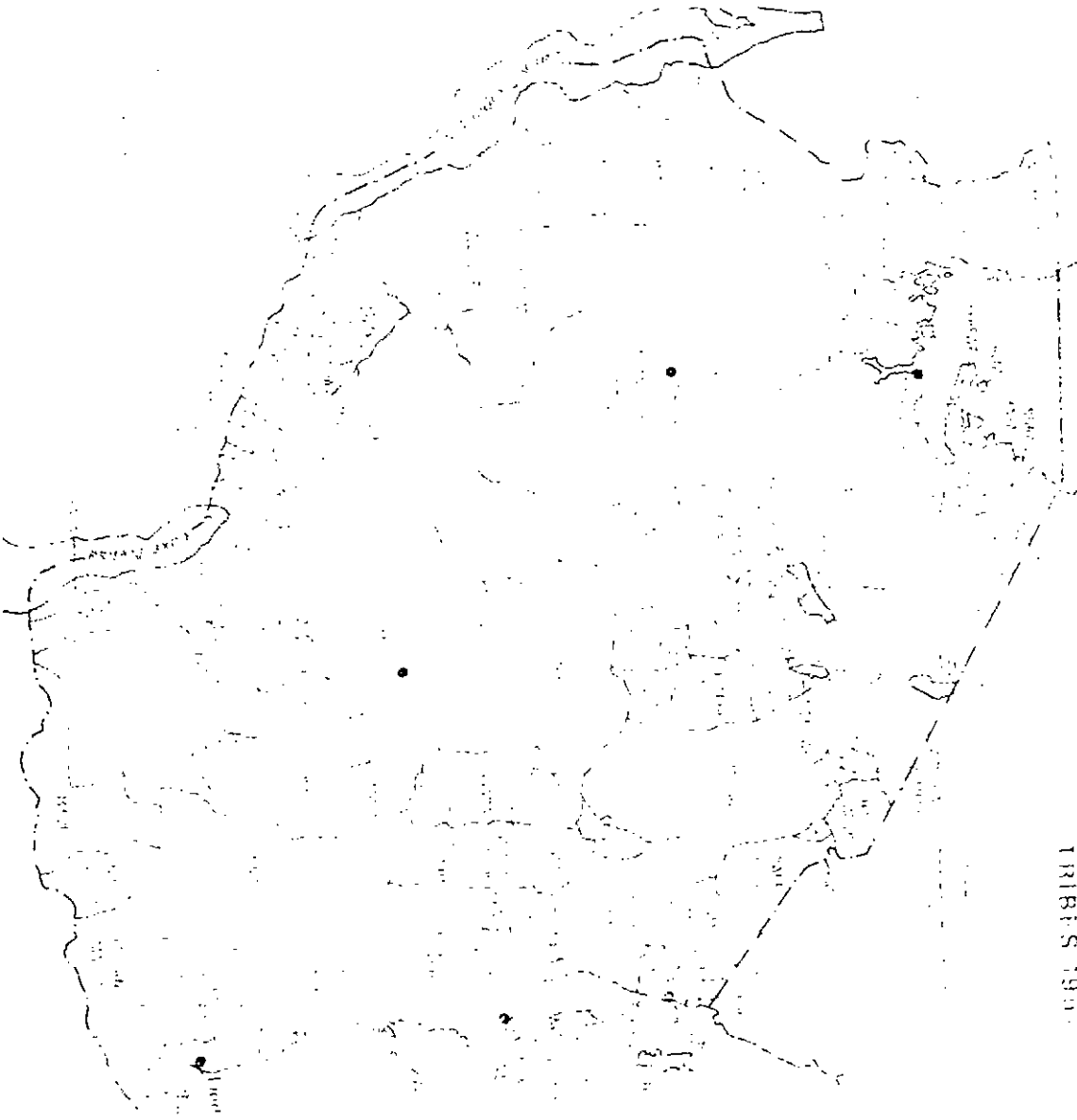
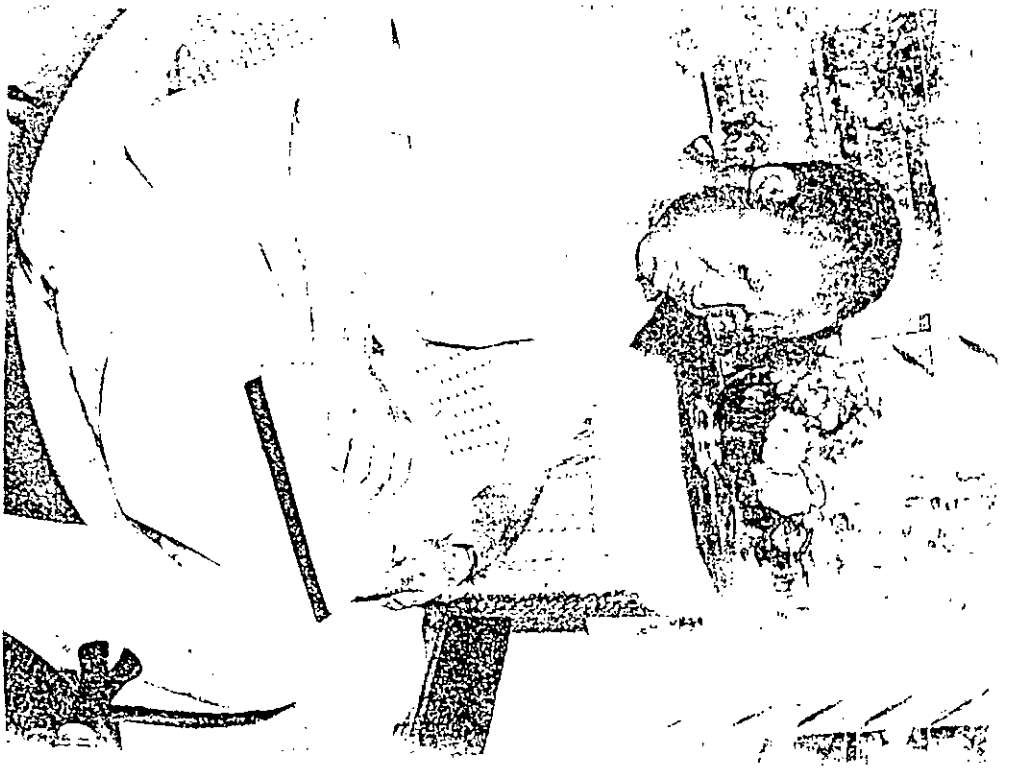


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CHRIST THE TEACHER INSTITUTE FOR EDUCATION
SAINT MARY'S UNIVERSITY OF MINNESOTA

TANGAZA COLLEGE

THE ATTITUDE OF THE TANZANIANS TOWARDS KISWAHILI AS A
MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS

A case Study of Tangaza College, C.U.E.A. and the Apostles of Jesus Major
Seminary in Nairobi

*This project is submitted in Partial Fulfilment of the Requirement for Bachelors of Science
Degree in Education*

By
Sr. Mushy Imelda, E.S.M.

Nairobi, May 2002

DECLARATION

I declare that this study is the work of my own hands and has never been submitted to any other institute of education for any academic purpose. All the information contained in this study is obtained through research work and observations.


Name: Sr. Mushy Imelda

Signature: 

Date: 17/05/22

This project has been submitted with my approval as the University Supervisor.

Supervisor: Sister Margaret Mary Wanyama S.O.M.

Signature: 

Date: 18/5/22

It has been accepted by the Director of Christ the Teacher Institute for Education (C.T.I.E.)

Name: Brother Robert Smith F.S.C.

Signature: 

Date: 17/5/22

DEDICATION

I dedicate this work to the Tanzanians with whom I share the same citizenship and identity. This is my mother country where I got all I am today, materially and morally.

ACKNOWLEDGEMENT

The research on the attitude of the Tanzanians towards Kiswahili as a medium of instruction in primary schools could not have been possible without the support and contributions of different people. I would like to extend my appreciations to my congregation of the Evangelizing Sisters of Mary, especially the members of the council and the members of Ongata Rongai community for their spiritual and material support during my research.

I am grateful to my supervisor Sr. Margaret Mary Wanyama for her dedication and concern for my research from the beginning of up to the end. I acknowledge with appreciations the contribution offered to my study by the institutes of Tangaza College, C.U.E.A. and Apostles of Jesus Major Seminary. It is through their contributions of ideas that I was able to come up with a clear conclusion of my research.

I am grateful to Brother Mark who willingly accepted to proofread my work.

I wish to convey my deep gratitude to the Ministry of Education in Dar es Salaam, former coordinator of Kiswahili language in Kipalapala Fr. Remi, teachers of both primary and secondary schools, primary, secondary and university students, and parents in Tanzania. Their contribution was of great help since I needed to know the present situation of the language of instruction in primary schools in Tanzania.

I would also like to extend my thanks to all the C.T.I.E. lecturers for their individual contributions to my studies in the college which enabled me to have sufficient knowledge of this research.

Finally, I wish to thank my college, especially my classmates for their encouragement and material support which helped me to finalize my research.

ABSTRACT

The researcher undertook this study for the purpose of looking at the attitude of Tanzanians towards Kiswahili as the medium of instruction in primary schools. The researcher assumed that the study would be of great help to the Tanzanians as they would be able to examine whether Kiswahili can be useful as language of instruction in primary schools in this twenty first century, since the education policy in the present world is after the use of universal languages, for example, English, for the purpose of effective communication as well as pursuing higher studies.

The investigation was focused on the Tanzanian students in Nairobi. This included the institutes of, Tangaza College, C.U.E.A. and Apostles of Jesus Major Seminary who study Philosophy and Theology disciplines. Tangaza College and C.U.E.A include different departments such as Education, Social Ministry, Theology, and Spirituality. Hence the study came up with considerable solutions to the problem.

However, the study also made use of literature review as to compare different ideas of different people concerning the use of Kiswahili as the language of instruction in primary schools in Tanzania. In this way, the study was able to see in detail whether there was a problem of using Kiswahili as a medium of instruction in primary schools. Also, the study used several instruments to collect data. This included questionnaires, interviews and observations. There were the presentation and discussions of the findings together with the conclusion and recommendations.

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CHAPTER ONE

1.0 INTRODUCTION

The use of Kiswahili as the medium of instruction in Tanzania has become an issue of discussion to many people, especially to students of high school, that is, secondary schools as well as to university students. However, it is not only a point of discussion among students but it also involves teachers and parents as well.

1.2 BACKGROUND TO THE PROBLEM

Kiswahili is used as both national and official language in Tanzania. The first President Mwalimu Nyerere announced it soon after independence in 1961. He looked at it as an instrument of unifying the Tanzanians as members of one nation since the country has about 120 local languages. With the idea of unification, Kiswahili was chosen as the medium of instruction in primary schools. Also, it is used in technology and commerce. Hence, Mwalimu Nyerere wanted every citizen to get access to education through the language that was familiar to the people.

However, the Ministry of Education in Tanzania thought of the need for an international language in education. As the Presidential Commission of Education reports, Kiswahili and English must be used as the medium of instruction in schools (Ali., p. 63). According to Nyerere, English was for the sake of those who wanted to go for higher studies within the country as well as outside the country. This motivated the Ministry of Education to plan for English to be the medium of instruction in secondary schools as well as in university and be given as a subject in primary schools. The system has lasted

for a long time, about forty years since independence. This system of education has produced doctors, engineers, teachers and other professionals. As a matter of fact, the government of Tanzania would have more professionals, but the problem lies with the majority of students completing secondary education, are not fluent in English. Hence, English has become the roadblock to an education for many students. The problem is brought about by poor English background of the teachers of primary schools (Ireru, p. 183).

1.3 STATEMENT OF THE PROBLEM

According to the researcher's own observations and the interviews carried out, the use of Kiswahili as a medium of instruction is a major problem for majority of students who want to go for further studies after primary education where English is used as a language of instruction. These children find it difficult because of an abrupt change of the language of instruction from Kiswahili to English. Such an abrupt change gives a shock to students in secondary schools. In any case, the majority of primary school pupils cannot maintain a conversation in English, unless the pupil is coming from an international school where English is regularly used as a language of instruction. However, Kiswahili as a medium of instruction replaced English soon after independence. From that time up to now, there is a problem in high school education in Tanzania. This problem is supported by the information from the Internet, which is found in the subtopic under the title, Primary Education Policy in Tanzania. It reads; "Switching from English to Kiswahili as a Medium of Instruction in all grant-aided primary schools effective November 1969" (Education Circular No 2 of 1967, REF.21 0

EDGE 2/6/64 of May 12, 1967). The information from the internet states "The policy, although meant to develop the national language and preserve national culture has had far reaching negative effects on the spoken and written English, which was, and still is, the medium of instruction at secondary and tertiary levels. Students now lack the language foundation that primary education used to establish."

The majority of students in secondary schools study with a lot of stress since English is used across the curriculum. Some of the students took refuge in cramming their lessons in class so to be able to produce them during examination time. This is an indication that during primary education, these pupils were not well exposed to English language as to assist them for higher studies.

Moreover, many teachers of primary and secondary schools are not competent in English because they passed through the same system with the same difficulty. This problem has brought a lot of debate among students, teachers and even parents, that educational policy should be changed. That Kiswahili should be abolished as a medium of instruction in primary schools and be replaced with English. The problem is seen through what is happening in the country at present.

Through the researcher's own observations and interviews conducted, there is a good number of financially secure people in Tanzania who send their children for primary and secondary education outside the country, whereby they know English is used as a medium of instruction. One of these countries is Kenya where the researcher happened

to have stayed for more than four years as a student. Those who do not prefer taking their children outside the country have the privilege of sending them to the international schools in Tanzania. However, there are several primary schools developing which use English as the medium of instruction. This indicates that there are many people in the country who prefer English to Kiswahili as a language of instruction in schools.

The researcher found that if the education policy in Tanzania concerning the medium of instruction in primary schools does not change, the problem of English in high school will always remain a disturbing feature. For this reason, the education policy needs a serious examination by the Board of Education with a view of empowering primary school students with English language training that can help them as they pursue their education further.

1.4 OBJECTIVE OF THE STUDY

The aim of the study is to investigate the following:

- (i) The attitude of the Tanzanians towards Kiswahili as a medium of instruction in primary schools.
- (ii) The impact of Kiswahili as a medium of instruction on academic performance at high school.
- (iii) The government policy on Kiswahili as a medium of instruction in primary schools.

1.5 RESEARCH QUESTIONS

Following the above objectives, the study tried to answer the following research questions:

- (i) What is the attitude of Tanzanians towards Kiswahili as a medium of instruction in primary schools?
- (ii) What is the impact of Kiswahili as a medium of instruction on students in the academic performance in high schools?!
- (iii) What is the government policy on Kiswahili as a language of instruction on primary education?

1.6 THE SCOPE AND LIMITATIONS OF THE STUDY

The study examines the role of Kiswahili as a medium of instruction in primary schools in Tanzania with a case study of the Tanzanian university lecturers and students in diaspora, who are in different institutes in the city of Nairobi. Students of the following institutions were surveyed: C.U.E.A. Tangaza College (affiliated to C.U.E.A.) and the Apostles of Jesus Seminary Philosophicum and Theologicum centers (affiliated to C.U.E.A.).

The study limited itself to a period of thirty-four years since Mwalimu Nyerere introduced Kiswahili as the medium of instruction in primary schools, soon after independence in 1961. From 1968, the new policy reflected the education policy for self-reliance guidelines where Kiswahili was made the medium of instruction in primary

schools as to improve the use of Kiswahili (Ireri, p. 183). However, this study would be of great benefit to the Tanzanians if longitudinal research designs had been used to give an account of its advantages and disadvantages in the use of Kiswahili in primary education. But, because of the researcher's distance from the target place of research (Tanzania), and time limitation caused by Tangaza school program, the research is limited on some Tanzanians who are living in Nairobi. The researcher briefly visited several pupils, teachers, and parents of students who attend Tanzanian primary and secondary schools. Also, the researcher visited the Ministry of Education in Tanzania and conducted further research at the libraries of C.U.E.A., Nairobi University and Tangaza College. The study was conducted over a four-month period.

1.7 SIGNIFICANCE OF THE STUDY

The study investigated the relevance of Kiswahili as a medium of instruction in primary schools in Tanzania. Its purpose was to alert the Tanzanians, especially the Ministry of Education, to the existing problem of using Kiswahili as a medium of instruction in primary schools. With an awareness of the existing problem, the Ministry of Education can respond to the challenges, and develop alternative policies to achieve a balance in its educational policy towards the medium of instruction used in learning.

1.8 OPERATIONAL TERMS

Kiswahili: The national language of Tanzanians.

TANU: Tanganyika African National Union.

Education: A systematic training and instruction in schools or colleges.

Medium of instruction: Language used for instruction in schools.

C.U.E.A.: Catholic University of Eastern Africa.

U.P.E: Universal Primary Education.

C.T.I.E.: Christ the Teacher Institute for Education.

1.9 ORGANIZATION OF THE STUDY

This study is arranged in five chapters:

Chapter one gives the background of the study, the statement of the problem, the objectives of the study, the research questions, the scope and the limitations of the study, the significance of the study, the operational terms and the organization of the study.

Chapter two deals with the literature review based on Kiswahili in relation to the educational policy in Tanzania.

Chapter three carries the research methodology, sources of data, procedure and instruments for data collection, survey design, sampling techniques, research instruments, and data collection.

Chapter four is concerned with the presentations and discussions of the findings as the results of the researcher's investigations.

Chapter five is the conclusion and recommendations of the study carried out.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter provides the literature review, which will review some of critics of the use of Kiswahili as the medium of instruction in primary education in Tanzania. The review includes all aspects of the Kiswahili language from its origin and its significance in Tanzania, especially in the educational circles and communication. The review is based on the attitudes of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. For further clarification, the researcher will look at several educational aspects of the use of Kiswahili in schools, which will touch upon educational philosophy. She will review some philosophers in defining the concept of education. The researcher will also surveyed the thought of Mwalimu Nyerere on what he says about education. The researcher also looked at the impact of education after the independence in Tanzania.

2.1 THE IDEOLOGY OF PHILOSOPHY ON EDUCATION

Many philosophers have been interested in analyzing the concept of education for example, Socrates, Plato, John Dewey, Aristotle, and many others. As far as this study is concerned, the researcher has used the idea of two philosophers: Plato and John Dewey as to explain the meaning of education. One of the important aspects of these philosophers is the question of, "who should be educated and how" (Nel Noddings, p .5).

Plato, the well-known philosopher of third and fourth centuries B. C, argued that the basic education is that which fosters the relations of citizens to their state and all its functions. Each child should be educated according to his/her intellectual capacity. Not all children have the same ability to master education. Another philosopher, John Dewey said that education should be planned in a way that fits each child as an individual. Dewey followed the thinking of Plato but, he disagreed with Plato's expectation that every human being fell into exactly three categories: the first category was that of workers and artisans, the second was the category of guardians (soldiers), and the third category was that of the rulers or potential rulers. According to Plato, each category should get a special education different from the other. His model of education was the "functionalist" model and was designed to form the competent adults to meet the needs of the country. Plato's idea was for the education and the state to be united. Thus, education was at the service of the state (Ibid p. 9).

Unlike Plato, Dewey looked at education as a process of forming a child intellectually and emotionally. Every social experience was an important aspect of education. He goes

on to say that, "all education proceeds by the participation of the individual in the social consciousness of the race". (Glenn. p. 288). However, Dewey was not of the mind of Plato to label one category in the society better than the other. In this way, Dewey proved to be more of the democratic orientation where he understands all human beings as equal. Not equal in intellectual capability, but equal as human beings.

While Plato matched one's occupation according to one's capacity for education, Dewey argued that people in vastly different occupations had the same true human dignity. Hence, all children deserved an equal chance to exercise their abilities. Later on, the dominating ability would manifest itself. Nel informs people that several education policy makers at present apply Dewey's way of thinking. (Nel Noddings p. 10).

Some educational philosophers assessed Plato as an idealist who preferred traditional religion and political ideas to experimental science. For this reason, his idea of education was taken as elitist and opposed by today's standards. On the other hand, many thinkers of today agree with the philosophy of Dewey. What impressed people about his ideas was his description of students as active pursuers of their own purpose (Ibid p.38). Dewey's philosophy was more experimental than ideological.

2.2 EDUCATION ACCORDING TO MWALIMU NYERERE

The idea of education according to Mwalimu Nyerere is based on national building, which reinforces values of social and economic development that lead to self-reliance. The educational idea of Mwalimu Nyerere is manifested in the post-Arusha directives on

education in 1967. He encourages the Tanzanians to work hard as to achieve the common good of all the citizens. Mwalimu Nyerere argues that “people cannot be developed, they can only develop themselves. For while it is possible for an outsider to build a man’s house, an outsider can not give the man’s pride and confidence in himself as a human being...There is only one way in which you can cause people to undertake their own development. That is education and leadership”(Ishumi 1976).

Ishumi goes on to say that the system of education that Nyerere brought in Tanzania was designed to eliminate the remnants of capitalism left behind by the colonial system of education. Nyerere noticed elements in the colonial system which, according to him, were not in line with the African way of living. First, Nyerere noticed that the colonial system created inequality in the Tanzanian society with a society of classes of inferiors and superiors. Nyerere wanted a society with a system of education that created a sense of commitment to the local community.

A child should be helped to accept values appropriate to the Tanzanian kind of life and not those directed towards colonial interests. For this reason, the system of education should stress the concept of equality and service. Nyerere emphasized that whether service to the local community called for carpentry, animal husbandry or academic pursuits, this communal need should not bring any inequality in the society. Second, he discovered that the colonial education created intellectual arrogance in the minds of the people. Such arrogance led to the well educated despising those whose abilities are non-academic. In the book titled “Freedom and Socialism”, he argued that colonial system of

education was too oriented towards book knowledge. This was approved to the ideal of how education should be conducted in Tanzania. In "Freedom and Socialism" Nyerere presented this thought forcefully. "The education should not look at others as inferiors instead, it should look for equality and development of the society. The education should not encourage school pupils to have an idea that all knowledge which is worthwhile is found in books or educated people only, and forget the wisdom of the old people, despising and counting them as ignorant"(Nyerere, P. 281).

Mwalimu Nyerere goes on explaining that the education in primary school should not be taken as a preparation for secondary school education. Instead, it has to be a sufficient education in itself. The education in primary school must prepare a child for life which the majority of children will lead as they complete their primary education. For Mwalimu Nyerere, higher education is for essential services in the country such as doctors, teachers, and engineers (Nyerere, p. 281). He concluded his argument by saying, "primary and secondary schools must prepare the younger generation for the realities and needs of Tanzanian". For this reason, what is taught in primary schools should determine what the boy or a girl ought to know, that is, to acquire skills and national values and be able to cherish them if one is to live a happy life in the society. He emphasized his ideas by saying "We should not determine the type of things a doctor, engineer, teacher, economist, or administrator needs to know. Most of pupils will never be any of these. Our sights must be on the majority, it is they, we must be aiming at in determining the curriculum and syllabus. The most suitable for further education will be obvious and they will not suffer"(Nyerere, p. 282).

The choices made by Nyerere for education along with national self-reliance indicated his determination to break down the past colonial mentality already created in the minds of the Tanzanians that only book learning is worthy of respect and development. Looking at the importance of education, Nyerere came up with an opinion on how to set examinations as to get the entrants for secondary schools and university. The form of examination he suggested is that one based on things taught in schools by teachers together with an assessment of work done by the entrant for the school and community. (Nyerere, p. 288).

After all these criticism, the new educational system in Tanzania promoted the traditional African social values of equality, cooperation, self-reliance and commitment to community. However, the opinion of Nyerere, was the majority of Tanzanians to know how to read and write in Kiswahili, to have the ability to do arithmetic, to know something of their history, to know the values of their country and to acquire skills necessary for them to earn their living. He went on to say that things like health science, geography and the rudiments of English were also necessary so that the citizens who wish to learn more by themselves in the later life may do so (Nyerere, 289).

There are several aspects that indicated Nyerere's interest in socialism and self-reliance. He was quoted in the Kenya Daily Nation, October 15, 1999, p.10, "Let others fly to the moon, we need to work to feed ourselves."

For him, book knowledge or purely intellectual knowledge had very little value since it does not foster economic development. As reported by Omar Jibich in his book titled

The Power Based Behind Under-Development in Post-Independent Africa, Nyerere as an African leader is commended for his active role in promoting education in his country. For example, he realized the importance of education in national development and tried to introduce adult education as to help them decide for themselves and translate decisions into reality. Mwalimu Nyerere has played a big role in education and development through his reflections on an independent Tanzania.

2.3 EDUCATION AFTER INDEPENDENCE

There were several factors which motivated Mwalimu Nyerere to come up with the new system after independence. Legum in his book titled The Influence of Nyerere said that Mwalimu Nyerere was interested in a type of education which would liberate Tanzanians since what schooling had been provided to them by the colonizers gave little liberation. (Legum, p. 45).

Peter says that Tanzania took over three different systems of education with separate divisions for Europeans, Asians and Africans. The schools of the Europeans and Asians were privileged and far superior to African schools in facilities, teaching staff, building and enrolment levels. Compared with the total population, Africans were underrepresented in these elite schools. He reported that Africans who attended school at all ranged from 14.1% to 16.5% the total students enrolment (Peter, p. 186).

Up to the year 1934, African enrolment was only 2% of the formal candidates for literacy. In 1947, there was only 25 Tanganyikans at Makerere University, representing

0.0005% the estimated five million people in the country. According to Mwalimu Nyerere, the number of the people in the country with needed qualifications was too little. The number of educated people was insufficient for the administration of the government as far as any further economic and social developments were concerned (Legum, p. 48).

However, the content of colonial education was structured in such a way that it reinforced racism and was based on colonial interests. For example, the higher trained Africans were supposed to work in the lower levels of colonial bureaucracy as clerks, messengers, and interpreters. Meanwhile, a large number of the people were given rudimentary training in agriculture, simple mechanics and carpentry under the guise of "education for adaptation." This type of schooling confined most Tanzanians, especially those in the rural areas to the lower level of education (Peter, p. 186-187).

According to the report of Peter, there was discrimination in the distribution of schools in the different parts of Tanzania. Most of the missionary schools tended to be located in the places where the missionaries and colonizers were dominant, for example, areas like Kilimanjaro, Bukoba and the Southern Highlands. Peter concluded that this system laid the foundation of class and regional inequalities seen in Tanzania today.

Moreover, the education given to the Tanzanian was so poor that 86% of all jobs requiring university education were in the hands of non-Africans. Because of all this discrimination, soon after independence in 1962, Tanzania looked for a way of Africanizing itself. It decided that local appointees should fill every vacant place in the

government. Only in dire necessity an outsider would be recruited to take this vacant place. That meant the Tanganyikan candidate would be considered first. (Peter., p. 187).

Education after independence was directed towards the rejection of racial discrimination and religious indoctrination. This allowed any child to be admitted to any government school without regard to race. In order to abandon this idea of racism, legislation on the racial integration of schools was enacted in 1961 and enforced in 1962 (Legum., p. 271 and Peter, p. 187).

Mwalimu Nyerere clearly brought about a revolution in Tanzanian education as he issued the first of post-Arusha policy directives on education in March 1967. These policy directives analyzed the system and attitudes of education in Tanzania. The system of education was recasted in the light of the needs of the Tanzanians (Nyerere, p. 267). The education policy was an integral part of all national planning for social and economic development. The aim was a school system of “ education for self-reliance”. All this was to reinforce the spirit of human respect, which leads to equality, cooperation, and the welfare of all the citizens.

2.4 THE BACKGROUND OF KISWAHILI

The spread of Kiswahili in Tanzania, like other countries of east Africa, takes place against the background of interaction between missionaries, merchants, administrators, politicians, and educators.

There has been a long debate whether Kiswahili is an African language. Several people have researched on this issue. Ileri Mbaabu in "Language Policy in Africa 1996 reported that Dr. Ludwig Krapf, European scholar of Kiswahili, was the earliest author of the first Kiswahili grammar which was published in 1850. He published the first Kiswahili dictionary in 1882. For Ileri, Dr. Krapf had no doubt at all that Kiswahili was an African language. Starting in 1844, Dr. Krapf worked among the Swahili people and the neighboring Wanyika as a missionary for the next eighteen years. During his ministry he had enough time to carry out his research on Kiswahili language. However, long after his discovery two missionaries, Frederic Johnson and Canon Broomfield, in 1930, advanced the hypothesis that Swahili people were the offsprings of Afro-Arab intermarriage likewise, their language was a mixture of Arabic and several Bantu languages. As a result, this brought about what is now called Kiswahili. However, "words of Arabic origin are much part of Kiswahili, that Kiswahili could never exist without them" (Ileri, p. 17-18). This position held that the Kiswahili now in use did not exist before the coming of the Arabs to East Africa.

Looking at the name "Kiswahili," which comes from the Arabic word "sahel," meaning "coast", and the Bantu prefix "ki," denoting "language", one can then conclude that Kiswahili was the language of the people of the coast, the Bantu people and Arabs. Krapf presented this etymology in his publication on Kiswahili grammar (Ileri, p. 28).

Kiswahili has borrowed much from other languages. According to estimations, Kiswahili has borrowed about 20% of its spoken words and 50% of its written words from Arabic,

Persian, and Hind languages. However, Ileri disagrees with Himnebusch and Mirza who came up with such estimations of percentages of words borrowed by Kiswahili. He held that this estimation was either guesswork or highly exaggerated since it is not easy to distinguish the origins of a vocabulary used by a whole community (Ileri, p. 29). Ileri does not deny that Kiswahili, like any other language has borrowed words from other languages, but he doubted estimation of the words borrowed. He accepts that most of the words borrowed were names of imported items, which were not originally part of the material culture of Kiswahili. Clearly, these "imported" words came from the other languages it came into contact with.

Table 1: Words Borrowed From Different Languages (Ileri, p. 29-31)

Languages	Borrowed Words
Arabic	dira (compass), msikiti (mosque), kanzu (white gown), sahani (plate), kitabu (book), alfajiri (dawn), adhuhuri (noon).
Persian	Mnara (lighthouse), nanga (anchor).
Hind	Pesa (money), hundi (cheque), bima (insurance).
Portuguese	Karata (playing cards), padre (priest), mvinyo (wine).
German	Hela (cent), shule (school).
English	Sayansi (science), hospitali (hospital), aloi (alloy), oskalati (oxalate).

These examples, indicate that Kiswahili is not composed of only the Arabic and Bantu languages. In general, there are many languages which have contributed to the existing Kiswahili. At present, English is a leading contribution. This wider vocabulary sources

reduce the percentage of the Kiswahili words which were borrowed solely from the Arabic language (Ileri, p. 29-31).

After all these observations, Ileri concluded that Arabic was not the only major language that contributed to existing Kiswahili. He found that contributions came from many languages, for example, Persian, Hind, and Portuguese. Ileri was convinced that the basic vocabulary of Kiswahili was typically Bantu. He supported his argument by picking out words like leg, hand, moon, sun, water and star, which are obviously found in every language of the world. So, all basic vocabulary in Kiswahili is derived from a common linguistic family of the Bantu languages.

Table 2: Vocabularies From Common Linguistic Family (Ileri, p. 36)

Words	Kikuyu	Kitaita	Kimeru	Kichagga
Mtu	Mundu	Mdu	muntu	Ndu
Mti	Muti	Ndi	Muti	N'ji
Tatu	Ithadu	Idadu	Ithatu	Isadu

He noted the major characteristic of the Bantu languages that all nouns are arranged in noun classes where all words in a sentence agree with the particular noun class of the main noun in the sentence. For example;

Ki-Vi class: *Kikombe kile kipya kimenunuliwa*

(That new cup has been bought)

(*Kitambaa kile kirefu kimekatwa*

(That long cloth has been cut)

M-Wa class: *Mtoto huyu mdogo analia*

(This little child is crying)

Mzee huyu mrefu anacheka

(This tall old man is laughing)

The conclusion of all this argument was that "Coastal Swahili is definitely a Bantu language. It declared that Arabization has not entailed a drastic change in the morphology or the syntax. Arab loans have been integrated into the language system with minor adjustments" (Ireri, p. 36).

The writer of the book Language Policy in East Africa 1996, reported that Kiswahili already existed in East Africa even before colonization. It functioned for inter-ethnic communication and as the lingua franca in East Africa. During this period, different ethnic groups had their territories and nationalities where they used their local languages which were capable of distinguishing them from other ethnic groups. For example, in Tanzania there are about 120 different ethnic groups along with their own language.

However, trade between ethnic groups from different parts of Africa was very essential. This gave rise to the need for inter-ethnic communication. For this reason, Kiswahili was the lingua franca mostly used by the Eastern and Central African ethnic groups for communication. The movement of caravans of merchants, missionaries and explorers into the interior helped to spread Kiswahili throughout the area.

One of the underlying factors is that, the Swahili people were a literate society even before European colonization. At this time, Kiswahili was written down in Arabic script. Therefore, teaching and writing was given in the Koranic school that all Swahili children were obliged to attend. Around 1848, literacy started penetrating into the interior. For example, early Christian institutions admitted students from up country to their schools where the environment forced them to use Kiswahili. This Arabic script continued until when the early missionaries introduced the Roman script for writing the language. One of these early missionaries was Krapf.

The colonial government and missionaries preferred to use Kiswahili in running schools in their time because they saw the need to have a common language of education so as to produce common and inexpensive books for the region. It seemed to them that to produce enough works in the various mother tongues would be very expensive (Ileri, p. 42-43).

2.5 LANGUAGE POLICY AFTER INDEPENDENCE

By the time Tanganyika got its independence in 1961, Kiswahili was already a wide spread language to different ethnic groups in Tanzania. It was the language of the local government and provincial administration, lower courts, and urban centers. More than that, it was the common language of the people working in all major employment sectors including the big farms. Therefore, in 1961 Kiswahili was made a national language in Tanganyika, while English continued to be used as an official language, especially in the higher education, international and diplomatic communications. Also, it was an official

language in the High Courts. At the same time, Kiswahili started sharing official functions with English in other sectors. Through sharing of the official bilingualism, Kiswahili achieved a higher status than English in Tanzania. For example, Ireri reports that Kiswahili became the only official language of parliament in 1962 as well as the official language of administration in 1968 and the language of medium of instruction in primary schools.

For the sake of developing Kiswahili, various bodies were introduced starting from the first decade of independence. This started soon after the birth of the United Republic in 1964. Such bodies were: The Ministry of Culture established in 1962. The post of "Promoter of Kiswahili" was created in 1964. The Institute of Kiswahili Research in 1964, the Kiswahili Council in 1967, the Institute of Education in 1964, the National Kiswahili Department, the University of Dar es Salaam in 1968, as well as "A" level (Form V and VI) and the Kiswahili classes in the Mkwawa and Korogwe Secondary Schools in 1970 all followed in quick succession.

Such developments have promoted an increase of the use of Kiswahili in almost every sector in Tanzania. It is used in the education system, military, different culture functions, broadcasting and mass media in general, government documents for public use, road signs, names of buildings and other more sectors. Such things like government road signs and names of buildings which were written in English, gradually appeared to be written in both languages. However, the Kiswahili version took the first place in the

writings. As days went by, the English edition disappeared and only the Kiswahili edition was printed. (Ileri, p. 181).

African Encyclopedia reported that Kiswahili had been one of the languages that was manipulated as a prestigious language over other languages in Tanzania. It has been able to preserve the unity and culture of the Tanzanians, since this is the language of communication used by the majority of people in the country, despite the many ethnic languages. As a matter of fact, Kiswahili has been taken as the primary language spoken far beyond the centers of its primary communities, for example, into the Congo. One of the most important features of language policy in the independent African countries is the selection and affirmation of an official and national language (Encyclopedia, p.516-518). Since the majority of Sub-Saharan African countries are multilingual, they ended up selecting one of the colonial languages for their official status even though, it was understood by a small number of the citizens. Instead, Tanzania maintained Kiswahili as both an official and national language. However, Mwalimu Nyerere expanded it for education, technology, and production of literature. His pride was his translation of Shakespear's "The Merchant of Venece" into his native Kiswahili language. (Daily Nation, October 15,1999, p. 10). As a result, Kiswahili is now widely spoken in the country.

2.6 KISWAHILI AS THE LANGUAGE POLICY IN EDUCATION

The book titled Language Policy in East Africa (1996) said that the use of Kiswahili in primary education in Tanganyika was a carried over from a system practiced by the

Germans during the colonial period of 1885-1918. The British up to the time of independence continued this system. The use of Kiswahili was strengthened by Tanzanian political ideology which stressed "Ujamaa" (socialism) something which Whiteley called an "anti-elitist character of education policy" (Ireri, p. 181-182). Kiswahili was introduced as a medium of instruction in primary schools with the intention of promoting a single national identity (Tanzania Social Sector Review 1999, p. 81).

The form of education policy followed by Tanzania at the time of independence 1961 was that of the British colony. In turn, the British inherited this system from German rule. At independence, Kiswahili was used as the medium of instruction up to standard IV. From this point, English became the language of instruction for the higher classes. The Arusha Declaration in 1967, which put Tanzania on the road to social development, insisted on "Education for Self-reliance." Tanzania immediately changed its educational goals. It was no longer a question of training a few highly educated people but rather, of attending to the needs of the majority of primary school children who would not have access to secondary schools. For example, in 1979 there was only 5% of Tanzanians who attended secondary education.

From 1968, Tanzania demanded a new policy which would reflect the educational objectives of self-reliance. Kiswahili was made the medium of instruction in primary schools so as to improve the competence of pupils in using Kiswahili. Therefore, English was only taught as a subject in primary schools while in secondary schools, beginning

from Form I, English was used as a the medium of instruction instead of Kiswahili. Such changes produced students who, most of the time spent their energy in learning two languages rather than being educated. As a consequence the child becomes semi-literate in two languages rather than educated in one.

All in all, the system of using English as a medium of instruction in secondary schools created a problem for students who underwent this system whose competence in English was low. This created tension for the Tanzanian authorities who feared that the use of English might alienate students from higher education. The worries made them aware that there was a need of changing the policy when they reported “as (the) government moved over to the complete use of Kiswahili, it would become more and more inappropriate to have the secondary and the higher education system operate in English” (Ileri, p. 183). This idea was translated into a policy by the Tanzanian government in 1960s and 1970s with the aim of making Kiswahili the medium of instruction in secondary schools. As to respond to this new policy, language-planning bodies led by the Institute of Kiswahili Research took on the major task to compile specialized Kiswahili terminologies in all areas of education disciplines.

Ali A. in his book titled Swahili State and Society 1995 reported that in 1980 Mwalimu Nyerere saw a need to set up a Presidential Commission on Education to review the state of education in Tanzania. Often its review, the Presidential Commission on Education concluded that, “In order that the nation is able to develop its culture and ease the understanding of the most of the populace at different stages of education after primary

education without the encumbrance of a foreign language, it is recommended that firm plans be made to enable all schools and colleges in the country to teach all subjects using Kiswahili beginning with Form I in January 1985 and the University beginning in 1992” (United Republic of Tanzania, 1982 p.209; in Ali p. 62.)

The collection of terminologies and writing of new secondary books in Kiswahili went on well into 1983. After the entire struggle, the new idea of making Kiswahili a medium of instruction in secondary schools proved to be a failure. However, in 1984, just two years after the release of the report of the Presidential Commission on Education, the government came up with the argument that Kiswahili and English must both be used for instruction in schools. This brought a lot of criticism around but Mwalimu Nyerere intervened saying “English is the Kiswahili of the world and for that reason must be taught and be given weight it deserves in our country. It is wrong to let English die. To reject English is foolishness, not patriotism English will be the medium of instruction in secondary schools and institutions of higher education because, if it is left as only a subject it may die” (Ali, p.63.)

Ali continues to argue that Kiswahili will not suffer even though English has taken the position of instruction in secondary schools. At the same time, Katigula is convinced that the move from Kiswahili to English was probably influenced by the fear that Kiswahili could lead to low educational standards because Kiswahili is not sufficient to handle the complexities of post primary learning experience, especially in the area of science and technology the lack of material written in Kiswahili, and the demands of university

learning will be affected. Also, foreign teachers who sometimes were the supplement teacher shortage, would never get along with the Kiswahili language. For this reason, Kiswahili was retained as the medium of instruction only for primary schools but also used as a language of instruction for civics and political education "siasa" in the higher institutions of education. Again, in primary teacher training colleges, Kiswahili is used as a medium of instruction meanwhile English is taught as a subject. English is used as a language of instruction in diploma colleges. Also, Kiswahili is introduced as the medium of instruction for adult classes.

Conclusion

The researcher concludes from what has been written on Kiswahili and educational policy in Tanzania that, Kiswahili appears to be a point of significance to the Tanzanians. Its significance lies on its capacity to unite the nation which is known to have over 120 ethnic groups. However, one of Mwalimu Nyerere's goals in Tanzania was to try to Africanize the Tanzanians. This was his pride. This reminds the researcher of the importance of enculturation that, at present, the Africans are fighting for. More over, language gives a nation its culture. If this is the issue, then, Kiswahili ought to be preserved by all means and one way of doing this is to make use of it in schools, especially in primary schools. On the other hand, the researcher is still questioning whether Kiswahili can be used as a medium of instruction in primary schools without affecting the education in Tanzania. The reason is that the present world is now moving towards science and technology which is controlled by universal languages, especially English.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

Since this study is developmental historical, it has made use of historical research as to help the researcher to have systematic information. Hence, it is easy to interpret the past information in line with the statement of the problem, that is, “what is the attitude the Tanzanians have towards Kiswahili as the medium of instruction in primary schools?” Nevertheless, the knowledge of the past is of great help as it enables the researcher to be in a better position to understand the present and focus on the future of education in Tanzania. For this reason, some of the data collected are based on the historical sources and educational records. For more clarification, the study has used both quantitative and qualitative research methodology.

3.1 SOURCES OF DATA

The study has utilized both primary and secondary sources of data. To understand the present situation, the researcher has interviewed some primary and secondary students and teachers, who have had the experience in Kiswahili in both educational setting and in development in Tanzania. However, the study has also included some ideas from personal experience of different people who went through the system of education in Tanzania. The use of questionnaires has been of great value since the researcher could not interview everybody who gave feedback on this research. Library materials from universities in Nairobi have been useful for the literature review.

3.2 PROCEDURE AND INSTRUMENTS FOR DATA COLLECTION

The study visited the Ministry of Education in Dar es Salaam to get primary sources on the documentation on Kiswahili as the medium of instruction in primary schools in Tanzania. In addition, the researcher sent questionnaires to different primary and secondary schools in Tanzania as well as to the universities in Nairobi who have Tanzanian students enrolled in their programs. The questionnaires were sent randomly to the Tanzanians in the above named institutes. The study also carried out interviews as to get more information on the problem. Finally, the researcher formulated her conclusion from the data and her personal experience as a student of Tanzanian system.

3.3 SURVEY DESIGN

The study conducted a practical field research as to get the desired information from the respondents. In order to achieve this goal, the researcher made use of questionnaire items, interviews, and observations. The questionnaire items were based on the following:

- (i) What is the attitude of the Tanzanians towards Kiswahili as a medium of instruction in primary schools?
- (ii) What is the impact of Kiswahili as a medium of instruction on students in their academic performance in high schools?
- (iii) What is the government policy on Kiswahili as a medium of instruction in primary schools?

3.4 SAMPLING PROCEDURE

The researcher chose the university lecturers and students in Nairobi because these are people with varied experiences in the field of education. Since they have completed primary and secondary education in Tanzania, and now are in Nairobi taking tertiary studies, they are in a position to name the advantages and disadvantages of using Kiswahili as a medium of instruction in primary schools compared to the challenge they get from other people who are more familiar with English than Tanzanians. Another motivation that has made the researcher choose these institutes is because the number of the Tanzanians is larger than in other institutes in Nairobi. Another consideration is the ready accessibility of this student population for this study.

3.5 POPULATION SAMPLING

The three institutes, C.U.E.A., Apostles of Jesus Major Seminary, and Tangaza College, together have over one hundred Tanzanian students and lecturers. Out of all these Tanzanians, only 80 were targeted. The selection was done randomly. Also, about 8 secondary school teachers and 4 primary school teachers were targeted.

3.6 RESEARCH INSTRUMENTS

The study included primary and secondary data instruments. Such instruments are:

Questionnaires: In order to get access to the information on the attitude of the Tanzanians towards Kiswahili as a medium of instruction in primary schools, the researcher had to distribute questionnaires to different people in different institutes in Nairobi, that is, the Tanzanian lecturers and students in Tangaza College, Apostles of

Jesus Major Seminary, and C.U.F.A. To supplement the study carried out in Nairobi, the researcher decided to send some questionnaire items to primary and secondary teachers in Tanzania to compare their experience with those of the Nairobi target group. The questionnaires were both of an open-ended and close-ended form.

Oral Interviews: Different people were interviewed. These individuals included primary and secondary teachers and pupils, university students and parents of primary and secondary school students, the Ministry of Education in Dar es Salaam and a teacher from the Kiswahili Language Center in Kipalapala-Tabora.

Observations: The researcher has given her experience and other people's observations basing on what they experienced during their primary and secondary education in Tanzania. Some followed the older system of classes I-IV, while others used the present system of classes I-VII.

3.7 METHODS OF DATA COLLECTION

The study used two main sources of data collection:

Primary source: This source has been of great help because of the reliability of its information that included original reports from the Ministry of Education, as well as interviews and questionnaires.

Secondary source: Through secondary source, the study compared different interpretations of the primary data of a variety of people who were not directly involved in the problem. These sources included individual testimony, library materials, encyclopedia entries, and the Internet.

CHAPTER FOUR

PRESENTATIONS AND DISCUSSION OF THE FINDINGS

4.0 INTRODUCTION

This chapter has dealt with the analysis of the data collected in relation to the three questions posed in chapter one, namely:

- (i) What is the attitude of Tanzanians towards Kiswahili as the medium of instruction in primary schools?
- (ii) What is the impact of Kiswahili as the medium of instruction on students in the academic performance in high schools?
- (iii) What is the government policy on Kiswahili as the language of instruction on primary education?

The researcher discussed all the research questions so as to help the reader understand easily the data collected. The analysis was divided into three parts, following the order of the questions. The first part dealt with the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. The second part dealt with the impact of Kiswahili as the language of instruction on education in high school. Finally, the last part studied the views of different people concerning government policy on Kiswahili as the language of instruction in primary schools.

The researcher made use of both qualitative and quantitative analysis to allow her to go into detail describing the statement of the problem, which is the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. The

chapter concluded the analysis with a short comment on what the researcher experienced during the study.

4.1 THE ATTITUDES OF THE RESPONDENTS TOWARDS KISWAHILI AS THE MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS IN TANZANIA

Table 1: The number of the respondents from different backgrounds in Tanzania

Background	Frequency	%
Institute of the Apostles of Jesus	20	25
Institute of Tangaza College	28	35
Institute of C.U.E.A.	12	15
University Students of Tanzania	4	5
Former Secondary Students in Tanzania	4	5
Secondary Teachers in Tanzania	8	10
Primary Teachers in Tanzania	4	5
Total	80	100

Beyond the case studies at the Institute of the Apostles of Jesus Major Seminary in its two departments of Philosophy and Theology, Tangaza College and C.U.E.A., the researcher found it to be of great help to send some questionnaires to a variety of people as indicated in Table 1. These additional respondents gave greater depth to the study. Among the 100 questionnaires sent out, 80 were answered, giving the response rate of 80%

Respondents gave a variety of views and based their positions on their attitude towards Kiswahili as a medium of instruction in primary schools in Tanzania. About 25% of the Apostles of Jesus, supported that Kiswahili should be used in primary schools as a medium of instruction. They argued that education is meant, among other things, to fit an individual into her/his society. Language, as part of one's culture, is one of the most important factors in schools. Hence, using English would be inappropriate for this goal in Tanzania. There is no reason of not using Kiswahili in primary schools. If possible Kiswahili should be used in the high levels of learning in Tanzania.

Kiswahili should be emphasized in primary schools because it is one of the national languages in Tanzania and it is of African origin. Further more, it is not only to be used within Tanzania but throughout East Africa as a common language. Other languages, like English are referred as "neo-colonialization". Other respondents said that Kiswahili should be used in primary schools as a medium of instruction as to strengthen it, otherwise people will either use English or their local languages and encourage tribalism in the country. "We must be proud of Kiswahili," they said, because it gives to the Tanzanians a sense of national unity and identity.

Not all 25% of the Apostles of Jesus supported the use of Kiswahili as the language of instruction in primary schools. Some of them preferred English to replace Kiswahili as the language of instruction. They proposed Kiswahili to be applied only as a subject in primary schools. Other subjects should be taught in English. This is because the majority of the Tanzanians know Kiswahili from their homes. For this reason, there is no

need for them to be taught it again in class. Moreover, English is an international language which promotes social, political and economic development.

They also reported that students are eager to know English because it will help them to communicate with different people who are not Tanzanians. English now dominates almost all international communications. Large populations of people in the world speak English. This is an era of globalization and Tanzania needs to think globally. Kiswahili can serve local needs, but for international purpose, English is of paramount importance.

The same results were found at Tangaza College. About 35% supported the use of Kiswahili as the medium of instruction in primary schools. They encouraged their fellow Tanzanians not to fear to use Kiswahili as a language of instruction in primary schools. Tanzanians have to keep in mind that Kiswahili is their national language and it needs to be promoted at all levels of science and technology as to be used as a medium of instruction up to the university level.

All in all, some of the respondents of Tangaza College were negative to the use of Kiswahili as a medium of instruction in primary schools in Tanzania. They commended that most Tanzanians were well equipped with Kiswahili. For this reason, it would be better for them to use English from primary one as English is more widely spoken in the world. As Kiswahili is not a problem for most Tanzanians because of the home instruction, the use of English in schools will not have a negative effect on Kiswahili.

Tanzania's subsistence economy, does not allow its people to dream of getting things like computer or the Internet in Kiswahili. So, whether Tanzania likes or not, other languages, such as English, French or Spanish, need to be introduced as the media of instruction in primary schools. However, Kiswahili should not be overlooked.

Respondents from C.U.E.A presented another aspect for a positive attitude towards Kiswahili as a medium of instruction in the primary schools in Tanzania. Kiswahili is an important aspect in primary schools because it allows for communication between teachers and pupils since all are familiar with the language. Any country should have a common language which will help the citizens to communicate with each other freely. There is nothing wrong for Tanzanians to internalize its only language first, and then, to learn other languages for the sake of global communications. It is reasonable for Tanzania to use Kiswahili as a source of national unity. Also, English in primary schools should be given prime emphasis so as not to isolate students from the rest of the world where English is in more common use.

In whatever way, Kiswahili should be recommended in primary schools as a medium of instruction because more than half of the pupils who complete primary school education do not get chance to continue with secondary school education sometimes due to financial problems. Hence, Kiswahili becomes their language rather than English which they may rarely use after their primary education.

However, there were some respondents in C.U.E.A. who considered English as important in primary schools for instruction. They talked of using English in primary schools as to avoid students cramming lessons in high schools where English is used as the language of instruction. They also commented on getting English used in primary schools in order to prepare children for higher studies, because Tanzania needs to prepare professional personnel in all academic disciplines. Up to now, Kiswahili has not been able to develop all the necessary scientific terminology used in English, especially when it comes to computer terms.

All the university students that the researcher contacted in Tanzania supported English as the medium of instruction in primary schools as Table 1 indicates. Their reason was based on English as an international language which most people in the world use. Also, they argued that students suffer very much when they try to adapt from Kiswahili to English. This limitation was also their own experience as students at tertiary level. As a consequence, they sometimes failed the lessons in class, not because they were not clever, but because of limited ability to communicate in English. It is easy to learn a new language while young. It becomes more difficult to learn it afterwards. These were students who experienced primary education in Tanzania and they were able to compare whatever they underwent at all the levels of education they passed through.

Most of the former secondary students the researcher contacted in Tanzania were only of Form IV, not even Form VI. Some of them wanted English to be stressed as a subject in primary schools so that when pupils complete standard seven, they could continue with

secondary education without the problem of English. They emphasized stressing English as a subject because this was the subject, second to mathematics, that was given more value in the standard seven national examinations. If a student had not passed English with at least a "C," then it was difficult to be selected for secondary education. Other respondents said that in order to prevent students in secondary schools from cramming lessons in class, English should be introduced as the language of instruction in primary schools. They noticed that cramming lessons in the class did not help the students. Instead, some end up finishing secondary education without knowing how to communicate in English. Students who were for the mixing of the two languages, English and Kiswahili, as the media of instruction in primary schools suggested that Kiswahili be used from nursery to class III. Then, English would take over as a medium of instruction from class IV to university.

The majority of the secondary teachers supported the use of English as a language of instruction in primary school. Their reason was that primary pupils should be prepared in English since this is the language to be used as the medium of instruction in secondary schools. Moreover, students experienced problems embarking into English as instructional language in their Form I class. They did not understand the teacher in class. Some teachers used both languages English and Kiswahili, to aid the students in their transition.

Other teachers argued the impossibility of using English as a language of instruction in primary schools. They said that Tanzania was still among the Third World countries.

For this reason, it would be very expensive to change all the required facilities in primary schools, for example, books and even teachers, where necessary.

The few primary teachers in Tanzania that the researcher was able to contact, (as shown in table I), responded that Kiswahili should continue as the language of instruction in primary schools. This was because Kiswahili is an easy language for both teachers and students to communicate in. Only one primary school teacher preferred English as the medium of instruction in primary schools because English was an international language which students should be familiar with.

Table 2: The respective region of the respondents in Tanzania

Regions	Frequency	%
Arusha	8	10
Dar es Salaam	4	5
Iringa	4	5
Kagera	8	10
Kigoma	4	5
Kilimanjaro	20	25
Morogoro	4	5
Mwanza	4	5
Singida	8	10
Tabora	8	10
Rukwa	4	5
Ruvuma	4	5
Total	80	100

Table 2 shows that Kilimanjaro region has a larger number of respondents than the other regions. This is because most of the students and lecturers of the surveyed institutes are residents of Kilimanjaro. Due to the limited time, the researcher was only able to make a short visit to the Kilimanjaro region where she managed to contact some teachers, students and parents.

There are no specifically different answers given by the respondents from one region to another. All the regions had members who supported English and those who supported Kiswahili, all regions had people with mixed feelings towards getting both language exercised in primary schools. The reasons given are the same as explained in Table 1. An exception was found in the Kagera region. The majority of the respondents here preferred their own local language, Kihaya. They argued that Kihaya is the language they were familiar with. The researcher supported their position because Kihaya is used widely in the Kagera region. Kihaya is one of the few local languages in Tanzania that is used for praise and worship in Tanzania. Otherwise, other tribes prefer to use Kiswahili rather than their local languages in worship.

Table 3: The period during which the respondents attended primary education in Tanzania

Time	Frequency	%
1970-1975	8	10
1975-1980	12	15
1980-1985	24	30
1985-1990	28	35
1990-1995	8	10
Total	80	100

All the respondents in Table 3 who attended their primary education from the year 1970-1995 supported either Kiswahili or English to be the language of instruction in primary

schools. The reasons given by the respondents were based on what is explained in Table 1. However, none of the respondents to the questionnaire attended the older educational system called Middle School, which was from class I-VIII. This was the system practiced in Tanzania in 1960s which used English as the medium of instruction in primary schools.

Moreover, the respondents gave their reasons on the choice of the language of instruction basing on the needs of the present world, which is the multi-lingual society. From the interviews carried out, the researcher discovered that the respondents who had attended Middle Schools had a different experience from the respondents who attended their primary education from 1970s to the present time..2002. These people had enough time to express what they had experienced during their primary education. They based their explanation on praising of their teachers who were mostly white people. They said that the teachers were committed to their teaching and knew the English language very well.

One of the respondents compared the two educational systems, the older system which used English as the medium of instruction in primary schools, and the present system that uses Kiswahili for instructions. The respondent concluded that, in the older system, students had no alternatives to use other languages because the white teachers did not know any of the local languages. Even if they knew a local language, it was used very little for communication. He went on to say that, with the present education, there is the freedom of using other languages, like Kiswahili, in classes with teachers. However, this makes it hard to learn English in schools in Tanzania.

Even if English is used as a medium of instruction in the primary schools, there can be still a problem of knowing English because of the freedom of using Kiswahili in schools. The respondent summarized his points by emphasizing that teachers should know English very well and be very strict with students while learning English.

Table 4: The period during which the respondents attended secondary school in Tanzania

Time	Frequency	%
1975-1980	4	5
1980-1985	8	10
1985-1990	15	15
1990-1995	32	40
1995-2000	24	30
Total	80	100

Majority of the respondents in Table 4, even those who attended their primary school in 1970s, still based their argument on the present need for English as an international language. Others held that Kiswahili should remain as the national language of Tanzania. When asked whether they were comfortable with the language of instruction in primary schools, some answered that there were a lot of struggle between students and teachers. They commented on the teachers' lack of competence in English. Moreover, students found it hard to understand English in high school because they had no enough background in English. For this reason, some preferred to use Kiswahili from class one

to university, or use the two languages as the media of instruction in primary school. While others preferred English as a medium of instruction in primary schools.

Table 5: Language of instruction used in primary schools in Tanzania

Language	Frequency	%
Kiswahili	80	100
English	0	0
Total	80	100

The one hundred percent of Table 5 indicated that all the respondents attended the present system of education which uses Kiswahili as the language of instruction. The researcher expected to get some responses from people who attended the older system of education for standards I-IV that used English as the language of instruction, as to compare the difference in the two systems, but none were found. All in all, the researcher was able to get this information through interviews. 0% percent indicated that none of the respondents went to international schools in Tanzania which use English as the medium of instruction in primary school. This is the clear sign that it is difficult for children (especially the poor) to get into international schools which are usually very expensive. It is only the few, the rich, who can afford this. That is why some respondents had foreseen a danger of bringing inequality in education in Tanzania. These comments will be found towards the end of this chapter in the section on the comments made by the respondents.

Table 6: Language used by teachers and students in high school for interaction in the classroom in Tanzania

Language	Frequency	%
Kiswahili	4	5
English	40	50
Mixture of Kiswahili and English	36	45
Any other language	0	0
Total	80	100

The respondents gave several reasons for the particular language used by teachers and students as they interacted with each other in the classroom. In order for students to understand lessons in class, some teachers decided to use Kiswahili because every student understood Kiswahili very well. To keep the rule of using English as the language of instruction (which most students did not understand), the teachers gave out written materials in English while they gave the oral explanations in Kiswahili. As Table 6 indicates, only 5% of all respondents used Kiswahili for classroom interaction. This means that it is not usual for Kiswahili to be applied in the classroom for communication in high schools.

However, 50% of the respondents said that teachers used English because it was the language recommended by the Ministry of Education for teaching in high schools. For this reason, they could not use any other language apart from it. Also, they emphasized English as to help students to be familiar with it since all books used in the classroom

were written in English. More than that, all the subjects were to be examined in English, except Kiswahili as a subject and "Siasa". Some schools, like seminaries, which were international in character, forced teachers to use English so as to prepare students for international languages that they were to use for communicating with other people from other nationalities. Foreign teachers contributed a lot to the use of English in the class since they were unable to communicate in other languages, like Kiswahili.

Lack of competence in English for both some students, and some teachers, forced high school teachers to mix Kiswahili and English, as shown in Table 6. Hence, 36% of teachers and students preferred mixing the language because of their poor background in English. Other teachers mixed the two languages because the students were more familiar with Kiswahili than English. Also, Kiswahili was used as the language of instruction in primary schools and for some, it was their mother tongue. Forced by the conditions of some students who could not understand what was being taught in the class, teachers found themselves explaining or clarifying a concept or difficult terminology in Kiswahili. However, it was reported that some teachers used Kiswahili as a sign of prestige as their national language which they could not do otherwise. The 0% is an indication that there are no other languages used in the class for instruction except Kiswahili or English. This is because almost all the Tanzanians know Kiswahili and there is no need of using local languages, especially when it comes to different tribes gathered together as in the case of a school.

50% of the respondents in Table 6 said that English was the language students were supposed to use and they were able to use it because teachers were very strict about using English in the classroom. This strict usage policy made the majority of students keep quiet in the class since they did not know how to construct an answer in English. On the other hand, they understood the answer very well in Kiswahili. In some schools, it was a rule that when communicating matters concerning studies, English must be used, otherwise no service to be rendered.

Among all the respondents, only 5% of students used Kiswahili for class interaction. This is because there was no exact and strict rule which forced them to use English. Some students reported that they mixed the two languages depending on the teacher. If the teacher mixed languages, then they also had the chance of mixing tongues. On the other hand, if the teacher was strict and fluent in English, students would fear to mix otherwise they would be punished. Mixing of the two languages was caused by a lack of enough English vocabulary.

Table 7: Language used by teachers and students outside classroom for communication in the high school in Tanzania

Language	Frequency	%
Kiswahili	12	15
English	16	20
Mixture of Kiswahili and English	52	65
Any other language	0	0
Total	80	100

Most of the reasons given by the respondents in Table 7 concerning their language for interaction outside classroom were almost similar to what is expressed in Table 6. In some schools, the rule of using English was very strictly followed to the point that students were not allowed to use any other languages outside classroom than English. Also, the teachers were forced to use it so as to give good example to the students. On the other hand, in some schools, rules of using English were flexible. This allowed the freedom to mix the two languages so as to have effective communication with each other.

Table 8: Languages students used to interact among themselves in the classroom in high school in Tanzania

Language	Frequency	%
Kiswahili	16	20
English	28	35
Mixture of Kiswahili and English	32	40
Any other language	4	5
Total	80	100

Table 8 shows that there is no uniform way of keeping the rule in secondary schools concerning the use of English. 20% of the respondents felt more comfortable with Kiswahili, which they liked and knew best. However, students used it when teachers were not in class. Otherwise, it was the rule to use English. The reason for using Kiswahili was to try to clarify to each other what the teacher presented in English in the class. As for the 40% who failed to express themselves completely in English, they mixed Kiswahili now and then with English to try to understand the course material.

In some schools, the rule of using English was so binding that students did not dare use any other language apart from English for fear of punishment. About 35% of the respondents who were affected by this type of rule were mission schools, for example, seminaries. As indicated in Table 8, other local languages were used because students and their teachers were reluctant to speak English which they considered foreign language and of no use to them.

Table 9: Language students used to communicate among themselves outside classroom in high school in Tanzania

Language	Frequency	%
Kiswahili	24	30
English	8	10
Mixture of Kiswahili and English	44	55
Any other language	4	5
Total	80	100

According to Table 9, 30% preferred using Kiswahili to English because it was difficult to speak English, especially in reading and writing. To them, English did not count much in their lives, they just struggled to learn it for the sake of passing examinations. Kiswahili counted much, because it was used in all sectors in Tanzania in offices and commerce. As to identify themselves with their country, they had to use Kiswahili. Moreover, for them to use English outside classroom was to show off that they were more educated than others who used Kiswahili and other local languages, for example, Kisukuma. One respondent, for example, said, "As a matter of fact, Kiswahili was the language. English was used because there was a rule behind it, but we were not comfortable with this colonial language, as we used to call it. Above all, to speak English every time was seen as a sign of pride, if not alienation. So one could lose his/her friends because of that. The lesser evil was to mix the two languages or avoid English altogether".

The majority of the 10% of the respondents declared that they used English because they were forced by the rules of the school under the pain of punishment. In one way or another, they acted out of fear and not out of the love for English. Otherwise, they preferred to use another language like Kiswahili or one of their mother tongues. Despite all these reasons for not liking English, some students tried to use English so as to be familiar with it since they wanted to pass the examinations and get the chance to go for further studies. Also, they found it easy to communicate in English outside classroom because they were freer to make mistakes when they were with their peers than when they were with their teachers. Sometimes, students used a word Kiswahili as one tried to use English as to create a good atmosphere of close intimacy, friendship and a sense of belonging to each other.

As the above Table indicates, 5% of the respondents interacted in their local languages, which is Kihaya. This group was too used to this language and they found it easier to express themselves in it. Moreover, there was not any strict rule in the school to force them to use English or Kiswahili.

4.2 THE IMPACT OF KISWAHILI ON STUDENTS AS THE MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS IN TANZANIA

This is the reflection of the respondents on the effect Kiswahili had on high schools education when it was used as the medium of instruction in primary schools.

Table 10: Response on whether or not English is difficult to cope with, as it is used for instruction in high schools in Tanzania

Response	Frequency	%
It is difficult	48	60
It is not difficult	32	40
Total	80	100

Table 11: Response on whether the change of Kiswahili to English has a negative effect on the academic performance in Tanzania

Response	Frequency	%
Positive effect	64	80
Negative effect	16	20
Total	80	100

Table 11 gives different views on the use of Kiswahili as the language of instruction in primary school. 80% of the respondents agreed on the negative effect of the use of Kiswahili at all levels of education in Tanzania. However, they argued that this happens only in the schools where teachers are not competent in English or where school supplies, especially books are not sufficient. They went on to say that the environment plays a great role in the learning of English. Most of the students came from the background where English was not used. These students had no assistance, in learning the language apart from what they got from the school. Hence, learning English in the class became a place of battle and the only way of rescuing this situation was cramming just for the sake

of examinations. They commented that, this is something very discouraging in the life of a student. One may be very intelligent in primary school where Kiswahili was used, but English failed her/him when she/he entered secondary school.

Some respondents looked at this question from the point of view of when students entered secondary education for the first time. They looked at Form I as the point when students were confronted with vocabularies and terminologies different from what they learnt in Kiswahili in primary school. It is in this situation that made students find it difficult to respond to teachers' questions in class. The teachers hardly got any response from the students. The same experience continued from Form I to Form IV. In most cases, students in secondary school thought in Kiswahili because it is the language they are used to. As a result, they ended up translating the thoughts in Kiswahili into English. For this reason, the syntax, semantics, and even the literature remained in Kiswahili while the language used for studies was English. This limited the capacity of students to learn English effectively.

In one way or another, students used too much energy in learning the new language (English), when at the same time they had to struggle to catch up with their studies. Most of these students were stressed, especially when it came to memorizing so as to pass exams. A good number of the respondents argued that usually grown up people, in this case, students, feared to speak broken English in front of other students for fear of being laughed at. Such fear hindered them from learning the language and, as a consequence, there was poor academic performance. However, some of the respondents said that the

majority of the students lacked the interest in learning English because they associated it with the language of the colonizers. Hence, they ended up giving first priority to Kiswahili which they claimed to be their nation language.

At the same time, 20% of the respondents disagreed that there is a negative effect in academic performance because of changing from Kiswahili to English. The reason is, that the majority of students, especially those who attended good schools passed very well at the end of Form IV or Form VI. They not only passed the exams, but they were also capable of communicating in English. A good number of students who finished Form VI had the potential for university studies. Their argument was that in order for Tanzania to better its secondary education, the government should make sure that teachers employed are competent in English. Otherwise, English as a language of instruction presents no problem to these students.

4.3 DIFFERENT VIEWS FROM THE RESPONDENTS ON THE USE OF KISWAHILI AS THE MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS IN TANZANIA

Table 12: The Language the respondents preferred for teaching in primary schools in Tanzania

Language	Frequency	%
Kiswahili	28	35
English	32	40
Mixture of Kiswahili and English	20	25
Total	80	100

The respondents presented their views on Kiswahili as the medium of instruction in primary school. 40% of the respondents wanted to replace Kiswahili with English. The reason given was that Kiswahili was adopted after independence not for academic purposes. Rather, it was adopted for the interest of national identity and national unity. They said today it was enough to learn Kiswahili outside school because it had a favorable environment which meant that it was spoken everywhere in the country. Kiswahili could be learned in school only as a subject for grammar and proper usage.

English should be used in primary schools to put students in the serious discipline of learning that language from the earlier stages to avoid a sudden change later in high school. It would be of great help if students knew English so as to help them in communications for trade, commerce and international contact. From the responses

received from the questionnaires and the interviews, English appears to be a more disciplined language of learning than Kiswahili. The majority of the respondents noted that academic performance in Tanzania was higher in the secondary schools than in primary schools. In this case they were talking of the schools in which teachers were really committed to their teaching. Even English as a subject was easier to pass than Kiswahili. One of the teachers gave an example from his own school, saying that an "A" of Kiswahili is a very rare feature in the examination results. On the other hand, many students struggled for an "A" in English and achieved it.

Other people stressed that English was being used widely in many countries in the world. Therefore, using Kiswahili would be limited to few countries. Also, it was good to move with the world as many scientific instruments were set in English language, for example, computers. Kiswahili should not be used because it limited to those who want to go for further studies due to a lack of proficiency in English. All in all, some of the respondents concluded by looking at the present condition of their country, Tanzania, as far as finances were concerned. They argued that changing from Kiswahili to English for a Third World country like Tanzania would be very expensive since it required changing all the books and teachers where necessary.

Looking at the above Table 12, one sees that 35% of the respondents held the opinion that Kiswahili should be used as the language of instruction in primary schools. These maintained that, Tanzanians should be proud for having Kiswahili spoken all over the country and even outside the country, for example, Kenya. For this reason they should

struggle to develop it more. And one way of developing it is through using it as the medium of instruction in schools.

The use of Kiswahili will help experts in different sectors to communicate to the least educated people and understand each other easily. This will also help to stop the current confusion which exists at present in the country, whereby some who learned a particular terminology in English cannot translate it into Kiswahili for common communication. As a result, learned people ended up mixing the two languages when they gave speeches to the community, something which was not comfortable to the majority of listeners. The person confirmed the statement by saying that most of the time, this confusion was found among priests and doctors.

The respondents argued that Kiswahili cannot be listed as one of the factors of failures in the academic performance in schools in Tanzania, because there were many educated people such as doctors and other professionals. Above all, Kiswahili reflected our African values and, in Tanzania, it is very much attached to the national identity. In reality, the mother tongue would be the best for education, especially for children in primary school.

4.4 COMMENTS AND SUGGESTIONS FROM THE RESPONDENTS ON KISWAHILI AS THE MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS IN TANZANIA

These comments and suggestions were both from interviewed personnel and questionnaires. Several people and sectors were interviewed, one of them was from the Ministry of Education in Dar es Salaam. These interviews confirmed that it was after independence that Tanzania decided to adopt one common language, that is, Kiswahili, to foster unity in the country. English was the language of the colonial masters.

However, the present debate is limited to a few elite people, most of the common people do not care about it. This debate came about when the issue was introduced as a proposal and President Mkaia seconded it. The Ministry of Education was asked to spell out their stand on the on-going debate, about the need of changing the medium of instruction in primary schools as some were for the idea of Kiswahili replacing English. The answer given was that, the idea was good since the world is fast changing and Tanzania is at no position at least at the present moment to replace Kiswahili with English. Also, the Ministry of Education supported the idea that a change of language after finishing standard seven to Form I was too abrupt for students to cope with. Today almost everything is computerized and those could not go to secondary school as they could have a problem since Kiswahili is not a computer language and there is no hope of it being one soon.

A non-Tanzanian who was at the teaching Kiswahili language center in Kipalapala in Tanzania, emphasized the need for the two languages, Kiswahili and English. His first reason was that, English has become an international language and no one could deny this. Secondly, Tanzania should use all means to keep up its national language, like other countries in the world, for example, Italy and Spain. His suggestion was that the government should make an educational policy in such a way that it allows Kiswahili to be used in primary schools, from standards I-III, and then English takes over from standards IV-VII. He said that such a system would not affect the Tanzanians because children know Kiswahili from home. However, the parents and pupils who were interviewed preferred using Kiswahili in primary school because they understand it better.

The majority of the comments came from the questionnaires. 35% of the respondents said that to abandon Kiswahili and replace it with English is one way of killing it all together. For this reason, Kiswahili should be emphasized in primary school for it was the national language of Tanzania. Kiswahili was born in Tanzania and had more African taste. However, English is only for educated people in our contemporary world, something that the Tanzanians should think of as it tries to move with the world. All in all, Kiswahili should not be ignored. It should be used in primary schools for the sake of creating national-culture identity and unity but it should not be used in higher levels of learning as a language of instruction. It is true that Kiswahili is very important but it has to be acknowledged that English exposes one to the world of science and technology, as well as cosmopolitan society.

Some respondents suggested Kiswahili to be used only as a subject since the Tanzanians learn Kiswahili even before coming to school. 25% suggested that Kiswahili should be used as the language of instruction in lower primary school from class I-III. For classes IV-VII, English should be used as a medium of instruction and Kiswahili taught as a subject.

To implement such a policy, the government needs to consider some important issues. The government must first, recruit teachers who can speak English fluently. It is evident that most of the primary school teachers find it difficult teaching English, because they are the products of the 1970s-1980s program of U.P.E. (Universal Primary Education.) Such teachers should be helped to up date their standard of English. Secondly, there should be clear rules to govern the learning of English in primary schools. For example, a child should not be promoted to another class if at all, she/he has not mastered English to the level of his class.

There were some remarks given by the respondents on the use of the two languages. They commented on the need to consider the needs of all the Tanzanians globally as education counts. They emphasized a consistency in the language to be chosen. If there is a need to take English or Kiswahili, then let it be used from primary to university level. If there is a need of mixing the two languages there should be a specific rule applied to all schools in Tanzania on how to use the two languages effectively. This is because Kiswahili is never an inferior language. It can be developed into an international

language as it is with French, German and English. Therefore, let there be a motion in the Parliament to discuss which language should be the sole medium of instruction in our schools in Tanzania.

Conclusion

Most of the respondents to the questionnaires sent out to the three institutes namely, Apostles of Jesus Major Seminary, C.U.F.A. and Tangaza College, were seminarians. This has contributed much in looking at English in a positive way as the medium of instruction in primary schools. These were students who came from the best-known schools in Tanzania. Most of the time, mission schools like seminaries took first place in the ranking of schools in the national examinations. The reasons for their success was the seriousness of the teachers in teaching, school facilities like books, good environment, for example, security and strict rules in discipline, especially keeping to the school timetable.

Students enjoyed learning English because almost everybody in the school compound spoke it. Although the majority of students took English positively, still they saw the need of Kiswahili as the national language which should be given first priority in primary schools.

A good number of teachers and lecturers also emphasized the need of the two languages Kiswahili and English. Some of them found teaching English, even as a subject, a struggle, especially for the U.P.E. teachers. A large number of pupils and parents interviewed wanted Kiswahili to be used as the language of instruction in primary

schools. The researcher thinks that their answers to the questionnaires lacked experience of what happens in secondary schools as far as English is concerned. It was interesting to hear from the parents who passed through the former education system of I-IV that used English as a medium of instruction responding that English was very easy to learn. However, they kept on questioning how students could not understand English after spending all the four or six years in school. All in all, among all the respondents, there were some who stuck with Kiswahili as their first priority to be the language of instruction in primary schools. This was a sign that Tanzanians love Kiswahili.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

The aim of this study was to carry out investigations on the attitude of the Tanzanians towards Kiswahili as a medium of instruction in primary schools. The researcher was able to collect satisfactory information through questionnaires, interviews, and observations. There was a good cooperation between the researcher and the respondents who were mainly from Tangaza College, C.U.E.A. and the Apostles of Jesus Major Seminary in Nairobi. The researcher also interviewed some teachers from both primary and secondary schools in Tanzania, primary pupils, students from secondary and university, and some parents all in Tanzania.

The responses from the questionnaires and interviews indicated that English and Kiswahili have both positive and negative effects on the daily life of the Tanzanians. The opinions and comments made by the respondents made the researcher change her opinion about the attitude of the Tanzanians towards Kiswahili as the language of instruction in primary schools. The researcher assumed that, the majority of the Tanzanians would prefer English to Kiswahili as the medium of instruction in primary schools due to the following reasons:

First; The researcher thought that many students in secondary schools fail in their academic performance because of their poor background in English from their primary schools.

Second; The researcher hypothesized that some of the rich people in Tanzania take

their children for primary and secondary education outside their country, for example, Kenya, where English is used as the language of instruction. because of insufficient English in primary and secondary schools in Tanzania.

Third; The researcher concluded that the reason for the individuals introducing international and English medium schools in Tanzania was because other primary schools in Tanzania did not meet the needs of students for English instruction.

Fourth; The researcher thought that the debate that was going on in Tanzania about the language of instruction in primary schools was to change from Kiswahili to English.

However, after evaluating the answers given by the respondents, the researcher discovered that the debate concerning the language of instruction in primary schools in Tanzania was not only changing from Kiswahili to English, but mostly changing from English to Kiswahili. This debate was largely limited to the elite people, especially university students. Some of these elite people wanted Kiswahili to be introduced as a medium of instruction right from primary school to university. While others of these people wanted English to be used as a medium of instruction from primary school to university. Also, the researcher discovered that there were some people who preferred that the system remains as it is, that is, Kiswahili in primary schools and English in high schools, or the two languages to be mixed in primary schools as the media of instruction.

The majority of the respondents supported the thesis of the researcher that students failed in secondary schools due to their poor background in English from primary schools. All reasons of the respondents are explained in chapter four. Other respondents disagreed

with researcher's thesis. They said that the failure of students in secondary schools was caused by a lack of competence in English on the part of the teachers and a lack of seriousness in their teaching. The problem was not inadequacy of English in the primary schools.

Most teachers, students and parents who were interviewed supported the conception of the researcher that some rich people take their children for primary and secondary education outside their country. They opposed this decision because of strengthening equality in Tanzania. All this is explained in chapter four.

The respondents were also against the idea of individuals introducing international and English medium primary schools in Tanzania. They said that the present system of using English only in high schools is enough to provide sufficient English knowledge to students. They were against these types of schools because they are very expensive.

Following the suggestions and the comments given by the respondents, it appeared that the majority of the people were fond of the present system of education of using Kiswahili as the medium of instruction in primary schools. But they insisted that the government help primary and secondary teachers get adequate English before they are employed as teachers. They argued that if teachers were competent in English, students would not find problems in learning English in the schools. Kiswahili appeared to be the backbone of the identity, unity and the pride of the Tanzanians. For this reason, it should be given the first priority in primary education in Tanzania.

5.2 RECOMMENDATIONS

It is advisable for a country to maintain its own system of education and not allow any outside force to interfere with its demands. But it is also advisable for a country to keep on checking whether there is any need for changing the policy of education to fit in the needs of the present world, especially if the call for change is coming from its citizens.

Kiswahili and English are basic needs to the Tanzanians. Kiswahili is required as the African national language of Tanzania, while English is necessary as an educational language in schools and for global interaction. For this reason, the researcher proposes the following line of action:

- (i) The government of Tanzania should come up with an elaborate system of language training for teachers at all levels of education which will empower them with enough knowledge in all areas of the English language. What students get in class reflects the ability of the teacher to teach the material of a particular subject. The teachers can not teach what they themselves do not know.
- (ii) Pupils should be taught basic English grammar in primary school as a preparation for secondary education.
- (iii) There should be strict rules to govern primary schools which will enable teachers to examine students on their proficiency in English before he/she is

promoted to another class

(iv) Teachers need refresher courses to keep on updating their English.

(v) Although almost all the Tanzanians know Kiswahili, Kiswahili should also be stressed in schools, especially in primary schools as to maintain proper grammar and literature.

5.3 RECOMMENDATION FOR FURTHER STUDIES

Since the research was conducted outside Tanzania, the researcher believes that such research would be more effective if it were conducted within Tanzania. However, it would be of great help if the Ministry of Education in Tanzania would appoint an educational team to investigate the relevance of Kiswahili as the medium of instruction in primary schools.

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APPENDIX I

QUESTIONNAIRES FOR UNIVERSITY STUDENTS AND LECTURERS

I am Mushy Imelda, a student of Christ the Teacher Institute for Education (C.T.I.E.) Tangaza College.

I am doing my research on the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. I therefore, ask for your considerate cooperation in availing the information on which I will depend to give credit to my research work. The aim of this research is to establish the effects of Kiswahili on the education in Tanzania. Your information will be treated with the utmost confidentiality and it will be for academic purpose only.

Your name.....option
Female.....Male.....
Your current status.....
Name for your present institute.....
Level of your education.....
Region of residence in Tanzania.....
Region of your primary school.....Year.....
Region of your high school.....Year.....

Please use a tick to mark your choice

Which was the medium of instruction in your primary school?

Kiswahili []

English []

2(a). Which was the medium of instruction in your secondary school?

Kiswahili []

English []

(b) Which language did your teacher use in the high school as they interacted with you in the classroom?

Kiswahili []

English []

Mixture of Kiswahili and English []

Any other language (specify).....

(c) Which language did your teacher use to communicate the students outside classroom?

Kiswahili []

English []

Mixture of English and Kiswahili []

Any other language (specify).....

3. Why did the teacher use the language you have ticked in question 2(a), 2(b), and 2(c)?

.....
.....
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4(a). Which language did you (students) use in high school to interact with the teachers in the classroom?

English []

Kiswahili []

Mixture of Kiswahili and English []

Any other language (specify).....

(b) Which language in the high school did you use to interact with fellow students outside classroom?

English []

Kiswahili []

Mixture of Kiswahili and English []

Any other language (specify).....

(c) Which language did you use in the high school to interact among yourselves in the classroom?

English []

Kiswahili []

Mixture of English and Kiswahili []

Any other language (specify).....

5. What was the reason that you (students) used the language you have ticked in question 4(a), 4(b), and 4(c)?

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5. As a student in the high school, did you find any difficulty to cope with the lesson in the classroom as English was used for instruction?

Yes []

No []

6. Which language would you prefer to be used as the medium of instruction in primary school?

English []

Kiswahili []

Any other language (specify).....

7. Do you think the change from Kiswahili to English as the medium of instruction in high school affects students' academic performance?

Yes []

No []

Give reasons for your answer.

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At present, do you find any challenge in interacting with non-Tanzanians who are familiar with English?

Yes []

No []

N.B. If you want to make any comments concerning Kiswahili as the medium of instruction in primary school in Tanzania, please do so.

APPENDIX II

QUESTIONNAIRES FOR PRIMARY TEACHERS

I am Mushy Imelda, a student of Christ the Teacher Institute for Education (C.T.I.E.) Tangaza College.

I am doing my research on the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. I therefore, ask for your considerate cooperation in availing the information on which I will depend to give credit to my research work. The aim of this research is to establish the effects of Kiswahili on the education in Tanzania. Your information will be treated with the utmost confidentiality and it will be for academic purpose only.

Your name.....option

Female.....Male.....

Your current status.....

Name for your present institute.....

Level of your education.....

Region of residence in Tanzania.....

Region of your primary school.....Year.....

Region of your high school.....Year.....

Please use a tick to mark your choice

1.Are you aware of the debate going on concerning the change of Kiswahili as the medium of instruction in primary school to English?

Yes []

No []

2. Do you think the English you teach in primary school is enough to assist students in secondary school?

Yes []

No []

3. What is your contribution as a teacher concerning the debate?

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4. Do you think is necessary to change the policy from Kiswahili to English?

Yes []

No []

Give reasons to your answer

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N.B. Please, feel free to give your suggestions concerning Kiswahili as the medium of instruction in primary school in Tanzania.

APPENDIX III

QUESTIONNAIRES FOR SECONDARY TEACHERS

I am Mushy Imelda, a student of Christ the Teacher Institute for Education (C.T.I.E.) Tangaza College.

I am doing my research on the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. I therefore, ask for your considerate cooperation in availing the information on which I will depend to give credit to my research work. The aim of this research is to establish the effects of Kiswahili on the education in Tanzania. Your information will be treated with the utmost confidentiality and it will be for academic purpose only.

Your name.....option

Female.....Male.....

Your current status.....

Name for your present institute.....

Level of your education.....

Region of residence in Tanzania.....

Region of your primary school.....Year.....

Region of your high school.....Year.....

Please use a tick to mark your choice

1. Are you aware of the debate going on concerning the change of Kiswahili as the medium of instruction in primary school to English?

Yes []

No []

2. Have you noticed any difference in academic performance of your students as they come to secondary school?

Yes []

No []

3. If at all you have noticed a change, do you think the change of the language of instruction is the cause of the change in academic performance?

Yes []

No []

Give reasons for your answer.

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What is your opinion regarding the change of policy of using Kiswahili as the medium of instruction in primary school rather than English?

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N. B. Please, feel free to give your opinion on this policy concerning Kiswahili as the medium of instruction in primary school in Tanzania.

APPENDIX IV

QUESTIONNAIRES FOR PARENTS

I am Mushy Imelda, a student of Christ the Teacher Institute for Education (C.T.I.E.) Tangaza College.

I am doing my research on the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. I therefore, ask for your considerate cooperation in availing the information on which I will depend to give credit to my research work. The aim of this research is to establish the effects of Kiswahili on the education in Tanzania. Your information will be treated with the utmost confidentiality and it will be for academic purpose only.

Your name.....option

Female.....Male.....

Your current status.....

Level of your education.....

Region of residence in Tanzania.....

Region of your primary school.....Year.....

Region of your high school.....Year.....

Please, use a tick to mark your choice

1. Are you aware of the debate going on in Tanzania concerning the changing of Kiswahili as the language of instruction in primary school to English?

Yes []

No []

2. Have you noticed any difference in academic performance of your children as they enter secondary school?

Yes []

No []

3. If you have noticed the difference, do you think the change of the language of instruction is the cause of the change in academic performance?

Yes []

No []

Give reasons for your answer

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4. Which language would you prefer to be used as language of instruction in primary school in Tanzania?

Give reasons for your answer.

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APPENDIX V

QUESTIONNAIRES FOR THE POLICY MAKERS

I am Mushy Imelda, a student of Christ the Teacher Institute for Education (C.T.I.E.) Tangaza College.

I am doing my research on the attitude of the Tanzanians towards Kiswahili as the medium of instruction in primary schools. I therefore, ask for your considerate cooperation in availing the information on which I will depend to give credit to my research work. The aim of this research is to establish the effects of Kiswahili on the education in Tanzania. Your information will be treated with the utmost confidentiality and it will be for academic purpose only.

1. How did the policy of Kiswahili as the medium of instruction in primary school in Tanzania come about?

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2. Are there any queries concerning Kiswahili as the medium of instruction in primary school in Tanzania today?

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3. Why do you think Kiswahili as the medium of instruction in primary school is being questioned?

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4. How did it all begin?

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5. Who started the debate?

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6. What is the stand of the education policy makers in Tanzania on the on going debate about changing from Kiswahili as the language of instruction in primary school to English?

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Saint Mary's University of Minnesota/USA Nairobi Campus

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Tangaza College
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23 January 2002

To Whom It May Concern:

Sister Imelda Mushy is a fourth-year full time student in good standing at Christ the Teacher Institute for Education. In May, she will be graduating with a B.Sc.Ed. As part of her final semester, she is enrolled in a research seminar in education, during which she is to conduct research and gather informational data regarding various issues, leading to the writing of a major paper. Her lecturer for this course, and the person responsible for directing her research, is Sister Margaret Wanyama, SOM.

Christ the Teacher Institute for Education is an institute in the School of Education of Saint Mary's University of Minnesota/USA. It is also an institute within Tangaza College, one of the constituent colleges of the Catholic University of Eastern Africa.

In order to accomplish her work, I respectfully request that you allow Sister Imelda the courtesy of having access to your institution or program for the purpose of gathering data, all of which will be shown to and discussed with you.

Thank you for your kind consideration of this request. Please contact me if I can provide additional information, clarification, or amplification of anything above.

Sincerely,



Brother Robert Smith, FSC, PhD
Director/Dean

Associate Dean, School of Education, Saint Mary's University of Minnesota
Dean, Nairobi Campus, Saint Mary's University of Minnesota

