Opportunities and Challenges of Branding African products and enterprises in Kiswahili: A Case for Uganda

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Abstract:- The official status of Swahili in Uganda is more symbolic than functional, the reason it features on Ugandan shilling notes and notices in courts of law. The country's language policy also stipulates its use in primary and secondary schools, but many schools disregard this matter. Though Kiswahili (often called Swahili) is the official dialect of the East African Community as an economic bloc and its wider use would make Uganda more competitive in the regional trade market and can play a significant role in national development, Kiswahili language has not been readily accepted in Uganda, perhaps owing to bad memories of its use by troops of violent dictator former President Idi Amin Dada. The current regimes and /or Leadership in Uganda is apprehensively placing a lot of endeavor to popularise Kiswahili, though tardily reasonably compared to other East African countries. This paper therefore intends to elucidate Opportunities and challenges of branding African products and enterprises in Kiswahili using Uganda as a benchmark.

Keywords:- Uganda, Swahili, Trade market, Development.

I. INTRODUCTION

Big business opportunities can be found on the other side of the border, so internationalisation is an important goal, but getting language right is key(Eve Pattison, 2018). When it comes to internationalising any enterprise of products there are numerous factors to bear in mind such as market research, seeking out potential customers, studying the competition to mention but a few (Lan, Q., & Wu, S. ,2010). These elements play a critical role but the language used in this whole process cannot be overlooked since it bears an important impact. Although it can seem obvious, branding products in a specific language affects internationalisation opens the business up to a whole host of new opportunities, especially when this language aspect is done right (Brannen, M. Y. ,2004). This does not only promote the products per say but also improves the appreciation of the language by the specific community

Language constitutes words, phrases, and terms through which company communicates to its consumers and others (Lindstorm, 2005). Language is a vital factor to bear in mind during the process of branding for any products or enterprise and in fact it might seem like an obstacle at first (Jaworski, S. P., & Fosher, D., 2003). Many entrepreneurs in Small and Medium Enterprises which are predominant in Africa in General and East Africa in Particular are reluctant to extend across boundaries precisely because of issues relating to languages (Myers-Scotton, C. ,1995).

Creating a unified 'tone of voice' across all channels of communication that speaks your target audience's language is a way of making yourself heard above the market chatter (Stuart, B. E., Sarow, M. S., & Stuart, L. 2007) A picture says a thousand words but for brands trying to reach out to new and existing customers, verbal and written language is becoming as important as visual identity in marketing communications(Goncharova, N. A., Solosichenko, T. Z., & Merzlyakova, N. V. (2019). O2 says the right tone of voice is a "weapon" for brand building, while Nationwide and Cisco are experimenting with language to ensure differentiation and improve customer experience (Christensen, C. M., Anthony, S. D., & Roth, E. A., 2004). "Yes, we have our logos, our bubbles and colour palette but language for me is one of our biggest brand-building weapons," says Kat Ward-Smith, head of campaigns and brand experience, O2.

In the field of marketing, brands first originated in the nineteenth century with the advent of packaged goods (Higgins, D. M., 2012). The first registered brand was the red triangle registered by Bass beer, as the British were the first to introduce a law for trade mark registration (Higgins, D. M., & Verma, S., 2009). Branding process means sending a message to the world about who you are and what you stand for (Aurand, T. W., Gorchels, L., & Bishop, T. R. ,2005). The idea behind this is to make people understand what the name, product or service, and to present it in such a way so that they want it or aspire for it. In other words, branding is an exercise that creates a lasting impression on the market (Muzellec, L., & Lambkin, M. ,2006). It helps customers organize their knowledge and feelings about your brand in such a way so that they recall your brand in a

positive way (Schau, H. J., Muñiz Jr, A. M., & Arnould, E. J. ,2009). In plain terms Branding is all about adding Value to the Product without Changing it (Mudambi, S. M., Doyle, P., & Wong, V. ,1997). Branding requires consistency in remaining in the Eyes and ears of the public.

In order for any company, organisation, or individual to successfully engage with its target audience, a good understanding of the power of branding language is essential (Bergstrom, A., Blumenthal, D., & Crothers, S. (2002). It is in the light of the language as a key factor that the current paper intends to elucidate Kiswahili as a language in branding of African products and enterprises. Kiswahili and its challenges are expounded and the opportunities that can be exploited are reviewed in the light of the Ugandan situation as a country.

II. NEED FOR GREAT ATTENTION TO BRANDING USING KISWAHILI IN AFRICA

Swahili, also known as Kiswahili (translation: language of the Swahili people), is a Bantu language and the first language of the Swahili people Frankl, P. J., & Omar, Y. A. ,1999).. It is a lingua franca of the African Great Lakes region and other parts of eastern and south-eastern Africa, including Kenya, Tanzania, Uganda, Rwanda, Burundi, some parts of Malawi, Somalia, Zambia, Mozambique and the Democratic Republic of the Congo (DRC)*(Prins, 1961).* Comorian, spoken in the Comoros Islands, is sometimes considered to be a dialect of Swahili, though other authorities consider it a distinct language (Williamson, K., & Blench, R. (2000) ; Nurse and Hinnebusch, 1993). Swahili speakers may number 120 to 150 million in total (World Bank Data, 2005; Bantoid, S., Bantu, N. C., Braille, S., Union, A., & Congo, D. R. Swahili language). Swahili is among the first languages in Africa for which language technology applications have been developed (Rubagumya, C. M., 1991). Arvi Hurskainen is one of the early developers(Hurskainen, A. ,1992). The applications include a spelling checker(*"Zana za Uhakiki za Microsoft Office 2016 - Kiingereza")* part-of-speech tagging,(Bantoid, S., Bantu, N. C., Braille, S., Union, A., & Congo, D. R. Native to.; *Salama,2019)* a language learning software, *(*Bantoid, S., Bantu, N. C., Braille, S., Union, A., & Congo, D. R. Native to.;*Salama,2019)* an analysed Swahili text corpus of 25 million words, *(Helsinki Corpus of Swahili,2019)* an electronic dictionary, *(*Bantoid, S., Bantu, N. C., Braille, S., Union, A., & Congo, D. R. Native to.;*Salama,2019)* and machine translation*(Salama,2019)* between Swahili and English. The development of language technology also strengthens the position of Swahili as a modern medium of communication *(*Kanana, F. E., 2013; Hurskainen, Arvi.2018).

In terms of languages, Africa is like no other continent (Childs, G. T. ,2003). There are well over 2,000 different languages spoken across the continent; some spoken by just a few communities and others used by millions of Africans (Romaine, S., 2007). With foreign companies now engaging in more business dealings in African countries, and the continent set to see continued growth, some of these African languages may go on to become power languages –

languages with the potential to wield real and considerable influence (Zhao, S. ,2014). Swahili is one of these and knowledge of the language is going to become more and more important (Cleghorn, A., Merritt, M., & Abagi, J. O. ,1989). According to *Neil Payne of Translation-Africa.com* below are reasons why investors and businesspeople should be paying attention to Swahili:

- Swahili is spoken by over 100m people in Africa so it's pretty hard to ignore a language that's spoken by so many people. Its importance as a *lingua franca* is recognised by foreign media organisations such as the BBC, which broadcasts radio programmes in Swahili. *Voice of America* and *Deutsche Welle* have adopted similar tactics in their attempts to appeal to readers on the continent.

- If dealing with in East Africa in any way, then it's essential to take notice of the Swahili language. Swahili is a Bantu language and therefore spoken by many communities that inhabit the Great Lakes region and other areas of southeast Africa, including Tanzania, Kenya, Uganda, Rwanda and Mozambique. It's particularly useful to have knowledge of Swahili for doing business in Kenya. The country is the largest economy in East and Central Africa and has seen massive growth in areas such as telecommunications in the last decade.

- Swahili is the national or official language of Tanzania, Kenya, Uganda and the Democratic Republic of the Congo, as well as being one of the official languages of the East African Community and African Union. It is a language of influence politically, economically and socially, and knowledge of it can deepen business relationships.

- Swahili plays an important part in education in several African countries. Uganda made Swahili a required subject in primary schools in 1992. It is also a compulsory subject in Kenyan schools and a distinct academic discipline in many public and private universities. With the next generation of leaders, as well as consumers all speaking Swahili, ignoring it would be short sighted.

- Inter-African trade at this point in time is low. Poor transport connections and infrastructure have thus far capped business movements between African countries. However, as investment is made in improving logistics, trading languages will emerge to aid communication between different peoples. Swahili is well placed to become such a tool.

- Swahili will become a language associated with IT and technology and, as a result, arts and culture. As investment continues in IT infrastructure and mobile and online solutions in countries such as Kenya, the economy will grow. When an economy grows so do people's spending power, their exposure to information and their inventiveness and creativity. The result will be a flourishing tech-culture scene expressed through Swahili. "Swahilihood" is a term already starting to make appearances online.

- Knowledge of Swahili will enhance the credibility of researchers interested in Africa. Areas such as big data, social media and digital information are growing and to gain critical insight into Africa's evolving markets, having an understanding of Swahili will be very important.

III. CHINESE CHALLENGE TO EAC ON USING KISWAHILI

Languages rise from under the radar to become globally important (Song, J. J., 2011). On a personal note a few years ago when I travelled to china no one would have even considered learning Chinese; but now it is a crucial global language. Swahili has the same potential to become an international language if it is taken seriously by Africa, and the very reason anyone looking to Africa should pay attention to it now.

However News that some schools including the famous Ntare School in Western Uganda which educated the current President of Uganda has joined 30 other secondary schools across Uganda to teach Chinese is great (Museveni, Y. K. ,2020). But this poses a challenge to Swahili Language. Quickly, since 2014, Chinese language has been approved and included in Uganda's school curriculum and is to be examined by Uganda National Examinations Board (UNEB) in 2021 (Togboa, E. N., Tumwine, A., & Ebil, M. W. K., 2021). This clearly affirms the influence of China on Africa as an existing certainty.

There is no questioning of the relevance of teaching Chinese, coming when China is powerful enough and influencing events throughout the world (Togboa, E. N., Tumwine, A., & Ebil, M. W. K., 2021). One, China is the fastest growing economy, surpassed Japan in 2011, and expected to outpace USA by 2020(Hu, A. (2011). Two, China remains a global manufacturing hub (Pearce II, J. A., 2014). Three, China outstrips all markets for products, including minerals, timber, and other essential raw materials (Jenkins, R., & Edwards, C., 2006).

On a positive note, Learning Chinese gives the course's graduates opportunities to access Chinese scholarships, business and travel opportunities, translation and business communication services, and improved relations(King, K. (2010). But this increasing adoption of the teaching of Chinese by Ugandan schools and elsewhere in Africa also challenges Africa's promoting of home-grown regional languages such as Kiswahili – for unity, commerce, administration, and higher education across Africa Wright, S. (2016). Our regional cooperation efforts to promote Kiswahili seem outmatched by the pace enjoyed by the Chinese language.

However there is momentous goodwill expressed in championing Kiswahili. Already, Kiswahili is the second official language of the East African Community bloc (Kawoya, V., & Makokha, J. S. ,2009), and one of official languages adopted by the African Union in 2004, with former Mozambican president Joaquim Chissano delivering his farewell speech as AU chairman in Kiswahili in 2004 Lindenmayer, E., & Kaye, J. L. ,2009). This was a great celebrity endorsement for the Kiswahili language.

Kiswahili is also widely spoken by more than 100 million people across East and Central Africa, including Tanzania, Kenya, Uganda, Rwanda, Burundi, Mozambique, and Democratic Republic of Congo, and extending further to southern Africa (Mulokozi, M. M., 2002). Also starting in 2020, South African schools started teaching Kiswahili as an optional language, the first African language outside South Africa to be offered in class (Adelani, D. I., etal (2021). This is a giant step in enhancing Swahili speaking in Africa and perhaps if the other African countries follow suit the Swahili language will eventually be adopted as the official African Language and those who want to work with Africa will automatically learn to speak it.

IV. ORIGINS AND CHALLENGES OF BRANDING USING KISWAHILI IN UGANDA

Swahili does not owe its origins to trade alone (Bakker, P., & Mous, M., 2013). Throughout the colonial era, Swahili was used as the predominant military language for colonial armies relying on African conscripts (Mazrui, A. A., & Mazrui, A. M., 1995). Both the British King's African Rifles (KAR), Britain's main military arm in its African territories, and German colonial forces relied on Swahili in their operations (Balaton-Chrimes, S., 2012). Fighting in both World Wars as well as several intermittent conflicts throughout East Africa, the King's African Rifles communicated in a simplified version of Swahili made to accommodate the varied sociolinguistic groups of the KAR's soldiers and European officers' limited knowledge of the language (Githiora, C. J., 2018). This abridged version of the language, known as KiKAR (with Ki- used as a prefix for all languages referenced in Swahili), turned out to be dreaded in parts of East Africa, especially where Swahili was initially less famous.

In Uganda as a case in point, where the predominant language is historically Luganda, Swahili or KiKAR was most often encountered in frightening situations. The Swahili many Ugandans knew came from commands such as "*Fungua mlango!*" ("Open the door!"), "*Piga risasi!*" ("Shoot!") ''*Towa vilato!*' '(''remove your shoes''). The association between Swahili and the military, especially in Uganda, continued after the colonial era as independent states' militaries remained composed of former KAR soldiers (Parsons, T. ,2003). The most notable of these soldiers was probably Lieutenant Idi Amin Dada, the first Ugandan to be promoted to officer rank in the KAR, and eventual dictator of Uganda (Leopold, M., 2020). The circumstances under which Swahili was spoken were avoided by everyone and nobody would want to encounter the Swahili speaking Soldiers.

More often than not it is also revealed that Uganda's invasion by Swahili-speaking Tanzania in the Kagera War of 1978-79 gave Swahili a bad reputation throughout Uganda, and the reality made Swahili speaking more complex (Leopold, M. ,2020). In the Kagera War, cross-border conflicts led to an invasion of Tanzania by president Idi Amin's Uganda, and a counter-invasion of Uganda by President Mwalimu Julius Nyerere's Tanzania (Kyomuhendo, G., 2015). Tanzanian forces maintain they were greeted as liberators by Ugandans terrified of Amin's violent regime (Leopold, M., 2020). However, the Tanzanian military's early atrocities committed in retaliation for Ugandan massacres, though ceased upon orders by Mwalimu Nyerere, led Ugandans to fear both militaries in

their country (Howe, H. M., 2001). Swahili language is what both Soldiers had in common and they ably used it intimidate the population.

According to new vision Report, October 2009, Ugandans who witnessed the political turmoil of the 1970s and early 80s have bad memories of the Kiswahili language. It reminds them of soldiers breaking into homes at night, kidnappings and torture at roadblocks. As a result, many refer to Swahili as the language of rogues and thieves.

Following the combined force of Tanzanian Army and other forces overthrow of Amin and the return of normalcy, Swahili became distinguished as an undesirable language in Uganda common amongst the frightening military figures. Uganda held conflicting positions about implementing Swahili, the language of the regional neighbors, in its classrooms – first withholding compulsory Swahili education, then mandating it, repealing the mandate and finally implementing Swahili in schools only recently (Asantebwana, P. F. ,2014; Cheney, K. E. 2004). This is mainly due to the rise of regional trade making Swahili more important than ever for businesspeople throughout East Africa and Democratic Republic of Congo. Therefore the economic need for Swahili in Uganda, coalesced with the rise in East African cultural exchanges through music, migration and governance, point out that the language should no longer be eschewed.

V. CURRENT STATUS OF SWAHILI IN UGANDA

With the East African integration taking shape, scholars and language experts depict Swahili as more crucial in Uganda than ever before, since it is widely spoken in the neighboring Kenya and Tanzania(Blommaert, J. (2014; Myers-Scotton, C., 1995). Indeed, in 2007 over 100 MPs enrolled for Swahili lessons at Parliament .The 1992 Government White Paper on the education policy review also recommended that Swahili be integrated in Uganda's education system, starting from Primary Five (Kwesiga, J. B., 1994).This is of course a big milestone in the quest for acceptance of Swahili in Uganda.

However, Uganda's enthusiasm to teach the language in the mainstream schools seems minimal, if at all (Altinyelken, H. K., 2010). In 2007, the Government of Uganda endorsed the language as a compulsory subject from Primary Four to secondary level, the latter starting with the first batch of Universal Secondary schools (Ojwang, B. O., 2008). But most recently, 10 subjects, including Swahili, were dropped from the list of compulsory subjects. This was during the education ministry's effort to condense the O'level curriculum to 18 subjects, down from 42. The subjects have been clustered into core and elective ones (Nakayiza, E. (2013). The electives subjects are: general science, health science, political education, type-writing, short-hand, office practice, power and energy, electricity and electronics and Swahili.

The ministry retained English, mathematics, geography, history, chemistry, biology, physics, physical education, music and religious education. Others are business education, home economics, Literature in English, technical education, fine art, computer studies, agriculture, foreign and local languages. The move, according to the then education minister, Namirembe Bitamazire, was intended to enhance focus. But this has drawn mixed feelings, especially regarding the fate of Swahili. Why do they keep changing posts is the question most Ugandans are asking.

However on a good note unlike other post-independence governments, the Current government has a language policy which is embedded in the Uganda Government White Paper (1992) Change, (C. A., Evans, D. R., & Kajubi, W. S. ,1994). According to the government, Kiswahili has got strong local and regional cultural base cutting across the East African region. It is argued that the strengthening of Kiswahili as Uganda's main language will promote rapid and solid regional cooperation and lead the country to development and unity (Mukuthuria, M. ,2006). With the revival of East African Community (EAC), it becomes understandable that government of uganda is in support of Kiswahili for a good motive. In due course, if Kiswahili succeeds as a common language will be arrived at without fanning hostility from the zealous supporters of other indigenous languages (Mwenda Mukuthuria, 2006). The probability of this occurrence is high provided that the East African Community continues to flourish.

On the other hand almost all media houses in Uganda including over 300 radio stations and 60Television stations including the national public broadcaster UBC (Uganda Broadcasting Corporation) today have at least some news or even some programs in Kiswahili for their broadcasts. However, in the print Media Uganda is still lacking in Publications reporting in Kiswahili. But in a way, the broadcast media houses have achieved something to educate the masses and enlightening them on the crucial matters affecting them.

VI. OPPORTUNITIES THAT CAN BE HARNESSED AND SUPPORT FOR KISWAHILI LAGUANGE IN UGANDA

Proponents of Swahili in the first instance argue that if the language is made compulsory, Ugandans will benefit in the common market or trade and other activities in the region (Mwenda Mukuthuria, 2006). Swahili (Kanana, F. E. ,2013) 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. A Swahili lecturer at the School of Education, Makerere University (Jjingo, C., & Visser, M. ,2017) argues that the question of an official and national language has been debated for a long time. The potential of Swahili to promote the desired national unity, patriotism and pan-Africanism is far greater than that of any other Ugandan language (Nye, J. J. S., 2013). In a country with over 56 local languages, Swahili would inevitably be a unifying factor.

A Swahili lecturer at Bishop Stuart University in Mbarara says any move to ignore the language will also affect the few existing Swahili teachers as well. "I will have no job" • she says. A Swahili students at Bishop Stuart University, says dropping the language will render his education irrelevant. *"A Swahili graduate can do several other jobs in the common market"* he says (Newmann, etal, 2001). So many Lecturers(Mazrui, A. A., & Mazrui, A. M. ,1995), in different institutions of Leaning says Swahili should and perhaps is the country's second official language after English. The education ministry spokesperson, however, alleys the fears. He says *"when the curriculum reforms were being discussed, it was noted that it would not be possible to start teaching Swahili without pre-requisite resources teachers and teaching materials"*. As a result, he says the National Curriculum Development Centre proposed that Swahili implementation be in phases(Jjingo, C., & Visser, M. ,2018). Henceforth (Kobia, J. M. ,2009) Swahili couldn't be made compulsory in Uganda nor in the region without adequate resources. Some officials at the education ministry confided that there were only two teachers colleges out of 40 institutions, which can produce Quality Swahili teachers and these are Gaba Primary Teachers College (PTC) and Kabale PTC. According to the 2007 statistics at the education ministry, Kyambogo University and other PTCs can produce about 100 Swahili teachers a year, yet Uganda has over 7.5 million children in 11,000 government-aided primary schools and 954,000 students in 911 secondary schools.

In the meantime, students are encouraged to take the subject as an elective. Some schools are teaching Swahili on their own initiative and are encouraged to continue by the Government. The director of the National Curriculum Development Centre, says: *"the plan is to have Swahili as a compulsory subject in future and this will be done in the next curriculum review"*. She adds "in preparation for this phasing, the teacher education department at the education ministry has stepped up enrollment of Swahili teachers in training colleges"(Jjingo, C., & Visser, M. ,2017)

Kiswahili language has also come in handy to disseminate information. A case in point is the time when Ebola virus was suspected to spreading from Democratic republic of Congo(Rorison, S. ,2012). This time round, Kiswahili language helped to educate not only Uganda citizens but the Congolese Citizens as well on the basic hygiene and appropriate measures to curb the spread of this deadly virus. Besides Kiswahili is also used in the campaign against HIV virus together with fighting other diseases.

Uganda as a country has never solved the question of official and/or national language since the days of the British colonial rule (Pawliková-Vilhanová, V. ,j1996).. Currently, 59 years down the road after independence still this is a troublesome subject. Henceforth, any prospect to solve such a dilemma can be a respite. While giving emphasis to this fact, Mulokozi (2000: 72) posits that language is essential to peoples identity (cf. Nsibambi, 2000: vii). Therefore this signifies (May, S. (2003), that most African countries using foreign languages are deficient

in cultural identity and at the least opportunity can adopt a language that can articulate their cultural diversity and apparently to address the needs of majority who do not speak, read or understand the foreign languages.

In politics, the armed forces are using Kiswahili to foster unity and to tone down tribalism (Mukuthuria, M. ,2006) . In the northern and Eastern part of Uganda it is the language that is used to fight the crime and insecurity caused by insurgency (Apuuli, K. P. ,2004). This way, it is a tool of inter-ethnic unity which Uganda desires. Today, politicians representing Uganda in East African Parliament use Kiswahili language (Mukuthuria, M. ,2006). Even at home, most parliamentarians from the North, East and Western regions use Kiswahili in their political campaigns (Mukuthuria, M., 2006). Above all, presidential race in Uganda today cannot be complete without contestants addressing the people in Kiswahili (Mukuthuria, M., 2006). This means that very soon, Kiswahili will assume the role of democratizing the citizens in Uganda, and therefore it will come handy in civil education as it is in Kenya and Tanzania (Nsibambi, R. 2000).

In trade, Kiswahili role cannot be quantified (Chimerah, R.M. 1998). It should be noted that this language was introduced in Uganda as a language of commerce and it has contributed a lot nationally and internationally. This also applies to religion where Muslims are associated with Kiswahili. This language has succeeded very much in spreading of Islamic faith across ethnic groups. Christianity is not exceptional (Mazrui, A.A. and Mazrui, A.M. 1998). Today, open air masses are common in all corners of Uganda using Kiswahili as a medium of communication. Above all, this language is a key language of socialization. It is used in theatres and along the streets by comedians for entertainment though with specks of negative attitude and so on.

More so, Kiswahili stands out to be the best language for branding African products and enterprises because it has a well established grammar and written literature as opposed to many indigenous languages in Uganda (Githiora, C. J. (2018). Besides, its neutral stance, the fact that it is not associated with any community to provide negative feelings there is currently abundant personnel within Uganda that can make it easy to teach (Mukuthuria M, 2006). More over mentioned, higher institutions of learning in Uganda are currently investing heavily in the teaching of Kiswahili (Mukuthuria, M., 2006). This with personnel support from Kenya and Tanzania makes it to be ahead of other indigenous languages.

Again, Kiswahili has also now been recognized as one of the official languages of the African Union. This position gives this language a new lease of life to contend auspiciously with English and other non indigenous lingua franca like French, Chinese, Spanish and Portuguese (Mwenda Mukuthuria, 2006). This achievement of uplifting Kiswahili to the continental level is partly attributable to unyielding effort, lobbying and *sensitization* undertaken by linguists and great scholars in Africa who see the irony of not having an African language at the continental forum

Shear, K. S. (1998) .To mention a few are Wole Soyinka, Ayi Kwei Armah, and Ali Mazrui who have since 1960s proposed adoption of Kiswahili as Africa common language (Mukuthuria, 2006 M). Going by the advocacy of such great sons of Africa, indeed there is no great forum held under the African sun that can boast of identity without giving an indigenous African language a chance.

On the East African panorama, the countries are working towards a common language policy. This comes with the understanding that uniformity in language will lead to unfettered flow of information, people and capital across the borders(Inda, J. X., & Rosaldo, R. ,2008) . Out of this need, article 19 (d) of the treaty of establishment of the East African Community provides for the development and promotion of indigenous languages, especially Kiswahili as a regional lingua franca(Mukuthuria, M.,2006); (Mukama, R. 1995). Consequently, the 3rd East African Tripartite Commission held in November 2001 directed the secretariat to facilitate the formation of East African Kiswahili Council basically to oversee language issues like harmonization of vocabulary, promotion of Kiswahili literature, and advocacy of indigenous languages in the international forum. As a result, the East African Community is supportive of the idea of each country forming National Kiswahili Council.(Sunday Monitor, Dec. 26, 2004: 15). Though this move has not succeeded in Kenya and Uganda, it is hoped that soon these countries and others like Rwanda that are bound to join this community will address this matter. This, way, Kiswahili will be addressed as a discipline in all these countries.

In education, Kiswahili has unlimited horizon in Uganda (Mukuthuria, M., 2006). Currently, the language is taught as a subject in the key institutions in the country. It is also a tool of research at university level where it is used to study and document other indigenous languages. Above all, it is being used to disseminate research information. Also at university level, programs can be initialized to train high caliber manpower to address future needs of this country in research and teaching at the university level. This way, shortage of Kiswahili personnel can be addressed in Uganda. Currently, the Inter-university Council of East Africa is emphasizing the exchange of Kiswahili curriculum at university level to facilitate students and staff exchange program through CHAKAMA (Kiswahili Association of East Africa)- (Mukuthuria, M., 2006) ; (Mbaabu, I. 1991) This move will make all the countries of East Africa to be at par in development of Kiswahili in general. Also, one of the major objectives of CHAKAMA is to organize joint research(Mukuthuria, M., 2006).. This will go along way in reducing the disparities that have afflicted the higher institutions of learning for a long time. For example, in Uganda today, there is need to provide guidelines on what is supposed to be taught in schools, how to train teachers and the development of curriculum. All this can be achieved through joint research.

The use of Kiswahili as an indigenous language can expand readership and publication of new ideas (Mukuthuria, M., 2006). With over one hundred and fifty million users (Nurse, D. and Spear, T. 1985), high levels of literacy in Kiswahili means an unrestrained market for Kiswahili books and unlimited reservoir for readers. If literacy has to be improved, reading and acquiring skills should be imparted using a language that is easily understood by people (Cervetti, G., Pardales, M. J., & Damico, J. S. (2001) and Kiswahili can make available this medium together with addressing adult education requirements.

VII. CONCLUSIONS AND RECOMMENDATIONS

Many arguments have been advanced that Kiswahili is not extensively spoken, it is expensive to teach and erroneously regarded as a language used for violation of human rights. Nevertheless the current positive attitude by the government of Uganda towards Kiswahili is meant to make it widely accepted through teaching so that it can become the language of integration. In any case, all these arguments bear no big element of truth cognizant of the fact If it was the case, then Uganda or any other country which underwent the atrocities of British colonial rule could not be using English. Our neighbours in Kenya and Tanzania have gone ahead to use Kiswahili as a national language despite the attitude associated with human right abuse.

The current paper recommends that the government should continue to invest in primary, secondary and universities to train desirable quality manpower to address the current Kiswahili needs, strengthen the Government White Paper (1992), implement the constitution which also gives a flexibility for Kiswahili to propagate.

The bold step by cabinet to approve Kiswahili and declare this language as a second official language of Uganda through an act of parliament demonstrates the value of attachment of this language to Uganda currently. Hence forth branding of African products and enterprises in Kiswahili will only make sense when the time comes for Ugandans to disregard negative sentiments about Kiswahili and learn it in order to fashion ahead with national development issues. With this beam of optimism that Kiswahili growth and development will flourish then only and only then will Ugandans understand the critical need for branding African products and Enterprises in Kiswahili.

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