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A Critical Inspection of Kiswahili as the Pedagogical Organon for Tanzanianizing Education

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Abstract

From the early years of independence in 1960s and 1970s Kiswahili has been proposed to be the Medium of Instruction (MoI) in Tanzania education system but until 2024 the proposal has not been enforced regardless of its pedagogical profundity, and there has been a long controversial debate on the proposal. This article uses critical hermeneutical method to explain the proposition that if Kiswahili will be used as the MoI it will be a better Pedagogical Organon for Tanzanianizing Education. It is grounded in the fact that Language is one of the very important aspects in the human process of learning and teaching such that it can either hinder or enhance the process of learning and teaching depending on the competence of learners and teachers in the approved MoI. In fact the question why should Tanzania use Kiswahili as the MoI is pedagogical and it transcends the debate. Hence, this article provides pedagogical related factors for making Kiswahili a MoI in Tanzania education system and so awakens education stakeholders including policy makers, politicians, teachers, students and parents to grasp more on the pedagogical profundity of using Kiswahili as the MoI.

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1. Introduction

It has been found that pedagogically when Tanzanian students are taught in Kiswahili the level of understanding and competence becomes very high while when they are taught in English the level of understanding and competence becomes very low. The fact behind this finding is that, Kiswahili has been the lingua franca of Tanzania. Using lingua franca in education system does not only make the process of learning and teaching become less difficult but also it makes the psychic of the learner be compatible with the social and natural environments that surround him. Once a person learns by using foreign language¹ his psychic is aborted or ostracized from the social and natural environments that surround him such that he remains to be the native of his surroundings by virtue of his extension but becomes foreigner by virtue of his psychical disposition. The article captures Understanding the Historical Role of Language in Intellectual Enlightenment; Historical Background of Using Kiswahili as the MoI; Relevance of Damage of Education for not Using Kiswahili as the MoI; Kiswahili as the Pedagogical Organon of Educative Social Interaction; Kiswahili as the Pedagogical Organon for Saving Time in Learning; and Kiswahili as the Pedagogical Organon for Adult Education in Tanzania.

2. Understanding the Historical Role of Language in Intellectual Enlightenment

Throughout different cultures language has conspicuously become the organon of intellectual enlightenment. In fact, Language is very important expression of one's consciousness, when you have mastered the language which you use to express yourself you have at the same time mastered your consciousness. But if you express yourself using the language which you have not mastered it is a sign that you have not mastered your consciousness. Using the language which you have not mastered makes you to be unfamiliar with your consciousness and makes you uncomfortable, less interactive, less competent, fearful, and timid to express yourself. As he stresses the metaphysical value of language in the process of human thinking, in 2021 McInerney in his *Philosophy and the Metaphysical*

1. By the term foreign language in this context it does not mean a colonial language rather it means the language that one is not familiar with or the language which he or she is less competent.

Achievements of Education: Language and Reason contends that “language is the medium of thought”² and he later stresses that “language is the ... medium of our understanding”³ this dictum implies that language has become that without which thinking is impossible. As far as thinking is concerned, there is no thinking without language. McInerney accentuates his standing point by arguing ‘thinking is always embedded in language’⁴ and that language gives the person the power to exercise his rationality, to transcend his environment, to express his reasons for thinking and doing, to think about oneself in relation to the universe, to philosophise as well as to educate oneself and others.⁵ He explicitly holds the view that language “introduces us to ourselves as thinking beings and, at the same time, leads us out into the universe as such.”⁶

McInerney is not the only thinker who stressed on the relation between language and understanding. In 1960 one of the contemporary philosophers called Hans-Georg Gadamer published his philosophical work entitled *Truth and Method* where he accentuated that understanding cannot happen without language and that language is related to understanding and reason as well, he argues: “Language is the medium in which substantive understanding ... take[s] place”⁷ it is from this ground that he argues further that “understanding is inseparable from language and that language is related to reason.”⁸

In 1950s to 1960s Kiswahili was used as an organon of political liberation (not English and not even the vernacular languages) so also if used as the MoI Kiswahili will be an organon of intellectual liberation and will mark the starting point of intellectual enlightenment in Tanzania. In fact from 1950s to the present Kiswahili has effectively become the organon of political enlightenment in Tanzania, but it has not been used as an organon of intellectual enlightenment. The status quo reveals that it has become very difficult or even impossible for one to manage to do politics in Tanzania without mastering Kiswahili. Kiswahili has become the language that drives Tanzania politics. This article promises and

2. Ryan McInerney, *Philosophy and the Metaphysical Achievements of Education: Language and Reason* (London: Bloomsbury, 2021), 6. (Hereafter will be referred as: McInerney, *Philosophy and the Metaphysical Achievements of Education*.)

3. McInerney, *Philosophy and the Metaphysical Achievements of Education*, 43.

4. McInerney, *Philosophy and the Metaphysical Achievements of Education*, 7.

5. McInerney, *Philosophy and the Metaphysical Achievements of Education*, 6–7.

6. McInerney, *Philosophy and the Metaphysical Achievements of Education*, 3.

7. Hans-Georg Gadamer, *Truth and Method*, tran. Joel Weinsheimer and Donald G. Marshall (New York: Bloomsbury, 1975). 402. (Hereafter will be referred as: Gadamer, *Truth and Method*)

8. Gadamer, *Truth and Method*, 490.

vows that if Tanzania will solemnly decide to use Kiswahili as the MoI that will mark the historical turn of a paradigm shift of the use of Kiswahili from being used as an organon of political enlightenment to being used as an organon of intellectual enlightenment. Just like how if English or vernacular could be used in Tanzania politics then political enlightenment could be either be so difficult, impossible or take long, so also if English remains to be used in Tanzania as the MoI then intellectual enlightenment will either be so difficult, impossible or take long. Making Tanzanians use the language which they are not familiar with is colonizing their minds instead of liberating them. Liberation is possible if one understands the constraints which have entangled him of which he has to struggle to strip out as the necessary condition for him to liberate himself. Similarly, knowledge becomes a useful organon of liberation if the person who acquires it understands it. It is only when one understood the knowledge he acquired that he can therefore use to answer his individual problems and the problems of his society. Learning what one is incapable to understand is like dampening ideas in his mind just like dampening the waste in the dustbin, such ideas will not be helpful to him and he may end up misusing his mind, sabotaging himself and wasting time as well. Basically, language is the fundamental organon of understanding in intellectual endeavours. Understanding is not an act of language. Understanding does not happen in language. Rather, understanding is an act of operation of the mind that happens through the medium of language. This entails that although understanding is not an act of language, yet, substantially, understanding cannot happen without language because language is an organon through which understanding is possible. When the language you use is not clear to you it will not produce clarity in your mind, hence you will end up missing ‘understanding’ which is only possible if and only if clarity is produced in your mind. To this juncture, coining Paul Freire’s “Pedagogy of the Oppressed” it can be stated that using English as the MoI in Tanzania has created the pedagogy of oppressing Tanzanian learners and teachers instead of liberating them. Since Tanzania students and teachers use English as the MoI and majority of them do not understand English, therefore, English should be replaced with the language which they understand, i.e. Kiswahili; by doing so the pedagogy of liberating them from oppression can possibly be initiated replacing the “Pedagogy of the Oppressed”.

3. Historical Background of Using Kiswahili as the MoI

Language is a very fundamental aspect in learning and teaching as far as the human process of learning and teaching are concerned. Kiswahili being the lingua franca of Tanzania is the profound

pedagogical factor for making it the MoI. Lingua franca as it has been used in this article implies the language that is used as the medium of communication to the majority of civilians of the particular state. In 2004 BAKITA approximated that 99% of Tanzania inhabitants are fluent in Kiswahili and for most of them it is the mother tongue or second language.⁹ “English remains a minority language, spoken by approximately 5% of the population, most of whom are members of a higher social class.”¹⁰ However, learning and teaching process has been difficult to majority of Tanzanians because both students and teachers are using English as the MoI while they are less fluent in English. To this philosophical vantage point, the failure to use Kiswahili language in education damages the pedagogical process of learning and teaching in Tanzania. In this context Pedagogy essentially implies the whole psycho–intellectual make-up or formation by which learning and teaching process has to be conducted from preliminary to tertiary education levels towards achieving the profound objective of Tanzania education which is creating competent and self–reliant citizens.

From the early days of independence Kiswahili was proposed to be the MoI in Tanzania education system from primary to tertiary level, the shift was planned to be done gradually replacing English.¹¹ However, it is a grotesque that until now this approval has not been implemented and researchers have found that “Every year, the debate over language instruction in education surfaces.”¹² It was planned that by 1967 Kiswahili will be used as the MoI in primary education and adult education;¹³ by 1967 it really became effective as was planned.¹⁴ By then, it was planned that by 1973 Kiswahili could be extended as

9. Tibategeza and Plessis, “The Prospects of Kiswahili as a Medium of Instruction in the Tanzanian Education and Training Policy,” *JLE*, Vol 4, no. 3 (2018): 90. <https://doi.org/10.17323/2411-7390-2018-4-3-88-98> (Hereafter will be referred as: Tibategeza and Plessis “The Prospects of Kiswahili,”)

10. Susanne Mohr and Dunlop Ochieng, “Language usage in everyday life and in education: current attitudes towards English in Tanzania,” *English Today* 33, no. 4 (2017): 12. <https://doi.org/10.1017/S0266078417000268>

11. Mari C. Yogi, *Kiswahili or English: A Policy Analysis of Language Instruction in Tanzania* (Vermont: SIT Graduate Institute, 2017), 7–9. (Hereafter will be referred as: Yogi, *Kiswahili or English*.)

12. Yogi, *Kiswahili or English*, 11.

13. By making Kiswahili the MoI in adult education it made teaching and learning process to the adults to be easier such that by 1977 the level of illiteracy in Tanzania decreased from 75% to 27% and by 1986 the level of illiteracy was reduced to 10%. If English could be used as the MoI this achievement could be impossible. [Refer to Rubagumya, “Language Promotion for Educational Purposes: The Example of Tanzania,” *International Review of Education* 37 no. 1 (1991):70.]

14. In 1989 Mulokozi contended that “the decision to make Kiswahili the sole language of primary education... enhanced the status of Kiswahili as a language of education, and contributed directly to its subsequent rapid expansion terminologically and geographically.” [Refer to M. M. Mulokozi, “English versus Kiswahili in Tanzanian Secondary Schools,” A paper

the MoI to the first two years of secondary education. In 1982 the government established the Presidential Commission for reviewing the policy of education chaired by Jackson Makweta, in the same year the commission came up with the proposal that by 1985 Kiswahili should effectively become the MoI in secondary education. Apparently, the commission was determined that by 1992 Kiswahili should effectively become the MoI in tertiary education. The commission stressed more that Tanzania should use Kiswahili as the MoI in all education levels asserting that,

The Ministry of Education, through its organs—the Institute of Curriculum Development, universities, and in cooperation with the National Kiswahili Council should make concrete plans to enable schools and colleges in the country to teach all subjects through the medium of Kiswahili, from Form One by January 1985 and at the university by 1992.¹⁵

One of the factors that is said to have disappointed the commission and the whole government to enforce Kiswahili as the MoI was the sudden objection of Makweta in 1983 and the later objection of Nyerere in 1984. In 1983 the former chair of the commission, J. Makweta was appointed by Nyerere to be the Minister of Education. After the appointment his standing was conspicuously contrary to the commission which he had chaired.¹⁶ This brings the assumption that he had either betrayed the commission which he chaired or he had hypocritically demonstrated commitment in chairing the commission knowing that he may be appointed by Nyerere's government at some higher positions. Makweta stated that the proposal of making Kiswahili as the MoI in all levels would not be enforced and English would remain as the MoI in from post-primary to tertiary level.¹⁷

As it has been said that the later the later objection was of Nyerere in 1984 who by then seemed to change his thinking from supporting Kiswahili to become the MoI to supporting English as the MoI. To stress this radical change of Nyerere's thinking towards Kiswahili, in their work "The Prospects of Kiswahili as a Medium of Instruction in the Tanzanian Education," Tibategeza and Plessis quotes

presented at the Dissemination Seminar on the Reading Competence of Secondary School Students in Tanzania, (Dares Salaam, 1989): 3].

15. Tibategeza and Plessis "The Prospects of Kiswahili," 92.

16. Amandus Mashamba, *Language of Instruction Policy in Mainland Tanzania: Negotiating Second Language Acquisition and Social Justice in Public Education* (University of British Columbia, 2020), 9. (Hereafter will be referred as: Mashamba, *Language of Instruction Policy*).

17. Mashamba, *Language of Instruction Policy*, 9.

Nyerere who by then argued that;

English is the Swahili of the world and for that reason it must be taught and given the weight it deserves in our country. ... It is wrong to leave English to 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 normal subject it may die.¹⁸

In the above expression, given the situation, Nyerere feared the death of English while his contemporary scholars feared the death of competence in education. The question is which of the two should really be our fear and which of them should first and foremost be rescued: should we accept the death of our competence in education for the sake of fearing the death of English or should we accept the death of English for the sake of fearing the death of our competence in education? In my opinion our fundamental objective is to acquire education. Therefore, if English at any point hinders this process of acquiring education it is better for it to die, and if Kiswahili fosters competent acquisition of education it is better to cherish it as the MoI. Apparently, Tanzanians cannot answer problems of the world if they do not answer problems of Tanzania. They can better answer problems of the world by answering problems of Tanzania. To this juncture, Nyerere was wrong to think that English should rule over Kiswahili in the MoI. Furthermore, to adopt Kiswahili as the MoI is not the rejection of English; rather, English could just be studied as a subject. And as the status quo reveals that today Kiswahili has become more international than the years back 1980s such that if Nyerere could see this today he could refute his statement of 1984 and he could actually propose Kiswahili as the MoI rather than English in all levels just as he proposed it to be the MoI in primary education in 1967.

What had radically influenced Makweta and Nyerere to make a sudden radical objection? In his research Mashamba reveals that possibly the two were influenced by the research of C. Criper and W. A. Dodd conducted in 1984 which came with the “Report on the Teaching of English Language and its Use as a Medium of Education in Tanzania.” that research was funded by British government. As explained by Mashamba the research of Criper and Dodd tested 2,410 students comprising all levels from primary to tertiary and it found that Tanzanian students in all levels from primary to tertiary level had very poor English and most of them were incompetent to use the language, therefore, they are quoted stating that

18. Tibategeza and Plessis “The Prospects of Kiswahili,” 95.

English was “totally inadequate for the teaching and learning of other subjects ... that it needs to be addressed as a matter of urgency.”¹⁹ On top of that as quoted by Mashamba the research found that,

University students' level of English is substantially below that required for University English medium study. ... less than 20% of the University sample tested were at a level where they would find it easy to read even the simpler books required for their academic studies. ... we estimate that perhaps up to 75% of teaching, at any rate in Form 1 (the first grade of lower secondary school), is being done through Kiswahili.²⁰

Following that report Tanzania felt that it was ashamed and it had to take immediate measures to erase that shame. Hence, as the way forward, the government declared that English will be maintained as the MoI in post-primary to tertiary level and it will be strengthened in all other levels so that Tanzania students may be competent in using it. That decision marked the endless controversial debate on whether it is Kiswahili or English which should be used as the MoI. Due to this situation, in July 1984, the Ministry of education stated its position ambiguously stressing that “both languages, English and Kiswahili will be used as media of instruction. English will be improved at all levels of education.”²¹

Ancillary to the MoI the commission of 1982 prepared Education and Training Policy of 1995. But up to 1995 the decision that Kiswahili should be the MoI remained in scripts and there was no any symptom of enforcing the decision. The government remained quite on the decision, and it was evident that the consistency of its saying was contrary from the consistency of its acting. Quietness continued until 2014 when the ministry of education under its minister Dr. Shukuru Kawambwa prepared Education and Training Policy of 2014 which pronounced Kiswahili as the MoI in all education levels stating that “The national Kiswahili language shall be used in teaching and learning in all levels of education and training, and the government will put strategies of ensuring the use of this language is continuous and effective in imparting education and training for the national and international welfare.”²² Yet, like the years before 2014 the government said without acting what it said.

19. Mashamba, *Language of Instruction Policy*,9.

20. Mashamba, *Language of Instruction Policy*,9.

21 Mashamba, *Language of Instruction Policy*,9.

22. WyEMU, *Sera ya Elimu na Mafunzo* (Dar es Salaam: WyEMU, 2014). 38. (Hereafter will be referred as: WyEMU, *Sera ya Elimu*.) [All references from this are my own translations].

Notwithstanding, the policy of 2014 was not so consistent in its expression because in the same page that it stressed the above given statement, it gave another contradictory policy statement stating that “the Government shall continue strengthening the use of the English language in teaching and learning at all levels of education and training.”²³

In 2023, the ministry of education under its minister Prof. Adolf Mkenda the question of MoI again became a controversial debate. Mkenda led the ministry to review Education and Training Policy of 2014 and it succeeded to come up with Education and Training Policy of 2014 edition of 2023 which unlike the former policy it was not clear on what should be the MoI rather it ended up stating that Tanzania is determined “To use Kiswahili and English languages in teaching and learning.”²⁴ Following this policy statement, the policy states further that “The national Kiswahili language will be used in teaching in pre–primary and primary education, except subjects of foreign languages and in schools which will request and be permitted to use English in teaching. ... English language will be used in teaching from the ordinary secondary school (form one to form four), except Kiswahili subject, subjects of foreign languages and in secondary schools and institutes which will be permitted to use Kiswahili in teaching.”²⁵ This expression indicates that Kiswahili will not yet be used as the MoI from primary to tertiary level, rather it will continue to be used as the MoI in Primary education, and English will continue to be used as the MoI from secondary to tertiary levels. Apparently, any education institution which will need to use Kiswahili in the level that the government declared to use English, or to use English in the level that the government declared to use Kiswahili special permission will be appealed from the government authority.

4. Relevance of Damage of Education for not Using Kiswahili as the MoI

Analytic philosophers such as Wittgenstein, G.E. Moore, and B. Russell held that language influences ones thinking and attitude to the extent that the change of language affects the thinking and attitude of the person. Various researches have shown that language can hinder the process of learning. In fact language can make learning process to be difficulty or easier. Once the learner has mastered the

23. WyEMU, *Sera ya Elimu*, 38.

24. WyEST. *Sera ya Elimu na Mafunzo 2014*, Toleo la 2023 (Dar es Salaam: WyEST, 2023). 57. (Hereafter will be referred as: WyEST. *Sera ya Elimu*,) [All references from this are my own translations].

25. WyEST. *Sera ya Elimu*,58.

MoI learning becomes easier and he becomes curious and ambitious to learn, but if he is less competent in the MoI learning becomes difficult and develops fear, disappointment, and kills the desire of learning. Learning becomes comfortable when one learns by using the language that he has mastered and becomes very disgust if the language that he uses to learn is not clear to him.

In her research, Birgit Brock-Utne of University of Oslo in Norway has shown that once the topic is taught in Kiswahili students become more comfortable and they become eager to raise their feelings, to air their opinions, to discuss or debate on the topic, to ask questions and even to answer questions, to share their ideas to their peers or the society which interacts with them and they become more interactive.²⁶ But once the same topic is taught in English students become uncomfortable, less confident, and they become more quite: they do not raise their feelings, they do not air their opinions, they become less interested to discuss or debate, they fear to ask questions and even to answer questions, they fear to share their ideas to their peers or society which interacts with them and they become less interactive. Even after learning the same topic in the class, as they get out they seek someone who has understood the topic to explain to them in Kiswahili. The facilitator or teacher who teaches in English from the beginning of the lesson to the end is discouraged and many students likely fail his subject, but he who teaches using some Swahili expressions becomes interested by students – consequently there is a danger of defiling the essence of teaching because in such circumstance teaching may merely be defined as the process of interpreting the notes or handouts from English into Kiswahili. Instead of making students understand the topic one may end up at translating the topic from one language to another.

Wandela who is one of the modern Tanzanian scholars from Jordan University College holds the same view that language can hinder or harness the learning process. Moreover, she has shown that it is not only the learners who find learning to be difficult because of using the language which is not clear to them, rather, both sides: teaching and learning process becomes difficult for teachers and students if the language they use is not clear to them or they are not familiar with. Cementing this fact Msimbe and Ndemo assert that: “Students learn better when they use the language which they are familiar with, and

26. Agaton Theodory Msimbe and George Ndemo, “The Supremacy of Nyerere’s ESR Model over the other Suggested Models for Tanzanianizing Education,” *IJSSHR* 7, no. 11 (2024): 8137. (Hereafter will be referred as: Msimbe and Ndemo, “The Supremacy of Nyerere’s ESR,”)

teachers teach comfortably when they use the language which they have mastered.”²⁷ Revealing how teaching and learning has become difficult in Tanzania because of language, Wandela says;

Learning in an unfamiliar language does not help the learner to connect to reality because that language has other people’s culture and meaning. ... science and technology have not developed well in Sub-Saharan African countries because students learn science in a language not familiar to them. ... The problem of the language of instruction in schools, especially in the Tanzania secondary education setting, cannot be denied. This is because the English language is not emphasized in the public primary education setting, and it is not spoken on a regular basis. Therefore, teaching or learning ... in English is problematic not only for students, but also for teachers. Research from the Ministry of Education indicates that most teachers who are graduating from teacher colleges and who are teaching in the four-year secondary public schools experience English language difficulties ... this is one of the challenges for the provision of quality ... education in the Tanzanian government secondary schools.²⁸

In her PhD research Wandela has found that in one of the schools which she attended the class of biology, on the topic of germination, the teacher failed to explain germination of a seed of “kidney bean” simply because he did not understand the meaning of the terminology “kidney bean” in Kiswahili and he ultimately ended up telling students that “kidney bean” is not grown in Tanzania. To reveal the situation she recalls the interaction between the teacher and his students;

Teacher: What is millet in Kiswahili?

Student 1: Ngano [means wheat] Teacher: No. Who else wants to try? [Students remained silent]

Teacher: Millet means “mtama.”

Students: That is it?

Teacher: Yes. It is mtama.

The students were surprised to find out that every one of them knows what mtama is in Kiswahili, because that type of grain is familiar in the environment, despite the fact that no

27. Msimbe and Ndemo, “The Supremacy of Nyerere’s ESR,” 8136.

28. Eugenia L. Wandela, *Tanzania Post-Colonial Educational System and Perspectives on Secondary Science Education, Pedagogy, and Curriculum: A Qualitative Study* (DePaul University, 2014), 7. (Hereafter referred as: Wandela, *Tanzania Post-Colonial Educational System*)

one knows its name in English. The second seed that was discussed in that classroom activity was a kidney bean. The term kidney bean seemed unfamiliar to both teacher and students. After writing down the word kidney bean on the blackboard, the teacher asked students:

Teacher: What are kidney beans? [Students were looking at each other and no one said a word. After a short period of silence, the teacher spoke.] Teacher: I do not know either. I do not think we grow kidney beans here in Tanzania. Don't write it down.

In reality, kidney beans are grown everywhere in Tanzania, and it is a type of grain that is consumed in almost every meal in most Tanzanian families. Since the word "kidney bean" was not culturally familiar, the subject was considered unknown.²⁹

In his research, Yogi has also found that "...most students and majority of teachers do not understand English. For example, the headmaster of one of the secondary schools once admitted that, of the 45 teachers in his school only three understood English well and used it correctly"³⁰

As they express the difficult which students confront in using English as the medium of instruction Msimbe and Ndemo conquer with Wandela and Yogi by asserting that "In Tanzania, English has become one of the major contributing factors for the failure of students in examinations, tests and assignments."³¹ Other researchers have shown that "students perform better when their native language was used as the language of instruction through primary and secondary education. ... when the non-native language was introduced earlier, after the second or third year, students did not perform well since their school subjects were not communicated in their mother tongue."³²

Language shift is another hindering factor in Tanzania education system as Yogi noted that "Many students find the transition from primary to secondary school difficult for many reasons, including the language transition to English."³³ Kiswahili has been made a foundational MoI in all subjects in primary school except in English medium schools which are fewer and owned privately. Meanwhile, English has

29. Wandela, *Tanzania Post-Colonial Educational System*, 69–70.

30. Yogi, *Kiswahili or English*, 16.

31. Msimbe and Ndemo, "The Supremacy of Nyerere's ESR," 8136.

32. Yogi, *Kiswahili or English*, 12.

33. Yogi, *Kiswahili or English*, 3.

been made as a MoI in all subjects in secondary schools. There is the paradigm shift of the MoI from primary to tertiary levels: the shift from Kiswahili to English. In Tanzania Primary education takes seven years, lower secondary education takes four years, and high secondary education takes two years. Researchers within and outside Tanzania have shown that language shift has many negative impacts in the learning process.³⁴ Why? Because while learning through the MoI which was used in primary could make the learners continue to build upon their previous experiences, changing it in secondary school excommunicates them from their primary experiences as they are forced to build another foundation which they did not have such that their former foundation is broken out. As they expressed the negative consequence of the shift of MoI one of the interviewed teachers noted that,

When these students start secondary school, the language of instruction shifts from Swahili to English. Shifting from one language to another language creates a difficult learning situation for students. It is hard for them to master their studies at the secondary level, especially for those who did not get the basics of English language in primary education.³⁵

5. Kiswahili as the Pedagogical Organon of Educative Social Interaction

Kiswahili unlike English language can enable learners to share very easily their knowledge and skills with the rest of the members of the society and together with their parents. Using Kiswahili the learners learn to adopt their environment, to learn from their societies and to let the society learn from them, while, using English will make it difficult for the society to learn from the learners and the learners from their society, such symbiotic relationship will be marginalized or extinguished. Moreover, Kiswahili as the lingua franca among Tanzanians has the pedagogical implication in learning. Contrary to this using English isolates learners from the society as the result, in such atmosphere, it is easy for the learner to share his knowledge and skills with foreigners and to exchange experiences with them unlike to his own local society which brought him up.

Existing educational systems inherited from the colonial period tend to isolate the child or adolescent from his family and social context by the exclusive use of a foreign language which

34. Yogi, Kiswahili or English, 1–2.

35. Wandela, *Tanzania Post-Colonial Educational System*, 68.

is understood and spoken by a very small minority.³⁶

Once the system educates an individual in his local language it creates the possibility for that individual to educate his other fellows in his local language, meanwhile, if the system educates using foreign language that individual will be required to teach his fellows to be fluent in foreign language first before teaching them the basics of his specialization such as engineering, medicine, agriculture, psychology, business, economics, philosophy, law, etc.

The status quo reveals that there is a Social contributing factor for proposing the use of Kiswahili as the MoI — from primary to tertiary level students do not meet English outside of classes or school premises. Even in some public offices where English is an official language, to the large extent, it has remained to be official in documents (writings) but not in communication — this phenomenon makes English be seen as the language for writing not for conversation. Domestically English has a narrow space or highly abandoned to be used in social interactions, in market places, in sports, in media, in politics, in religious occasions, daily family gatherings, in transport etc. Consequently, once one uses English he decreases the number of Tanzanian audiences meanwhile as he uses Kiswahili he increases the number of Tanzanian audiences.

6. Kiswahili as the Pedagogical Organon for Saving Time in Learning

English costs the learner to spend too long time in learning or training because the learner first has to acquire the MoI before learning actually (the learner has to be converted to be an English before actual learning, and if the learner fails to be Englishman his vocation of education dies spectacularly, in this context the failure to be Englishman is the failure to be educated). Taking a vivid example in Tanzania if the intelligent student is competent in Kiswahili he will manage to complete primary school with excellent performance, but if the same intelligent student is not competent in English language he may succumb to perform well in secondary education and so he may even fail to reach university level. While he had passed in primary because of his competence in Kiswahili he may fail in secondary and university because of his incompetence in English, in this incidence passing or failing is not determined just by his brilliance but also by his competence in English. If the learner learns using the lingua franca

36. UNESCO, *Prospects, Quarterly Review of Education: Education in the Least Developed Countries*, Vol. V No. 1 (Paris: Unesco, 1975), 65. (Hereafter referred as: UNESCO, *Prospects*,)

he will use very short time in learning process compared to using foreign language because he will only need to be acquainted to the specific subjects or trainings.

Basic literacy skills could be acquired within three to six months, whereas one or two years are required if a foreign language is used. And, even more important, it would be possible to make the whole population literate within a fairly short time (two to four years), whereas at the moment it is not feasible even to undertake such a task.³⁷

7. Kiswahili as the Pedagogical Organon for Adult Education in Tanzania

Foreign language intoxicates the adult education system. Researches indicate that it is easy for the child to acquire foreign language than the adult person; the child may become fluent in the foreign tongue in short time compared to the adult who has to take the number of years to master the foreign tongue. Under such climate, using foreign language hinders adult education and training system. For instance, in the case of Tanzania most of adults who are enrolled in adult education system normally end up in tetra skills (speaking, reading, writing, and counting) it is very seldom to find that they have continued to high learning institutions such as secondary, college or university levels. The admitted number of those who passed through adult education system to university levels is very low compared to those who were enrolled in the common education system from childhood. There are many factors that face adult learning in education system but the problem of language is ancillary to the case.

It is evident that the adult education system in the countries which use their lingua franca in learning such as China has remarkable better results compared to the countries which use foreign language. The natural vehicle for the transmission of education: knowledge, skills and values “Is the mother tongue (or lingua-franca) of the child or adolescent, which is known to have a strong influence on his psycho-intellectual make-up, and, consequently, on that of the adult.”³⁸

Another merit of the use of local language is the preservation and consolidation of the national culture. For instance, the use of local language in learning and training will contribute to the development of the local language in the basis of the adoption of new vocabularies related to the

37. UNESCO, *Prospects*, 66–67.

38. UNESCO, *Prospects*, 68.

professions; in fact the local language becomes more standardized and formalized in its application and development.³⁹

8. Conclusion

This article has explained the proposition that if Kiswahili will be used as the MoI it will be a better Pedagogical Organon for Tanzanianizing Education. Hence, it captured the Historical Background of Using Kiswahili as the MoI; Relevance of Damage of Education for not Using Kiswahili as the MoI; Kiswahili as the Pedagogical Organon of Educative Social Interaction; Kiswahili as the Pedagogical Organon for Saving Time in Learning; and Kiswahili as the Pedagogical Organon for Adult Education in Tanzania.

Up to this point it is expected that education stakeholders including policy makers, politicians, teachers, students and parents may grasp the pedagogical profundity of using Kiswahili as the MoI. Apparently, the article has contributed a pedagogical aspect to their debate on whether Tanzania should continue to embrace English language or should shift to Kiswahili as the MoI in education. The author of the article believes that the question of language is very important in learning and teaching process which if not resolved adoption and adaptation of the curriculum will not effectively achieve the long elusive objective of Tanzania education of building competent and self-reliant citizens.

9. Abbreviations

BAKITA: Baraza la Kiswahili Tanzania

MoI: Medium of Instruction

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39. UNESCO, *Prospects*, 69.

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