exercise 1

1. Read Excerpt 2 of my interview with Hasaan (Primary Source 1). You might want to open it in a new window so you can jump back and forth between the reading and this exercise.
2. Answer the following comprehension questions to check your understanding of the excerpt.

An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

3. Take note of the verb *lawiti* in line 2 and its definitions in the margin. If you have access to additional dictionaries, look it up there, too, and write down any additional definitions you find in your vocabulary notebook.
4. How do these definitions subtly differ? What does a dictionary definition tell you about the dictionary author's attitude toward this word and/or its cultural connotations? If you are a classroom learner, bring your observations to class to discuss with your teacher and/or classmates. If you are an independent learner, ask several Swahili speakers how they would explain, define, or translate this word and compare the different responses you receive.

#### Exercise 2

1. Read Excerpt 3 of my interview with Hasaan (Primary Source 1). You might want to open it in a new window so you can jump back and forth between the reading and this exercise.
2. Answer the following comprehension questions to check your understanding of the excerpt.

An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

3. Answer the following questions and be prepared to discuss them orally with your classmates and/or other Swahili speakers. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

#### Exercise 3

1. Read Excerpt 4 of my interview with Hasaan (Primary Source 1). You might want to open it in a new window so you can jump back and forth between the reading and this exercise.
2. Answer the following comprehension questions to check your understanding of the excerpt.

An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

3. Answer the following questions and be prepared to discuss them orally with your classmates and/or other Swahili speakers. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

#### Exercise 4

1. Read Excerpt 5 of my interview with Hasaan (Primary Source 1). You might want to open it in a new window so you can jump back and forth between the reading and this exercise.
2. Answer the following comprehension questions to check your understanding of the excerpt. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>
3. Answer the following questions and be prepared to discuss them orally with your classmates and/or other Swahili speakers. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

#### Exercise 5

1. Read Excerpt 6 of my interview with Hasaan (Primary Source 1). You might want to open it in a new window so you can jump back and forth between the reading and this exercise.
2. Answer the following comprehension questions to check your understanding of the excerpt. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>
3. Answer the following questions and be prepared to discuss them orally with your classmates and/or other Swahili speakers. An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

#### Exercise 6

In this exercise, you'll need to review and use all six excerpts from my interview with Hasaan to answer questions.

An interactive or media element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=113>

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## UNIT FIVE: WORDS BEARING IDEOLOGIES

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[Jump to Tips for Instructors](#)

### *Proficiency Objectives*

- exchange general information on topics outside your fields of interest
- convey your ideas and elaborate on a variety of academic topics
- write well organized texts for a variety of general interest purposes
- read and understand general information on topics outside your field of interest
- exchange detailed information on topics within and beyond your fields of interest

- support my opinion and construct hypotheses
- orally present a viewpoint with supporting arguments on a complex issue
- use appropriate presentational conventions and strategies in an oral presentation
- write using target language and culture conventions to present and elaborate a point of view
- write using target language and culture conventions for formal purposes
- understand narrative, descriptive, and informational texts
- read about a topic of special interest

#### Content objectives

- recall and list Swahili vocabulary related to gender and sexuality
- compare varying definitions of new and familiar vocabulary
- use a monolingual dictionary
- analyze and interpret short Swahili texts for embedded biases and ideologies
- plan an oral presentation in Swahili
- argue against biases and justify your arguments with culturally appropriate evidence

As you saw with the word *-lawiti* in my interview with Hasaan, words have different meanings to different language users, and sometimes those meanings can be quite biased or laden with ideologies. When those users have the authority to write dictionaries, their meanings can become dominant ones, thus helping to spread biases and ideologies. In this exercise, you'll read some Swahili dictionary entries that concern gender and sexuality and try to identify the ideologies embedded in them.

In Ahmed Ndalu's *Kamusi Angaza kwa Shule za Msingi* (2011), a monolingual Swahili dictionary,<sup>1</sup> each word includes a sample sentence illustrating its use.

Read the following examples and then answer the questions that follow.

- *basha (mabasha)* 'mwanamume mwenye tabia ya kuwalawiti watu; mula, mende afande, mfulaji' Example: *Kijiji chetu hakina basha yeyote.*
- *ingilia* 'fanya kitendo cha ngono' Example: *Kuingilia yeyote asiye bibi yake wa ndoa ni haramu kubwa.*
- *lawiti* 'ingilia mtu kwa nyuma ya tupu; fira' Example: *Ni unyama kulawiti.*
- *mende* 1. 'namna ya mdudu aghalabu wa rangi ya kikahawiwa aliye na mguu sita na mbawa nne, apendaye kutafuna vitu kama vile nguo au karatasi na anayependa kukaa sehemu ya gizagiza; kombamwiko'; 2. 'mtu mwenye tabia ya kuwalawiti wenzake; basha; mula' Example: *Wacha tabia ya kuwa mende.*

An interactive or media element has been excluded from this version of the text. You can view it online here: <https://wisc.pb.unizin.org/jinsianamapenzi/?p=157>

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1. Ndalu, Ahmed E. *Kamusi Angaza Msingi: Kwa shule za Msingi*. Nairobi: East African Educational Publishers, 2015.



## UNIT SIX: INTERPRETING PROVERBS

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*A shop in Mombasa selling kangas, which usually contain proverbs or other proverb-like statements.*

Jump to Tips for Instructors

### *Proficiency Objectives*

- write well organized texts for a variety of general interest purposes.
- read and understand general information on topics outside your field of interest.
- in your own and other cultures, explain how a variety of practices within familiar and social situations are related to perspectives.

- converse comfortably with East African Swahili-speakers in familiar and some unfamiliar situations and show some understanding of cultural differences.

### Content objectives

- understand how and why Swahili proverbs are used in various contexts, and their role in maintaining societal norms.

Swahili has a large number of proverbs that relate to gender, sexuality, reproduction, and marriage. Swahili speakers use proverbs to guide one another to live together according to dominant cultural values, which makes them a useful source for learning about what those dominant cultural values are. They can be used to warn, persuade, advise, or teach, as well as to reprove or criticize. They can express something considered a general truth, or they can be used to remind people of values that they seem to be forgetting.<sup>1</sup> Unfortunately, most collections of proverbs list them out of context, so it can be difficult to know exactly how Swahili speakers use them until you hear them used.

Proverbs have a recognizable format, which helps to distinguish them from ordinary sentences. We can divide them into two important parts: structure and content. These two components contribute to the role of the proverb, helping to make the proverbs more memorable and understandable. Most proverbs are structured in two sections and each section contains its content and offers its unique image. Proverbs tend to be very short, but to carry a lot of meaning. Their brevity helps make them easy to remember. Proverbs rarely change; people remember them exactly as they are, and if someone uses them differently, they are usually doing so intentionally to artistic or humorous effect.<sup>2</sup>

Proverbs contain two important parts. Each part focuses on something, which makes the proverb possible. The first part (but not usually the second part) can be used instead of the entire proverb. For example, in the list below, one could say “Mume wa mama,” and other Swahili speakers would know that you meant, “Mume wa mama ni baba.” Sometimes they will even finish the proverb for you. The first part is usually longer than the second part because it’s the core of the proverb.<sup>3</sup>

Proverbs have both literal and figurative meanings. The essence of most proverbs is a fact. Usually one’s mother’s husband is one’s father. But the meaning of that proverb is far more comprehensive than its literal meaning.<sup>4</sup> For example, “Mume wa mama ni baba” can be used to suggest that one should treat one’s stepfather with the same respect and deference as one would treat one’s biological father. In the context of Islam, this proverb can also mean that we should never question a child’s paternity.

Read the proverbs listed below; try to understand them as best you can, but don’t look anything up yet. After you’ve read them all, complete the exercises that follow.

1. *Mume wa mama ni baba.*
2. *Siku utakayokwenda uchi, ndiyo siku utakayokutana na mkweo.*
3. *Anayenyimwa ugali na mke hujunja nyumba.*
4. *Baba ni baba lau kama ni kahaba.*
5. *Bembekeza si unyumba, kukataa kuhangaika.*
6. *Katika radhi ya baba huimarika ukoo.*
7. *Kila mtu na mkwewe.*
8. *Kinywa cha bibi kisipite cha bwana.*
9. *Kisa kimoja hakimwachi mke.*

1. Mlacha, S.A.K. “Dhima ya Methali katika Malezi.” *Kiswahili* 52, no. 1 & 2 (1985): 175.

2. Mlacha, S.A.K. “Dhima ya Methali katika Malezi,” 180-1.

3. Mlacha, S.A.K. “Dhima ya Methali katika Malezi,” 183.

4. Mlacha, S.A.K. “Dhima ya Methali katika Malezi,” 184.

10. *Kuoa ni arusi, kuishi wawili ni ngoma.*
11. *Kupendana, kuzaana.*
12. *Kuzaa si kunya.*
13. *Wakiwa kuhuji mtu na mkewe, jahazi la saji limevunjwa pa mawe.*
14. *Msichana mzuri kumbe funza.*
15. *Bibi mzuri hakosi kilema.*
16. *Chanda chema huwisha pete.*
17. *Hakuna anayemshinda mwanaume kama mwanamke.*
18. *Hutamkuta msichana anayejidharau.*
19. *Kina cha moyo wa mwanamke ni mfuko wa mumewe.*
20. *Licha ya uchungu, wanawake hawaishi kutamani kuzaa.*
21. *Mke atasahau kufua shati lake, lakini hasahau kupokea bahasha.*
22. *Mke kito chema.*
23. *Mke mbaya, mpe mwana na mbeleko.*
24. *Mke mpya hana dawa, dawa yake upya wake.*
25. *Mke mwenye adabu ni fahari kwa mumewe.*
26. *Mke mzuri halindwi.*
27. *Mke mzuri humtii mumewe.*
28. *Mke wa kwanza ni kama mama.*
29. *Mkeka mpya haulaliwi vema.*
30. *Mtu halindi bahari ipitayo kila chombo.*
31. *Mwanamume ni kazi.*
32. *Mtu nyumbani mwake hatiwi ni mkewe, haonwi kuwa mume, asipompiga, twa.*
33. *Mwanamke hawi jumbe.*
34. *Mwanamke mrembo haolewi na bwana mmoja.*
35. *Mwanamke ni muhogo, popote unapotupwa unaota.*
36. *Mwenye dada hakosi shemeji.*
37. *Ushaufu si heshima ya mwanamke.*
38. *Uso mzuri hauhitaji urembo.*
39. *Kosa moja haliachi mke.*
40. *Mficha uchi hazai.*
41. *Mke ni nguo, mgomba kupalilia.*
42. *Mume wa mama ni baba.*
43. *Mvunga mkeka.*
44. *Mwili wa mwenzio ni kando ya mwilio.*
45. *Siku utakayokwenda uchi, ndiyo siku utakayokutana na mkweo.*
46. *Uchungu wa mwana, aujua mzazi.*

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### Exercises

Write out your answers to the following questions in preparation for a discussion with your classmates, instructor, and/or conversation partner.

1. Think of a proverb or saying from your own culture related to gender and/or sexuality. How do you interpret it? Do you agree with it?
2. Choose one proverb that you understand well without help from other resources. What does it mean literally? Does it have a different figurative meaning? In what situation do you think this proverb might be used? What does it teach you about Swahili understandings of gender and/or sexuality? Do you agree with this proverb? Is there a similar proverb in your culture, or in any other languages you know?
3. Choose three proverbs that you don't understand. Using a dictionary or the internet, and/or talking with an expert Swahili speaker, find out what each means literally and figuratively, as well as in what contexts it might be used. What does each teach you about Swahili understandings of gender and/or sexuality? Do you agree with them? Are there similar proverbs in your culture, or in any other languages you know?
4. Show this list to some Swahili speakers you know. Which proverbs are they familiar with? With which proverbs do they agree with and disagree? Can they give you any examples of contexts when they've heard these used, or could

- imagine themselves using them? If you are able to talk with more than one Swahili speaker about these proverbs, are there any differences in their responses? If so, why?
5. Compose your own Swahili proverb that expresses a dominant value from your own culture about gender and/or sexuality. Be able to explain it to your classmates, instructor, and/or a conversation partner.

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#### Sources of proverbs:

Farsi, S. S. *Swahili Sayings from Zanzibar: Book One—Proverbs*. Nairobi, Dar es Salaam, & Kampala: East African Literature Bureau, 1958.  
University of Illinois, Urbana-Champaign, Center for African Studies. Swahili Proverbs: Kiswahili Methali. Accessed December 22, 2017. <http://swahiliproverbs.afrst.illinois.edu/index.htm>.

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# Final assessment





## INSHA YA KUJUMLISHA ULICHOJIFUNZA



*Tinga-tinga painting from Tanzania*

Jump to [Tips for instructors](#)

Chagua mada yo yote inayovutia kuhusu jinsia au/na mapenzi Afrika ya Mashariki, na ufanye utafiti juu yake katika vitabu, makala, na mtandao. Fanya mahojiano na angalau mtu mmoja asemaye Kiswahili. (Unaweza kumhoji mtu kwa mtandao ikiwa hakuna wasemaji wa Kiswahili unakoishi.)

Weka kila unachojifunza pamoja kwenye insha ya kurasa tano au zaidi. Ikiwa huna mwalimu wa Kiswahili, weka insha yako kwenye blogu yako ili wasomaji wa Kiswahili waisome.

Baada ya kuandika insha yako, utawasilisha darasani.

## Permissions and credits





## CAN-DO ASSESSMENT

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Now that you've completed this module, it's time to assess how well you've achieved the goal of Advanced-Mid proficiency on the ACTFL scale. Print out the table below. For each "can-do statement" put an x in the appropriate column(s). Ask your teacher or another Swahili-speaker to fill out another copy about your proficiency in Swahili based on the ten items in your portfolio. After you have both filled it out, compare and discuss your responses. Then make a plan as to how you will address any areas you're still struggling with at this level. You've come a long way! But remember, as the Swahili proverb says, *Elimu ni bahari*.

	This is my goal.	I can do this sometimes or with difficulty.	I can do this easily at all times.	I have provided evidence of this in my portfolio.
	I can communicate effectively on a wide variety of present, past, and future events.			
	I can exchange general information on topics outside my fields of interest.			
	I can handle a complication or unexpected turn of events.			
	I can present information about events for public or personal interest.			
	I can convey my ideas and elaborate on a variety of academic topics.			
	I can give presentations with ease and detail on a wide variety of topics related to professional interests.			
	I can understand the main idea and many details of descriptions or interviews.			
	I can understand oral accounts of events.			
	I can understand oral directions and instructions on everyday tasks.			
	I can write well organized texts for a variety of academic purposes.			
	I can write well organized texts for a variety of general interest purposes.			
	I can follow the general ideas and some details of what is written in a variety of stories and autobiographical accounts.			
	I can read and understand general information on topics outside my field of interest.			
	I can read and understand messages on a wide variety of past, present, and future events.			

In my own and other cultures  
I can explain how a variety of  
practices within familiar and  
social situations are related to  
perspectives.

I can converse comfortably  
with East African Swahili-  
speakers in familiar and some  
unfamiliar situations and  
show some understanding of  
cultural differences.

I can demonstrate awareness  
of subtle differences among  
cultural behaviors and adjust  
my behavior accordingly in  
familiar and some unfamiliar  
situations.

I can exchange complex  
information about academic  
and professional tasks.

I can exchange detailed  
information on topics within  
and beyond my fields of  
interest.

I can support my opinion and  
construct hypotheses.

I can orally present complex  
information on many  
concrete topics and related  
issues.

I can orally present a  
viewpoint with supporting  
arguments on a complex  
issue.

I can use appropriate  
presentational conventions  
and strategies in an oral  
presentation.

I can understand discussions  
and presentations on many  
concrete and abstract topics.

I can write using target  
language and culture  
conventions to present and  
elaborate a point of view.

I can write using target  
language and culture  
conventions for informal  
purposes.

I can write using target  
language and culture  
conventions for formal  
purposes.

I can often understand various viewpoints in extended oral arguments.

I can understand narrative, descriptive, and informational texts of any length.

I can read about most topics of special interest.

I can understand discussions and presentations on abstract topics.

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//

# Primary source texts

There are two primary source texts here, the first a transcript of an interview I conducted in Tanzania, and the second a video of an interview/conversation between myself and Magdalyne Oguti, a graduate student at Michigan State University.

In July and August 2009, I interviewed people in Dar es Salaam and Zanzibar Town about a legendary figure called *Popobawa*, a mythological creature who sodomizes people in their sleep. Later I wrote a book about my findings, *Popobawa: Tanzanian Talk, Global Misreadings*.<sup>1</sup> Because the form of Popobawa's attacks is often sexual, topics related to gender and sexuality came up frequently in my interviews.

In the transcripts, I have simplified them to remove pauses and some errors, and substituted pseudonyms for my interlocutors or other names that could be used to identify them. The following table explains some symbols you may see in the transcripts.

Symbol	Meaning
@	a pulse of laughter
:	vowel lengthening
wor-	a cut off word, i.e. when the speaker starts to say one word and then restarts with a different word
—	a cut off phrase, i.e. when the speaker starts a sentence one way and then restarts another way
<i>italics</i>	code-switched words (not in Swahili)
#word	my best guess at a word that is hard to hear in the recording
#	unintelligible syllable
ALL CAPS	a syllable spoken with emphasis

<VOX>word</VOX> words spoken in another's voice

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1. Thompson, Katrina Daly. 2017. *Popobawa: Tanzanian Talk, Global Misreadings*. Bloomington: Indiana University Press.



## PRIMARY SOURCE 1

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Excerpts from an interview with Hasaan

Jump to particular excerpts: [Excerpt 1](#) / [Excerpt 2](#) / [Excerpt 3](#) / [Excerpt 4](#) / [Excerpt 5](#) / [Excerpt 6](#)

[Click here for explanation of symbols used in the transcriptions.](#)

There is a reading activity for Excerpt 1 in Unit Two, and for the remaining Excerpts in Unit Three.

### *Excerpt 1*

- 
- |    |          |   |
|----|----------|---|
| 1  | KATRINA; | Tayari?   |
| 2  | HASAAN;  | Yes.  |
| 3  | KATRINA; | Jina lako ni nani?  |
| 4  | HASAAN;  | Ni Hasaan Farouk.   |
| 5  | KATRINA; | Ulizaliwa wapi?   |
| 6  | HASAAN;  | Hapa Zanzibar.  |
| 7  | KATRINA; | Mwaka gani?   |
| 8  | HASAAN;  | A, mwaka sidhani najua kwa sababu nimekuwa <i>adopted</i> . Na pia sizungumzi sana habari ya mwaka wangu lakini ni— |
| 9  | KATRINA; | Mimi pia. @@@   |
| 10 | HASAAN;  | I don't know. <i>Yah, I cannot say.</i> @ @ Si mdogo, <i>yah</i> .  |
-

Excerpt 2

- 1 KATRINA; Umesikia nini kuhusu popobawa?
- 2 HASAAN; A:::, nime::— Nilikuwa sina *interesting* sa:na kuhusu popobawa lakini baada ya kuingia mambo ya *culture*, unajua mimi ni kama *culture* kuhusu— Popobawa ninavyoijua mie imeanza kutokea mwaka elfu moja mia tisa na sabini. Ilitoke:a Pemba. Na::: nafikiri ilikuwa Ki- ilivyotokea, a:h, ilivuma sana mpaka hapa. Kuna watu walishtuka sana. Na mimi niliweza kusikia kwa majirani zangu wa Ki- wa Kip- walinishtusha. Unaona? Ni- nilishangaa. Na niliogopa. Unaona? Kwa vile nilikuwa mdogo ili- ilinishtusha. <VOX>Ni nini popobawa kama atakuwa popo mkubwa labda anakula watu.
- 3 Lakini nikasikia hali watu, anawalawiti watu. Nilisikia wanawa:ke, wanau:me, wazee, wato:to, nilistaj- nilikuwa na maswali.

Excerpt 3

- Hasaan; Nilikuwa mdadisi mimi, nikijiuliza maswali mengi. [...]Mie sie mtu kuogopa mashetani, lakini niliHOfu *sometime*. Nili- niliku- nilitamani kukutana naye. Yah. Nilihofu. Iko wakati nilihofu, la nilitaka kuona, nilitaka ku*experience*. Ya:h Lakini baadaye niliamini kama hawako kwa hivyo sikuogopa tena. Yah, lakini nilikuwa na::— ni kama nilikuwa—
- 1
- Time ile nilikuwa baleghe. Nilikuwa napenda kujua zaidi. <VOX>Vipi wanarape watu?</VOX>
- 2
- Sasa na mimi nilikuwa nimechuchia katika, katika baleghe yangu. Nilikuwa najiuliza maswala mengi.
- 3
- Na tulikuwa hakuna mtu ambaye anatujibia maswala kwa hivyo ni:- nilizongwa sana.
- 4
- Na Karume alikwenda Pemba, alikataza. Alisema si kweli na alikwenda Pemba: siku mbili, huko Kibirinzi. Kama nilivyosikia. Huwa alikwenda kulala kule, ku- kumngoja popobawa. Sijui alikuwa na @*interest* @gani, la@kini ali@kwenda. Nafikiri ilikuwa ni njia moja alikwenda kupinga haya mambo, yah.
- 5
- mdadisi 'inquisitive, impertinent p  
baleghe 9/10 & 1/2 (also balehe) 'pu  
chuchia 'move to and fro, shake; cal  
was shaken, disturbed']  
zongwa 'be perplexed'  
Karume was the first president of Z



Excerpt 4

- 1 HASAAN; Nilikuwa nawekwa juu tu *for family reasons* kwa hivyo nilikuwa natumia *space* ku:bwa, na nilikuwa naenda skuli ya Forodhani, na watu wengi walichagawa, walipata mashetani. Lakini mimi ah. Skuli walipata, lakini mimi si- Na watu wengi walitishika kwa sababu nilikuwa nakaa skuli ya Forodhani peke yangu. Nakaa najizungumza, nasoma, na utafuti mwingi nimeuona pale skuli, kwa sababu nimeona vitabu vingi, nimeona picha nyingi. Yah. Nilifaidika kwa kuwa sikuogopa sana. Na huko wakati aliwahi kuja bundi katika nyumba. Ilibidi tuondoke sote twende zetu: kwa shekhe. Alikuwa bundi. Bundi ni *ol? owl?*, yah. Alikuwa. Ilibidi tuondoke katika nyumba. Halafu mimi ninaye sista yangu, anapenda sana mambo ya mashetani, anali- aliitilia mkazo. Ya:h, na *sometime* alipandisha. Na kwa vile siogopi walifikiri mimi nina shetani mkali sana, ya:h. Hala:fu, popobawa, a:h, aliwahi ku- Nasikia, aliwahi kuja hapa kwa NGOto. Ngoto ni mtaa pale Mtendeni. Yah, kwa Ngoto. Inaitwa kwa Ngoto. Aliwahi kuja. Nafikiri kwa bi mmoja, Bi Malaika, aliwahi— Ni— Ambaye— Ilitisha sana watu wengi kwa sababu ni mtu aliyekuwa maarufu. Na ilikuwa tayari ishafika mjini, na watu wengi wali- waliogopa. *chagawa 'b*  
*Owls and*
- 2 KATRINA; Bi Malaika alikuwa mtu wa Pemba?
- 3 HASAAN; A-a! Nafikiri, ah, Bi Malaika alikuwa mtu wa Unguja. Ndo maana iliwashtua watu wengi. Lakini hizi *rumors* zilianza Pemba.
- 4 KATRINA; Ulisema zilianza Pemba lini tena?
- 5 HASAAN; Elfu moja mia tisa na sabini.
- 6 KATRINA; Na zimekuja tena na tena?
- 7 HASAAN; Zilikuja lakini mimi nilivyokuwa nilikuwa siko ilipokuja. Isipokuwa mara ya mwisho hapa *recently?* Ya, ambayo sisi tulifanya gofu ya popobawa nilikuweco, *yah*. Na nini nimelearn? Nimelearn kuwa ni— Mi nimefikiria mimi, nafikiria popobawa. Nafikiri watu huwa hawana la kufanya, ni moja. Kuwa *bored*. Kwa sababu watu wengi wa Zanzibar, wengine, hasa wanawake, hawana la kufanya. Wakishamaliza maneno wanatafuta la kufanya. Huwa wanamsema mtu mwingine, ama wana- wana- wanaarise *things*. Halafu pia wanawake wengi wanachagawa, wanapata shetani. Ile ni *control*. Unaona? Ni *control*. Wanaweza, wanawacontrol waume zao kwa shetani. Kwa sababu inaruhusiwa yeye kwenda kama *disco*, kwenda harusi:ni, anapata pete ya dhahabu, anakuwa na nini. Ya:h. Hata anaweza kuolewa, pia wanatumia *excuse* ile kuolewa. Ikiwa *boyfriend* hataki kumwoa, anafanya shetani. Kwa hivyo vile *boyfriend* anaweza kuogopa. Anamwambia <VOX>Nakufuatilia. Lazima umwoe kiti changu.</VOX> *gofu 9/10 'g*  
*interview-*  
*'golf partic*  
*references*  
*popobawa,*  
*kiti 7/8 So*
- 8 Kwa hivyo, wanatumia wanawake kama *control* sana kuwadhibiti wanaume. Yah. *dhibiti 'pro*
- 9 Ya, kuna sababu nyingi. Kuna sababu moja nafikiri ni nyege. Kuwa kwanza hawapati wanaume wa kutosha, yah. Moja hiyo. Ya pili wanakuwa *boring*, yah. Kwa sababu wanawake wengi hawatosheleki, ha:na wanaume. Yah, kwa hivyo wanaleta— wanakuja na habari za mashetani. Hawa- hawaridhiki. Hata wakati mwingine unaona katika nyuso zao, ya. Ni mwanamume tu ambaye akishakojoa, ni basi. Lakini wanawake hawa- hawafaidiki na:: ile nini. Hawa- hawafaidiki na:: ile *sex*. Siyo kama zamani, unaona? Kwa sababu wanaume sasa hivi hawafundishwi *sex*. Ni wanawake tu. Kwa hivyo ni wa- wanawake. Kwa hivyo wanawake hawafaidiki. Na wanaume, hakuna mtu ambaye anawafunDisha. *nyege 9/10*  
*kojoo 'urin*
- 10 KATRINA; Kama somo? *somo 9/10*
- 11 HASAAN; Ah, ilikuwa kila mtu ana somo yake. Kila mtu anapewa, ehe. Ana somo yake, anafundishwa, au babu, ama— Mimi siku hizi nimechukua hii nafasi na nijaribu kufanya. Kuwafahamisha baadhi ya wanawake, kama mtu wa *culture* actually. Ya:h.
- 12 KATRINA; Unawafundisha wanawake au wanaume?
- 13 HASAAN; Wanaume, ya:h. Vipi kusatisfy. Siyo kama yeye akishakojoa basi. Kwa hivyo ile ni tatizo moja ambayo wanahisi kama yuko shetani. Kwa sababu wanakuwa hawajaridhika, ya:h.

Excerpt 5

In between Excerpts 4 and 5, Hasaan talked about how the government uses rumors about things like Popobawa to distract people from more important issues. I've left this part out because it's not relevant to this module's focus on gender and sexuality, but it is mentioned in passing in line 3 below. Our interview took place just a few weeks after Michael Jackson's death, which he references in line 10.

1	KATRINA;	Kwa nini watu wanafikiri anapenda kuwaingilia?	
2	HASAAN;	Yes, <i>yah</i> .	
3	KATRINA;	Kama ni matumizi ya serikali au nini wangeweza kutumia shetani yo yote. Si lazima awabake watu.	—ba
4	HASAAN;	M-hmmm. Sasa iko <i>same</i> . Maanake popobawa yuko, kila mmoja anamchukulia anavyotaka. <i>Gays</i> wanapata <i>time</i> ya <i>kuarise</i> . Pale wanapata <i>time</i> ya kulala na wanaume. Anapata <i>time</i> ya <i>kuadvertise</i> . Anapata <i>time</i> ya kuzungumza <i>openly</i> , kwa sababu <i>magays</i> hapa hawana <i>room</i> ya kuzungumza. Kwa hivyo pale ndo wanapata <i>time</i> ya, ya kusema. Unaona? Yah. Anasema <VOX>Ah mimi nimebakwa, yah, ilikuwa nzuri</VOX>. Yah, anaweza kusema kama vile. Ushafahamu eh?	
5	KATRINA;	Sawa.	
6	HASAAN;	Kila mtu anapata kuzungumza habari ya:— <i>magays</i> , tuseme <i>magays</i> wanazungumza wakiwa marikiti, kama utani, unaona? Na wakati wa popobowa wengi wao wana <i>arise</i> . Habari nyingi za <i>magays</i> zinakuwa <i>openly</i> , unaona? Na kila mmoja anasema <VOX>Mi nishawahi, kumbe nzuri</VOX>. Unaona? Yah, <VOX>Nimependa</VOX>. Unaona? <VOX>Mi nataka</VOX>. Unaona? Kwa hivyo <i>this</i> ni njia moja ya wao ku- ku—	uta
7	KATRINA;	Lakini wanasema tu, siyo kwamba wanaamini kwamba popobawa— ?	
8	HASAAN;	Yah, ni njia ya kuweza kunini. Unaona? Yah, ni njia ambayo ya kuweza ku <i>advertise</i> , kama yeye anapenda. <i>You know? Yah</i> . Kwa sababu wanazo mbinu zao, tuseme kama kutia rangi kwenye kucha moja, Unaona? Wanayo <i>signs</i> zao, wapi wanakutana na ile moja ya ku <i>advertise</i> , kwa sababu hapa kupata mwanamume ni kazi ngumu, unataka <i>kuadvertise</i> watu kujua, kwa sababu, <i>you have to act like a man, you have to marry sometime</i> , lakini ile ndiyo sababu peke yake ya yeye ku <i>advertise</i> . Na wao utawaona we:ngi sana. Kwa sababu mimi nilitembea sana kuona, wengi sana wana- wananini. Wengine wanasema <VOX>Bora nivue nguo niwe, nikae tayari asije akaniumiza</VOX>. Unaona? Kwa hivyo <i>there's a lot</i> —	
9		Na watu wengi wanalala nje, ni njia ya kukutana. Hata kama mtu anaweza kumwacha mke wake akaenda nje, wanalala nje. Unasikia?	He is a
10		Yah, ile popobawa moja, pale Kibanda Maiti mtu alifumaniwa na mumewe. Alilala na jirani. Yeye na mumewe wote walilala nje kumbe yule alikuwa anasex na jirani. Asubuh- mpaka asubuhi kumbe walilala, walifumaniwa, kama walisex. Na njia ambayo watu wengi wanakuwa <i>very</i> — Ni wanapenda sana. Na waandishi wa habari pia wanauza habari kwa hivyo wanaikuza zaidi wao, kwa sababu ni— Hakuna la kuzungumza, ni kama habari ya Michael Jackson. Wote wanapenda, saa hivi wanakusanya jambo kubwa la kuzungumza, <i>media</i> wana, wanafurahia sana. Kwa hivyo wanalikuza zai:di. Inawahofisha watu wengi zaidi.	Kil -fu

## Excerpt 6

1	KATRINA;	Ukisema: kuhusu magay maana yako ni mahanithi?
2	HASAAN;	Mahanithi, <i>ya:h</i> , yaani wale wanaume wanaolala kwa wana- wanaume wenzao. Unaona? <i>Ya:h</i> .
3	KATRINA;	Na kuna wasagaji pia?
4	HASAAN;	A:h, <i>no</i> , sio sa:na wao. Yah, sio sana. Sana wanaume. Kwa sababu wao ndio wanasema— Kwa sababu wako <i>sh- to say</i> , aki:- anaweza kusema <i>openly</i> na watu wote wakanini. Anaweza kus- kusema <VOX>fulani kafany nimekifanya nimependa<VOX>. E:h. Unaona, yah.
5	KATRINA;	Wengine wanasema popobawa anakuja kila kipindi fulani.
6	HASAAN;	<i>Yah</i> , ya- ya- yanakuja kila msimu fula:ni. Na mimi sijachunguza msimu gani hasa anatokea popobawa.
7	KATRINA;	Wengine wanasema ni wakati wa uchaguzi.
8	HASAAN;	M-hmm. Inawezekana, yah, inawezekana. Mi sijachunguza ni wakati gani. <i>Yah</i> , ni:: ni:: <i>yah</i> . Kwa hivyo ni w wa habari, wanawake waliokuwa hawana nini. Unaona? Halafu uvumi kitu kibaya. Kitu kikivuma hatari. Ni matapeli. Kwa hivyo ni <i>group</i> , pengine, kwa mfano kama serikali imeanza, watu wote wana- wana- wanafur wanamchora <i>maartist</i> . Wanapata kuchora, wana <i>express feelings</i> zao. <i>Ya:h</i> . Na siku mmoja niliwahi kusikia k kumsema vipi. Na kuna watu wengine kila mmoja anasema tofauti yake. Wengine popo, wanasema kama j
9		Lakini kama ana ule uchi mkubwa hakuna mmoja aliyepeleka hospitali kama ame- amecha:nwa. Mi sijaw ye yote aliyekuwa hospitali ambaye ali- alisema <VOX>Ni mimi nimechanwa na</VOX>.
10	KATRINA;	Na:: kwa wanawake ambao wanalala na waume zao kwa ka- kwa nini wange#####?
11	HASAAN;	<i>Yah</i> .
12	KATRINA;	### kufanya mapenzi—
13	HASAAN;	<i>Yah</i> . Nafikiri wana- wengi wao wanataka, (o.4) <i>they are boring, something to talk about because</i> hata watu, watu harusi, <VOX>Kapendeza</VOX>, na nini.
14		Sasa wanapata kitu cha kuzungumza: <VOX>Mwanamke akavalia njuga kumfanya mume wake. Umesikia Pengine mumewe anachelewa, ni <i>control</i> ya kumfanya arudi mapema, pia inawezekana.
15		Na sisi tulifanya:: tulifanya gofu ya popobawa na Lankton. Watu wengi walikatika sana, walisema sana. N <VOX>Aje, tunamtaka arudi, aje</VOX>. <i>Yah</i> , walifurahia. @ <i>Yah</i> .
16	KATRINA;	Aliniambia hivyo lakini popobowa alikuja akambaka jirani yake.
17	HASAAN;	@@@@@@@@@@@@@@@@@Oh God! Naye alikuwa anatamani ku— Lankton mwenyewe alikuwa anatama:r pengine waliogopa watu, Unaona? Kama <i>psychological</i> , na nini, na watu hapa wanaamini mambo mengi ya walikuwa wanaabudu. Wakiabudu vitu, unaona? Wakiabudu mzimu, wakiabudu dini zao.  Kwa sababu viko vilingo vingi Zanzibar. Yah, kulikuwa cha, mfano, cha Pungwa Ng'ombe: a::::h Kigali::: Y Kiarabu. Sasa watu wote wanakuwa Waarabu, na imebaki ya Ki- Kibuki, ambayo Kimadagascar. <i>Ya:h</i> . Na, ni <i>same stories</i> : ni <i>gays</i> na wanawake wanaotaka kuhave <i>a good time</i> , wanataka <i>freedom</i> na kuwa <i>control</i> wanau wiki anaolewa, kwa sababu wanasema wanakuwa <i>very sexy you know</i> . Na <i>of course</i> anakuwa kwa sababu ana
18	HASAAN to a WAITRESS;	Hebu njoo! Ati! Lini kutakuwa Kibuki, e?
19	WAITRESS;	Wakati wa Ramadhani.
20	HASAAN to the WAITRESS;	Ah <i>okay</i> .
21	HASAAN to KATRINA;	Ehe, kuna swali lolote lingine? ##, <i>yah</i> . (o.4) Hasa ingekuwa nzuri kuona—
22	KATRINA;	Nilisikia— Mtu mmoja ananiambia kwamba ukiingiliwa na popobawa utanza kuwa <i>gay</i> .
23	HASAAN;	A, sikusikia ## <i>Why not?</i> Hiyo ndiyo ndiyo nini ndiyo mipango inakuwa. Tena inakuwa si yeye, ni popoba think ni::: <i>gay</i> wanavalia njuga sana sana sana. <i>Ya:h</i> . Kama wanasema:: Kuna mmoja. Anaitwa Ahmed. Wan Anamwekea chakula, yeye ni <i>big female</i> . Wanasema anampikia, anasema, <VOX>Mbona yeye haji @ja@m ni sherehe ku:bwa sana.



## PRIMARY SOURCE 2

---

In January 2018, I recorded a conversation over Zoom with Magdalyne Oguti, a Swahili-speaking project assistant with the Mellon-funded Consortium on Institutional Cooperation (CIC) Less Commonly Taught Languages (LCTL) Partnership. The aim of the conversation was to produce audio files about several scenarios from my own experience in Tanzania, where there were misunderstandings or different expectations regarding gender and sexuality. In addition, Magdalyne offers some of her own experiences on related topics.

The full video is here, while selected clips are embedded in Unit One: Navigating Cultural Norms.



A YouTube element has been excluded from this version of the text. You can view it online here:  
<https://wisc.pb.unizin.org/jinsianamapenzi/?p=328>



## Appendix: Noun Class

As you know, linguists group Swahili nouns into different noun classes based on the form they take in the singular and plural and the agreements they take with other parts of speech. Some Swahili grammar books and teachers refer to these noun classes by their prefixes, e.g. *the m-/wa- class*, as in the following table.

Class name	Example nouns
m-/wa-	mtu / watu
m- / mi-	mti / miti
ji- / ma-	jina / majina
ki- / vi-	kitabu / vitabu
n- / n-	njia / njia
u- / n-	ulimi / ndimi
u-	uhuru
ku-	kusoma
pa-	hapa nyumbani
ku-	huku nyumbani
mu-	humu nyumbani

I prefer to refer to noun classes by their number, which has the advantage of making it easier to talk about them in Swahili, e.g. *ngeli ya kwanza* ‘the first noun class, Class 1’, has fewer exceptions (e.g. you don’t need to deal with the fact that “the ji-/ma-class” includes lots of nouns that don’t start with *ji-*), and makes them comparable to noun classes in other Bantu languages if you ever decide to learn one. So I refer to nouns using the following chart:

Class number	Example noun
1	mtu
2	watu
3	mti
4	miti
5	jina
6	majina
7	kitabu
8	vitabu
9	njia
10	njia
11	ulimi
14	uhuru
15	kusoma
16	hapa nyumbani
17	huku nyumbani
18	humu nyumbani

When you learn a new noun, the important thing is to know both its singular and plural forms. Referring to its noun class is a short hand way of doing this. Nouns that refer to animate beings sometimes are referred to as belonging to more than one noun class. For example:

*ng'ombe* 9/10 & 1/2 cow

The numbers 9/10 tell you that the singular and plural are the same, while the numbers 1/2 tell you that it takes agreement with parts of speech from class 1/2:

*Ng'ombe mzuri anakula.* The beautiful cow is eating.

If you need more review of noun class, see the chart in the back of Hinnebusch & Mirza's *Kiswahili* textbook, or the chapter on noun class in my grammar book.

### Recommended further reading

Hinnebusch, Thomas J., and Sarah Mirza. 1998. *Kiswahili, Msingi Wa Kusema Kusoma Na Kuandika (Swahili, a Foundation for Speaking, Reading, and Writing)*. Lanham, Md.: University Press of America.

Thompson, Katrina Daly, and Antonia Folarin Schleicher. 2001. *Swahili Learners' Reference Grammar*. Madison, Wis.: NALRC Press.



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