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Name and date of birth/ Names and dates of birth of group members:	Name(s)	Date(s) of birth
	RAMADHANI KASSIM	10 FEBRUARY 1972
	Phone:	
	+45 60471963	
	e-mail:	
	rkassi20@student.aau.dk	
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Date and signature(s):
Ramadhani Kassim
31 May 2022

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Acknowledgements

Abstract

The purpose of this ethnographic study has been to explore the use of foreign languages in the elementary education in Africa. Specifically, I sought to gain insight into whether the use of English as medium of instruction facilitates or challenges the cultural diversity at Steven Tito Academy in Tanzania. I also wanted to understand what impact such language has on the social cohesion in the community. I have utilized two methods to accomplish such task: participant observation, and storytelling. I have also used some secondary data obtained from sources such as books, journals, and government records.

Three findings have emerged from this inquiry. Firstly, the use of English as medium of instruction challenged the cultural diversity at Steven Tito Academy in Tanzania. It did so by inhibiting the pupils´ ability to express worldview. From the global education perspective, such phenomenon implied a hindrance to efficient learning, understanding, and critical thinking among the learners.

Secondly, the use of the afore-mentioned language impeded the pupils´ ability to express emotions, as well as challenged their willingness to cooperate. From the social constructivism standpoint, such language impacted the social cohesion because it discouraged social interaction at the school. Generally, English hindered the learning process, and the learners´ ability in making connections between the local, regional, and global issues.

Finally, English hindered the social interaction between the pupils and their parents. Since the latter neither spoke nor understood the language, they could not engage with their children on academic matters. Therefore, such language impacted the social cohesion in the community. Employing the social constructivism lenses, such practice caused poor social relations between the pupils and their parents. Generally, such language hindered a social bond between such groups.

CHAPTER I: INTRODUCTION

1.0 Introduction

This study is set to explore and gain insight into the use of foreign languages in the elementary education in Africa. Specifically, I seek to understand whether the use of English as medium of instruction facilitates or challenges the cultural diversity at Steven Tito Academy in Tanzania. Additionally, I want to understand what impact such language has on the social cohesion in the community. I use the following research questions to guide the inquiry:

> (i)   *How does the use of English as medium of instruction either facilitate or challenge the cultural diversity at Steven Tito Academy in Tanzania?*
>
> (ii)   *What impact does such practice have on the social cohesion at the school?*

I also utilize an ethnography research design to address the research questions. Such design is appropriate for it facilitates my intention: I intend capturing meanings emanating from human interactions (Jerolmack & Khan, 2018:1).

Language of instruction is a topic that is relevant to both Tanzania, and other African countries. The former, for instance, uses English as medium of instruction (EMI), in some primary schools. EMI is used throughout secondary and tertiary levels. Such practice is prevalent despite Kiswahili being the national language, and widely used in all government and national business (Abdulaziz, 1971; Whiteley, 1967:111).

This topic is significant for it engages with some issues pertaining to cultural diversity, an aspect of global education[1] which encourages critical thinking among learners. It also persuades learners to make links between local, regional, and world-wide issues (Osler & Vincent, 2002:2).

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[1] Global education is ''associated with approaches, policies, and plans that prepare the youth and adults for living together in an independent world. The concept is centred on the principles of cooperation, non-violence, respect for human rights, and cultural diversity, democracy, and tolerance. Its main characteristics include pedagogical methods based on human rights and a concern for social justice that encourage critical thinking and responsible participation. Learners are persuaded to make links between local, regional and world-wide issues, as well as to address inequality'' (Osler & Vincent, 2002:2).

An inspiration for this investigation emanates from an observation made while I was participating in an internship program at Steven Tito Academy (STA). I noted that, pupils and teachers were prohibited to use any other language except English while on the school premises. Such observation signalled linguicism, which refers to "structural and ideological elements in society that maintain inequality between groups identified on the basis of language" (Phillipson, 2003:66).

In the next section, I briefly highlight the historical background of linguicism in Tanzania.

1.1 Background of the Study

This section provides a context in which the use of EMI in Tanzania emanated. Such task requires that I briefly highlight the language policy that was stipulated in two different eras: during colonialism, and in the post independent Tanzania. Beginning with the earlier, we learn that:

> "Berlin conference[2] in 1884 saw, the division of Africa into the different languages of the European powers. African countries, as colonies and even today as neo-colonies, came to be defined and to define themselves in terms of the languages of Europe: English-speaking, French-speaking or Portuguese-speaking African countries".

> (Ngugi, 1981:5)

Reflecting on the above excerpt, perhaps the reader may assume that the use the former colonial powers occurred organically. However, literature on this topic suggests otherwise. Jesse (1925:192) for instance, asserts that:

> "The question of language in Africa became important in the 19th century when formal education was introduced by the western colonialists. The colonialists were faced with a difficult task in implementing policies on language in education.

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[2] Berlin Conference – "The ''scramble for Africa,'' which spanned the years 1870 to 1900 and necessitated the 1884/5 Berlin Conference to prevent possible European conflict over disputed claims in Africa, left the entire continent (apart from Ethiopia and Liberia) under European colonial rule. Conquest and colonialism were followed by repressive and exploitative regimes that led to the African people's loss of political and economic independence, the exploitation and appropriation of African land, labor, and other resources, and the marginalization and erosion of African culture and values, as well as knowledge and belief systems" (Zeleza and Eyoh, 2003:107)

Eventually, the Phelps Stoke Commission[3] of 1919 in West Africa and 1924 in East Africa recommended that African languages that are spoken by a vast majority should be used up to middle schools, while European languages should be used as the languages of the instruction at the higher levels of learning.

What transpires from the above excerpt is a link between the language policy in Africa and colonialism. The former, according to the Phelps Commission report, was meant to "impower" the Africans with the European languages. A key assumption for such project was that European languages not only gave access to employment but also, they spread the influences of civilization among the Africans (Jesse, 1925:192).

The issue pertaining to the spread of the European civilization among the Africans is significant in this inquiry. One can observe a link between such endeavour and the current language policy in the post-independent African states. Consider, for instance, the language policy in Tanzania, Kiswahili[4] was employed as medium of instruction in elementary education. English, on the other hand, continued to serve as medium of instruction in the middle, secondary, and tertiary education (Rubagumya, 1999).

In the mid 90´s, Tanzania made some few changes to the language policy. It currently stipulates as follows:

" The medium of instruction in pre-primary schools shall be Kiswahili, and English shall be a compulsory subject. The medium of instruction for secondary education shall continue to be English, except for the teaching of other approved languages and Kiswahili shall be a compulsory subject up to ordinary level".

(MOEC, 1997:35;45)

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[3] The Phelps-Stokes Commission was established in 1911 by a bequest of Miss Caroline Phelps Stokes, a New York philanthropist. The fund was set up principally for the education of blacks in Africa and in the United States. Dr. Anson Phillips Stokes, one of the trustees of the fund, chaired its educational committee (Shillington, 2005:1197)

[4] Kiswahili is a Bantu language spoken by over 50 million (first- and second-language) speakers in East Africa, including Tanzania and Kenya, where it is a national language, and parts of Somalia, Uganda, Rwanda, Burundi, the Democratic Republic of Congo, and Mozambique (Brown & Ogilvie, 2009:1026)

Perhaps the reader may ask whether there is a link between the former colonial power and the current language policy in Tanzania. Responding to this question requires a reflection on one of the previously stated assumptions for colonial education: it was meant to "spread the influences of civilization among the Africans" (Jesse, 1925:192).

The term "civilization" as employed above is significant. It provokes such questions as, for example, what did such endeavour entail? Did it involve "westernizing" the natives? If such was the case, one can observe its effects in the post-independent Tanzania. Despite having gained her independence from the British government, Tanzania still employs the former colonial power´s language as medium of instruction: English.

As indicated earlier, the use of EMI in Tanzania conforms to the colonial legacy. I seek to explore how does such practice either facilitate or challenge both, the cultural diversity and social cohesion in schools?

1.2 Structure of the Study

Chapter One has briefly stated the aim of the study and the research questions. It has also provided a background of the study. Chapter Two attempts to connect the topic under investigation to the existing knowledge. Such task intends establishing knowledge gap in literature.

Chapter Three describes key concepts used in the study. This task is meant to unpack some issues related to the research problem. Chapter Four describes the research design choices utilized in this study, as well as data collection methods. The chapter also highlights on the sampling, methodological limitations, and ethical considerations. Finally, it describes data analysis method employed in this inquiry.

Chapter Five covers analysis and interpretation. The final chapter presents discussion of the findings and conclusion.

CHAPTER II: LITERATURE REVIEW

2.0 Introduction

This chapter connects the topic under the investigation to the existing knowledge. Such task is meant to establish knowledge gap in literature. The task involves exploring two bodies of literature. Firstly, a Master's thesis entitled ''*Language of Instruction in Tanzanian higher education: A particular focus on the University of Dar es Salaam''*. The study was conducted by Line Kjøld Gran in Spring 2007.

Secondly, a study entitled ''*The decline of quality of secondary education in Tanzania: Suggestions for Arresting and Reversing the Trend"*. This work was conducted by Suleman Sumra and Joviter K. Katabaro in 2014.

Both works relate to the research questions, despite approaching the topic somewhat differently: they address the use of EMI in Tanzania.

2.1 Related Studies

Gran´s work explores various views concerning the medium of instruction at post-primary level in Tanzania. It focuses on higher education, specifically the University of Dar es Salaam. The study explores whether students learn efficiently when using English as medium of instruction. It also investigates whether lectures teach efficiently when using English as medium of instruction.

A key argument in this study is that the current language policy in Tanzania is an obstacle to effective learning and teaching. Such view is based on a rationale that both students and lecturers are not sufficiently competent in English. To resolve such challenge, the researcher suggests that Kiswahili ought to be used as a language of instruction at tertiary education in Tanzania (Gran, 2007:2).

In terms of methodology, Gran utilizes data collected from interviews, field observation, and document analysis. Some of the challenges encountered when collecting such data were gender related, cultural, and linguistic differences. In describing the latter, she indicates that:

> *"Language problems constituted the most prevalent of the challenges involved in this study. The fact that my Kiswahili is poor obviously made the communication between the interviewees and me less than optimal. I was forced to communicate*

with the participants through English, which is a foreign language both to them and me". (Gran, 2007:52).

Two issues emerge from the above excerpt. First, as a foreign language, English hinders communication in the educational institutions in Tanzania. Whether such language has an impact on the learners´ academic performance is an issue that requires further investigation.

The second issue relates to the researcher´s experience on cultural differences. For some reasons, however, she does not provide a detailed description of this issue. Perhaps the issue was beyond the scope of the inquiry.

In her concluding remarks, Gran draws from Puja´s study (2003) which asserts that the learning process is not efficient when using English as a language of instruction. She substantiates such finding by citing an example based on her own experience during a field study in Tanzania. She observed that majority students whom she interviewed expressed their concern regarding the use of EMI. They encountered considerable difficulties when using EMI.

The above-mentioned finding is partly the reason why I seek to explore this topic. Specifically, I explore whether the use of EMI is compatible with the promotion of cultural diversity in schools. Put it differently, I seek to understand whether EMI adequately facilitates the impart of knowledge pertaining to traditions, beliefs, and practices in schools.

Similarly, a study conducted by Sumra and Katabaro investigates the declining quality of education in Tanzania within a period of two decades. The study focusses on the quality of education from outcome level. That means, the researchers examine the quality of education in terms of learning outcomes such as examinations. They assert that learning outcomes at both, primary and secondary schools are poor.

The researchers attribute numerous factors causing the above-mentioned phenomenon. Some of them, for instance, include a lack of vision for education, lack of teachers and teaching, as well as the use of EMI (Sumra and Katabaro, 2014: 15-25).

At this juncture, I wish to link the main arguments presented by both studies. On the one hand, Sumra and Katabaro's work presents a problem that persists in the Tanzanian education. That is, the decline in the quality of education. On the other hand, Gran´s work attempts to explain such phenomenon. The work associates the participants´ lack of sufficient competency in the EMI with the decline in the quality of education. In that regard, both studies regard the current language policy in Tanzania as problematic.

Specifically, Sumra and Katabaro associate such decline in the quality of education with the switch in the language of instruction from primary to secondary education. In attempt to explain such challenge, they indicate that the language of instruction - meaning English - "would not have been a problem had the children in public schools received a good grounding in English" (Sumra and Katabaro, 2014: 26).

The phrase "a good grounding in English", as mentioned above is vague. It does not precisely provide a clear understanding to the reader as to what it means. If it was meant to suggest that the students ought to learn English to a level of native competence, then a question would be whether such goal can be attained in a country where such language is foreign. One may also ask whether such objective is realistic considering that both teachers, and learners are not sufficiently competent in the EMI (Gran, 2007:2).

Equally important, the afore-mentioned view seems to contradict a previously noted quote by the same writers: "there is overwhelming research evidence that children learn best when they are taught in their mother tongue" (Bisong, 1995; Poth 1997; Ufomota, 1999).

Elsewhere, Criper and Dodd (1984; 14) substantiate the above-mentioned view by stating that learners throughout their secondary education in Tanzania had relatively little understanding of the English language. The authors substantiate their claim by indicating that only about 10 percent of Form IV students were at a level which could be considered as an initial stage of an English medium education.

The above-mentioned phenomenon must have inspired Qorro (2006:14) to conclude that ''using English as the language of instruction in Tanzanian secondary schools and institutions of higher learning does more harm than good". This view motivates one to

investigates the topic under the inquiry.

2.2 Gap in Literature

Both studies have established that the use of EMI poses a significant challenge to the education system in Tanzania. Sumra and Katabaro´s work, for instance, identifies the EMI as a contributing factor for the decline in the quality of education. Gran´s work, on the other hand, explains the phenomenon. The work associates the decline of education in Tanzania with the lack of proficiency in English among the students and teachers.

What lacks in both studies, however, is an explicit view on whether the use of EMI enhances or challenges the cultural diversity in Tanzanian schools. This inquiry seeks to fill such gap.

CHAPTER III: CONCEPTUAL FRAMING

3.0 Introduction

In this chapter, I briefly describe three key concepts which emanate from the research questions: EMI; cultural diversity; and social cohesion. Such task is meant to highlight some of the issues related to the inquiry.

3.1 Key Concepts

(i) English as Medium of instruction (EMI)

I use the findings from the previous section as a point of departure to describe EMI. The findings have revealed that due to the lack of proficiency in English, the use of EMI contributes significantly to the decline of education in Tanzania. This view necessitates the need to shed some light on the notion of EMI.

Dearden (2014:4) describes EMI as "the use of the English language to teach academic subjects in countries or jurisdictions where the first language of the majority of the population is not English". For the reader to appreciate the significance and the context in which I employ this term, it is vital that I dissect it into two parts: language; and medium of instruction.

The first part entails highlighting a language situation in Tanzania. Kiswahili serves as the national language in Tanzania. Drawing from Polomé (1967:2-3), this language has enjoyed such status since the country gained her independence from the British rule in 1961. Such recognition has been due to two reasons. One, the language has an outstanding advantage over other languages in the country: it is regarded as being free from troublesome "regionalistic" connotations.

Another reason, Kiswahili is spoken and understood by the majority who belong to different ethnicities in the country. Considering these factors, one would assume that by default Kiswahili deserved to be employed as a medium of instruction in Tanzania. That is simply because, a common sense requires that a language that is spoken and understood by the majority ought to serve as a medium of instruction in schools.

Besides the use of common sense to determine a medium of instruction, Rubanza (2002), proposes two conditions. Firstly, the language in question must enable learners to apply knowledge and skills they have acquired. Secondly, both teachers and learners must understand such language reasonably well.

The last criterion is quite significant. I link it to the previously stated view that students and teachers in Tanzania lacked competency in English (Gran, 2007:2). Considering such view, it is plausible to conclude that the use of EMI in Tanzania does not fulfil the prerequisite condition for a medium of instruction.

Elsewhare, Criper and Dodd (1984:14) reiterated somewhat similar view. They indicated that:

> *"Throughout their secondary school career little or no other subject information is getting across to about 50 percent of the pupils in our sample. Only about 10 per cent of Form IV's are at a level at which one might expect English medium education to begin".*

The above excerpt illustrates the pupils´ relatively low level of understanding due the use of EMI. It is worth noting that such pupils were undertaking a final year in the lower secondary education. This phenomenon partly explains why the learning outcomes at primary and secondary schools in Tanzania are poor (Sumra & Katabara, 2014:15-25). Though informative, this view does not respond to the research questions.

In the second part, I wish to unpack the term "medium of instruction". Drawing from Inglis (2008:67), such task entails identifying two key aspects of the notion of medium of instruction: significance, and its rationale. One of the significances of medium of instruction is it serves as a subject area in the curriculum.

Another significance is that functions as the means of transmitting knowledge, skills, and curriculum content. Furthermore, medium of instruction serves as a marker and symbol of an ethnic group's identity. I engage with the last item when discussing matters pertaining to social interaction.

Regarding the rationale for medium of instruction, the writer contends that the use of any language for such purpose must facilitate numerous needs such as equality of educational opportunities and outcomes; the right to cultural maintenance; intercultural communication; social justice; and social cohesion. Since all other needs are beyond the scope of this study, I engage with the last item in the next section.

(ii) Social Cohesion

What emerges from the above sub-section is that, for a medium of instruction to qualify it must facilitate social cohesion. Chan et al (2006:290) describe this concept as "a state of affairs concerning both, the vertical and the horizontal interactions among members of society as characterized by a set of attitudes and norms that includes trust, a sense of belonging and the willingness to participate and help, as well as their behavioural manifestations".

I am interested in the horizontal interaction for it is within the scope of this investigation. The writers associate it with the relationship between different individuals and groups within society. I employ this type of interaction as lenses to understand the meaning emerging from social interactions among the pupils, as well as between them and other groups such as teachers and parents.

The horizontal interaction, according to Chan et al., (2006:290), consists of subjective and objective components. The earlier denotes such issues as the sense of belonging, trust, as well as the willingness to cooperate and help. The latter refers to the actual cooperation and participation among members of society. In the context of this inquiry, these components

are useful for appreciating some of the factors that either promote or hinder a social bond that brings people together (Shuayb, 2012:19).

Specifically, I utilize the afore-mentioned components when analysing whether EMI fosters or impedes interaction between the pupils and their parents. Then, I briefly engage with such question in the chapter that deals with discussion. Meanwhile, it is necessary that I shed some light on how to promote social cohesion.

I draw from Helly et al. (2003), who suggest three processes that account for the promotion of social cohesion. Such processes tend to take place at the level of individual, community, and the whole society within the state. To promote social cohesion, therefore, such processes must encompass, among other things, the participation of all individuals in the sharing of values and feelings of commonality and social solidarity amongst members of a society.

The sharing of feelings, as mentioned above is relevant to this inquiry. I link it to the research questions in the analysis section. Specifically, I seek to understand whether the use of EMI promoted or inhibited the pupils´ ability to express emotions.

(iii) Cultural Diversity

This concept is key to this inquiry because it emanates from the main research question. I explore the term culture using two perspectives: materialist, and ideational. Informed by Harris (1968:16), the materialist view tends to focus on behaviour when interpreting culture. Thus, culture is regarded as the sum of a social group's observable patterns of behaviour, customs, and way of life.

The ideational perspective, on the other hand, tends to focus on cognition. In other words, culture is regarded as a notion that comprises ideas, beliefs, and knowledge that characterize a particular group of people (Strauss & Quinn, 1997).

Though none of the above descriptions is adequate, the latter perspective seems to provide a strong basis for understanding the concept of cultural diversity. That is because, as suggested by Siapera (2010: 6;12), viewing culture from the ideational standpoint permits one to observe the existence of social groups with their unique cultural characteristics. Such

groups may share some commonalities in terms of origins, histories, systems of beliefs and practices, as well as traditions.

The issue of common sharing of traditions, as mentioned above, is important in this inquiry. It relates to an observation made on pupils narrating stories. I briefly explore this issue in the analysis section. In so doing, I hope to shed some light on whether the use of English at STA was adequate in terms of facilitating the expression of Kiswahili traditions.

3.2 Summary

I have briefly described the key terms employed in this study. I have also illustrated that the EMI does not fulfil the necessary conditions for a medium of instruction. Additionally, linked the EMI to social cohesion at STA. Such endeavour has prompted a wish to explore whether EMI promoted or inhibited the pupils´ ability to express emotions.

Furthermore, I have linked EMI to the cultural diversity at the school. This task has prompted a wish to explore whether the EMI at STA was adequate in terms of facilitating the expression of Kiswahili traditions.

CHAPTER IV: METHODOLOGICAL APPROACHES

4.0 Introduction

This chapter briefly describes the research design choices utilized in this study, as well as data collection methods. It also highlights the sampling, methodological limitations, and ethical considerations. Finally, it describes data analysis method employed in this inquiry.

4.1 Research design choices

This investigation is guided by a theoretical framework referred to as social constructivism[5]. Tavakoli (2012:99) describes it as an "ontological and epistemological views which disallow the existence of an external objective reality independent of an individual from which

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[5] Social Constructivism: A position in (social) psychology and in the philosophy of science that considers all the products of knowledge and (social) science, such as categories, concepts, facts, data, measurements, to be completely a matter of social artefacts, since all knowledge is conveyed only by language and communication. The role of language is not to refer to an extralinguistic world, but to contribute to mutual understanding and to sustain social relations. Truth is defined by consensus, i.e. nothing more than what happens to be agreed upon. The position leans strongly towards relativism (Bem & Looren de Jong, 2004:271)

knowledge may be collected or gained. Instead, each individual constructs knowledge and his/her experience through social interaction".

As an ontological approach, the use social constructivism in this study has provided me with "lenses" with which I explored the nature of reality as subjective. As an epistemological approach, it has responded to the question pertaining to how knowledge is created: through social interaction.

Three key notions imbedded in the research questions determined the choice of this theoretical framework: language, culture, and social cohesion. These notions signify social reality.[6] In the context of this inquiry, a view that knowledge is created through social interaction is vital: it implicitly suggests that knowledge is constructed subjectively. Such is an ontological standpoint adopted in this study.

In terms of how I have applied social constructivism in this study, I attempted to link some of its key principles to the research questions. Informed by Westwood, (2008:3), for example, one such principles emphasise on the vital role of activity, as well as first-hand experience in determining human learning and understanding.

Considering the above, I specifically explored ways in which the use of EMI facilitated the learning activities at STA. Additionally, I looked at how did EMI either facilitate or challenged the learners´ ability in expressing their experiences.

Another key principle asserts that learning can best occur when new information links successfully to learner's prior knowledge and experience. I employed this principle to explore what constituted the pupils' prior knowledge and experiences. Here, my assumption was that such knowledge and experiences were intimately connected to the learners' traditions.

My observation focused on ways in which the pupils expressed their prior knowledge and experiences. Specifically, I wanted to determine a language in which the pupils felt more

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[6] Social reality refers to "all those phenomena whose existence depend necessarily on human beings and their interactions" (Lawson, 2019:3).

comfortable in expressing their prior knowledge and experiences. Most importantly, I sought to understand why the pupils felt that way.

The last principal suggests that learning is greatly enhanced by collaborative social interaction and communication. Social communication as mentioned here, entails such activities as discussion, feedback and sharing of ideas. These activities are considered to have strong influence on learning. I linked this principle to explore how did the use of EMI either influence or challenge the social cohesion at STA. Specifically, I looked at how did such practice give a sense of belonging and the willingness to cooperate and help among the pupils.

After having chosen the theoretical framework, I had to identify the aim of the inquiry. A qualitative research model was appropriate for articulating the purpose of my investigation. Generally, the model is concerned with subjective evaluation of humans´ attitudes, opinions, and behaviour (Kothari, 2004:5).

The qualitative research model also aims at generating meaning. Thus, the model can be quite useful, especially if one seeks a deeper understanding about some dimension of social life (Leavy, 2014; 2017:266).

A choice of this research model was appropriate for the inquiry because it facilitated the research goal: to explore and seeking to understand whether the use of EMI facilitates or challenges the cultural diversity at STA.

Having identified the aim of the study, I had to specify an area of study that I intended exploring. Considering the research questions, one observes three key areas of the inquiry: language, culture, and social cohesion. Such areas fit into a micro-level study, "a close-up view of a small identifiable activity within the social unit" (Fetterman, 2010:29).

I explored the afore-mentioned areas using ethnography research strategy. Such strategy was suitable for exploring ''the shared patterns of behaviours, language, and actions of an intact cultural group in a natural setting over a prolonged period" (Creswell, 2018:50).

Equally important, I had to choose whether to approach the inquiry with a pre-formulated theory in mind, or without it. I chose the latter: an inductive approach. Drawing from Kenny and Kirsten (2015:17), the inductive approach allowed me to position the actions and beliefs

of the subject under investigation as central to establishing what was important to be observed and documented, and what was not. Understanding such subjective meaning was key to understanding the way in which the participants made sense of their world.

Two factors contributed to the choice of the inductive approach. One, the research questions: they categorically indicate that the study explores the problem. Such aim corresponds with an insistence of using open-ended questions in the inductive approach: explore, describe, illuminate, unearth, unpack, generate, build meaning, and seek to understand (Leavy, 2017:72).

Another factor was the use of qualitative research model in this study. The model "aims at discovering the underlying motives of human behaviour". (Kothari, C.R, 2004:3). The term ´discovering´ as used here is significant, for it implicitly denotes an inductive approach to investigation. Tavakoli (2012, 272) describes such approach as:

> *"a mode of reasoning moving from specific facts and observations to broader generalizations and theory[7]; a process that is part of the scientific way of knowing whereby observations or other bits of information (data) are collected, without preconceived notions of their relationships with the assumption that relationships will become apparent, that conclusions will emerge from the data".*

The application of inductive approach in this inquiry involved four stages. I began with observing the use of EMI at STA in relation to both cultural diversity, and social cohesion. Then, I attempted to detect some patterns from the units of analysis. That was followed by formulating some tentative hypotheses that I could explore further. Finally, I developed some generalizations that were based on interpretations and explanations of the hypotheses.

4.2 Data collection methods

My approach to data collection was influenced by both emic and etic orientations. Informed by Fetterman, (2010:22), such orientations served as markers along a range of different stages of analysis. For example, I began collecting data from the participant´s view (i.e.

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[7] Theory refers to "a coherent (and non-contradictory) set of statements (concepts, ideas) that organizes, predicts, and explains phenomena, events, behaviour, etc. Ideally, hypotheses (testable predictions) can be derived from a theory (Bem & Looren de Jong, 2004:281)

emic), and then proceeded with attempting to make sense of such data using social scientific perspectives (i.e. etic).

Besides the emic and etic orientations, I also collected data from stories narrated by the pupils. Such method was quite useful: it enabled the pupils to express some aspects of their culture.

Regarding the type of data, I have utilized qualitative data[8] due to two reasons. Firstly, it facilitated my attempt to provide thick description of the participants´ actions, speeches, as well as activities (Flood et al., 2005:7). Secondly, such data tend to emphasize people´s lived experience. Thus, it was useful in terms of locating the meaning that people tend to attach to the processes, events, and structures of their lives (Miles & Huberman, 1994:10).

As for the data sources, I used both primary and secondary data sources. The former involved participatory observation and storytelling from the pupils. The earlier involved engaging with "direct observation of human behaviour" (Mouton & Marrais, 1996:121). The latter entailed listening to the narratives from the pupils.

Three factors influenced a choice in the participatory observation method. Firstly, the research questions. They deal with some aspects of social reality: language, culture, and social cohesion. Such aspects can best be described using qualitative data.

Secondly, the qualitative research model. By default, such model required that I used qualitative data. It is imperative to note that such data had to be "in the form of words rather than numbers" (Miles & Huberman, 1994:1).

Lastly, the participatory observation method was compatible with the ethnography research strategy adopted in this study. As noted earlier, such strategy involves thorough qualitative study through participant observation (Ellen, 1983).

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[8] The word qualitative implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. . . . They seek answers to questions that stress how social experience is created and given meaning (Denzin and Lincoln, 2003, 13).

A choice in the storytelling method was due to accessibility. I noted that the pupils could express some aspects of their culture with ease when narrating stories in their native language: Kiswahili.

As for the secondary data source, I have used documentary sources such as books, texts, and research reports to supplement the primary data.

4.3 Sample

This inquiry used a sample of pupils belonging to grade IV up till grade VII at Steven Tito Academy in Tanzania. Due to some practical reasons, I could not cover the entire the population of pupils at the school. I am aware that such decision may prompt a question whether the selection of the sample represented the population. There is no simple response to such a question. It depends on how one defines representativeness.

In the context of the school administration, for example, the response would be affirmative. A reason for such response is based on a fact that the sample consisted of two groups that were scheduled to undertake their nation examination within the year this inquiry was conducted.

The sample also included the teachers, parents, and some few staff members at STA. I included these groups in the sample so as to facilitate an attempt at drawing valid inferences about the population (Marczyk et al., 2005:18).

4.4 Methodological Limitation

A limitation of this inquiry is on its validity. My role as a participant observer presented a challenge particularly on maintaining impartiality throughout the investigation. Such challenge was largely due to being familiar with the culture that I was investigating. For instance, I speak Kiswahili fluently. Thus, it is plausible to suggest that such linguistic background may have influenced the way I captured and interpreted the social reality under the investigation.

To keep my biases in check, I utilized a non-judgmental orientation. Drawing from Fetterman, (2010:23), such orientation helped preventing any attempt that would have led into making improper and unwarranted value judgments about what I observed. This effort entailed suspending my valuation of any given cultural practice.

As much as my linguistic background was a limitation, it was also an advantage. For instance, such background gave me access to some information that only the "insiders" could have had. Information pertaining to the "*Djinn*" serves as a good example. When describing this entity, the pupils employed some terms and examples that I could relate to.

Another limitation is on reliability. My concern here is whether this study could be replicated in the same way by another researcher. Common sense suggests that such possibility is unlikely. That is partly because, firstly, human behaviour is quite dynamic. It is influenced by both internal and external factors such as individuals´ attitudes towards the subject of investigation, personal interests, motives, as well as physical and psychological environment. In that regard, participants are likely to provide slightly different responses on the same issue. In that regard, this work does not claim to guarantee reliability in the true sense of the term.

4.5 Ethical Considerations

This inquiry involved participants who were minor. Thus, obtaining informed consent from either their teachers or parents was one of the uppermost priority tasks. Doing so was partly a fulfilment of the formal protection of research participants (Marczyk et al., 2005:234).

Equally important, I had to ensure that the fundamental ethical principles of respect were always adhered. That included the respect for the participants´ norms and values. For example, I noted that for some reasons, some female pupils at the school were reluctant to sit next to their counterpart male pupils. As a researcher, my task was to observe and respect such norms.

4.6 Data Analysis Method

I employed a recursive analytic method that features three stages: analysis undertaken during data collection; analysis conducted when I was away from the field, soon after data collection; and analysis done after I had completed my investigation in the field (LeCompte & Schensul, 2013:9).

This analytical method was appropriate because the analysis could not have waited until I had collected a large sum of data. Unlike in other research strategies, the analysis in ethnographic inquiry tends to use a process of question discovery. That means, instead of

going into the field with certain questions, I analysed the field data compiled from participant observation to discover questions (Spradley, 1980:33).

CHAPTER V: ANALYSIS

5.0 Introduction

Informed by LeCompte & Schensul (2013:103-4), I arranged this chapter in three stages. The initial stage contains identified items or units of analysis. In the next stage, I attempt to establish links among the previously identified units or classifications. In the final stage, I perform two tasks: I begin with organizing relationships among patterns into structures or constituents. Then, I proceed with developing some explanations for interpretation. I accomplished such task by assigning meaning to structures in relation to the theoretical framework adopted in the study: constructivism.

5.1 Analysis

(i) First stage

This stage is referred to as an "item-level of analysis" (LeCompte & Schensul, 2013:103). It involved observing, selecting, and isolating pieces of information while collecting data in the field. I performed such tasks to identify items of analysis. A focus was on two variables, both emanating from the research questions: cultural diversity, and social cohesion.

I initially approached the analysis with an intent to determine what was going on in the field. From the outset, I noted that pupils at STA employed a great deal of "*code-switching*"[9] during the storytelling sessions. For example, it was common to hear the pupils making a statement such as "girl was about to ´*kuchezwa*´, referring to a special local ceremony conducted when some adolescent girls went trough a right of passage.

It is worth noting that the term "*kuchezwa*" is a passive form for the word play. However, when such word was employed in this context of storytelling, it assumed a different

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[9] Code-switching - This phenomenon occurs when bilinguals substitute a word or phrase from one language with a phrase or word from another language (Stranzny, 2005:214).

meaning. It implicitly suggested that a girl in question was being introduced into a different age-set community of young adults.

The use of "code-switching" to accommodate ideas imbedded in the local traditions caught my attention. I sought to understand why wouldn´t the pupils strictly use one language when narrating stories? I also wanted to learn about an implication of such phenomenon.

The literature covering this matter suggests that individuals tend to employ "code-switching" as a tactic for compensating for a lack of language proficiency. The premise behind such view is that one employs code-switching because they are not entirely proficient in either language. (Stranzny, 2005:214-5).

I was not entirely certain whether the above-mentioned view applied to my observation at the school. Thus, I decided to utilize a triangulation[10] technique to test view. In so doing, I intended establishing whether the pupils´ use of "code-switching" was either due to a lack of proficiency in English, or was it meant for a better clarity?

During the sessions that followed, I asked the pupils to opt for using either English or Kiswahili. A significant percentage chose the latter. Such preference at "an English-medium" school caught my attention. Besides, English is considered as a prestigious language by a significant population in Tanzania. Considering this context, the pupils´ preference for using Kiswahili defied the stated assumptions.

I sought to understand a rationale for such defiance. However, it was vital that my understanding was informed by the pupils´ viewpoint. In the ethnographic research tradition, such approach is considered as key to understanding and truthfully describing situations and behaviours (Fetterman, 2010:20).

So, I asked the pupils why they preferred using Kiswahili over English when narrating stories? One of them responded as follows:

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[10] Triangulation is a technique used for "testing one source of information against another to strip away alternative explanations and attempt to prove a hypothesis". (Fetterman, 2010:94).

> *''Tunatumia Kiingereza katika masomo ili tuweze kuwasilina na watu wengine*
>
> *duniani. Lakini, tunapenda hadithi isimuliwe kwa Kiswahili kwa sababu ikielezwa kwa*
>
> *Kiingereza inakosa utamu''.*

The above excerpt translates as ''We use English in education so that we can communicate with other people in the world. However, we prefer narrating stories in Kiswahili. That is because, if (stories) are narrated in English they lack flavour''.

Two issues emerged from the above quotation. Firstly, the pupil associated the use of English with an ease to communicate with the rest of the world. In other words, she perceived "English as a world language". Such perception may have had a grain of truth. However, Phillipson (2009:28) objects to it by stating that:

> *"Only a tiny fraction of the population of most countries in the world, including those*
> *often described as 'English-speaking' countries in Africa and Asia, actually speaks*
> *English, meaning that terms like 'English as a world language' grossly misrepresent*
> *the reality of the communication experience of most of the world's population".*

Secondly, the phrase '*lack of flavour'*. Using cultural lenses, I sought to understand its implicit meaning, specifically from the ideational perspective. In other words, I intended ascertaining whether such phrase meant that the same idea could be expressed differently by different languages. If that was the case, I wanted to establish its link to the cultural diversity at the school.

I am convinced that the use of ideational approach as lenses to understand the afore-mentioned phrase was appropriate. That it is because, stories narrated by the pupils contained some aspects of Kiswahili traditions. Thus, any attempt at expressing such traditional aspects of the stories in English was likely to be met with significant challenges.

From the ideational standpoint, I contend that the challenges were largely due to the discrepancies in the common sharing of traditions between the two languages. In that regard, it is plausible to suggest that the use of "code-switching" was intended to compensate for such discrepancy. Considering this view, I concluded that the use of English was not adequate in expressing Kiswahili traditions.

One can also explain the above-mentioned inadequacy by considering a view that ''any language has a dual character: it is a means of communication, and a carrier of culture'' (Ngugi, 1981:13). There seem to be a link between the afore-mentioned phrase and the concept of "language as a career of culture". Such link suggests that the pupils utilized code-switching because English could not adequately accommodate certain ideas imbedded in the pupils´ culture.

Speaking of the ideas imbedded in the pupils´ culture, I wish to cite an example of the notion of *"Djinn"*[11] which featured in most of the stories. I noted that the pupils employed a significant amount of "code-switching" whenever they narrated stories that had Djinn as the main character. Such tendency attracted my attention. I sought to understand how they perceived such entity.

They described Djinn as neither spirit nor human. According to them, Djinn is a unique creature that possesses some characteristics that at times may interfere with the humans´ lives. Such view differed from some Western literature which regard such entity as spirits (Illes, 2010:455).

The above differing opinions are significant to this inquiry. They illustrate that cultures tend to perceive and interpret "reality" slightly differently. That explains a view that ''the content of every culture is expressible in its language'' (Sapir, 1949:6). Informed by this statement, I argue that the content in the stories narrated by the pupils emanated from a specific cultural context. Since each cultural context is unique, such uniqueness tends to significantly frame the worldview of individuals within a given culture (Patell et al., 2011:131).

The idea of ´cultural context´, as employed above is vital. It helps explaining the pupils´ preference for using code-switching. In other words, language is intimately linked to cultural context. Considering such proposition, it is plausible to conclude that the phrase "lack of flavour", implied that EMI was inadequate at capturing and expressing the pupils´ world view. Such inadequacy, as I shall discuss later, challenged the cultural diversity of the school.

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[11] Djinn are indigenous spirits of the Middle East and North Africa who preceded Judaism, Christianity, and Islam. The name Djinn derive from Old Arabic, which means "covert" or "darkness". They come in all shapes and sizes and vary in power and temperament. They have hierarchical societies that parallel those of humans. Most of Djinns are secretive, covert spirits who are invisible most of the time (Illes, 2010:455).

On another occasion, it was brought to my attention that a fifth-grade pupil was alleged to have gossiped her fellow classmate. I summoned her to confirm the allegation. She remained quiet for some few minutes. Eventually, she started weeping. A short moment later, I repeated the same question. However, this time I used Kiswahili[12], instead of English. She responded thoroughly.

The above incident was significant, for I was aware that the pupil could speak English relatively well. Thus, a question was, couldn't she utilize such language to express her emotions?[13] To understand the reason for such phenomenon, firstly I had to get acquainted with the term emotion. Robinson et al., (2006: 181) describes it as culturally given labels that we assign to experience of individuals or groups".

The phrase "culturally given labels that we assign to experience" is quite relevant to this investigation. Considering the context in which it has been employed, it seems to suggest that though emotions entail universal experiences, the expression of some experiences tend rely on a given cultural context. In other words, different cultures tend to express emotions slightly differently.

Considering the above view, the reader may wish to be informed about the role of language in the expression of emotions. As a subset of culture, language serves as one of the tools for expressing communicable thoughts and feelings (Sapir, 1949:1). Based on this view, it is plausible to suggest that English could not adequately capture and express certain notions in the pupil´s culture. That explains the inability of the pupil to express her emotions in such a language.

However, the afore-mentioned view regarding the inadequacy of English at capturing and expressing certain notions in the pupil´s culture needed verification. Thus, I set a task of observing other incidents that characterized similar patterns. Such task helped to

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[12] The school policy prohibited the use of Kiswahili within the school premises.

[13] An emotion is defined in terms of four components. First, you interpret or appraise some stimulus (event, object, or thought) in terms of your well-being. Second, you experience a subjective feeling, such as fear or happiness. Third, you have physiological responses, such as changes in heart rate or breathing. Fourth, you may show observable behaviors, such as smiling or crying (Plotnik & Kouyoumdjian, 2011:359)

contextualize data. That meant, "placing observation into a larger perspective" (Fetterman, 2010:19). Two incidents were noticeable.

First, I observed that all the plays during the drama session were conducted in Kiswahili, instead of English. Second, I noted that the pupils and their teachers cheered mostly in Kiswahili during the school´s Sports Day. I sought to understand whether the use of such language in such context was coincidental.

Based on the Sapir´s view mentioned earlier, such phenomenon was not coincidental. The participants used Kiswahili to express their emotions. Considering this view, it is plausible to conclude that English hindered the participants´ ability to express emotions. Employing social cohesion lenses, such phenomenon implied that the use of English discouraged interaction at the school. Consequently, such language hindered a social bond that brought people together (Shuayb, 2012:19).

On a different occasion, I noted that Kiswahili was used throughout during the parent meeting at the school. Such observation was significant: the school´s policy prohibited the use of any other language than English within the school premises. As briefly mentioned in the introduction section, such practice was significant for it signified unequal power relations between the two languages: English, a foreign language, and Kiswahili, a native language.

The above-mentioned observation prompted me to inquire about its rationale. I wanted to find out why the parents were granted a permission to converse in Kiswahili. When I posed such question to one of the teachers, he responded as follows:

> *"Kwa bahati mbaya wazazi wengi hapa hawawezi kuongea Ki-ingereza". Hivyo ni kwa sababu wengi wao hawajabahatika kupata elimu"*

A literal meaning if the above excerpt is as follows:

> *"Unfortunately, most parents here cannot speak English". That is because, most of them have not been lucky in getting education".*

Before I proceed, I wish to highlight three issues related to the above quote. Firstly, note the way the word "*unfortunately*…" has been used by the teacher. In the context of post-colonial Tanzania, proficiency in English is regarded as prestige by a significant population.

Hence, the opposite is true: individuals who neither speak nor understand such language tend to be looked down upon.

Secondly, it was important that I understood the afore-mentioned response from an emic[14] perspective. I assumed that such perspective would have granted me an access to the participants´ perception of reality, which was contributory in understanding and accurately describing the issue under inquiry (Fetterman, 2010:20).

Finally, the quote suggests that there is a correlation between attaining education and a proficiency in the English language. In other words, in Tanzania context one cannot separate the two. To gain an insider´s vie on this matter, it was necessary that I asked the parents, why didn't they use English during the meeting?

One of them responded: "*Ki-ingereza kwetu ni mtihani*", meaning, Speaking English is a difficult task for us. Such response tempted me to ask how did they interact with their children, particularly on academic matters? Another parent responded, "*jambo hilo ni changamoto kubwa kwetu*", meaning "that issue is a big challenge to us".

The term "*challenge*", as used above, is significant. It implies an issue that needs to be resolved. I link such term to a wider concept of social cohesion. Informed by the notion of the horizontal interaction (Chan et al., 2006:290), the parents´ inability to interact with their children implies a lack of cooperation and participation between them. Such phenomenon impacted the social cohesion in the community. That is because, it hampered the bond that brings such groups together. (Shuayb, 2012:19).

In summary, I have identified three items that need to be analysed. Firstly, the use of EMI challenged the cultural diversity at the school. That was primarily due to English being inadequate at capturing and expressing the pupils´ world view. From the global education viewpoint, such phenomenon implied a hindrance to efficient learning, understanding, and critical thinking among the pupils.

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[14] The emic perspective - the insider's or native's perspective of reality—is at the heart of most ethnographic research. The insider's perception of reality is instrumental to understanding and accurately describing situations and behaviours. Native perceptions may not conform to an "objective" reality, but they help the fieldworker understand why members of the social group do what they do. (Fetterman, 2010:20),

Secondly, the use of English impacted social cohesion at the school by hindering the pupils´ ability to express emotions. From the social constructivism standpoint, such language discouraged social interaction at the school. That meant, English hindered the learning process, as well as the pupils´ ability in making connections between the local, regional, and global issues.

Finally, the use of English challenged the interaction between the parents and their children. Such phenomenon had an impact on the social cohesion in the community: it impeded a social bond in the community.

(ii) Second stage

In this stage, I attempted to establish a link among the identified three units of analysis noted in the previous section. Two common features emerged from such units: the use of EMI challenged cultural diversity at STA, and such practice impacted the social cohesion at the school.

(iii) Final stage

This stage comprised of what LeCompte and Schensul (2013:104) refer to as "pattern-level" analysis. It involved performing two tasks: organizing relationships among patterns into structures and developing some explanation for interpretation.

I began organizing the items of analysis obtained from the previous section into the following patterns:

Patterns	Description
(i) Narrating stories in Kiswahili.	This pattern emerged due the frequency with which the "*code-switching*" occurred. That led to the use of triangulation for the purpose of verification.
(ii) Expressing emotions using Kiswahili.	This pattern emerged because of omission. The pupils could not express emotions using English.
(iii) Using Kiswahili for interaction.	This pattern emerged because of omission. The parents could not interact with their children and teachers using English. That implied that such language hampered interaction on academic matters between the parents and their children.

Having organized the items of analysis into the above patterns, I then examined the relationship between them. Such task involved comparing the patterns. In so doing, I noted that all the patterns were linked to the use of Kiswahili. Such language had multiple functions. It was utilized for interaction during the parents´ meeting. The language was also used by the pupils as a tool for expressing worldview. Furthermore, the pupils used it for expressing emotions.

Perhaps the reader may wish to be informed why the above-mentioned relationship existed. Informed by Ngugi (1981:13), such relationship existed due to a sheer character of language: it serves as a means of communication. This function was evident, for instance, during the parents´ meeting at the school. Although English was the prescribed language of communication at STA, for the sake of convenience Kiswahili was used instead. Such exception illustrates that English couldn't serve the intended purpose: interaction.

Another character of language is that it acts as "a carrier of culture" (Ngugi, 1981:13). I use this feature as lenses to explain why the use of English had significant shortfalls in the narration of stories, as well as the expression of emotions. Both these patterns are imbedded in the local Kiswahili culture.

So far, I have briefly explained the reason for the existence of the patterns. However, such attempt does not inform the reader how do such patterns relate to the research questions? To engage with such a question, I had to formulate tentative hypotheses[15]. (LeCompte & Schensul, 2013:105). Such strategy facilitated the framing of an educated-and-testable-guess about the answer to my research questions (Marczyk et al., 2005:8). Such guess was useful for it provided a "benchmark" from which the answers to the research questions could be measured.

The first hypothesis stated, *"if the use of EMI inhibited the ability to express worldview, then such practice challenged the cultural diversity at STA".* To explore this hypothesis, it was vital that I explained why the use of EMI inhibited the pupils´ ability to express worldview. Equally important, I had to state how did such practice challenge the cultural diversity at the

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[15] hypotheses attempt to explain, predict, and explore the relationship between two or more variables (Kazdin, 1992; see Christensen, 2001).

school. However, prior to undertaking such task, it was imperative that I unpacked the following concepts contained in the hypothesis: EMI and worldview.

Cobern (2000:2) describes the term worldview as "the culturally dependent, implicit, fundamental organization of the mind. This implicit organization is composed of presuppositions that predispose one to feel, think, and act in predictable patterns". This description is quite informative. However, it does not inform the reader on how worldview is formed.

Responding to the above question, Valk et al., (2017:38) assert that all worldviews tend to possess similar structures: they consist of, for instance, myths, teachings, and rituals. However, the content of such structures tends to differ. That is because, the content gains its shape by the culture in which the worldviews are embedded. The notion of culture, as employed here, is crucial: it implicitly includes language. That brings us to the notion of EMI.

Though English is a foreign language in Tanzania, it is employed as medium of instruction in schools. Linking EMI to worldview, such practice, among other things, aims at facilitating the expression of the pupils´ thoughts and actions. Achieving such aim seems problematic, considering that teachers and learners in Tanzania are generally considered to be incompetent in English (Gran, 2007:2).

Additionally, The Sapir-Whorf hypothesis illustrates a link between worldview and language. It argues, for instance, that "the language one speaks determines how one perceives the world" Salzmann et al., (2012:225-6). What transpires from this hypothesis is that English inhibited the pupils´ ability to express worldview. Such phenomenon impacted the cultural diversity of the school by limiting the learners´ ability to express their thoughts and actions.

Reflecting on the above-mentioned challenge led me into the formulation of the second hypothesis. It stated, *"if EMI inhibited the pupils´ ability to express emotions, then such practice undermined the social cohesion at the school.* Exploring this hypothesis involved attempting two questions: firstly, I had to explain why the EMI inhibited the pupils´ ability to express emotions. Secondly, I had to state how English undermined the social cohesion at STA.

In tackling the first question, I treated the term emotions as subjective feelings that consist of experiences based on a given cultural context (Plotnik & Kouyoumdjian, 2011:359; Robinson et al., 2006: 181). The term "cultural context" as employed here is quite significant: it helps explaining why EMI inhibited the pupils´ ability to express their emotions.

As noted earlier, EMI was inadequate at assisting the learners in expressing some ideas that were imbedded in their culture. I explain such inadequacy using the Sapir-Whorf hypothesis. It argues that "the distinctions encoded in each language are all different from one another" (Salzamann et al., 2012:225-6).

Social cohesion, on the other hand, is concerned with appreciation of the factors that either promote or impede a bond that brings individuals together (Shuayb, 2012:19). A link between these notions is the human´s attempt at sharing of their experiences to forge a bond. In other words, unless individuals share their thoughts and experiences, forming a bond among them is likely be met with considerable challenges.

Considering the above, a noted incident of a pupil who could not respond to some allegations that were levelled against her illustrates an important phenomenon: an expression of emotions draws largely from a given cultural and social context. Thus, since English has different cultural background, it inhibited the pupil´s ability to express or share her experience. Consequently, such phenomenon challenged the social cohesion by limiting her participation in the sharing of feelings.

The last hypothesis stated, *"if English hindered interaction between the pupils and their parents, then such language challenged the social cohesion in the community.* Engaging with this hypothesis meant that I began with attempting to explain why the use of English hindered the social interaction between the pupils and their parents.

To accomplish the above task, I first defined the term social interaction. Drawing from Fitch and Sanders (2005:220), such term refers to unplanned verbal conversations occurring in natural settings that are usually accustomed to interactants.

According to the above-mentioned writers, such interaction is regarded as social if it consists of individuals who are equally involved, sharing a common focus and an

understanding of their role relationship. Usually, the verbal discussions in the social interaction tend to reflect the participants´ mutual familiarity and shared knowledge.

I linked the above view to the use of English at STA. I noted that English was neither spoken, nor understood by the parents. Such observation offered an explanation why such language hindered the social interaction between the pupils and their parents. Consequently, this phenomenon presented a significant challenge to the social cohesion at the school. It did so by undermining the formation of social bond in the community: a vital prerequisite for the cooperation and participation of the members in the society.

At this juncture, I wish to utilize the second analytical strategy: interpretation. In so doing, I attempt to develop some explanations and interpretations of the views obtained from the previous strategy: the structural level of analysis. I perform such task to assign meaning in relation to the theoretical framework employed in this study: social constructivism.

The first view states that, EMI challenged the cultural diversity by inhibiting the pupils´ ability to express worldview. Before I explain the view, it is vital that the reader is acquainted to the notion of worldview. It is described as "composed of presuppositions that predispose one to feel, think, and act in predictable patterns" (Cobern, 2002:2). Considering this description, I am convinced that expressing worldview involves expressing one´s experience.

The afore-mentioned notion is significant, for social constructivism regards first-hand experience as essential in determining human learning and understanding (Westwood, 2008:3). This view concurs with Schema theory. It suggests that "a building block of knowledge derived from previous experience and subsequent expectations, and they are formed from early childhood" (Brown, 2007:208).

In other words, the theory proposes that knowledge is organized in the mind in a structure called schemata. This is regarded as background knowledge. It assists learners in making sense of new concepts. This theory can be used to explain why the EMI inhibited the pupils´ ability to express worldview: English was not part of the pupils´ schemata.

One may ask whether the pupils´ inability to express worldview has any consequence. The response is affirmative. Such inability means a hindrance to the pupils´ learning and

understanding. Consequently, such phenomenon may discourage critical thinking. Hence, it impacts the global education.

The second view asserts that, EMI hampered the pupils´ ability express their feelings. Such phenomenon challenged the participants´ willingness to cooperate. Therefore, the practice impacted the social cohesion at STA. I interpret this view using one of the social constructivism principles. It states that learning is significantly augmented by shared social interaction and communication (Westwood (2008:3).

What transpires from the above is that EMI discouraged social interaction at STA. Considering such view, it is then plausible to conclude that such practice hindered the learning process. From the global education standpoint, such view means that the use of EMI hindered the learners´ ability "in making links between local, regional, and world-wide issues" (Osler & Vincent, 2002:2).

The last view states that, English hindered the social interaction between the pupils and their parents. Thus, such language impacted the social cohesion by undermining the formation of social bond in the community. I interpret this view employing the previously stated principle of social constructivism: "learning is significantly enhanced by mutual social interaction and communication (Westwood (2008:3).

I apply the afore-mentioned principal of social constructivism to the social interaction between the pupils and their parents. I infer that the lack of social interaction between the pupils and their parents hindered the learning process.

Then, I attempt to explain the above-mentioned inference from the social constructivism perspective, I utilize two key roles of language: "to contribute to mutual understanding, and to sustain social relations" (Bem & Looren de Jong, 2004:271). Considering these roles, it is plausible to conclude that the use of English at STA negatively impacted the social relations between the pupils and their parents. Consequently, the poor social relations between such groups hindered a social bond that brings people together (Shuayb, 2012:19).

5.2 Summary

The first stage of analysis involved identifying the three items of analysis. The next stage dealt with establishing links among such items. The last stage involved two tasks. One, organizing relationships among the patterns. Another task involved developing some

explanation for interpretation. I accomplished such task by assigning meaning to structures in relation to constructivism: the theoretical framework employed in this study.

Three findings emerged from this analytical process. One, the use of English as medium of instruction challenged the cultural diversity at Steven Tito Academy in Tanzania. It did so by inhibiting the pupils´ ability to express worldview. From the global education perspective, such phenomenon implied a hindrance to efficient learning, understanding, and critical thinking among the pupils.

Another finding asserted that the use of English impeded the pupils´ ability to express emotions. Additionally, such language challenged their willingness to cooperate. From the social constructivism standpoint, such language impacted the social cohesion because it discouraged social interaction at the school. Generally, English hindered the learning process, and the pupils´ ability in making connections between the local, regional, and global issues.

The last finding showed that English hindered the social interaction between the pupils and their parents. The latter neither spoke nor understood the language. Thus, they could not engage with their children on academic matters. Consequently, such phenomenon undermined the formation of social bond. Thus, it impacted the social cohesion in the community. Employing the social constructivism lenses, the use of English caused poor social relations between the pupils and their parents. Generally, such language hindered a social bond between such groups.

Since this is a micro-level study[16], any attempt at generalizing the findings could be somewhat challenging. Instead, I attempt to connect the findings to the larger system that affect it: language-in-education policies in the post-colonial Africa. I perform such task in the following chapter.

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[16] A microstudy is "a close-up view, as if under a microscope, of a small social unit or an identifiable activity within the social unit" (Fetterman, 2010:29).

CHAPTER VI: DISCUSSION AND CONCLUSION

6.0 Introduction

One can hardly engage with matters pertaining to medium of instruction without discussing issues related to language-in-education policies. Informed by Tan and Rubdy (2008:172), such policies tend to be partly dominated by the ideology of development, particularly in the context of post-colonial Africa. Such ideology promotes the continual use of colonial languages in the education system. It assumes that development is possible only through the medium of European languages.

I approach this discussion using the afore-mentioned ideology as a point of departure. My intention is to reveal how such ideology is used to authenticate and reproduce an unequal division of power and resources between groups with different linguistic backgrounds.

6.1 Discussion

In the context of language policies in the post-colonial Africa, one of the key arguments of the ideology of development is that instruction in the languages of the former colonial powers will lead to greater proficiency in that language, representing a further step towards economic development and participation in the international global economy (Mfum-Mensah, 2005). Two aspects of this argument call for attention: linguistic proficiency, and economic development.

Commencing with the first aspect of the argument, I reflect on whether the use of EMI at STA has resulted in a relatively greater proficiency in the English language. One of the findings in this inquiry suggests the opposite. For example, the finding shows that despite the use of EMI, the pupils at STA lacked proficiency in English. This finding is significant for it illustrates that the use of EMI does not necessarily guarantee proficiency in English.

Of course, the lack proficiency in English at STA had some repercussions. The finding, for instance, revealed that the use of EMI impacted the cultural diversity at the school. It did so by inhibiting the pupils´ ability to express worldview. From the global education perspective, the pupils´ inability to express worldview implies a hindrance to efficient learning, understanding, and critical thinking.

I now wish to link the issue of inefficiency in learning to the second aspect of the argument presented by the ideology of development: economic development. Such aspect is built on an assumption that the greater proficiency in the European languages leads to economic development. This assumption does not hold water.

As noted earlier, the use EMI did not facilitate greater proficiency at STA. The opposite was true. Considering this view, therefore, it is plausible to suggest that the use of English in education is partly responsible for the economic stagnation in Tanzania.

I substantiate the above-mentioned view with an argument that efficient learning, critical thinking, and understanding form the basis for any meaningful development in the society. Since such aspects are challenged due to the use of EMI, then such practice plays a role in the lack of economic development in Tanzania.

The lack of economic development in most of the post-colonial African states is self-evident. I contend that such phenomenon is partly due to the use of former colonial powers´ languages in education. That explains, for example, why "for the majority of African countries economic dependency on the West remains the norm rather than the exception" (Tan & Rubdy, 2008:176).

Another argument put forth by the ideology of development is that the use of European languages as media of instruction in the post-colonial African schools is beneficial to the general population in the continent. This argument, according to Heine (1990: 176), assumes that such languages would develop into viable media of national communication.

The argument also assumes that such languages would be adopted by the African population. Another assumption is that the European languages would spread as lingua franca. Equally important, the argument assumes that such languages may eventually develop as first languages by replacing the local languages, as was the case in large parts of Latin America.

I link the above-mentioned assumptions to my inquiry. Numerous instances in this study illustrate that English still holds a status of a foreign language in Tanzania. Using Gran´s (2007) argument, for example, one observes that students and lectures at tertiary education

are not sufficiently competent in English. In this regard, such language is no where closer to becoming either a viable medium of national communication, or a lingua franca in Tanzania.

The above view accords with one of the findings revealed in this investigation. It indicates that the use of English at STA hindered social interaction between the pupils and their parents. Such phenomenon was due to the latter not being able to engage with the former using such language. Consequently, such phenomenon undermined the formation of social bond in the community.

Perhaps it vital to reflect on the current status of the European languages in Africa. Specifically, one must relate such status to the previously stated expectations. Such endeavour prompts a question whether such expectations have been materialized. I am convinced that such has not been the case.

Alexander (1997:88), for example, concurs with the above view by stating that despite such languages being in use in the African education for almost 400 years, the social distribution of such languages remains very limited and restricted to a minority elite group. That means, the majority population remains on the fringe, language-based inequality has increased, and the illiteracy rate among the populace remains high.

Last, but not least, the ideology of development promotes a myth that indigenous African languages are not sophisticated enough to be employed in higher domains (Tan & Rubdy, 2008:176). This view is not supported by empirical evidence. In the contrary, one of the findings in this study revealed that the use of English impeded the pupils´ ability to express emotions. Consequently, such language hindered the learning process, and the pupils´ ability in making connections between the local, regional, and global issues.

Reflecting on the arguments advanced by the ideology of development, Wiley (2006:143) suggests that such arguments present the 'the colonizer's model'. It is a Eurocentric paradigm employed to justify neo- colonialism and the repression of indigenous peoples. Eventually, such views tend to perpetuate a belief in the superiority of the West over the periphery.

In contesting the above-mentioned belief, McArthur (1983:21) maintains that all languages are equally capable of expressing ideas within a given cultural context. It follows then, no

language can be regarded as innately superior in terms of inhibiting intellectual or economic development (Tan & Rubdy, 2008:176).

So far, analysing the ideology of development culminates into either an explicit or an implicit sense of superiority of the European languages over the African languages. Such attitude tends to result in what Ansre (1979, 12) refers to as linguistic imperialism. He describes such notion as:

> *"The phenomenon in which the minds and lives of the speakers of a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments, the administration of justice, etc.…Linguistic imperialism has a way of warping the minds, attitudes, and aspirations of even the most noble in a society and preventing him from appreciating and realizing the full potentialities of the indigenous languages".*

The issue of dominance of the individuals´ minds and lives using a language, as mentioned above, calls for attention. I link such issue to a remark made earlier regarding the prohibition of Kiswahili at STA. I specifically associated such act with linguicism. It is worth noting that linguicism is intimately linked to linguistic imperialism. Pennycook (2001:59-63), for instance, suggests that linguistic imperialism is one type of linguicism with material and ideological dimensions that assume an understanding of language as power.

Perhaps it is vital that I briefly state how linguistic imperialism operates. I draw from Phillipson (1992) who suggests two methods. One, is characterized by nation states privileging one language over others, and actively forcing their speakers to shift to the dominant language. This method relates to the afore-mentioned remark on the prohibition of Kiswahili at STA.

Another method is characterized by an asymmetrical, unequal exchange, where one language dominates others politically as well as economically. Such dominance, according to the writer, entails unequal resource allocation where individuals are defined based on their competence in the dominant language.

In a nutshell, this discussion has highlighted two key issues. Firstly, the current language-in-education policies in the post-colonial Africa perpetuate social inequalities. In the context of this study, such inequality is evident in such areas as cultural diversity and social cohesion in schools. Specifically, the use of EMI at STA negatively impacted efficient learning, understanding, and critical thinking. Such practice also undermines the formation of social bond in the

Secondly, the discussion has revealed how the ideology of development is used to justify and replicate an unequal division of power and resources between groups which are defined based on the language they use.

6.2 Recommendation for Further Research

As noted above, this inquiry has mainly dealt with issues pertaining to inequalities due to language-in-education policies in the post-colonial Africa. Such issues are addressed by the discourses of education and social justice. A reflection on this work prompts one to question an assumption that social justice is attainable in any society, and at any time (Zajda et al., 2006:5). This matter requires further investigation.

6.3 Conclusion

The literature indicates that there is persistency in the use of European languages as media of education in the post-colonial Africa. An argument for such phenomenon is that such practice will eventually materialize into greater proficiency in such languages. The argument assumes that the proficiency in the European languages will facilitate Africa´s participation in the global economy. Hence, economic development.

This inquiry, however, offers a different view on this matter. It illustrates that the use of such languages, particularly in elementary education, does not necessarily guarantee proficiency. In the contrary, such practice challenges both, cultural diversity, and social cohesion in schools. The use of English as medium of instruction at Steven Tito Academy in Tanzania, for instance, challenged the cultural diversity by inhibiting the pupils´ ability to express worldview. Such phenomenon was due to the inadequacy of English at expressing some ideas that were imbedded in the Kiswahili traditions.

The study has also revealed that such practice impacted the social cohesion at the school by hindering the social interaction between the pupils and their parents. That was because, the

latter neither spoke nor understood the language. Due to that, the parents could not engage with their children on academic matters. Consequently, such phenomenon undermined the formation of social bond between the two groups.

Such practice also impacted the social cohesion by challenging the pupils´ ability to express emotions. Such phenomenon was due to, as literature suggested, emotions being expressed slightly differently in different cultures. Such cultural differences in terms of expressing emotions meant that the use of English discouraged the pupils´ willingness to cooperate. Hence, such language discouraged social interaction at the school.

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