Master of Philosophy Studies

In

Comparative and International Education

THE USE OF AN AFRICAN LANGUAGE AS LANGUAGE OF INSTRUCTION AT UNIVERSITY LEVEL: THE EXAMPLE OF KISWAHILI DEPARTMENT AT THE UNIVERSITY OF DAR-ES-SALAAM IN TANZANIA.

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ABSTRACT

The issue of language of instruction in Tanzania has had a front seat for more than thirty years now. It seems the debate is generating more heat than light (Rubagumya, 2003; Kadeghe, 2003). Most of the research reports and publications show that English can no longer serve as the language of instruction at post primary level. Some researchers, basing on their findings, suggest that Kiswahili which is a well known language to almost every Tanzanian should replace English in order to solve the problem.

However, some people disagree with this kind of solution with arguments like; Kiswahili cannot sustainably function at higher levels of education since it lacks scientific and technological terms, books, teachers, and that the language cannot compete with globalization. This study shows the positive use of Kiswahili as the medium of instruction at the university level, specifically in the Kiswahili Department at the University of Dar-es-Salaam.

Kiswahili has been used successfully as the medium of instruction in the Kiswahili Department from 1970 up to the present. The study identifies the reasons behind the establishment of the Kiswahili Department in 1970 and strategies that were used to get teaching and learning resources i.e. teachers, written materials, and technical terms. This study, however, reveals that Kiswahili, which is a well known language to students and their teachers, makes students understand well the concepts entailed in discussions, lectures, and seminars.

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ABBREVIATIONS

B.A- Bachelor of Arts

BAKITA-Baraza la Kiswahili la Taifa (The National Kiswahili Council)

DEPT-Department

DSM-Dar-es-Salaam

ESR- Education for Self-Reliance

IKR- Institute of Kiswahili Research

LOI- Language of Instruction

LsOI-Languages of Instruction

LOITASA-Language of instruction in Tanzania and South Africa

PPE- Problem-Posing Education

UEAC- University of East Africa calendar

UCDSM-University College of Dar-es-Salaam

UDSM- University of Dar-es-Salaam

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CHAPTER ONE

1.0 Introduction/ Background of the Problem

From the time immemorial, language has been an important tool for daily communication between one individual and another. It plays vital roles in our daily lives, for example, it has played and continues to play an important function in learning and teaching processes. Also, language enables the transfer of knowledge from one generation to the next or one society to another. It is an essential means whereby one can express his or her feelings to others. "Language is in this way a psychological and interplay tool – something each of us uses to make sense of articulation" (Senkoro, 2004a:49). Taking into consideration the countless roles of language, there is no single society that can develop in this world without a language. It is a basic tool for any meaningful development, whether economic, social, political or intellectual.

Given that language enables teaching and learning activities to be well accomplished, both teachers and learners are supposed to be familiar with the language which is used. If learners and even teachers are disabled in the language which is used as a medium of instruction, then the learning process cannot take place effectively (Malekela, 2004). The well-known language will enable them (both teachers and students) to successively discuss, argue, debate, ask questions, think critically, and confidently solve different problems which will face them. All those actions will not be attained if there is a language barrier. In this case, language can simultaneously play conflicting roles in the educational sphere. It can be a factor in either providing or withholding access to education (Roy-Campbell, 2001).

1.1 The linguistic situation in Tanzania

Tanzania is a multilingual society. It has three types of languages namely, vernaculars, Kiswahili, and English. Vernacular languages are those spoken by different ethnic groups (Legere, 1992). A vernacular language is associated with a well-defined ethnic group,

with specific culture, identity, and location (Batibo, 1992). It is estimated that more than 120 vernacular languages are found in Tanzania (Roy-Campbell and Qorro, 1997; Legere, 1992; Brock-Utne, 2000; Malekela, 2003). Many of the languages are very similar to each other and could rather be called dialects. Vernaculars are usually the languages of intimacy, i.e. of the home and close friends in informal situations (Rubagumya, 1990). Also they are used in normal conversation, particularly among those people who come from the same ethnic group. They play an important role in identifying ethnicity (Legere, 1992). Vernaculars are not assigned to any official function, for example hospitals, parliament or as media of instruction in formal education institutions.[1]

Basing on the characterization above about vernacular languages, although Kiswahili is a local language, it cannot be regarded as a vernacular. This is because it is not exactly attached to a well-defined ethnic group since about 95% or more of Tanzanians speak Kiswahili (Roy-Campbell and Qorro, 1997; Malekela, 2003). The last statistics from BAKITA shows that about 99% of Tanzanians have command in Kiswahili (Masato, 2004 in Brock-Utne, 2005). Kiswahili as an everyday language by most Tanzanians is growing very fast due to intermarriages. In the families where father and mother come from the different ethnic groups, they are not managing to communicate by using their vernacular languages. They use Kiswahili which is familiar to both of them (Puja, 2003).

Kiswahili is used as a national and official language, in political speeches, as a lingua franca within the country and in East Africa, the medium of instruction in public primary schools and the language of Parliament, government and its ministries, the lower courts, mosques, and churches. Kiswahili is also the language of transport, banking, national public life, and post office. Furthermore, it is spoken widely in some neighboring countries like Kenya, Uganda, Democratic Republic of Congo (DRC), Rwanda, and Burundi. Kiswahili is also the language of the African Union (Roy-Campbell and Qorro, 1997; Rubagumya, 1990; Puja, 2003). It is also spoken in parts of Zambia and

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[1] I am aware of some informal institutions of learning, such as ritual activities in many language groups that use vernaculars as the media of instruction. Research into this and other modes of the delivery of indigenous knowledge would be very interesting indeed. This is, however, beyond the scope of the present study.

Zimbabwe. The newly elected President of Tanzania, Jakaya Mrisho Kikwete, has promised a strengthening of Kiswahili.

English is a foreign language in Tanzania. Its knowledge is essentially a product of schooling introduced by the British during their colonial rule in Tanzania (Mochiwa, 1991; Roy-Campbell 2001, Brock-Utne, 2005). It is estimated that only 5% of the population in Tanzania has some knowledge of English (Schmied, 1989 in Brock-Utne, 2000; Qorro, 2004). English is the language of the High Court, Court of Appeal, diplomacy, and foreign trade. In addition, it is the medium of instruction in secondary and higher learning institutions, an official language but in very limited situations or in situations where non-Tanzanians who are not conversant with Kiswahili are involved (Roy-Campbell and Qorro, 1997; Rubagumya, 1990). It is used as a medium of instruction in private primary schools, which are called 'English medium primary schools' (see Rubagumya, 2003). Moreover, Code-switching[2] and code-mixing[3] between English, Kiswahili, and vernaculars are common features in the Tanzanian linguistic context (Roy-Campbell, 2001; Brock-Utne, 2000; Vuzo, 2002; Mwinsheihe, 2003; Puja, 2003).

Due to multilingualism, Tanzanian students reflect a wide range of linguistic backgrounds. Majorities, especially those born in rural areas, have their vernacular languages as their mother tongue. Those born in towns have Kiswahili as their mother tongue and only very few have English as their first language. There is a growing tendency of highly educated parents to use English at home as their lingua franca with each other as well as with their children. Such children, who grow up speaking English as their first language, have been termed as '*Afro-Saxons*' (Mazrui and Mazrui, 1998:137 quoted in Rubagumya, 2003:157). However, Rubagumya argues that there is an exaggeration by some parents about the issue of molding Afro-Saxons in Tanzania. He says;

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[2] Alternation of Languages
[3] Mixing languages, it can be either mixing words in one sentence or phonemes in one word.

One could conclude that the playground is more likely to be Kiswahili dominant…Use of English at home is probably exaggerated by some of the parents, who might not be proficient in English themselves (Rubagumya 2003:157).

The above situation gives the impression that children are forced to speak English at home, but in reality it is not their first language. Most of the time they communicate by using Kiswahili, for instance, when they are playing with their peers and when they communicate with the whole community.

1.2 The Structure of Formal Education System in Tanzania

The structure of the formal education system in Tanzania can be categorized into four levels as follows:

- ❖ Pre-primary education level (for children aged between 5-6 years) aiming at maintaining the cultural values.
- ❖ Primary education, which is a seven years cycle. It is a compulsory level for every child in the country in terms of enrolment and attendance. The aim of this level is to prepare students to continue with secondary education, vocational training, and to join the world of work.
- ❖ Secondary education level which is divided into two levels; Ordinary level (Form 1 up to 4) and Advanced level (Form 5 and 6). Students who complete ordinary level are expected to either join vocational training, professional training or the world of work. Advanced level graduates can continue with tertiary and higher education, training institutions or join the workforce.
- ❖ Higher education level which consists of university and other post secondary tertiary institutions. These students are expected to join fields of work or to continue with further studies (MOEC, 1995).

1.3 Language of Instruction in Tanzania

The medium of instruction in Tanzania can be backdated to the pre-colonial period. Nyerere (1967:45) points out that;

> The fact that pre-colonial Africa did not have schools- except for short periods of initiation in some tribes- did not mean that children were not educated. They learned by living and doing. In the homes and on the farms they were taught the skills of the society, and the behavior expected of its members. They learned the kind of grasses which were suitable for which purposes...They learned the tribal history and the tribe's relationship with other tribes and with the spirits, by listening to the stories of the elders...Education was thus 'informal', every adult was a teacher to a greater or lesser degree.

Before colonialism, the vernacular languages were used as media of instruction, but in informal settings as Nyerere explained. Each ethnic group used its own language to teach expected behaviors in the society to their children and the whole community in general.

From 1885 until 1918 Tanzania was under German rule. In this period, Germans started a formal kind of schooling. Kiswahili was used as the LOI throughout the colony and German language was taught as a subject. When British took over the colony from the Germans (1919-1960), they maintained Kiswahili as the LOI in the first five years of primary education. In the last three years of primary education and secondary levels English was used. In the 1953, it was recommended by the Binns Mission that Kiswahili should be replaced by English and vernaculars in primary schools. The government rejected this recommendation and continued to use Kiswahili in primary education (Rubagumya, 1990; Brock-Utne, 2000).

After independence (1961), Tanzania inherited the British colonial education system. Kiswahili had been used as a medium of instruction in low levels of education (Kindergarten and primary) while English was used in post-primary levels. In the 1967/74 plan, there was an argument of changing English to Kiswahili as the medium of instruction in post-primary levels. It was realized that English as the LOI was problematic

and it creates classes among Tanzanians. In brief the plan stated as follows concerning the issue;

> We have a system where the medium of instruction in primary schools is Kiswahili, while in secondary schools it is English. This constitutes an educational problem and potentially a dangerous situation. It will create a class of those educated in Kiswahili medium and another educated in English medium. It will render secondary education irrelevant to the problems of the masses. It will not be justified to continue to offer secondary education in English (Quoted in Mlama and Matteru, 1978:5).

In 1995 the Education and Training policy document was issued. According to this policy, Kiswahili should be used from pre-primary up to primary level while English was to be used from secondary up to the university level as the medium of instruction. However, English has to be taught as a subject from standard one with the aim of making students acquire and develop adequate mastery of the language so that at the end of their education, pupils will have acquired enough skills to cope with the English language demands at post-primary levels and the field of work (MOEC, 1995). In 1997, another policy concerning LOI, namely Sera ya Utamaduni (the cultural policy), was issued. In this policy Kiswahili was more favored as a cultural phenomenon. Vernacular languages were recognized as well. It was proposed that they should be studied, researched, documented, and that they should serve as a resource base for the Kiswahili which is a national language (Mulokozi, 2000).

Although Tanzanian government issued many language policies, what is said about the language issue in the 1995 Education and Training policy is the one that is currently practiced in the country. The 1997 policy is just on paper. There is no official educational role assigned to vernacular languages. Though the 1995 policy is supposed to be practiced in the whole country, there is no consistency in its use and implementation. In primary schools, as the policy says, Kiswahili is supposed to be used as the medium of instruction (henceforth LOI), but a number of private schools and even kindergartens are using English as the medium of instruction.[4]

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[4] See also Rubagumya 2003 who is showing the mushrooming of private primary schools known as English primary medium schools.

Even if Kiswahili language is not assigned any role as a medium of instruction at post-primary levels, some studies show that it is regularly used (Roy-Campbell and Qorro, 1997). It is used for various activities, inside and outside the classrooms. Some secondary school teachers teach in Kiswahili to make the subject matter easier for their students to understand.Vuzo (2002:12) notes that; "…teachers are forced to teach in Kiswahili to enable their students to understand the subject matter despite the fact that examinations are set in English." Kiswahili is also non-officially used at the University for numerous activities. Most of the time university students as well as university professors communicate by using Kiswahili. More so when students discussing their academic issues, in spite of the fact that the official language of instruction is English (Mochiwa, 1991; Brock-Utne, 2000; Malekela, 2003; Puja, 2003)

1.3.1 Students' English competence

Some studies show that only 5% of the Tanzanian population can speak English (Schmied, 1989 in Brock-Utne, 2000; Roy-Campbell and Qorro, 1997; Qorro, 2004). This percentage seems to be very small since many students are passing through secondary schools as well as universities where English is used as the LOI. One should expect secondary school goers and university graduates to be competent in English since they use English during their studies as the LOI. Unfortunately, this is often not the case. The number of a cohort that has completed a secondary school in Tanzania is still very low.

A lot of research conducted in Tanzania about LOI show that students are not competent in English. This linguistic disability makes teaching and learning processes difficult. Students are passing from one level to another with linguistic deficiencies (see Mlama and Matteru, 1978; Criper and Dodd, 1984; Mochiwa, 1991; Roy-Campbell and Qorro, 1997; Mkwizu, 2002; Vuzo, 2002; Brock-Utne and Holmarsdottir, 2003; Mwinsheikhe, 2003; Puja, 2003; Qorro, 2003; Malekela, 2003; Galabawa and Lwaitama, 2004; Kalole,

2004). Basing on these studies, I agree with the proportional given because not all secondary school goers and university graduates can speak English fluently.

1.3.2 Influence of using English as the LOI

Different stakeholders (parents, teachers, students, and policy makers) influence the use of English as a medium of instruction in Tanzania. There is a contradiction between desire and reality among many stakeholders (Galabawa, 2004). Although many studies (as those mentioned in 1.3.1) show that English is not a viable medium of instruction in the country, and that most of the time students and their teachers are communicating by using Kiswahili, still most of the stakeholders desire English to continue being the medium of instruction. For instance, a study conducted by Vuzo (2002) on the problems and prospects of using English as a medium of instruction in Tanzania shows that only 33% of the secondary school teacher respondents preferred Kiswahili to be used as the LOI compared to the majority (53%) who prefer that English should be maintained as the medium of instruction.

Mwinsheihe (2003) also concluded as Vuzo did. In her study findings, 67% (N=62) of teachers said it would be a disadvantage to use Kiswahili as a medium of instruction for science in secondary schools while 28% (N=26) said that using Kiswahili would be advantageous. Their reasons for favoring English are that it is an international language, Kiswahili lacks the necessary vocabulary, and that it would be expensive to effect a switchover into Kiswahili. Similar findings were also expressed by Senkoro (2004b) whose study showed that 50.9% of teachers responded that they would prefer teaching in English as opposed to 34.0% who would prefer using Kiswahili.

Incidentally, in spite of the hindrance to learning caused by their lack of the mastery of English language, Tanzanian students, like the majority of their teachers, preferred to be taught in English (Malekela, 2004). Mwinsheihe (2003) shows that 58% (N=282) of students favor English compared to 38% (N=185) of the students, who favor Kiswahili. Furthermore, according to the findings by Qorro (2004), although parents are aware that

their children understand little when they are taught in English, the majority of them (66.5%) want their children to be taught in English compared to 44.3% who prefer their children to be taught in Kiswahili.

It is not only parents, teachers, and students, but also the policy makers who insist that English must be used as the medium of instruction in secondary and tertiary education in Tanzania. For instance, the following was said by Jackson Makwetta, who was a Minister of Education in Tanzania in 1983;

> Talking about the need to learn from other developed countries, the Minister said Tanzania is behind in scientific development, therefore, he said that changing English names into Kiswahili in teaching will not bring about scientific revolutions in the country. "We must learn from other countries, and in order to do that we have to use English to make learning easy" (Uhuru[5] 8 August 1983 cited in Roy-Campbell and Qorro 1997:89)

Mr Mungai who was the Minister of Education from 2000 until January 2006 argued that;

> I hear there is a pressure to change. It mostly comes from professors. My own opinion is that I have to take into account what the community wants. Is it the community that has asked for this change? I get a large number of applications from groups that want license to start English medium primary schools. The Tanzanian community is not thinking about this language issue. I hear it from professors. I do not hear it from the community. The day I hear it from the community I shall start thinking about it (Brock-Utne and Holmarsdottir, 2003:83)

It seems that even policy makers support English to be the language of instruction in Tanzania, especially in post-primary level. For example, when the former Tanzanian Minister of Education said he waited to hear from the community, the question is, are professors not part of the community? All of the research findings reveal how the community desire English to be used in education. It reaches a point where to some people quality education is synonymous with English (Rubagumya, 2003). Malekela (2004:5) reports the same findings. He affirms that, "Others confuse English and

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[5] Among the Tanzania's newspapers.

education. They think that if children are fluent in English, then these children have education, even if they are poor in all other subjects."

Yet, analyzing the use of English as a medium of instruction at post-primary level, as argued before, abundant researches show that English becomes an obstacle in teaching and learning processes (see Mlama and Matteru, 1978; Criper and Dodd, 1984; Mochiwa, 1991; Roy-Campbell and Qorro, 1997; Mkwizu, 2002; Vuzo, 2002; Brock-Utne and Holmarsdottir, 2003; Mwinsheikhe, 2003; Puja, 2003; Qorro, 2003; Malekela, 2003; Galabawa and Lwaitama, 2004; Kalole, 2004). Many researchers basing on their findings suggest that Kiswahili should take over because it is well known in the community and among students and their teachers than English. So far, there are some arguments against Kiswahili being the medium of instruction at post-primary level, particularly at the University. For example, Fasold argues that;

> Kiswahili would be the choice of higher education in Tanzania... but is prevented by shortages of material written in it and the number of people able to teach in it (Fasold, 1984:292 quoted in Rubagumya, 1990:1).

Some people take the view that some concepts, particularly in this era of science and technology, cannot be expressed in Kiswahili while English is a global language. They argue that excellent education cannot be achieved by using Kiswahili in the sense that the language cannot be employed in high academic discourse. Qorro (2004) collected about 30 newspaper articles on language debate issue in Tanzania. She found different arguments raised for English to remain as the LOI in Tanzania. Although she presented more than ten arguments, they can be summarized as follows;

❖ Kiswahili cannot serve in this era of science and technology (globalization). It lacks vocabulary and it is not used for technological network i.e. internet.

❖ It prepares manual laborers because graduates will not compete in the global market.

❖ It cannot be used in international forums.

❖ Without English it is difficult for the graduates to be employed inside and outside the country. Then, when English will continue to be the LOI, students will be able to speak it correctly. This is so because they will get enough time to practice it.

❖ Kiswahili will accelerate the falling of education standards. It will make students became worse in English competence than even the situation at present. This will be so because Kiswahili, which is used in the classroom, is different from that in the normal use. Then, even if Kiswahili will be used, it would be learning a new language like Russia.

❖ We still need English in our daily lives.

However, with all the arguments above against Kiswahili to be the LOI, there is one department at the University of Dar-es-Salaam, the Kiswahili Department, which offers all of its courses by using Kiswahili language as a medium of instruction. I give a short history of this department hereunder.

1.4 Short History of the Kiswahili Department at the University of Dar-es-Salaam

Before 1970, University of Dar-es-Salaam was a University College under the University of East Africa. At that time, the University of East Africa included Makerere University College, University College of Nairobi, and the University College of Dar-es-Salaam. There was no Kiswahili Department at the University College of Dar-es-Salaam, but a Department of Language and Linguistics. Every student in this department took linguistic components of the course as compulsory courses and he or she opted either for French, English or Kiswahili (UEAC, 1969/70). The teaching of Kiswahili began with the first intake of Arts undergraduates when there was a course entitled the 'structure of Swahili' in the Department of Language and Linguistics (UDSM report, 1973).

In 1967/68-1968/69 discussions were made between the University College of Dar-es-Salaam, the Ministry of National Education, and other interested parties about the establishment of the Kiswahili Department. A conclusion was reached that there was a

need to establish a full Kiswahili Department to be charged with the teaching of Kiswahili language and literature (UCDSM report, 1968/69; UDSM report, 1973).

The Department of Kiswahili came into being on 1st July, 1970 with three members of staff and two on temporary basis. It had 55 first year students and 22 second year students transferred from the Department of Language and Linguistics (UDSM report, 1973). A temporary syllabus was prepared under the objectives of teaching the sound system, usage, history, and the structure of Kiswahili language.The following simple diagram shows the real picture of where the Kiswahili Department originated.

The origin of the Kiswahili Department

1968/69

⇩

Language and Linguistics Department

1970

⇩

Kiswahili Department

1970

⇩

Foreign Language and Linguistics Department
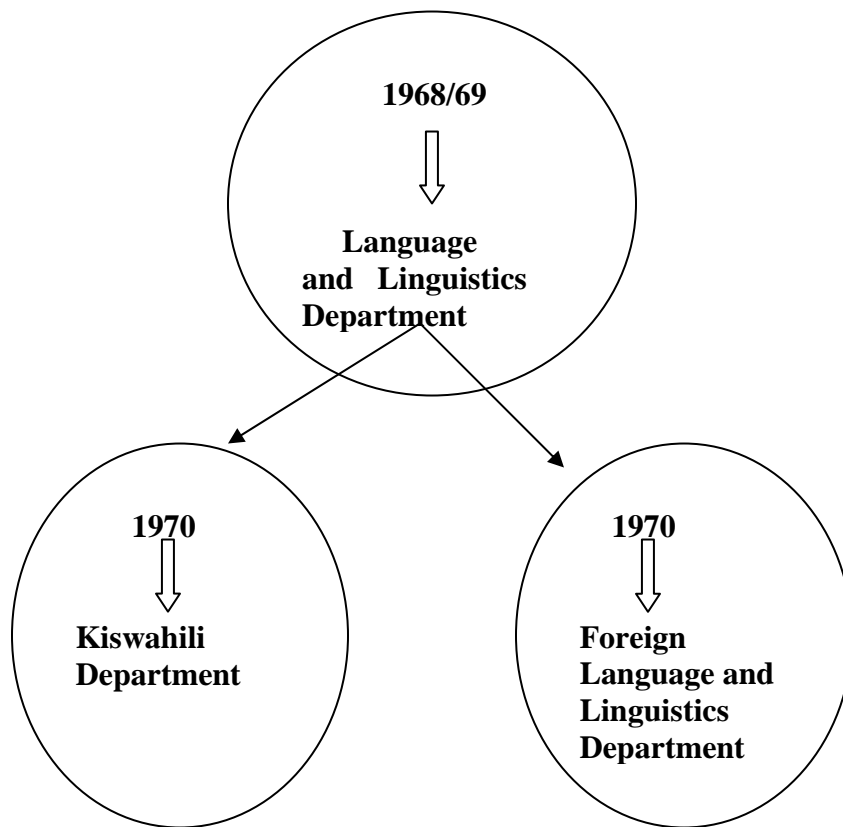
Many Kiswahili courses were introduced later on. Up to present, that department offers its courses by using Kiswahili language as the LOI. The following are the courses offered by the Kiswahili Department;

Current courses offered by the Kiswahili Department at the

University of Dar-es-Salaam

Table: 1   FIRST YEAR COURCES

CODE	JINA LA KOZI (KISWAHILI)	NAME OF THE COURSE (ENGLISH)[6]
SW 130	Historia Fupi ya Fasihi ya Kiswahili na Uhakiki Wake	A Short History of Kiswahili Literature and Criticism
SW131	Nadharia ya Fasihi na Mikabala Mikuu ya Tahakiki	Literary Theory and Major Critical Approaches
SW132	Utangulizi wa Isimu na Muundo wa Kiswahili: I	Introduction to Linguistics and Kiswahili Structure: I
SW133	Utangulizi wa Isimu na Muundo wa Kiswahili: II	Introduction to Linguistics and Kiswahili Structure: II
SW134	Stadi za Matumizi ya Kiswahili	Kiswahili Usage Skills
SW135	Uchambuzi wa Sarufi ya Kiswahili: I	Kiswahili Grammatical Analysis: I
SW136	Uchambuzi wa Sarufi ya Kiswahili: II	Kiswahili Grammatical Analysis: II
SW137	Misingi ya Uchambuzi wa Fasihi ya Kiswahili	Foundations of Kiswahili Literary Analysis
SW138	Kiswahili Ngazi ya Mwanzo: I	Basic Kiswahili: I
SW139	Kiswahili Ngazi ya Mwanzo: II	Basic Kiswahili: II

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[6] This is just a translation to help English readers but all courses are offered in Kiswahili.

Table: 2　　　　　　　　**SECOND YEAR COURSES**

CODE	JINA LA KOZI (KISWAHILI)	NAME OF THE COURSE (ENGLISH)
SW 231	Fonolojia ya Kiswahili	Kiswahili Phonology
SW 232	Mofolojia ya Kiswahili	Kiswahili Morphology
SW 233	Nadharia na Uchambuzi wa Sintaksia ya Kiswahili	Syntactic Theory and the Analysis of Kiswahili
SW 234	Tamthilia ya Kiswahili	Kiswahili Drama
SW 235	Ushairi wa Kiswahili	Kiswahili Poetry
SW 236	Uandishi wa Kubuni I: Nadharia	Creative Writing 1:Theory
SW 237	Uandishi wa Kubuni II: Utafiti na Tasnifu	Creative Writing 2: Practice
SW 238	Isimu-Tumizi ya Kiswahili	Kiswahili Applied Linguistics
SW 239	Nadharia ya Isimu Jamii Katika Muktadha wa Kiswahili	Socio-linguistics Theory and the context of Kiswahili
SW 240	Nadharia na Uchambuzi wa Tafsiri	Translation Theory and Analysis
SW 241	Isimu-nafsiya	Psycholinguistics
SW 242	Fasihi ya Kiswahili kwa Watoto	Kiswahili Literature for children
SW 243	Elimumitindo ya Kiswahili	Kiswahili Stylistics
SW 244	Aina Mbalimbali za Kiswahili cha Maongezi: I	Varieties of Spoken Swahili: I
SW 245	Kiswahili Ngazi ya Kati: I	Intermediate Kiswahili: I
SW 246	Kiswahili Ngazi ya Kati: II	Intermediate Kiswahili: II

Table: 3   **THIRD YEAR COURSES**

CODE	JINA LA KOZI (KISWAHILI)	NAME OF THE COURSE (ENGLISH)
SW 331	Semantiki na Pragramatiki za Kiswahili	Kiswahili Semantics and Pragramatics
SW 332	Mitaala ya Fasihi Simulizi I: Nadharia	Studies in Oral Literature 1: Theory
SW 333	Mitaala ya Fasihi Simulizi II: Utafiti na Tasnifu	Studies in Oral Literature II: Research and Dissertation
SW 334	Isimu Historia na Linganishi	Historical and Comparative Linguistics
SW 335	Leksikografia	Lexicography
SW 336	Nadharia ya Fasihi na Maendeleo ya Fasihi ya Kiswahili	Literary Theory and the Development of Kiswahili Literature
SW 337	Kazi Bora za Fasihi ya Kiswahili	Kiswahili Masterpieces
SW 338	Fasihi Linganishi	Kiswahili Based Comparative Literature
SW 339	Ujumi, Sanaa na Fasihi ya Kiafrika	Aesthetics, African Art and literature
SW 340	Fasihi ya Kiswahili na Jinsia	Kiswahili Literature and Gender
SW 341	Uandishi wa Kiswahili: I	Writing in Kiswahili: I
SW 342	Uandishi wa Kiswahili: II	Writing in Kiswahili: II
SW 343	Muundo wa Fasihi Simulizi ya Kiswahili	Kiswahili Narrative Structure
SW 344	Aina za Maandishi ya Kiswahili: II	Varieties of Written Kiswahili: II
SW 345	Kiswahili Ngazi ya Juu: I	Advanced Kiswahili: I
SW 346	Kiswahili Ngazi ya Juu: II	Advanced Kiswahili: II
SW 399	Mbinu za Utafiti na Tasnifu Kuhusu Lugha na Fasihi	Research Methods and Dissertation on Language

Source of the three tables: Senkoro, 2004c.

This department has, therefore, managed to make Kiswahili a viable and effective medium of academic discourse whereby its courses, both literature and linguistics, are offered in Kiswahili language.

1.5 Statement of the Problem

The issue of the language of instruction in Tanzania has had a front seat for well over thirty years. It seems the debate is generating more heat than light (Rubagumya, 2003; Kadeghe, 2003). In 1969 the Government started working on the possibilities of extending Kiswahili as a medium of instruction to post-primary education (URT, 1969). Since then, there have been significant research reports and publications on the question of the language medium of instruction at post-primary level in Tanzania. Most of the publications (for example, Rugemalira et al., 1990; Mochiwa, 1991; Malekela, 2003; and Puja, 2003) show that English can no longer serve as a medium of instruction at post-primary level. Some researchers suggest that Kiswahili should replace English in order to solve the problem.

However, some people disagree with this kind of solution with arguments like, Kiswahili lacks the necessary vocabulary for expressing science and technology, especially in this era of globalization, and that African languages cannot sustainably function at higher levels of education. Nevertheless no comprehensive research has been done with regard to the positive use of Kiswahili as the medium of instruction at higher levels of education. It seems there is a general belief that African languages cannot serve as a medium of instruction, especially at university level (Adegbija, 1994). To me, this is the missing link in the discussions. The problem here is that the use of Kiswahili at university level is not yet researched into and documented alongside those researchers who just suggest its use and those who oppose it. Where Kiswahili has been used, such as in the Department of Kiswahili at the University of Dar es Salaam, no comprehensive documentation of the forces worked in favor of the language that has taken place. This is the gap that the present research aims to attempt to fill.

1.6 Objectives of the study

1.6.1 General objective of the study

The general aim of this study is to explore the use of an African language as the LOI at University level, specifically in the Kiswahili Department at the University of Dar-es-Salaam. In other words, I principally want to explore the dynamics that operated or can operate when a department changes its medium of instruction from, say, English or any other foreign language, to that of an indigenous language.

1.6.2 Specific objectives

❖ To identify the motives behind the establishment of the Kiswahili Department at the University of Dar es Salaam.

❖ To explore the strategies used to establish the Kiswahili Department and how it managed to use Kiswahili as the LOI, for example, accessibility of books, experts, and the new vocabulary.

❖ To find out how students have been learning and continue to learn by using Kiswahili while some people hold the view that the language is not appropriate in high academic discourse.

❖ To find out how teachers are either succeeding or facing problems with their teaching activities by using Kiswahili language.

1.7 Research questions

❖ What were the reasons for the establishment of the Kiswahili Department at the University of Dar-es-Salaam?

❖ What was the nature of the debate and subsequent strategies that led to the accomplishment of the whole process of establishing the department?

❖ How are teachers and students at the Department either comfortable or uncomfortable with the use of Kiswahili as a language of instruction?

❖ What are the lessons accruing from the Kiswahili Department experience that can be used in the efforts to introduce Kiswahili as the medium of instruction at University and tertiary levels of education in Tanzania?

1.8 Significance of the study

The relevance of any research lies in its applicability to life. It is not worthwhile just collecting the views of interviewees, for example, sampling them, and processing the data as an end in itself. The significance of the present study, therefore, will largely depend on how the research results will affect the Tanzanian community with regard to the use of an African language as the medium of instruction at secondary and post-secondary level. Knowing the strategies used by the Kiswahili Department, at the University of Dar-es-Salaam, can help to throw light on problems of language policy, language use, and language learning. It is hoped that this research will do exactly that, and that finally, education delivery in Tanzania will benefit from, and be improved by the recommendations that will result from the research.

CHAPTER TWO

2.0 THEORETICAL FRAMEWORK

Education for Self-Reliance (ESR) and Problem-Posing Education (PPE) theories will be the basis for data analysis and discussion in this study. Since there are many literatures concerning language issue in Tanzania, a few selected studies will be used also for supporting the discussion. These are: Mochiwa, 1991; Brock-Utne, 2000; 2005; Puja, 2003; Mkwizu, 2004; Kalole, 2004. All of these references discuss the language situation in Tanzania. Additional references may be used as well.

2.1 Education for Self-Reliance (ESR)

Julius Nyerere (1922-1999), who was the first president of Tanzania, propagated the idea of Education for Self-Reliance. ESR was a critique to the inherited colonial education system. It was argued that the western kind of education divorces its participants from the society and puts emphasis on passing examinations in order to get paper qualifications for finding white-collar jobs. Also colonial education was not prepared to serve Tanzanians' interests. Colonialists had discouraged indigenous education and imposed their kind of education which was based on racism and encouraged individualism, inequality attitudes, intellectual arrogance as well as eliticism. Through ESR policy, Nyerere advocated education that would make Tanzanians self-reliant in terms of resources, culture, and values. Nyerere's idea of ESR was based on the Ujamaa policy.[7] He affirmed that;

> …we want to create a socialist society which is based on three principles: equality and respect for human dignity, sharing of the resources which are produced by our efforts, and work by everyone and exploitation by none (Nyerere, 1967:50).

His objective was to build a socialist society where there is not any kind of exploitation. Furthermore, Nyerere advocated a kind of education that would make learners creative

and able to face any challenges in their relevant society. It was argued, however, that before the western kind of schooling, Africans had their own system of education which was much better to them. Brock-Utne (1994) discussed the same situation by showing how indigenous education in East Africa was more useful than the kind of education introduced by Westerners. Before colonialism children were learning by doing. They were learning through dances, riddles, songs, and proverbs. These ways made education provided meaningful to the society. This is so because children as well as the society in general learned relevant contents according to the environment they were living in.[8]

Nyerere insisted that students should be independent, critical, and having inquisitive minds. In order to achieve all of these, we should go back to the indigenous kind of education whereby teachers, workers, and pupils together relate in the same way as parents, relatives, and children in the family. He insisted that the relationship between teachers and students should be the same as that between parents and children. Students should be given opportunities to make their own decisions. This type of relationship will make students understand what they are doing and why. Also they will learn how to tackle different challenges in their society. As a result, graduates will fit and serve the community from which they come.

True education can only be attained if the language which is used is familiar to teachers, pupils, and to the whole community as well. Nyerere realized this, immediately after independence (1961), as a first step to make Tanzanians independent, he declared Kiswahili to be the national language. At that time Tanzania was the only African country with an African language as an official language (Nyerere, 1968). Even during colonial period, Kiswahili was used as an important weapon for mobilizing and uniting people from all of the ethnic groups in the country to fight for their independence. In the 1953, it was recommended by the Binns Mission that English and vernaculars should replace Kiswahili in primary schools. This recommendation was rejected by the

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[7] Ujamaa really means family hood and has come to signify a type of socialist ideology incorporators African values of togetherness command as well as self-help.
[8] See also Ki-Zerbo (1994) who presents the same situation about African education before colonialism.

government and Kiswahili continued to be used in primary education (Rubagumya, 1990; Brock-Utne, 2000; Puja, 2003).

2.2 Problem Posing Education (PPE)

Problem posing education is a theory pioneered by a Brazilian philosopher, Paulo Freire (1921-1997). Like Nyerere, Freire advocates a kind of education that will enable learners solve their problems. Freire differentiates between banking and problem-posing methods of teaching. When banking method is applied in the classroom, the teacher becomes active and his or her learners become passive. In this way of learning students are considered to be empty headed, docile listeners, and containers whereby the teacher feeds them ready-made information. The banking method of teaching leads to the following;

❖ Teachers are considered to be more knowledgeable while students know nothing. In this case, teacher teaches and students are taught.
❖ Teachers choose what to teach and students adopt it without questioning.
❖ Students are not encouraged to know but to memorize the contents.
❖ Teachers dominate the discussion in the class. This situation makes them to be active while students are just submissive. (Freire, 1970)

Freire criticized the banking method of teaching that inhibits students' creativity, veiling reality, and alienating students from their own decision making. It is not true that students are empty-headed. They have something from their own experiences which they can share with others. According to Freire, banking method cannot bring education for liberation and true development. He affirms that;

> Those truly committed to liberation must reject the banking concept…They must abandon the educational goal of deposit-making and replace it with the posing of the problems of men in their relations with the world (Freire, 1970:66).

He proposed problem posing education whereby students are no longer listeners in the class, but critical co-investigators in the discussion with their teachers. Teachers present

different ideas in the class with the consideration of their students, at the same time students present theirs. When PPE method is applied, the following can be attained;

- ❖ Both teachers and students become teachers as well as students. This means that the teacher is not the only one who teaches, but she or he can learn also from students. In cooperation they are both responsible in the process in which all grow.
- ❖ Teachers and students are cooperating in solving problems through dialogue, and it is through discussions whereby a new term emerge 'teacher-student with student –teacher.'
- ❖ Encourages students to be critical thinkers and also reality is revealed. (Freire, 1970)

He proposed the use of a dialogue method in which neither teacher nor learners dominate the discussion; a method in which there is a shared and equal participation by all actors in the education system. Dialogue method of learning makes learners more creative and confident, and, as a consequence, education becomes a liberation tool as well as a tool for meaningful development. He affirms that "without dialogue there is no communication and without communication there can be no true education" (Freire, 1970:73).

When a foreign language is used in the process of teaching and learning, there is likelihood that the banking method will be used in great. For instance, in the Tanzanian context, where English is used as the medium of instruction in post-primary level, it has been proved that students and even some of their teachers are incompetent in the language (see Mlama and Matteru, 1978; Criper and Dodd, 1984; Mochiwa, 1991; Mkwizu, 2002; Vuzo, 2002; Brock-Utne and Holmarsdottir, 2003; Mwinsheikhe, 2003; Puja, 2003; Qorro, 2003; Malekela, 2003; Kalole, 2004). How then, can they apply the dialogue method while the language that is used is a barrier to communication?

2.3 The meeting point between ESR and PPE

While Freire is claiming that education system is suffering from narration sickness, Nyerere opposed the emphasis on exams. Together, they emphasized a kind of education which will bring development and empowerment, make students more self-reliant, and independent human beings. Both claim that the use of a language which is well understood by teachers and their students in the teaching and learning processes is very important for achieving a meaningful education.

2.4 Related literatures from Tanzania

A lot of research has been done with regard to language of instruction in Tanzania since Mlama and Matteru (1978) unto the most current research project, LOITASA that is looking into the question of the language of instruction in Tanzania and South Africa. The center of this research has been the relationship between language of instruction and the performance of students. Most of the background given to such researches has been based on language policy and planning in Tanzania, showing how the inconsistent policies about language of instruction in primary, secondary, and higher levels of education have affected the performance of the teachers and students. The following are some of the studies carried out and their suggestions.

2.4.1 Mochiwa study (1991)

The study was conducted in three Tanzanian primary schools in Dar-es-Salaam region; Mwananyamala, Makumbusho, and Kijitonyama primary schools. The aim was to examine the primary school timetable, if there is enough time for the indigenization of the English language, ready to be used as the LOI at post primary levels. The findings show that the primary school timetable does not, and cannot, allocate enough time for learning English to be used as the LOI in post primary levels. The time allocated for teaching English is 800 contact hours from standard three to seven. Currently, this figure is invalid since English is taught as a subject from standard one. However, basing on his

findings, Mochiwa noted that although English will be taught from the beginning of the formal education in Tanzania, still the LOI problem will persist. He says;

> Alternatively, Tanzania might decide to teach English right from the first day of school. Still, such a move could not solve the problem... the move is not very significant in terms of time because it increases the number of weeks from 200 to only 280...(Mochiwa, 1991:8).

It was discovered that after the allocated class sessions, students neither hear nor speak English at all for the rest of the day. The common language used for communication is Kiswahili to both students and their teachers. Mochiwa contends that language planners in Tanzania ignore the fact that English is neither an indigenous nor an indigenized language. Instead, it is assigned to a crucial role in the education sphere regardless of the fact that the language is not well known to students and even not to some of their teachers. He criticized the current language policy that it operates under the assumption that any human being can learn any language thoroughly without considering at what time, where it is taught, and who teaches it. English is spoken indigenously by people who are living far away from Tanzania. In Tanzania, it is taught by non-native speakers who most of them are incompetent with it.

As the policy infers English to be the LOI from secondary up to the university level, students struggle with two things since they could not master it well from primary school; understanding the language itself and understanding the content. This situation frustrates students. Students may perhaps be talented in other subjects like mathematics, physics, chemistry, and biology, but fail to express themselves in their fields due to language problem. They may know what to say, but they cannot find the right expression in English. Due to the language bottleneck, teaching and learning process in Tanzania, especially at post primary level, is in danger. Mochiwa asserts that;

> ...the educational process ceases to be interactive and becomes instead, a liturgical activity. In such a situation the teacher assumes the role of the high priest who articulates the prayer while the students chorus their "amen." ...Such people cannot develop original ideas, because the system does not allow them to develop independent thinking. Characteristically, students in this system will

avoid academic disagreements with their teachers, and they do so in part because they are not linguistically competent to put up an argument (Mochiwa, 1991:10).

This is the banking method which was criticized by Freire. It cannot liberate students, but makes them dependent both psychologically and mentally. Since students depend on their teachers as the main source of knowledge, it is difficult for them to think critically, argue with their teachers, or discuss what they think and know.

Basing on his findings that English is not thoroughly learned at the end of the primary school cycle, Mochiwa argued that English should not be used as the LOI in post-primary levels of education. Instead, he proposed for a language policy change. The new language policy can reject either English or Kiswahili in all cycles of the education system (unifoculism in education) or, reorganizing the functions of each language in the country (bifoculism in education). But he cautions that unifoculism based on English is likely to fail due to learning problems discovered earlier. Also bifoculism which entails the rejection of none may fail. Kiswahili deserves to be the language of education for the whole system because it is comprehensively learned.

2.4.2 Brock-Utne study (2000; 2005)

Brock-Utne worked as a lecturer for four and a half years at the University of Dar-es-Salaam. During this period, she observed that the use of English at the University of Dar-es-Salaam is just superficial. In classes, she always gave students questions to discuss in groups in order to make them active. Although students were questioned in English, a few minutes later they switched to Kiswahili. The same situation was observed in the secondary schools in Tanzania. Brock-Utne assessed student teachers for more than hundred lessons in History, Chemistry, Physics, Kiswahili, Mathematics, Siasa[9], and English subjects.

It was observed that during History, Chemistry, Physics, Mathematics, and English sessions which were conducted by using English as the medium of instruction, students

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[9] Political education subject

were just submissive. They were quiet in the class, not asking any question, but just copying notes. This observation concurred with Mochiwa's findings. The teacher becomes a high priest in the class while students agree on everything. However, for Siasa and Kiswahili lessons, which were taught by using Kiswahili language, the observation was totally different. Students were lively, raising their hands, and asking questions. Brock-Utne is wondering why Tanzania is continuing to use a colonial language as the medium of instruction while they have their own language which is more viable in teaching and learning processes.

In her chapter, which is titled the continued battle over Kiswahili as the language of instruction in Tanzania, Brock-Utne (2005) showed how plans were made in Tanzania in the 1960s, in the 1980s, and again in the 1990s about extending the use of Kiswahili as the LOI from primary up to the university level. She discussed why these proposed changes did not take place. The chapter shows that although some external forces like British government and publishing industry in Britain contribute to the failure of the proposed plans, there is also a confusing and contradictory role of the politicians and intellectuals in the country.

For instance, Julius Nyerere, who was the first president of Tanzania, promoted Kiswahili in the public speech and basic schooling in the 1960s. At the end of 1980, Nyerere appointed the presidential commission under Jackson Makwetta to review the education system in the country. The commission came out with the following recommendation;

> In January 1985 the first year of secondary school, Form one, was to start using Kiswahili, and in 1991 the university was going to start teaching through the medium of Kiswahili (Rubagumya, 1991 quoted in Brock-Utne, 2000:178; 2005:57).

In 1983, Jackson Makwetta, the then minister of education, said that the change will not take place. "The decision seems to have been taken by president Nyerere himself" (Brock-Utne, 2005:60). This is strange because Nyerere promoted the use of Kiswahili in the 1960s. The same leader made a decision to stop further development of Kiswahili in secondary and higher learning institutions. Also Jackson Makwetta had chaired the

commission himself and again he was against its recommendations. This shows how Tanzanian political leaders are not consistent in their decisions.

2.4.3 Puja study (2003)

As part of her doctoral study, which was carried out in 1997, Puja (2003) also had a look at the use of Kiswahili in higher education in Tanzania. The study based on 73 second year Tanzanian female undergraduates, in three Tanzanian University campuses; Sokoine University of Agriculture, Muhimbili University College of Health Sciences, and the University of Dar-es-Salaam.

A lot of arguments are given to validate the use of English as the LOI in the country, especially for secondary and university levels. For example, scientists claim that when the LOI will be changed from English to Kiswahili, it will be very difficult to express and even understand science fields. This is so because it lacks scientific and technical words for those fields. But Puja's findings unveil that university students are more comfortable and confident to provide their views and ideas in Kiswahili rather than in English. Of 34 Tanzanian female undergraduates interviewed by Puja, only eight students chose to be interviewed in English, and the rest preferred Kiswahili. Those who preferred to be interviewed in Kiswahili rather than English defended themselves that they sound superficial when they speak English, a language they use in class only. The rest of the time they use Kiswahili or vernacular languages. One student said;

> I do not like to speak English because I cannot speak fluent English...when I am speaking English, which is not my every day language, I speak very slowly, and, therefore, first, I feel uncomfortable, I do not enjoy speaking and second, I may not succeed in communicating what I want to say (Quoted in Puja, 2003:120).

These findings disclose that the current language policy makes students suffer. They may understand certain concepts in Kiswahili, but fail to find appropriate English words for expressing those concepts. Teachers reported that their students have problems in English communication skills. All the 22 teachers interviewed revealed so. Due to lack of English skills, students decide to be quiet in class. With this situation, we are producing a

silent society where its people cannot argue. This is very dangerous because such kind of society can easily be conquered by other nations both mentally, economically, and politically.

Students stated that language is not the only problem that hinders the processes of teaching and learning in the classroom. Other problems are; lack of teaching and learning materials, compact time table, teachers absenteeism, and undemocratic ways of teaching and marking system. In order to cope with the situation, they use a strategy known as 'kudesa'. This means "copying materials from their classmates or from other sources" (Puja, 2003:123). They memorize notes copied from their colleagues who are ahead of them or from books and reproduce the same information during examination. One interviewee said;

> As my collogue has just said, we do not study in order to understand. The only thing one can do is to cram everything, look for past papers and solve past problems in order to pass examinations (Cited in Puja, 2003:124).

By considering the quotation above, it is difficult for the education provided to liberate students as Nyerere and Freire put it. Students will continue being dependent mentally. This will retard their creativity and it may accelerate the dependence both economically and politically. Also, I see that the memorization way of learning is sometimes accelerated by teachers. Some teachers are repeating the same questions and notes every year, which makes students to rely on solving past papers. This is possible because even teachers are the products of the same education system. What Freire has termed the banking concept of education is surely in place here.

Puja proposes the use of Kiswahili in higher education because it is the only genuine language in Tanzania and in other African countries where they speak it. The true education in African context should be delivered by using African languages. As Africans, their own languages can enable them to understand politics, culture, history, and economics of their societies. By adopting Kiswahili as the LOI at the university level,

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Tanzania could be an example to other African countries of using an African language in higher education.

2.4.4 Mkwizu study (2004)

From the year 1970 up to 1993, 'Elimu ya siasa'[10] was offered in Tanzania secondary schools in Kiswahili language. In 1993, the subject changed to be called civics. The change was done by the Tanzanian government due to socio-economic and political changes in the world. This change also occurred after the change from single-party to multi-party system in the country. It was declared that the contents of Elimu ya Siasa subject were no longer valid because the base was the single-party system. The LOI for this subject was changed as well, from Kiswahili to English. The study analyses the pedagogical implications of using English as the medium of teaching civics, as a subject that replaced Elimu ya Siasa in 1993. The study shows that the teaching of civics in English is disadvantageous to students as Tanzanian citizens. The main objectives of teaching civics were stated in the 1993 civics syllabus as follows;

- ❖ Provide students with understanding and respect for Tanzania cultural heritage.
- ❖ Enable students to develop appreciation for the efforts made by Tanzania in the struggle against colonialism in all parts of the world.
- ❖ Provide students with an understanding of the various world political and economic systems.
- ❖ Enable students to develop awareness of the interdependence and cooperation among nations.
- ❖ Prepare students so that they may become useful members of the society that is members who are fully prepared to contribute towards the maintenance and development of their communities. (ICD 1993=VIII, Institute of Curriculum development, quoted in Mkwizu, 2004:4)

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[10] Political education

Findings confirm that the objectives explained above are not fulfilled due to the use of English as the LOI. Students are just cramming word by word and reproduce during exams. Even those who performed well in terms of grades, we are informed that they understood very little. This is so because they use a memorization way of learning, which makes them forget easily what they have learned. Teachers came out with these complains by comparing the time they were teaching 'Elimu ya Siasa' and now 'civics.'

Formerly, as the subject was taught in Kiswahili, students challenged teachers with difficult questions. This made teaching and learning processes to be more effective. Through dialogue, both teachers and students were participating in the learning process. Kiswahili made not only students free to ask questions, but also it made teachers to study more. Teachers didn't have the courage to go to the class without preparation because students were more active. Now things have changed. Students are not participating in the class anymore. One teacher said;

> When I was teaching Elimu ya Siasa students used to challenge me with difficult questions...In those days I never dared to go to class without enough preparation. This trend has now disappeared because of the medium of instruction (Quoted in Mkwizu, 2004:21).

The switch of the LOI from Kiswahili to English in teaching civics affects not only students' participation in the class, but also their examinations response. Due to language barrier, students skip essay questions, score low marks, and write their essay in pencil instead of ballpoint pen, which shows the way students are not confident with what they are writing. Students are not learning anything due to the language bottleneck. As a result, it is difficult to attain those marvelous objectives provided in the civics syllabus. Mkwizu suggests that the government should formulate a viable language policy. All who are affected by the policy should be involved in the decision making. This will help in choosing the appropriate way of solving the problem. Also it is useful to campaign in the whole country about the importance of using Kiswahili as the LOI through media, parliament, and relevant ministries.

2.4.5 Kalole study (2004)

The study is about problems that candidates face when responding to essay and summary writing questions in the 2002 Certificate of Secondary Education Examination. The subjects selected for the study were English and Kiswahili subjects. Kalole notes;

> In essay questions, [in Kiswahili] 22 (81%) candidates out of 27 were awarded 50% and above while in English only 10 (37%) candidates out of 27 were awarded the same. In summary questions 14 (51%) candidates out of 27 in Kiswahili subject were awarded 50% and above while in English only 08 (30%) candidates were awarded the same (Kalole, 2004:78).

By comparing the percentages above, the candidates performed better in Kiswahili than in English for both essay and summary questions. We are also informed that English candidate scripts reveal that candidates' language is poor. In addition, they do not have enough vocabulary. This situation makes it difficult for them to construct their own sentences. Instead, they use the limited vocabulary they have, but write sentences full of spelling mistakes, incorrect tenses, and grammatical errors. The findings concerning the Kiswahili subject show that students face some problems as well. They write too much and sometimes irrelevant points and quote wrong authors and characters.

However, the reason for performing poorly in Kiswahili subject is due to students' attitude concerning the language. Unlike English, students do not have problems with the Kiswahili language. Since they are using it every day, at school as well as at home, they think that they have all of the skills that can enable them to perform better. This concept makes them to be overconfident and not put enough emphasis on understanding the required language academic standards. Although students face some problems in each subject, Kiswahili and English, none of the interviewees mentioned teachers' incompetence in Kiswahili language like they did for the English subject.

Kalole suggests that the language policy in the country should be changed so that it will allow a viable medium (Kiswahili) to be used. As the problem of Kiswahili language is

more about attitude, if students will be informed about the expected standards and the importance of using a well known language in teaching and learning processes, then they can cope with the reality by working better academically. As a result there will be a possibility of improving performance and understanding well the content in general.

2.5 The link between ESR and PPE theories and the discovered findings

All of the above literatures unveil that Tanzanian students are more comfortable expressing themselves in Kiswahili, a language which is well-known in the community, and among students and their teachers. In Kiswahili students can argue and discuss among themselves as well as with their teachers. Also they can challenge teachers with difficult questions. It seems that by using Kiswahili as the language of instruction, it won't make students docile in the class, and not depending upon their teachers as the only source of knowledge. Instead, true education, education for liberation can be attained through a familiar language together with improving other learning environments i.e. enough and updated textbooks, relevant curriculum which suits Tanzanians' needs, enough payments to teachers as well as students stipends, conducive classroom learning environments, and training enough teachers.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

A methodology refers to the "choice we make about cases to study, methods of data gathering, forms of data analysis, etc., in planning and executing a research study" (Silverman, 2005:99). Any researcher sets out strategies that lay out the means for accomplishing the research aspirations. These research strategies are directed by the underlying study either quantitative or qualitative.

3.1 Research methods

Research methods are just the tools employed by researchers to gather empirical evidence, techniques of data analysis, and techniques of writing (Potter, 1996; Sarantakos, 1998). Quantitative studies tend to direct on more structured methods than the qualitative ones. The aim is to maximize reliability and validity of the data so that research questions that are clearly defined can be answered (hypothesis verification). Qualitative researchers prefer to use unstructured methods. They can ask new questions which are not included in the schedule, probe, and prompt the respondents. The aim is to get rich and detailed answers in order to explain, describe, and explore the social behaviors (Bryman, 2004). Given the main objective of the present study, which was stated in the first chapter, it shows that the study is typically qualitative. Hence, qualitative methods were applied for data gathering.

Hoyle et al. (2002:3) contend that "Confining ourselves as social scientists to a single method or procedure limits what we can know." This is so because there is no one procedure or method which can provide a complete description. Two principal methods were employed in this research. The first one is fieldwork research. According to Sarantakos (1998:188-189), "A field research is a form of social inquiry into the real life situation... field research has the purpose of exploring real-life situations, studying behaviors patterns, and reasons behind social interaction."

Also Sarantakos showed that field studies differ in a number of ways according to the purpose they serve. For example, they can be exploratory, descriptive or hypotheses-testing forms of research. In this study, field research entails the exploratory design. The aim of my study was to explore the strategies used to establish the Kiswahili Department at the University of Dar-es-Salaam in 1969/70, and how currently, teachers and students are managing to use Kiswahili as the LOI with all of the arguments against Kiswahili.

Through field research, I visited lecturers as well as students at the University of Dar-es-Salaam, particularly in the Kiswahili Department. Also I visited lecturers who are not working in the Kiswahili Department, but they were at the University in the late 60s and early 70s. I used question-and-answer methods (in-depth interviews) to solicit their views and ideas with regard to the use of the medium of an African language in the Department of Kiswahili.

The second method involves library and archival investigation at the University of Dar-es-Salaam library to find out the historical background of the Kiswahili Department. I used reports for the year 1967/68 and 1968/69. At that time, Dar-es-Salaam University was still a University College. Furthermore, I used the University Report for the year 1973 which shows the University activities for the year 1970-71. This was the time when the department was established. In these reports, I found different organizations which were involved in the deliberations, discussions, and final decision to use Kiswahili as the medium of instruction in the Department of Kiswahili.

3.2 Data collection instruments

I collected my data in September and October 2005. Two basic instruments were employed for data gathering. These were oral questioning (interviews) and document analysis.

3.2.1 Interviews

"Interviewing is the one most common and most powerful way we use to try to understand our fellow human beings" (Fontana and Frey, 1994:361). The purpose of interviewing is to find out peoples' experience within the topic under study. There are many interview forms, each differ from the other in structure depending on the purpose of the research topic, objectives, and resources available. For instance, there are structured, unstructured or semi structured interviews.

Structured interview refers to a situation whereby an interviewer asks an interviewee pre-established series of questions with limited set of alternatives. She or he reads out the prepared questions as they are in the interview schedule. By using this form, all respondents receive the same set of questions and in the same sequence. However, there is little flexibility because there is no freedom to make adjustments to any of the components, such as content, wording, and order of the questions. An interviewer is following what is already prepared without any change. Unstructured interview is the kind of interview whereby there are no restrictions in the wording of questions, the sequence of questions or following interview schedule. The structures of these interviews are flexible with minimal restrictions. An interviewer can probe or prompt the respondents. Semi-structured interviews contain elements of both structured and unstructured interviews (Fontana et al., 1994; Sarantakos, 1998).

Taking into account the main objective of the study, I employed the unstructured interview method. It assisted me to explore different views from the respondents concerning the use of an African language at the University level. As Kvale (1996:129) puts it, "A good interview question should contribute thematically to knowledge production and dynamically to promoting a good interview interaction." In order to make the interviews more focusing, I first prepared a brief list of memory prompts of areas to be covered (see appendix 1).

The interview guide helped me during the interview sessions, to make sure that my questioning should cover the areas that I was exploring. This means that although qualitative interviewing is unstructured, it is rarely totally unstructured. "For every interview has a structure of some kind, and is structured in some way and to some degree" (Sarantakos, 1998:247). The structure of the interview guide used in this research was flexible and it was applied more in the form of guides rather than rules. I did my data collection over two months, the interview guide facilitated my use of the limited time available. I avoided the use of the interview guide for controlling respondents to reply to it. I just asked them questions which reflected research areas of interest in an open and direct way.

Administration of the interview

Interviews were conducted with a total number of thirteen interviewees. These interviewees can be placed in three groups. The first group consists of five lecturers from the Kiswahili Department at the University of Dar-es-Salaam. Among these lecturers, one was there during 1970-1971, the time when the department was established. One lecturer, who is not working in the Kiswahili Department, but was there during the process of establishing it, was also interviewed in addition to the five. Seven students who are undertaking Kiswahili courses as part of their undergraduate studies were also interviewed.

All interviewees were cooperative during interview sessions. Interviews with the six lecturers took place in their offices. I sat under trees with students where there are students seats known as 'vimbwete'.[11] Before the interview, I began by introducing myself, told them about the study I am undertaking at the University of Oslo, the general topic of my research, the purpose for undertaking such a study, and assured them about confidentiality. One interview took between 45 to 90 minutes.

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[11] Cemented seats fixed under trees. Students use them when they are reading, especially for discussions.

Interviews were conducted in Kiswahili as opposed to English. Bryman (2004:324) suggests that, as a researcher, you should "try to use language that is comprehensible and relevant to the people you are interviewing." I saw that it is not worthwhile to interview the respondents in the department, where they are using Kiswahili as the LOI, by using another language. Also as shown before in the introductory chapter, Kiswahili is the national language in Tanzania and the language is understandable to almost all Tanzanians. With these grounds, I prepared the interview guide into Kiswahili and I translated it into English because of this thesis.

Open-ended questions were employed in this research. This is because the purpose of the research was not to test hypotheses, but to explore peoples' experiences. These kinds of questions made respondents free in discussing their experiences, opinions, and feelings concerning the research topic. As a researcher, applying an interview method for data gathering is not an end, it is necessary also to be watchful about how to handle different problems which may emerge. In this case, it is helpful to be aware of the advantages and disadvantages of using the interview method.

Advantages on using interview method

The interview method has the following advantages;

- ❖ Things which cannot be directly observed can be discovered.
- ❖ Interviews can be adjusted to meet many diverse situations (flexibility).
- ❖ A high response rate is likely.
- ❖ Helps to understand the details of peoples' experience from their point of view.
- ❖ Respondents are not required to have abilities for reading, handling complex documents or long questionnaires.
- ❖ The interviewer has an opportunity to control the condition under which questions are answered.
- ❖ Possibility of correcting respondents' misunderstandings.
- ❖ Respondents have no opportunity to know what questions come next.

- ❖ An assurance that all questions will be attempted. This is so because the interviewer presents the questions.
- ❖ The presence of the interviewer can assist in answering complex questions. (Patton, 1990; Seidman, 1991; Sarantakos, 1998)

Disadvantages on using interview method

Even though the interview method has many advantages as outlined above, it has some limitations as well. These are as follows;

- ❖ Interviews are more costly financially and time consuming than other methods.
- ❖ Interviews are affected by the factor 'interviewer' and the possible bias associated with it.
- ❖ It is more inconvenient than other methods such as questionnaires.
- ❖ It offers less anonymity than other methods since the interviewer knows the identity, residence, type of housing, family conditions, and other personal details of the respondent.
- ❖ It is less effective than other methods when sensitive issues are discussed. For example, many people prefer to write about sensitive issues rather than to talk about them.
- ❖ There is a gap between beliefs and actions and between what people say and do. People can respond differently compared to the way they act. (Sarantakos, 1998; Silverman, 2005)

3.2.2 Document analysis

Documents as instruments for data collection are very useful in social research and can be vital, especially when a researcher is focusing on past events (Sarantakos, 1998). The term document as Bryman (2004:380) puts it "covers a very wide range of different kinds of sources." It can be in form of;

- ❖ Personal documents i.e. diaries, letters, autobiographies, suicide notes, confessions, and life histories.
- ❖ Public documents i.e. census statistics, statistical year book, prison records, and literature.
- ❖ Visual objects i.e. photographs.
- ❖ Archival records i.e. service records of hospitals, social workers, and records of organizations.
- ❖ Administrative documents i.e. proposals, agendas, minutes of meetings, and announcements. (Sarantakos, 1998; Bryman, 2004)

As stated before, the documents used as instruments for data gathering in this study are archival records such as organizational records. These documents enabled me to find out the historical background of the Kiswahili Department. As Silverman (2005:6) asserts, "no method of research is, quantitative or qualitative, intrinsically better than any other." Using document analysis as an instrument for data gathering has its own strengths and weaknesses.

Documents enable the following to be accomplished;
- ❖ Studying the past events.
- ❖ Quick and easy accessibility, especially when internet is available.
- ❖ In most cases documents are produced without writers being asked to do so. In this case the researcher's bias is reduced.
- ❖ Possibility of retesting the results.

On the other hand, document instruments have the following weaknesses;
- ❖ Some of the documents are not easily accessible, for example, organizational confidential documents, private letters, and diaries.
- ❖ Some documents are not complete; for example, one can die before finishing writing his or her document.
- ❖ Since some documents, particularly personal documents, represent the view of the authors, they can be biased (Sarantakos, 1998).

Patton (1990) notes that combining instruments to collect data strengthens the study since each have strengths and weaknesses that can support the other.

3.3 Targeted Population

The targeted population in this study was categorized into two groups. These are teachers and students in the Kiswahili Department at the University of Dar-es-Salaam, and staff members who are not working in this department, but who were present at the time when the process of establishing Kiswahili Department started. This was the right population for providing information on this study. The population was mainly from the University of Dar-es-Salaam.

3.4 Sample and Sampling Techniques

The main sampling technique applied in this research is non-probability sampling. Through non-probability sampling, a sample was selected from the targeted population. The examples of non-probability sampling are; purposive sampling, snowball sampling, and quota sampling (Bryman, 2004; Silverman, 2005). Purposive and snowball sampling were employed in this study.

3.4.1 Purposive sampling

The reason behind selecting informants by using purposeful sampling in qualitative research is, to obtain rich and detailed answers in order to explain, describe, and explore the social behaviors (Patton, 1990; Bryman, 2004). In this study, efforts were made to explore the use of Kiswahili as the LOI in the Department of Kiswahili at the University of Dar-es-Salaam. Information about this issue cannot be gathered just from anybody. That is why purposive sampling was employed. Sarantakos (1998:152) explains the following concerning purposive sampling;

The researchers purposely choose subjects who, in their opinion, are thought to be relevant to the research topic. The process of sampling in this case will involve the identification of the informants and arranging times for meeting them.

Thus, the selection of lecturers who are teaching at the Department of Kiswahili and students who are taking Kiswahili courses at the University was based on purposive sampling. Yet, Patton (1990) puts forward the argument that applying purposive sampling without including random procedures can bring doubts about why certain cases were chosen for study. He alerts that, although random sampling is important in purposive sampling, it is not for the purpose of representativeness but credibility. He says;

> It is critical to understand, however, that this is a purposeful random sample, not a representative random sample. The purpose of a small random sample is credibility, not representativeness (Patton, 1990:180).

In order to avoid suspicion as Patton puts it, I selected lecturers and students from the Kiswahili Department randomly. I selected four lecturers who are currently teaching in the department and seven students who are taking Kiswahili courses at the department.

3.4.2 Snowball sampling

I also interviewed two staff members who were present during the process of establishing the Kiswahili Department. One staff member is working in the Kiswahili Department and the other staff is not under the Kiswahili Department. Bearing in mind that this group formerly was not well-known, I used a snowball sampling method. Snowball method is appropriate to the research topic when informants are not well-known. Researcher begins with one person or a small group of people who are relevant to the research topic, and then uses these to establish contacts with others or name others to the researcher. The process continues until no more respondents are discovered or when the researcher is satisfied with the data (Sarantakos, 1998; Bryman, 2004).

I started with one older professor, although he gave me some information, he was not aware of the issue, even though he was around in the year 1969/70. Thereafter, he directed me to two other older professors. Among these, one is still working in the Kiswahili Department. I started with the one who is not working at the Kiswahili Department. He just directed me to the one who is in the Kiswahili Department and said that he is the right informant. I interviewed that professor who is still teaching some Kiswahili courses on two different occasions. Therefore, I obtained two informants through snowballing sampling.

3.4.3 Criteria used to choose the number of participants

The total number of interviewees in this research is thirteen. Eleven participants (lecturers and students from the Kiswahili Department) were selected depending on the saturation of the information during data collection. It reached a time when I heard the same information over again. Then, I decided not to continue because I was not getting new information anymore. Thus, I reached saturation of the information. And, as I explained earlier, two core researchers were selected by using the snow-ball method. Here I had no choice because only those two members were accessible. Table 4 below gives a general picture of the interview participants.

Table: 4   Interview participants

INTERVIEWEES		Frequency	Percent
Students	II year	2	15.4
	III year	2	15.4
	IV year	3	23
Lecturers	In the dept	5	38.5
	Outside dept	1	7.7
Total		13	100

Source: fieldwork

3.5 Data Analysis

Raw data do not make any sense without being analyzed. Data analysis involves making sense out of the raw data, integrating and organizing what different people have said, and connecting peoples' experiences into major themes. Although data analysis deals with collected data, it is difficult to demarcate where data collection activity ends and data analysis begins. This is so because data analysis starts in the field. It is part and parcel of data collection (Patton, 1990; Potter, 1996; Sarantakos, 1998; Silverman, 2005). Patton (1990:377) asserts that;

> There is typically not a precise point at which data collection ends and analysis begins. In the course of data gathering, ideas about possible analysis will occur.

In this study, I was collecting data in the field simultaneously with describing them. I organized and assembled the information that I collected from the field.

Two qualitative methods were employed in data analysis. The first one is historical analysis. Historical analysis "is a method of discovering, from records and accounts, what happened in the past" (Marshall and Rossman, 1989:5 cited in Potter, 1996:142). Historians depend on data like oral testimonies, documents, and records. Using a historical analysis approach is not just a matter of reporting past events, but providing a link to a wider context or deeper interpretation (Potter, 1996). This perception occurred after the redefinition of the term history. For example, Tuchman (1994) differentiated the 1920s definition of history and the contemporary one. In the 1920s, "history sought to find out what actually happened and how the events occurred" while in its contemporary definition "it is now more focused on exploring meaning than on documenting occurrences" (Tuchman, 1994 in Potter, 1996:142). This kind of data analysis was applied to explore the use of Kiswahili as the LOI in the Kiswahili Department from 1970s up to present.

The second method employed is grounded theory. This methodology was pioneered by two sociologists in 1967; Barney Glaser and Anselm Strauss. In grounded theory, "one

does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge" (Strauss and Corbin, 1990:23). By using grounded theory, I started with an area of study (the use of an African language at University level), and then collecting data. Thereafter, I examined and interpreted each interview carefully in order to find out different patterns and themes that could permit the drawing of the conclusion.

Even though the study is qualitative in nature (exploratory study), some quantitative methods were employed in data analysis. It is not the case that there is totally absence of quantification in qualitative studies (Sarantakos, 1998; Bryman, 2004; Silverman, 2005). Some simple statistical inferences such as, tables, counting, percentages, and ranks were applied to make meaning out of the qualitative data collected.

3.6 Reliability and Validity

As explained earlier in the beginning of this chapter, research methods may be treated differently, depending on the research type either quantitative or qualitative. Queries of reliability and validity are however important in any kind of research method (Brock-Utne, 1996; Durrheim and Wassenaar, 2002). According to Brock-Utne (1996:612), "in ordinary speech, 'valid' refers to the truth and correctness of a statement." Quantitative researchers make sure that they maintain validity by identifying validity threats in advance when designing their studies. They use experimental arrangements and statistical techniques to ensure that the accurate conclusions can be drawn from the research results (Durrheim and Wassenaar, 2002).

In qualitative research it is very complicated to identify validity threats before conducting a study. Qualitative research can be weighed up according to its credibility, whether its product and results are convincing and believable (Durrheim and Wassenaar, 2002). More than one method of data collection were applied in this study to ensure the issue of credibility. Also, I used an interview guide in order to make interviews more focused on the research questions as well as avoiding ambiguities.

The term reliability as Bryman (2004:543) defined it "is the degree to which a measure of a concept is stable." This means that research findings can be repeatable. This belief is important to the positivists. It is so because of their belief that they are studying a stable and unchanging reality. This is, however, not the case for interpretive and constructionist investigators. They do not expect to find repeatable results because things in the world are not static. Instead, they propose that findings should be dependable. Dependable in the sense that the reader should be convinced that findings occur as the researcher reported them (Durrheim and Wassenaar, 2002). Being conscious about the issue of dependability, I used detailed descriptions that unveil how certain events and views are rooted in and developed out of the contextual interaction.

3.7 Generalization

The term generalization refers "to the extent to which the results or findings of a study can be extrapolated to a wider context than that used in the implementation of the research design" (Tredoux et al. 2002:313). According to Durrheim and Wassenaar (2002:63), generalizations are important when; a) "researchers want to make general theoretical claims" or b) "researchers aim to describe populations." Point a) above is applicable to positivist researchers as generalizability is very important to them. They assume that behavior laws are universal and they are operating not only in the laboratory, but also in the real world. In survey research representative samples are used to describe the entire population. Based on the small sample of this study, I am interested in providing a deeper understanding of the characteristics of the Kiswahili Department at the University of Dar-es-Salaam and do not have the intention that the findings should be generalizable. It is my hope that these findings can be applicable in any different area, but with a similar situation (context).

3.8 Challenges encountered

This research is based on a historical event that needs to refer some past documents. It was difficult to access some files at the University of Dar-es-Salaam. Some administrators were worried allowing me to look upon some senate minutes files. Due to this bottleneck, I tried to find other alternatives for getting at the same information. I used University reports and calendars. In addition, due to poor document keeping, it was hard also to find out the 1960s' files. Although there are other Kiswahili Departments (in Tumaini and the Open University), I concentrated on one University only (University of Dar-es-Salaam) due to limited time and lack of financial resources.

CHAPTER FOUR

4.0 PRESENTATION AND ANALYSIS OF THE FINDINGS

This chapter entails the presentation and analysis of the findings collected through unstructured interviews and document analysis. The chapter was structured according to two major themes. The first theme is the history of the Kiswahili Department at the University of Dar-es-Salaam, which includes reasons for the establishment of the department, nature of the discussion, and strategies used. The second part entails teachers' and students' views with regard to Kiswahili as the medium of instruction.

4.1 Reasons for the establishment of the Kiswahili Department

As stated earlier, before 1970, there was no Kiswahili Department at the University of Dar-es-Salaam (at that time the Dar-es-Salaam University College). Instead, there was a Department of Language and Linguistics. The course structure in the Department of Language and Linguistics was as follows;

> Syllabuses are given for courses in French and Linguistics, English and Linguistics, Language and Linguistics, and Swahili and Linguistics. Every student will take the Linguistics component of the course, and he will opt for the French, English or Swahili component (UEAC, 1969/70:449).

Kiswahili course was among the optional courses offered in the Department of Language and Linguistics. In 1970, two departments; 'Kiswahili Department' and 'Foreign Language and Linguistics Department' were established from the Language and Linguistics Department. Since there were no students in the new established Kiswahili Department to start with, some students were transferred from the Language and Linguistics Department. It was stated in the UDSM report (1973) that;

> There were 55 first year students and 22 second year students transferred from the Department of Language and Linguistics... There was no third year stream (UDSM report, 1973:26).

Findings show that 'national language prestige' and 'patriotism' were the main drive behind the establishment of the Kiswahili Department. The event occurred just three years after the propagation of ESR by Mwalimu[12] Julius Kambarage Nyerere. He criticized the colonial kind of education which was not making Tanzanian citizens self-reliant. Also, he condemned the way colonialists made Tanzanians look down upon their culture as well as themselves. This seems to have been one of the major bases that influenced the decision of establishing the Kiswahili Department, a department in which all courses were to be taught in Kiswahili as a way of correcting the wrong that had been done with regard to Tanzanian culture. One professor had the following to say with regard to this issue;

> Huu pia ndio wakati ambao Chuo Kikuu cha Dar-es-Salaam kilianzishwa. Mojawapo ya majukumu aliyopewa mkuu wa chuo wakati ule ni kukileta chuo karibu na wananchi ili kifuate sera za ujamaa na kujitegemea. Kiswahili kilikuwa ni sehemu mojawapo ya utambulisho wa Mtanzania na kulikuwa na umuhimu wa kukipa hadhi ambayo kilistahili (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> This was also the time when the University of Dar-es-Salaam was established, and among the vice chancellor's responsibilities, the main one was to bring the university near to the society and to follow the policy of socialism and self-reliance. Kiswahili was the identity of Tanzanians and there was a need to give it the status that it deserved (Lecturer: Kiswahili Department, UDSM)[13]

As we are informed in the second chapter, soon after independence (1962) Nyerere declared Kiswahili to be the national language as the starting point of making Tanzanians independent. Later on, other programs were established to develop and spread the Kiswahili language. Among these are;

❖ Creation of the Ministry of Culture: 1962.

❖ Creation of the Institute of Kiswahili Research (IKR):1964.

❖ Creation of Tanzania Publishing House: 1966.

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[12] The literal translation of the word mwalimu means teacher. Although Nyerere was a teacher by profession, the word is also used to show respect to him.
[13] All translations from Kiswahili are my translations.

❖ Creation of the National Kiswahili Council: 1967.

❖ Creation of the Kiswahili Department at the University of Dar-es-Salaam: 1970.

❖ Establishment of Institute of Kiswahili and Foreign Languages, Zanzibar: 1978.

❖ Establishment of the Zanzibar Kiswahili Council: 1986

❖ Creation of the Mfuko wa Utamaduni Tanzania (Tanzania Culture Fund): 1998. (Mulokozi, 2000:2-3)

It seems that the establishment of the Kiswahili Department was among the measurers taken by the Tanzanian government to implement the new policy on language. The use of Kiswahili was considered to be among the ways to exit from the colonial state. Moreover, at that time there was a consciousness about nationalism in the whole of Africa. Due to this awareness, nationhood was at work here too. But one can pose a question, why is currently the issue of using Kiswahili in education, especially at post-primary level in Tanzania, seen to be so complicated? Is patriotism no longer working? The government played a great role in the establishment of the Kiswahili Department concomitant to other steps taken to promote the national language (Kiswahili) in the 1960s and 1970s. It was the Tanzanian government that funded all of the programs established to promote the Kiswahili language. This shows that the government has a vital role to play on promoting any language to be used in any sector. Mulokozi (2000:4) affirms that;

> What is certain is that the initiative for change in the sixties and early seventies came from above, and was thus given political sanction and the needed resources. That is why it succeeded. Today, the pressure for change is coming from below, and the government does not seem to be willing to move along with the democratizing forces. Hence the impasse.

Moreover, Mulokozi shows that the reason for the government to be obstinate now is due to socio-economic and ideological change. The collapse of the communist ideology changed the political and economic directions not only in Tanzania, but in all African countries. Tanzania was forced to liberalize her political system as well as economy. These changes resulted in the mushrooming of foreign companies in the country i.e. from

Europe, Far East, and South Africa. All of these make the country to be controlled both politically and economically by foreigners with the collaboration of non-patriotic Tanzanians. "As a result, formerly patriotic or people-oriented agendas have been abandoned" (Mulokozi, 2000:4). These arguments concur with the findings gathered in this study. It was illustrated that in the 1970s the Tanzanian government was stable politically. Hence, it supported much the establishment of that department. The stability made many Tanzanian citizens be more patriotic. One respondent said;

> Miaka ya 70-73 iliwezekana kwani watu walikuwa na mwamko sana wa utaifa wakati huo. Huo mwamko haupo sasa kutokana na kuyumba kisiasa na kiuchumi. Watu wanachanganya taaluma na siasa (Mhadhiri: Chuo Kikuu cha DSM).

> It was possible in 1970-1973 because people were more awake about nationhood. This consciousness is no longer there at present due to instability both economically and politically. People are mixing politics and academics (Lecturer: UDSM).

The discussion about which language to be used as the medium of instruction in the country, should go hand to hand with the discussion about how to be independent politically as well as economically. These areas have a direct impact on choosing, developing, and implementing the language of instruction in the country. Also the promotion of any language in education or any other sector in the country needs support from both sides, such as the government as well as the grassroots.

4.2 Nature of the discussion

There was a heated debate also against using Kiswahili as the LOI. Different arguments against Kiswahili, like those showed by Qorro (2004), did not emerge just recently. Even in the late 1960s and early 1970s, some people argued that Kiswahili would separate them from the rest of the world. They thought that by adopting Kiswahili as the medium of instruction, English will be rejected totally and, it would be difficult to communicate with the rest of the world. One lecturer hinted;

> Hata wakati ule wengine walikipiga sana vita Kiswahili, walisema kitawatenga na watu wengine duniani. Hata hivyo kinakua tu kutokana na hali halisi, hata

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kama utawala utapiga vita lakini hali halisi ni kwamba Kiswahili kinakua tu kwa sababu kinatuunganisha (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

Even that time some people were against using Kiswahili. They said that it would separate them from the rest of the world. Fortunately, Kiswahili grows due to the real situation in the country. Even if policy makers are against it, the reality is that still the language grows because it unites us (Lecturer: Kiswahili Department, UDSM).

As the quotation above shows, Kiswahili grows very fast due to its functions in the country. It is not only that Kiswahili unites Tanzanians, but also due to the contradiction between desires and reality. Although some people desire English to continue as the language of education in the country, still Kiswahili grows due to its functions, i.e. it is used as the national and official language, in political speeches, as a lingua franca within the country and in East Africa, the language of parliament, government and its ministries, the lower courts, mosques, churches, transport, banking, national public life, post office, and the language of African Union. Most newspapers in Tanzania are published in Kiswahili. Kiswahili also dominates as the language of the radio and is much used on television.

However, others said that Kiswahili will downgrade the status of the university. This is the effect of linguistic imperialism.[14] They thought that it was not possible and also a shame to use an African language as the medium of instruction at the university level. Some members were more conscious about their culture. They argued positively concerning the use of Kiswahili in education. They said Kiswahili brings the university nearer to the society. In general, the cultural and political debates in the 1960s brought changes in the whole system of the Dar-es-Salaam University. This was discovered also by Luhanga[15] et al. (2003). They assert that;

Mr. Msekwa led UDSM to take measurers to strengthen it as a National University and to build into it the values that could identify it with the Tanzania government system and people. This was the context of bringing UDSM nearer to the Tanzanian society. One of these measurers included conducting the 1970/71

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[14] Attitudes planted by the colonialists that European languages are superior to African languages (Phillipson, 1992)

[15] Mathew Luhanga is currently the Vice chancellor at the University of Dar-es-Salaam in Tanzania.

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graduation ceremony in Kiswahili. These measurers were perceived by foreign students and the student government as undermining and downgrading the status of the university (Luhanga et al., 2003:174).

Although some members worried about the use of Kiswahili for different tasks at the university, after a decision was made about the introduction of the Kiswahili Department, things progressed well. Currently the department offers all of its courses, both linguistics and literature, in Kiswahili language. This situation shows that though people will debate, the management or in other words policy makers have an important role to play concerning the struggle of languages' positions in the country. Once a decision will be made about using a certain language, at lets say, any educational level, efforts will be made to make the language able to do so. Taking English language as an example, in the medieval period, English was in a conflict with Latin and Greek in Europe. It was the Latin that took a very prominent place at that time and it was also argued that Latin had more technical terms compared to English. The position of English started advancing in 1903, after the management put an act that all governmental legal activities suits to be conducted in it (Uwakala, 2001; Kahigi, 2005).

4.3 Strategies used

4.3.1 Vocabulary

It was agreed at the Kiswahili Department, to use Kiswahili as the medium of instruction and, to develop the necessary terms as the Department continued to use the language. Different meetings and language panels were conducted several times in order to decide which terminology should be used in teaching. One lecturer commented;

> Lugha hukua kulingana na matumizi, inapotumiwa ndio uhitaji hutokea na ni rahisi kutafuta suluhisho (yaani misamiati) Hakuna lugha yoyote isiyoweza kuendelezwa, lugha ni watu wenyewe na mwamko walionao (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Language growth depends on its use. When it is in use, needs occur and it is easy to find solutions (such as terminology).There is no single language which cannot

be developed. Language development depends on the peoples' consciousness (Lecturer: Kiswahili Department, UDSM).

As this respondent affirms, the more the language is in use in a particular field, the more it will face challenges in that area and the greater the need to develop new terms to cope with the new situation. The use of Kiswahili as the medium of instruction at the Kiswahili Department gave the language an additional function that allowed it to expand. The same findings were presented by Roy-Campbell (1992). She asserts that before the establishment of the Kiswahili Department, there were no words for guttural sounds and phonemes in Kiswahili. But after the decision was made to teach all of the courses in Kiswahili, words were developed in the process of teaching. They used some words side by side as synonyms and used some English terms until they developed the Kiswahili terms (Roy-Campbell, 1992a, 1992b paraphrased in Brock-Utne, 2000:215). The present language policy situation in Tanzania, whereby English is used as the medium of instruction in secondary schools, universities, and some of the primary schools and even kindergartens, is not enhancing the production of Kiswahili materials at those levels since the language is not in use. Rugemarila et al. (1990:30) support this by saying;

> The present restriction on Kiswahili serves to perpetuate the impression that the language cannot be employed in advanced academic discourse. Under present condition no secondary school materials in Kiswahili can be produced since no audience exists for them. No writer will invent time, nor publisher risk money in such a venture.

Contemporary descriptive linguistics proved that "no language is inherently inferior but that each language is able to accommodate new functions and experiences that it has a need for" (Adegbija, 1994:105). The important start is to make a decision about which language to be used in education or in any other field.

Initially, students at the Kiswahili Department were permitted to use some English words in brackets. Then later on they tried to look for appropriate Swahili terms for those words through inventing new vocabulary or borrowing. They borrowed some words from vernaculars, Arabic, and a few from European languages. One interviewee hinted;

Kuhusu istilahi tulikubaliana kwamba tutaunda istilahi jinsi tunavyokwenda.Tuliwaruhusu wanafunzi kutumia Kiingereza kwenye mabano kwa maneno waliyoshindwa kuandika kwa Kiswahili na kutafuta misamiati ya maneno hayo baadae (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

About technical terms, we agreed that we will develop them as we progress. We permitted students to use English words in brackets for words that they failed to write in Kiswahili and then we found vocabulary for those terms later on (Lecturer: Kiswahili Department, UDSM).

This is not a surprise because borrowing is a normal characteristic of any language. Even English, which is currently seen as an international language, borrowed many words from other languages in the world. For example, words like 'boutique' 'catch' 'cattle' 'warden' 'chase' and 'garden' were borrowed from French (Adegbija, 1994; Uwakala, 2001). Findings also show that another strategy used was to translate materials from other languages. It was reported in the UDSM report (1973:26) that;

An attempt was made at translating technical linguistic terms used in phonetics and sociolinguistics and there has been fair progress.

The task of translating technical terms from English progressed well in the department as the quotation above shows. At the end of the academic year 1970/71, first year students sat for a paper in Introductory Swahili Usage and Literature, and second year students sat for a paper in Swahili Literature (UDSM report, 1973). The same strategies applied in the Kiswahili Department, such as translation, making totally new words (inventing), and meetings were the common methods applied also in New Zealand for the development of Maori vocabulary to be used in teaching mathematics.[16] Additionally, in New Zealand students suggested the images of those mathematical terms created for them in classes. It was not mathematical experts and students only who were involved in the development

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[16] From 1800s Britain started colonizing New Zealand. That Colonization involved imported British curricular and turning Maori written language into Roman alphabet. In the 1860s, assimilation policies were practiced such as burning Maori knowledge expertise and Maori language books in schools. In the mid 1970s, a Maori renaissance began that included the renaissance of their culture, land ownership, Maori language, and Maori education. Maori educationists are promoting the use of Maori language at all levels of education. They see that the use of English as the medium of instruction is the way of assimilating Maori

of mathematical vocabulary, but also the whole community. "The vocabulary developed by communities in several places was brought together for the standardization by the Maori language commission in 1990" (Barton, et al. 1998:5) This shows that the process of vocabulary development cannot be well attained by linguists only, but through the collaboration of all educational stakeholders i.e. teachers, policy makers, students, parents, and the community at large.

4.3.2 Literature

When the Kiswahili Department started functioning there were no enough materials written in Kiswahili. Research projects were conducted in order to produce the much-needed publications. The UCDSM report (1968/69) shows that almost no material existed for the course and therefore research had to be conducted on a wide front in order to produce publications in the shortest possible time. Moreover, through conferences and language panels people were invited to write papers, and later on those papers were published. We are notified that Messrs, Abdulaziz, Constable, Peytier, Faroukl Topan, and Whitley contributed a lot of materials through language panels (UCDSM report, 1968/69).

Also, materials were collected from different sources, i.e. through students' assignments as well as media. It was not only staff members who contributed towards the creation of teaching materials and literature. Students were given assignments to research about their languages. Their works added to the materials written in Kiswahili. This strategy of using students' assignments as literature sources was designed before the establishment of the Kiswahili Department as the prior preparation. The UCDSM report 1968/69 shows that;

> It became a course requirement for every student, to keep a file on his own language, and to collect assignments in descriptive linguistics carried out under the supervision of various members of staff throughout the three years of his course. This work will gather momentum with time, but is already providing a

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into European culture. By the mid 1980s, the development of Maori Mathematics vocabulary had started (Barton, et al. 1998)

useful source of information about the linguistic situation in Tanzania directly relevant to research for the B.A course in Swahili (UCDSM report, 1968/69:24).

The assignment of researching languages was obligatory to every student. This made every student research on his or her language which resulted in the production of many literary sources. The collaboration between teachers and students made the task of producing literature written in Kiswahili a success. In addition, samples of 'spoken Kiswahili' were collected from Dar-es-Salaam region, a place where many dwellers speak Kiswahili, as well as from radio Tanzania. These samples were used for phonemic and allophonic transcriptions (UDSM report, 1973).

4.3.3 Teachers

After the University Senate members made the decision to establish the Kiswahili Department (1969), as a first step, they introduced a B.A (Swahili) course, with the aim of producing Swahili scholars. One document reports as follows;

> Research in language and linguistics has aimed at producing local scholars as soon as possible to allow for progress in Swahili studies. A B.A Swahili and linguistic courses, which begins in July, 1969, is designed to produce such scholars (UCDSM report, 1968/69:22).

Another strategy used to get teachers to teach in the Kiswahili Department was to take competent Kiswahili teachers from secondary schools. It was told that teachers like E. Kezilahabi, Ndyanao Balisidya-Matteru, and C. Maganga were teaching in secondary schools, but they were recruited as lecturers at the Department of Kiswahili. Prior to the establishment of the Kiswahili Department, students took linguistic courses as core courses and opted for other subjects under the Department of Language and Linguistics. Some of these students were employed too to teach Kiswahili courses although they didn't study Kiswahili as their optional subject. One professor revealed;

> Mimi mwenyewe nilichagua kusoma History na sio Kiswahili lakini nilichaguliwa kujiunga na idara ya Kiswahili" (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

Personally I did History as my optional subject and not Kiswahili, but I was recruited as a member of staff in the Kiswahili Department (Lecturer: Kiswahili Department, UDSM).

Later on the Department produced graduates who did Swahili courses. Final year students who performed well in their Swahili courses taught and conducted the first and second year student seminars. Thereafter, they were employed as tutorial assistants and started teaching in the department. A change of the medium of instruction cannot be accomplished just overnight. It is a lengthy process that may take more than twenty years to succeed. The Kiswahili Department still continues to invent other strategies for making literature, teachers, and technical term more available. In New Zealand for example, they changed the LOI from English to Maori language in teaching mathematics. They used about fifteen years for formulating Maori vocabulary to be used up to the secondary level (Barton, et al. 1998).

4.4 TEACHERS' VIEWS REGARDING KISWAHILI AS THE LOI AT THE DEPARTMENT

4.4.1 Kiswahili vis-à-vis English as LsOI

Data gathered show that Kiswahili, which is a well known language to students, makes them understand well the concepts entailed in discussions, lectures, and seminars. English on the contrary, is a foreign language to them and makes students struggle with technical terms as well as the language itself. Kiswahili makes them struggle with technical terms only; hence, it is easier for them to understand the concepts. This assertion concurs with the argument given by Mochiwa (1991). English as the language of instruction in Tanzania makes students, first to struggle understanding the language, and then the subject matter. Under this situation, it is difficult for them to differentiate purely academic problems from linguistic problems. All six teachers interviewed proclaimed that students understand well when they are taught in Kiswahili. The Kiswahili language is also capable of catering for the high academic discourse as the Kiswahili Department at

the University of Dar-es-Salaam has aptly proved. The following argument was given by one lecturer;

> Hakuna shida yoyote kuhusu kufundisha kwa Kiswahili.Vifaa muhimu vipo. Kamusi za nyanja mbalimbali za kitaaluma zipo. Pia kuna kamusi ya fasihi na isimu. Baadhi ya watu wanasema itakuwa kazi kubwa kutafsiri vitabu kama vya Biolojia na Kemia...si kazi kubwa kwani kamusi zipo. Wanaong'ang'ania Kiingereza kitumike wanadhani wanakifahamu lakini si kweli. Watanzania waliowengi hawakifahamu Kiingereza kwani si lugha waitumiayo kila siku katika maisha yao (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> There is no problem about teaching in Kiswahili. Important tools are available. For example, dictionaries in different academic fields are accessible and both literature and linguistic dictionaries as well. Some people argue that it is a heavy duty to translate science books i.e. Biology and Chemistry...it is possible because dictionaries are available. Those who force English to continue as the medium of instruction, they think that they know the language, but it is not true. English is not the language that they use in their daily activities. (Lecturer: Kiswahili Department, UDSM)

Although the above quotation shows that there is not any problem concerning Kiswahili as the LOI, it is not the case that there is no difficulty at the department. Still they need more books and expertise. I think this respondent is aware of the fact that when the language is in every day use, materials can be developed. The advantage of using Kiswahili is connected to the fact that about 99% of the Tanzanians population understand the language compared to 5% who are conversant with English (refers to chapter one). Furthermore, books and expertise are not for the Kiswahili field only but for all languages and all subjects at the university too.

Students are freer to express themselves in Kiswahili than in English. As it was shown in the framework chapter, in most situations, University students use Kiswahili for socialization process and even when they are discussing their academic issues (see Mochiwa, 1991; Brock-Utne, 2000; Puja, 2003). Mulokozi (2000:5) adds that even when English is used in secondary and higher education as the policy insists, "...teaching at these levels is still formerly conducted in broken English, though in practice most of teachers in secondary schools resort to Kiswahili to make themselves understandable."

This situation shows how Kiswahili is a more viable medium of instruction in Tanzania than English.

Another argument given is that adopting Kiswahili as the medium of instruction does not mean that all of the English or any other language books have to be translated into Kiswahili. In the Kiswahili Department, for example, students and their teachers use English books as well. They read English books and then discuss contents in Kiswahili. One respondent confirmed;

> Matatizo ya misamiati, uhaba wa vitabu na kadhalika yalikuwepo mwanzoni, lakini kwa sasa yameshatatuliwa kwani vitabu vingi vimeandikwa na wataalamu wa Kiswahili. Hata hivyo si lazima kila kitabu kitafsiriwe, kwani wanafunzi wamekuwa wakisoma vitabu vya lugha zingine na kuvijadili kwa Kiswahili... Kwa hiyo vitabu kama vya Plato, Aristotle, Socrates n.k tunavisoma kwa Kiingereza halafu tunavijadili kwa Kiswahili na hata kuvitumia katika mihadhara, semina na insha kwa Kiswahili (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM)

> Lack of books, vocabulary, and so forth was there in the beginning, they are all solved now. Many Swahili experts wrote lots of Swahili books. However, it is not necessary that every book has to be translated. Students are reading books in other languages as well and discussing them in Kiswahili. For instance, books like those by Aristotle, Socrates and Plato, we read in English then we discuss in Kiswahili, even using them in lectures, seminars, and essays in Kiswahili (Lecturer: Kiswahili Department, UDSM).

It seems this respondent is conscious about the importance of learning other foreign languages. What is needed is to use a familiar language as the language of instruction. This will make students able to discuss and analyze different concepts confidently. Then, other foreign languages (thus English in Tanzania) can be taught in a proper way so that students can have access to materials also written in those languages. I have the same experience from Norway. Norwegian language is used as a medium of instruction from kindergartens up to the university level and students learn English as a subject. Yet, I observed many students using English literature too.

It is easy also to train teachers to teach in Kiswahili compared to English. Kiswahili is an indigenous language and it has native speakers in Tanzania. One core researcher said;

> Kuhusu upungufu wa walimu ni rahisi kuwafundisha walimu stadi za kufundisha kwa Kiswahili ikilinganishwa na Kiingereza. Ikumbukwe kwamba Kiswahili ni lugha ya asili ya Watanzania. Isitoshe Kiswahili ni kibantu pia (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Concerning shortage of teachers, it is easy to train teachers about Kiswahili teaching skills compared to English. It should be remembered that Kiswahili is an indigenous language to Tanzanians, and it is a Bantu language also (Lecturer: Kiswahili Department, UDSM).

As Kiswahili is among of the Bantu languages, it is understandable to teachers who speak other Bantu languages. This is so because languages which were originated from the Bantu family, share some linguistic features i.e. sentence structure, word order, and some vocabulary. Thus, even for the Tanzanians who speak Kiswahili as a second language, it is easy for them to learn the Kiswahili language skills.

All interviewees (6) hold that any language can be used for anything, and there is no specific language for expressing science and technology. That is why Japanese, English, German, Norwegian, Swedish, and Chinese are used to explain and reveal science and technology. There is no difference between those languages and Kiswahili language for the issue of explaining science and technology. One lecturer gave an example of English language use before the industrial revolution. He said that before the industrial revolution Greek was used in Europe. During the renaissance period Europeans boycotted Greek and Latin and they started using modern languages like English. At that time even English was not as advanced as it is now. It was may be more underdeveloped than the way Kiswahili is. *Kiingereza kilikuwa si chochote wala lolote* (English was nothing). The same findings can be found in Lyons (1968) book. He points out that;

> A dominant feature of the medieval period in Europe was the important place occupied by Latin in the education system. All personal advancements, both circular and clerical, depended upon a sound knowledge of Latin. For the Latin was not only the language of the liturgy and the scriptures, but also the universal language of diplomacy, scholarship and culture (Lyons, 1968:14).

This is a pointer that any language can pass through different constraints and still can develop in a given time if given a chance. At a certain time English was in a conflict with Latin as Lyons confirms, but later on it started developing and at present it is seen as a superior language in the world. English started developing in the 15th and 16th centuries after the encouragement by grammarians and literary artists about developing vernacular languages in Europe (Uwakala, 2001). The data gathered show that the problem about Kiswahili is peoples' neglect of giving it an opportunity. One lecturer had this to say;

> Lazima kuwe na haja. Lugha ikitumika ndio haja hupatikana. Tatizo lililopo Kiswahili hakijapewa nafasi (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> It is important to have a need. When the language is in use then the need occurs. The problem is that Kiswahili is not given a chance (Lecturer: Kiswahili Department, UDSM).

Linguistic imperialism is at work here too. African languages are considered to be inferior and not appropriate for higher education level. This perception is the reproduction of what happened during the colonial period. Colonial languages, such as English, French, Dutch, and Portuguese were used in education during the colonial era. Unfortunately, even after independence, many African countries continue to follow the same education system. According to Adegbija (1994:22), "Virtually every sub-Saharan Africa country has a colonial umbilical cord that has not been totally severed. The impact of this is very evident in language policy making which, essentially, consists of the perpetuation of colonial language and naturally, results in the dominance of European languages." The language that is used in education in any society is also the language of hegemony and power (Prah, 2003); hence, it is through education whereby Tanzanians internalize valuing English language more than other languages in the country.

Although Africans value colonial languages to be used in education, the Kiswahili Department, at the University of Dar-es-Salaam, proves that African languages can also function in high academic discourse. It is just a matter of choice, either to continue being colonized linguistically or to use African languages in education. For instance, in Tanzania, it is confirmed through research that students learn very little when English is

being used. In addition, students and their teachers are more comfortable to express themselves in Kiswahili rather than in English. Thus, in this context it is not just the case of using an African language in education, but using a viable medium of instruction that can facilitate teaching and learning processes in schools.

The practice within the Department of Kiswahili at the UDSM shows that Kiswahili is capable of catering for high academic discourse. If the focus of the nation is to continue asking for support from donors, then it seems to be less need of using Kiswahili in education. To quote one lecturer;

> Kama tunataka kuagiza kila kitu kutoka nje ya nchi hamna haja ya kutumia Kiswahili. Hata walimu wenyewe hawazielewi vizuri dhana. Wanaandaa tu mihutasari ya masomo na kuiwasilisha kwa wanafunzi lakini hawagundui chochote. Mathalani Chuo Kikuu cha Dar-es-Salaam, kimeanzishwa 1970 lakini nini kimegunduliwa mpaka sasa? (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM)

> If we want to import everything from abroad, there is no need of using Kiswahili. Even teachers themselves do not understand well concepts. They just prepare notes and present them to students, but they are not discovering anything. For example, the University of Dar-es-Salaam established in 1970, what thing has it discovered up to present? (Lecturer: Kiswahili Department, UDSM).

A Nation's vision and objectives matter in choosing the LOI. As Nyerere and Freire emphasized, a well known language makes students creative and it is easy for them to discover different methods for solving their problems. However, if a country depends on other people to come and solve its problems, then there is not so much need bothering about creative thinkers. Everything will be imported and they will be given directories for using them.

One lecturer argued that Kiswahili is a viable medium of instruction in all Tanzanian educational levels. The problem is how to adopt it due to different criteria given by the politicians and academicians in the country. There is a contradiction of the criteria used to either support or oppose the use of Kiswahili as the LOI at post primary level. To most academicians, especially the linguists, Kiswahili suits to be the LOI in secondary schools

and higher learning institutions due to pedagogical reasons. On the contrary, the politicians and some of the academicians, especially non-linguists, English suits to be the LOI due to economic reasons. This lecturer said;

> Tatizo lililopo ni mpingano wa vigezo kuhusu kutumia Kiingereza au Kiswahili kama lugha ya kufundishia kati ya wanataaluma na wanasiasa. Wanataaluma hasa wanaisimu, wanaunga mkono matumizi ya Kiswahili kwa kigezo cha mbinu bora za ufundishaji. Wanasiasa na baadhi ya wanataaluma hasa wasiowanaisimu, wanaunga mkono matumizi ya Kiingereza kwa kigezo cha kiuchumi (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> The problem is the opposition of the criteria used amongst the academicians and politicians concerning the use of either English or Kiswahili as the medium of instruction. The academicians, especially linguists, use a criterion of good teaching methodology to support the use of Kiswahili. The politicians and some of the academicians, especially non-linguists, are in favor of English due to economic reason (Lecturer: Kiswahili Department, UDSM).

Those politicians and some of the academicians who support the use of English due to economic reasons, they confuse English and the economic development as synonyms. It has been proven that Tanzanian students learn very little when English is being used as the LOI (see Puja, 2003; Mkwizu, 2004; Kalole, 2004). How then, English can bring economic development if students do not understand what they are taught. Kiswahili should be adopted as the LOI in post primary level, and English to be taught as a subject in a proper way i.e. to be taught by English skilled teachers. This will make students knowledgeable as well as have proper English skills. Knowledge is a good foundation for the economic development.

4.4.2 Education versus language

The term education can be defined in many ways. It can be defined as "a dynamic on-going process that involves a person in a several things at the same time: acquiring and assimilating information from a source; physically and mentally processing the information acquired; and transmitting the processed information to others or else applying the acquired skills to different situations in an attempt to solve different problems and challenges of existence" (Ishumi and Nyirenda, 2002:41). Bamgbose

(1991) holds that when we are talking about education, the issue of language is unavoidable because it is through language that knowledge can be transmitted. As it is explained in the introductory chapter also, language enables teaching and learning processes to be well accomplished. Nevertheless, we are cautioned that true education will be attained if and only if students and their teachers are familiar with the language which is used. According to the data gathered, education is not similar with language although they cannot be separated. One teacher said;

> Elimu ni lugha? ...Hapana, lugha ni kifaa tu. Sawa Kiingereza ni muhimu lakini hakiwezi kuchukua nafasi ya Kiswahili kwa watanzania. Tunachotaka ni kubadilisha fikra za watu, mtu anapoongea Kiingereza si kwamba ameelimika (Mhadhiri: Chuo Kikuu cha DSM).

> Is education the same as language? ...No, language is just a tool. It is right that English is important but it cannot take one place of Kiswahili for Tanzanians. Our intention is to change peoples' mind, when someone is speaking English, it is not the case that he or she must be knowledgeable (Lecturer: UDSM).

Some people confuse the concepts education and language (English). The same finding was discovered by Rubagumya (2003) and Malekela (2004). To some people quality education is identical with learning English. If children are fluent in English, they consider that they are educated even though they are poor in other subjects. These people fail to differentiate between language and education. One can be fluent in English and knowledgeable as well or vise versa. All in all, to be skilled one should understand how to utilize human potentials. This cannot be fulfilled if the language of instruction is a barrier to communication. Communication blockade encourages banking method of teaching and memorization way of learning. These methods will not bring education for development as PPE and ESR theories disclose.

4.4.3 People's attitudes in relation to Kiswahili as the LOI

Five teachers out of the six (83.3%) interviewed made it clear that problems facing Kiswahili in order for it to be the language of instruction, especially at post-primary level, are not shortage of books, teachers, and terminology, but something which has to do with people's attitudes concerning the Kiswahili language. It is believed that Kiswahili cannot

express the scientific and technological terms. This belief is not attached to Tanzania only but can be found in all African countries. African languages are considered to be inferior to European languages.[17] One lecturer said;

> Tatizo si walimu, vitabu au msamiati bali ni mtazamo tu walionao watanzania kuhusu Kiswahili, kwamba ni lugha dhaifu, isiyostahimili mikikimikiki ya utandawazi. Kinachotakiwa ni kubadilisha mitazamo ya watu... Nilihudhuria tamasha moja la kimataifa kuhusu lugha. Ni makala tano tu zihusuzo lugha za kibantu zilizowasilishwa. Lugha za kibantu zipo nyingi sana lakini makala tano tu. Hii inaonesha jinsi Watanzania wenyewe, na Waafrika kwa ujumla wasivyo mbele kukuza lugha zao. Kama mwenye lugha haidhamini, je mgeni ataidhamini? Kiswahili kinaweza kutumika kufundishia elimu ya juu, ila haitawezekana bila watanzania kubadilisha mitazamo yao kuhusu lugha hii (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> The problem is not teachers, books, or terminology, but people's attitudes concerning Kiswahili... They think that it is weak and it cannot compete with globalization. What is needed is to try to change people's attitudes... I attended one international conference about language issue, and only five Bantu languages were presented. There are many Bantu languages, but just five articles were presented. This shows how Tanzanians themselves and also Africans in general, are not concerned about developing their languages. If the owner of the language is not valuing it, is a foreigner going to value it? Kiswahili can be used as the medium of instruction in higher learning institutions, but it is not possible without Tanzanians changing their attitudes about this language (Lecturer: Kiswahili Department, UDSM).

Several researches conducted in Tanzania about teachers', students', and parents' views to either English or Kiswahili as the medium of instruction at post primary level, confirm the same results. Many stakeholders are in favor of English to be the LOI in the country (Vuzo, 2002; Mwinsheihe, 2003; Malekela, 2004; Qorro, 2004; Senkoro, 2004b). Even those who are witnessing the Kiswahili Department conducting all of its academic activities in Kiswahili, still they say that the language is not developed and support the use of English. For example, Professor Mongula from the Institute of Development Studies (IDS), at the University of Dar-es-Salaam, argues that many academicians from the UDSM are not interested in the use of Kiswahili as the LOI at the University level. He said, "Basically it is people in the Institute of Kiswahili Research and the Kiswahili

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[17] See also Adegbija (1994) who is discussing in detail the language attitudes in sub-Saharan Africa.

Department who are interested in that idea, not the academic staff in other departments"
(Mongula, quoted in the Citizen Monday, 3 October, 2005:12). The main reason given by
Professor Mongula is the issue of globalization. In the world of globalization Tanzania
has to be there and language (in this case English) is a tool for interaction in the
globalized world.

The same argument was given by Shelukindo (2003). He emphasizes that though
Kiswahili language is studied in many universities in the world, its impact on science,
technology, and economic development is not yet felt. He brings out the economic
reasons; due to liberalization, Tanzania and other countries in the world open up for the
investors. And, English is the centre-point at which contracts are signed, business is
conducted, and countries are linked with the rest of the world. He says when the
Tanzanian government negotiates with donors about loans and grants, they do it in
English. Hence, English is the commercial language in the world.

It gives the feeling that many stakeholders confuse desires and reality. Since much
research and many publications in Tanzania reveal that English becomes a bottleneck in
teaching and learning processes, the argument here is that when English is used as the
medium of instruction students become passive. The findings presented by Mochiwa
(1991), Brock-Utne (2000), and Puja (2003) show that even University students fail to
express themselves well in English. Kahigi (2005) went further by saying that even
academicians feel better to express themselves in Kiswahili rather than in English. When
they are in meetings at the university, they may start discussing a certain issue in English,
but involuntarily they switch to Kiswahili. According to Kahigi, for students it is worse.
Even most of the master students cannot express themselves well in English. Let us have
a look at a real example;

> One example is a sociology lecturer who showed me a student's written response
> in answer to a question on the difference between a youth and an adult. The
> student wrote "at youthful is a stage between childishness and adultery..."
> (Kahigi, quoted in the Citizen Monday, 3 October, 2005:12).

This way of learning will not provide a proper education to Tanzanians. As a result they may become passive as well when negotiating with donors. Also they might sign agreements just by pretending that they understand them while they do not. This will be risky as one has to be alert when negotiating with the World Bank and International Monetary Fund (IMF). Those researchers who suggest the use of Kiswahili in education (i.e. Mochiwa, 1991; Vuzo, 2002; Puja, 2003; Malekela, 2003; Mwinsheihe, 2003; Kalole, 2004; Qorro, 2004; Senkoro, 2004; Brock-Utne, 2005; Prah, 2005) are not saying that English should be abandoned totally, as many people believe. After adopting Kiswahili as the LOI, then English should be taught in a proper way as a subject. This will help students not only to communicate with the rest of the world commercially, but even acquiring knowledge through reading English books.

One professor holds the view that when we discuss the issue of globalization, let us also remember our identity. It is important first to consider identity, then globalization will follow. He said;

> Wanaodai kuwa tunataka kutumia Kiingereza kutokana na utandawazi utambulisho ni muhimu pia. Tunatakiwa kujitambulisha kwanza halafu ndio utandawazi (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Those who demand the use of English due to globalization, identity is also important. We are supposed first to identify ourselves, then globalization (Lecturer: Kiswahili Department, UDSM).

The fear of using Kiswahili occurs because many people believe that using English as the language of instruction is the best way of learning English. One interviewee said that this is a fallacy, which needs to be corrected. This interviewee contended that;

> Kwa mfano, nchi mbalimbali kama za Skandinavia wanatumia lugha zao mpaka vyuo vikuu lakini wanaongea Kiingereza vizuri kuliko watanzania ambao wanatumia Kiingereza kama lugha ya kufundishia tangu shule za msingi au awali. Hii ni kwa sababu wanajifunza lugha kwa njia ipasayo. Lugha ya asili ni msingi mzuri wa kujifunza lugha nyingine...Wanapojifunza Kiingereza kama somo, wanashughulika na kitu kimoja tu; yaani lugha yenyewe. Watanzania hushughulika na vitu viwili kwa pamoja; kuelewa lugha yenyewe na dhana pia.

Matokeo yake hawazielewi dhana vizuri na lugha yenyewe pia (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

Scandinavian countries for example, they use their languages up to the university level but they speak better English than Tanzanians who use it as the LOI from primary school and even kindergartens. This is so because they learn English in a proper way. The first language is a good foundation for learning other languages... Since they learn English as a subject, they just deal with one thing; language itself. Tanzanian students deal with the language as well as struggling to understand concepts. As a result they do not understand concepts and the language itself (Lecturer: Kiswahili Department, UDSM).

Researches confirm that the initial use of a mother tongue provides a concrete cognitive and conceptual base for a child. This base facilitates the learning of additional languages (Adegbija, 1994; Prah, 2005; Brock-Utne and Hopson, 2005). Moreover, the use of mother tongue as the medium of instruction can improve the learning process from adults support. In the Tanzanian context, whereby English is not well known to students, some of their teachers, as well as to some community members, it is very difficult for the adults at home to support school learning. The situation now whereby home language is not used at post primary level necessitates work being carried out by teachers only.

According to ESR theory, schools should become a community whereby teachers, students, and workers become one social unit in the same way as parents, children, and relatives. Nyerere (1967:64) said that "there must be the same kind of relationship between pupils and teachers within the school community as there is between children and parents in the village." In a family unit, children are free to ask, express their problems, exchange ideas as well as chatting with their parents. In the present Tanzania context, however, this model of a family can sometimes give a wrong impression about how teachers and students relate. In some families, there is a dictatorship relationship between parents and their children. Children are supposed to obey each and every thing from their parents, particularly their father, without arguing or questioning. I think these are not the type of family education that Nyerere had in mind.

The family and relative relationship approach will not be attained in schools if the language which is used is a barrier to communication. Rugemarila et al. (1990:26) contend that;

> "Without a change of heart on the policy makers, Tanzania will end up with the worst of both worlds, at least in the short term-developing neither Kiswahili nor English as an effective medium of teaching and learning."

Students are half-baked in both Kiswahili and English. Currently, this is how the situation is in Tanzania. It is becoming a common linguistic behavior, especially in urban areas; people mix Kiswahili and English when they are communicating. They can speak neither proper English nor proper Kiswahili. Some researchers term this language mixture Kiswanglish.

4.4.4 Language issue and economic capabilities

Two respondents out of six (33.3%) interviewed hold the view that the language issue should go hand to hand with how to improve the economy of the country. Even if Tanzanians should succeed to use Kiswahili in higher levels of education, still English will continue to be elevated if many organizations in the country are owned by foreigners. One older professor said;

> Mwalimu Nyerere alikuwa ana utashi wa kisiasa ndio maana Kiswahili kikashika hatamu miaka ya sitini. Baada ya uchumi kuyumba, utashi wa kisiasa pia uliyumba. Watanzania wanakosa dira sasa (Mhadhiri: Chuo Kikuu cha DSM).

> Nyerere was more conscious politically that is why Kiswahili flourished in 1960s. After the economy became unstable, political consciousness also became unstable. Tanzanians do not have any direction now (Lecturer: UDSM).

Mulokozi (2000) gives the similar argument. He holds that the absence of a national economic basis led to liberalization for both economic and political spheres. This economic situation led to non-patriotic feelings as well as a lack of self-confidence among Tanzanians. All of these influences led not only to the worshiping of foreign

languages, but also of other material things like, "huge Japanese cars known as *Shangingis* ... foreign music, cinema, videos, and technology. Concomitantly, they have led to rejection, or being ashamed, of ones African traits and practices, including skin color and hair, beliefs, religion..." (Mulokozi, 2000:5). This is a very dangerous situation if it can reach a point whereby people deny themselves.

Another respondent argued that, when we are relating economic capability and language issue, we cannot compare Tanzania and other countries like Norway, China, Germany, Finland, and other developed countries which are using their languages in education. Students use their languages in schools, and then they meet with those languages in field areas like in industries. In Tanzania, it will be vise versa. If Kiswahili will be used in all educational levels, but still the economy of the country continues to be owned by foreigners, students will use Kiswahili in schools and meet with English in industries. It seems this respondent fear that the adoption of Kiswahili as the LOI means the rejection of English. Meeting English in industries, just means a necessity of learning English well, but not having it as a language of instruction.

On the contrary, one respondent was against those who are in favor of English due to economic reasons. There is no correlation between the Tanzanian economy and the Kiswahili language structure. This interviewee asserted that;

> Japo baadhi ya watu wanahusisha uchumi na Kiswahili, matatizo ya kiuchumi hayahusiani na muundo na uwezo wa Kiswahili (Mhadhiri: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Although some people relate economy and the Kiswahili language, economic problems do not relate with the structure and capability of Kiswahili (Lecturer: Kiswahili Department, UDSM).

It depends to the seriousness of the country. For example, it was argued that Asians made a law for the investors. In every industry, workers who learned other languages rather than English should be employed as well. Tanzania can apply this example. Some guidelines should be prepared for the investors. Too much freedom to them, they definitely elevate English since it is also a business.

Nevertheless, language power is related to economic development. If you don't control your economy, foreigners will invest and use their language to control you as well as your economy. Such is the situation in Tanzania. Its economic dependence gives ample time for foreign countries to support their languages. Many foreigners that are investing in the country make it seem as if English is more useful than other languages. For instance, English is the language that is used during interviews and writing application letters. Brock-Utne (2000:161) notes that, "Both the British and the French seem to use development aid to strengthen the use of their own languages for instruction." United Nations, The World Trade Organization, the North American Free Trade Agreement and European Union use external forces to make sure that English is maintained as the medium of instruction in secondary and tertiary education (Phillipson, 2001). For instance, British Council funded a project called English Teaching Language Supporting Project (ELTSP) whose main aim was to raise the level of reading ability in English by Tanzanian secondary school pupils. Simmonds and Kazaura note that;

> By 1991 this project had supplied over 500,000 secondary school readers, class library books, dictionaries, and text books to 234 secondary schools and held over 200 seminars and workshops for teachers, school heads and inspectors (Simmonds and Kazaura, 1991:18-19 quoted in Roy-Campbell and Qorro, 1997:107).

All of these illustrate that language power go hand in hand with socio-economic and political domination. The use of the English language is associated with better standard of living coming from foreign investors and donors. This creates positive attitudes towards the English language (see Vuzo, 2002; Mwinsheihe, 2003; Malekela, 2004; Qorro, 2004; Senkoro, 2004b). The important thing here is to assess the beneficiaries of this donor aid. It is through pure economic and political independence that African countries can cut-off this linguistic imperialism cord from their former colonial masters.

4.5 Students' views about the use of Kiswahili as the LOI at the department

4.5.1 Kiswahili versus English as LsOI

Students' views and ideas in regard to the use of Kiswahili as the LOI at the Department of Kiswahili are not different from the teachers' views. All seven respondents asserted that they understand Kiswahili courses better than courses which are offered in English. Some revealed that they performed better in Kiswahili courses than in other courses. The reasons given are the availability of enough terminology, the fact that Kiswahili is either first or second language to the majority of students, and also the fact that Kiswahili has a chance to be used outside the classroom since they encounter it everywhere i.e. market, home, church, mosque, and school. One student said;

> Kiswahili ni lugha yangu ya kwanza, ninaimudu ipasavyo na niko huru kujieleza kwa kina na mapana. Kwa ujumla situmii nguvu nyingi kusikiliza na kuzungumza Kiswahili. Binafsi naona Kiswahili ni rahisi kuliko Kiingereza. Hata matokeo yangu yanadhihirisha hivyo. Kozi nyingi za Kiswahili nilipata 'A' na 'B+' wakati baadhi ya kozi nilizosoma kwa Kiingereza kama vile 'History of South Africa,' nilipata 'B' (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Kiswahili is my first language, I master it and I am free expressing myself extensively. Generally, I am not struggling much listening and speaking Kiswahili. Personally I see Kiswahili to be easier than English. Even my results reveal so since in many Kiswahili courses I scored 'A' and 'B+' while in some courses which I did in English i.e. 'History of South Africa,' I scored a flat 'B' (Student: Kiswahili Department, UDSM).

It is not the case that all students in the Kiswahili Department perform better. Some students perform poorly as well. However, the discovered findings disclose that a high percentage of students understand what they are taught. To quote one interviewee;

> Siwezi kukiri kwamba kila mwanafunzi anayesoma kozi za Kiswahili basi anaelewa na kufaulu vizuri. Ukweli ni kwamba kwa kiasi kikubwa wanafunzi huelewa. Kwa mfano, tumesoma vitabu zaidi ya kumi vya tamthiliya. Niulizwapo maswali kuhusu tamthiliya hizo ninaweza kueleza niliyoyaelewa na sio kwa kukariri kama kwa baadhi ya masomo yafundishwayo kwa Kiingereza (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

I cannot swear that every student who pursues Kiswahili courses he or she understands and performs better. The truth is that in the large extent students understand. For example, we read more that ten drama books. If I will be questioned about those books, I can explain what I understood and not through memorizing like for some of the subjects which are offered in English (Student: Kiswahili Department, UDSM).

Students understand concepts in the Kiswahili lessons since they master the language. On the contrary, as Puja's (2003) findings disclose, students memorize English notes from their teachers, colleagues, or books. This situation shows that in the Tanzanian context, Kiswahili, which is a well known language to students, is a viable medium of instruction.

Two respondents (26.8%) out of the seven interviewed said that they don't face any problem when using Kiswahili while five respondents (71.4%) said they sometimes do. Problems mentioned are; difficultness of explaining some new Kiswahili terms and that some Kiswahili terminologies are too complicated. However, all of the students interviewed maintained that they learn little when using English. This is so because it is difficult for them to understand the English language structure, for example, the use of tenses, the difference between writing and pronunciation, some English books are written in a complicated language, and many English words are not understandable in the Tanzanian context due to cultural differences. Students practice English very occasionally. One student claimed that;

Ninapofundishwa kwa Kiingereza sipati vizuri mtiririko wa mawazo yanayotolewa. Nadhani ni kwa sababu Kiingereza ni lugha yangu ya tatu. Baadhi ya misamiati siielewi. Hii huchangia kutoelewa baadhi ya dhana zitolewazo darasani. Ninaposoma vitabu vya Kiingereza ninatumia kamusi ili kuelewa maneno magumu. Darasani inakuwa vigumu kwani siwezi kufungua kamusi kila mara mwalimu atamkapo neno nisilolielewa (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

When I am taught in English, I am not getting well the sequence of the concepts given. I think it is so because English is my third language. I don't understand some of the vocabulary. This contributes not to understand some concepts in class. I use the dictionary when reading English books in order to understand the difficult terms. It is impractical in class since I cannot open the dictionary every time the teacher utters unfamiliar word (Student: Kiswahili Department, UDSM).

These findings concur with Kalole's (2004) results. Students have a very limited English vocabulary that makes difficult for them to follow English lessons in class. They do not understand some concepts due to language barrier. As Freire (1970) emphasized that without communication there can be no true education, surely a lot of Tanzanian students will not obtain relevant education since there is a communication difficulty.

On the other hand, data gathered unveil that the use of the English language is not the only reason that makes students not understand subject matter. Other factors were mentioned, such as, an overloaded curriculum, lack of teaching and learning materials i.e. books, stipends, classrooms, and teachers. According to Kahigi (2005) the situation at the University now is worse than ever before. Prior to 1993, one class had 40 to 50 students, but now there are 150 to 200 students per seminar, and sometimes as many as 500 students. He holds that previously seminar discussions assisted students in improving their language skills. Currently it is difficult to conduct effective seminars due to an imbalance between number of students and teachers. This situation, however, shows that the change of medium of instruction from English to Kiswahili will not function if other problems will not also be taken into consideration.

The use of English as the LOI is not the best way of learning English. If that had been the case, those students who undertake all of their undergraduate courses in English should be more competent in the English language. But the lack of English skills is a problem for all departments at the university. Some students said that Kiswahili courses do not prevent them from learning English. To quote one student;

> Kusoma kwa Kiswahili hakunizuii kujifunza lugha zingine kama vile Kiingereza. Kama kutumia Kiingereza kama lugha ya kufundishia ndio njia rahisi ya kufahamu Kiingereza, basi wanafunzi wanaosoma kozi za Kiingereza tu wangekuwa wanakifahamu zaidi kuliko sisi. Ukweli ni kwamba wengine ni wachovu zaidi kuliko hata sisi tusomao kwa Kiswahili (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Learning in Kiswahili is not preventing me from learning other languages like English. If it is the case that using English as the LOI is a good way of knowing English, those who are undertaking undergraduate courses by using English only could understand English better than us. The truth is that others are more

mediocre than we who have studied in Kiswahili (Student: Kiswahili Department, UDSM).

According to the data gathered, students have English skills problems regardless of whether they are pursuing Kiswahili or English courses. The extent of the problem depends on the background of the student. It was argued that some students from high class families are better-off in English. English is more accessible to those who belong to the middle and upper classes in Tanzania. These families send their children to well-resourced private primary schools or even abroad where English is used as the medium of instruction. These private schools have well trained teachers, better payment, manageable classes, and enough learning materials compared to public schools where the situation is vise versa (Rubagumya, 2003; Brock-Utne, 2005).

Children from well-off families have an opportunity of learning English through speaking or reading English in their home daily. Books, English computer games, videos, and television are available, and sometimes English native speakers visit their home. Sometimes they go abroad for holidays where they practice and experience English skills from the English native speakers (Senkoro, 2004a; Brock-Utne and Hopson, 2005). This shows how students can use Kiswahili as the LOI, and still they can master the English language skills through proper strategies prepared for learning it.

4.5.2 Challenges encountered from the society

Although the real situation is that students understand well when taught in Kiswahili, the reactions that I got from interviews with such students were full of contradictions. To them and even some parents, teachers, and policy makers, English is seen as a very important language compared to a language like Kiswahili. Even at the University, those who undertake Kiswahili courses are sometimes viewed by their fellow students as inferior. One always encounters such jokes like: "How can you learn a street language at the University? One respondent said;

Kwa kweli ninaelewa zaidi nifundishwapo kwa Kiswahili kuliko Kiingereza. Wakati mwingine nafsi yangu inakuwa katika mpingano... Japo ninasoma kozi za Kiswahili kwa Kiswahili na kuelewa zaidi kuliko kozi za Kiingereza, wakati mwingine naona kuwa Kiingereza ni muhimu zaidi (Mwanafunzi: Idara ya Kiswahili Chuo Kikuu cha DSM).

In fact I understand better when taught in Kiswahili than English... Sometimes my mind is in contradiction. Although I am doing Kiswahili courses and understanding better than I do in English courses, every now and then I feel that English is more important than Kiswahili (Student: Kiswahili Department, UDSM).

This challenge is due to the society's language attitude. There is a general belief among many Africans that African languages cannot sustain higher education discourse (Adegbija, 1994). For those who nourish this belief, using these languages in higher education is a shame because they think that foreign languages are synonymous with knowledge and privilege (Bgoya, 2001). The belief that Kiswahili is a street language is also largely due to the confusion arising from the ever-changing language policy in the country. Since Kiswahili is used as the LOI at lower levels of education, which at least the majority of students attend, it makes the language to be seen as the language for commoners. English is assigned to be the LOI in the high academic discourse and only few people manage to reach such levels. This makes English to be seen as a more advanced language for the privileged people. English is definitely an important international language. But in order to have skilled people, who have critical and inquisitive minds, a familiar language is absolutely needed to be the language of instruction.

4.5.3 Kiswahili and globalization

Globalization can be defined in many ways. For instance, according to Hernes (2001:21) "globalization is the increase flow across borders and boundaries–whether national, economic, cultural, technological, or institutional of people, goods, services, ideas, information, images, and values." Some people relate globalization to the market economy since the great emphasis is on making profits (Bgoya, 2001; Phillipson, 2001; Brock-Utne, 2001). On the other vein, globalization can mean modernization or

marginalization depending on the context. For instance, it can also be defined as a westernization process. This is so because most of the time third world countries recognize and idolize things and even ideas from developed countries and not vice-versa. In the Tanzanian context, globalization is associated with the use of one language globally (English). It is believed that by knowing English, Tanzanians will be able to work and pursue further studies anywhere in the world, communicating with foreigners, negotiating with foreign investors, as well as getting employment from them (see Qorro, 2004). In this sub-section, this definition is the one considered.

All of the students interviewed proclaimed that using Kiswahili as the medium of instruction will not separate Tanzanians from the rest of the world. They gave examples of countries like Japan, Germany, China, England, and France which are using their languages in education. These countries are not separated from the rest of the world and their citizens are all over the world. What is first needed is education, to understand what you are taught. One student said;

> Kusoma kwa Kiswahili si kikwazo cha kutoweza kufanya kazi nje ya nchi. Mbona Waingereza, Wajerumani, Wajapani na Wachina wanasoma kwa lugha zao kisha wanaweza kufanya kazi popote? (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> Learning in Kiswahili is not a barrier to work abroad. Why British, Germans, Japanese, and Chinese learn in their languages, then they manage to work everywhere? (Student: Kiswahili Department, UDSM).

 Also there are many Tanzanians, who did Swahili courses, but they are working outside the country. Some students from the Kiswahili Department are abroad pursuing their further studies. One interviewee contended that;

> Kutumia Kiswahili hakuwezi kuifanya Tanzania ijitenge na nchi nyingine ulimwenguni... Idara ya Kiswahili mathalani, ina madaktari na maprofesa ambao walisoma kwa Kiswahili kisha wakafanikiwa kwenda kusoma nje na kurudi na shahada zao. Wengine wamebaki huko wakifanya kazi katika vyuo vyenye kuheshimika (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM)

Using Kiswahili cannot separate Tanzania from the rest of the world...
Kiswahili Department for example, has doctors and professors who did their
studies in Kiswahili, and then they managed to go abroad for further studies.
Some remained abroad working in recognized universities (Student: Kiswahili
Department, UDSM).

These respondents are aware of the fact that skills are the best foundation in this world of globalization. Knowing English alone is not going to be enough for being involved in the global market. According to Carnoy (1999), the global knowledge economy aspect has become more topical in recent times due to the technological infrastructure provided by telecommunication, information system, microelectronic and computer knowledge. Thus, global knowledge is needed in order to handle these new technologies. Each country in the world tries to improve its higher education system in order to be competitive. As Carnoy puts it, Tanzanian students should be well-informed in order to compete in the global market; otherwise, they will become only consumers of knowledge from the rest of the world. A viable medium of instruction is needed here in order to create competitive graduates.

Globalization, on the other hand, reflects the predominant interest of cooperations in producing consumers rather than critical citizens (Phillipson, 2001). The emphasis is on making profits. Graduates are considered to be products that make the emphasis to be on graduates' quantity rather than the quality of the education offered. If the Tanzanian government is serious on its economic development, in order to have curious citizens, Kiswahili that is a well known language in the country should be elevated in education plus other foreign languages i.e. English.

Mulokozi (2000) claims that African countries are currently globalized as they have been for the past 500 years. He insists that if Africans are serious, there are certain areas in which they can globalize the world too i.e. certain cultural and scientific manifestations in African languages. In Tanzania for example, it can succeed if all stakeholders will cooperate to promote the use of Kiswahili, i.e. developing up-date teaching and learning materials, developing Kiswahili computer programs, translating relevant informations in various fields, training Kiswahili experts, and developing up-date research programs.

Currently there are some Kiswahili computer programs already, such as "Google Kiswahili language engine, electronic CD-Rom version of IKRs bilingual dictionary" (Mulokozi, 2000:10). Furthermore, there is a program of creating Kiswahili Micro-soft word which is going on. This work cannot be accomplished just by the Kiswahili Department and the Institute of Kiswahili Research. A good progress will be made if cooperation can be established between those two organizations, government, individuals, and the society in general.

4.5.4 Colonialism influence on the LOI in Tanzania

Colonialism has had a great impact on the selection of the media of instruction in the whole of Africa. There is a general belief that every thing from the colonial masters is worth. One respondent said;

> Tatizo wakoloni walipandikiza fikra kwamba kila kitu kitokacho kwao basi ni kizuri. Fikra hizi hutufanya tudharau kile tulichonacho na kuona vya wenzetu vyafaa zaidi. Huu ni ufinyu wa fikra kwani kusoma kwa Kiswahili hakutuzuii kujifunza lugha zingine kama Kiingereza (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu cha DSM).

> The problem is that colonialists planted a concept that everything from them is superior. These thoughts make us to downgrade what we have and to consider other's properties as better. This is a myopic way of thinking since learning by using Kiswahili will not prevent us to learn other languages like English (Student: Kiswahili Department, UDSM).

The colonialism influence on media of instruction in Africa has been mentioned and discussed by many researchers (Adegbija, 1994; Mulokozi, 2000; Brock-Utne, 2000; Bgoya, 2001; Phillipson, 2001). Many Africans think that it is not possible to provide higher education by using African languages. As a result, language policy makers become like slaves just inheriting the policies from their colonial masters. This thought has been termed by Brock-Utne (2000) as the recolonization of the African mind. One respondent had this to say concerning the matter;

> Madai mengi yatolewayo, mfano uhaba wa vitabu, istilahi na walimu si ya msingi. Mimi kufundishwa katika ngazi ya chuo kikuu ni ushahidi tosha kuwa

lugha hii inamudu. Watu watoao madai hayo wana ufukara wa fikra na wametekwa na ubeberu wa kiisimu unaoitangaza lugha ya Kiingereza kama lugha ya elimu, utandawazi, sayansi na teknolojia, mawasiliano ya kimataifa. Vilevile ubeberu wa kiisimu unaoichora lugha ya Kiingereza kanakwamba ndio dawa ya kuepukana na umasikini. Ni lini lugha hizi zimepewa nafasi ya kutumika zikashindwa? (Mwanafunzi: Idara ya Kiswahili, Chuo Kikuu, DSM).

Many arguments given, for example, shortage of books, teachers and terminology are not the basic ones. For me to be taught in Kiswahili at the university level is evidence that this language is able to do that. Those who argue like that have hijacked by linguistic imperialism which is upholding English as an educational language, language for globalization, science and technology, and for global communication... It is also putting English as if it is the way of escaping poverty. When were these languages given chance and failed? (Student: Kiswahili Department, UDSM).

The colonial system of education will not bring liberation to Africans. As Nyerere (1967) contended when he was propagating education for self-reliance, colonial education was prepared for the colonialists' interests. In this matter, inheriting that system of education, either in content or the languages of instructions cannot be useful to Tanzanian students and to the society in general. This is so because it is not matching with the societal needs. The education system should be revised and first, to start with liberating Tanzanians (Africans) mind. Although the process of revising African education, in particular Tanzania, may be expensive, as Brock-Utne and Hopson (2005) put it, let Africans compare the costs of strengthening their languages in order to make students understand what they are taught with the costs of continuing to use foreign languages which are bottleneck to the teaching and learning processes for millions of Africans children.

CHAPTER FIVE

5.0 Summary and recommendations

This chapter is divided into four sections. The first section gives the summary of the study. The second part includes the major findings of the research. The third part gives the accruing recommendations and the last part provides suggestions for further studies.

5.1 Summary of the study

This study has explored the use of an African language as the LOI at the university level, specifically in the Kiswahili Department, at the University of Dar-es-Salaam. The focus was to identify the reasons behind the establishment of the Kiswahili Department, explore the strategies that were used, and find out how students and their teachers are either comfortable or uncomfortable with the use of Kiswahili as the medium of instruction at the university level.

Data were gathered from interviews and the analysis of the university reports and prospectus. Teachers and students at the Kiswahili Department were interviewed to solicit their views concerning the use of an African language as the LOI at the university level. Older professors who were present during the establishment of the Kiswahili Department (1970) were interviewed as well. The decision to interview these professors was based on the fact that they are very important informants who could portray how the situation was during the establishment of the Kiswahili Department. However, in order to ensure the correctness of the information gathered from the interviews, the university reports for the years 1967/68, 1968/69, and 1973 were used to collect past information about the establishment of the Kiswahili Department.

5.2 The major discovered findings

5.2.1 Reasons for the establishment of the Kiswahili Department

The discovered findings disclose that the national language prestige and patriotism were the main reasons for the establishment of the Kiswahili Department. As colonialists made Tanzanians look down upon their culture, the establishment of the Kiswahili Department, in which Kiswahili was used as the LOI, was considered to be among the ways to exit from the colonial state and mentality. Political stability in the 1960s and 1970s, as well as nationalism, made also many Tanzanian citizens be more patriotic, hence, they strongly supported the establishment of the Kiswahili Department.

5.2.2 Nature of the discussion

The findings indicate that even in the late 1960s and early 1970s, some people argued that Kiswahili would separate them from the rest of the world, and that it was a shame to use an African language as the LOI at the university level. On the contrary, others insisted that Kiswahili would bring the university nearer to the society. Although there were contradictory arguments, after a decision was made concerning the establishment of the Kiswahili Department, things progressed well. Currently the department offers all of its courses, both linguistics and literature, in Kiswahili.

5.2.3 Strategies used

a) Vocabulary

Data gathered from the interviewees and university reports show that staff members at the Kiswahili Department agreed to use Kiswahili as the LOI, and then they developed the necessary terms as they continued to use the language. Students were permitted to use some English words in brackets and later on they tried to look for appropriate Kiswahili

words through inventing new words, using some English words side by side as synonyms, and borrowing. They borrowed some words from vernaculars, Arabic, and a few from European languages. Different meetings and language panels were conducted several times in order to decide which terminology should be used in teaching. This proves that the more the language is in use, the more it will face challenges, and the greater the need to develop new terminologies to cope with the new situation.

a) Literature

The findings indicate that research projects were conducted on a wide front to produce Kiswahili written materials. The research activity was done by both teachers and their students. Also people were invited to write papers through conferences and language panels, thereafter, those papers were published. Radio Tanzania and the Dar-es-salaam region, however, became important areas where the teachers and students got samples of spoken Kiswahili. All of these aided in the process of the production of Kiswahili literary works and also in the teaching of linguistics and literature courses in the Department.

a) Teachers

Data gathered from the UCDSM report (1968/69) and interviews disclose that initially, a B.A (Swahili) course was introduced with the major aim of producing Swahili scholars. The other major method of getting teachers to teach in the department was through recruiting competent Kiswahili secondary school teachers, teachers who did language and linguistic course, and final year students who did better in their Swahili courses.

5.2.4 Teachers' views regarding Kiswahili as the LOI at the Kiswahili Department

a) Kiswahili vis-à-vis English as LsOI

The teachers that were interviewed indicated that Kiswahili suits to be the LOI at the university level due to the following reasons:

- Kiswahili is a well known language to students that makes them understand well the concepts entailed in discussions, lectures, and seminars.
- Students are freer to express themselves in Kiswahili rather than in English.
- The adoption of Kiswahili as the LOI does not mean that all English books have to be translated into Kiswahili. In the Kiswahili Department, for example, teachers and their students use English books as well.
- It is easy to train teachers to teach in Kiswahili compared to English since Kiswahili is an indigenous language that belongs to a Bantu family.
- Adopting Kiswahili does not mean that English will be abandoned totally. It should be taught in a proper way as a subject so that students can have access to materials written in it.
- There is no specific language for expressing science and technology given that each language can develop if given a chance.

English on the contrary:
- It is not comprehensively learned to be the LOI.
- It makes students struggle with technical terms and the language itself.
- It makes students struggle to understand the language itself and the subject matter at the same time.

b) Education versus language

Data gathered from teachers showed that education and language are not similar concepts even though they cannot be separated. If someone is fluent in English, it does not necessarily mean that she or he is knowledgeable although it can also be the case. To be well informed one should understand how to utilize human potentials. This will be fulfilled if the LOI is well understood to students and among their teachers.

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c) People's attitudes in relation to Kiswahili as the LOI

Five teachers out of six interviewed indicated that the problem facing Kiswahili in order for it to be the LOI, especially at post-primary levels, is not the shortage of teachers, books, and technical terms, but just the belief that Kiswahili cannot express the scientific and technical terms. This has to do with the mindset of some parents, teachers, students, and even policy makers. It is a fallacy that needs to be corrected as Kiswahili has been used successfully as the medium of instruction in the Kiswahili Department from 1970 up to the present.

d) Language issue and economic capabilities

Data gathered showed that there is a relationship between language and the economy of the country. As the economic issue has a direct impact on choosing, developing, and implementing the LOI in the country, the debate on the LOI issue should go hand to hand with how to improve the economy of the country.

5.2.5 Students' views about the use of Kiswahili as the LOI at the Department

a) Kiswahili versus English as LsOI

All students interviewed indicated that they understand Kiswahili courses better than courses which are offered in English. The reasons given are the availability of enough terminology, the fact that Kiswahili is either the first or second language to the majority and that it has a chance to be used outside the classroom as they encounter it everywhere i.e. market, home, church, mosque, and school. On the contrary, students learn very little when English is used as the LOI. The reasons given are the difficult for them to understand the English language structure i.e. the use of tenses, the difference between writing and pronunciation, and that some English books are written in a complicated language. This problem is even more compounded when many English words are culturally not understandable to such students due to cultural differences.

b) Challenges encountered from the society

Students interviewed indicated that those students who undertake Swahili courses at the university are sometimes viewed by their fellow students and the society in general as inferior. This is due to the current language policy that elevates English as the language of higher levels of education while it relegates Kiswahili to the lower levels of education. However, the findings show that in reality, students understand better when taught in Kiswahili compared to English.

c) Kiswahili and globalization

The findings clearly indicate that the use of Kiswahili as the LOI, especially at the post primary level, cannot separate Tanzania from the rest of the world. This is so because the use of Kiswahili will not prevent students from learning other languages including English. It has been proven that as a consequence of learning well in the language that one understands and is comfortable with, one also learns foreign languages better and with much ease.

d) Colonialism influence on LOI in Tanzania

Data collected showed that there is a colonial influence on choosing the media of instruction in Africa, particularly in Tanzania. The hangover of such a colonial system of education and the mentality that goes with it among the colonized or once-colonized further colonizes the minds of the African people rather than liberating them.

5.3 Recommendations

From the data above, It can be recommended that since many research projects and publications about LOI in Tanzania reveal that Kiswahili is the most viable medium of instruction in the country, Kiswahili Department at the University of Dar-es-Salaam can

be used as a model that can help in introducing Kiswahili as the LOI in all subjects at secondary and tertiary level of education in Tanzania. The dynamics and methods used by the Kiswahili Department at the UDSM can be replicated not only in Tanzania, but also in any other African country where foreign LOI are poised against local languages that can effectively be introduced as the LOI.

Although the process of changing LOI (in the case of Tanzania from English to Kiswahili) needs a lot of human and non-human resources, the course of action can be done in phases. It is better to bare high costs as long as students understand what they are learning than waste a lot of money every year producing graduates who are unskilled due to the LOI bottleneck.

Also the Tanzania government should take into account the research projects conducted in the country about the LOI. The findings from such research work will help to choose a viable medium of instruction since they show the real situation in classroom settings.

5.4 Suggestion for further studies

This study used a small sample due to limited time and resources. Hence, a larger study can be conducted that will include Kiswahili Departments in other universities in Tanzania, such as the government-owned Open University of Tanzania and the privately-run Tumaini University.

It will be interesting also to hear from high school students who undertake Kiswahili subject among of their combination subjects (History, Geography and Kiswahili, and History, Geography and Literature combinations) together with their teachers. Their views, ideas, suggestions and even attitudes on the use of Kiswahili as the medium of instruction at post primary level of education in Tanzania can prove to be quite an invaluable contribution to the debate on the LOI in Tanzania's education system.

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KIAMBATISHO 1

Mwongozo wa usaili kwa wafanyakazi waliokuwepo chuoni miaka ya 1960 hadi 1970.

1. Sifa za kitaaluma
2. Umekuwepo hapa chuoni kwa muda gani?
3. Ulianza lini kufundisha?
4. Unafundisha masomo gani?
5. Je, unafahamu kitu chochote kuhusu kuanzishwa kwa idara ya Kiswahili katika chuo hiki?
6. Ilianzishwa lini na nani alitoa pendekezo?
7. Sababu zipi hasa zilizochochea pendekezo la kuanzisha idara ya Kiswahili?
8. Kina nani walihusishwa katika mjadala?
9. Wajumbe waliohusishwa kwenye mjadala walichukuliaje pendekezo la kuanzisha idara ya Kiswahili?
10. Baada ya kufanya maamuzi ya kuanzisha idara ya Kiswahili, walipata wapi walimu, marejeo, na istilahi?
11. Una hoja gani kuhusu mjadala unaoendelea nchini juu ya lugha ya kufundishia?

Mwongozo wa usaili kwa walimu wa idara ya Kiswahili.

1. Sifa za kitaaluma
2. Ulianza lini kufanya kazi katika idara ya Kiswahili?
3. Kozi gani za Kiswahili unazofundisha?
4. Unawezaje kufundisha kwa Kiswahili kwani baadhi ya watu wanadai kwamba ni vigumu kutumia lugha za Kiafrika katika kiwango cha elimu ya juu?
5. Unapokuwa darasani, je wanafunzi wanaonesha hisia zozote za kuelewa?
6. Kwa uzoefu wako, unadhani kwa nini wanakuwa hivyo?
7. Kwa kutumia Kiswahili kama lugha ya kufundishia, huoni kwamba unajitenga na ulimwengu wa sasa wa sayansi na teknolojia?
8. Baadhi ya watanzania wanadai kwamba Kiswahili ni kigumu kuliko Kiingereza, hivyo kikitumiwa kama lugha ya kufundishia wanafunzi watafeli zaidi kuliko hapo mwanzo. Una hoja gani kuhusu dai hili?
9. Una hoja gani kuhusu kutumia Kiswahili kama lugha ya kufundishia katika kiwango cha elimu ya chuo kikuu?
10. Una maoni gani kuhusu mjadala unaoendelea nchini juu ya lugha ya kufundishia?

Mwongozo wa usaili kwa wanafunzi wanaosoma kozi za Kiswahili kama sehemu ya masomo yao ya shahada ya kwanza.

1. Mwaka wa masomo
2. Upo katika uwanja upi wa kitaaluma?
3. Unasoma kozi gani (Kiswahili na Kiingereza) katika chuo hiki?
4. Matatizo gani unakumbana nayo unaposoma vitabu vya Kiswahili?
5. Matatizo gani unakumbana nayo unaposoma vitabu vya Kiingereza?
6. Kwa vile unachukua kozi za Kiswahili na Kiingereza, lugha gani haikusumbui unapokuwa darasani na kwa nini?
7. Unawezaje kujifunza kwa Kiswahili kwani baadhi ya watu wanadai kwamba ni vigumu kutumia lugha za Kiafrika katika kiwango cha elimu ya juu?
8. Huoni kwamba kutumia Kiswahili kama lugha ya kufundishia kutakufanya usielewe lugha ya Kiingereza, kutoajiriwa utakapomaliza masomo, na ni vigumu kwenda nje ya nchi kuendelea na masomo zaidi?
9. Una hoja gani kuhusu lugha na upatikanaji wa elimu nchini Tanzania?

APPENDIX 1

Interview guide to the staff members who were at the University during 1960s and 1970s

1. Academic qualifications
2. For how long have you been in this University?
3. When did you start teaching?
4. What subjects are you teaching?
5. Do you know anything concerning the establishment of the Kiswahili Department in this University?
6. When was it established and who brought the suggestion?
7. What was the motive behind proposing the establishment of the Kiswahili Department?
8. Who were involved in the discussion?
9. What were the responses from the participants who were involved in the discussion?
10. After they made a decision of establishing Kiswahili Department, where did they get teachers, written materials, and technical terms?
11. What is your opinion concerning the debate on language of instruction issue, which is going on in the country?

Interview guide to the teachers in the Kiswahili Department

1. Academic qualifications
2. When did you start working with Kiswahili Department?
3. What are the Swahili courses you are teaching?
4. How are you managing to teach by using Kiswahili while some people hold the view that it is difficult to use African languages in high academic discourse?
5. When you are in the class, are students passive or active?
6. From your own experience, why do you think they are like that?
7. By using Kiswahili as the LOI, do you not find that you are separating yourself from the current world of science and technology?
8. Some Tanzanians argue that Kiswahili is more difficult than English, and if it will be used as the LOI at post primary levels students will perform more poorly than before. What is your comment to this argument?
9. What is your opinion about Kiswahili as the LOI at the University level?
10. What do you say about the debate on language issue which is going on in the country?

Interview guide to the students who are taking Kiswahili courses as part of their undergraduate studies

1. Year of study
2. What is your academic field?
3. What are the courses (both Swahili and English) you are undertaking in this University?
4. What are the difficulties that you face when reading Swahili books?
5. What are the difficulties that you face when reading English books?
6. As you are doing both Swahili and English courses, when you are in the class which language makes you more relaxed and why?
7. How are you managing to learn by using Kiswahili while some people hold the view that it is difficult to use African languages in high academic discourse?
8. Do you not see that using Kiswahili as the LOI will make you unfamiliar with English language, being unemployed after finishing your studies, and difficult to go abroad for further studies?
9. What is your opinion about language issue and access to education in Tanzania?