

# **Tanzanian University Students' Motivation for Studying Kiswahili as an Academic Subject**

by

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## **Dedication**

To mama, Fadina and baba, Adamu: thank you so much for everything you sacrificed for me.

Your investment in my education still pays dividends.

## **Abstract**

The teaching and learning of indigenous African languages in most African countries has been plagued by various challenges. Dwindling student enrolment rates have been cited as one of these challenges. This has been attributed to a lack of initial learning motivation among the students. Motivation can be understood as a human compulsion and intensity to engage in certain behaviour. However, in Tanzania the number of students opting to study Kiswahili language as an academic subject at university level surpasses by far that of other taught languages, mainly English, French, and Arabic and in recent years, Chinese and Korean. This is apart from the fact that, when compared to these other foreign languages, Kiswahili is regarded very negatively among Tanzanians. There is nevertheless an overall lack of evidence of empirical research that has been conducted to ascertain this trend. It is against this backdrop that this study was conducted.

The study was informed by the Self-determination Theory (SDT) as proposed by Edward L. Deci & Richard M. Ryan (1985, 2000). The theory proposes that human beings engage in various behaviours as they seek autonomy, competence, and relatedness. These constructs can cause behaviours to be intrinsically or extrinsically motivated, as well as amotivation. Further, the SDT proposes that due to various social-environmental factors, it is very unusual for adult individuals to experience intrinsic motivation. As a result, the SDT proposes four types of extrinsic motivation, which are external regulation, introjected regulation, identified regulation, and integrated regulation. Depending on the internalization of behaviour, these types of motivation lie in a continuum, the external regulation being the least form of motivation and integrated regulation being the strongest form of motivation close to the intrinsic motivation.

This study, which was conducted at the Institute of Kiswahili Studies of the University of Dar es Salaam, Tanzania, used the qualitative research design. It employed ethnographic and action research designs to solicit data from the participants. Convenience and purposive were the main methods of sampling. The sample included third year and postgraduate students studying Kiswahili as an academic subject. It also included Kiswahili instructors. Semi-structured interviews and questionnaires were the primary methods of data collection. In addition, observation and document review were the supplementary methods of data collection.

The study was conducted to fulfil three research objectives. The first objective was to investigate the reasons for university students to choose to study Kiswahili as an academic subject. The second objective was to explore the extent to which initial students' motivation to study

Kiswahili as an academic subject is maintained during the three years of degree study at university level. The third objective was to examine the role of the universities in motivating students to choose to study Kiswahili as an academic subject. To achieve these research objectives, three research questions were answered. The first question wanted to establish why Tanzanian university students chose to study Kiswahili as an academic subject. The second question was to understand to what extent Tanzanian university students' initial motivation to study Kiswahili as an academic subject was retained throughout the three years of degree study. The third question wanted to know what role universities played in motivating students to choose to study the Kiswahili language as an academic subject.

Overall, the study found that university students chose to study Kiswahili as an academic subject for numerous reasons, the most significant being patriotism, Kiswahili language affection, Kiswahili as a national identity, employment prospects, access to higher education students' loans, pressure from the significant others, a belief Kiswahili language courses are easy, language of instruction, and as academic continuation. These reasons suggested various forms of extrinsic motivation ranging from external to identified motivation. Patriotism, Kiswahili language affection, and Kiswahili as a national identity characterized both introjected and identified regulation forms of motivation. Employment prospects, access to higher education students' loans, and pressure from the significant others characterized external regulation forms of motivation. Amotivation was represented by the factors such as a belief that Kiswahili language courses are easy, language of instruction, and an academic continuation.

There were several implications of the research findings for the teaching and learning of indigenous African languages in African countries. These included a need to strengthen teaching and learning of indigenous African languages in lower levels of education, and integrating African language courses with degree programmes that offer assured employment opportunities. Another implication was integrating occupational language skills into core curriculum. Another implication was the need to redesign and institute initiatives to reverse students' negative attitudes towards indigenous African languages. The last implication was the need for the governments and institutions of higher learning in Africa to provide financial support to students studying indigenous African languages.

## **Ikisiri**

Ufundishaji na ujifunzaji wa lugha za asili za Kiafrika katika nchi nyingi barani Afrika umekuwa ukikabiliwa na changamoto mbalimbali. Kutoongezeka kwa viwango vya udahili wa wanafunzi kumekuwa kukitajwa kuwa moja ya changamoto hizo. Hali hii imekuwa ikihusishwa na kukosekana kwa msukumo wa awali miongoni mwa wanafunzi. Dhana ‘msukumo’ inaweza kufasiliwa kuwa motisha na nguvu ya kutenda jambo au kuonesha tabia fulani. Hata hivyo, nchini Tanzania idadi ya wanafunzi wanaoamua kusoma lugha ya Kiswahili kama somo la kitaaluma katika ngazi ya chuo kikuu ni kubwa sana ikilinganishwa na idadi ya wanafunzi wanaosoma lugha zingine, hususani Kiingereza, Kifaransa, na Kiarabu, na katika miaka ya hivi karibuni, Kichina na Kikorea. Hali hii inajidhihirisha pamoja na ukweli kwamba, ikilinganishwa na lugha hizi zingine, Kiswahili kinapewa hadhi duni miongoni mwa Watanzania. Hata hivyo, hakuna tafiti za kutosha za kisayansi zilizofanywa ili kubaini sababu za hali hii. Ni kwa kuzingatia upungufu huo ndipo utafiti huu umefanyika.

Utafiti huu umeongozwa na Nadharia ya Ujiamliaji kama ilivyopendekezwa na wanazuoni Edward L. Deci na Richard M. Ryan (1985, 2000). Nadharia hii inadai kuwa binadamu hujihusisha na tabia na matendo mbalimbali katika jitihada za kusaka uhuru, weledi, na uhusiano. Mambo haya matatu huweza kuzifanya tabia au matendo kuwa yanayosukumwa kutoka ndani (msukumo-ndani) au nje ya nafsi ya mtu husika (msukumo-nje), hali kadhalika ukosefu wa msukumo (utomsukumo). Zaidi ya hayo, nadharia hii inadai kuwa kutokana na sababu mbalimbali za kijamii na kimazingira, ni nadra sana kwa watu wazima kuhisi msukumo wa ndani ya nafsi. Matokeo yake, nadharia hii inapendekeza aina nne za msukumo-nje ya nafsi ya mtu, ambazo ni msukumo-mbali, msukumo mwelekeo-ndani, msukumo-tambuzi, na msukumo-tangamani. Aina hizi za msukumo zimejipanga kimstari-mlalo kutegemeana na namna ya usharabu wa tabia au matendo husika. Katika mstari wa aina hizi, msukumo wa mbali huwakilisha msukumo dhaifu kabisa wa tabia au matendo huku msukumo tangamani ukiwakilisha msukumo madhubuti kabisa, ambao unakaribia msukumo-ndani.

Utafiti huu uliofanyika katika Taasisi ya Taaluma za Kiswahili ya Chuo Kikuu cha Dar es Salaam, Tanzania, umetumia muundo wa utafiti wa kitaamuli. Ulitumia ethnografia na utafiti wa kivitendo kama mikakati mikuu ya kukusanyia data za utafiti kutoka kwa watafitiwa. Usampulishaji mwafaka na usampulishaji lengani ni mbinu kuu zilizotumika kuchagua sampuli ya utafiti huu. Sampuli ya utafiti huu ilijumuisha wanafunzi wa mwaka wa tatu na wa uzamili waliokuwa wanasoma Kiswahili kama somo la kitaaluma katika Taasisi ya Taaluma za Kiswahili ya Chuo Kikuu cha Dar es Salaam. Pia, wahadhiri wa taasisi hiyo walikuwa sehemu ya sampuli ya utafiti huu. Data kwa ajili ya utafiti huu zilikusanywa kwa kutumia njia kuu mbili, ambazo ni usaili na hojaji. Ushuhudiaji na mapitio ya nyaraka zilikuwa njia za ziada za kukusanyia data ya utafiti huu.

Utafiti huu umefanyika ili kufikia malengo mahsusi matatu. Lengo la kwanza lilikuwa kuchunguza sababu zinazowafanya wanafunzi wa vyuo vikuu nchini Tanzania kuchagua kujifunza Kiswahili kama somo la kitaaluma. Lengo la pili lilikuwa kubainisha mabadiliko ya msukumo wa awali wa kuchagua kusoma Kiswahili kama somo la kitaaluma miongoni mwa wanafunzi wa vyuo vikuu. Na lengo la tatu lilikuwa kutathmini nafasi ya vyuo vikuu nchini Tanzania katika kuwahamasisha wanafunzi kuchagua kusoma Kiswahili kama somo la kitaaluma. Ili kufikia malengo haya, maswali matatu ya utafiti yalijibiwa. Swali la kwanza lilitaka kujua sababu zinazowafanya wanafunzi wa vyuo vikuu nchini Tanzania kuchagua kujifunza Kiswahili kama somo la kitaaluma. Swali la pili lilihoji kuna mwenendo gani wa mabadiliko ya msukumo wa awali wa wanafunzi wa vyuo vikuu kuchagua Kiswahili kama somo la kitaaluma. Na swali la tatu liliulizavyuo vikuu nchini Tanzania vina nafasi gani katika kuwavutia wanafunzi kuchagua kusoma Kiswahili kama somo la kitaaluma..

Kwa jumla, utafiti huu umegundua kuwa kuna sababu mbalimbali zinazowafanya wanafunzi wa vyuo vikuu nchini Tanzania kuchagua kusoma Kiswahili kama somo la kitaaluma. Sababu kuu ni pamoja na uzalendo, mapenzi yao kwa lugha ya Kiswahili, Kiswahili kama lugha ya utambulisho wa taifa, matarajio ya ajira, fursa ya kupata mikopo ya elimu ya juu, msukumo kutoka kwa ndugu na jamaa, imani kuwa Kiswahili ni somo rahisi, lugha ya kufundishia, na mwendelezo wa kitaaluma. Kwa kuzingatia kiunzi cha nadharia iliyoongoza utafiti huu, sababu hizi zimeashiria aina mbalimbali za msukumo-nje, kuanzia msukumo-mbali hadi msukumo-tambuzi. Uzalendo, mapenzi kwa lugha ya Kiswahili, na Kiswahili kama lugha ya utambulisho wa taifa ni sababu zinazoashiria aina mbili za msukumo-nje ambazo ni msukumo mwelekeo-ndani na msukumo-tambuzi. Sababu zinazohusiana na fursa za ajira, fursa za mikopo ya elimu ya juu, na msukumo wa ndugu na jamaa zimewakilisha msukumo-mbali. Imani kuwa Kiswahili ni somo rahisi, lugha ya kufundishia, na mwendelezo wa kitaaluma ni sababu zinazoashiria uto-msukumo.

Utafiti huu umeibua masuala kadha wa kadha kuhusu ufundishaji na ujifunzaji wa lugha za asili za Kiafrika ndani ya nchi za Afrika. Masuala hayo ni pamoja na haja ya kuimarisha ufundishaji na ujifunzaji wa lugha za asili za Kiafrika katika ngazi za msingi za elimu. Pia, kutangamanisha kozi la lugha za asili za Kiafrika na shahada zinazotoa fursa za uhakika za ajira. Kutangamanisha kozi zenye stadi tumizi moja kwa moja kwenye mtaala mkuu. Suala jingine ni haja ya kubuni upya na kuanzisha mikakati ya kubadili mitazamo hasi ya wanafunzi kuhusu lugha za asili za Kiafrika. Suala la mwisho ni haja ya serikali na taasisi za elimu ya juu barani Afrika kuwapa usaidizi wa kifedha wanafunzi wanaosoma lugha za asili za Kiafrika kama masomo ya kitaaluma.



## **Key words**

Language learning motivation; Indigenous African languages; African higher learning; Kiswahili

## **List of abbreviations**

BAED	Bachelor of Arts with Education
BAG	Bachelor of Arts (General)
BAK	Bachelor of Arts (Kiswahili)
BAL	Bachelor of Arts (Languages)
BED	Bachelor of Education
BPNT	Basic Psychological Needs Theory
CARLA	Centre for Advanced Research on Language Acquisition
CET	Cognitive Evaluation Theory
COT	Causality Orientation Theory
DUCE	Dar es Salaam University College of Education
DK	Department of Kiswahili
GCT	Goal Content Theory
HESLB	Higher Education Students' Loans Board
IKR	Institute of Kiswahili Research
IKS	Institute of Kiswahili Studies
IM-A	Intrinsic Motivation toward Accomplishment
IM-K	Intrinsic Motivation to Know
IM-S	Intrinsic Motivation to Experience Stimulation
LCTLs	Less Commonly Taught Languages
LSRQ	Learning Self-regulation Questionnaire
MUCE	Mkwawa University College of Education
OIT	Organismic Integration Theory
SADC	Southern African Development Community
SDT	Self-determination Theory
SIPA	School of International and Public Affairs (Columbia University)
SOAS	School of Oriental and African Studies of the University of London
TATAKI	Taasisi ya Taaluma za Kiswahili
TCU	Tanzania Commission for Universities
TUKI	Taasisi ya Uchunguzi wa Kiswahili (see IKR for translation)
UDOM	University of Dodoma
UDSM	University of Dar es Salaam
UN	United Nations Declaration of Human Rights, and the Charter
UNESCO	United Nations Educational, Scientific and Cultural Organization
URT	United Republic of Tanzania
US	United States of America
WHO	The World Health Organization

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## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Introduction

The aim of this chapter is to outline the basic aspects of the study. It provides background information which lays a basis from which the entire research is conceptualised. The chapter is therefore a roadmap through which the whole range of activities necessary for the accomplishment of the overall purpose of the study will be executed. According to Hofstee (2010), an introductory chapter of a research study serves to make clear to the readers what exactly the basic issues are that the research project is attempting to tackle. The chapter lays the basis for the execution of the processes involved in the entire project (Hofstee, 2010).

Issues covered in this chapter include the background of the study, statement of the research problem, an overview of the concept of African languages, and the origin of the Kiswahili language. Further, the chapter traces the early development of the Kiswahili language and it accounts for Kiswahili in education during the colonial era in Tanzania after independence, and what the current issues are in the language in education policy. Furthermore, the chapter examines the current public attitudes towards English and Kiswahili in Tanzania.

#### 1.2 Background to the study

Currently, about 200 African languages are used in African schools, mainly in lower primary grades. Few African languages are also taught in secondary schools and at university level. Although these examples show that African languages can be used just like any other language in formal education at all levels, doubts persist that they are as good for formal education (Ouane & Glanz, 2010:21).

The quote above highlights fundamental challenges facing indigenous African languages within institutions of learning in Africa. It reflects the basic negative attitudes and low prestige bestowed to the languages by some speakers of these languages. These challenges hamper the development of the languages particularly in teaching and learning contexts. These include but are not limited to low development of the languages in terms of terminology that is capable of carrying out the sophisticated functions in modern domains, and scarcity of written materials that can be used in education and literacy programmes.

Other challenges are demoting the languages to the unofficial domains or very limited official domains; overall teaching and learning deficiency of methodologies specifically tailored for indigenous African languages; and low student enrolment in language programmes in most African universities. This study focuses on the broader issue of language teaching and learning motivation among native speakers of the indigenous African languages in higher education. In particular, it attempts to explore Tanzanian university students' motivation to study Kiswahili as an academic subject. The Institute of Kiswahili Studies (IKS) of the University of Dar es Salaam (UDSM) in Tanzania was selected as the study site for this project.

Research on the choice of language in education concerns exploration of factors that make individuals in "multilingual settings" elect to use or learn one particular language over others (Goldstein, 2003:11). Employing numerous research viewpoints and conducts, researchers have linked "people's individual language choice decisions to their goals and roles in life and larger historical, economic, political, and educational events" (Goldstein, 2003:11). Similarly, motivation for choosing to learn indigenous African languages is often stated to be one of the factors affecting student enrolment particularly in higher education. Addressing the intricacy involving the promotion of the indigenous African languages in the education domain, Brock-Utne (2010:637) cites the example of Namibia where teaching of African languages in universities is almost extinct because of lack of students' interest in the languages.

She mentions, for instance, that the Namibia's Institute for Educational Development (NIED) in collaboration with the University of Namibia (UNAM) introduced an advanced diploma in African language teaching and Ushindonga which was one of the indigenous African languages spoken in the country was selected to be taught as an academic subject. She points out that, while "in 1995 there were one hundred students taking Oshindonga as a subject at UNAM, five years later in the academic year 1999–2000, there was only one student" enrolled in the language as an academic subject at the diploma level (Brock-Utne, 2010:637). Then Brock-Utne (2010:637) expressed disappointment that the African language programme at UNAM was deemed unfeasible and was eventually closed down. Roger Avenstrup, the former Education Advisor in Namibia, was later quoted announcing that the reason for the closure of the programme was the students' lack of interest to enrol in the language programme (Brock-Utne, 2010).

On the problem of maintaining student enrolment rates in language learning in institutions of higher education in general, Matsumoto (2009:10) notes that it has been generally acknowledged by both researchers and second language instructors that the number of learners tends to fall as they move up towards the higher levels of their studies.

Similar findings are reported by Matsinhe (2004) in institutions of higher education in Mozambique and in other countries of the Southern Africa region. He maintains that the number of students enrolling for indigenous African language courses as first language in the institutions of higher learning in the region has generally been declining. The main reason attributed to the situation is students' tendency to elect more in-demand courses rather than taking indigenous African languages as academic subjects. The indigenous African languages are perceived as providing little prospects for employment opportunities (Matsinhe, 2004:13) and upward social mobility.

In line with this, Biseth (2006:146) quotes Mda (2000) to note that since the former colonial languages continue to be very influential and receive special treatment as the preferred ones, there are no practical encouragements for most native speakers of the African languages to study their languages. In addition to that view, Kamwangamalu (2004:230) maintains that in Africa most parents and learners perceive –education in their own mother tongue as a dead-end, a barrier to more advanced learning, [and] a lure to self-destruction...” In view of this, it is noted that the deterioration of the student enrolment in language studies, and particularly indigenous African languages in most institutions of higher education in Africa, is the result of the overall disparaging of the disciplines that are associated with arts, social sciences, and humanities (Badat, 2010:15).

The negative attitudes towards indigenous African languages in African on the continent is not country specific, but is somewhat a general trend, but all have neo-colonial traces. In Tanzania, Kiswahili has low prestige compared to Western languages (Blommaert, 2013). Various surveys conducted in the country, among others by Biswalo (2010), Sa (2007), and Neke (2003), reveal that English is the most preferred language in Tanzania because it is equated with being properly educated, it conveys –social status and prestige”, and it heightens one's specialized and occupational advancement. Also, in Tanzania knowledge of English is not only associated with social progression, development and civilization but also with access

to global culture (Neke, 2003:146). One respondent in the surveys conducted in Tanzania put the low status of Kiswahili as follows:

The poor Swahilis will have an education in Kiswahili which limits them and the sons of the well to do will go outside and they are already doing that and in less than ten years' time we will have very divergent groups of people. Swahilis working in Kariakoo, sweeping the streets. People who have had a positive best proficient in language get all the best jobs. So there is that's why some people are resisting and want English to remain the language of instruction (Neke, 2003:147).

Similar negative attitudes towards indigenous African languages are reported in Kenya. It is stated that in Kenya some high school students disparage the usefulness of Kiswahili to the extent that those who learn it as an academic subject are often hurled with sarcastic questions such as "Where will Kiswahili take you" (Mohochi, 2006:92). Again, mulling over the status of the English language in East African countries, which traditionally included Kenya, Tanzania, and Uganda, Schmied (2006:189) maintains that English remains "a result and a symbol of good education and, directly or indirectly, a prerequisite for well-paid jobs with international links in trade and tourism". In this respect, there is overall discontent regarding the positive attitudes and prestige the languages of the former colonial masters enjoy over the indigenous African languages. For instance, it is noted that:

Across Africa the idea persists that the international languages of wider communication (Arabic, English, French, Portuguese and Spanish) are the only means for upward economic mobility. There are objective, historical, political, psycho-social and strategic reasons to explain this state of affairs in African countries, including their colonial past and the modern-day challenge of globalisation. There are a lot of confusions that are proving hard to dispel, especially when these are used as a smokescreen to hide political motives of domination and hegemony (Ouane & Glanz, 2010:4-5).

However, apart from the apparent negative attitudes towards Kiswahili in Tanzania, the number of students enrolling in the language as an academic subject at institutions of higher learning is by far the highest when it is compared to other taught languages, namely English, French, Arabic, and in recent years, Chinese and Korean. The following (Table 1.1 below) shows the number of students enrolled in language subjects across four universities and colleges in the country from the academic years 2006/2007 to 2012/2013.

Table 1.1: Number of students who enrolled to study language subjects - Arabic, English, French, and Kiswahili - at the University of Dodoma (UDOM); Dar es Salaam University College of Education (DUCE), and Mkwawa University College of Education (MUCE):

Academic years	Languages offered	No. of students enrolled
<b>The University of Dar es Salaam (UDSM)</b>		
2007 to 2013	Arabic	Not offered
	English	3162
	French	411
	Kiswahili	4399
<b>The University of Dodoma (UDOM)</b>		
2007 to 2013	Arabic	28
	English	245
	French	27
	Kiswahili	738
<b>Dar es Salaam University College of Education (DUCE)</b>		
2007 to 2013	Arabic	Not offered
	English	1797
	French	42
	Kiswahili	2836
<b>Mkwawa University College of Education (MUCE)</b>		
2007 to 2013	Arabic	Not Offered
	English	3598
	French	Not Offered
	Kiswahili	4618

**Source:** *The University of Dar es Salaam (UDSM); the University of Dodoma (UDOM); Dar es Salaam University College of Education (DUCE), and Mkwawa University College of Education (MUCE)*

Looking at the Table 1.1 above, one can easily see Kiswahili had the highest student enrolment number compared to English, French, and Arabic. However, there is overall lack of evidence in literature on empirical studies that explain the reasons for the highest number of Tanzanian university students to choose Kiswahili as an academic subject. It is against this backdrop that this study was conducted. The overall objective is to investigate the motivating factors for studying Kiswahili as academic subject by Tanzania university students. Knowing Tanzanian university students' motivation is a key to promoting indigenous African language teaching and learning within African universities. The knowledge of students' language learning motivation may assist African language policy makers in integrating language aspects, which are most preferred by the students thus enhancing their needs for learning. That in turn, would not only increase the enrolment numbers in Kiswahili, in particular, and other indigenous African language programmes but would also help other universities in Africa to sustain the student enrolment numbers.

### **1.3 Problem statement**

No new knowledge can be arrived at if there is no problem to be investigated. It's non-negotiable. No problem, no dissertation (Karl Popper as quoted in Hofstee, 2010:85).

In any scientific study, there is a necessity to outline and describe the particular problem by asking what exactly is the problem, why is it a problem, what facets are there to it, what has been done to address it before, if anything, and why is that not satisfactory' (Hofstee, 2010:85). This section focuses on this issue.

While in some African countries the student enrolment in indigenous African languages in institutions of higher learning shrinks (Badat, 2010; Brock-Utne, 2010; Matsinhe, 2004), Kiswahili in all Tanzanian universities blossoms. Numerous studies (Bao & Lee, 2012; Damron & Forsyth, 2012; Aladdin, 2010; Bernard, 2010; Bobda, 2010; Dornyei, 2009; and Ryan & Deci, 2000) maintain that the types of motivation often accounts for students' initial decision to engage in and sustain any language learning process. However, there is overall scarcity of empirical studies on students' motivation for studying indigenous African languages, including Kiswahili, in Tanzanian institutions of higher learning. This implies then that the reasons for university students to study indigenous African languages as academic subjects within African institutions of higher learning remain unknown.

### **1.4 An overview of the indigenous African linguistic landscape**

The first problem in dealing with the languages of Africa concerns their number: How many languages are there? For this reason...no respectable linguist would be any more willing to offer a precise number (Alexander, 1972:1).

The African continent is said to be the home to over two thousand languages, which represents more than thirty-percent, one third of the entire world language population (Lewis, Simons & Fennig, 2013; Yuka & Okolocha, 2011). The region south of Sahara is said to be the most linguistically complex area of the world, if population is measured against languages' (Spencer, 1985:387). As a result, this diversity makes indigenous African languages the most difficult to characterize (Mchombo, 2014). However, there are several attempts that have been made to describe these languages demographically and in terms of their linguistic landscape.



Greenburg's (1966) classification has apparently stood out as the benchmark from which African languages are classified. Based on that, the languages are largely categorized into four main families, namely "Niger-Congo", "Nilo-Saharan", "Afro-Asiatic", and "Khoisan" (Childs, 2003:21; Heine & Nurse, 2000:1). It is maintained that the Niger-Congo family contains more than two-thirds of the two thousand languages spoken on the African continent, mostly south of Sahara (Childs, 2003:21). Consequently, Niger-Congo is purported to be also the largest language family in the world (Williamson & Blench, 2000). The following Table 2 depicts the four African language phyla and their approximate number of major language members and speakers.

**Table 1.2: The four African language phyla as proposed by Greenburg (1966)**

Language family	Number of languages	Major member languages
Niger-Congo	1650	Bambara, Fula, Igbo, Moore, Swahili, Yoruba, Zulu
Afro-Asiatic	200–300	Arabic varieties, Amharic, Hausa, Oromo, Somali, Songhai, Tachelhit Berber
Nilo-Saharan	80	Dinka, Kanuri, Luo, Maasai, Nuer
Khoisan	40–70	Nama, Sandawe, Kung, !Xoo

Table 2.1: *Adopted from Childs (2003) to show African language families, approximate number of speakers, and the major languages in each family*

As it can be discerned from Table 2, the Niger-Congo is the largest language family containing more than one thousand six hundred and fifty member languages (Childs, 2003), with its speakers projected at four hundred million (Yuka & Okolocha, 2011). The member languages in this family include Bambara, Fula, Igbo, isiZulu, Kiswahili, Moore, and Yoruba spatially distributed and increasing in concentration from north towards south of the Sahara (Childs, 2003). The second largest language family is the Afro-Asiatic, which includes more than three hundred member languages (Childs, 2003). Its speakers are estimated to be more than three hundred million (Yuka & Okolocha, 2011). Its member languages include Amharic, African Arabic varieties, Berber, Hausa, Oromo, Somali, Songhai, and Tachelhit (Childs, 2003). Most of these languages are spoken in areas of northern and western Africa, as well as the Horn of Africa such as Ethiopia and Somalia.

Nilo-Saharan is said to be the third largest linguistic family, composed of more than eighty major member languages, mostly spoken in areas such as the Great Lakes Region, the Democratic Republic of Congo, the east of Sahara, and the Upper Nile Valley (Yuka & Okolocha, 2011). Some of the languages that form this group are Kanuri, Luo and Nubia (Yuka & Okolocha, 2011). The fourth family is Khoisan, the smallest language family in Africa. This phylum is composed of over twelve member languages split into two sub-phyla, namely the Southern African Khoisan and the East African Khoisan.

The Southern African Khoisan subgroup is found around the northern parts of South Africa, Botswana and Namibia, while the East African Khoisan is spoken in north-eastern Tanzania. The Khoisan language family is estimated to have three hundred thousand speakers. Typical characteristics of languages in this family are clicks, as they are embodied in languages such as Hadza, Nama, Naron, and Sandawe (Yuka & Okolocha, 2011). This study generally focused on understanding Tanzanian university students' motivation to study these languages, particularly Kiswahili in Tanzania, as academic subjects.

### **1.5 The origins of Kiswahili language**

According to Guthrie's (1948) classification, Kiswahili is a Bantu language of the Niger-Congo family assigned to group G41, 42, or 43. *Ethnologue* classifies it as ISO 639-3: SWA (Lewis *et al.*, 2013). Originally, Kiswahili was an inclusive name covering varieties of the language spoken along the East Africa Indian Ocean coast. However, at present the language has defied ethnic and political borders to emerge as a lingua franca of the entire eastern and central Africa region. Attempts to trace the origin of the term "Kiswahili" has yielded a variety of propositions (Mkude, 2005). However, a much accepted hypothesis is the one which assumes that the term originates from the Arabic words "sahil" referring to "east" and "suahel" meaning "eastal people" (Mkude, 2005; Ali & Mazrui, 2004).

Based on the etymology of the term "Swahili", which is a plural form of the Arabic word "sahil" to mean "east", it is recounted that the word was a nickname employed by Arab and Persian traders and later on Islamic missionaries, who arrived in the region about the second century AD, to refer to the speech varieties uttered by the East African Indian ocean coastal inhabitants (Mkude, 2005:3). As a result, these varieties of coastal languages established themselves to form a strong uniform language which came to be called Kiswahili. The language was used to enhance intercommunication among locals in one part and between

Arabs and Persians and natives on the other (Mkude, 2005:3). Within this scenario, Kiswahili evolved into a coastal and off shore lingua franca serving for commercial and secular needs between natives and foreigners' (Mkude, 2005:4).

Another hypothesis is that the term "Kiswahili" might originate from the Arabic word "sawahil" which, although often translated as "coast" or "coastland", mean "ports, port-towns, and harbours" (Mazrui & Sharrif, 1994:56). Accordingly, it might be that the Arabs used the word "sawahil" toponymically" to refer to these ports and eventually the people inhabited the areas and their language and culture (Mazrui & Sharrif, 1994:56). Another hypothesis is that the term "Kiswahili" is an offspring of the local words "siwa-hili" to mean "this island" and "wa-siwa-hili" to mean "people of this island" and "ki-siwa-hili" to mean "language of this island" (Mazrui & Sharrif, 1994:56). From there, through various morpho-phonological evolutions, the language came to be called in the contemporary Afro-linguistic perspective "Kiswahili", "ki" being a prefix for language (Mazrui & Sharrif, 1994:56).

The origin of the Kiswahili language itself has also been the subject of intense debate among scholars, which has resulted in the emergence of three main hypotheses. These are as follows: (i) Kiswahili is an Arabic language, (ii) Kiswahili is a hybrid-language, and (iii) Kiswahili is a Bantu language (Massamba, 2002; Hinnebusch, 1996; Mazrui & Sharrif, 1994).

### **1.5.1 Kiswahili is an Arabic language**

Those who subscribe to this view often use two different arguments - linguistic and religious. Linguistically, the argument used is an over-abundance of Kiswahili Arabic loan words. Proponents of this stance maintain that Kiswahili has lexically borrowed heavily from the Arabic language to the extent of losing its justification as an autonomous language (Mkude, 2005). However, in refuting this argument, Massamba (2002, 2007) notes that firstly, there is no reliable statistics on actual number or percentage of Arabic loanwords in Kiswahili. He elaborates that the only scholar to attempt to provide statistical evidence of the number of Kiswahili loanwords is Bernard Krumm who claimed Kiswahili to have about twenty percent of loanwords in spoken language, thirty percent of loanwords in written language, and fifty percent of loanwords in old poetry (Massamba, 2007:4). It is however pointed out that still Bernard Krumm did not assert that these loanwords were of the Arabic descent but oriental, which suggests they might be Arabic, Persian, Indian, or Chinese (Massamba, 2007).

Secondly, it is maintained that often those who use the argument of loanwords tend to treat almost any words that looks or sounds unlike Bantu to be Arabic even if they might be English, Hindu varieties, French, Chinese, Portuguese, or Persian (Massamba, 2002:12). But even if it is true that a large percentage of Kiswahili loanwords are Arabic, that alone is insufficient to be the basis of the verdict that Kiswahili is an Arabic language (Massamba, 2007, 2002). One can only be able to do that if one can prove with profound criteria that an entire Kiswahili linguistic structure resembles or is similar to the Arabic linguistic structure and that there is obvious synchronic and diachronic evidence that Kiswahili is the basilect of Arabic (Massamba, 2002:17).

Proponents of the religion view maintain that since the origin of Kiswahili is East African Indian Ocean coast, and since most coastal dwellers are Muslim, and since Islam was brought to the shores by Arabs, then this language is a remnant of the Arabs and it is by virtue Arabic (Massamba, 2002:12). This argument is also refuted for its lack of linguistic basis. The critics of this view maintain that religion has nothing to do with the linguistic origin of a particular language (Massamba, 2007, 2002; Hinnebusch, 1996). In contradicting this view, Massamba (2007:9) categorically asserts:

The point to be emphasized here is that...sharing the same religious faith does not necessarily mean sharing the same culture, except that of worship. ...It is therefore wrong and unjustifiable to assume that language always spells religion and vice versa; consequently it also wrong and unjustifiable to assume that language always spells Islam and Islam spells Kiswahili. As we can see the arguments in support of the view that Kiswahili is basically Arabic are rather weak and unwarranted.

### **1.5.2 Kiswahili is the hybrid language**

This hypothesis has caused a lengthy storm within the African language arena (Massamba, 2007, 2002). This view can also be split into two. First, there are those who believe that Kiswahili is a pidgin resulting from languages of the male Arabs and the languages of African women. Second, there is the view that Kiswahili is a result of a contact between an Arabic language and the Bantu languages, Arabic being an influential language (Massamba, 2007, 2002). In recounting this view, Massamba (2007, 2002) makes a critical remark that the view has been particularly fuelled by the Afro-Arabic individuals who perceive themselves as native Kiswahili and who were attempting to assimilate themselves with the so called Arabic and Shiraz prestigious lineage (Massamba, 2002:19).

The view that Kiswahili is a pidgin descending from languages spoken by Arabic men and languages spoken by Bantu women is grounded on the belief that Arab men married Bantu women and the resulting offspring spoke the eventual language, which is Kiswahili. The assumption was proposed by Mazrui & Sharrif (1994) and it maintains that Kiswahili started as early as 10AD as Arabic pidgin, which was used by Arabs and African natives of the East African Indian Ocean coast. The pidgin's vocabulary was by a large percentage Arabic and it evolved and fossilised into creole, which is the current Kiswahili. However, the two hypotheses that associate Kiswahili with Arabs just because of the existence of a large percentage of loan words are disputable (Massamba, 2002; Hinnebusch, 1996).

The counter argument maintains that, again, vocabulary alone cannot be used as the benchmark to determine the origin of any language. What should be the determinant is the entire linguistic structure of a particular language. Since the Kiswahili grammatical structure is completely different from Arabic, any assertion that Kiswahili is Arabic, pidgin or creole is null and void (Mkude, 2005). In this regard, it is summarized thus:

Even with its lexicon, [Ki]swahili is as typical as any other language that has a history of contact with other languages; examples are many but I mention just three: Persian and Turkic languages with massive Arabic loaning, and the comparable case of English with Romance and other loans.... [As a result] there is no linguistic evidence either adduced by them, or any that I am aware of that supports a hypothesis that [Ki]swahili was ever an Arabic-based pidgin (Hinnebusch, 1996:74).

### **1.5.3 Kiswahili is a Bantu language**

This hypothesis maintains that Kiswahili is by and large a Bantu language. This is the view accepted by the majority of scholars who use linguistic criteria as determinant of the origin of the language. Proponents of this hypothesis used vocabulary, morphology, phonology, tone structure, noun class structure, and word sequence to conclude that Kiswahili is a pure Bantu language (Massamba, 2007, 2002). Subscribing to the linguistic point of view, Mkude (2005:7) asserts that Bantu languages share four distinct features, which are also typical in Kiswahili despite its its extensive borrowing of vocabulary items from other languages. These features include:

- (a) All nouns regardless of their provenance must be assigned to a definite class within a closed set of classes and be amenable to the rudimentary case markings that are found in the respective language;
- (b) All verbs regardless of their provenance are subject to a derivational process that creates new verbs, which provide a substratum for creating more verbs as well as nouns;
- (c) There is obligatory cross referencing between subject and verb, and between noun and modifier;
- (d) Syllables are always open in structure.

Pursuant to these characteristics, contemporary linguists seem to agree in principle terms that Kiswahili is a Bantu language. The large percentage of loan words within the Kiswahili vocabulary and other foreign socio-cultural aspects that Kiswahili speakers have integrated cannot be used to displace Kiswahili from its Bantu roots. Almost all languages in the world tend to borrow words from other languages whenever the community which speaks the language experiences any form of contact with the external world.

### **1.6 Early developments of Kiswahili in East Africa**

[Although] documents written in [Ki]swahili go back only some three or four centuries to 1700 or slightly before, [...] there is reason to think that [Ki]swahili, as a language definably different from its closest relatives, has probably existed for about as long as English (Nurse & Hinnebusch, 1993:1).

There is probably no African language so widely known as the [Ki]swahili. It is understood along the costs of Madagascar and Arabia; it is spoken by the Seedees in India, and is the trade language of a very large part of central or Intertropical Africa (Steere, 1917:iii).

It is reiterated that Kiswahili is certainly one of the well-known languages in the region of sub-Saharan Africa (Mkude, 2005). The literature claims that “some form of [Ki]swahili was [already] being spoken on the East African coast as early as the tenth century” (Kiango, 2005:157). The existence of Kiswahili on the East African coast goes back to several centuries when there was diffusion of Bantu ethnicities that had inhabited Shungwaya (Chebet-Choge, 2012), an area believed to be the ancient settlement of the Bantu people. As a result of this diffusion, Kiswahili speakers moved south-eastward to settle along the East African Indian Ocean coast that extends from Mogadishu in Somalia to the northern areas of Mozambique (Chebet-Choge, 2012; Chiraghdin & Mnyampala, 1977).

The initial contact of the East African societies with the external world was commercial, and later religious. Merchants from China, India Arabia, Persia, and Rome maintained elongated contact with the communities of the East African coast in the form of barter trade (Chebet-Choge, 2012, Massamba, 2007). Through trade, Kiswahili was carried into the hinterlands of east and central Africa mostly by “porters” or caravan guides whose language was mainly Kiswahili (Chebet-Choge, 2012:173). In tracing the spread of Kiswahili in Central Africa particularly Congo DR, Fabian (1986:13) asserts that:

[Ki]swahili and Nyamwezi traders and conquistadors, through movements that were at least partly triggered by outside forces such as American sea-trade out of Salem, Massachusetts, extended the interaction sphere in which Swahili came to serve as a means of communication.

Consequently, when the east and central African region fell under Germany and other colonialists in 1884 following partition of the African continent into imperial colonies at the Berlin Conference, Kiswahili had already become the dominant language in most areas of the region (Kiango, 2005).

### **1.7 Kiswahili in education during colonial rule**

The history of formal education in east and central Africa and in particular Tanzania started long before the imperial powers had set up colonialism in the territory in 1985 (Fabian, 1987; White, 1980). It is maintained that missionaries started schools in several areas of the territory with the aim of, firstly, imparting literacy to enable local people to “read Christian literature and later help spread mission teaching” (White, 1980:262). Another reason was to provide elementary vocational skills to the few Africans so as to obtain specific kinds of artisans and trained white-collar workers necessary for the growth of the missionary (White, 1980:262). However, government formal education activities in Tanzania started when the colonialists felt the need for many local individuals to be taught basic arithmetic and Kiswahili to cater for the increased demand for workers in colonial administration such as in railways and plantations without incurring the expense from the acquisition of imported workers (White, 1980:262). The following two subsections trace the place of Kiswahili in education during Germany and British colonial rules.

### **1.7.1 Kiswahili in education during German rule**

Thus, it was during German and British colonialism when Kiswahili officially entered the academic realm. As it has been indicated earlier, through the advent of foreigners, particularly Arab traders, missionaries, and colonialists, Kiswahili managed to spread from its coastal birth lands into the hinterlands of east and central Africa. This suggests that when Germany and succeeding British colonialists established their rule in the region, Kiswahili had already become the dominant language of wider communication. Kiango (2005:158) quotes Mwansoko to note that Germany's initial language policy in Tanganyika had been to use German for administrative and educational purposes. Nevertheless, already dominant, Germans opposed the idea of using Kiswahili owing to its ostensible bond with Islam and the potential it possessed to unite indigenous people" against colonialism (Kiango, 2005:158). The Kiswahili dominance in the territory was deemed by the Germans to be a threat to the sustainability of their colonial rule (Kiango, 2005). As result, the Germans built government schools along the coast, which used 'German only' as a language of instruction to produce Africans who would work as lower level government servants as well as diffusers of the German language into the native communities (Kiango, 2005). Martin Schlunk, a scholar of German colonial Africa, is quoted in White (1980:262) recounting that 'German's initial aim of providing education to Africans was educating sufficient number of Africans to be used as interpreters, clerks, policemen, [and so forth]'

The first colonial government schools were set up in Tanga in 1893, and around 1903 twenty colonial government primary schools were established in the territory, educating more than 1550 learners (White, 1980:262). Unfortunately, however, the policy did not work as was planned because of the engrained religious and linguistic situation in the territory (Kiango, 2005). It is maintained that, first, parents refused to send their children to these schools, and second, children, who attended did not want to learn German (Kiango, 2005). The main reason was that many Africans saw the schools as agents of colonialism and Christianity (Kiango, 2005:158), particularly in areas along the coast, which were predominantly inhabited by the Muslim communities.

Consequently, Germans were forced to revert to Kiswahili as the medium of government and learning for the remainder of their colonial rule (Kiango, 2005:159). After the decision to make Kiswahili the language of administration and education" was passed, the Germans were forced to develop the language so that it could embrace new and sophisticated functions.



Kiswahili was subsequently chosen the medium of teaching and learning in the four years of primary schooling from 1886 to 1920 (Gran, 2007; Kiango, 2005; Roy-Campbell, 2001; White, 1980).

It is pointed out that irrespective of the colonialists' malicious intents in using Kiswahili as the medium of colonial government and learning, the move remains to be one of the main reasons that today Kiswahili is the language of wider communication particularly in Tanzania and the Great Lakes region in general (Brock-Utne, 2000). Thus, by the end of the German rule in 1918 when they lost the First World War, Kiswahili had already become the even more solid language of wider communication in the territory (Kiango, 2005).

### **1.7.2 Kiswahili in education during British rule**

After the British colonial government gained control over Tanganyika in place of Germany as a result of the "Versailles Treaty in 1920" (Gran, 2007:8), Kiswahili was maintained as a medium of basic education, but English was reinstated as the official medium of "colonial administration". However, it is recounted that when the two United Nations' commissioners - Phelps-Stokes and the Ormsby-Gore - paid visits to Tanganyika in 1924 to inspect the state of the protectorate, it was found that the British colonial government "was not paying sufficient attention to African education" (White, 1980:264).

On account of that the Phelps-Stokes commission, among others, had a view that the language issue was a fundamental aspect that was not given much consideration. Thus, it emphasised that for any pertinent educational transformation to take place in the territory, indigenous tongues must be given much focus, and to reiterate its stance, it noted thus:

With full appreciation of the European languages, the value of the native tongue is immensely more vital, in that it is one of the chief means of perceiving whatever is good in native customs, ideas and ideals, and thereby preserving what is more important than all else, namely self-respect...no greater injustice can be committed against a people than to deprive them of their own language (White, 1980:264).

The British colonial government's implementation of the recommendation of the commissions involved restructuring of the education system, in which village primary education schools were established, which offered "a four year terminal course in the

vernacular and [Ki]swahili' (White, 1980:266). In addition, Kiswahili was also the language of learning for the first two years of the four year central school education, while English was used for the final two years (White, 1980:266). Another measure taken to implement the Phelps-Stokes commission recommendation was to standardize Kiswahili language (White, 1980), in which Kiunguja, a variety of Kiswahili spoken in Unguja, Zanzibar Island, was chosen as the basis (Mkude, 2005:6).

Following the end of the Second World War, Tanganyika was put under United Nations' trusteeship, and the British were given the administrative authority to prepare the colony for full-fledged independence. One of their obligations was promoting the development of free, political institutions suited to Tanganyika and as a result to develop the participation of its people in advisory and legislative bodies and in the government of the territory, both central and local, as may be appropriate to the particular circumstances of the territory (White, 1980:266).

Thus, already dominant and widespread, Kiswahili was confirmed to be the language of "primary education" for its "contribution to the creation of an African as distinct from an ethnic consciousness" (White, 1980:267). By the time Tanganyika was attaining its political independence in 1961, the British government was practising a race based school system, where there were schools for Africans, Asians, and Whites. Gujarati was the language of instruction in most Asian primary schools, Kiswahili for African schools, and English for European schools and at higher levels for all races (Brock-Utne, 2000, as quoted in Gran, 2007:8).

### **1.8 Kiswahili and language in education after independence in Tanzania**

Roy-Campbell (2001) recounts that after Tanganyika achieved independence from the British Protectorate in 1961, the Ministry of Education eliminated the Asian languages from the primary school curriculum and English and Kiswahili were to be the only media of instruction and taught languages at primary school level. Further, in 1962 the government of Tanganyika proclaimed Kiswahili the national language, a move which was followed by the decree from the then Prime Minister, Mr. Rashid M. Kawawa, requiring that Kiswahili be used in all state and public functions, except for specific circumstances where the use of other languages was unavoidable (Roy-Campbell, 2001).

After the Zanzibar Revolution in 1964, the Revolutionary government immediately followed suite on the radical stance towards upholding the status of Kiswahili. For instance, to bolster the status and prestige of Kiswahili in the islands, the Revolutionary government of Zanzibar banned the use of all foreign languages -English and Arabic - from the entire public sphere, and instead the use of Kiswahili was made mandatory in all public and official businesses (Blommaert, 2013:50).

In addition, attempts to enhance Kiswahili involved its intellectualization. This aim was achieved through the establishment of the Institute of Kiswahili Research (commonly known through its Kiswahili acronym, TUKI) in 1964 as part of the University College of Dar es Salaam. TUKI was tasked with the developing and spreading of Kiswahili as a national language and as the medium of basic education as well as the carrier of popular east African culture (White, 1980:272).

In March 1967, the government of Tanganyika declared that Kiswahili was to be the language of instruction throughout primary school (Brock-Utne, 2002). Many commentators cite this decision as one of the critical measures that increased the prestige of the Kiswahili language among people in the country, and which elevated it from the status of a second to a first class language (Roy-Campbell, 2001). All these measures drastically changed people's attitudes towards Kiswahili and English. Whereas the former was highly regarded, English was relegated to lower prestige (Blommaert, 2013:50).

Following the success in the "use of Kiswahili as the language of primary education" and the growth of nationalist sentiments among politicians and people in the newly sovereign Tanzania, the continued use of the English language "in post-primary education" was deemed obnoxious (Brock-Utne, 2002). Thus, the change in the medium of education in primary school was viewed to be a part of a larger strategy to implement the "use of the Kiswahili medium" throughout the education system (Brock-Utne, 2002:178). Consequently, in 1969 the Ministry of Education released a decree directed to the heads of all public schools explaining the step-by-step migration in language of education from English to Kiswahili (Brock-Utne, 2000). The document instructed schools to start teaching Kiswahili and *Siasa* (political education) through the Kiswahili medium from the academic year 1969/70; domestic science from 1970/71; and history, geography, biology, agriculture, and mathematics from 1971/72 (Bhaiji as quoted in Brock-Utne, 2000:178).

It is stated that the government's original idea was to see that the medium of instruction was changed entirely from English to Kiswahili in all subjects in secondary education years one and two (grades 9 and 10) by 1973 (Brock-Utne, 2000). Nonetheless, this plan was never implemented in full as only Kiswahili and *siasa* subjects successfully started to be taught through the Kiswahili medium (Brock-Utne, 2000). Following these proceedings, Batibo (2013) maintains that English was non-existent in any public spaces in the country, with the exception of the classrooms of tertiary education, where the results were sternly destructive for Tanzanian level of English proficiency. It is asserted that even though the status of English has in recent years been reinstated as the prestigious language among most Tanzanians, the remnants of the previous measures against it remain at large (Batibo, 2013:111) as not many Tanzanians can properly converse in the simplest English.

In 1980 the Presidential Commission on Education, commonly known as Makweta Commission, named after its chair, Mr. Jackson Makweta, was appointed to review the state of education and make recommendations for improvements for the next twenty years. Roy-Campbell as quoted in Brock-Utne (2002) notes that the Commission, among others, had two sets of recommendations specific to language. First, it recommended that the teaching of both English and Kiswahili should be strengthened and, second, Kiswahili had be introduced as the medium of education in secondary schools from 1985, and at the tertiary level from 1992 (Brock-Utne, 2000). However, in August 1983 there was an unexpected 'u-turn' of events when the government ruled out any possibility of using Kiswahili as the language of education in "post-primary education" even though it was much anticipated (Roy-Campbell as quoted in Gran, 2007:11).

From then on, several authoritative statements and actions glorifying English were commonplace. For instance, the then Tanzania's President, Mwalimu J.K. Nyerere, when speaking at a workshop organized by The Society for the Enhancement of Kiswahili Language and Poetry regarding the decision of the government to retain the English medium in post-primary education, was quoted saying:

English is the [Ki]swahili of the world and for that reason 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 only as a normal subject it might die (Roy-Campbell as quoted in Gran, 2007:11).

As reminiscent of the president's reiteration of the importance of English in the country, beginning in the mid 1980s, Tanzania experienced unprecedented growth of private English medium primary schools (Biswalo, 2010). This growth was a direct result of the Tanzania's government adoption of the "neoliberal policies in the 1980s", which eased its monopoly in education provision by allowing private sector involvement (Biswalo, 2010:112).

Prior to the 1995 policy changes which provided for the establishment, ownership, and management of privately owned primary education schools in the country (Biswalo, 2010), the entire primary education was offered through Kiswahili under state control (Biswalo, 2010). The only exceptional cases were two government English medium primary schools - Arusha School in Arusha, and Olympio in Dar es Salaam - and nine privately owned English medium primary schools (Biswalo, 2010:112). These were allowed to operate in the country to specifically cater for children of expatriates and diplomats (Biswalo, 2010:112).

### **1.9 Current language profile in Tanzania**

Tanzania is among the most multi-ethnic and multilingual countries in Africa (Ström, 2009). A recent study by the Languages of Tanzania Project (LOT) states that the country is home to approximately 156 languages (Muzale & Rugemalira, 2008:80). Tanzania provides a unique case when language is taken into account because of its peculiarity in linguistic profile if compared to other African countries. Notwithstanding its unusual multilingualism, numerable studies indicate that more than ninety five-percent of the Tanzanians are fluent in Kiswahili as either first or second language (Malekela, 2006; Brock-Utne, 2006). Further distinctiveness of the country in terms of language is that the only indigenous African language allowed either as language of education or as academic subject in schools is Kiswahili.

The Tanzanian national education system does not allow for other indigenous languages to be taught or used as media of instructions in schools because it is politically perceived unacceptable for the sake of creation of a homogeneous nation with one national language (Ström, 2009; Muzale & Rugemalira, 2008). The language profile in Tanzania can be represented diagrammatically as in the following diagram (Figure 1.1):

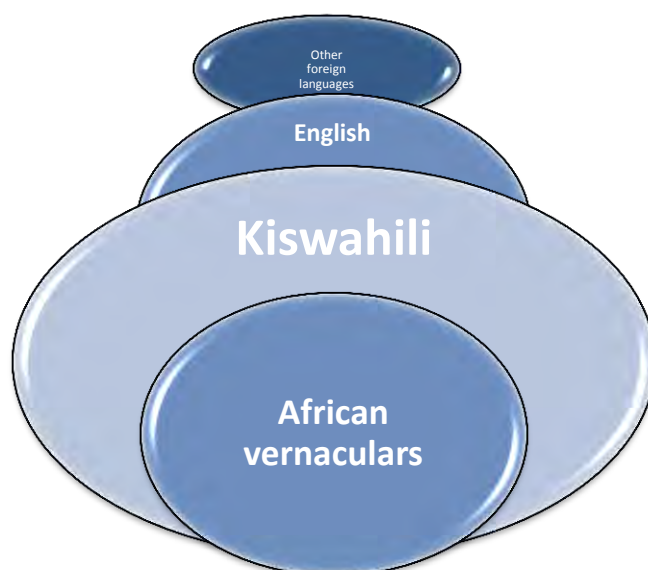


Figure 1.1: *The Tanzanian current language profile*

In the Figure 1.1, the inner circle represents indigenous African vernacular languages, which are mostly spoken as first language in remote rural areas and within households in urban areas, mostly by adults who have hailed from the rural areas. In rural areas, children's first languages are vernacular languages spoken in their surrounding areas, with limited exposure to Kiswahili outside their homesteads. They then come in contact with Kiswahili and English when they start primary education in grade one - Kiswahili as both the sole official medium of education as well as an academic subject, and English as an academic subject only. In rural areas Kiswahili still functions as a language of wider communication because it is not uncommon to have a village, a ward, a division, or even a district having more than one vernacular language. In such a situation, inter-ethnic communication is conducted through Kiswahili.

The second circle represents Kiswahili, which is spoken as a second language and the language of wider communication in rural areas, and as the first language in semi-urban and urban areas. In urban areas, Kiswahili is learned as a first language in streets and later on learned in schools as a subject and as the language of education in public primary schools. This linguistic situation is similar to the one described by Ouane & Glanz (2010:62) who maintain that a nonformal learning normally takes place outside of school or educational contexts. The learning of the first language language most often occurs in natural contexts such as at home and in immediate community before the child is enrolled in modern school.

Thereafter, it is usual that first language acquisition is continued through the formal teaching of the mother tongue for academic purposes.

The second outer circle represents English, which is a second language to some urban children, but in most cases it remains a foreign language for the majority. English is spoken by only a few individuals who have education of at least secondary education level (grades 9-12). It should be noted, however, that most secondary education leavers still possess very limited English proficiency. English is the sole medium of instruction for post-primary learning. It is the language of all sophisticated domains including law and higher government administration and international trade. Most government written records are in English.

The outer circle represents other foreign languages such as French, which is spoken by very few local educated individuals and some foreign nationals living or working in the country. In this category there is also Arabic, which has quite a large number of speakers compared to other non-indigenous languages, particularly in Zanzibar and the Mafia islands, and other areas along the Indian Ocean coast, apparently because of their long standing contact with Arabs and Islam.

The language profile in Tanzania can be said to be triglossic, in that at least three languages - the vernaculars as a first language, Kiswahili as a first or a second language, and English as a second or a foreign language, and other foreign languages co-exist. The concept “diglossia” or “triglossia” are largely described as a situation wherein the language roles are scattered over a multi-layer mode between or among socially dominant languages, which are often spoken by a minority and with a written tradition, and other languages spoken by the majority yet lacking social stature (Zabus, 2007:13). It is elaborated that diglossia is a situation in which “two linguistic systems coexist in a functional distribution within the same speech community”. According to this conception, one linguistic system is accorded the status of high variety (H), while the other one or ones receive the status of low variety (L) (Sayahi, 2014:6).

It is illustrated that the H language is often engaged in most official and sophisticated domains whereas the L is characteristically languished to mere non-formal verbal interactions (Sayahi, 2014:6). Sayahi (2014:7) quotes Mkilifi to describe Tanzania’s linguistic situation as “double overlapping diglossia”. This accounts for the linguistic context in which indigenous

vernaculars vertically co-exist with Kiswahili and English (Sayahi, 2014). In such a context, as stated earlier, Kiswahili is perceived as the L variety when it is paralleled with English, yet it assumes the H variety when it is paired with the indigenous vernaculars (Sayahi, 2014:7). The determinant of the status is the context and domain in which the particular language functions and the specific social status of the speaker (Sayahi, 2014:7).

Thus, by the time children reach secondary education, regardless of their place of birth - rural, semi-urban, or urban - all learners in Tanzania become de-facto mother tongue Kiswahili speakers. This situation is rightly depicted by Yahya-Othman as quoted in Neke (2003:24) thus:

[...] an educated Tanzanian would probably have to start life in one or other of the 120 ethnic languages (henceforth ELs), conduct part of his/her studies in Kiswahili, receive the better and more demanding part of his/her education in English, a foreign language, and once adult, occasionally find it difficult in talking to his/her grandmother in any of these languages. Tanzanians, like most Africans, are plunged into a diglossic condition, where their communicative life is split between various languages, in some of which they can only have partial competence.

As a result, formal Kiswahili curriculum at university level does not discriminate between first or second language speakers. Instead, all learners are treated as first language speakers, except for foreigners who attend Tanzanian institutions of higher learning to have an immersion Kiswahili language programme.

### **1.10 Language education policy and the role of Kiswahili in Tanzania**

Since independence, Tanzania has never had a language policy. Instead, language issues are embedded in education and cultural policies, and are often being overseen by mere political statements and declarations (Brock-Utne, 2000). Currently, the situation has yet to change as language issues are still placed under the “Education and Training Policy of 1995”; the subsequent “Cultural Policy of 1997”, and most recently the “Education and Training Policy of 2014”.

The Cultural Policy of 1997 was aimed at clarifying the government’s stance on the place of the other languages rather than Kiswahili and foreign languages in the formal education system and the public (Brock-Utne & Holmarsdottir, 2004:69). In that document, in addition to others, it was firmly stated that Kiswahili would remain “the national language” and would



be integrated into ~~the~~ Constitution of the United Republic of Tanzania” (Brock-Utne & Holmarsdottir, 2004:69). Also, the Policy asserted that vernacular languages should remain the useful assets for the advancement of Kiswahili (URT, 1997).

The Policy postulated further that Kiswahili should remain the language of learning for the public pre-basic and basic education, and English should be a compulsory subject (URT, 1997). However, the Policy indicated that the language of learning starting post-primamry and beyond should remain to be English, with the exception of the learning of certain sanctioned language subjects (URT, 1997). It was also stressed that Kiswahili should be an obligatory subject up to form four secondary education (grade 9 to 12) (URT, 1995). In the same document, English, French, Portuguese, and Russian are mentioned as foreign languages, and it has been stressed that their teaching will be encouraged (URT, 1997:3). However, in reality, the languages taught as foreign languages in mainstream schools and universities are English, French, Arabic, and recently Chinese and Korean.

The new Education and Training Policy of 2014 embarks on building capacity for the use of Kiswahili, English, other foreign languages, and sign languages to meet various communication needs. Regarding language in education, the Policy states that Kiswahili, English, other foreign languages and sign language shall be taught as subjects at various education and training levels. It further specifically states that, due to their importance locally, regionally and internationally, the government shall ensure Kiswahili, English, and other foreign languages are competently and efficiently taught at all levels of education and training so as to foster their understanding and competence among the citizens.

In addition, through the Policy, the government reasserts its intention to facilitate the use and application of sign language and braille in all levels of education and training in the country (URT, 2014:37). The government declares that Kiswahili, the national language, shall be ~~used~~ as the language of instruction at all levels of education and training” (URT, 2014:38). Also, the government undertakes that it shall continue to facilitate the sustainable and efficient use of Kiswahili through the provision of efficient local and international education and training (URT, 2014:38). Contentiously, however, the Policy reaffirms government’s commitment to strengthening the use of English as the medium of education in all levels of education and training (URT, 2014:38).

The 2014 Policy statement on language of instruction is apparently controversial as it allows for the use of both Kiswahili and English as the media of education without making it clear whether or not it advocates for a bilingual medium of instruction. This is because, as it stands, English is the solitary language of instruction for post-secondary education. When it says Kiswahili shall become the language of instruction, and at the same time reiterating strengthening the use of English for the same function, it provides no clarity but rather confusion in the field. This Policy highlights government's apparent ambivalence regarding language policy, particularly when it comes to the choice between English and Kiswahili as the language of instruction. Through this Policy, the Tanzanian government, as for many other African governments, has clearly exhibited its naivety with regards to taking confirmatory decisions to promote indigenous African languages at the expense of former colonial languages.

### **1.11 Current public attitudes towards English and Kiswahili in Tanzania**

The above language policy and practices in Tanzanian education have had negative repercussion in terms of public attitudes toward languages in the country. Even though for many Tanzanians Kiswahili is either their second or first language (Ström, 2009; Muzale & Rugemalira, 2008; Malekela, 2006), socially and economically Kiswahili scores low prestige compared to English and other taught languages. The period between independence and today has witnessed Tanzania passing through various periods regarding public attitudes towards Kiswahili and English in the country. In the early days of independence and particularly after the Arusha Declaration of 1967 Kiswahili was elevated to superior language after being seen as the language of national development, liberation and 'Africanhood' (Blommaert, 2013:51). Meanwhile, the reputation of English was stained after being derogatorily dubbed a language of 'neo-colonialism, oppression, and imperialism' (Blommaert, 2013:51).

However, due to increased demand for foreign economic links, which was reminiscent of liberal economic policies, English and Kiswahili swapped statuses and it is English which steadily regained its decency in the eyes of not only Tanzanian policy makers but also the entire public (Batibo, 2013; Blommaert, 2013). During this period, Kiswahili has been relegated to inferior status and prestige. In recent years the Tanzania general public's negative attitudes towards the Kiswahili language is illustrated by increased tendency among affluent parents to send their children to other countries such as Kenya and Uganda to undergo

primary and secondary education irrespective of higher costs attached to it (Kimizi, 2007; Mazrui, 1997).

In these countries English is the language of instruction and its use in public spaces is relatively wider. Also, in these countries, English is introduced as the language of education much earlier than in Tanzania. Consequently, proficiency in English is viewed as a mode of social investment suitable in search of and acquisition of higher paying jobs (Sa, 2007). Unenviably, the situation has the negative consequence of putting apparent valued human capital in the form of English language in the monopoly of the individuals whose privileged statuses in the society are already fossilized (Sa, 2007). This serves nothing other than perpetrating social discrimination in the country (Sa, 2007).

According to wa Thiong'o (1994:4) language choice and language use are critical in people's self-definition in connection with their natural and social contexts and in connection with life in its totality. Pierre Bourdieu as quoted in Goldstein (2003:12) elaborates that human beings have the tendency to "make choices about what languages to use in particular kinds of markets", which are defined as settings where different kinds of resources or "capital" are shared (Goldstein, 2003:12). As a result, the market of social goods possesses the power to sanction conversion of one type of human capital into another, such as "linguistic capital" (Goldstein, 2003:12). The linguistic investimate can be traded with the "educational qualifications or cultural capital, which, in turn, can be cashed in for lucrative jobs or economic capital" (Goldstein, 2003:12).

Further, language is perceived as a material object that can be "manipulated, influenced and planned" just as other physical properties such as industrial or agricultural goods (Blommaert, 2013:64). As such, language choice appears to be the issue of evaluating market forces and then generating and selling the subsequent manufactured goods. As a result, Pierre Bourdieu sees markets as the fields of struggles in which individual human beings are in constant attempts to preserve or change the existing allocation of types of capital specific to it so as to accrue the resulting benefits (Goldstein, 2003:12).

Consequently, substantial number of foreign nationals from other African countries such as Kenya, Uganda and Zambia who were exposed to English at a younger age are often more qualified to take high-paying jobs because of their English skills, thereby displacing

Tanzanians who would be qualified if only they spoke better English” (Sa, 2007:10). This suggests that there is an obvious tendency for prestigious and well-paying employment opportunities to be taken by individuals, who speak good English, who virtually happen to be foreigners or Tanzanians who have been educated overseas (Sa, 2007).

On this, Goldstein (2003:12) asserts that individuals tend to gauge the market conditions in which their linguistic goods would be accepted and treasured by the members of the community. This assessment might influence the way in which an individual perceives languages, whereas some linguistic products might be highly regarded than others and consequently ought to be endowed with what Pierre Bourdieu calls a ‘legitimacy’ that other linguistic goods do not (Goldstein, 2003:12).

However, Goldstein (2003) disputes that since markets are always the grounds of fracas and places where individuals sometimes feel uncertainties surrounding their investments in languages such as English, there might also be times when the legitimacy of the dominant languages such as English is challenged as a result of the emerging significance attached to using other languages, such as Kiswahili in this particular case. This conception advanced by Pierre Bourdieu can be used to explain situations involving individual choice of what language to study in the learning institutions.

This study attempted to establish what motives were behind Tanzanian university students’ choices to study Kiswahili as an academic subject. The idea advocated by Pierre Bourdieu was validated in this study where it was established that the majority students chose to study Kiswahili as an academic subject because it possessed competitive power within the job market in the country. Kiswahili linguistic capital, especially when obtained in conjunction with education courses, was more cashable than even knowledge in English.

### **1.12 Research objectives**

The overall objective for this particular study was to investigate motivation for university students in African higher learning institutions to study indigenous African languages as academic subjects.

The study's specific objectives were to:

- i. Investigate why university students chose to study Kiswahili as an academic subject.
- ii. Explore the extent to which initial students' motivation to study Kiswahili as an academic subject was maintained during the three years of degree study at university level.
- iii. Examine the role universities play in motivating students to choose to study the Kiswahili language as an academic subject.

### 1.13 Research questions

Research questions are used to state as precisely as possible what the study attempts to do (Hofstee, 2010:85). Researchers seem to agree that the research questions have at least to be clear, intelligible and unambiguous (Lewis, 2003). The research questions must also be focused, but not too shallow, as well as be researchable through data gathering, which implies that they must not be very ideological or the ones that require the use of "philosophy rather than of data" (Lewis, 2003:48). Additionally, research questions should be policy and practically pertinent and expedient to "the development of social theory". They should also be "informed by and connected to existing research or theory, but with the potential to make an original contribution or to fill a gap" (Lewis, 2003:48). Finally, it is advised that research questions need to be achievable, considering the available resources, and be ones that interest the researcher (Lewis, 2003:48).

Regarding the best way of formulating research questions, Lyons & Doueck (2010:71) advocate the use of 5Ws and the H questions, which are *what, why, who, when, where, and how* of the subject matter under study. However, since qualitative studies are often set out to define or comprehend various issues, the core objective of the research questions is to solicit answers to challenges pertaining to "experiences and meanings" rather than seeking to develop and test more pervasive "theories and explanations" (Lyons & Doueck, 2010:72). Apparently, qualitative research tries to riposte "questions about why people behave the way they do, how opinions and attitudes are formed, [and] how personal understanding of events are shaped" (Lyons & Doueck, 2010:72). Consequently, qualitative research is typical of the questions that begin with *why, how, and in what way* (Lyons & Doueck, 2010:72).

In view of these propositions, this particular study set out to answer the following three research questions.

- i. Why did Tanzanian university students choose to study Kiswahili as an academic subject?
- ii. To what extent was Tanzanian university students' initial motivation to study Kiswahili as an academic subject retained throughout the three years of degree study at university level?
- iii. What role do the Tanzanian universities play in motivating students to choose to study Kiswahili language as an academic subject?

### **1.14 Significance of the study**

Significance of the study serves to assert the usefulness of the proposed study to the society. The value of the study might be theoretical or practical (Hofstee, 2010). Theoretical significance concerns how the study either offers a new theoretical explanation for issues or how it "validates, extends, refines, or contradicts an existing theory" (Hofstee, 2010:89). Conversely, practical significance entails what pragmatic contribution the study offers to the 'real world' (Hofstee, 2010:89). This particular study offered both theoretical and practical contributions to the existing indigenous African language learning scholarship.

#### **1.14.1 Theoretical contribution of the study**

Theoretically, there is an apparent concern that African scholarship of varied nature has for a very long time lacked attention, particularly among African scholars themselves. In line with this, Atanga, Ellece, Litosseliti & Sunderland (2012:2), for instance, mourn the lack of studies in the field of language and gender thus:

It is something of an embarrassing commonplace to say that empirical studies of language and gender have to date been carried out largely in parts of the USA, Canada, Australia, New Zealand and Europe. While this situation is changing, published sociolinguistic and discourse analytical work on gender and language in relation to African contexts remains scarce.

Childs (2003:11) resonates that within the linguistics field in general the main focus has been on "phonetics, phonology, and even morphology", with very little on other areas of the study of African languages. Furthermore, specific to Kiswahili, recent developments such as

decisions taken by the African Union (AU), the East African Community (EAC), and the Southern Africa Development Cooperation (SADC) to adopt Kiswahili as one of their working languages have created pressing needs among scholars to increase energies not only in documenting the grammar and vocabulary of the language but indeed developing appropriate teaching and learning materials, methods, and techniques (Mkude, 2005).

Regarding the importance of motivation studies specific to language learning, Schiefele (2009) maintains that while the waning of students' interest in education has been widely reported, there is still an ardent need to establish the cause for this state of affairs. In consonance with the Schiefele view, it is further argued that understanding students' motives for choosing to study a language is crucial ~~in~~ organizing language learning goals; analysing the classroom climate in terms of control or autonomy; and subsequently for suggesting practical implications for educating autonomous self-regulated learners" (Bakar, Sulaiman & Razaai, 2010:72).

This view is resonated by Janus (1998) who asserts that studies on the reasons for individuals' decisions, which entails motives for choices to learn particular languages, is a crucial aspect for language specialists intending to comprehend the enrolment trends in language teaching and learning programmes. And it is further reiterated thus:

The fact that human nature, phenotypically expressed, can be either active or passive, constructive or indolent, suggests more than mere dispositional differences and is a function of more than just biological endowments. It also bespeaks a wide range of reactions to social environments that is worthy of our most intense scientific investigation. Specifically, social contexts catalyse both within-and between-person differences in motivation and personal growth, resulting in people being more self-motivated, energized, and integrated in some situations, domains, and cultures than in others. Research on the conditions that foster versus undermine positive human potentials has both theoretical import and practical significance because it can contribute not only to formal knowledge of the causes of human behaviour but also to the design of social environments that optimize people's development, performance, and well-being (Ryan & Deci, 2000:68).

Moreover, Schmidt, Boraie & Kassabgy (1996) and Husseinali (2006) assert that the issue of motivation is of practical interest to various individuals and organizations involved in language teaching and learning. For instance, being conversant with students' motivation for language learning is important for language programme designers and administrators whose

interest is to attract students to the programmes (Schmidt *et al.*, 1996). This can be possible through designing language programmes that are congruent with the students' needs and interests, thus inspiring them to be willing to commit their resources to it (Schmidt *et al.*, 1996). Oxford & Shearin as quoted in Gallagher-Brett (2005:5) emphasise the significance of language teachers to understand the motives for students to learn languages. It is argued that knowing language learners' motivation is crucial for teachers, who would like to use pedagogical approaches that reinforce and develop student motivation, so as to retain them in the learning activity (Schmidt *et al.*, 1996).

Understanding language learning motivation is essential for learners themselves, who often struggle to maintain their inner drive to embark on and persist in the inherently difficult task of language learning (Husseinali, 2006; Schmidt *et al.*, 1996). Pursuant to this, it is noted that motivational orientations are important foundation in language learning since they determine the choice of language to be learned, the kinds of activities and behaviours that learners are more inclined to engage in, the kinds and degree of adeptness the learners expect to achieve, the extent of outside intervention required to manage learning and the extent of engagement in the long run (Bakar *et al.*, 2010:72).

Within the context of the present study, knowledge in students' subject expectations on studying Kiswahili and other African languages would aid in shaping their teaching and learning processes. Currently, Kiswahili, as for many other indigenous African languages, is being offered without consideration of learners' expectations and market needs. The content is often based on traditional grammar orientations with less emphasis on functional skills, such as second and foreign language teaching methods, editing, and translation and interpreting. When these courses are offered, they only come as optional with a restricted number of learners allowed to take the courses.

Webb & Kembo are quoted in Wildsmith-Cromarty & Young (2006) disputing that devotion to standard approaches affects language teaching methods, since the strict 'grammar-translation' method is often used, developing relatively thorough cognizance of linguistic rules but slight or no other language functional skills. This view is echoed by Glynn (2012:144) who, when articulating various issues that discourage students from learning foreign languages in the US, notes:



Regardless of students' foreign language level, school, or ethnicity, the heavy grammar focus that takes place in each of their classes was a major topic when asked to describe negative experiences with language learning.

It is further attested that learners of various academic language programmes mentioned "grammar and spelling" as their "least favourite components of their foreign language classes" (Glynn, 2012:144). Most learners who participated in the study expressed their disappointment that there was too much time used up in class drilling grammatical items. The students perceived most of these drills to have little or no direct impact to the entire syllabus (Glynn, 2012:144).

Further to the theoretical contribution of the present study, an extensive literature review indicated that the majority of motivation theories in language learning, and for the purpose of this study the Self-determination Theory (SDT), has mostly been applied to describe the teaching and learning of the second and foreign languages. This study develops new insights in that the SDT can ably explain the dynamics surrounding the teaching and learning of the first languages as well. Based on its characterization of motivation along a continuum from intrinsic to extrinsic, it is possible for the SDT to guide exploration of the factors making individuals choose to learn their own native languages as academic subjects within education contexts. The present study has successfully employed the SDT to achieve its three research objectives, which were designed to understand the factors Tanzanian university considered in making decision to study Kiswahili as an academic subject as well as how they maintained their initial motivation to study the language.

#### **1.14.2 Practical contribution of the study**

Practically, as a remedy to the lack of students' interests in indigenous African languages, Matsinhe (2004:22) advocates that there must be a redesign or renewal of the curriculum for African languages, which should take into account the changing aspects of the job market so that the expectations of the students and the potential employers of the graduates in indigenous African languages are met. This recommendation may sound valid considering that, apparently, there are indications that the pervasive lack of interest in learning is partly the result of "the neglect of students' everyday life experiences, the development of interests outside of school, and the restrictive character of learning environments" (Schiefele, 2009:208).

Cognizant of the above, this study was carried out with similar expectations that the results would assist the language policy makers and planners in government organs, and language coordinators and curriculum developers in educational institutions to have insights into students' motives for choosing to study Kiswahili, and indigenous African languages in general in institutions of higher learning. It was envisaged that this would assist them in designing and formulating language policies, plans, curricula, and programmes which are consistent with students' expectations in learning the languages. It was also expected that the results from the study would assist in consolidating students' interests in learning Kiswahili in Tanzania.

Furthermore, the findings from this study were expected to cast light on the best possible ways to redesign and reform programmes and curricula in other indigenous African languages in African institutions of higher learning that are currently labouring in terms of the student enrolment. In the context of this, Yuka & Okolocha (2011:7) hold that it is critical that Africans themselves and supporters for the utilization of African languages reassess the dynamics that can induce African and non-African individuals to start studying and use these languages in their daily quest for communication and survival.

### **1.15 Delimitations of the study**

According to Hofstee (2010:87) delimitations cover the back of the researcher by limiting the span of the research topic. Delimitation is inherent in academic tasks since it is very unlikely that the researcher can cover the whole ball of wax and impeccably (Hofstee, 2010:87). Delimitations serve to explain to the readers exactly what the researchers are "responsible for" by explaining "what" they are "not responsible for and why" (Hofstee, 2010:87). By asserting very explicitly what exactly falls and does not fall within the research project, the researcher avoids potential reproach of "why didn't you do x, y, or z" from the audience (Hofstee, 2010:87).

This particular study intended to explore language learning motivation among students, who were native language Kiswahili language speakers, studying Kiswahili as an academic subject at Tanzanian universities. The study site was the Institute of Kiswahili Studies of the University of Dar es Salaam, Tanzania. It must be emphasised that the concept "native language speakers" in this particular case referred to students for whom Kiswahili is their first and second language. This excludes all other students who were not native speakers of the

language. Furthermore, this study focused only on motives to choose and persist with the study of Kiswahili as an academic subject. It was not the intention of this study to explore internal motivational processes that occur during learning itself, such as the effect of motivation on students' academic performance. The emphasis was put on the fact that this study focused on learning Kiswahili as an academic subject and not as a medium of instruction. Thus, the focus was to know the factors for the decision to study Kiswahili as an academic subject.

### **1.16 Definition of terms**

This section helps in dispelling imminent misunderstandings regarding terms used in a particular study (Hofstee, 2010:88).

#### **a) Affection**

In this particular study, 'affection' has been used to refer to a state of idiosyncratic evaluation of the experiences that lie along a continuum of the positive and negative poles. The concept literary means the state of like and dislike towards something experienced by an individual in a specific period of time.

#### **b) African indigenous languages**

In the context of this study, the concept has been used to refer to all languages native to Africa. This excludes all languages that have any synchronic and diachronic structural ties with languages of the other continents. Thus, in the context of this study, languages of the former colonialists assimilated in Africa are not indigenous.

#### **c) African institution of higher education**

It refers to a university, college, or technical college based on the African continent, run by either the public or the private sector, which teaches indigenous African languages as academic subjects. In this particular study, the Institute of Kiswahili Studies of the University of Dar es Salaam, Tanzania was the main focus.

#### **d) Student enrolment**

The process of recruiting or accepting students into language learning programme as an academic subject.

**e) First language**

The term “first language” is used in diverse overlapping ways, and can mean “the first language” to be learned, “the stronger language”, “the mother tongue”, or the language most dominantly used (Malmkjær, 2010:53). However, in the context of this particular study, the terms “first language” and “native language” have been treated as synonymous. They refer to the language an individual speaks first before other languages as well as a language spoken as a primary medium of communication even if it was not learnt first. It is the language an individual learns informally from childhood. The first or native language is the one acquired from the environment surrounding an individual.

**f) Foreign language**

The concept refers to the language, which generally is not spoken in the immediate environment in which an individual resides, and it does not accomplish individual’s daily communication needs within specific public settings (Abbott, 2001:467). Such language is seemingly learned for the purpose of interacting with foreign nationals, who are characteristically alien to the local settings (Davies, 2001:517). It is illustrated for instance that when “Japanese students in an English class in Japan are learning English”, English becomes a foreign language. However, when the “same students were in an English class in the USA”, the students would be taking “English as a second language” (Yule, 2006:162-163).

It is, however, maintained that within the contemporary field of language learning, both cases are basically referred to as “second language learning” (Yule, 2006:162-163). According to Bardack (2010) a foreign language is the one learned as a school subject, and it is not used or dominant in the community where the language is learned.

This is in contrast to a second language, which is often a “medium of communication in the community”. However, this definition does not properly describe the state of English in Tanzania, where, although for some Tanzanians it is their second language, English does not serve day to day communication purposes. In the context of this particular study, the concept has been used to refer to language learned to fulfil international communication requirements rather than day to day individual communication needs. Foreign languages taught in mainstream education in Tanzania are French, Arabic, and in recent years Chinese and Korean.

**g) Heritage language**

It is defined as the language that is considered by individuals to be their native, home, or ancestral language (Bardack, 2010). The concept is also employed to explain forms of linkages that exist between minority languages such as an indigenous or immigrant language and the community or speakers of such a language (Bardack, 2010). It has been established in this study that most African languages, including Kiswahili, is being taught and learned in other continents mainly as a heritage language.

**h) Language learning and language study**

In this particular study, the terms “learn” and “study” are used synonymously. They have been used to refer to the conscious process of acquiring knowledge. It is a formal activity of gaining knowledge, in this particular case, language.

**i) Mother tongue**

The concept “mother tongue” has been differently conceived. However, the concept has often been hinged on the apparent rational conception that since most children’s “first significant other is the mother”, then the first language spoken by the child is “mother tongue” (Davies, 2001:515). Nonetheless, some contemporary views dispute that it is not always as forthright as it would sound since the responsibilities of a mother might be assumed by some other adult individuals who are not necessarily biological mothers (Davies, 2001:515). In addition, the concept “mother tongue” is also defined as “self-sustaining” and it is the reason emerging generations do not require schooling to acquire them.

On the contrary, such kinds of languages are picked “at home in the community, in the neighbourhood, among the loved ones - the ones shaping the identity of the child” (Fishman, 2007:78). UNESCO defines mother-tongue as “the language” which an individual has assimilated in childhood and which often becomes their instinctive tool of thinking and interaction (Kamwangamalu, 2004:226).

The orthodox definitions of the concept often encompass senses such as the language learnt from one’s mother; anyone’s first language regardless “from whom” it was learnt; an individual’s most resilient language at any stage of the life circle; the “mother tongue” of the political territory or nation; the language that is often spoken by an individual; and “the language to which a person has the more positive attitude and affection” (Malmkjær,

2010:53). Pursuant to this conceptual obscurity, every effort has been made to avoid the use of this term in the present study. However, when it was indispensable, the concept was employed to refer to any language people learn first in their life. Particularly, the study adopted the delineation propounded by Ouane & Glanz (2010:62) that:

In order to root the definition in the African linguistic reality, we define mother tongue in a broader sense as the language or languages of the immediate environment and daily interaction which *nurture* the child in the first four years of life. Thus, the mother tongue is a language or languages with which the child grows up with and of which the child has learned the grammar before school.

In the Tanzanian context, the mother tongue concept might include Kiswahili to individuals whose first languages are different languages but because of its dominance, their Kiswahili proficiency has reached a native-like level.

**j) Motivation**

The concept “motivation” in this particular study has solely been used to refer to a “reason” for engaging in an activity or behaviour.

**k) Second language**

This concept was used to refer to any language an individual learns or acquires next after the first. It was specifically used to employ the language learned through formal teaching. It is the language volitionally or involitionally learned by an individual, and is spoken in the surrounding community, where an individual resides (Yule, 2006:162). Second language is the one “mastered either through direct exposure to it or through formal instruction accompanied by frequent interaction with the target-language community in the host environment or in a multicultural setting” (Dornyei, 1990:48).

The concept has also been defined as an “additional language after a person has acquired mother tongue ... sometimes, [it] includes “both *untutored* [naturalistic] acquisition and tutored [classroom] acquisition” (Ellis, 1985:5). Functionally, second language was referred to as a language used to fulfil key social roles like language of instruction or law (Abbott, 2001:467). In the Tanzanian context, both English and Kiswahili could be referred to as second languages as both fulfil important social roles albeit with different prominence.

## 1) Vernacular language

The concept “vernacular” has been common in the sociolinguistics field “since the Middle Ages” when it was initially employed to define native “European languages”, which were perceived to be of the “low prestige” compared to Latin, which was endowed with “high prestige” (Yule, 2006:212). Since then, the concept has been extended to characterize “any non-standard spoken version of a language used by lower-status groups” (Yule, 2006:212). This undertone has been fossilized to become conventional definition of the languages spoken by marginalized individuals in the society.

Even today, the term “vernacular” is often used to describe forms of “social dialects” characteristically spoken by apparent “lower-status groups” which are treated as “non-standard” as a result of the “marked differences from a socially prestigious variety treated as the standard language” (Yule, 2006:212). However, in the context of this study, the term was used to refer to ethnic languages regardless of their status and prestige in the society. In the context of the present study the concept “vernacular” did not include any value-laden sentiments.

### 1.17 Limitations of the study

This concept relates to the issues that negatively impact the researcher during carrying out the study. In this particular study, the main limitation was distance between the research site and the university where the researcher was based. While the data for the study was gathered from the Institute of Kiswahili Studies of the University of Dar es Salaam, Tanzania, the researcher was studying full time at the University of KwaZulu-Natal, Durban South Africa. The apparent physical distance prevented the researcher from having sustained interaction with the research participants, particularly when there was a need to double check and verify some of the information forming the data. This problem was mitigated by using telephone conversation and internet communication.

Another challenge was an unanticipated extra research cost. Conducting international phone calls placed a serious financial burden on the researcher. Another challenge was loss of contacts between the researcher and most research participants. By the time the data had been gathered, the student research participants were third year students, their last academic year at the university.

This means that for the most part of the period of data analysis and writing up the research report, these students had already left the university, thus some of them were not accessible through the contacts they provided in the consent forms they signed. This was probably because they had moved to other areas of the country where new employment and social demands forced them to change their contacts. This challenge was mitigated by full utilization of the few participants who were available at hand to provide the required information.

### **1.18 Structure of the thesis**

The thesis is organized into six chapters. The first chapter, which is the general introduction, covered the background of the study, statement of the research problem, an overview of the concept of African languages, the origin of Kiswahili language, the early development of Kiswahili language, an account of Kiswahili in education during the colonial era, Kiswahili and language in education after independence in Tanzania, the current language profile in Tanzania, the language education policy and the role of Kiswahili in Tanzania, the current public attitudes towards English and Kiswahili in Tanzania, the research objectives, the research questions, the significance of the study, delineation of the study, definition of terms, limitations of the study, and the structure of the thesis.

The second chapter comprises a literature review, in which basic literature on motivational studies is critically explored. The third chapter is the conceptual and theoretical framework. In this chapter, the concept of motivation is reviewed in detail with the aim of establishing its connection to the language learning. Also, the chapter provides a detailed account of the self-determination theory, which has informed the study.

The fourth chapter is informed by methodological aspects of the study. Issues covered are research paradigms, research strategy, research design, research methods, and rigour and ethical issues of the study. Data presentation and discussion of the research findings are the issues tackled in chapter five. The last chapter is chapter six which deals with the general summary of the entire project, general conclusions of the study, and the recommendations for further studies.



### **1.19 Conclusion**

The aim of this chapter was to outline the basic aspects of the study. It laid the foundation stone upon which the entire thesis has been built. It covered the background of the study, statement of the research problem, an overview of the concept –African languages”, the origin of Kiswahili language, the early development of Kiswahili language, an account of Kiswahili in education during the colonial era, and Kiswahili and language in education after independence in Tanzania.

Other issues covered in this chapter are the current language profile in Tanzania, the language education policy and the role of Kiswahili in Tanzania, the current public attitudes towards English and Kiswahili in Tanzania, the research objectives, the research questions, the significance of the study, delineation of the study, definition of terms, limitations of the study, and the structure of the thesis. The following chapter two is a literature review and it critically analyses various contributions to the motivation concept as well as studies carried out on language learning motivation.

## **CHAPTER TWO**

### **A LITERATURE REVIEW**

#### **2.1 Introduction**

The purpose of this chapter is to review a variety of literature that highlights innumerable aspects of motivation in relation to language teaching and learning. The immediate objective of the chapter is to establish, with a special focus on the teaching and learning of indigenous African languages, what has already been done and which gaps are there that merit a further empirical study such as this one. Ultimately, the review of the related literature was expected to shed light on both practical and theoretical aspects in relation to motivation for indigenous African and other language learning choices in institutions of higher learning.

Specifically, the chapter covers a review of literature dealing with the conceptual and pragmatic importance of a literature review in the academic domain, focusing on studies related to African language learning motivation, studies on western language learning motivation, motivation for learning Asian languages, theoretical aspects and studies on general education choice and decision making, and other theories of motivation related to language learning.

#### **2.2 Definition and the role of a literature review in academic writing**

Scholars have approached the notion ‘literature review’ from different perspectives. A review of literature can be understood as a detailed but serious examination of other people’s ideas, philosophies, and studies on a specific discipline of study. This examination should ultimately lead to the development of the research questions (Schreiber & Asner-Self, 2011:32). The primary aim of reviewing literature is “to find out what others’ thoughts are and have been” (Schreiber & Asner-Self, 2011:32). Therefore, it is stressed thus:

The focus of a literature review is not on our own thoughts, theories, or research; rather, the focus of a good literature review is our thoughtful summarization and evaluation of the work resting on the shoulders of the giants on which we hope to stand (Schreiber & Asner-Self, 2011:32).

It is maintained that a literature review has utmost significance in scientific inquiry because it helps a researcher to learn “about other individuals who have before carried out studies in the same or similar areas and produced written materials about it” (Rossman & Rallis, 2003:36). As such, through a critique of the existing knowledge, researchers can develop their own

understanding of a particular phenomenon under study (Rossman & Rallis, 2003). In addition, a literature review helps in gaining insights into the major traditions and principles that override the specific field of study (Rossman & Rallis, 2003).

Parallel to the above, it is also advocated that a review of literature assists researchers to attain both a general and specific picture of “what has already been done” (Cowie, 2009:184) in the selected area; as well as attaining key ideas on the ways to go for the planned study. It is further highlighted that the whole idea of reviewing literature profits the researchers by enabling them to advance a sketch of the existing body of “knowledge” (Cowie, 2009:184). Moreover, it is advocated that the literature review serves as a proof that an investigator has sufficiently studied the theoretical writings as well as “research publications as a conceptual base for the proposed study” (Stake, 2010:104).

In reiterating the significance of a literature review, Bryman (2012) states that individuals need to ascertain “what is already known” concerning the topic of attention in order that they do not simply “reinvent the wheel” (Bryman, 2012:98). He notes in addition that it is through a literature review that researchers showcase their abilities to “engage in scholarly review” (Bryman, 2012:98) by appraising and making sense out of others’ works in the specific subject area. Moreover, reviewing the current literature on a particular subject matter provides a springboard for development of an “argument” (Bryman, 2012:98) regarding the importance of the study to be conducted.

It is emphasised that a good literature review should be in its basic form a way of asserting a researcher’s “credibility as someone who is knowledgeable in [the] chosen area” (Bryman, 2012:98). It is noted that a review of literature should not in whatever way be “a matter of reproducing the theories and opinions of other scholars”, but it must construe what others have said, of course through “their ideas to support a particular viewpoint or argument” (Bryman, 2012:98).

In line of this, Bryman (2012:98) proposes that the aim of reviewing available publications should intend to highlight the following issues:

- a) Aspects of the subject matter under study which are known at the time of study.
- b) Notions and theoretical frameworks which are applicable to the subject matter.
- c) Approaches and strategies commonly used to study the subject matter.
- d) The major disagreements and conflicts which override the subject matter.
- e) The available discrepancies regarding research findings on the subject matter.
- f) Research questions that have remained unanswered in the subject matter

Regarding sources of literature, Schreiber & Asner-Self (2011:33) recommend that reliable literature is obtained from an integrated literature review, which they define as ~~the~~ professional literature, such as peer-reviewed journal articles, books, dissertations, theses, and conference proceedings”. Stake (2010:109) quotes Kennedy to categorize a literature review into two types which are ~~systematic~~” and ~~conceptual~~”. A systematic literature review entails the researcher’s attempt to search for ~~all~~ the studies that examined a particular causal relationship” (Kennedy as quoted in Stake, 2010:109).

A conceptual literature review, on the other hand, is ~~an~~ attempt to bring together scholarly contributions on diverse matters” with regard to the proposed study (Stake, 2010:109). Such a review intends to make the most of the wide and composite theoretical underpinnings that inform the particular ~~research questions~~” (Stake, 2010:109). According to Stake (2010) each type has its separate area that works well. He illuminates that the systematic literature review ~~may~~ offer greater contribution to researchers in a developed field of research”, while ~~the~~ conceptual may offer a greater contribution to seeing the complexity of a professional problem” (Stake, 2010:111). All that considered, Bryman (2012:99) advises that any pursuit of literature needs to be guided by ~~research questions~~”, and also the review must act as a way of showing why the research questions are significant.

The literature review for this particular study was both systematic and conceptual. Regarding systematic review, the variables that have been explored are language learning and language motivation. The researcher was interested in understanding how motivation influenced university students’ choice to study indigenous African languages in general, and Kiswahili in Tanzanian universities in particular, as an academic subject. The other variable was various forms of motivation that necessitated language learning in the institution of higher education in different parts of the world. The conceptual review focused on understanding the

concept of motivation as well as theoretical aspects of it that override contemporary language motivation studies.

### **2.3 Studies in students' motivation for African language learning**

Igoudin (2008) states that until now the vast amount of motivational research appear to be focused on the foreign language class contexts such as English, French, Germany, Spanish, and Portuguese. Also, in the past few years, there is unprecedented growth of a body of research in motivation for learning Asian languages, such as Arabic, Chinese, Korean, Japanese, and Malay. However, this has not been the case with teaching and learning of African languages on the African continent. The few available studies on indigenous African languages are conducted to assess their teaching and learning in American colleges and universities and to a lesser extent in the European context.

The focus of such studies is on the students' motivation for learning African languages as heritage, additional, or foreign languages. In the US, most of the studies have been a product of the programmes such as those run by the National Council of Less Commonly Taught Languages (NCLCTL).

In the context of the African Institution of Higher Education, one of the scant available studies on African language learning motivation was a small scale study carried out by Mbatha (2013). The study investigated why black students are motivated or not motivated to choose modules taught in IsiZulu language at the Edgewood Campus of the University of KwaZulu-Natal, South Africa.

The specific objectives of the study were, first, to understand how students decide whether to take or not take modules taught in IsiZulu. Second, the study aimed at understanding students' motivation as well as disincentives of taking modules taught in IsiZulu. Third, it aimed at understanding attitudes that give impetus to choosing or not choosing modules taught in IsiZulu. Fourth, the study investigated ideologies that underpinned language learning choices among students.

Consequently, Mbatha (2013) found that the prospects of studying modules taught in IsiZulu in the foundation phase programme at the university generated mixed reactions, such as feelings of happiness, fear, anxiety, as well as total rejection. It was established that some students studied the academic modules in IsiZulu because it provided them with a good

grounding in the mother tongue before learning additional languages. Also, some students reported the need for a balance of two languages as a main motivation for their decision. Developing pride in the language was also reported as one of the motives for choosing the modules. Other students cited instructors' influences as the cause for their choice. It was summed up that the reasons given by the students suggested both integrative and instrumental motivation for choosing to learn modules taught in IsiZulu (Mbatha, 2013).

Another contribution to the motivation research in indigenous African language learning in the African context was offered by Matsinhe (2004). Under the commission of the Open Society Initiative for Southern Africa (OSISA), Matsinhe conducted a survey in the member countries of the Southern African Development Community (SADC) to investigate problems affecting the development, promotion, and use of indigenous African languages in the region. Among others, policy issues, curricular and training issues, publication and programmes for electronic media issues, and coordination and consultation issues were revealed to be the main hindrance to the promotion of African languages in learning institutions (Matsinhe, 2004:13).

Specific to the language teaching and learning, Matsinhe (2004) found that most African language teaching and learning programmes in the higher learning institutions were struggling because of low student enrolment and high dropout rates. The main reason cited for the situation was lack of interest among students in learning the languages (Matsinhe, 2004). Recounting on the factors for learning of indigenous African languages in African institutions of education, Batibo (2003) notes that most students choose to study African languages just to fulfil \_academic requirements or because they want to have a good knowledge of the functioning of the languages for their professional needs' (Batibo, 2003:22).

Overall, an overwhelming majority of motivation research on indigenous African language learning has been focussed on the students outside Africa, who learn the languages as academic subjects. Folarin-Schleicher & Lioba (2000) identify a variety of motivations for students' decision to study African languages in the US. According to them, the students' reasons for learning African languages in the US include curiosity, requirement for academic language credit, a desire for a cultural or cross-cultural experience or link, and the need for language skills for research (Folarin-Schleicher & Lioba, 2000:79). Other factors were special needs such as developing basic communicative competence for a business trip or to work with an international organization (Folarin-Schleicher & Lioba, 2000).

Similar observations are presented by Marten & Mostert (2012) who studied, among others, students' motives for studying IsiZulu as an additional or third language in the Department of Languages and Cultures of Africa, School of Oriental and African Studies (SOAS), University of London. In the study, Marten & Mostert (2012) established that students had a variety of motives for choosing to study IsiZulu, which were generally categorized as "personal, academic and professional" (Marten & Mostert, 2012:102). The reasons ranged from a desire to interact with Zulu people and the South African population, experience Zulu values, and heritage (Marten & Mostert, 2012). Their characterization regarding the pattern of the students' motives was that the reasons for learning the language entailed both "integrative" and "instrumental" motivation (Marten & Mostert, 2012:101).

Marten & Mostert's findings corroborated the Ruther' (1998) study findings, which indicated that the meteorology students at the Columbia University's School of International and Public Affairs (SIPA) opted to learn advanced Kiswahili language and culture for the reason that they were placed in various sites in rural areas of Kenya to gather "meteorological data for a global climate change study" (Ruther, 1998:113-114). Thus, the students saw it necessary to study Kiswahili in anticipation that proficiency in the language would enable them to live, function, and conduct their research activities more seamlessly and effectively (Ruther, 1998:113).

Further, in his study of motivation for foreign language learning in higher learning in the US, Janus (1998) found similar results. In the study he established that postgraduate students conducting research in "anthropology, art history, history, linguistics, or literature, and undergraduate students in area studies, international relations, business, or law, or those in a language/literature major in the language" indicated that the LCTLs courses were directly relevant or a requirement for their academic majors (Janus, 1998:167). Others indicated that they chose to learn the languages because they see the "languages as potentially relevant for study abroad or for jobs or internships in another country, or because they have a personal or romantic relationship with a (nonrelated) native speaker of the language" (Janus, 1998:167).

Janus (1998) cites culture and travel as among the factors students consider for learning LCTLs in American institutions of higher learning. According to him, students become enticed to learn LCTLs by:

[I]nterest in or experience with some aspect of the culture, such as martial arts or Japanese animation, Irish music and dance, films from Scandinavia or India, or literature and art from a number of cultures. Travel to the country, whether completed or anticipated, is also a significant factor (Janus, 1998:167).

He elaborates that these include “students who have returned from year-abroad programmes and recreational travellers” (Janus, 1998:167). Further, it is stated that other learners enrol in LCTLs programmes “because they are interested in languages and perceive the LCTLs as more challenging or exotic than—or different from—languages they have taken before” (Janus, 1998:167).

The number of people learning indigenous African languages such as Kiswahili at institutions of higher education in the United States has steadily been improving (Moshi, 2006). The encouragement is recorded in other parts of the world such as Europe and Asia, where the interest in learning Kiswahili is gaining momentum. Moshi (2006) maintains that in most European colleges and universities the rate of Kiswahili learning is picking up. According to her, most of the African language programme objectives in the European context are concomitant with the aims of the developmental ventures nested under the European economic multilateral collaborations as well as developmental agencies such as “the Danish International Development Agency (DANIDA) and the Norwegian Agency for Development Cooperation (NORAD)” (Moshi, 2006:167).

### **2.3.1 Heritage as an emergent discourse in minority language learning motivation**

In recent years heritage learning has emerged as a dominant construct that explains motivation for learning minority languages abroad (Abuhakema, 2012; Cheng, 2012; Temples, 2010; Qin, 2006; Lee, 2005; Dwyer, 2003). The concept “heritage learning” or “heritage speaker” was initially developed in Canada in the 1970s; however, it has gained its prominence in the US especially in the 1990s (Montrul, 2010). The concept is broadly applied to refer to individuals who are “members of a linguistic minority, who grew up exposed to their home language and the majority language” (Montrul, 2010:4). It is contended that heritage is one of the widespread motivators for students’ choice for language learning in the US (Jordan, 2015; Damron & Forsyth, 2012). Most Americans who had been surveyed indicated that they wanted to learn languages that could place them closer to their ancestral roots (Jordan, 2015).



This prevalence was interpreted as the highlight of the extent of the deep interweave that exists between heritage and identity among the Americans. Jordan (2015) points out that this situation is a reminiscence of the fact that the majority of American families have existed in the US only for a handful of generations, and therefore their empathy with their lineage is still robust. Yet, since the speed of integration and socialization of the immigrants into the American mainstream culture is so strong, the majority families find themselves fully linguistically integrated into the English language within just two generations. This scenario militates against the subsequent generations of the US population to long for reconnections with the similitude of ancestries through languages (Jordan, 2015).

In the context of African language learning in the west, heritage too has become one of the main motives for students' choice to study the languages as a result of the students' quest for a revival of their lost identities and heritage (Dwyer, 2003; Mazrui & Mazrui, 1998). Commenting on the reasons for students' choice to study African languages, including Kiswahili, in the US colleges and universities, Mazrui & Mazrui (1998) illuminate that heritage is one of the underlying factors. According to them, an attempt to appease the "bi-focal quest for ethno-linguistic identity among African Americans" (Mazrui & Mazrui, 1998:34), who had lost their identities through different socio-historic events and histories, sparked a massive struggle in the American academia. They elaborate that "the demand for civil rights, thus, sometimes came to include the rights of access to the African linguistic heritage in the corridors of American academic circles" (Mazrui & Mazrui, 1998:34).

To achieve that aspiration, African Americans explicitly wanted to "relink with continental African languages" (Mazrui & Mazrui, 1998:34) through learning the languages of their perceived ancestry. This view is supported by Spolsky (1999:188) who points out that the beginning of teaching and learning of Kiswahili in American institutions of higher learning can fairly be attributed to the result of the "Afro-American ethnic movements" rather than pure interest in the language itself. Consequently, the presence of numerous African languages in American educational institutions that now seem to be taken so much for granted, is one of the products of those major battles for civil rights which were fought on American campuses in the 1960s" (Mazrui & Mazrui, 1998:34). It is through these movements that currently African languages are taught widely in American universities and in some high schools, with Kiswahili being by far the most popular (Mazrui & Mazrui, 1998:34).

Dwyer (2003) shares similar perspective regarding factors for African language learning in the US. He advocates that even though most students who choose to study African languages in the American institutions of higher learning can be classified as heritage language learners or career learners, the majority fall under the former category (Dwyer, 2003). He clarifies that heritage learners' motive to study languages is hinged on their desire to learn more about the languages and cultures of their communities, relatives, or ancestors (Dwyer, 2003). It is further asserted that African heritage learners fall into two categories, the first category being the one involving students whose descendants came to the US between the 16th and 18th centuries (Dwyer, 2003).

Since the particular African origin and ancestral language of this category is mainly indefinite, for such learners virtually any African language meets the heritage function (Dwyer, 2003). So, given the prominence of Kiswahili as an African language in American popular culture, this language is often favoured by these heritage learners (Dwyer, 2003). Because of this, Kiswahili has by far outnumbered other African languages, not only within the United States (Dwyer, 2003; Mazrui & Mazrui, 1998) but also in Europe (Marten & Mostert, 2012).

The second category of the heritage learners, according to Dwyer (2003), is African-heritage students whose families migrated into the US between the 20th and 21st centuries. The origin and the African languages of their parents or grandparents of this group are traceable, thus these new generations of the African Americans have a tendency to inhabit with their relevant ethnicities and specific communities (Dwyer, 2003). As a result, there are many African language programmes that have been established to respond to the heritage language learners by offering courses at the institutions of higher learning and in the wider communities as a measure of their outreach and service missions to cater for the needs of these individuals (Dwyer, 2003). However, the heritage language learners' inherent desire to develop a better internalization of the culture of their parents is often greater than their desire to learn the language (Dwyer, 2003).

A quite similar approach to the categorization of heritage learning is offered by Van Deusen-Scholl (2003) as quoted in Glynn (2012:114). According to him, heritage learners can be distinguished between those who possess a certain amount of ~~bi~~bilingualism and learners with

heritage motivation who seek to connect to their heritage through learning the target language”. It is elaborated that regarding learners –with heritage motivation‘ the significance is attached to gratifying individuals‘ desire for an identity by establishing a connection to \_one’s heritage language and culture” (Giangreco, 2000, as quoted in Glynn, 2012:114). On the other hand, heritage learners who have \_little knowledge of their heritage language often possess the desire to learn about who they are, and the opportunity to formulate their identities is a motivating factor‘ (Carreira, as quoted in Glynn, 2012:114).

In line with the argument that heritage is an important factor for foreign language learning choice, Janus (1998:167) reports results from the study which involved –sixty LCTLs teachers, who attended the conference hosted by the Centre for Advanced Research on Language Acquisition (CARLA) at the University of Minnesota”. The majority of participants cited heritage as the primary reason for their students to enrol in the language programmes (Janus, 1998:167). In the study, the majority of teachers revealed that most students who exhibited heritage interest for learning foreign languages were –first or second generation Americans, who wanted to solidify ties with their culture and talk to parents and grandparents, and also those whose ancestry is more distant but who are interested in discovering more about their roots or ethnicity” (Janus, 1998:167).

Akin to this is Glynn’s (2012) contention that some learners in her study stated that they decided to learn languages that were close or reflect their own social and cultural ties. For instance, it was found that most Latino learners indicated that learning and enhancing Spanish made them experience a great deal of –connection to their ethnicity and their families”, thus becoming the main incentive for their initial and continued enrolment in the language programmes (Glynn, 2012:114). One particular example was a Latino student who was adopted from Paraguay and possessed an inherent –desire to gain proficiency in Spanish and learn about the language and culture of her birth parents” (Glynn, 2012:114). This student had –adopt-white” parents and she was brought up in white culture, but through learning Spanish she experienced an underlying connection to her heritage (Glynn, 2012:114).

Similarly, there are reports that some Japanese language programme instructors indicated that most Asian-American students showed a strong –desire to learn a language that reflected their Asian heritage” (Glynn, 2012:115). As a result, most basic Japanese classes were mostly attended by Asian-American students, with the exception of an insignificant number of white

or Africa-American learners (Glynn, 2012). This is because, since these Asian-American learners were of Japanese descent, the Japanese language offered them a direct reflection and connection with their specific and broader Asian heritage. This situation is different from the one in which, for example, African-American learners who may choose to learn an African language even if it is not the same African language of their heritage, but the most important thing is that the students yet get the value of engaging into their perceived identities” (Carreira as quoted in Glynn, 2012:115).

Nonetheless, it is advocated that there is a need to distinguish between “heritage learners and learners with heritage motivation” (Lee, 2005:556). In the study that involved 530 university students in the US, Lee (2003) saw there was obvious “inadequacy of the heritage vs. non-heritage binary distinction”. This is because there is a huge variation among students identified as heritage language learners. For instance, it was established that some African-American university students choose to learn Yoruba or Kiswahili to connect to their “heritage” and finding meaning in their ethnicity even though they do not know whether their ancestors ever spoke those specific African languages (Lee, 2005:558). However, Lee’s scepticism has been explicated by the Dwyer (2003) in the previous paragraph when he categorized heritage language learners into those who know and those who do not know their ancestral linkages.

Parental influence has been reported to be a major support for heritage language learning among students (Nunn, 2008). The parents’ language background influences heritage-language learning and often such parents are identified to be “more involved in their children’s language study than non-ethnic parents” (Sung & Padilla as quoted in Nunn, 2008:479). For instance, the statements such as “my parents encourage me to study Japanese” and “my parents feel that I should learn Japanese” were virtually common among participants identified as heritage learners (Nunn, 2008:479). This was attributed to the fact that most Asian parents normally possess higher expectations for their children’s education (Catsambis & Garland; Peng & Wright; Eaton & Dembo as quoted in Nunn, 2008:479).

The parents influence and support of their children’s education has been stressed. For example, it is assumed that “the pressure to please parents corresponds with a greater fear of low academic performance”, which, as a result, pushes students to attain higher academic

successes (Nunn, 2008:479). In reiterating the significance of parental influence on children's decision making, Meece, Glienke, & Askew have this to say:

Parents are important sources of information children draw on to form their ability and value perceptions. Parents also provide and encourage different recreational and learning activities that can support the development of specific skills and interests. Additionally, parents are important role models. They communicate information about their own abilities and skills, and what is valued and important, through their choice of work and leisure activities (Meece, Glienke, & Askew, 2009).

All that said, it is noted that in most cases the study of any second or foreign language is thought to be professional enhancement, a way of self-advancement, and a cause for familiarization of the new social ideals (Dwyer, 2003). Lee (2005) resonates that heritage learners are often interested to study a language so as to “develop and define their ethnic and cultural identity” (Lee, 2005:556).

#### **2.4 Studies on western language learning motivation**

Unlike African language learning in the African institutions of higher learning, literature is rich in language motivation studies focusing on languages of Europe, America, and in recent years Asia (Igoudin, 2008). Gardner & Lambert's (1959) work on students' motivation for learning French in Canada set a podium for an unprecedented body of research on language motivation. Following their work, the field of language motivation has witnessed a flood of second and foreign language learning motivation studies, a move which has culminated in an enormous growth of the discipline, as the following review illuminates.

Schmidt, *et al.* (1996:10) studied motivation for Egyptians to learn and incur costs for the English private classes in the programmes of English as a foreign language in “the Centre for Adult and Continuing Education at the American University” in Cairo, Egypt. Their study was specifically motivated by a desire to establish the reasons for this to happen in a country where provision of “public education is free at all levels” (Schmidt *et al.*, 1996:10). The study involved individuals of varied occupations such as teachers and administrators, as well as housewives, who identified several possible factors for their decision to learn English (Schmidt *et al.*, 1996). In the study, it was established that for some students, especially housewives, learning English offered them an opportunity to change their social space by getting out of the houses and interacting with others (Schmidt *et al.*, 1996:11).

Another group was students of higher learning who were largely inspired by utility factors, such as obtaining jobs or ~~to~~ work for a joint venture company” (Schmidt *et al.*, 1996:11). Others in the study sample included those who indicated to ~~have~~ a fantasy motive, a conviction that life will be better (in unspecified ways) if they learn English” (Schmidt *et al.*, 1996:11). It was also found that some learners were motivated to learn the language by significant others such as ~~parents~~, peers, or supervisors” (Schmidt *et al.*, 1996:10). A similar study was conducted by Newcombe (2007), who investigated motivation for Welsh language learning among adult learners in Wales.

It was reported that adults learn the language because of various reasons such as media, regaining lost family language, and a desire to generally integrate with the Welsh speakers (Newcombe, 2007). Regarding media as the factor for Welsh language learning among adult learners, it was reported that listening to the radio and watching television or webcasts scored high on the list of reasons for learning the language (Devies as quoted in Newcombe, 2007:92).

Regaining a family language was cited as one of the strongest reasons for adult learners to embark on studying Welsh (Newcombe, 2007). It was reported that individuals who cited this factor were those who did not get a chance to learn the language from the previous generations in the lineage (Newcombe, 2007:92). However, it was further reported that in the subsequent studies, the number of learners who cited restoration of a family language as a motivation for learning Welsh dropped sharply (Hughes in Newcombe, 2007:93). For instance, in one of the studies, ~~only~~ 27 out of 175 students in Cardiff chose the restoration of parental language as a motivator, and only six of these considered it a main motivator” (Newcombe, 2007:93).

Integrating with indigenous people was another factor for adult learners to study Welsh in Wales (Newcombe, 2007). This is often associated with a wish to preserve the language and a cognizance that, if someone lives in Wales, there is a necessity for them to communicate in Welsh for seamless interaction with the family members or acquaintances as well as understanding Welsh values (Newcombe, 2007:93). For instance, it was reported from the study of the students’ motivation in Clwyd, North East Wales, that ~~the~~ skills most important to learners were communication with other Welsh-speakers, be it family, friends, or social contacts, and that the main motivation was to speak Welsh because of living in Wales”

(Davies as cited in Newcombe, 2007:93). Another study by Williams as quoted in Newcombe (2007:93) indicated that the main factors for studying Welsh among students were the wish to interact with in-group members, ~~an~~ interest in Wales and Welsh culture, and the sense of being *duty bound* to learn the language of their country of residence”.

Another adult learners’ motivation to learn Welsh came in the form of learners’ parental responsibility where parents wanted to help their kids and grandkids with their school work at home (Morris as quoted in Newcombe, 2007:94). On this aspect, it is reiterated that the ~~presence~~ of children in the household [...] had an impact on people’s willingness to study Welsh” (Jones, 2005 as quoted in Newcombe, 2007:94). This was confirmed by the fact that ~~almost~~ one in four people with children in the household” were studying or would one day want to learn Welsh, in comparison with ~~one~~ in six of those without children” (Newcombe, 2007:94). It was further recounted that majority of the learners interviewed on the reasons for learning Welsh showed that they wanted to command the language so that they could ~~support~~ their children, helping them with their school work and being able to discuss progress with teachers” (Newcombe, 2007:94).

Another study by Her Majesty’s Inspectors as quoted in Newcombe (2007:95) on motivation for Welsh learning indicated that some students were learning it to attain specialised and vocational credentials. Most of such learners were undertaking Welsh language classes under the sponsorship of their employers (Newcombe, 2007:95). It is further revealed that in a study that involved students from the Welsh Language Teaching Centre and other education institutions in Cardiff, only two out of two hundred and eight respondents showed instrumental factors as the main reason for learning the language (Newcombe, 2002c as quoted in Newcombe, 2007:95). Perhaps an interesting aspect of the findings is that learners with instrumental motives were less likely to maintain the use of Welsh beyond the learning periods (Newcombe, 2007:95).

Further insights into language motivation among adult learners are offered by Igoudin (2008). He examined the dynamics of motivation among ten migrants who were learning English at the Long Beach City College for taking an advanced English as second language (ESL) reading course (Igoudin, 2008). The study established that the learners decided to enrol in the course so that they ~~join~~ the dominant language culture and community” (Igoudin, 2008:27). Further, it was revealed that the learners’ ~~social identity~~” was the main reason in the

decision making because “student motivation often originated in the disjuncture between the learner’s current and desired identities” (Igoudin, 2008:27). Learners regarded mastery of the language as a crucial transitional path towards integration and attainment of a desired identity’ (Igoudin, 2008:27).

The study findings suggested that adult learners’ involvement in “academic language learning” was a conscious decision that originated in the students’ wish to integrate and socialize into a new community (Igoudin, 2008:27). In the study, it was illustrated that, even though relatively significant among learners, “instrumental reasons” seemed to be overshadowed by “integrative ones” (Igoudin, 2008:27). Consequently, low motivation among students who chose to learn English exclusively as an academic requirement corresponded with their inclination for less challenging learning tasks (Igoudin, 2008). These findings correlate with the Noels, Adrian-Taylor, & Johns’ (1999) findings as quoted in Igoudin (2008:31) that students of English as a second language in which English was a prerequisite to studying other academic courses and attaining degrees were more determined by extrinsically motivated factors.

Commensurate findings were reported by Lucas & Lao (2010), who studied motivation for foreign language learning among college students from different universities in Manila, Philippines. It was recounted that motivation for students’ decision to enrol in the language programmes was academic requirement (Lucas & Lao, 2010). It was evident that most learners who participated in the study had the requirement of being enrolled in other courses such as “literature in English” and other “general education curriculum subjects” such as “mathematics and natural sciences, humanities and social sciences”, which have “materials that are mostly printed and taught in English” (Lucas & Lao, 2010:17). Another factor associated with students’ motivation for learning English was “social environment”, in which it was discovered that students’ access to “western media and the internet” moved them into learning it (Lucas & Lao, 2010:17).

Other studies have established a close relationship between language learning and socio-cultural discourses. For instance, it has been established that most learners who learn English as a second or foreign language do so because it is the language spoken even after class hours (Igoudin, 2008). Therefore, the knowledge in English has been perceived necessary since it helps individuals to function well in their daily life even when the dominant language is not



English. For instance, in a Spanish study conducted in greater Los Angeles, it was established that the majority of learners often used both Spanish and English when off campus, but they used their native languages mainly within their households with family members (Igoudin, 2008:33).

Igoudin (2008) articulates that learners' aims in having advanced language skills extended beyond the short term learning outcomes include more professional and occupational targets. According to him, the majority of learners had plans to "transfer to the mainstream curriculum to obtain an academic degree or vocational training" (Igoudin, 2008:34). One student who responded that the reason for wanting to complete the ESL programme was "to enter an educational programme to prepare for the job of my choice" was cited as an example of intrinsic motivation (Igoudin, 2008:34). Yet, some learners who participated in the survey had planned "their education goals in accordance with their professional aspirations" (Igoudin, 2008:34). Most students showed that they learned English because they wanted to attain "a better job in their current or different profession and expected tangible financial benefits from it" (Igoudin, 2008:43). In view of that, one interviewee responded that, "I wanna get a better job and I wanna learn more English because I wanna get a career" (Igoudin, 2008:34).

In the same study, Igoudin (2008) discovered that learners who participated in the study mentioned positive attitudes towards the English speaking community as the strongest factor for learning English. The participants indicated that they studied the language so that they could integrate with the dominant English speaking people and use the language (Igoudin, 2008:35). This motive correlated with "socialization in the new culture", because learners were eager to assimilate themselves into the dominant American culture, explicitly expressed through the English language (Igoudin, 2008:35).

Some learners were eager to acquire advanced English language skills that would give them a new identity accepted by the dominant members of the American society (Igoudin, 2008:35). Learners chose to study the language because they were in awe of the Americans as people, their culture, and the way they speak English, and thus they craved to be "part of it, whether or not such learning was to bring them financial rewards" (Igoudin, 2008:36). Illustratively, one participant confessed that he decided to participate in the programme because he wanted to talk as if he "were like an American" (Igoudin, 2008:36).

In another study conducted by Paper as quoted in Igoudin (2008:31), which involved a sample of five hundred and eighty migrants at a civic centre managed ESL programme in Toronto, Ontario, “linguistic needs, basic skills, cultural awareness, social interaction, and résumé writing” were identified as the main factors for learning English (Igoudin, 2008:31). It was, however, established that “age, education level, and length of residence” were unimportant motives (Igoudin, 2008:31). Pursuant to these findings, the study recommended the integration of “teaching of Canadian culture in the program curriculum” (Igoudin, 2008:31).

Noels, Pelletier, Clement, & Vallerand (2000) studied English psychology classes at a French-English bilingual university. The study sample was made up of students who were English mother tongue speakers and who used the English language most at home, and they were learning French as a second language. In the study, they found that “increased perception of freedom of choice and perceived competence were linked to more self-determined forms of motivation” (Noels *et al.*, 2000:76). Nevertheless, perceived less awareness of autonomous “choice and perceived competence” epitomized “higher levels of amotivation”. Further, when learners regarded their instructors as “controlling and as failing to provide instructive feedback”, they were less “intrinsically motivated” (Noels *et al.*, 2000:76).

In another study, which involved two hundred and forty freshman college students from different universities in Manila, Philippines, Lucas & Lao (2010) investigated freshman students’ motivation orientation for learning communication skills such as listening, speaking, reading, and writing in the English as second language programme. In addition, the study examined specific intrinsic motivational factors that helped to determine the learners’ reasons for being or not being motivated to learn the skills (Lucas & Lao, 2010). The study generally found that Filipino the learners were intrinsically motivated to learn English as a result of a massive contact with the language, especially through the media. Moreover, these learners were innately inspired to the skills in English in order to accrue the tangible rewards that the skills might bring, such as employment (Lucas & Lao, 2010).

On the same account, Bernat (2004) evaluated the forms of belief associated with language learning among twenty jobless Vietnamese learners in a vocational ESL programme in Sydney, Australia. The learners demonstrated that their wish to establish friendships with

English speaking Australians was the main reason for learning the language (Bernat, 2004). In addition, the majority of participants indicated that they decided to learn the language because of the belief that the ability to speak English better would expand their chances of attaining job opportunities (Bernat, 2004).

One of the exciting studies on language learning motivation was conducted by Gallagher-Brett (2005), who examined the varying forms of language learning from sixteen to nineteen year old learners and undergraduate students in higher education modern language departments in Southampton. The main inspiration for Gallagher-Brett's study came from the Kelly & Jones' (2003) study titled 'A new landscape for languages', in which, among other things, they suggested that there was a need for further studies to investigate importance of language learning (Gallagher-Brett, 2005).

Their main belief was that understanding students' language learning motivation would assist in informing the public of the benefits of language learning and would also provide information which could be utilised for the purposes of curriculum development and innovation" (Gallagher-Brett, 2005:4). Another impetus for the study was an overall appeal for researchers to consider reasons for language learning at all levels of education. This culminated in the general perception that absence of information on language motivation was detrimental to the development and implementation of language curriculum in schools (Gallagher-Brett, 2005:4).

In the UK where language learning has been branded a crisis, there is reported pervasive lack of impetus amongst tertiary learners to study languages. A recent study reports that "nine out of ten students choose not to continue with language study post sixteen" (The Nuffield Languages Inquiry as quoted in Gallagher-Brett, 2005:5). Consequently, while the higher learning sector is experiencing overall growth in the country, language departments in various universities face the challenge of low student enrolment in their programmes (Gallagher-Brett, 2005:5). For instance, Kelly & Jones (2003) as quoted in Gallagher-Brett (2005:5) established that there was a significant decrease in applicants for "language degrees" at the estimated rate of four to five-percent per annum over the last ten years.

Further reports in the UK show that the number of learners taking general certificate of secondary education (GCSE) and advanced level examinations in languages is plummeting

and there is no sign that the situation will change for the better (Gallagher-Brett, 2005:5). Thus, the study to establish motives among students for language learning was critical. From the study, Gallagher-Brett (2005) claimed that there were astoundingly seven hundred reasons for learning languages. The reasons were conflated into seven broader categories as follows:

**(a) Individual benefits of language learning**

The large number of students admitted that studying a language brought them the individual benefits, such as intercommunication, travelling, employment and pleasure (Gallagher-Brett, 2005). These factors were cited by respondents to the question “why are you studying a language” (Gallagher-Brett, 2005:26). Specifically, most learners claimed to be inspired, firstly, by factors of personal gratification and next by motives associated with employment (Gallagher-Brett, 2005:26). The general impression generated by the majority of the students was that they were self-assured that language learning would contribute to “their future personal and professional lives” (Gallagher-Brett, 2005:26).

**(b) Language learning is fun**

The majority of students who were learning languages at “post-compulsory settings find them enjoyable”, because they engage in the activity merely for its gratification (Gallagher-Brett, 2005). However, Gallagher-Brett, (2005) ponders “if language learning is so intrinsically satisfying for students in years 12 and 13, it begs the question, however, as to why universities are facing such a crisis of recruitment” (Gallagher-Brett, 2005:26).

**(c) Language potentials in attaining work related gains**

Although it was not the significant reason, students often cited it as one of the factors for learning languages (Gallagher-Brett, 2005). This aspect indicated learners’ awareness of the role of languages in the job market (Gallagher-Brett, 2005). The learners’ perceptions towards “vocational usefulness of languages” are justifiable since, globally, language skills are one of the important determinants of a good job candidacy (Gallagher-Brett, 2005:27).

**d) A belief languages promote better inter-relationships both individually and socially**

Most learners had a view that mastery of a language facilitates individuals and societies to have better understanding of each other and have and maintain mutual relationships (Gallagher-Brett, 2005). Respondents indicated that lack of language proficiency would often

result in narrow-mindedness (Gallagher-Brett, 2005). This aspect suggested learners' awareness not only of individual and social but also global importance of languages' in enhancing and sustaining relationships among people (Gallagher-Brett, 2005:27).

**(e) The planned benefits of language learning in the contexts of the United Kingdom and European Union**

Most students did not know the significance of language learning in relation to the political and economic security of the UK and EU regions (Gallagher-Brett, 2005). Whereas students were most likely to opt to learn languages for individual reasons, the results from the study suggested that the national governments' language strategies might not be known or understood by most students (Gallagher-Brett, 2005:28).

**(f) Interest in learning about the culture of the target language community**

Understanding other people's cultures emerged as one of the strongest reasons for language learning among students (Gallagher-Brett, 2005). Respondents professed their awareness of how important was knowing and appreciating the cultures of other people (Gallagher-Brett, 2005:28). In addition, "focus group participants stressed how much they enjoyed the study of related subjects such as history, geography and politics along with the language" (Gallagher-Brett, 2005:28).

**(g) Experienced success and perceived difficulty in language learning**

The previous success, being good at languages, and easiness of language learning emerged as explicit motives for language learning (Gallagher-Brett, 2005). Some students indicated that they were relishing "the challenge of language learning" because they were achieving high marks compared to other subjects (Gallagher-Brett, 2005:28).

Similar study on language learning motivation was conducted by Jordan (2015) in six nations—France, Germany, the United Kingdom, Spain, Italy, and the United States of America—to establish motivation for individuals to study various languages, from which three categories of factors were established. It was revealed that the majority respondents cited a desire to communicate well with new people when travelling overseas. This category of responses was closely followed by people who studied languages just because they wanted to speak other languages (Jordan, 2015).

The last category was composed of individuals who wanted to learn languages for health reasons as it has been claimed that knowing other languages enhances one's mental fitness (Jordan, 2015). It has been pointed out that recent studies have established that when languages are learned as a special programme to train the brain, there is a drastic increase in mental health. This is because when people speak other languages rather than their own first languages their perceptive functioning and listening skills improve, which as a result might assist in deferring the beginning of the "dementia in old age" (Jordan, 2015; Wong, 2013).

Glynn (2012) investigated factors that related to the low enrolment and retention of African-American learners in foreign language programmes at high school level in the US. The specific objective of the study was the exploration of how African-American students' foreign language enrolment and experiences could be enhanced. The six factors that were identified were:

**(a) African-American students' socio-economic status**

It was found that many African-American students came from families with unsustainable income, which in turn affected their choices in foreign language enrolment (Glynn, 2012). This is because enrolling in foreign language classes had additional financial implications for the families (Glynn, 2012). Coupled with the belief that conformist foreign language learning does not render quick outcomes, students and parents from poor families did not see why they should invest a treasured portion of their little money into such endeavours (Glynn, 2012; Reagan & Osborn, 2002).

**(b) Weak cultural identity among African-American students**

This aspect negatively impacted the student enrolment and retention in foreign language study. Instructors who participated in the study thought that "a weak cultural identity among African-American students" negatively affected their enrolment and retention in foreign language programmes (Glynn, 2012). This is because it was problematic for most African-American students to establish the usefulness of "learning about another language and culture" (Glynn, 2012:166). It is claimed that the history of slavery that hit hard African-Americans in the US culminated in "the loss of their cultural identity" (Glynn, 2012:166).

Consequently, “African-American students struggle to identify with languages and cultures to which they do have a connection, but are unable to see it” (Kincheloe, 2004, as quoted in Glynn, 2012:166). The intricacy of establishing a connection between language and culture facing most African-American students in the education system in the US is articulated thus:

The motivation of heritage language learners in post-secondary programs is often quite different from that of traditional foreign language learners. Many are dealing with deeply felt issues of identity, struggling to understand their relationship to their home culture and language, mainstream America, and perhaps other groups as well (Kono & McGinnis, 2001, as quoted in Husseinali, 2006:396).

In addition, the majority of the instructors who participated in Glynn’s study had a view that “lack of a connection to the concepts of language and culture” was a strong factor hindering African-American learners from joining in or progressing with foreign language learning (Glynn (2012:164). Conversely, Glynn (2012:165) quotes Ogbu to assert that “voluntary immigrants”, such as the Asian-American learners, demonstrated much stronger cultural identities, which created “more confidence in their ability to succeed academically when compared to involuntary immigrants like the African-American students”.

### **(c) African-American students’ external influences**

The study established that some African-American student enrolment in foreign language study was hampered by their involvement in non-school activities (Glynn, 2012). It was revealed that many African-American students had significantly been affected by “drugs and gangs, making it difficult for them to see a future for themselves that involves education” (Glynn, 2012:169).

### **(d) African-American students had a negative attitude toward education**

It was discovered in the study that African-American learners had other interests, which are different from foreign language study. Some of the Asian-American students interviewed in the study stated that the African-American learners did not have a strong desire to learn and succeed (Glynn, 2012). Also, it was reported that most of the African-American learners were weak even in English skills. Thus, for them studying additional language while still struggling to improve their already poor English language seemed to be too problematic (Glynn, 2012:176).

**(e) African-American students felt uncomfortable in foreign language learning classes mostly full of white learners**

For most African-American students to succeed in foreign language would be perceived as ‘acting white’ (Glynn, 2012:176). Such a feeling often discourages their “initial or continued foreign language enrolment” (Glynn, 2012:176). It was revealed that dominance of whites in schools was a detriment to most African-American students because the feelings of racism among each other were high and in most cases African-American were on the receiving end (Glynn, 2012:176).

**(f) Overall race-based school population imbalance**

Overall, the number of African-American students in schools is very low (Glynn, 2012). The number of African-American students in most schools surveyed was relatively low. This was a true reflection of the perception of education issues among learners of this race (Glynn, 2012:174). Apart from these specific reasons that particularly affected African-American students, Glynn (2012) identified several overall factors for foreign language learning. Unlike the African-American and Latino students, most white learners in the study confessed that attaining the college entrance prerequisite was the main reason for enrolling in the foreign language programmes. For instance, one participant was quoted stating, “I just wanted to take the minimum and get out. I don’t like it” (Glynn, 2012:108). Such a perception had become predominant among students in different other studies, in which foreign language learning has been perceived as just a roadblock that, in order for the students to reach their desired academic destination, must be crossed (Glynn, 2012; Reagan & Osborn, 2002).

Foreign language knowledge was also associated with the provision of better and wider chances of employment. Most students believed that “proficiency in a foreign language” helps in expanding individuals’ chances of obtaining job opportunities and better salaries in the workplaces (Bagnato; Ezarik as quoted in Glynn, 2012:109). For instance, one student reported that she enrolled in a foreign language because she wanted to become a “translator”; others wanted to work in the healthcare sector; while others wanted to study medicine, the fields in which knowledge in a foreign language is an added advantage (Glynn, 2012:109).

It was further discovered that even those students who did not plan to engage in further language learning still thought that the knowledge in a foreign language could be very useful in the job market in the future (Glynn, 2012:109). Other studies have also yielded similar



results in which students felt that knowledge in other languages and cultures would eventually positively influence their chances to strongly compete in the job markets.

Social status and language empathy were also revealed to be the factors for students' decision to learn the foreign languages in the study. For instance, student participants of different ethnic backgrounds recounted that their belief that Spanish was a widespread language in their local communities acted as a motivator for their involvement in the programme (Glynn, 2012). It is reported, for example, that "five of the 10 lower level Asian-American students" in the urban school involved in the study stated that "they enrolled in Spanish to be able to speak with and understand their Latino friends" (Glynn, 2012:111). Also, some "urban African-American and East African students" indicated that since "the Latino students often used Spanish to communicate with each other", their knowledge in Spanish was necessary for them to be able to befriend and intermingle with the Latinos (Glynn, 2012:111).

In addition, social interaction and foreign language as a secret code was recorded to be among the strong motivators in students' choice for foreign language learning. It was revealed that some students wanted to acquire language skills that were unique and confined to some number of people in the community (Glynn, 2012). For instance, some learners commented that they found it enjoyable "to be able to communicate with a friend in Spanish in front of non-Spanish speakers", particularly when "they want to leave others out of their conversation" (Glynn, 2012:113). For example, in a study on an immersion language programme, learners admitted that students use the target language as a secret language or as a code with their friends, a tendency which resulted in improved desire to persist in studying the target language (Wesely as quoted in Glynn, 2012:113).

Interestingly, some students indicated that their motive to learn foreign languages was based on the desire to help members of the community who did not speak the dominant language. This aspect was predominant, for instance, among heritage learners who stated that studying Spanish provided them with an opportunity to assist other members of their communities who were not fluent in English by taking the role of interpreters or translators (Glynn, 2012:113). Most white learners who participated in the survey indicated that assisting individuals who did not have sufficient English proficiency was crucial and made them develop language "empathy" through learning Spanish. Jackson & Malone as quoted in Glynn (2012:113) maintained that "the students" ability and desire to use Spanish in their own communities is

noteworthy as the empathy demonstrated by both the Latino and white students and their willingness to assist immigrants is necessary for the future of the United States’.

With regard to social status as embedded in foreign language learning, the study revealed that the desire to identify with the language that has superior status in the society was another motivator for students’ choice to learn it. For instance, one of the Spanish instructors who participated in the study revealed that Hmong<sup>1</sup> parents had a tendency to prevent their offspring from learning Spanish and instead encouraged them to study French (Glynn, 2012). This was because “within the community, the Hmong parents wanted to maintain a social status that is superior among Latinos, and they perceived French as a higher status language than Spanish” (Glynn, 2012:112).

Interestingly, however, recently the same Hmong parents have started to encourage their children to learn Spanish as a way of sustaining their family businesses (Glynn, 2012). This is a result of an increased commercial engagement between the Hmong and the Latinos (Glynn, 2012). Consequently, the number of Hmong, who learn Spanish has drastically increased in schools in recent years (Glynn, 2012:112).

Other scholars have also underscored the significance of social influence in understanding people’s decision to engage in a study and apply different resulting skills and knowledge such as second languages. It is theorized that “motivation and attitudes” are not constructs to be “idealized and decontextualized”, rather both are founded “in the context of enduring influences from specific affective, historical, social, political and geographical factors” (Dewaele, 2009:172). Such constructs often tend to swiftly change as a result of various social or natural phenomena such as civil unrests or migratory incidences. Within these phenomena, a novel linguistic pattern may unexpectedly arise within “the local linguistic landscape and become associated with a particular style of music or activity” (Dewaele, 2009:172).

The role of parents and other family members in students’ choice for language learning has also been identified as a prominent factor, even if it does not relate to social status. According

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<sup>1</sup> Hmong is an ethnic group that has its origins in the mountainous areas of the south Asia such as Thailand, Vietnam, China, and Laos now forming one of the minority communities in the US.

to Glynn (2012), the study established that quite a few students mentioned that their decision to enrol in the foreign language programmes was somehow influenced by their close family members and friends. Learners often indicated that they drew inspiration and encouragement from their family members and friends for choosing to learn the foreign language, though they were not coerced to do so (Glynn, 2012:118).

In another study, Bao & Lee (2012:1) investigated how personality, motivation, and language attitudes of ~~the~~ students of the commonly taught languages and the less commonly taught languages in US<sup>2</sup> institutions of higher education impacted foreign language learning. Among other things, they noted that in the US various departments of the institutions of higher learning demand learners to enrol in ~~three-to-four~~ semesters of foreign language courses in addition to their high school foreign language background<sup>2</sup> (Bao & Lee, 2012:1). Consequently, learners enrol in these programmes with a variety of aims such as meeting academic ~~language~~ requirements, learning about other cultures, communicating with non-English speaking countries, [and] facilitating career planning<sup>2</sup> (Bao & Lee, 2012:1).

Focussing on women, Nawaz (2009) studied motivation to learn the English language among Arab women in Halifax, Nova Scotia, Canada. In the study, it was found that women from Arabic speaking backgrounds tended to begin language learning for integration, but later on developed positive attitudes towards language learning as instrumental goals that ranged from seeking a job, going back to school, and starting a small home business (Nawaz, 2009). These findings were interpreted as a redefinition of the word ~~integration~~<sup>2</sup>, in the sense that it entails not only the ability to communicate but also to be a productive part of the society (Nawaz, 2009:60). The shift or fluctuation of types of motivation has also been reported in other studies.

For instance, Ueno (2005) investigated learners' motivation among LCTL students in the US higher learning institutions and found that ~~it~~ changed over time<sup>2</sup> (Ueno, 2005:3). The report showed that learners' initial motivation for learning the target LCTLs was ~~their~~ attraction to an uncommon language and challenge to learn the language<sup>2</sup> (Ueno, 2005:3). However, ~~over~~ time students became intrinsically motivated and obtained a sense of satisfaction and pleasure in learning the language<sup>2</sup> (Ueno, 2005:3).

In the study conducted by El-Dash (2001) as quoted in Obeidat (2005:4), it was evident that there were different patterns of reasons for second language learning between learners from South America and those from North America. Apparently, for most South American students, language learning was mostly instrumentally motivated. In other words, the major factors that encouraged South American learners to study second languages were the desire to fulfil work related values, achieve social and community acceptance, as well as personal satisfaction (Obeidat, 2005). On the contrary, for those from North America, language learning was mostly motivated by material gains, such as to fulfil academic requirements or attain employment or job promotion (Obeidat, 2005).

Klomegah (2013) provides an interesting reflection on the foreign language learning motivation among Africans. He maintains that learning of foreign languages, such as Arabic, Dutch, Portuguese, and Spanish and in recent years, the Chinese language, has long been a part of Africans' lives (Klomegah, 2013). This has particularly been crucial among Africans who wished to interact with foreign nationals while they were in their own countries or those who wanted to go overseas (Klomegah, 2013). It is maintained that many people in Africa favour to learn foreign languages in order to have seamless involvement in regional and international events such as commerce and education so that they can enhance their own living as well as interact with people of other parts of the world (Klomegah, 2013). Thus, it is claimed that because many Africans are more socially and economically connected to nations such as the United Kingdom, the United States, France and China, most would strive to master these nations' respective languages (Klomegah, 2013).

In discussing factors that impact teaching and learning of Russian language among Africans, Klomegah (2013) identifies less attraction in relation to the economic opportunities as well as communist political ideologies as the main issues that demotivate Africans. In addition, Klomegah (2013) notes that the Russian government's reduced association with Africa in terms of education, infrastructure, agriculture, and technology offers Africans with fewer motives to learn the Russian language. For instance, Shatilov Andrei, a deputy director at the Saint Petersburg State University, was quoted as admitting that "the interest in the Russian language among Africans is steadily ceasing mainly for economic related factors" (Klomegah, 2013).

It is elaborated that during the Soviet Union rule, people from Africa were given full scholarships or grants by the government for them to learn the Russian language (Klomegah, 2013). However, now Africans intending to study the Russian language have to cover all financial costs attached to the learning on their own (Klomegah, 2013). This is apparently difficult considering the limited resources available in Africa because of poverty. As such, students find little incentive in learning the language that will hardly be applicable pursuant to their life endeavours (Klomegah, 2013).

Therefore, Africans experience less influence of Russia as a state on their continent in comparison with some other nations such as the giant Asian nations like China, South Korea, and Japan. As result, Africans would favour to learn languages of other nations, which afford them surmountable economic prospects and socio-political ideologies congruent to their nationalities (Klomegah, 2013). To attest his perspective, Klomegah (2013) depicts the Chinese language as a typical example of how a nation's economic power could induce individuals to learn the target language. He proclaims that since China started refocusing its economic policy towards Africa, many Africans are now learning the language in anticipation of reaping the economic advantages presented by China (Klomegah, 2013).

Steve McDonald, a director for the Africa Program and Project on Leadership and Building State Capacity at the Wilson Centre in the United States, cited the negative attitude most Africans hold towards the Russian language as among the factors that prevent Africans from wanting to learn the Russian language (Klomegah, 2013). According to him, most freedom fighters from southern African countries who were being trained in Russia reported discrimination from the Russian society (Klomegah, 2013). It is thought thus that their perceptions might have spread to the younger generations who would not wish to subject themselves to such social partiality and oppression.

## **2.5 Studies on Asian language learning motivation**

Among languages that have received much attention in relation to language learning motivation in recent years are Asian languages. The horror event of the 9/11 and the activities that unfolded in the aftermath have aroused much curiosity in foreign language learning, and Arabic has in particular dominated the trend in the US (Abuhakema, 2012; Temples, 2010; Husseinali, 2006; Winke & Weger-Guntharp, 2006). As a result, it is maintained that Arabic is among the –fastest growing less commonly taught languages in the American schools and

universities” (Abuhakema, 2012:74). According to the Modern Language Association (MLA), the Arabic classes in the undergraduate and graduate programmes have the largest percentage (46.3) and it became the eighth most studied language in the US” (Abuhakema, 2012:74). Consequently, there is a sudden increase in studies to establish particular factors for students’ decision to learn it and other Asian languages.

For instance, Abuhakema (2012) conducted a study to establish heritage and non-heritage language students’ beliefs, attitudes, and perceptions towards the Arabic language. In the study, various reasons were established, which included:

- a) Some learners decided to learn Arabic because they “wanted to pursue a military or diplomatic career” (Abuhakema, 2012:74). According to these learners, the Arabic language provided them with a strong qualification to achieve their dreams.
- b) Islamic religion and Arabic culture were other factors that influenced some students’ choice to enrol in the Arabic language classes. This is obvious because, in most cases, the Islamic religion is still practised through the Arabic language worldwide. Therefore, proficiency in the Arabic language provides an individual with the capability to understand most of Islamic religious teachings and prayers through reading of the Quran.
- c) Some learners indicated that they decided to enrol in Arabic language class just because they adored the language.
- d) Some students indicated that learning the Arabic language was aimed at acquiring advanced “levels of proficiency that would allow them to function more appropriately and effectively in professional settings” (Abuhakema, 2012:74).
- e) There were also students who wanted to learn Arabic because of its connection to their ancestral ties. These were identified as heritage learners, and their immediate objective for learning the language was a desire to be able to speak a language of their forefathers (Abuhakema, 2012).

Also, Bakar, Sulaiman, & Rafaai (2010) studied the motivating factors among Muslim learners of Arabic origin in universities in Malaysia, where Arabic is a compulsory subject. Most learners showed that Islamic religion was the main factor for learning Arabic, because it is the sacred language of the religion (Bakar *et al.*, 2010). So, learners wanted to learn Arabic to become good Muslims. Therefore, it was summed up that the Muslim students’ introjected

and identified regulation were so intensely influenced by the Islam. Also, the spiritual factors with extrinsic origins were deeply internalized by these students (Bakar *et al.*, 2010:79).

Similar findings were reported by Belnap (2006) that American students of Arab-Islamic roots learned the Arabic language because they wanted to become better Muslims. In the study in which the aim was to establish the profile of students of Arabic origin within institutions of higher learning in the U.S, it was evident that the social milieu, which includes parents, family, teachers and other ritual institutions in the society, had an important role to play in the internalization of a variety of factors in language learning among students (Belnap, 2006). These findings are concomitant with the earlier findings by Gardner & Lambert (1972), Gardner (1985) and Deci *et al.* (1991), which emphasised the role of the social contexts in the internalization of various human behaviours.

Husseinali (2006) investigated the initial motivation of learners of Arabic as a foreign language at a major university. In the study, it was found that most participants decided to learn Arabic as a foreign language so as to understand “the politics of the Arab world and the Middle East” (Husseinali, 2006:402), as well as comprehending problems that face Arabs in general. Some learners indicated that they decided to learn Arabic as a foreign language because of its potential in the job market. In this group, it was found that most of them were non-heritage learners whose background would not necessarily be Arabic (Husseinali, 2006).

Conversely, some heritage-learners indicated that the reason for studying Arabic as a foreign language was an inherent interest in a language they perceived to be their own (Husseinali, 2006). It is commented that these findings were not astounding because virtually all Islam believers use Arabic to recite the Quran verses as well as using “Arabic expressions in their daily lives” (Husseinali, 2006:403). The most interesting aspect of these findings is that the “majority of heritage learners were non-Arabs”, a fact which suggested that “non-Arab Muslims identify with certain aspects of Arab culture”, and therefore they strive to learn the Arabic language so that they understand more about Arabic culture and the Islamic religion (Husseinali, 2006:404).

Another study in the same theme was conducted by Winke & Weger-Guntharp (2006) who examined the reasons for students in the U.S. to learn Arabic at the college level. Among others, they found eleven categories of reasons as the main motivation. These reasons were

related to employment, cultural understanding, personal enjoyment/curiosity, religious inclination, academic requirements and achievement, desire to travel or live abroad where Arabic is the dominant language, linguistics related aspects, family ties, political/military ambitions, humanitarian reasons, and others (Winke & Weger-Guntharp, 2006). Their conclusion in relation to these factors was that the students displayed both integrative and instrumental motivation for learning the Arabic language.

Obeidat (2005) investigated Malaysian students' attitudes towards Arabic and the impact it has on their language and cultural identity. The study also explored attitudes toward the factors that had influenced students' decision to study the Arabic language, as well as attitudes toward courses they intended to take on the language (Obeidat, 2005). The results revealed, among others, that the learners were more disposed to bilingualism and that they were more innately inspired to study Arabic as a second language (Obeidat, 2005). The findings suggested further that the learners were more interested in studying the language so as to identify with the language itself rather than aiming at material gains that come from the mastery of the language (Obeidat, 2005).

Regarding other Asian languages, Damron & Forsyth (2012) studied, among other aspects, the US university students' motivation for learning Korean. It was found that an initial motivation for registering in the language programme included students' desire to:

- a) Relink with their ancestral ties.
- b) Interact with family members, such as parents and grandparents, or significant others.
- c) Fulfil general academic or graduation requirements.
- d) Appease interests in arts and culture, such as inspiration in a particular pop culture, the media, and other categories of knowledge.
- e) Submission to a suggestion or persuasion from friends or colleagues.
- f) Pacify inherent interests in language learning for the sake of language study itself.
- g) Fulfil a belief that language learning would enhance prospective career and job opportunities (Damron & Forsyth, 2012:163).

Furthermore, it was established that students enrolled in Korean language courses because they perceived language learning to be a proper groundwork for advanced studies and



academic work, such as for comparative literature, history, linguistics, or area studies (Damron & Forsyth, 2012:164). In addition, some students indicated that they chose to engage in the programme because language appeared to be virtually essential based on its usefulness in terms of communication skills (Damron & Forsyth, 2012). Enhancement of “one’s own personal culture through the study of the literature and philosophy of other people and/or to increase one’s understanding and appreciation of another culture” was also cited as one of the reasons for the choice of the language (Damron & Forsyth (2012:163).

In another study, Gonzales (2011) investigated the extent of the variation of motivational orientations among learners in foreign language learning in Metro Manila Philippines. The results, among others, exhibited that Filipinos studied foreign languages because they wanted to “communicate and affiliate with foreigners” (Gonzales, 2011:25). In addition, it was established that Filipinos learned foreign language for occupation and financial development (Gonzales, 2011). This was interpreted that Filipinos went into foreign language learning with a clearly well-defined objective, which was to “have better careers and more opportunities for economic enhancement in the future and in the process being able to communicate and understand the culture of the target language community” (Gonzales, 2011:25). In his earlier study, which investigated the motives behind learners’ decision to study Japanese as a foreign language at various institutions of higher learning in the Metro Manila, Philippines, Gonzales (1998) found commensurate results, wherein it was established that Filipino students learned the Japanese language to fulfil instrumental motives.

In the same area of Asian languages, Matsumoto (2009) examined manifestation of variation of motivation or attitudes within one semester among learners at three institutions of higher learning, namely the University of Queensland, Griffith University, and Bond University. Particularly, the study aimed at establishing learners’ motives for continuing to learn Japanese language at the higher learning level (Matsumoto, 2009). As a result, it was established that learners were motivated by the desire to gratify Japanese cultural interests, particularly among learners with a western background (Matsumoto, 2009). It was also learned that even students whose initial motivation was business subsequently abandoned this motive and refocused on the Japanese culture, as a result of supposedly Japanese language learning difficulty (Matsumoto, 2009).

Nunn (2008) explored the influence of “seven motivational factors” namely “heritage-related motivation, parental aspiration, intrinsic motivation, self-efficacy, effort, goal specificity, and goal strategy” on learning Japanese as a foreign language at high school level in the US. Expectedly, “heritage-related reasons (e.g., It is my heritage language, and I would like to converse with my immediate family and relatives)” scored high among the factors for Japanese learning (Nunn, 2008:479). It was also found in the study that positive “parental attitudes” towards the Japanese language was the main drive behind learners’ decision to enrol in the language classes, as they perceived learning the language the only way to reconnect with their children’s ancestral identity (Nunn, 2008:479).

Again, Kennett (2003) investigated motives among Australians studying Japanese as a foreign language at tertiary education. The study found that “a positive effect of investment capitalisation” was the main reason for students to decide to enrol in Japanese classes (Kennett, 2003:368). This factor also was significant when it came to persistence in the learning activity, as there was high determination among successful students to continue with the learning and preserve the proficiency they had achieved beyond the schooling period (Kennett, 2003:368).

Wen (1997) examined the relationships that existed between students’ cultural and motivational implications among learners from Asia studying Chinese as a foreign language at various institutions of higher learning in the US. The study focussed on identifying two kinds of motivation, which were primary and secondary motives. The primary motives entailed learners’ initial reason for choosing to learn the Chinese language, while secondary motives entailed learners’ reasons for persisting in the learning activity throughout the programme (Wen, 1997). Among other reasons, the study discovered that dropout learners had experienced a wide difference between what they initially expected of the learning activity and what actually was happening in the programme for them to learn and attain proficiency of the language (Wen, 1997).

What can be reiterated in this section is that the list of language learning motivation studies in Asian languages is overwhelming and unexhaustive. Suffice it to say that there is clearly “a lag behind” on this area when African languages are taken into consideration. It is against this gap that this study draws its significance and thus it is thought to be worthwhile as a case to be empirically studied.

## 2.6 Studies on general educational choices

Education and training are both intangible and, usually, very long term in their delivery of benefit. A young person choosing whether to go to college, for example, may want to know how much additional income is generated throughout his or her life by spending longer in education. Becker (1975) argues that an important factor increasing the difficulty of anticipating this rate of return is that the return is collected over a very long time (Foskett & Hemsley-Brown, 2002:29).

This section reviews various theoretical and conceptual constructs that explain students' general education choices. Particular emphasis is given to aspects that influence students' decisions for choosing to engage in higher learning activities. It is argued that the aspect of education choice and decision making has been extensively researched and yielded abundant literature, especially from the 1990s (Foskett & Hemsley-Brown, 2002). As a result, "there is now a sound theoretical and evidence-based foundation" for ascertaining various choice and decision making practices (Foskett & Hemsley-Brown, 2002:vii). It is argued, however, that within this vigorous context, "traditional economic rational models" are often preferred in making "assumptions about the processes involved in the choice decision" (Foskett & Hemsley-Brown, 2002:vii).

Thus, in view of these frameworks, within various fields, be it "business and trade involving goods and services, or in community and public sector fields, or within the bounds of an individual's personal life", the choices and the decision-making processes are hinged on the four fundamental precepts which propose that people will always:

- a) "Strive to increase returns from the choices they make", i.e. "utility maximisation".
- b) "Make choices that are entirely based on self-interest".
- c) "Make choices" after a "process of vigilant information collection" and
- d) "Make choices through the process of alternative considerations which is fully logical" (Foskett & Hemsley-Brown, 2002:29).

Due to their direct relevance to the education choice and decision making, utility maximization and self-interest are discussed below.

### **(a) Utility maximisation**

People's personal decisions on educational "utility maximisation" are often grounded on the beliefs inferred from previous proof of the "benefits of education and training, yet the past is not necessarily a good predictor of the future" (Foskett & Hemsley-Brown, 2002:30). Since youth are often the main "choosers" in the educational "decision-making process", they are in most cases faced by ignorance regarding the interface between "education and labour markets", and thus are vulnerable to making uninformed choices (Foskett & Hemsley-Brown, 2002:30). This is because the decisions they are expected to make are from the very "education process they are yet to undertake" (Foskett & Hemsley-Brown, 2002:30). Consequently, parental guidance becomes dependable in "the choice process" and it is thus "more likely to be based on historical evidence of utility from those parents' own experiences" (Foskett & Hemsley-Brown, 2002:30).

To complicate the matter, it is asserted that many learners are not adequately informed on employment indicators to enable them make sounder decisions about what and the amount of learning to ingest (Johnes, 1993 as quoted in Foskett & Hemsley-Brown, 2002:30). This is because "labour market signals do not feed through into the demand for education" (Johnes as quoted in Foskett & Hemsley-Brown, 2001:30). As result, most learners do not initially attach too much significance to the monetary gains from what they want to study if contrasted with the significance they allot to other issues like subject curiosity and individual gratification (Johnes, 1993 as quoted in Foskett & Hemsley-Brown, 2002:30). Given this situation, it is advocated indeed that:

The choices that young people make in education and training markets are not detached from those they are making about all the other components of their lives, and the need to make other choices that relate to more basic needs in Maslow's hierarchy may militate against "high order" motivations for choices about education pathways. (Foskett & Hemsley-Brown, 2002:32).

Considering its intricacy, it is necessary to view the aspect of decision making in education beyond mere financial aspects in order to understand how education and training market choices occur among youth (Foskett & Hemsley-Brown, 2002:32). As an alternative approach, Foskett & Hemsley-Brown (2002:32) propose the "social motivations" approach towards educational choices. This approach provides an opportunity to recognize the role of significant others such as parents, because they often tend to influence the process through



The relevance of Maslow's needs in explaining educational and training choices differs greatly depending on various aspects and contexts (Foskett & Hemsley-Brown, 2002). The prospective students and their parents' stages in the hierarchy at the time of decision making about education are critical (Foskett & Hemsley-Brown, 2002). For instance, for those who have reached the stage of self-actualisation, that is "those who have achieved a measure of satisfaction in terms of the first four essential needs", might be "immune to marketing techniques and have a very clear view of what it is they want, and want to do" (Baker quoted in Foskett & Hemsley-Brown, 2002:32). Nonetheless, parents and their children who are battling to attain "basic physiological, safety and love needs may approach their decisions in a way which satisfies their self-esteem, for example, rather than their need for self-actualisation" (Foskett & Hemsley-Brown, 2002:32).

Maslow's framework stresses the significance of "both economic and social motivators in decision-making" (Foskett & Hemsley-Brown, 2002). In line with this, Veblen is quoted in Foskett & Hemsley-Brown (2002:32) emphasising that "social class characteristics and social relationships" are important features that affect individual behaviours related to needs and choices. In his model, however, Veblen claimed that "many choices, including *purchases*, were not motivated by needs as much as by a concern for social status and prestige" (Foskett & Hemsley-Brown, 2002:32).

It is asserted that, within educational settings, the recognition that education decision making is not a peculiar and an isolated construct is critical because it sheds light on the fact that education might, from an economic point of view, be a "positional good, whose value lies in the enhanced status and prestige that accompanies its possession" (Foskett & Hemsley-Brown, 2002:32). It is further problematized that extensive "mobility between social groups and social class" makes it even harder to consider economic potential as a "reliable predictor" of educational choices (Baker as quoted in Foskett & Hemsley-Brown, 2002:32). Thus, according to this perspective, it is wrong to think that individuals always use financial gains as the main determinant of education choices and decisions.

However, there is widespread support for the idea that financial gain plays a major role in the education decision making process. In articulating motivation for Afro-Americans' choices for college education, Freeman (2005) considers that even though often educators tend to neglect the role of learners' economic expectations regarding higher education choice

decisions, numerous studies (Anderson & Hearn, 1992; Hearn, 1991 as quoted in Freeman, 2005:41) exhibit that it is actually the main motivator among youth and the parents (Freeman, 2005:41).

Specifically, parents are reported to be more than anything concerned with “the return on their investment” bearing in mind “the high cost of attending higher education” (Freeman, 2005:41) in recent times. White (2007) investigated decision-making behaviours during the transitional period among youth, who were about to finish their mandatory education in the UK, in order to identify their motivation. The analysis of methods through which students effected their choices at the end of their compulsory education rendered three types of choices, which were labelled as inclusive, exclusive and default.

#### **(i) Inclusive choices**

Inclusive choices refer to the common-sense idea of “choosing” (White, 2007:84). The most important feature in this mode is choosing from the readily available options, specifically desired results or wants from an activity to be executed (White, 2007). It is argued that inclusive choices occur when individuals have restricted scope of choices (White, 2007). In the education context, this is illustrated when students choose to learn certain subjects or do certain courses because they are compulsory, or they are the only ones they have qualified for, or they are the only ones available, the only subject combination or only curriculum in their institution. Often this mode of choice is easier to make because of absence of distractors (White, 2007).

#### **(ii) Exclusive choices**

Exclusive choices are the flip side of the inclusive choices, whose fundamental tenet is avoidance of possible consequences emanating from the chosen activity or behaviour (White, 2007). This type of choice occurs when there is a wide range of options for an individual to choose. According to Smedley and West & Varlaam as quoted in White (2007:86), this mode of choice is typical in education choices because of the complex nature of the education system.

White (2007:87) argues that the “rejection of options” is among underlying features of this mode of choice behaviours, because individuals tend to choose only activities which have desirable consequences while rejecting all which do not. For instance, in a study conducted

by Cleaves as quoted in White (2007:87), it was established that learners opted to eliminate science subjects from their “choices by negative selection”. Alike, Aggleton as quoted in White (2007:87), states that learners’ choice of courses and subjects are often predisposed by “their negative evaluation of other options on offer at college”.

### **(iii) Default choices**

These are characterized by “a lack of engagement by the student concerned and, perhaps, do not constitute choices or decisions in the conventional sense at all” (White (2007:90). Some scholars, such as Payne as quoted in White (2007:90), suggest that it is even wrong to perceive this mode as a “choice” or “decision”. It is illuminated that in most cases young people exercise this mode of choice or decision when their bases for the process are the “longstanding assumptions about what they will do, probably without properly considering any alternatives” (White, 2007:90).

It is further elaborated that “young people come to internalise certain expectations, and adopt certain taken-for-granted assumptions, which may result in decisions being made without any conscious choice on the part of the individuals” (Payne as quoted in White, 2007:90). Taking this into consideration, it is testified thus:

Some people do have some choice and others overcome their social constraints through, for example, determination, courage, foresight or the encouragement of others. Yet, many others end up ‘in occupational areas for a variety of reasons rather than simply making a rational selection from a wide range of alternatives (Anderson, 1998:151).

In the study that focussed on language, culture and markets in higher education in Wales, Heath as quoted in White (2007:90) noted that the decision of Welsh speaking learners to “continue their education through the medium of Welsh required little in the way of decision making, as it has been an assumption embedded in their worldview via earlier processes of socialisation”. It is argued that students’ “ties to the language were such an integral part of their culture that the decision to change to English-medium education would not have been seriously considered, or even considered at all” (White, 2007:90). Default choice or decision making is also prevalent among students when their family members have established certain standards of actions in which the young members grow within that “familial culture” to the extent that it is regarded as “the norm” (White, 2007:91).



Gender has been identified as one of the influencing factors in subject choices in schools (Colley, 1998). Particularly, gender has played a role in girls' and boys' choices and persistence in learning various subjects and courses (Colley, 1998:18). It is maintained that "the subject areas which show the most marked differences in male and female enrolment are the physical sciences in which boys dominate, and English, art and modern languages in which girls dominate" (Colley, 1998:18). However, the aspects that influence choices and decisions regarding "educational routes and achievement" in various subjects and courses among male and female students are of a varied nature (Colley, 1998:18).

The most discernible are inherent social perceptions that male and female individuals possess specified capabilities in separate subject areas (Colley, 1998). These perceptions are mainly hinged on the "stereotypes of male and female abilities and roles" (Colley, 1998:19). Specific educational related dynamics like "school environment, teacher beliefs and behaviours, styles of course delivery, syllabus, content, assessment procedures, and individual differences, such as patterns of achievement, gender stereotyping, educational experiences and family background" (Colley, 1998:19) have also been reported to play a major role in educational choices and decision making.

Brooks (2005) examined various methods through which young people make choices within the tertiary education settings. In particular, the study focused on understanding the modality of young people's choices and "the reciprocal influences that educational choices" (Brooks, 2005:162) may wield on other aspects of their lives. Among others, it was found that there was explicit indication that "friends and peers" played a decisive role in the learner's higher education decision making (Brooks, 2005:162). It was emphasised that despite the fact that decisions regarding higher education choices might not be overtly deliberated among friends and peers, their role cannot be over-emphasised (Brooks, 2005). It was further reasoned that social networking is an inherent aspect among youth and it likewise provides an important effect when it comes to decisions to engage in various activities such as recreational and educational ones (Brooks, 2005).

Absolute interest is another factor that has been associated with driving individuals into engaging in a variety of educational activities. It is asserted that interest is more discernible than other components of motivation for its "strong emphasis on the content of learning" (Schiefele, 2009:197). When contrasted to many other motivation variables like "motives,

needs, self-concepts, or goal-orientations”, interest is constantly earmarked as peculiar for its inherent relation to a particular “object, activity, or subject area” under consideration (Schiefele, 2009:197). In highlighting the binary relationship between interest and specific notion, Krapp (2002) as quoted in Schiefele (2009:197) characterized the concept “interest” as “a relational construct that consists of a more or less enduring relationship between a person and an object”.

It is further elaborated that interest might be a “single” or a “situation-specific person-object relation (e.g., reading a stimulating text) towards the development of enduring value beliefs with respect to particular domains (e.g., interest in physics)” (Schiefele, 2009:197). Various scholars have proposed “situational and individual interest” as the main types of interest. *Situational interest* is defined as a “temporary state aroused by specific features of a situation, task, or object (e.g., vividness of a text passage)” (Schiefele, 2009:198).

This type of interest is viewed as dedicated and natural devotion which goes with a affirmative “emotional tone” (Krapp, Hidi, & Renninger, 1992 as quoted in Schiefele, 2009:198). It is illuminated that in a classroom context an exciting, highlighting, and informative introduction of a new topic offered by an instructor may refocus some students to be “highly concentrated and eager to learn more about it” (Schiefele, 2009:198). Individual interest is theorized as a reasonably steady “affective-evaluative orientation toward certain subject areas or objects” (Schiefele, 2009:198). It is expanded that individual interest entails “high level of interest in a particular subject area”, which goes with “close associations between that subject area and positive feeling- and value-related attributes, [such as excitement]” (Schiefele, 2009:198).

There have been various studies interested in understanding the patterns of individual interest in school subjects. From these studies, it has been established that interest in “most school subjects decreases continuously during the course of schooling” (Schiefele, 2009:207). It is argued that generally the extent of decline of students’ academic subject interest is largely resilient in most of the pure science such as “mathematics, physics, and chemistry” (Krapp as quoted in Schiefele, 2009:207). However, the initiation and maintenance of subject interest is largely influenced by particular learning “contexts, conditions, school type, and gender” (Schiefele, 2009:207). Another reason associated with interest decline is implicit incongruity between the set of courses and the overall students’ expectations (Schiefele, 2009).

For instance, it is argued that regarding “science education” most students tend to lose interest in learning because the school curriculum places too much emphasis on instruction of scientific aspects while disregarding learners’ daily living familiarities (Schiefele, 2009). Other aspects associated with loss or drop of subject interest among students are age and desire to be autonomous. Thus is elaborated that most learning environments are too restrictive and controlling so that as students grow older they perceive their autonomy being compromised by the restricting nature of the schools’ education atmosphere (Schiefele, 2009).

Ladd, Herald-Brown, & Kochel (2009) posit that challenges of shrinking of students’ desire to learn, decline in academic performance, increased students’ academic disaffection, and students’ “school drop-out rates” prompted educational and psychological investigators to explore reasons that make certain learners “more engaged in school than others”. Such studies highlighted among many other factors that the learning institutions involvement is a crucial measure of the learners’ impetus to study and a key determinant of their educational success (Fredricks, Blumenfeld, & Paris as quoted in Ladd *et al.*, 2009). Important to the school involvement are interactive dynamics such as the kinds of bonds the students establish with the instructors and most importantly with their peers (Ryan as quoted in Ladd *et al.*, 2009:323).

Beliefs towards learning and particularly in subject areas are reported to be one of the fundamental factors influencing higher education decision making among students. The concept is defined as “psychologically held understandings, premises, and propositions about the world that are felt to be true” (Richardson as quoted in Buehl & Alexander, 2009:323). It is explicated that whereas “beliefs may not be internally consistent, individuals still view them as important and meaningful enough to act upon” (Murphy & Mason as quoted in Buehl & Alexander, 2009:323). Since “beliefs” together with “attitudes and opinions” are affectively integrated within an individual, they characterize what individuals hold “true about an issue, whereas attitudes and opinions are more indicative of whether one is for or against that particular issue” (Buehl & Alexander, 2009:481).

To illustrate how a beliefs framework is applicable to learning context, Buehl & Alexander (2009) maintain that people’s interests in a particular subject area are often grounded on “their beliefs” about that specific subject area. It is highlighted that, for instance, “beliefs

about the isolation or integration” of certain skills within and across other fields often become particularly critical such that people tend to assign much significance to the fields where the specific skills are perceived as most linked and cohesive with the rest of the aspects of their lives” (Buehl & Alexander, 2009:485). Yet, it is illuminated those beliefs” about the reassurance of the skills offered in a course or programme might as well determine the amount of worth people assign to the studying of the contents of the specific field of study (Buehl & Alexander, 2009). This concept is illuminated thus:

That is, if individuals believe that domain knowledge will soon change or if they view all perspectives as equally valid [...], they may not value the domain or be interested in learning material (e.g., why bother, it will soon change anyway’) (Buehl & Alexander (2009:485).

Parents’ involvement in children’s education choices and decision making has been identified to be robust (Grolnick, 2015:63). It is argued that parents’ education involvement can be classified into three areas, which are school involvement, cognitive involvement, and personal involvement (Grolnick & Slowiaczek, 1994 as quoted in Grolnick, 2015:63). School involvement is said to entail students’ education activities such as teacher-parent meetings, open-school days, and other school occasions (Grolnick, 2015).

Cognitive/intellectual involvement refers to the parents engagement in intellectual activities with their child, such as reading a newspaper, book reading, discussing current events, and visiting museums or libraries” (Grolnick, 2015:63). And individual engagement concerns with the learners’ views of their parents’ knowledge about and involvement in their learning experiences (Grolnick, 2015). It is emphasised that these forms of parental involvements often overlap and thus it is better served if they are approached integratively (Grolnick, 2015).

Hoskins & Newstead (2009) conducted a research to establish primary reasons that make students join higher education. They maintained that, as expected, there were numerous and diverse responses that they decided to categorize them into three clusters labelled as stopgap”, means to an end” and personal development” (Hoskins & Newstead, 2009:27). The majority of respondents gave reasons that fall under means-to-an-end” cluster. Included under this cluster were reasons such as enhancing life standard, enhancing opportunities for attaining employment especially valuable ones, career development, and attaining better

academic qualifications (Hoskins & Newstead, 2009:28). The students emphasised that the main reason was to attend university education to “achieve something through their degree, whether this was a better-paid or more interesting job or simply qualifications to put after their names” (Hoskins & Newstead, 2009:28).

Personal development was second in preference and it included reasons such as enhancing living abilities, realization of individual potentials, attaining skills for their own sake, fostering educational interests, and achieving autonomy over one’s own living” (Hoskins & Newstead, 2009). Generally stated, students who were classified in this cluster were concerned with the academic subjects themselves or “who wanted to use their degree to realise their own potential” (Hoskins & Newstead, 2009:27). The least number of respondents was students clustered as “stopgap”, which included reasons such as work avoidance, “laziness”, passing time in order to have better professional decision in the future, “social life”, and “fun and enjoyment”. This cluster characterized students who joined university education just because “they could think of nothing else to do, wanted to defer taking a decision, or simply wanted to enjoy themselves for three years” (Hoskins & Newstead, 2009:27). These factors have been referred to as amotivation within the SDT.

Other studies have substantiated that university fresh-entrant undergrads can be categorized in terms of various motivational regulations for joining higher education (Hill, 2011). Notably are those who made independent decisions, and who subsequently exhibit “more adaptive learning outcomes” (Hill, 2011:2). These included the application of “meta-cognitive skills, academic performance, and persistence” (Hill, 2011:2). It is further illustrated that those who are less autonomous or entirely non-autonomous in relation to their decision to join higher education exhibit less interest in learning and are prone to academic alienation, college dropout, and underachievement (Hill, 2011:2).

Chirkova, Vansteenkiste, Tsoa, and Lynch (2007:199) investigated motivating factors among “Chinese international students in Belgium and Canada for their decision to study abroad”. Specifically, the study was interested in understanding levels of autonomy and the goal content of their decisions. From the study, “preservation” and “self-development” were discovered to be the main factors for the students’ decisions (Chirkova *et al.*, 2007:199). Preservation was described as the characterization of “the goals” related to evading

unfavourable situations in their native nation, while “self-development” reflected “the goal of pursuing good education and better career opportunities abroad” (Chirkova *et al.*, 2007:199).

This section reviewed literature with the aim of highlighting a variety of issues pertaining to general education choices and the decision making process among students. The main aspects that have been apparent regarding students’ education choices are economic and other material gains, socio-cultural influences, family involvement, beliefs, and interests. It has been emphasized that a proper understanding of students’ education choices and decision making can better be achieved if an integrative approach is adopted. The integrative approach entails acknowledging the fact that education choices and decision making cannot be determined by a single construct, but by a variety of factors that are deeply entangled. The following section reviews literature on motivational theories as related to language teaching and learning.

## **2.7 Other related language learning motivational theories**

The main theory that has informed this study is self-determination as proposed by Deci & Ryan (2000) and Ryan & Deci (1985). However, this does not serve to claim that there are no other theories that have successfully explained language learning motivation constructs. This section provides a brief review of some of the dominant motivational theories in the field of language learning.

### **2.7.1 Achievement motivation theory**

The development of this modal is often attributed to David C. McClelland, Richard C. Atkinson, and David Elliot. The main concern of the theory is the significance attached to individual experiences and efforts in achieving good performance of an activity or behaviour (Öztürk, 2012). The theory focuses on three variables which are the need for achievement or the intention to succeed, the prospect of succeeding in the activity performed, and the worth of the enticement from the successful outcomes (Öztürk, 2012). These variables exist when individuals approach achievement-related goals. Atkinson points out that “engagement in achievement-oriented behaviours is a function not only of the motivation for success, but also of the probability of success (expectancy) and the incentive value of success” (Oxford & Shearin as quoted in Öztürk, 2012:34).

Achievement related motivation is often characterized by antagonistic methods and evasive predispositions (Öztürk, 2012). Thus, “expectancy of success, value given to a specific task, and need for achievement, are the positive influences” (Dörnyei as quoted in Öztürk, 2012:34). Regarding “need for achievement”, it is elaborated thus:

Need for achievement is a relatively stable personality trait that is considered to affect a person’s behaviour in every facet of life, including language learning. Individuals with a high need for achievement are interested in excellence for its own sake, tend to initiate achievement activities, work with heightened intensity at these tasks, and persist in the face of failure (Öztürk, 2012:34).

Conversely, the reverse side of achievement is always the failure. This is why individuals who have experienced failure before would tend to evade future failure by opting to engage only in supposedly easy activities in order that they do not fail again (Oxford & Shearin, 1994). This theory can be applied to explain different patterns of individual reasons for learning languages.

### **2.7.2 Attribution theory**

This model was initially proposed by Frits Helder but it was later developed by Harold Kelly and Bernard Weiner (Öztürk, 2012:35). However, it was not until the 1980s when it became largely influential in the field of psychology (Dörnyei, 2003). Attribution theory is concerned with relationships that exist between people’s current achievement and “past experiences through causal attributions as the mediating link” (Keblawi as quoted in Öztürk, 2012:35). To elaborate this, Dörnyei (2003:12) highlights that people’s past activities and behaviours, and in particular the manner in which they construe their past achievements and “failures”, significantly define their present and forthcoming behaviours. It is illuminated, for instance, that situations perceived as unanticipated but crucial, such as poor grades, which often results in students’ failure, lead to activation of less desire to engage in a future activity or behaviour (Öztürk, 2012).

In conceptualizing the theory, Weiner proposed three scopes of causality, which are “locus, stability, and controllability” (Öztürk, 2012:35). “Locus” is concerned with the source of the factor to act, thus “internal or external to the individual”. Stability relates to the level of persistence of a factor over a specified period of time. Controllability attends to “the extent to

which the cause is subject to volitional alteration” (Weiner as quoted in Öztürk, 2012:35). In learning context, the conception is exemplified thus:

[H]igher satisfaction occurs when success is self-attributed than when success is attributed to external factors. When people believe [it is themselves]—rather than luck, fate, the teachers, or an easy test—have created the successful performance, they are happier with themselves (Oxford & Shearin, 1994:21).

Relevance of the attribution theory in teaching and learning has been acknowledged by various scholars. It has been argued that the theory helps in understanding various factors that make individuals choose to learn one subject and but not the other. For instance, it is maintained thus:

Attribution theory offers us a framework that can help us to interpret student claims like I can't do maths - I'm too stupid for it...!', and by understanding what is behind such claims, we may start changing the negative attitudes (Dörnyei, 2001a:119).

### **2.7.3 Goal-orientation theory**

This is one of the contemporary theories in psychology that was proposed by Carole Ames. According to this framework, goals function as devices or filters which regulate the processes and interpretations of the incoming information (Öztürk, 2012:35). Contrasted with the goal-setting theory by Edwin A. Locke that concerns constructive relationships between well-defined goals and performances in broader social settings, the goal-orientation theory was devised to specifically cater for a classroom setting in an attempt to detail studying and performing among students (Dörnyei, 2001b). In general terms, goal-orientation is concerned with perceptions learners hold regarding the reasons for their engagement in learning particular subject matter (Öztürk, 2012).

It is hypothesized within this model that people's performances and their established goals are inherently interconnected, thus they affect each other. Goal orientation theory is relevant in the education context through its two hypothesized forms - performance orientation and mastery (or learning) orientation (Ames & Archer; Ames as quoted in Öztürk, 2012:37). It is postulated that students who possess performance orientation are mostly concerned with overt achievements such as grades and graduation, which enable them to gain face impression from the significant others (Ames & Archer; Ames as quoted in Öztürk, 2012).



Conversely, students with mastery orientation are basically concerned with inherent achievements such as improving their skills and capabilities as a consequence of engaging in a learning activity (Keblawi, 2006). In illuminating this orientation dichotomy, Dweck as quoted in Öztürk (2012:37) excitingly posits: “with performance goals, an individual aims to look smart, whereas with the learning goals, the individual aims to become smarter”.

#### **2.7.4 Self-efficacy theory**

This is a meta-theory within the social learning theory propounded by Albert Bandura (1977). In his conception of the model, Bandura as quoted in Öztürk (2012:34) defined self-efficacy as “people’s beliefs about their capabilities to exercise control over events that affect their lives”. Others have defined self-efficacy as “individuals’ confidence in their ability to organize and execute a given course of action to solve a problem or accomplish a task” (Graham & Weiner, 1996 as quoted in Öztürk, 2012:35). Also, self-efficacy can be understood as “a self-appraisal of one’s ability to perform a task, and it contains one’s belief and confidence in oneself to achieve that specific task” (Öztürk, 2012:35).

Within this framework, it is proposed that “people’s self-efficacy expectations are the major determinants of goal setting, activity choices, willingness to expend effort, and persistence” (Bandura as quoted in Öztürk, 2012:35). It is further advanced that recognition of previous achievements is crucial in development of self-efficacy among individuals. In addition, Dörnyei as quoted in Öztürk (2012:35) maintains that when people “develop a strong sense of efficacy”, their retrospection of failure declines significantly. It is further noted that “people’s feeling of efficacy determines their choice of behaviours as well as the amount of effort they exert on them (Öztürk, 2012:35). This implies that:

[The] self-confident individuals approach threatening situations with confidence instead of giving up, and even if they face failure they maintain a task and heighten and sustain effort. On the other hand, people whose self-efficacy is low in a given domain take challenging tasks as personal threats; they concentrate more on their inabilities or deficiencies than how to achieve this task in a successful manner. As a result, they tend to give up the task easily instead of making effort because they easily lose their faith in their capabilities (Öztürk, 2012:35).

### **2.7.5 Gardner's socio-educational model**

Arguably, this is one of the most celebrated and influential theories of human motivation in the contemporary field of second language learning. The model was developed by Robert Gardner in 1985 and elaborated in the subsequent versions, advancing previous ideas of Paul Lambert and himself. The model is founded on the assumption that important to second or foreign language learning is "attitudes toward learning the language", "desire plus motivational intensity", and "a number of other attitude variables involving the other language community, out-groups in general and the language learning context" (Gardner, 2005:2).

That considered, it is construed that according to the socio-educational model, second or foreign language learning is not only "an educational issue, [but] it is also a representative of the cultural heritage of the people speaking that language" (Öztürk, 2012:39). Therefore, teaching and learning a second or foreign language can as well be viewed as "imposing elements of another culture into the students' own life space" (Öztürk (2012:39). Further details about this model are given in chapter three of this thesis.

### **2.7.6 Dörnyei's motivational framework of second language learning**

Developed by Dörnyei in 1994, this is a general framework attempting to explain second language learning motivation. According to this model, motivation for language learning occurs in a three level pattern, which includes the language level, the learner level, and the learning situation level (Dörnyei, 1994:18). According to him, the language level represents the most basic level of an entire conception. It generally relates to the "orientations and motives" associated with a variety of factors linked to a second or foreign language learning, such as "the culture it conveys, the community in which it is spoken, and the potential usefulness of proficiency in it" (Öztürk, 2012:40).

"The learner level" comprises "individual characteristics that the learner brings to the learning process, most notably self-confidence" (Dörnyei, 1994:18), but also other intricate "effects and cognitions, which form personal traits" (Öztürk, 2012:40). These individual characteristics determine two learning targets, which are needs for "achievement and self-confidence" (Öztürk, 2012:40). "The learning situation level" is formed by "intrinsic and extrinsic motives and motivational conditions" (Öztürk, 2012:40) which affect all the other

three dimensions. According to the model, the three motivational components are course-specific motivation, teacher-specific motivation, and group-specific motivation.

The course-specific motivational components relate to “the syllabus, the teaching materials, the teaching method and the learning tasks” (Öztürk, 2012:40). Individuals who engage in second language learning focusing on these components are sensitive to the content and methodological aspects of learning the language. “Teacher-specific motivational components” are concerned with “the teacher’s behaviour, personality and teaching style, and include the affiliative motive to please the teacher, authority type and direct socialization of student motivation (modelling, task presentation and feedback)” (Öztürk, 2012:41). “Group-specific motivational components” involve the “dynamics of the learner group and contain goal-orientedness, the norm and reward system, group cohesion, and classroom goal structure (competitive, cooperative or individualistic)” (Öztürk, 2012:41).

### **2.7.7 Dörnyei’s framework of second language self-system**

This model is a representation of key reforms of the earlier motivational conceptions through unequivocal exploitation of “psychological theories of the self” based on the traditional “research in the second language field” (Dörnyei, 2009:9). The model was developed by Zoltan Dörnyei in 2005 in an attempt to outline “the basis of a new approach to [conceptualize] second language (L2) learning motivation within a framework of *self*” (Dörnyei, 2009:9).

Researchers in second and foreign language learning possess a profound belief that:

A foreign language is more than a mere communication code that can be learnt similarly to other academic subjects and have typically adopted paradigms that linked the second language to the individual’s personal *core* forming an important part of one’s identity (Dörnyei, 2009:9).

That being the case, Dörnyei (2009) thought there was an ardent need to develop a model that could clearly detail a variety of constructs of “the individual’s self”, that was attuned with the “whole-person perspective of past theorization” (Dörnyei, 2009:9).

Within this framework, “possible selves represent individuals’ ideas of what they might become, what they would like to become, and what they are afraid of becoming”, aspects that offer a “conceptual link between the self-concept and motivation” (Markus & Nurius as

quoted in Öztürk, 2012:42). The second language motivational self-system includes three dimensions, which are:

- a) The ideal self: This is the core idea of the model, and it serves to refer to the ~~r~~epresentation of the attributes that someone would ideally like to possess (i.e. a representation of personal hopes, aspirations or wishes)” (Öztürk, 2012:42). It is an important feature of the individual’s *ideal self*. It is illuminated that ~~i~~f the person we would like to become speaks a second language, the ideal L2 self is a powerful motivator to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves” (Öztürk, 2012:42).
- b) The ought-to self: This is a harmonizing tendency between already established ideal self-worth and what a person would like to become. It helps to link second or foreign language learning to one’s personal core, and ~~h~~ forms an important part of one’s identity” (Öztürk, 2012:43). It is clarified that this feature entails the characteristics that an individual earnestly thinks ~~o~~ne ought to possess to meet expectations and to avoid possible negative outcomes” (Öztürk, 2012:43).
- c) L2 learning experience: This component entails practical aspects of the language learning process. It is concerned with positioned decisive purposes with regard to ~~t~~he immediate learning environment and experience” such as the effects of the instructor, the syllabus, the peers, and the experiences of achievement (Öztürk, 2012:43).

### **2.7.8 Dörnyei & Otto’s process model of second language motivation**

This model is a result of the collaborative work of Istvan Otto and Zoltan Dörnyei, which was published in 1998. The model attempts to detail students’ motivation process by tracking from ~~i~~nitial desires to the completion of action and the subsequent retrospective assessment” (Öztürk, 2012:41). The main assumption within this framework is that motivation is not static but it ~~e~~volves over time” because of its ~~d~~ynamic nature” (Öztürk, 2012:41). It is emphasized in this model that second language learners’ motivation should not be viewed as a fixed construct but rather as a progressively shifting characteristic that treads along the prolonged process of the second and foreign language learning (Dörnyei, 2000). In their initial characterization, Dörnyei & Otto maintained that the model comprises two parts,

which are action sequence and motivational influences (Öztürk, 2012). It was further proposed that:

...[A]ction sequence concerns with „the behavioural process whereby initial wishes, hopes, and desires are first transformed into goals, then into intentions, leading eventually to action and, hopefully, to the accomplishment of the goals, after which the process is submitted to final evaluation“ (Dörnyei & Otto, 1998:47).

Regarding motivational influences, the model suggests that they entail entire sources of –energy and motivational forces which feed the behavioural process” (Öztürk, 2012:41). Further to the action sequence, Dörnyei (2000) articulates that it moves through three vertical phases, which are –pre-actional, actional, and post-actional” (Dörnyei, 2000:525). All the three phases are prone to the effects from both the learners and the contexts –external” to the learners such as the learning atmosphere and all that it entails, including the peers, the school activities, the public orders, the parentages, the schoolbooks, and the instructors (Winke, 2005 as quoted in Öztürk, 2012:42).

### **2.7.9 Vallerand’s theory of intrinsic motivation in learning**

This model was developed to detail the intrinsic motivation particularly within the learning context (Lucas & Lao, 2010). Therein, Vallerand (1997) hypothesized that intrinsic motivation manifests in three types, which are intrinsic motivation to know (IM-K), intrinsic motivation toward accomplishment (IM-A), and intrinsic motivation to experience stimulation (IM-S) (Barkoukis, Tsorbatzoudis, Grouios, & Sideridis, 2008). According to these concepts, IM-knowledge entails the individual’s motivation to engage in a learning activity to gain the feelings associated with exploring novel ideas and developing knowledge (Barkoukis *et al.*, 2008:40).

Regarding IM-accomplishment, the model suggests that it entails the ambiances associated with trying to command a learning activity or to fulfil one’s objectives (Barkoukis *et al.*, 2008:40). Finally, IM-stimulation is concerned with motives that are solely based on the ambiances enthused by engaging in a learning activity such as experiencing aesthetics, pleasure, enjoyment, and positive sensations (Lucas & Lao, 2010:11; Barkoukis *et al.*, 2008:40).

### **2.7.10 Vygotsky's socio-cultural theory**

Through this theory, Vygotsky (1986) conceived learning as a process deeply rooted in the social actions, because knowledge is embedded in the social contexts (Costantino, 2008). According to him, learning takes place when learners “interact with people, objects, and events” (Lantolf & Throne, 2006:46) within their immediate environment. Based on that, Vygotsky proposed that human development can never be comprehended by examination of the individual in isolation; more important is exploration of “the external social world” (Tharp & Gallimore, 1995:7) where the life of such an individual develops. This assumption is reinforced within the model by the belief that “higher order functions develop out of social interaction” (Tharp & Gallimore, 1995:7).

Vygotsky's proposal of the socio-cultural model augmented the significance and influence of socio-cultural contexts in motivation and the education field. It is argued that by involvement in activities that require perceptive and interactive roles (Vygotsky, 1986:7), learners are unwittingly acquainted with the application of these functions in a manner that fosters their knowledge repertoire. Subsequently, when compared to other theories that focused on individuals, the socio-cultural framework provided a more practical account of the way that social practices such as poverty, racism and family conflicts may constrain motivation for learning activities among learners. In line with this view, Dörnyei (2001) validates that people's goals and values that energize learning inherently emanate from socio-historical contexts.

In recognition of its influence, Dörnyei (1999:4) notes that may be the most crucial fresh advancement in “motivational psychology has been an increasing emphasis placed on the study of motivation that stems from the socio-cultural context rather than from the individual”. Consequently, many researchers corroborate the pragmatic repercussion of socio-cultural views, which emphasise that any attempt to explain learning motivational variances should start with learners' immediate environment such as the classroom, home, and sociocultural context, instead of singling out individuals.

## **2.8 Conclusion**

This chapter focused on reviewing literature that relates to the present study. Firstly, the chapter set out to offer a concise account of the meaning and significance of a literature review in academic writing such as this. It was consequently seen that a literature review is

the keystone of any scholarly work as it serves to highlight what has already been done in the area, what gaps are there that merit further study, and what are the approaches and strategies important to the study of the subject matter under consideration. Secondly, the chapter reviewed the literature in order to establish what has already been done by other scholars in the specific subject area under study, which is indigenous African language learning motivation among students of higher learning.

In view of this objective, it was evident that this area is critically understudied, an aspect demonstrated by lack of empirical studies focusing on the indigenous African languages in African based institutions of higher learning. Conversely, there are a considerable number of studies on African languages conducted in America and Europe, where these languages are taught as the LCTLs and as additional or foreign languages. The literature review has in addition revealed that heritage learning has become the overriding factor for teaching and learning African languages in the US and Europe. Furthermore, the review of literature has revealed that much attention in relation to the motivation studies has been given to major world languages such as English, French, German, Spanish, and, in recent years, Asian languages such as Arabic, Chinese, Japanese, and Korean.

Moreover, the reviewed literature has shown that understanding of students' reasons for language learning is a critical determinant in both the micro and macro level language management in the education realm. Empirical studies have emphasised that understanding learners' forms of motivation for language to be learned helps in designing attainable goals of national language planning, making realistic policies, and developing practical language curricula in various levels of education. This is because language planning, policy and curricula developed based on specific students' motivation tally with their academic and career expectations, an approach which may enhance student enrolment and reduce dropout in indigenous African language learning programmes in African universities.

Regarding forms of students' language learning motivation, it has generally been shown that language learning can be either integrative and intrinsic or instrumental and extrinsic. Integrative and intrinsic reasons entail factors for language learning which are innate in the sense that an individual learns it to seek acceptance or integrate in the community that speaks the target language. It also entails engaging in language learning for its own sake as one attains joy or leisure from it. Instrumental and extrinsic motivation entails reasons for

language learning which are utilitarian. These are reasons associated with a desire to attain material gains from the mastery of the target language.

It is through consideration of the existing gap that has been exposed through this literature review that this study was designed so as to establish Tanzanian university students' motivation to study Kiswahili as an academic subject in Tanzania. The following chapter outlines and discusses the conceptual and theoretical framework that informed the present study.



## CHAPTER THREE

### CONCEPTUAL AND THEORETICAL FRAMEWORK

#### 3.1 Introduction

The purpose of this chapter is to highlight the conceptual and theoretical underpinnings that have informed this study. To achieve this objective, the concept ‘motivation’ is reviewed with the aim of understanding its implication in respect of the choice of language learning in general, and in particular of the Tanzanian university students’ choice to learn Kiswahili as an academic subject. Moreover, the chapter sets out to describe the self-determination theory (SDT), the main framework that has informed this study. The ultimate purpose is to ascertain how the theory can guide understanding of learners’ motivation for learning a language, in this particular case Kiswahili.

The conceptual and theoretical framework is a roadmap that guides the researcher to stride in the right direction towards answering research questions and subsequently achieving planned research objectives. It informs an investigator of the impending challenges as well as available solutions with regards to the field of inquiry where the phenomenon under study resides. Within a study based on inductive reasoning, a conceptual and theoretical framework is a necessary component because it provides the basis for making sound decisions regarding fundamental assumptions about the phenomenon under study.

Lyons & Doueck (2010:69) maintain that in academic writing the theoretical framework has enumerable primary tasks such as “to describe, to explain, and to predict” about phenomena under investigation, of which its decisive goal is to “offer an organizing framework” through which to conduct the study. Generally, the conceptual and theoretical framework helps in establishing connections among components forming the basis of the particular study (Lyons & Doueck, 2010).

It is against this backdrop that this chapter focuses on recounting the concept of *motivation* with special focus on language learning. In addition, the chapter focusses on detailing the primary theory that has informed this particular study, which is the SDT. The chapter is organised into two main sections. The first section provides details on the concept of motivation, its types, and how it relates to language learning. The second section highlights the theoretical framework, which is the SDT. In this section, the origin and development of the theory is traced, followed by its conditions and meta-theories. This section also includes

types of motivation. The final part of the section explains the relevance of the theory in language learning.

### 3.2 The concept ‘motivation’

Although *motivation* is a term frequently used in both educational and research contexts, it is rather surprising how little agreement there is in the literature with regard to the exact meaning of this concept. Researchers seem to agree that motivation is responsible for determining human behaviour by energising it and giving it direction, but the great variety of accounts put forward in the literature of how this happens may surprise even the seasoned researcher (Dörnyei, 2009:117).

The above quote suggests that, just as for other social sciences concepts, there is an explicit obscurity involved in describing the concept of motivation. Attesting to this, Dörnyei as quoted in Dörnyei, Csizér & Németh (2006:9) maintains that there is no common unanimity on the delineation of the notion *motivation*, even though most scholars would settle with a view that the concept entails “the direction and magnitude of human behaviour, that is, the choice of a particular action, the persistence with it and the effort expended on it”. In reiterating intricacy involved in describing the notion *motivation*, Dörnyei (2001) illustrates that the concept is among highly composite concepts, broadly employed “not only in everyday life but also in many areas of social sciences, such as various branches of psychology (differential, organisational, social, and educational); in educational studies; and in applied linguistics” (Dörnyei, 2001:9).

Motivation is further conceptualized as “the dynamically changing cumulative arousal in a person that initiates, directs, coordinates, amplifies, terminates, and evaluates the cognitive and motor processes, whereby initial wishes and desires are selected, prioritized, operationalised (successfully or unsuccessfully) and acted out” (Dörnyei, 2001:9). Dörnyei & Skehan (2003:614) view motivation as “the direction and magnitude of human behaviour”, which entails “the choice of a particular action”, “the persistence with it”, and “the effort expended on it”.

Broussard & Garrison (2004:106) broadly define motivation as “the attribute that moves us to do or not to do something”. It is advanced that any “human behaviour has two dimensions—direction and magnitude (intensity); thus motivation is related to those two concepts, and it is

responsible for the choice of a particular action and the effort expended on it and the persistence with it” (Dörnyei, 2001:7).

While proposing the SDT, Deci & Ryan (1985) and Ryan & Deci (2000) categorically stated that the study of motivation is the examination of the energization and direction of behaviour. They elaborated that fundamental to the study of motivation is an examination into the reasons for the occurrence of behaviours. Consequently, an ultimate goal of motivation theories, according to them, is an attempt to answer the *why* question about specific behaviour, which in this particular context is language learning (Ryan & Deci, 2000).

They further note that while motivation is repeatedly perceived as a single aspect, even ostensive consideration may reveal that individuals are stirred to behave or perform by a variety of reasons that produce distinct outcomes. For instance, individuals might be moved to act because they value an activity or behaviour or just because there is a resilient exterior pressure (Ryan & Deci, 2000).

In providing further illustration of the motivation concept, Ryan & Deci (2000:69) maintain that it concerns “energy, direction, persistence” and freedom of activation and intention to perform an activity. Motivation has been a dominant and constant issue in the psychological studies because of the core position it holds in biology, cognition, and social parameters (Ryan & Deci, 2000). Motivation is thus a distinctive notion to people who hold roles such as teaching, managerial, religion, sports, health care provision, and parental care, in all of which people are involved in mobilizing others to act (Ryan & Deci, 2000:69).

Ryan & Deci (2000) further assert that human beings in their totality are inquisitive, vibrant, and self-energized (Ryan & Deci, 2000). Human beings when they are well-functioning become “agentic and inspired, striving to learn; extend themselves; master new skills; and apply their talents responsibly” (Ryan & Deci, 2000:68). Consequently, because many individuals exhibit substantial efforts, activity, and obligation in their living it provides the impression that they are more “normative than exceptional” (Ryan & Deci, 2000:68). Nonetheless, it is also obvious that “the human spirit can be diminished or crushed and that individuals sometimes reject growth and responsibility” due to lack of the urge or propensity to act (Ryan & Deci, 2000).

Further, Dornyei (2001) asserts that motivation is “an abstract, hypothetical concept” that is used to illuminate reasons individuals consider in thinking and behaving in the way they do. For that reason, the concept of motivation incorporates various types of motives—from financial incentives such as a raise in salary to idealistic beliefs such as the desire for freedom that have very little in common except that they all influence behaviour” (Dornyei, 2001:1).

Similarly, Core (2014:187) propounds that motivation is an end-result of a motive”. It is a multifaceted impulse that causes an individual to act in a certain way or do a certain thing’ (Core, 2014:187). It is stated that as a consequence, people’s motives are directly associated with their motivation, the ongoing force” which thrusts them to embark on particular activities (Core, 2014:187). The importance of motivation to human beings is reckoned thus:

If you have no *why*, you will find that your enthusiasm is very shallow; your energy is often lower than you would expect, and your motivation walks out the door before you do (Core, 2014:188).

The preceding paragraphs highlight the fact that human beings are constantly concerned with motivation. They recurrently scuffle to find ways of moving themselves or others to act in a dynamic and sustained manner. Ubiquitously, be it paternities in homes, instructors in classrooms at all educational levels, trainers in sports, or bosses in modern business entities, they all aim to inspire those who they intend to guide. In the same way, people attempt to find self-drive, reshape their determinations, and recollect their endurance towards the compelling social or job related tasks. Human beings are frequently enthused by exterior influences like forms of rewards, school grades, work appraisals, or significant others’ views over them. All these tendencies are what entail motivation. It is against the above spirit that this study is stirred to comprehend, on its fundamental basis, kinds of motivation that influence Tanzanian university students in deciding to learn Kiswahili as an academic subject.

### **3.2.1 Motivation and language learning**

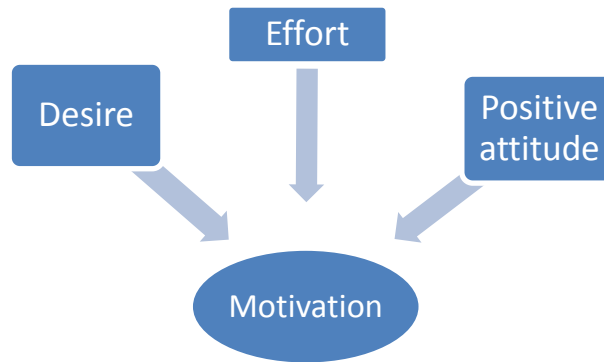
Guay, Chanal, Ratelle, Marsh, Larose, & Boivin (2010:712) state that motivation as an important factor in second language learning refers to the motives that trigger occurrence of a particular learning task. Influenced by Gardner (2005, 1985), Dörnyei (2005) defines motivation as the extent to which the human individuals work or attempt to learn certain language as a result of an inherent aspiration to do so and the gratification felt in the task.

Gardner & Lambert's sociolinguistic study of the English-speaking students learning French as a second language in Montreal, Canada, in 1959 is often cited as a breakthrough in the language learning motivation scholarship (Igoudin, 2008:5). Afterwards, the concept of motivation has become a familiar notion in publications that have allegiance not only to learning achievement but also to decisions for language learning among students at various levels. In what is often regarded as a seminal study, Gardner (2005, 1985) argued that even though motivation is a concept frequently employed in second language learning to simply refer to explanation related to "achievement", such conception is superficial as it does not represent anything whatsoever about the language learning process, the concept of motivation [itself], or reason for any association between the two" (Gardner, 2005:2, 1985:10).

On the contrary, Gardner (2005, 1985) states that fundamentally, the term *motivation* possesses unique features and profound linkages with the language learning process. According to him, therefore, motivation should be viewed as "the combination of effort plus desire to achieve the goal of learning the language plus favourable attitude toward learning the language" (Gardner, 2005:4, 1985:10). He expounds that second language motivation in this regard entails "the extent to which the individual works or strives to learn the language because of desire to do so and the satisfaction experienced in the activity" (Gardner, 2005:4, 1985:10). It is informed nonetheless that efforts alone do not necessarily imply motivation; but it should entail "expending effort toward the goal" (Gardner, 2005:4, 1985:10). Yet, he opines that "expending effort alone is not necessarily a motivation" (Gardner, 2005:4, 1985:10). As such, most of the human traits such as "compulsiveness, desire to please a teacher or a parent, a high demanding teacher, impending examinations, or the promise of a new bicycle do not necessarily entail motivation to learn the language" (Gardner, 2005:4, 1985:10).

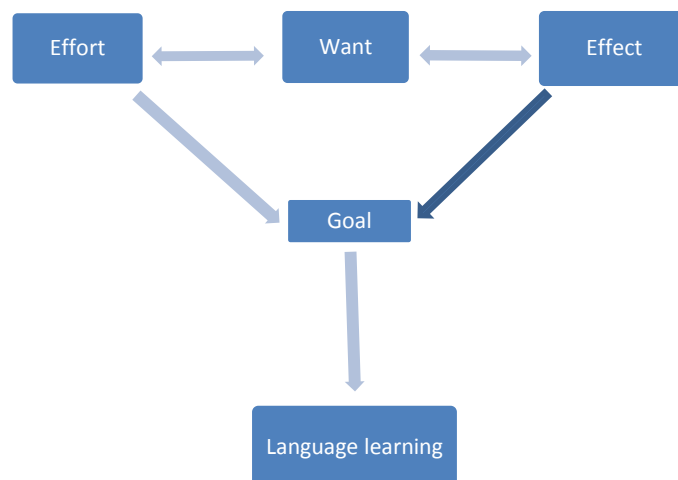
Gardner (2005, 1985) further problematizes that even "aspiration to study a certain language or positive attitudes toward studying particular language does not [necessarily] reflect motivation in and of themselves" (Gardner, 2005:4, 1985:11). He supports his inclination with the observation that "individuals might wish to learn the language and may enjoy the activity, but if this is not linked with a striving to do so, then it is not truly motivation" (Gardner, 2005:4, 1985:11). Then, according to him, manifestation of motivation is vivid "only when the desire to achieve the goal and favourable attitude toward the goal are linked

with the effort or strive” to do an activity (Gardner, 2005:4, 1985:11). Gardner’s concept of motivation can be graphically presented as in the following Figure 3.1 that shows how desire, effort, and positive attitudes towards the target language combine to form motivation.



**Figure 3.1:** *Desire, effort and positive attitude as prerequisite for manifestation of motivation.*

As a result, it is advocated that in order to better understand it, first, motivation should be perceived as a concept formed by the triple –constituents”, which are –effort, want, and effect” (Gardner, 2005, 1985:11). And, second, motivation should be viewed –to be goal directed, and the goal is to learn the language” (Gardner, 2005, 1985:11). The following Figure 3.2 illustrates the necessary requirements for language learning to occur according to Gardner’s motivation conception.



**Figure 3.2:** *Effort, want, and effect as necessary requirements for goal, which is language learning to occur.*

### 3.2.2 Types of language learning motivation

Early categorization of the motivation concept was offered by Gardner & Lambert (1959) when they investigated students' reasons for studying French in Montreal, Canada. It is pointed out that when individuals ask the "question *why* for learning a language", the resulting response does not entail motivation; rather it refers to "orientation", the notion he insists it is not synonymous with *motivation* (Gardner, 2005:20, 1985:11). Conversely, orientation refers to the goal for learning a language (Gardner, 2005, 1985).

The concept of orientation in reference to the goal or aim for language learning was invented by Gardner & Lambert (1959), when they used it in "the orientation index". This was the tool they employed to measure, based on the individual significance, students' "preferences over the four [preset] reasons for studying French" in Montreal, Canada (Gardner, 1985:11). Consequently, integrative and instrumental orientations were proposed as the two types of motivation.

#### 3.2.2.1 Integrative vis-a-vis instrumental orientation

Integrative and instrumental orientations were identified as a result of the Gardner & Lambert's (1959) study, in which, based on the order of reasons most significant to them, students learning French were categorized as "integratively and instrumentally oriented". Students, who emphasized one of the two reasons—"meeting and conversing with more and varied people" and/or as a means of better understanding French-Canadian people and their way of life"—were categorized as integratively oriented (Gardner, 1985:11). In line with Gardner's proposition, the dimension stressed in these reasons was interaction with the members of the French speaking community for socio-emotional purposes, the fundamental aim being sheer intercommunication (Gardner, 1985:11).

In contrast, learners, who indicated that the reason for studying French was its usefulness in attaining employment or for success in their education were categorized as instrumentally oriented (Gardner, 1985:11). In this category, the emphasis was not on socio-emotional interaction with the language speakers; rather it was its practical benefits for studying the language (Gardner, 1985:11). For that reason, according to Gardner (1985), central to the conception of integrative and instrumental orientation is its eventual objectives to attain "the more immediate goal of learning the second language" (Gardner, 1985:11).

Gardner & Lambert's works in language motivation sparked more interest in the area. Since then, many scholars have attempted to describe the concept in different ways, though they hardly managed to evade repercussion left by Gardner & Lambert's predisposition. In the aftermath, the concept of motivation has been defined based on the goal for language learning. Dörnyei, Csizér & Németh (2006:10) note that the notion of integrative motivation was introduced into second language studies by Gardner & Lambert (1959, 1972) in an attempt to explain variation in second language motivation in multi-ethnic contexts.

Subsequently, Dörnyei *et al.* (2006) assert that integrative orientation/motivation has become a popular conception in motivation theories and has influenced many scholars in the area of language learning (Dörnyei *et al.*, 2006:10). For instance, Dörnyei (2009) categorically states that motivation is the concept that relates to the basic impulse to start studying a language and subsequent "driving force to sustain the long and often tedious learning process" (Dörnyei, 2009:117).

Commenting on Gardner & Lambert's initial conception of integrativeness, Dörnyei *et al.* (2006) elaborate that the concept assumes that positive attitude towards the target language and its culture may result in individuals wanting to assimilate into that culture and bear the supposedly wearisome task of language learning in order to be similar with the speakers of the target language (Dörnyei *et al.*, 2006:10). This aspect emphasises the importance of the attitude individuals hold towards the language they want to learn as well as the community and people who speak the language.

Newcombe (2007:87) notes a similar distinction of second language motivation orientation when she asserts that integrative orientation arises when the study of a second language is made with the aim of learning more about the language group and the identity of the target society. In contrast, the instrumental orientation is referred to when the reasons for language learning are for more functional gains such as to acquire superior posts at workplaces or attain prestigious education (Newcombe, 2007:87).

It is further maintained that instrumental orientation possesses the pragmatic benefits acquired from the second language proficiency. This highlights the acknowledgement that for the majority of the people who engage in language learning, it is the utility of the "second language proficiency that provides the greatest driving force to learn the language" (Dörnyei



*et al.*, 2006:10). On the contrary, the instrumental orientation incorporates material aims such as securing high status employment or a better paying-job as a return for being able to speak a certain language (Dörnyei *et al.*, 2006:11).

Based on –social psychology”, it is outlined that Gardner & Lambert’s initial characterization of the concept motivation assumed that the reasons for studying a language range from the instrumental, which refers to concrete benefits learners expect to reap from proficiency in the language, to integrative motives, which are associated with integration of learners into the target language community (Bakar, Sulaiman, & Rfaai, 2010:72). The significance of motivation orientations in any language learning process is stressed thus:

The choice of language to be learned, the kinds of activities that learners are more inclined to engage in, the types and extent of proficiency that learners expect to attain, the degree of external intervention needed to regulate learning, and the extent of engagement in the long run (Bakar *et al.*, 2010:72).

Gardner & Lambert’s perception of the concept of motivation does not sit well with the present study which focusses on the native speakers who study their own language as an academic subject. The focus of this study is in contrast to the emphasis of the Gardner & Lambert’s inclination that the goal for learning a second language or a foreign language is hinged within the attitudes an individual has towards the target language and its community. So, according to Gardner & Lambert and later Gardner, learners are motivated to learn the language if they hold positive attitudes towards the the language and its speakers.

This particular study focuses on the factors for native or first language speakers to learn their own language as an academic subject. Thus the issue of learners’ desire to integrate into the target language community might be problematic in this context, because the learners are already part of the community. In this view, the intrinsic and extrinsic dichotomy in describing language learning motivation outside second and foreign languages is problematized thus:

The conventional norm of the importance of developing intrinsic orientation for successful L2 learning advocated by early researchers (e.g. Bartley, 1970; Ramage, 1990) [Gardner, 1985] may be more applicable to L2 learning in learners’ familiar educational context. However, learning a foreign language may provide them with more difficulties as they advance to a higher level of study when the students have a larger linguistic and cultural distance.’ (Matsumoto, 2009:10.15).

### 3.2.2.2 Intrinsic vis-a-vis extrinsic motivation

Brown (1991) as quoted in Igoudin (2008:6) reveals that a further distinction regarding motivation was made between intrinsic (learning for self-accomplishment) and extrinsic (driven by external circumstances) factors in student motivation. Dörnyei (2009:121) maintains that intrinsic versus extrinsic is one of the most general and well-known distinctions in motivation theories. He explains that intrinsic motivation deals with behaviour performed for its own sake in order to experience pleasure and satisfaction such as the joy of doing a particular activity or satisfying one's curiosity. According to him, the latter involves performing behaviour as a means to an end, that is, to receive some extrinsic reward (e.g. good grades) or to avoid punishment (Dörnyei, 2009:121).

The concept of intrinsic versus extrinsic motivation is attributed to Deci & Ryan (1985) and Ryan & Deci (2000), when they used the concepts in their self-determination model. In their initial proposition (Deci & Ryan, 1985) and subsequent development (Ryan & Deci, 2000), intrinsic motivation was seen as a result of an interest in the activity, which occurs in the most self-determined manner (Dörnyei, 2009). In other words, intrinsic motivation occurs when individuals experience joy and satisfaction gained from doing something. In contrast, extrinsic motivation, which is characterised by controlling pressure, results from some extrinsic rewards such as desire to get good grades or to avoid punishment (Dörnyei, 2009). It is emphasised, however, that both self-determined and controlled behaviours are motivated or intentional, and the only difference that separates them is their form of regulation (Deci *et al.*, 1991:327).

It is further observed that intrinsic motivation energizes and sustains activities through the spontaneous satisfactions inherent in effective volitional action, while extrinsic motivation is a type of motivation governed by reinforcement contingencies from outside (Fahim & Janpour, 2012:76). It is argued that intrinsic motivation entails the individual's involvement in an activity for its own sake because it is interesting and enjoyable"; while extrinsic motivation is described as "doing something for instrumental reasons" (Gagné, Forest, Gilbert, Aubé, Morin, & Malorni, 2010:629).

In an attempt to shed more light on the difference between the intrinsic and extrinsic dichotomy, Baumeister & Bushman (2008) exemplify that "someone might be intrinsically motivated to paint, for example, because he enjoys the process of dabbing colours onto a

canvas and takes satisfaction in creating a beautiful or striking picture” (Baumeister & Bushman, 2008:71). It is elaborated that in contrast, however, an individual, who is –extrinsically motivated to paint”, might do so with the aim of eventually gaining a monetary reward (Baumeister & Bushman, 2008:71). They further assert that such a –painter might be very motivated and might work very hard, even if she did not really like painting much at all” (Baumeister & Bushman, 2008:71). To be able to establish whether the painter is intrinsically or extrinsically motivated, it is suggested thus:

One test would be whether the person would choose to spend free time doing the activity, in the absence of external rewards or incentives. An intrinsically motivated painter might well spend a free Sunday afternoon painting, but an extrinsically motivated painter would not, unless there was money or some other incentive (Baumeister & Bushman, 2008: 71).

Hitherto, it has generally been evident that the notion of motivation in language learning is viewed as a force which gets individuals into performing learning activities. Motivation has been associated with an inner urge which pushes individuals to embark on learning. This urge or force could be internal or external. As a result, when the aim of language learning is to achieve romantic and affectionate goals then it becomes integrative or intrinsic. Conversely, when the purpose of language learning is to attain material gains, then it becomes instrumental or extrinsic. This particular study focuses on identifying Tanzanian university students’ reasons for learning Kiswahili language as an academic subject.

### **3.3 Theoretical framework**

Motivation theories in general seek to explain no less than the fundamental question of why humans behave as they do, and therefore it would be naive to assume any simple and straightforward answer; indeed, every different psychological perspective on human behaviour is associated with a different theory of motivation and, thus, in general psychology it is not the lack but rather the abundance of motivation theories which confuses the scene (Dörnyei, 2009:117-118).

Gardner (1985:1) quotes Born who points out that researchers need to approach language study holistically by including –its nature, its history, its relationship to culture, the acquisition of it, the immediate uses to which it can be put, and the development in students of an appreciation for the gift of the tongues”. Therefore, it is argued that when that is done language learning is detached from the pure educational field, and is alternatively placed at the core of social psychology (Gardner, 1985:1). It is reiterated that language learning is a far-

reaching social psychological process, thus in order to be well understood, investigators need to consider both social and psychological aspects of human individuals (Gardner, 1985). It is against this background that this study is situated within the social psychological framework, and it is particularly informed by the SDT as it has been proposed by Deci & Ryan (1985) and Ryan & Deci (2000).

According to Baumeister & Bushman (2008), social psychology “aims for a broad understanding of the social factors that influence how human beings think, act, and feel” (Baumeister & Bushman, 2008:6). It is further elaborated that this branch of psychology attempts to explain how human “thoughts, feelings, and behaviours” are effected by other human beings (Baumeister & Bushman, 2008:6). It is argued that the thoughts, feelings, and behaviours that are the cornerstone of social psychology are known as “the ABC triad” (Baumeister & Bushman, 2008:6). The ‘A’ represents “affect”, which entails how individuals feel inside. It is maintained that social psychologists are particularly concerned with the way individuals “feel about themselves (e.g., self-esteem)”, the way “they feel about others (e.g., prejudice)”, and the way “they feel about various issues (e.g., attitudes)” (Baumeister & Bushman, 2008:6).

The ‘B’ represents “behaviour”, which refers to what and how people do their actions. It is asserted that social psychologists are mainly concerned with “all the various behaviours people engage in, such as joining groups, helping others, hurting others, working, playing, relaxing” (Baumeister & Bushman, 2008:6). The ‘C’ represents “cognition”, which relates to “what people think about”; for social psychologists are basically concerned with “what people think about themselves (e.g., self-concept), what they think about others (e.g., forming impressions), and what they think about various problems and issues in the social world (e.g., protecting the environment)” (Baumeister & Bushman, 2008:6).

Ryan & Deci (2000) assert that motivation theories are hinged on the cluster of beliefs regarding human nature and the aspects that provide an impulse to act. They identify that the beliefs and the theoretical models that attempt to explain these human traits can be categorized into “mechanistic” and “organismic”, which fall along a coherent continuum (Ryan & Deci, 2000). In view of that, mechanistic models perceive human beings as “passive” in the sense that they are creatures only “pushed around by the interaction of

physiological drives and environmental stimuli” for them to act in particular ways (Ryan & Deci as quoted in Brooke, 2013:573).

Conversely, organismic frameworks see human beings as energetic in the sense that they control initiation and execution of actions (Ryan & Deci, 2000). According to the latter viewpoint, human beings possess inherent wants and bodily energies that exert vigour to make people “act on the environment and to manage aspects of their drives and emotions” (Ryan & Deci, 2000:36). One of the prominent organismic motivational theories is the self-determination framework as proposed by Deci & Ryan (1985) and Ryan & Deci (2000). The SDT assumes that human beings are active individuals who, if necessary conditions are fulfilled, choose and dictate the occurrence of their various behaviours (Ryan & Deci, 2000).

The SDT was preferred to inform this study despite the fact that the researcher recognized the existence of a plethora of motivation theories such as those discussed in chapter two of this study. However, most of those theories focus on detailing how motivation affects the learning of a second or foreign language. Since the focus of the present study was motivation for first language learning, the SDT was perceived to be more relevant and informative. The following sections outline and discuss the theory in detail.

### **3.3.1 Self-determination theory (SDT)**

It is argued that the SDT is one of the most influential theories in motivational psychology (Öztürk (2012). The influence of the theory across the psychology fields is evidenced by the overabundance of the research outputs in which the SDT has yielded more than four hundred scholarly works within the past forty years (Gagné *et al.*, 2010). Consequently, the SDT is arguably the most dominant contemporary theory of motivation in social, education, and sport psychology (Gagné *et al.*, 2010). The SDT is a sociocultural theory of human motivation that deals with people’s reasons for initiating actions, exhibiting behaviours and persisting with them (Grolnick, 2015:65). According to Ryan & Deci (2000:55), the SDT explains various forms of motivation based on the diverse “reasons or goals that give rise to an action”. Thus, the SDT’s core objective is:

The investigation of people's inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster those positive processes’ (Ryan & Deci, 2000:68).

The theory identifies three human basic needs for motivation to occur: competence, autonomy, and relatedness. It stresses that these conditions are indispensable in the facilitation of the ideal operation of “the natural propensities for growth and integration, as well as for constructive social development and personal well-being” (Ryan & Deci, 2000:68). In addition, the SDT is interested in examining “environmental factors that hinder or undermine self-motivation, social functioning, and personal well-being” (Ryan & Deci, 2000:68). Thus, apart from concentrating on the particular forms of “positive developmental tendencies”, the SDT is also related to examining “social environments that are antagonistic toward competence, autonomy, and relatedness” (Ryan & Deci, 2000:69).

In normal life, individual human beings are stirred from inside to act in various ways by personal comforts, keenness, affection or enduring morals and ethics. Others are pushed to act from outside by various agents such as gifts, rewards, verbal endorsements and disapprovals, punishments and other coercive acts. Intersection between these interior and exterior forces and wants that act on the human nature to set them into executing various activities is the bottom line of the SDT (Ryan & Deci, 2000). The SDT’s basic concern is to distinguish human behaviours between intrinsic and extrinsic motivations. In this particular study, the SDT is specifically reviewed within the context of language learning, with particular focus on its applicability in explaining the reasons for Tanzanian university students’ decision to learn Kiswahili as an academic subject.

Within the SDT, primary distinction is drawn between *intrinsic motivation*, which entails performing an act because of its inherent personal comforts or enjoyment, and *extrinsic motivation*, which relates to performing an activity because it results in achieving detachable consequences (Ryan & Deci, 2000:55). Theoretically, the SDT postulates that “to be self-determining means to experience a sense of choice in initiating and regulating one’s own actions” (Deci *et al.*, 1989 as quoted in Öztürk, 2012:38). On the underlying principle of the SDT, it is pertinently asserted that:

Self-determination is a quality of human functioning that involves the experience of choice, in other words, the experience of an internal perceived locus of causality. Stated differently, self-determination is the capacity to choose and to have those choices, rather than reinforcement contingencies, drives, or any other forces or pressures, be determinants of one’s actions (Deci & Ryan, 1985:38).

They further theorize that, nevertheless, the SDT extends beyond capability to choose. The theory also covers a need to act, because human individuals have inherently:

Posited a basic, innate propensity to be self-determining that leads them to engage in interesting behaviours, which typically has the benefit of developing competencies; and central to the development of extrinsic motivation is working toward a flexible accommodation in the service of one's self-determination (Deci & Ryan, 1985:38).

It is reiterated in the theory that the mental ~~h~~allmark of self-determination is flexibility" in controlling the interaction of oneself and the environment (Deci & Ryan, 1985:38).

It is argued within the SDT framework that ~~w~~hen self-determined individuals act out of choice rather than obligation or coercion, and those choices are based on an awareness of one's organismic needs and flexible interpretation of external events" (Deci & Ryan, 1985:38). On the account of volitional choice, self-determined behaviours frequently encompass regulating the consequences of an individual's act, which nonetheless might result in opting to relinquish control because of environmental hindrance (Deci & Ryan, 1985:38).

Overall, the main emphasis of the SDT is to offer a much discerned method of motivation by probing into various kinds of motivation displayed by people in various social contexts (Ryan & Deci, 2000). Based on a wide range of factors that push individuals to exert behaviour, the SDT proposes different kinds of motivation, each one having distinctive ~~e~~onsequences for learning, performance, personal experience, and well-being" (Ryan & Deci, 2000:69).

### **3.3.1.1 The origin and development of the SDT**

Originally, the SDT was propounded by Edward L. Deci & Richard M. Ryan but because of its popularity it has later been expounded and advanced by innumerable scholars who sought to utilize it for explaining various human motivational constructs (Gagné & Deci, 2014:1). As a result, within the last four decades, the SDT has steadily evolved to emerge as one of the commanding human motivation theories, with more appeal in the social, educational, and psychological fields (Gagné & Deci, 2014:1). It is argued that one of the first psychologists to deal with the sense of choice in human behaviour was James (1890), who discussed the importance of volition in human behaviour (Deci & Ryan, 1985:6). However, because during the first half of the 20<sup>th</sup> century the field of psychology was overwhelmed by non-volitional

theories, James' conception did not receive much recognition hence its abandonment (Deci & Ryan, 1985:6).

As the twentieth century approached its half-way, two major advances into the field arose that reshaped the consideration of the self-determination in describing behavioural acts (Deci & Ryan, 1985:6). The first was the emergence of various psychological frameworks that "proposed fundamental tendencies for the developmental movement from heteronomy toward autonomy in the determination of behaviour". And the second was the cognitive movement's "shift of focus from the associative bonds to decisions as the central concept in the directionality of behaviour" (Deci & Ryan, 1985:6).

On the latter development, one of the standout models was Abraham Maslow's theory of human motivation (Gagné & Deci, 2014:14). Using a notion *self-actualization*, Maslow proposed a theory of motivation in which he argued that all people "seek to actualize their unique potentials, to become all that they are capable of and to be autonomous in their functioning" (Gagné & Deci, 2014:14). However, Maslow insisted that that tendency happens only when all other hierarchically arranged needs are fulfilled, starting with the most basic, which are psychological and physiological ones (Gagné & Deci, 2014:15).

Deci & Ryan (1985) inform that another scholar to discuss the issue of choice in human behaviour was Rogers (1963), who maintained that human activities may well be comprehended based on "the actualizing tendency". The actualization tendency is defined as the organism's inclination for self-maintenance and enhancement (Deci & Ryan, 1985:36). The basic component within Rogers' proposition was the notion of "self-actualization" that stresses the significance of the "choice and other self-related constructs" in human functioning (Deci & Ryan, 1985:36).

Another scholar to tackle the issue of choice as a component of human motivation was Kurt Lewin, who was "extremely influential in bringing about the cognitive movement in psychology" (Deci & Ryan, 1985:36). Lewin fervently advocated for *intentionality* and *will* as key motivational components (Deci & Ryan, 1985:36). Consequently, what later came to be known as expectancy theories of motivation were adopted to explore "the determinants of behavioural decision making, and to the empirical study of control that explored the importance of control over one's outcomes" (Deci & Ryan, 1985:36).



According to Deci & Ryan (1985) the advent of the notion of “behavioural decision making” that encompasses “intentionality and control over outcomes” laid the foundation for the inception of the self-determination theories, which emphasised that “only some intended behaviours, those with an *internal perceived locus of causality*, are self-determined and that having control over outcomes does not ensure self-determination” (Deci & Ryan, 1985:38).

### 3.3.1.2 The SDT’s main conditions

Deci & Ryan (1985:3) assert that important to the SDT are two aspects—*energy* and *direction*. Energy in the SDT refers to the needs of an individual to act in a certain way (Ryan & Deci, 2000). It is stressed that there is a necessity for any motivation research to consider “both the needs that are innate to the organism (i.e., those that must be satisfied for the organism to remain healthy) and those that are acquired through interactions with the environment” (Deci & Ryan, 1985:3). Meanwhile, *direction* within the SDT context encompasses “the processes and structures of the organism that gives meaning to internal and external stimuli, thereby directing action toward the satisfaction of needs” (Deci & Ryan, 1985:3). In summary, the SDT implores characteristics of human *needs*, *processes*, and *structures* that affect behaviours (Deci & Ryan, 1985:3).

However, the SDT proposes that in order for the energy and direction to thrive, there should be the presence of three different but intertwined conditions, which are *competence*, *autonomy*, and *relatedness* (Ryan & Deci, 2000). In clarifying these conditions, Deci & Ryan (1985:32) state that “intrinsic motivation is based in the innate, organismic needs for competence and self-determination; it energizes a wide variety of behaviors and psychological processes for which the primary rewards are the experiences of effectance and autonomy”. Nonetheless, these two requirements alone are not sufficient enough to move individuals to act unless the third condition is fulfilled, namely “relatedness” (Ryan & Deci, 2007).

#### 3.3.1.2.1 Competence

Competence in the SDT is defined as “the accumulated result of one's interactions with the environment, of one's exploration, learning, and adaptation” (Deci & Ryan, 1985:27). It is elaborated further that competence relates to “the capacity for effective interactions with the environment that ensure the organism's maintenance” (Deci & Ryan, 1985:27). Competence embodies a sense of possessing appropriate abilities and skills to thrive in an activity. It is

argued within the SDT framework that the requirement for competence offers individuals a vigour to embark on any sort of learning activity (Ryan & Deci, 2000).

Therefore, it is exemplified that when kids practise ~~“their newly acquired competencies”~~, they do so just to ~~“experience the sense of satisfaction that they provide”~~ (Deci & Ryan, 1985:27). However, when ~~“the children move on to new undertakings, the old ones become repetitious, and thus less interesting”~~ (Deci & Ryan, 1985:27). It is further advocated that ~~“the need for competence leads people to seek and conquer challenges that are optimal for their capacities, and that competence acquisition results from interacting with stimuli that are challenging”~~ (Deci & Ryan, 1985:28). For individuals to adopt their extrinsic goals, they need to experience efficacy in their respective situation. That embodies learning situations in which learners can adopt and internalize goals for language learning if they ~~“understand it and have the relevant skills to succeed at it”~~ (Ryan & Deci, 2000:64).

In the language learning context, according to the SDT, competence relates to learners' desire to comprehend novel aspects of the target language as well as cultural aspects of the community that speaks the language. Learners want to learn new and challenging issues of the language so as to enhance their level of understanding of the particular language. Therefore, if learners suspect that materials covered in the curriculum of the particular language programme do not add new knowledge to what they already know, their desire to learn drops, and those who are already in the programme could eventually quit.

### **3.3.1.2.2 Autonomy**

The concept of autonomy within the SDT entails human capacity to choose, exercise, and own the outcome of behaviour. According to Ryan & Deci (2000), autonomy concerns an issue of choice. It necessitates a theory built on concepts such as volition, intentionality, or will (Ryan & Deci, 2000:36). There is an argument that ~~“human development can be characterized in terms of movement toward greater autonomy and that this movement depends in part on the continual acquisition of a variety of competencies”~~ (Deci & Ryan, 1985:2).

The human actions become ~~“self-determined”~~ when they are regulated by choices (Deci, Vallerand, Pelletier, & Ryan, 1991:327). However, they become and feel ~~“controlled”~~ when certain types of ~~“compliance”~~ or even ~~“defiance”~~ act as regulators of the behaviours (Deci,

Vallerand, Pelletier, & Ryan, 1991:327). It is further elaborated that people tend to perceive the locus of causality internal to their self when behaviours are “self-determined”; but when the behaviours are “controlled, the perceived locus of causality becomes external to the self” (Deci *et al.*, 1991:327).

This suggests that for individuals to be autonomous, they need to possess new expertise that will enable them control a variety of factors in their immediate settings. In the absence of this condition, people tend to find themselves controlled by the environment and thus losing interest in learning (Ryan & Deci, 2000). What is implied here is that individuals prefer to involve themselves in activities they have willingly chosen. The aspect of volition is a crucial determinant of the level of motivation because, when individuals believe that what they do is their own choice, they take full responsibility for it and thus can persevere with any difficulty that goes with it and can accept whatever the outcomes of it are.

Various studies conducted by Deci, Eghrari, Patrick, & Leone provided an eloquent justification that “uninteresting behaviour, along with supports for autonomy and relatedness, promoted internalization and integration” (Deci & Ryan, 2000:64). On the contrary, “controlling contexts yielded less overall internalization but, even more interesting, the internalization that did occur in controlling contexts tended to be only introjected” (Deci & Ryan, 2000:64).

Another study that involved parents was carried out by Grolnick & Ryan and it established that there was optimum “internalization and integration of school-related values” among learners “whose parents were more supportive of autonomy and relatedness” (Deci & Ryan, 2000:65). These findings were corroborated by a study carried out by Williams & Deci in which it was evident that for “medical students, whose instructors were more autonomy and competence supportive” the levels of external behavioural internalization and regulation were higher (Deci & Ryan, 2000:65).

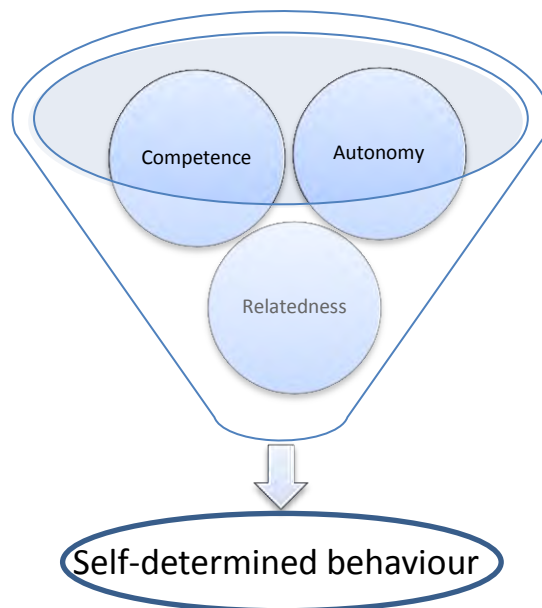
### **3.3.1.2.3 Relatedness**

The SDT theorizes that intrinsically motivated practices often flourish within milieus where the requisite for relatedness is reinforced (Ryan & Deci, 2007). Relatedness entails people’s feeling of connection and belonging to the target behaviour. Relatedness is another core determinant of human motivation in behaviour occurrence (Ryan & Deci, 2007). The

argument is put forward, therefore, that when individuals experience associatively perilous or estranged feelings, they normally become more withdrawn and self-protective thus there is loss of curiosity or joy in performing behaviours (Ryan & Deci, 2007).

Differently stated, when people feel “rejected and unloved” their intrinsic motivation is unwittingly undermined (Ryan & Deci, 2007:3). In language learning, in order for people to choose to learn a language, they must feel that the language relates to their organismic needs. Individuals must be able to establish how the language can affect in a positive way their living. In addition, potential language learners must feel social connectedness with the speakers of the language. Gardner (1985) relates this aspect to the positive attitude learners of the second language have towards speakers of the language. Relatedness can also be viewed in terms of outcomes individuals expect from involving themselves in a particular behaviour. Learners must embrace the outcome of the learning whether in terms of material benefits emanating from mastering the language or social connections they will accrue such as acceptance in a community.

Accordingly, the SDT postulates that people’s experience of competence and autonomy plays a very crucial role in the development and sustainability of intrinsic motivation (Ryan & Deci, 2007:3). It is advanced that ecological settings that provide individuals with “feelings of competence and autonomy” accelerate intrinsic motivation, while whatever aspects that weaken these traits are assumed to work against it (Ryan & Deci, 2007). The following Figure 3.3 represents conditions for self-determined behaviours. A funnelled diagram shows that competence, autonomy, and relatedness are the necessary components for initiation and persistence of self-determined behaviours.



**Figure 3.3:** *Competence, autonomy, and relatedness as necessary conditions for self-determined behaviours*

### 3.3.1.3 SDT meta-theories

SDT is particularly framed to articulate “social and environmental factors that *facilitate* versus *undermine* intrinsic motivation” (Ryan & Deci, 2000:58). However, being aware that not all behaviours are intrinsically motivated, Ryan & Deci (2000) attempted to describe motivation manifestation through five complementary meta-theories, which are cognitive evaluation theory (CET), organismic integration theory (OIT), causality orientation theory (COT), basic psychological needs theory (BSNT), and goal content theory (GCT). Each of these mini-theories attempts to explain fundamental human traits that affect human motivation (Ryan & Deci, 2000).

#### 3.3.1.3.1 Cognitive evaluation theory (CET)

CET is a theory of intrinsic motivation. Ryan, Kuhl & Deci as quoted in Lucas & Lao (2010:6) argue that even though individuals are substantially gifted with intrinsic motivation, it is evident that the “maintenance and enhancement of this inherent propensity requires supportive conditions, as it can be readily disrupted by various non-supportive conditions”. As a result, it is emphasised that the SDT is not concerned with the factors for intrinsic motivation; instead, the framework explores the situations that prompt and endure, versus hinder and weaken, the human inherent tendency to be self-determined (Lucas & Lao, 2010:6).

In that regard, Ryan & Deci proposed CET to specify factors that explain variability in intrinsic motivation based on social and environmental factors that expedite versus weaken intrinsic motivation (Lucas & Lao, 2010:7). The meta-theory was initially propounded by Edward Deci in 1975 in an attempt to include research results that involved the role of external factors on intrinsic motivation (Ryan & Deci, 1985:62). The theory is primarily concerned with the impact of factors that “initiate or regulate behaviour on motivation and motivationally relevant processes” (Ryan & Deci, 1985:62). CET proposes that “the important considerations in the characterization of initiating or regulatory events are the implications of those events for the person's experience of self-determination and competence” (Ryan & Deci, 1985:62).

In principle, CET deals with behaviours done for their own sake, an aspect, which is a mainstay of the intrinsically motivated behaviours (Ryan & Deci, 2000). It is argued within CET that prototypical examples of intrinsically motivated behaviours are kids' explorations of novelty and plays. One of the underlying assumptions within CET is that social contexts and structures such as reward systems and forms of communication that inspire *feelings of competence* during particular behaviour can enhance intrinsic motivation (Ryan & Deci, 2000).

The basis for this assumption is that the social contexts and structures necessitate “satisfaction of the basic psychological need for competence” Ryan & Deci (2000:58). In particular, CET attempts to address social aspects such as reward systems, social controls, and ego-involvements on “intrinsic motivation and interest” (Ryan & Deci, 2000:58). In addition, the theory attempts to highlight the effects of competence and autonomy supports in promoting intrinsic motivation, two aspects that are crucial in fields such as education, arts, and sport (Ryan & Deci, 2000).

However, CET specifies that feelings of competence will *not* enhance intrinsic motivation unless they are accompanied by *a sense of autonomy* or, in attributional terms, by an *internal perceived locus of causality* (de-Charms, 1968 as quoted in Ryan & Deci, 2000:58). Therefore, according to Ryan & Deci (2000), individuals must not only experience perceived competence, rather they must as well perceive their behaviours to be self-determining if intrinsic motivation is to be upheld. In other words, in order to have optimal levels of intrinsic

motivation, individuals need to feel ~~–~~satisfaction of the needs both for competence and autonomy” (Ryan & Deci, 2000:58).

Advanced research in human motivation has revealed that, along with extrinsic and intrinsic motivation, it appears there is ~~–an~~ ego-involved type of motivation”, a motive that is not stirred by outward causes, like ~~–~~rewards and punishments” (Gagné & Deci, 2014:2). Yet, although this kind of motivation is ~~–~~internally driven, it is not the same as intrinsic motivation” (Gagné & Deci, 2014:2). In light of the SDT, it is understood that in some instances, individuals display what would seem ~~–~~intrinsically motivated behaviours”, which are in actual sense ~~–~~ego-involved” (Gagné & Deci, 2014:2).

Gagné & Deci (2014) explicate that ~~–~~ego-involvement is an internal type of motivation in which people’s feelings of worth are dependent on what they do or how they do it, so people feel pressured or controlled to do what would make them feel worthy” (Gagné & Deci, 2014:2). Consequently, Gagné & Deci (2014) argue that Ryan & Deci (1985) opted to complement CET with another meta-theory called organismic integration theory (OIT). This framework depends greatly on the notion of ~~–~~internalization, which is defined as taking in values, behaviors, and beliefs and making them one’s own” (Gagné & Deci, 2014:3).

### **3.3.1.3.2 Organismic integration theory (OIT)**

OIT was introduced to address different forms of extrinsic motivation and the contextual factors that either promote or hinder internalization, integration, and regulation of various behaviors (Ryan & Deci, 2000). The main assumption within the OIT is that human beings are active agents who strive to control their environment through experience of competence, autonomy, and relatedness (Ryan & Deci, 2000). As a result, the OIT deals with various forms of extrinsic motivation, including their properties, determinants, and consequences that move individuals to act. Generally, extrinsic motivation is an energy that leads to performing an act in order to gain an instrumental end.

Extrinsic behaviour emanates from a desire to achieve outcomes external to the behaviour itself. The OIT proposes that there are a variety of levels of instrumentality that occur along a continuum of internalization of behaviour. Consequently, four types of external motivation are outlined, which are external regulation, introjected regulation, identified regulation, and integrated regulation. The OIT postulates that the more internalized the extrinsic motivation,

the more autonomous an individual will be when performing behaviour. To understand this process of internalization of behaviour, the OIT is, in addition, involved in analyzing social factors which promote or hinder internalization of behaviour from autonomy to control. In particular, the OIT explains the support for autonomy and relatedness as important conditions for behaviour internalization.

#### **3.3.1.3.3 Causality orientation theory (COT)**

COT explains individual differences in people's tendencies to adjust towards environment and control behaviours in different manners. COT is concerned with three categories of causality orientations, which are the autonomy orientation, in which an individual acts out of interest in and valuing of what is happening; the control orientation, in which the focus for acting is on rewards, gains, and approval; and the impersonal and amotivated orientation, which is characterized by anxiety, fear, incompetence, and disinterest concerning behaviour. Through this meta-theory, Deci & Ryan (1985) and Ryan & Deci (2000) were able to explain various effects of external contingencies on human motivation. It is within COT where other types of external motivation - external, introjected, identified, and integrated regulations - were elaborated.

#### **3.3.1.3.4 Basic psychological needs theory (BPNT)**

This meta-theory relates to the concept of psychological needs and their relations to psychological health and well-being. The BPNT proposes that psychological wellness and optimal functioning are predicted based on autonomy, competence, and relatedness. Thus, social settings that enhance rather than thwart these needs should in different ways impact individual's wellbeing (Ryan & Deci, 2000). The theory propagates that all the three conditions are critical and when any of them is undermined there will be distinctive practical consequences.

This idea is hinged on the assumption that because basic needs are universal factors of functioning, the BPNT explores cross-developmental and cross-cultural settings for validation and refinement (Ryan & Deci, 2000). In the language learning context, the BPNT helps to understand how social aspects enhance learners' ability to willingly embark on learning activity as well as persisting on it throughout the learning programme. When individuals are not psychologically supported, language learning processes might not be successful. In this case, the issue of language attitude emerges in the manner that when



learners have a positive attitude towards the target language, they automatically feel autonomous, competent, and related to the language and the learning itself.

#### **3.3.1.3.5 Goal content theory (GCT)**

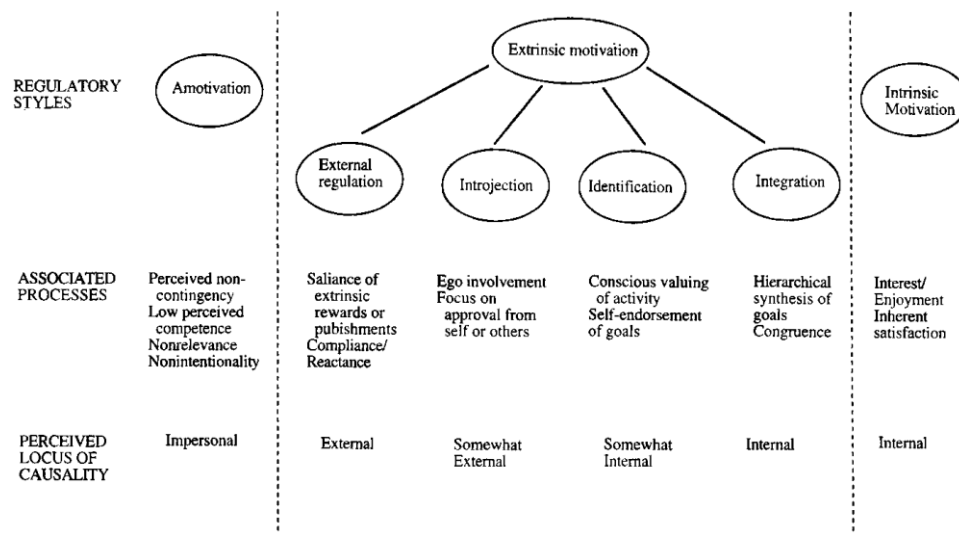
The primary concern of this theory is differentiation that exists between intrinsic and extrinsic behavioural goals and the way they impact human motivation and wellbeing. Within GCT, goals are perceived to variously necessitate gratification of basic needs and are thus variously associated with wellness (Ryan & Deci, 2000). The GCT regards extrinsic goals such as monetary achievement, physical appearance, as well as personal fame as equally important as intrinsic goals such as community affiliation, close relationships, and personal growth. However, intrinsic goals are closely associated with lower well-being and greater ill-being because they are detachable from an individual (Ryan & Deci, 2000).

#### **3.3.1.4 Types and motivation continuum**

Ryan & Deci (2000) state that even though intrinsic motivation is an essential mode of motivation, this type does not exist in solitude, and certainly it is not the only type of self-determined motivation. It is argued that when parents, teachers, bosses, sports trainers, and therapists attempt to nurture others' behaviours, the possible motivation for the relevant behaviours may be personal commitment, passive compliance, or amotivation/unwillingness to act (Ryan & Deci, 2000). Thus, it is true that there are innumerable individuals, who perform various actions without experiencing joy or personal gratification (Ryan & Deci, 2000). Considering this asymmetry, researchers and psychologists were intrigued to understand what exactly make non-intrinsically motivated individuals able to initiate, persist in, and produce quality work (Ryan & Deci, 2000).

Consequently, based on the perceived forces that move people to act, Deci & Ryan (1985) and Ryan & Deci (2000) proposed several distinct types of motivation, each of which having specifiable consequences for learning, performance, personal experience, and well-being. These types of motivation lie within a continuum (Bakar *et al.*, 2010:73), which are intrinsic motivation, extrinsic motivation, and amotivation. Extrinsic motivation is further broken down into external regulation, introjected regulation, identified regulation, and integrated regulation. These categories of motivation are discussed in the following pages commencing with intrinsic motivation. The following Figure 3.4 illustrates the types of motivation,

arranged from left to right, based on the extent to which the motivation for one's behaviour emanates from one's self (Ryan & Deci, 2000).



**Figure 3.4:** *Taxonomy of human motivation as adopted from Ryan & Deci (2000:61)*

### 3.3.1.4.1 Intrinsic motivation

The fundamental to the intrinsic motivation is displaying particular behaviour for its own sake. Differently stated, intrinsically motivated behaviour occurs because of its innate importance, the unplanned outcomes, and the feelings that go with it (Deci & Ryan, 1985). Intrinsically motivated behaviours originate from within the individual and are evident through joy and gratification experienced from engaging in behaviour or an act. It is maintained that intrinsic motivation refers to a situation where an individual performs “an activity in the absence of a reward contingency or control” (Deci & Ryan, 1985:35). Intrinsic motivation is a result of displaying behaviour because of pure “interest in the subject” (Littlejohn, 2008 as quoted in Öztürk, 2012:38). Consequently, intrinsic motivation is “the prototypic manifestation of the human tendency toward learning and creativity” (Ryan & Deci, 2000:69).

Intrinsic motivation is further elaborated as “the innate, natural propensity to engage one's interests and exercise one's capacities, and in so doing, to seek and conquer optimal challenges” (Ryan & Deci, 2000:43). Such motivation occurs instinctively from inner propensities and could inspire behaviours even in the absence of physical and psychological external incentives (Ryan & Deci, 2000). It is argued that intrinsic motivation is crucial

instigator for ‘learning, adaptation, and growth in competencies that characterize human development’ (Ryan & Deci, 2000:43).

The basis for this kind of motivation is the internal human desire to be competent and independent. As a result, intrinsic motivation invigorates various types of actions and mental practices, which seek to gain basic outcomes in terms of the personal feeling of being effective and autonomous (Deci & Ryan, 1985). Within the SDT, the assumption is made that when individuals are ‘self-determining they make choices and have the opportunity to become more fully involved with the activity itself’ (Deci & Ryan, 1985:57). This situation happens because the source of the drive to act is from within; and thus individuals accept that the particular behaviour is what they really long to involve in for its own sake (Guay *et al.*, 2010).

In accentuating the importance of intrinsic motivation in human behaviours, especially the process of mastering new knowledge, it is advanced thus:

The intrinsic needs for competence and self-determination motivate an ongoing process of seeking and attempting to conquer optimal challenges. When people are free from the intrusion of drives and emotions, they seek situations that interest them and require the use of their creativity and resourcefulness. They seek challenges that are suited to their competencies that are neither too easy nor too difficult. When they find optimal challenges, people work to conquer them, and they do so persistently. In short, the needs for competence and self-determination keep people involved in ongoing cycles of seeking and conquering optimal challenges (Deci & Ryan, 1985:32).

The SDT suggests that when individuals are innately moved, they tend to feel curiosity and pleasure, they perceive themselves capable and independent, and are ready to persevere with the activity. However, for behaviours to be intrinsic, they need to fulfil two conditions, according to the SDT. First, the behaviour should be more stimulating than the current one. According to Ryan & Deci (2000), behaviours that are insignificant or will likely fail to offer any new challenges are often perceived as jaded even when people see themselves to be capable of doing them.

Second, in order for perceived competence to have meaningful effect on intrinsically motivated behaviours, that particular competence should occur in the settings where there is autonomy (Ryan & Deci, 2000). It is illustrated that in the learning environment, this aspect

is applicable because “negative feedback that implies incompetence” always adversely impacts intrinsic motivation by undermining learners’ confidence in ability and autonomy (Deci & Ryan, 1985:61).

Self-determination is an important construct for intrinsic motivation as it reflects people’s experiences of free will. When individuals exercise will, they either decide to exert control over the activity and hence have liberty regarding its results, or they may opt to forego the control (Ryan & Deci, 2000). In whatever scenario, it is assumed in the SDT that when there is independence of choice, it is likely that assenting outcomes should prevail. Nonetheless, when individuals experience a sense of control or are pushed to achieve designated results, the effects of behaviours are mostly negative (Ryan & Deci, 2000:38).

A plethora of studies in psychology has indicated that, although strong and persistent, intrinsic motivation is not free from constant interference from ecological and social factors (Ryan & Deci, 2000:43). Studies have demonstrated that external “rewards and controls” negatively impact an individual’s feeling of autonomy (Ryan & Deci, 2000:57). It is established that reward systems and threats:

Induce a shift in the perceived locus of causality from internal to external, a [decrease] in intrinsic motivation for the target behaviour, less persistence at the activity in the absence of external contingencies, and less interest in and enjoyment of the activity (Ryan & Deci, 2000:57).

Ryan & Deci (2000:60) highlight that even though intrinsic motivation is evidently an essential form of motivation, unfortunately “most of the activities people do are not, strictly speaking, intrinsically motivated”. It is substantiated that lack of intrinsically motivated behaviours is particularly:

The case after early childhood, as the freedom to be intrinsically motivated becomes increasingly curtailed by social demands and roles that require individuals to assume responsibility for non-intrinsically interesting tasks. In schools, for example, it appears that intrinsic motivation becomes weaker with each advancing grade (Ryan & Deci, 2000:60).

Considering the fact that most of the school based learning tasks including language learning are not inherently fascinating, psychologists attempted to understand how then should learners be motivated to “value and self-regulate such activities, and without external

pressure, to carry them out on their own” (Ryan & Deci, 2000:60). In an attempt to resolve this intricacy, Ryan & Deci (2000) formulated OIT meta-theory to describe how external contingencies foster “the internalization and integration of values and behavioural regulations” (Deci & Ryan, 2000:60). The types of motivation that emanates from external contingencies are broadly called extrinsic motivation (Ryan & Deci, 2000).

#### **3.3.1.4.2 Extrinsic motivation**

Ryan & Deci (2000:66) argue that “the teleology of extrinsic motivation involves doing an activity in order to attain an extrinsic reward or to comply with a demand”. Essentially, extrinsic motivation refers to behaviours that are done for reasons other than interests on the activities themselves (Deci & Ryan, 1985). Dörnyei (1994) as quoted in Öztürk (2012:38) maintains that extrinsic motivation results from some extrinsic rewards such as good grades, job attainment, or avoidance of punishment. Extrinsically motivated behaviours relate to a desire to perform an activity in order to gain tangible or intangible outcomes (Bakar *et al.*, 2010). Individuals, who are extrinsically motivated, tend to pressure themselves, feel anxious, and exert with much insistence (Ryan & Deci, 2000). So, argument is put forward that:

Since extrinsically motivated behaviors are not inherently interesting and thus must initially be externally prompted, the primary reason people are likely to be willing to do the behaviors is that they are valued by significant others to whom they feel (or would like to feel) connected, whether that be a family, a peer group, or a society (Ryan & Deci, 2000:61).

What is suggested in the above assertion is that, for externally motivated behaviours to flourish, the basis for enabling “internalization” of such *alien* behaviours is a human desire to feel a sense of “belongingness and connectedness” to the people, groups, or ethos that disseminate the aim of the particular activity or behaviour (Ryan & Deci, 2000:64). Within the SDT framework, this notion is theoretically referred to as “sense of relatedness” (Ryan & Deci, 2000:64). It is illuminated that in the learning context, this aspect relates to the learners’ feelings of respect, affection, acceptance, and care from significant others such as teachers, peers, siblings, and parents. When this condition exists, often learners show their willingness to take in the labouring and demanding predetermined learning principles and tasks (Ryan & Deci, 2000).

Ryan & Deci (2000:59) maintain that various studies (Deci, 1971; Lepper, Greene, & Nisbett, 1973) have demonstrated that “extrinsic rewards can undermine intrinsic motivation” because when individuals are externally rewarded, their “perceived locus of causality” tends to “shift from a more internal to external” (Ryan & Deci, 2000:59). Furthermore, Ryan & Deci (2000:59) argue that various studies by the researchers such as Deci, Koestner, & Ryan; Deci & Cascio; Amabile, DeJong, & Lepper; Koestner, Ryan, Bernieri, & Holt; Reeve & Deci) have established that, in principle, each kind of anticipated concrete or inconcrete rewards, threats, deadlines, instructions, and competitive pressures made reliant on “task performance” tend to weaken “intrinsic motivation”, since individuals perceive them as “controllers of their behaviours”.

According to Ryan & Deci (2000), for instance, students who do their assignments only because they fear parental or teacher reprisals for not completing the tasks are “extrinsically motivated”. This is because the reasons for devoting time to such a task is attainment of the detachable consequences of avoidance of the reprisals. In a similar manner, students who do the work because they personally believe the tasks are essential for their careers are as well “extrinsically motivated” because they are also doing the tasks for their “instrumental value” and not that they see them as fascinating (Ryan & Deci (2000:60).

In the language learning context, these situations can be compared to an individual who decides to learn a certain language because he or she wants to impress his or her significant others. In this case, the reason for learning a language is sheer external. Likewise, when a learner decides to learn a particular language because he or she knows that proficiency in the target language will enhance his career, the reason still becomes extrinsically motivated. Even though in both instances “instrumentality” is the reason for the actions, it is maintained that the latter instance involves “personal endorsement and a feeling of choice, whereas the former involves mere compliance with an external control” (Ryan & Deci, 2000:60).

Contrary to the conformist perceptions that extrinsically motivated behaviours are constantly non-autonomous, the SDT suggests that “extrinsic motivation can vary greatly in the degree of its autonomy” (Ryan & Deci, 2000:60). The SDT thus addresses a different but closely related variety of extrinsic motivation, arranged along a continuum based on their degree of autonomy called “regulation” (Grolnick, 2015:65). Through this approach, at the least self-determined end individuals engage in behaviours because of exterior factors like rewards and

punishments or imposed rules, while at the most autonomous point human beings act for enjoyment and un-detachable self-organismic satisfaction (Grolnick, 2015:65).

Consequently, in light of the SDT, extrinsic motivation has been classified into external regulation, introjected regulation, identified regulation, and integrated regulation (Öztürk, 2012; Hayamizu, 1997). All these forms of motivation emerge as a reaction to the questions pertaining to the reasons for manifestation of various human behaviours (Hayamizu, 1997).

### **(i) External regulation**

External regulation is the most basic and least self-determined form of extrinsic motivation. This form of motivation is the result of the actions prompted by external sources such as rewards and threats (Öztürk, 2012; Gagné *et al.*, 2010; Ryan, 1985). External regulation relates to performing a task so as to “comply with authorities such as teachers, parents, and managers” (Hayamizu, 1997:99). Generally said, externally regulated behaviours are done to “satisfy an external demand or obtain an externally imposed reward contingency” (Ryan & Deci, 2000:61). Often people characteristically “experience externally regulated behaviours as controlled or alienated, and their actions have an external perceived locus of causality” (Ryan & Deci, 2000:61).

According to the SDT, through external regulation, individuals behave in certain ways in order to gain or evade direct “consequences” exercised by others. Deci & Ryan (1985) advocate that in many instances, external pressure possesses perceptible consequences to the people. Individuals who are externally motivated might be either evasive of reprisal, such as reproach and intimidation or dependence on receipt of a reward, such as foodstuff, verbal ratification, or hugging and handshaking (Deci & Ryan, 1985). According to Hayamizu (1997) externally regulated behaviours manifest when learners display particular activities because they are told to do so by their teachers or parents, such as “studying hard at school in order to receive reward promised by their parents and teachers” or avoid punishment from the same agents (Hayamizu, 1997:99). Further elaboration on this aspect is given that:

What matters, and therefore what motivates external self-regulation are social rewards and contingencies. Such factors as praise, disapproval, and esteem from others become progressively more potent sanctions that promote certain otherwise nonspontaneous behaviors’ (Deci & Ryan, 1985:135).

External regulated behaviours are loosely sustained through “external supports” while at the same time are internalized by individuals’ expectations of the outcomes of behaviours performed (Deci & Ryan, 1985:135). In the language learning context, external regulated motivation manifests when an individual learns a language because he or she is forced by academic requirement or because a teacher or a parent wants him or her to learn it. However, according to the SDT, through internalization individuals might shift perception of the cause of behaviour from external by taking in “the control” of the behaviour and be able to perform it “in the absence of immediate external consequences” (Deci & Ryan, 1985:135). At this stage, the type of motivation shifts from being external to introjection.

### **(b) Introjected regulation**

Introjected regulation refers to the activities an individual performs owing to some external factors. It entails behaviours performed for “self-worth contingencies such as ego-involvement and guilt” (Gagné *et al.*, 2010:629). It entails embracing “a regulation so that it becomes internally pressuring, and thus implies partial internalization that remains controlling” (Gagné *et al.*, 2010:629). Introjected motivated individuals perform activities “out of guilt or compulsion, or to maintain their self-worth” (Koestner & Losier as quoted in Gagné *et al.*, 2010:629). It is highlighted that “shame and guilt are the most common hallmarks of introjected regulation” (Deci & Ryan, 1985:137).

Introjected regulation relates to safeguarding self-esteem, in which an individual acts in a certain way because of avoidance of guilt and shame or concerns about approval from self or significant others (Hayamizu, 1997). What transpires in introjected regulation is that, although there is external pressure, individuals are pushed from inside-self to act so that they can maintain their “face impression” and self-status. It is more about doing something to impress others in order to secure their recognition and acceptance. Such instances can be traced when a student prepares hard for an impending exam so that she doesn’t fail because failure may cause disapproval from parents, teachers, and fellow students. In this case, the reason for studying hard may be guilt (Hayamizu, 1997).

Through introjected regulated behaviours, the individual incorporates prevailing external pressure into the self. An example in the language learning context might be people who learn languages just not to be ashamed in front of other people; or individuals who learn languages because they think decent people should master particular languages. Likewise, a



student who decides to learn a language because his/her significant others have studied it before may reflect this type of motivation.

This form of motivation is still not self-determined because the individual is still affected by more external reasons than internal ones (Keblawi, 2006, as quoted in Öztürk, 2012:38). Introjected regulation is yet very regulatory since individuals engage in those behaviours with the sense of force for them to evade guilt and apprehension so as to gain personal advancement or self-importance (Öztürk, 2012; Keblawi, 2006; Ryan & Deci, 2000).

In other words, introjected regulation characterizes behaviours that occur to satisfy “contingent self-esteem” (Ryan & Deci, 2000:61). What differentiates introjected regulated behaviours from external regulated is ego involvement (Ryan & Deci, 2000). This is because individuals perform activities in order to “enhance or maintain self-esteem and the feeling of worth” (Ryan & Deci (2000:62). It is argued within the SDT that even though an individual feels internal control of an act, the behaviors are still not fully experienced as “part of the self” because the source of its occurrence is still external to the self (Ryan & Deci, 2000:62). However, in comparison, introjected regulation is “more stable than external regulation because it does not require the presence of external contingencies” (Deci & Ryan, 1985:136). This is because the factors for behaviour occurrence are at this stage embedded within an individual self (Deci & Ryan, 1985).

Further, Ryan & Deci (2000:61) elaborate that *introjection* is a stage in the internalisation process that happens after people have “learned to control themselves in the presence of relatively immediate extrinsic contingencies, and they perceive themselves able to do those behaviours even after the controlling aspects become further distant and are ultimately omitted”. When this happens, the extrinsic motivation shifts to the next level called identification.

### **(c) Identified regulation**

Identified regulation embodies a more autonomous form of extrinsic motivation (Ryan & Deci (2000). It occurs when individuals value particular behaviour; they perceive the behaviours as beneficial to them; they can endure the tasks; and they can accept the consequences (Öztürk, 2012:38). This mode of motivation occurs through the process called *identification*. Identification entails a person’s recognition of the importance of behaviour to

the self and thus accepting its regulation as his or her own. According to Ryan & Deci (2000), a learner who puts in effort to memorize spelling lists because he sees it as relevant to writing, which he values as a life goal, has identified with the value of this learning activity” (Ryan & Deci (2000:62).

According to the SDT, an increased internalization which prompts sense of personal commitment” often results in greater persistence, more positive self-perceptions, and better quality of engagement” (Ryan & Deci (2000:61). With time, as individuals endeavour to master the demands of the social world”, they eventually progressively associate with the task consequences, such as persisting with the tedious task of language learning. Through *identification*, individuals accept the behaviours as their own (Deci & Ryan, 1985:137).

Individuals who are identified regulated exert behaviours or act based on perceived meaning or its relation to personal goals” (Koestner & Losier, 2002, as quoted in Gagné *et al.*, 2010:629). Identified regulation entails reasons for performing an activity because it is valued by an individual and is seen as a self-choice” (Hayamizu, 1997:99). Nevertheless, the reasons in identified regulation are not intrinsic because the performance of an action is not a means to an end, but certain material or instrumental gains” (Hayamizu, 1997:99).

Identified regulation is applicable in the language context when individuals cite “like this language, because it makes me feel proud” as a factor for learning that particular language. Also, students who learn a language because it is part and parcel of their culture are identified regulation because they do not receive immediate reward for it but because they believe the language makes them more complete individuals.

#### **(d) Integrated regulation**

This is the most autonomous and self-determined form of extrinsic motivation (Gagné *et al.*, 2010; Ryan & Deci, 2000). Integration takes place when identified regulations have been fully assimilated to the self” (Ryan & Deci, 2000:61). It encompasses people’s tendency to identify themselves with the value of an activity to the point that it becomes part of a person’s habitual functioning and part of the person’s sense of self” (Gagné *et al.*, 2010:629). According to the SDT, this happens through self-examination” and taking in new regulations into congruence with one’s other values and needs” (Ryan & Deci, 2000:61). It is argued that the more one internalizes the reasons for an action and assimilates them to the

self, the more one's extrinsically motivated actions become self-determined" (Ryan & Deci, 2000:61).

Internalization is defined as "taking in a regulation that was initially regulated by external factors, such as rewards or punishments, so that it becomes internally regulated" Gagné *et al.* (2010:629). According to them, internalization might differ depending on "how well it is assimilated with a person's existing self-regulations, such as values and interests that this person already holds" (Gagné *et al.*, 2010:629). The extent to which "a regulation is internalized gives rise to different types of regulations or motivations, so that extrinsic motivation can be completely externally regulated, or can be partially or fully internally regulated" (Gagné *et al.*, 2010:629).

Integrated forms of motivation share many qualities with intrinsic motivation, because both are "autonomous and un-conflicted" (Ryan & Deci, 2000:61). Yet, it is maintained that integrated regulation is still "extrinsic" since actions driven by this kind of regulation are performed to attain assumed "instrumental value with respect to some outcome that is separate from the behaviour, even though it is volitional and valued by the self" (Ryan & Deci, 2000:38). On its basic form, integrated regulation is self-regulated, which refers to how individuals internalize "social values and external events" and progressively change them into "personal values and self-motivations" (Ryan & Deci, 2000:69).

Integrated regulation results from the resolved conflict between external pressure and the self, which is typical in other forms of extrinsic motivation. In integrated regulation, individuals are "fully self-determined with respect to the nonspontaneous, but now chosen, behaviour" (Deci & Ryan, 1985:138). This happens through "integration of the regulation into one's developing sense of self", and thus the inculcation of a coherent and conflict-free hierarchy of identifications (Deci & Ryan, 1985:138).

It is illuminated that, for instance, when individuals attain integration with regard to the actions, they tend to appreciate the consequences of the actions (Deci & Ryan, 1985:138). In this situation, when behaviour is fully internalised, earlier contradictory feelings become congruent. In the language learning situation, feelings like "It is fun to learn the language" and "I will have an incomplete degree if I do not learn the language", might occur in "pressure-free juxtaposition", thus both feelings cease to be a determinant of the learning

decision (Deci & Ryan, 1985:138). It is elaborated that when integration takes place individuals' behaviours are "determined by choices made flexibly on the basis of consequences and values" (Deci & Ryan, 1985:138). According to the SDT, one of the main pillars of the integrative regulation is individuals' willingness to accept responsibility for whatsoever consequences might occur as a result of their choices, behaviours, or actions' (Deci & Ryan, 1985:138).

According to the OIT, integrated regulation epitomizes "the true meaning of socialization; one does not simply do what one thinks the social values dictate"; rather, "one behaves, feels, and thinks in a way that is congruent with the social values because one has accepted them as one's own" (Deci & Ryan, 1985:138). Identified and integrated regulations are distinct from intrinsic motivation in that, with the former, activities are not performed because they are exciting and enjoyable, and rather for their "instrumental values" they represent (Gagné *et al.*, 2010:629). It is emphasised that identified and integrated behaviours are stirred by "values and goals", while intrinsic motivation is enthused by "emotions that emerge while engaging in the activity" (Gagné *et al.*, 2010:629).

#### **3.3.1.4.3 Amotivation**

Amotivation arises when individuals have no interest in the behaviours and, as a result, they perceive behaviours and their outcomes as "completely irrelevant" (Bakar *et al.*, 2010:73). Further, amotivation embodies a "state of lacking intention to act" (Ryan & Deci, 2000:61). And it owes to the fact that individuals do not value the activity (Ryan, 1985). Madrid as quoted in Öztürk (2012:38) maintains that when individuals are amotivated, they tend to feel incompetent and they think that the goal of an activity is unachievable. Ryan & Deci (2000:61) further argue that when amotivated, people's behaviours lack intent and "a sense of personal causation".

According to the SDT's CIT meta-theory, amotivation represents a sense of "helplessness" (Deci & Ryan, 1985:71). It is claimed in CIT that helplessness occurs when social settings do not afford individuals with necessary autonomy and ability for a particular activity. It is maintained that a situation like that could be "accompanied by such affective and cognitive states as listlessness, helplessness, depression, and self-disparagement" (Deci & Ryan, 1985:71). It is articulated that example of such situations happen when individuals

obstinately receive negative feedback about one's performance, when one repeatedly fails, or when one believes that outcomes are non-contingently delivered" (Deci & Ryan, 1985:71).

Amotivation is also perceived to be a result of an individual's averseness to value behaviour; lacking sense of competence to perform an activity; or disbelieving that an activity will produce an anticipated consequence (Ryan & Deci, 2000:61). Amotivation is also seen as a situation where individuals "see no relation between their actions and the consequences of those actions", because the consequences are perceived as being caused by contingencies beyond their control (Noels *et al.*, 2000). Individuals who are in this state see "no reason", internal or external, to perform an activity, and they would contemplate to walk away from the activity sooner rather than later (Ryan & Deci, 2000:62). In the language learning context, amotivation exhibits when an individual responds "I don't know" to the question such as "Why do you learn this language" (Öztürk, 2012:38).

Lewis as quoted in Newcombe (2007) provides a vivid and an exciting example of amotivation. In the study conducted in Wales to establish factors for adult learners to study Welsh, it was found that it was hard to identify types of motivation among learners from abroad, who did not have "family background in the language" (Newcombe, 2007:96). For instance, one of the students who had a Hungarian-German background and had no "Welsh connections", gave the following answer when she was asked for the "reasons for studying Welsh at Harvard and spending a summer vacation on an intensive Welsh course in Lampeter":

I don't know. Maybe when I first went to Wales and unwittingly enrolled in an English department the old Welsh god of irony vowed to teach me a lesson and made me besotted with the place and its language..... To tell the truth, I really can't say why my desire to continue learning Welsh got so out of hand that I chose to pursue it on a five-month, fourteen-country crusade around the world..... (Newcombe, 2007:96-97).

### **3.3.1.5 The SDT in language learning**

In the last few decades, scholars in social psychology and education have acknowledged the significance of motivation for effective second language learning (Noels *et al.*, 2000). It is argued that one of the key psychological theories that have caught the attention of language learning motivation is the SDT (Keblawi, n.d.). It is asserted that among contemporary motivational frameworks that have successfully informed language teaching and learning

motivation is the SDT (Reeve, 2011). Various scholars have utilized the SDT to conduct research on language learning.

For instance, Reeve (2011) employed the SDT to investigate the role that students' inner motivational resources act in revealing classroom engagement and effective functioning' (Reeve, 2011:90). It was discovered that certain crucial inner motivational resources that teachers can assume all students possess are a psychological need for autonomy, intrinsic motivation, and personal preferences that reflect their self-endorsed goals and values" for learning (Reeve, 2011:90).

Keblawi (n.d.) identifies the relevance of the SDT in language learning by asserting that, based on the notion of autonomy and intrinsic motivation, the theory offers a very interesting look at motivation by setting a different agenda for language teachers. He notes that rather than focusing on how people (e.g. teachers in the classroom) can motivate others, the SDT highlights the importance of focusing on the way individuals can forge the situations from which other people can prompt by themselves (Deci *et al.*, 1989:580 as quoted in Kablawi (n.d.:32).

Further, Keblawi (n.d.:p.33) maintains that using classification of extrinsic motivation according to Deci & Ryan (2000), the SDT has managed to detail various motivation possibilities that encompass the language learning process. He notes that, based on the extent to which the goals for language learning are self-determined, even external factors can be considered as important forms of motivation for language learning, a new approach to the conventional one that considered any external forces on learning to be harmful.

Other scholars, such as Deci & Ryan; Noels; and Pae as quoted in Shenk (2011:159) recognize the role played by the SDT in educational and psychological research. Particularly, the SDT is lauded for its establishment that self-directed behaviours and decision making are related to success in learning of different kinds, not just second language learning (Shenk, 2011). Self-determination theory has thus been used in research on the foreign language classroom and in seeking ways not only to increase students' intrinsic motivation but also on how to utilize various forms of extrinsic motivation (Shenk, 2011).

Another key contribution the SDT offers to language learning is the revelation that “students are sometimes agentic, engaged, and responsible but are other times passive, listless, and irresponsible” (Reeve, 2011:90). Also the SDT has helped to understand that “the extent to which the social context energizes and catalyses (vs. frustrates and undermines) students’ motivation explains an important part of the different ways of approaching a learning activity” (Reeve, 2011:90).

In highlighting the SDT contribution to language learning, Niemiec & Ryan (2009:133) reveal that the SDT propagates that integral to human nature is the proactive tendency to engage one’s physical and social surroundings and to assimilate ambient values and cultural practices” in learning. They further argue that human beings are distinctively “curious, interested creatures who possess a natural love [for] learning and who desire to internalize the knowledge, customs, and values that surround them” (Niemiec & Ryan, 2009:133).

Nevertheless, Niemiec & Ryan (2009:133) illuminate that in most cases teachers initiate “external controls” such as “close supervision and monitoring, and evaluations accompanied by rewards or punishments into learning climates to ensure that learning occurs”. These tendencies are fostered by the belief that “motivation is better shaped through external contingencies of reinforcement than by facilitating students’ inherent interests in learning” (Niemiec & Ryan, 2009:133). However, according to the SDT, these supervisory conditions only thwart “the feelings of joy, enthusiasm, and interest that once accompanied learning and, instead, are often supplanted by feeling of anxiety, boredom, or alienation” (Niemiec & Ryan, 2009:133). It is further maintained that it is in such contexts that the SDT becomes more applicable in the learning domains, where learners “students’ natural tendencies to learn represent perhaps the greatest resource educators can tap” (Niemiec & Ryan, 2009:134).

Knowing these constructs may help language teaching and learning specialists in designing proper language programmes that accommodate students’ humanistic requirements so as to boost and retain the student enrolments in higher education institutions. This has been possible particularly after the SDT revealed that intrinsic motivation is a very rare construct within most of the language learning activities (Shenk, 2011), and therefore educationists should accept and utilize various forms of extrinsic motivation in language learning.

### **3.2 Conclusion**

This chapter has focused on two aspects. The first was to review the concept of motivation in relation to language learning. In this respect, motivation has been seen as the force behind the human decision to embark on performing an activity, such as language learning (Gardner, 2005, 1985; Ryan & Deci, 2000; Deci & Ryan, 1985,). Consequently, motivation has been classified by using two approaches, both based on the goal of and persistence with language learning. Gardner (2005, 1985) uses the term ‘orientation’ to categorize motivation into integrative orientation and instrumental orientation. He clarifies that integrative motivation transpires when a reason for learning language is to integrate with the target language community; hence the core aim is sheer communication. This view of motivation is applicable in second and foreign language learning contexts.

In contrast, instrumental orientation refers to learning a language in order to attain tangible outcomes such as fulfilling academic requirements or securing a high paying job. Another categorization is associated with Deci & Ryan (1985), who propose intrinsic and extrinsic motivation. These two different forms resonant with similar characteristics as proposed by Gardner (2005, 1985). However, Deci & Ryan (1985) emphasise that intrinsic motivation entails performing an activity because it is joyous and interesting, while extrinsic motivation occurs when the aim for an activity is to gain detachable outcome.

The second aspect that has been covered in this chapter is a review of the theory that has informed this particular study. In this regard, the SDT was presented and discussed. In brief, through its five meta-theories (CET, OIT, COT, BPNT, and GCT), the SDT is concerned with various forms of motivation that occur in a continuum from most self-determined to the least self-determined, as well as the absence of motivation, thus amotivation. As such, the SDT proposes intrinsic and extrinsic as two major types of motivation. Extrinsic motivation is further broken down into four types described in terms of internalization and regulation of behaviours or activities. These are external regulation, introjected regulation, identified regulation, and integrated regulation. Additionally, the SDT proposes amotivation, which relates to a situation where individuals have no urge or consciousness to perform an activity. Next is chapter four which covers methodological aspects of the study. It includes the research paradigm, research strategy, and research design.



## CHAPTER FOUR

### RESEARCH METHODOLOGY

#### 4.1 Introduction

The aim of this chapter is to review and describe various aspects of research methodology that have guided this study. Conducting a research has as its ultimate goal to discover or make new knowledge or verify an existing truth. Human beings, whether volitionally or involitionally, are constantly spending an enormous part of their lives and resources in searching for the knowledge and truth. When research is carried out volitionally, it becomes institutionalized, thus being conducted under various pre-set rules and regulations agreed upon by researchers. These pre-set rules and regulations form a broader concept of research methodology. It is the research methodological issues, including research paradigm, research strategy, and research design, which forms the basis of this chapter, all of which are as discussed below.

#### 4.2 Research paradigm

The fact that human beings, unlike other animals, possess a smart brain (Pease, 2001:213) makes them more intelligent and innovative. The human beings' capacity for innovation has not only enabled them to view the world with varied accounts of existing truth and knowledge, but also contrasting views on how truth and knowledge are created, discovered, and verified. These are the processes which form the basis of the field of research. Consequently, the research field has been overwhelmed by diverse viewpoints, which all try to explain and guide research practices. These different types of worldviews regarding the discipline of research are what constitute a paradigm. Although there is a plethora of research paradigms, in this particular study only three - positivism, constructivism and pragmatism - will be discussed in detail.

##### 4.2.1 Defining research paradigm

Etymologically, the concept "paradigm" is associated with the Greek word *paradeigma* which was derived from another Greek word *paradeiknunai*, which consists of two words *para* (beside) and *deiknunai* (to show) (Online Etymology Dictionary, 2015). Originally, paradigm was invented to construe the meaning of subject matters studied in the fields of natural sciences (Donmoyer, 2008). However, the emergence of human sciences based on social enquiry that dominated the period towards the end of the last century saw social scientists appropriating the concept of paradigm to explain an increasing awareness in

recognition of methods of qualitative study in various fields of social sciences (Donmoyer, 2008). It is noted that, as a result, in recent times the sense of the term “paradigm” has developed to become a common tradition among researchers of varied fields and disciplines (Donmoyer, 2008:591)

The concept “paradigm” has been approached in different ways by a variety of scholars. One approach is to see it as an actual inquiry on the nature of the world’s reality and truth (Benaquisto, 2008). Based on this view, paradigm can be understood as relating to numerous enquiries such as “what is knowledge, what is acceptable as evidence, what are the nature of human actions, and what characterizes structures and processes of human life” (Rossman & Rallis, 2003:33-34). It is highlighted that central to research paradigm is an understanding and description of the intricacy of perceptions which guide the characterization of science, whether natural or social (Rossman & Rallis, 2003). Functionally, paradigm is seen as the ideal method from which to understand “reality, building knowledge, and gathering information about the world” (Tracy, 2013:38). This may imply that paradigm is an outline which aids research to organize the data of the studies. It provides guidelines which entails giving specific attention to explicit situations or contexts which relate to a given set of subject matter under study (Benaquisto, 2008:52).

In view of that, Benaquisto identifies several important features believed to form the basis of any paradigm. First are “structures” which refer to the aspects such as “where, when, and why” about the study. Second are “actions” or “interactions” which involve processes of the specific study such as answers to the questions asked and approaches used to conduct the study. Third are “consequences” which entail subsequent results of the whole process of the study (Benaquisto, 2008:52). The paradigm is thus seen as a device useful in aiding researchers in pooling together “structures and processes” for discrimination of the basis and effects of the study process (Benaquisto, 2008:52).

Another approach to the research paradigm is to view it as a set of beliefs and assumptions that guide certain group of individuals operating in a field of research. For instance, Guba & Lincoln (1994:107) view paradigm as system of important beliefs and assumptions which are based on ontology, epistemology, and methodology that govern the field of research. They further assert that:

A paradigm may be viewed as a set of basic beliefs (or metaphysics) that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the world, the individual's place in it, and the range of possible relationships to that world and its parts, as for example, cosmologies and theologies do (Guba & Lincoln 1994:107).

Bassey (1999) on the other hand describes research paradigm as a network of coherent ideas about the nature of the world and the functions of the researchers. According to him, these networks are normally adhered to by a community of researchers, condition their thinking, and underpin their research actions (Bassey, 1999). A paradigm, according to this view, is a tradition that binds together researchers that believe in the same viewpoints regarding research activities. Similar understanding of the notion is traced from The American Heritage Dictionary of the English Language, 4<sup>th</sup> Edition (2000), where paradigm is viewed as “a set of assumptions, concepts, values, and practices that constitute a way of viewing reality for the community that shares them, especially in an intellectual discipline”.

This view is also advanced by Donmoyer (2008:591) who defines paradigm as “a set of assumptions and perceptual orientations shared by members of a research community”. He goes into detail that paradigms govern the points of view of the members forming a specific group of researchers with regard to not only an aspect under study but more so the methods to be employed in studying subjects falling under a particular field of inquiry. For Croker (2009:5) research paradigm is the explicit and implicit framework, which shapes researcher’s view of the world and informs him/her how other academics conceptualize research. He equates research paradigm with a map which shows the landscape of the vast and progressively incongruent “field of qualitative research” (Croker, 2009:13). He advocates that comprehending these worldviews often assists a researcher in evaluating the applicability and significance of the available study, which he/she will review through the course of the study. In addition, realizing one’s individual understanding of life can assist the researcher to suitably place his/her study in or through an appropriate paradigm thus to craft a more articulate study plan (Croker, 2009:13).

However, considering the controversy surrounding the concept “paradigm”, Hiles (2008:54) recommends that it is imperative to note that paradigm is only “a set of assumptions and that all research—indeed all scientific knowledge and inquiry—necessarily rests on assumptions”. As a result, he notes that what becomes problematic in delineating the concept “paradigm” is

not “making assumptions”, but indeed is “overlooking which assumptions have been made, or taking for granted any assumptions that have been made” (Hiles, 2008:54). It is a dynamic rather than rigid tradition that guides a researcher in carrying out any scientific inquiry. In this particular study research paradigm is viewed both as a tool for scientific inquiry and as a set of guidelines that help the researcher in conducting the study to achieve the specific research objectives. The following section discusses some of the types of research paradigms as they are used in the research field.

#### **4.2.2 Types of research paradigm**

Research paradigms have been categorized and labelled differently. Some of the common categorization and labelling are postpositivism, postmodernism, and poststructuralism (Tracy, 2013); pragmatism or mixed research (Głowka, 2011); feminism and social science theories (Fox & Bayat, 2010); positivism, constructivism, and critical theory (Croker, 2009); and interpretivism, radical humanism, radical structuralism, critical humanism, and critical realism (Rossman & Rallis, 2003). However, Creswell (2013:42) argues that constructivism, interpretivism, feminism, and postmodernism are the most dominant research paradigms in social science inquiry. However, based on their versatility and for the purpose of this study, three paradigms—positivism, constructivism, and pragmatism or mixed method—will be discussed below.

##### **4.2.2.1 Positivism**

For so long positivism dominated social science inquiry, the main focus being a fundamental rationalism of “the social world” (Rossman & Rallis, 2003:45). The main objective of the positivist viewpoint was to clarify and refine structural functions of the human capacities (Rossman & Rallis, 2003). Traditionally, positivism was a norm from which the search for knowledge was understood, carried out, and shared. Consequently, it virtually defined what societies recognized as “knowledge” (Given 2008:33). The positivist standpoint believes that “knowledge” exists away from the jurisdiction of the day to day living (Given, 2008:33). That is why to positivists, knowledge is:

Discovered by intellectuals—researchers and theorists—and held by them until its implications are determined and passed on for consumption. Knowledge is propositional and generalizable, and research is the process by which it is generated. According to this paradigmatic view, knowledge remains the purview of the academy, where it can be carefully defined and controlled (Given 2008:33).

Further, positivists believe that there is only one, fixed, and agreed-upon reality, of which researchers must strive to dig up its distinct and collective truth. Positivism assumes that the world is real, something that exists independently of others; reality can be quantified, and that the purpose of research is to measure it as precisely as possible (Croker, 2009). It is therefore emphasised that the focus of any research should be on the significance of “objectivity and evidence in the search for truth” (Snape & Spencer, 2003:6). This is the basis for positivist postulation that “researchers can arrive at an objective universal truth through direct observation and experience of phenomena” (Hays & Singh, 2012:39). Based on the belief that there is one universal reality, it is therefore presumed that any truth discovered about such reality should be equally applicable to other groups or situations regardless of the context (Croker, 2009:6). This aspect highlights the significance of generalizability of study findings in research practice.

One of the primary aims of positivist researchers is to frame propositions which permit for “predictions about what will happen in the future” or making “inferences about other contexts” (Croker, 2009:6). Thus, to the positivists what deserves to be “considered genuine knowledge” are only the claims that can be verified (Hays & Singh, 2012:39). The main concern in positivism is a systematic verification of the present truth through testing propositions for the purpose of evaluating functioning concepts. It also aims at reproducing approaches over the fields of studies, and drawing generalized facts to an entire populace (Hays & Singh, 2012).

To achieve objectivity in research, followers of positivism strive to uphold neutrality in study designs through the establishment of distinct boundaries with study informants, escaping discussing ethical issues with the participants, and employing familiar “statistical procedures to control contextual variables that impact a study” (Hays & Singh, 2012:39). This is why positivists emphasise that even though “knowledge about the world can be acquired through direct observation (induction) rather than deduced from abstract propositions”, individuals who are involved in any knowledge inquiry should try to isolate “themselves from any influences that might corrupt their analytical capacity” (Snape & Spencer, 2003:6). One of the positivist belief on data collection is that “evidence based on direct observation and collected in an objective and unbiased way are key tenets of empirical research”, because “all knowledge about the world originates in our experiences and is derived through the senses”;

after all –the social world can be studied in terms of invariant laws just like the natural world” (Snape & Spencer, 2003:6).

The following are common characteristics of positivist inquiry as suggested by Bryman as quoted in Snape & Spencer (2003:6):

- a) The methods of the natural sciences are appropriate for the study of social phenomenon.
- b) Only those phenomena which are observable can be counted as knowledge.
- c) Knowledge is developed inductively through the accumulation of verified facts.
- d) Hypotheses are derived deductively from scientific theories to be tested empirically (emphasis on the scientific methods).
- e) Observations are the final arbiter in theoretical disputes.
- f) Facts and values are distinct, thus making it possible to conduct objective enquiry

The critique of the positivist paradigm, however, follows a conventional belief that the paradigm does not provide a true reflection of how individual human beings in society –experience and process” the world in a concrete existence (Given, 2008:33). They regrettably ignore any knowledge‘ from all the substantial scenarios of meaning-making‘ (Given 2008:33). The positivist paradigm ignores the belief that:

Life is lived and knowledge is made through kitchen table conversations and yarning at the wharf or transit station or coffee shop or tavern; in the imaginative spaces created between the lines of a good book or by an encounter with an evocative photograph; or in an embodied response to a musical composition or an interpretive dance (Given 2008:33).

However, as the empirical enquiry in the social sciences became more multidimensional, and the complexity of the problems it sought to answer swelled, the inadequacies of the positivist views became increasingly obvious. From around the 1970s positivist views in particular and the legality of social inquiry to be hinged on the –scientific method” in general started to be questioned. Researchers were particularly concerned with the following issues:

- a) Possibility of controlling variables in experimental research involving human –subjects” to achieve unambiguous results.
- b) Elimination of contextual variables in controlled experimental conditions is an appropriate way to study human behaviour.
- c) Appropriateness of disregarding the meaning and purpose of behaviour in controlled experimental studies.
- d) Relevance and applicability of the overarching world theories and aggregated data to the lives of individuals.
- e) Neglecting the importance of discovery through alternative understandings of the hypothesis testing.

These discontents led to the researchers resorting to more relaxed worldviews through the application of qualitative research strategies as a way of resolving a number of observed difficulties linked to the scientific inquiry (Snape & Spencer, 2003:9). As a result, softer paradigms such as constructivism and interpretivism started to be accepted, though somehow sporadically over a variety of fields, encompassing –those which have traditionally relied upon the use of controlled experiments to study human behaviour, such as social psychology and clinical research” (Snape & Spencer, 2003:9). Based on the nature of this study which is mainly social inquiry, it was perceived that the positivist paradigm would not offer appropriate insights to enable the execution of the research to fulfil its defined objectives. The following section discusses constructivism, which is the main paradigm adopted in the present study.

#### **4.2.2.2 Constructivism**

The constructivist view attempts to understand the social world from the perspective of individual experiences, thus accepting subjectivity in empirical enquiry (Rossman & Rallis, 2003). This philosophy of inquiry is attributed to Wilhelm Dilthey whose works especially during the 1860s-70s stressed the significance of –understanding” and (*verstehen* in German) learning about –people’s lived experiences which occur within a particular historical and social context” (Snape & Spencer, 2003:7). Wilhelm Dilthey believed that autonomy and social creativeness are significant aspects in directing human acts. As such, he recommended that social inquiry should examine people’s –lived experiences” in order to reveal the connections which exist between individuals’ lived social, cultural, and historical aspects

(Snape & Spencer, 2003:7). This can help in seeing the contexts in which specific activities occur.

Another person remembered for contributing to the development of constructivism is Max Weber. Having been influenced by Wilhelm Dilthey's views on the significance of ~~understanding~~, he thought that an exploration of physical circumstances was significant, though not enough to fully understand human existence (Snape & Spencer, 2003:7). Instead, he stressed that the researchers should apprehend ~~the~~ meaning of social actions within the context of the material conditions in which people live" (Snape & Spencer, 2003:7). In this view, Weber recommended twofold forms of ~~understanding~~ which are ~~direct~~ observational understanding and explanatory or motivational understanding".

His basis for this categorization was hinged on the argument that natural and social sciences possess significant differences in the objective of ~~understanding~~" (Snape & Spencer, 2003:7). It was posed that while in natural sciences the purpose is to devise ~~law-like~~ propositions", the aim of ~~understanding~~" in social sciences is to comprehend ~~subjectively~~ meaningful experiences" (Snape & Spencer, 2003:7). Social inquiry, which emphasises the significance of ~~interpretation~~" and ~~observation~~" in comprehending the human lives, is recognised as ~~interpretivism~~", which since then has become central to ~~the~~ qualitative tradition" (Snape & Spencer, 2003:7).

Croker (2009) explains that the rise of the constructivist and interpretivist viewpoints was in fact a result of the long standing criticism towards positivism and later postpositivism, which believed, as it has been discussed earlier, in the universality of reality and uncontested truth. The constructivist worldview believes that there is no universally agreed upon reality or universal ~~truth~~", rather, meaning is socially constructed by individuals in their interaction with the world (Croker, 2009:6). That is to say, each individual in his/her space and time continuously creates his or her own unique understanding of the world. So, what the world has is multiple constructions and interpretations of ~~reality~~" (Croker, 2009:6). Moreover, the constructed and interpreted world is in constant reform contingent to ~~time~~ and circumstances", thus ~~reality~~ is not universal but person, context, and time bound" (Croker (2009:6).



As constructivist ideas became more popular in the social sciences in the latter half of the twentieth century, researchers sought better ways to understand these person, context, and time bound experiences. Consequently, even though the majority of investigators kept on using positivist approaches, the constructivism paradigm gained momentum as serious and methodical approaches to aid individual inquires to study social experiences (Croker, 2009:7). Now, most but not all researchers who use qualitative research approaches and methods would state that their views of the world are closer to the constructivist than the positivist; consequently, the principles of constructivism have become the main underpinings of qualitatively oriented inquiries (Croker, 2009:7).

This study has been contextualized within constructivist worldviews. This is because the nature of the study sits well with the underlying features of the paradigm, which include the use qualitative approaches in conducting research. Also, the emphasis of constructionist views on mutual interaction between the researcher and research participants was another aspect which fits well with this study. In this study, constructionist research approaches were employed to subjectively interpret the data as well as experience the contexts in which the study took place. Also, the constructionist approach provided the researcher freedom and space to interact with the data more freely in trying to extract meaning to answer the research questions and fulfil the research objectives. The following section discusses pragmatism/mixed research methods as another strategy commonly used in the contemporary research field.

#### **4.2.2.3 Pragmatism/mixed research methods**

Etymologically, the concept “pragmatism” is a derivation of the Greek word *pragma*, which implies “action” or “practice” or “practical” (McCaslin, 2008:672). Contemporary use of the term “pragmatism” has retained these senses, wherein pragmatism is seen as the “practical philosophy”, which selects the truth through its “functionality” (McCaslin, 2008:672). Pragmatism or mixed methods are theoretical worldviews that reconcile between positivist worldviews and the constructivist worldviews (Głowka, 2011; Snape & Spencer, 2003). McCaslin (2008:674) defines pragmatism as an intersectional philosophical viewpoint which pools together “subjectively and objectively held knowledge search” in an attempt to comprehend “the nature of reality”.

Pragmatism as a theoretical crusade is associated with the writings of Charles Sanders Peirce, William James, and John Dewey (McCaslin, 2008). Although it is believed that William James was the first to employ the concept of pragmatism in writing, William James himself acknowledged that it was Peirce, who formulated it in early 1870s; its principal conception being the ‘nature of truth’ (McCaslin, 2008:671). However, later on Emile Durkheim argued that pragmatism is anchored on two arguments: “truth changes over time because reality changes” and “truth changes through space because people have differing ideas” (McCaslin, 2008:671).

In practice, pragmatists adopt a stance that “if a truth or theory could be easily seen as practical, the pragmatist was an early adopter; if not, it simply became unusable” (McCaslin, 2008:672). This is the reason why the pragmatists are regularly understood as possessing the capability to place “theory into practice” (McCaslin, 2008:672). Within varied forms of pragmatism, there is a strong emphasis on the “emancipatory, polemical, and transformative” commitment with a view to making research adopt a bold and even an “activist role of the citizen-scholar” (Vannini, 2008:160). Pragmatism does not have a particular ontological or epistemological viewpoint, because there are no predetermined views on what “reality or knowledge is” (Heigham & Croker, 2009:13).

In pragmatism, investigators, instead of starting to provide theoretical considerations such as the “nature of truth and reality”, just begin gathering and analysing data straight away. The emphasis of the pragmatist investigators is mainly on the outcome or magnitude of the research rather than the quandary of choice between qualitative and quantitative methodologies. Any research approaches, methods, and techniques that best meet their research purposes can be adopted without any resentment. According to Heigham & Croker (2009:11), pragmatism “opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis”. Pragmatism represents the philosophical underpinnings of mixed methods research (Heigham & Croker, 2009).

Pragmatists reject the customary paradigmatic notion that the fundamental “quantitative and qualitative approaches” hinged within positivist and constructivist perspectives are in essence irreconcilable and are in eternal antagonism (Hewson, 2006). On the contrary, pragmatists advocate that “both quantitative and qualitative approaches have their own distinctive

strengths and weaknesses”, and so they can expediently be combined to supplement each other (Hewson, 2006:80).

It is emphasised that in principle pragmatists uphold the application of whatsoever “works best in any particular research context, and thus opens the way for mixed-methods approaches” (Hewson, 2006:80; Snape & Spencer, 2003:15). This cements pragmatism’s fundamental belief that employing varied methods in research is desirable so long as a particular research adequately produces intended outcomes (Głowka, 2011). For that reason, it is summed up that within this philosophical standpoint, the determinant factor for the research design is not a paradigm but a research question an investigator strives to answer (Głowka, 2011:289).

Krug, Schluter, & Rosenbach (2013) maintain that mixed research is one of the convenient methods in solving language problems because it integrates the “strengths” while mitigating against “the limitations of different data types” (Krug, Schluter, & Rosenbach, 2013:11). In this particular study, certain elements of pragmatism have been adopted. Although the study has primarily been designed around qualitative approaches, still there are certain quantitative aspects used such as tables to present data and other types of information. The following section discusses research strategy as one of the components of the research methodology.

### **4.3 Research strategy**

Discussion on research strategy often introduces a customary binary classification of quantitative vis-à-vis qualitative methodologies. This apparent distinction which is based on the application of measurements and statistics, on one hand, and descriptions and voices of the participants, on other, as the main methods of data collection and analysis is hinged within deep epistemological differences (Walliman, 2006:36). The distinction between quantitative vis-a-vis qualitative approaches is often manifested in two distinct forms. First, as a way of designing methods of data collection and analysis; and second, as a way of identifying certain deeper “philosophical issues about social research” (Bryman, 2012:xxxv), some of which are discussed below.

#### **4.3.1 Quantitative research strategy**

Quantitative research can be defined as the one based on the application of scientific methods, which entails “making observations, developing hypotheses, making predictions,

and testing the predictions” (Lyons & Doueck, 2010:85). These scientific methods rely on the manipulation of particular research aspects into mathematical data that is subsequently subjected to “statistical analysis” (Lyons & Doueck, 2010:85). It is elaborated further that quantitative approaches depend on data collection that is in the form of numeric and which is compatible with the “analytical methods” such as “statistical correlations”, with the intention of testing hypotheses (Walliman, 2006:37).

Epistemologically, quantitative research employs deductive way of reasoning, which entails observation of the subject matter that leads to theory testing (Lyons & Doueck, 2010:85). Dependent on the structure and methods of selecting samples, it is possible in quantitative research to reproduce and generalize the results of a particular study (Lyons & Doueck, 2010:85). The possibility for a different researcher to study a similar case using a similar procedure and be able to replicate the outcomes of the earlier research is one of the characteristics of the natural sciences, to which “quantitative research owes its origins” (Lyons & Doueck, 2010:85).

Regarding applicability, quantitative approaches are better suited to investigating research problems that concern “who has engaged in behaviour or what has happened”, and in research contexts where “experiments” are required to test specific natural conditions (Given, 2008:xxix). In summary, Bryman (2012:160) asserts that quantitative research encompasses the collection of numerical information, which fits into a subsequent statistical data analysis for the purpose of testing pre-existing theory. According to him, deduction is the main method of thinking, which conforms to the natural science approach and lies within the positivism paradigm, which believes in the “objectivist conception of social reality” (Bryman, 2012:160). Discussion on the qualitative research strategy follows below.

#### **4.3.2 Qualitative research strategy**

Snape & Spencer (2003) assert that qualitative research approaches achieved notable development between the nineteenth and twentieth centuries when social investigators became more refined and mindful of the novel demands brought by the intricate research processes to respond to the challenges adopted from other approaches and paradigms, mainly “positivism and postmodern critiques” (Snape & Spencer, 2003:8). Qualitative research is defined as a type of inquiry that focuses on understanding social issues, as well as “giving voice to the feelings and perceptions of the participants under study” (Lodico *et al.*, 2010:142). The

fundamental conviction within qualitative inquiry is that “knowledge is derived from the social setting and that understanding social knowledge is a legitimate scientific process” (Lodico *et al.*, 2010:143).

Qualitative research is concerned with comprehending human being’s “lives as experienced by the people themselves”, which points to the “making sense of life rather than testing universal theories or laws” (Lyons & Doueck, 2010:86). Qualitative research is primarily aimed at studying the human life within a particular subject matter, so as to understand “how individuals see and experience the world” (Given, 2008:xxix). It is advocated that qualitative inquiry works well in dealing with most of the “why questions” investigators are confronted with when designing research plans (Given, 2008:xxix). According to her, qualitative approaches are typically used to explore new issues and to capture personal “thoughts, feelings, or interpretations of meaning and process” (Given 2008:xxix). In the view of this, it is informed that:

The interrelatedness of different aspects of people's lives is a very important focus of qualitative research and psychological, social, historical and cultural factors are all recognised as playing an important part in shaping people's understanding of their world (Snape & Spencer, 2003:7).

Qualitative research is also characterized as “quintessentially interactive”, in the sense that an investigator is “involved, face to face, with participants in the study” whereas in “natural sciences inquiry” through “experiments and surveys, participants interact with standardized sets of procedures or written questionnaires, with little or no direct contact with the researchers” themselves (Rossman & Rallis, 2003:35). Qualitative research offers investigators an opportunity to develop “competencies and knowledge through multiple senses as seeing, listening, reading, and eliciting meaning of their perceptions” (Rossman & Rallis (2003:36). That is why, according to Rossman & Rallis (2003) in qualitative study “data do not speak for themselves, rather they are understood through intricate rational methods” (Rossman & Rallis, 2003:36).

In an attempt to implement the notion of instructiveness, qualitative research traditions employ approaches which try to offer a universal comprehension of informants' perceptions and activities within the contexts they live (Snape & Spencer, 2003). This is the reason qualitative researchers emphasise “the socially constructed nature of reality; the intimate

relationship between the researcher and what is studied; and the situational constraints that shape inquiry” (Donmoyer, 2008:591). Such researchers emphasize the value-laden nature of inquiry, by seeking solutions to problems that emphasise how social experiences are “created and given meaning” (Donmoyer, 2008:591).

In view of that, the word “qualitative” itself highlights the importance of “the qualities of [social] entities, processes, and meanings” which are not experimentally examinable or measurable “in terms of quantity, amount, intensity, or frequency” (Donmoyer, 2008:591). As a result, qualitative strategy has been recognized to be an appropriate strategy in studies carried out in “education, nursing, sociology, anthropology, information studies, and other disciplines in the humanities, social sciences, and health sciences” (Given 2008:xxix).

In terms of research design, a qualitative study is said to employ the emerging forms of designs, which are defined as designs which allow for particular research methods to change any time over the life cycle of the study in order to better embody the authenticity of the subjects under study (Lodico *et al.*, 2010). Nevertheless, it is informed that the *emergentness* of qualitative research should not be confused with absence of *systematicity* as all qualitative inquirers should start their projects with predefined plans which identify the type of methodologies they expect to employ (Lodico *et al.*, 2010:143).

Miles & Huberman as quoted in Perry (2008:75) maintain that based on information gathering qualitative inquiry shares the following broad characteristics:

- a) Data is normally collected in “natural settings”.
- b) Data is gathered through rigorous and prolonged interaction over the period of time.
- c) Data is gathered “holistically”, in the sense that it is “systematic, encompassing, and integrated”.
- d) Data is collected from “deep inside the situation with preconceived notions held in check”.
- e) Data is collected by an inquirer, who is the principal “measurement device”.
- f) Data is collected for analysis of “patterns, comparisons, and contrasts”.
- g) During collection and data interpretation are inhibited by “theoretical interests and/or internal consistency”.
- h) Information consists mostly of “verbal data”.

With all the much lauded underlying strengths associated with this form of research, it is claimed that qualitative research is not accepted wholesale. There are plenty of critiques directed to it. Qualitative research is accused of being so “subjective”, so “personalistic”, and that “its contributions toward an improved and disciplined science are slow and tendentious” (Fox & Bayat, 2010:29). In addition, those who are opposed to it believe that in qualitative research, “new questions emerge more frequently than new answers”; which then culminates in the outcomes of the research conducted through this strategy to “diminutively pay off” in the development of social practices (Fox & Bayat, 2010:29). The bottom line of the qualitative research flaws is said to be its high cost and substantial “ethical risks” that go with it (Fox & Bayat, 2010:29). Discussed below is mixed research methods as one of the research strategies.

### **4.3.3 Mixed research strategy**

Dominance of qualitative and quantitative approaches in scientific inquiry did not prevent the emergence of more relaxed approaches to the research field. While mixed-method approaches have been criticised for combining qualitative and quantitative paradigms, it has subsequently become what has been labelled “a paradigm war” (Frost, 2011:9). The mixed methods strategy is defined as a “research that integrates quantitative and qualitative research within a single project” (Bryman, 2012:628). Bryman elaborates that for a research to conform to the mixed methods approach, a combination of the research approaches should “cross the two research strategies—the quantitative and the qualitative”, by ensuring that data collected through the mixed methods are mutually illuminating to both approaches (Bryman, 2012:628).

The mixed approach underlines the importance that “all methods must be open, consistently applied and replicable by others” (Frost, 2011:9). Researchers who subscribe to mixed method research underscore that the differences which surround both the qualitative and quantitative approaches should be seen as assets rather than as an obscenity. As a result of this recent advocacy, a period towards the end of the 1990s has seen an increase in the acceptance of the mixed methods in research, which has resulted in what Bryman (2006) calls a “paradigm peace” (Frost, 2011:9).

Through the “paradigm peace”, researchers have taken a compromised and relaxed stance by opting to “overlook or marginalise issues of coherence/incoherence in epistemology and

ontology in favour of applying methods best suited to the research question” (Frost, 2011:9). In this view, what matters most is how a research approach solves a research problem; because, indeed, ~~mixed~~ mixed methods research can answer research questions that the other methodologies cannot” (Teddle & Tashakkori as quoted in Bryman, 2006:9).

Recently, scholars are increasingly advocating for the adoption of this emergent pragmatic view, because it offers an opportunity to use various methods that address a particular research problem. Frost (2011:9) takes the view that ~~the~~ research methods must be open” since, as Bryman (2006; 2007) maintains, certain approaches which are suitable in one research problem are not necessarily applicable to the other.

In advocating for a mixed research approach, Lyons & Doueck (2010:86) assert that although it is normal to come across with criticisms in the writings from qualitative researchers aimed at quantitative research, and vice versa, that tendency is ~~a~~ false dichotomy”. They further elaborate that using ~~the~~ standards of one to the other is inappropriate and unnecessarily divisive”; because ~~each~~ each of these approaches functions within its own set of assumptions, deals with its own categories of questions, and has its own standards of rigor, and each can inform the other” (Lyons & Doueck, 2010:86).

Considering the foregoing discussion on the merits and demerits of the three research strategies—quantitative, qualitative, and mixed—this study was primarily anchored within the qualitative research strategy framework. The design of the study has been rooted on the qualitative principles from the methods of data collection to the approaches of data analysis, and presentation and discussion of the research findings. Even when the questionnaire method, which is often associated with the quantitative strategy, was used efforts were taken to make it more open to allow for the research participants to provide extended responses to the asked questions.

In addition, data was also collected through semi-structured interviews, which were administered to the Kiswahili instructors, the method which forms one of the main qualitative research tenets. Furthermore, the study was more person-to-person interactive in order to understand deep social intricacies surrounding language learning motivation among students. The natural observation method was also used to experience students’ perceptions regarding their decisions to study Kiswahili as an academic subject.



This is because the subject matter under study—language learning motivation—involves social phenomena which require thorough understanding of the human behaviours and social relationships, which, as has been shown in the preceding paragraphs, are well studied qualitatively. On this, Snape & Spencer (2003:10) attest that qualitative methods are useful in studying research problems in a number of fields of psychology, especially in the fields of cognitive and social psychology.

Crocker (2009:5) reiterates this view by arguing that, although qualitative approaches have their backgrounds in various fields, mainly “anthropology, sociology, and philosophy”, they have in recent times gained prominence in virtually the whole range of “fields of social science inquiry, including applied linguistics”. The present study is basically socio-psychological in the sense that it attempted to study students’ motivation for learning language, while probing how sociocultural interactions affect students’ choices for learning the language.

The strategy used for data collection and analysis is mostly interpretive in the sense that the researcher solely depended on understanding factors that made students choose to study Kiswahili as an academic subject. The study did not employ any experimental approach; rather information gathering took place in a relatively natural setting. Data analysis was mostly descriptive and narrative, which corroborates with the assertion that, overall, qualitative study is a tradition, which normally stresses “words rather than quantification in the collection and analysis of data; and it is generally inductivist, constructionist, and interpretivist” (Bryman, 2012:380).

However, the adoption of a qualitative strategy as a core approach for this study does not, in any modus, imply that there were no quantitative aspects of the research used. In contrast, the quantitative strategy was used when dealing with numerical issues like analysis of demographic information of the research participants or reporting on the number of research participants involved in the study. Some tabulation representation was as well used, one of the features of the quantitative research strategy.

In articulating the importance of what is termed as *paradigm tolerance*, Given (2008:xxix) notes that it is significant for researchers to appreciate various research paradigms because it helps in understanding “goals, intentions, and implications” of the study, which, as a

consequence, assists in planning and evaluating proper research designs. In the same vein of stressing the importance of the integrative approach towards paradigms, Hiles (2008:54) advocates that conceivably it would be pragmatic to view ~~paradigms~~ not as competing but rather as pluralistic in approach". Through this, it is implied that rather than ~~rejecting~~ one worldview or paradigm in favour of another, for any field of inquiry several paradigms might be held as tenable" (Hiles, 2008:54). Below is the section that covers research design.

#### **4.4 Qualitative research design**

Research design is the roadmap from which scientific inquiry is conducted. It helps investigators to lay solid and eloquent foundations that can solicit required information to solve specific research problems and answering research questions. Bryman (2012) maintains that research design is a basis from which data is collected and analysed because it characterizes organization that guides implementation of the methods of inquiry and the analysis of data. According to him, this is why it is important that selection of the study design should reflect the decisions that affect various aspects of the study processes (Bryman, 2012:46).

Research design contrasts with research method in that, while the former is a framework from which to carry out the study, the latter is basically a ~~technique~~" that is employed for gathering information within a certain design (Bryman, 2012:46). For instance, research method may entail a particular tool like a self-completion questionnaire, a structured interview schedule, or participant observation (Bryman, 2012:46). Kothari (2004:31) asserts that a research design entails decisions regarding *what, where, when, how much, and by what means* concerning an inquiry or a research study. It is the conceptual structure within which research is conducted; and it constitutes the blueprint for the collection, measurement and analysis of data' (Kothari, 2004:31).

Thus, the research design involves a plan of activities an investigator intends to do from ~~writing~~ the hypothesis and its operational implications to the final analysis of data" (Kothari, 2004:31). Primarily, research design should at least contain a clear statement of the research problem; the procedures and techniques to be employed for data collection; the population or sample to be examined; and the approaches to be used in administering and analysing data (Kothari, 2004:32). Research designs are the overall structure and orientation of an investigation that provide a framework within which data is collected and analysed (Bryman, 2005:21).

#### 4.4.1 Types of qualitative research design

Due to its versatility, qualitative inquiry boasts a plethora of designs, such as phenomenology, ethnomethodology, ethnography, case study, action research, grounded theory, and survey research (Creswell, 2013:42; Fox & Bayat, 2010:71; Croker, 2009:5). However, based on the relevance to the present study, two designs - ethnography and action research - were adopted and are discussed below.

##### 4.4.1.1 Ethnography

Ethnography as a term has its roots in the Greek words *ethos* (tribe) and *graphos* (written materials) which in present use implies “the science of writing about tribes”; or “writing about cultural groups” (Lodico *et al.*, 2010:151). The development of ethnography as a discipline is traced back to the 1920s and 1930s when the social anthropologists in Britain and France studied “exotic cultural groups that were typically living in colonized regimes” (MacDonald, 2001 as quoted in Hays & Singh, 2012:60).

Ethnography is among the early qualitative inquiry traditions, whose ideas and techniques came from the fields of study such as sociology and anthropology and it employs induction as its approach for data collection (Lodico *et al.*, 2010:151). The concept is defined as a paradigmatic inquiry whereby an investigator attempts to describe and provide “interpretations about the culture of a group or system” (MacDonald as quoted in Hays & Singh, 2012:60). Schwandt (2007:96) defines ethnography as “the process and product of describing and interpreting cultural behaviour”.

The primary objective of an inquiry based on ethnography is to ascertain “the patterns of a culture and its unique complexities in order to *paint a portrait* of the group, its interactions, and its setting” (Lodico *et al.*, 2010:151). It is argued that ethnography is an approach appropriate for discovering information that is entrenched within “culture or community” (LeCompte & Schensul as quoted in Lodico *et al.*, 2010:151). In this tradition, a healthy association between an investigator and the research participants is emphasised because it provides an opportunity for mutual communication between them. In an ethnographic study, data is collected from key *informants* or people with knowledge, “who can provide the richest insights into the culture of the group and the issues addressed in the study” (Lodico *et al.*, 2010:151).

According to Hays & Singh (2012:60), the common method of data collection within ethnographic study is participant observation. This method is employed during a "prolonged engagement over a significant period of time with the group studied in order to describe the cultural processes and experiences of the target community" (Lincoln & Guba as quoted in Hays & Singh, 2012:60). The prolonged engagement between the researcher and the research participants takes place in fieldwork through which an investigator "becomes immersed in the context of the group (e.g., daily life activities of members) in order to understand the culture of the group" (Stanley as quoted in Hays & Singh, 2012:60).

Often, the end result of an ethnographic inquiry is a long report, which attempts to fulfil the objective of offering a "thick description" of the context by reflecting complete intricacy of "the nuances in interactions, cultural practices, and beliefs of the group" (Lodico *et al.*, 2010:151; Walliman 2006:206). To do this, well-versed ethnographic inquiry has a task to assist "readers feel that they are living the experiences of the groups studied and see the world through their eyes" (Lodico *et al.*, 2010:151). Although there are many variations within ethnography, the most common types are three, which are "realist ethnographies, ethnographic case studies, and critical ethnographies" (Lodico *et al.*, 2010:153).

Ethnographic case studies distinguish themselves from other types of ethnography by focusing "on a specific one set of activities or processes in seeking to establish the collective forms of behaviours that develop over a specific period of time" (Gay, Mills, & Airasian, 2006 as quoted in Lodico *et al.*, 2010:154). This kind of study often employs "qualitative methods and involves more researcher participation than realist ethnographies" (Lodico *et al.*, 2010:154). This study employed this kind of ethnography as it not only focused on a single group of students at the IKS who were studying Kiswahili as an academic subject but also one particular process, which is language learning, and one particular behaviour, which is learning motivation.

Another type of ethnographic study is realist ethnography, whose ultimate purpose is to offer a thorough and impartial "description of a culture" (Lodico *et al.*, 2010:154). In this kind of ethnography, an investigator maintains his/her distance by remaining "in the background" while attempting to objectively record and then report the collected information (Lodico *et al.*, 2010:154). Realist ethnography is mainly used in studies situated within the positivist viewpoint and it uses quantitative research approaches.

Critical ethnography is another type of ethnographic inquiry whose underlying interest is to investigate aspects of “social power, inequality, and victimization through the use of mainly qualitative methods” (Lodico *et al.*, 2010:154). Critical ethnographers aim at increasing “awareness of how the marginalized groups are dominated, repressed, or ignored and to advocate for fairness, equality, and justice” (Lodico *et al.*, 2010:154).

Overall, Hobbs (2006) advocates that ethnographic study is a most useful approach for investigators looking to “unpack “cultures or social settings that are hidden or difficult to locate”. This is made possible because of its underlying assumption held within this viewpoint that each “social group is distinctive in its own right” (Hobbs, 2006:101). It is maintained that in language research ethnography is appropriate because it helps in understanding “the sociolinguistic dynamics of the community from the perspective of the community itself” (Clark & Trousdale, 2013:37).

This is the reason ethnography was favoured as the main design for the present study. Motivation to learn a language is an aspect which involves various social, cultural, and psychological aspects. Through ethnographic inquiry, the researcher was able to unpack these factors in order to understand their dynamics in students’ decision to learn the language at university level as data presentation and discussion of research findings in chapter five will show. The following section discusses action research as another type of design used in this study.

#### **4.4.1.2 Action research**

The action research approach is defined as a form of “participatory change practice” whose origins are traced to social psychology (Nolas, 2011:40). The approach, which is also referred to as self-study, investigates one’s own professional practices, which normally begins with the practitioner’s realization of the possibility of turning issues to the better, thus vowing to systematically study it (Stake, 2010). Action research is a study of action or a research in action, which in most cases has the aim of achieving better performed actions (Stake, 2010; Burns, 2009). Emergence of action research is associated with the dissatisfaction among some individuals towards conventional and “elitist” forms of inquiry which perceived that ordinary people could not conduct empirical studies (Lopes, 2006:216).

This belief resulted in neglecting research participants who were treated merely as objects of study (Lopes, 2006). However, through action research, “people themselves are researchers and the knowledge generated during the research process is used to create action or improvements that benefit them directly” (Lopes, 2006:216). To minimize imbalance in the research process within action research, “the role of the outsider professional or researcher is not that of an expert but a mere facilitator of the research/action process” (Lopes, 2006:216).

Action research is built around three tenets, which are people, power and praxis. By people, action research is “informed by and responds to the needs of the people, usually oppressed or disenfranchised” (Lopes, 2006:216). On power, action research aims at empowering people who participate in research as informants so that they themselves can change the existing malfunctioning structure (Lopes, 2006). Also, by power, action research questions the existing “power relation” between an investigator and the participants, “since the action researcher is a peer of other research participants” (Lopes, 2006:217). Finally, there is praxis which entails action researchers’ recognition that theory and practice are two concepts that are deeply intertwined such that they cannot be separated (Lopes, 2006).

Thus the research process is not an end to itself. Research results should not be locked in shelves but should guide much needed reforms in the society (Lopes, 2006:217). The main approach to this kind of inquiry is “dialogue”, which entails giving power to the people through pooling disadvantaged and vulnerable “people together around common problems and needs” (Sohng as quoted in Lopes, 2006:217). There is a claim that action research has endeared itself to the researchers for its focus on broadening and inspiring social change in the same ways as “participatory and emancipatory research processes, in which study results are directly fed back into the environments from which they are generated” (Snape & Spencer, 2003:9-10).

Scholars view this kind of research exceptional for the reason that it is conducted by individuals who are directly responsible for the actions studied (Stake, 2010:159). Basically, action research emphasizes performance rather than theory development (Stake, 2010:159). Reason & Bradbury (2008) as quoted in Lodico *et al.* (2010:313) see action research as a “living inquiry that links practice and ideas”. Action research is praised for its ability to yield instant changes in the community since the study is conducted by individuals in their own fields of specialization.

It is advocated that in the education realm action research helps in enhancing the “professional skills of educators, advance [their] knowledge, and improve educational processes and outcomes” (Lodico *et al.*, 2010:313). Action research is normally used to identify and explore issues, questions, dilemmas, gaps, or puzzles within researchers’ own job contexts, such as “the classroom, the school, or the institution at large” (Burns, 2009:114). Often, an immediate goal of the action research is to forge “purposeful practical changes or interventions in order to improve, modify, or develop the situation” in the researcher’s own workplace (Burns, 2009:114).

Action researchers may intend to influence the state of affairs beyond particular classrooms or education institutions by steering broader “social and political” practices so as to change the manner in which things are traditionally done across the entire society (Burn, 2009:115). The core issue within action research is to gain deeper understanding of ongoing processes and existing structures in one’s immediate working environment and situation so as to reform or advance the existing practices in the specific context (Burn, 2009; Lopes, 2006). Action research distinguishes itself from other forms of social research whose aim is to produce hypotheses, descriptions, analyzes, explanations, interpretations, theories, and generalizations in that itself sets out to force instant reforms into a particular professional realm through the research practice (Burn, 2009).

Although there is a wide array of issues within the education context which researchers might desire to explore, the following are commonly cited issues studied:

- a) Teaching methods and practices, such as exploring students’ response to teaching of certain topics;
- b) Types of students and learning strategies, such as enquiring on types of learning activities, which are mostly motivating;
- c) Interacting with the existing programme and with “curriculum innovation”, such as exploring strategies that can be used to attract more students into education institutions or certain programmes or courses; and
- d) Learning perceptions and pragmatic views and their relation with day to day social lives, such as investigating the appropriateness of application of certain teaching philosophies in teaching certain topics (Fischer as quoted in Burn, 2009:114).

This study has some elements of action research. This is because the researcher of the present study is a professional Kiswahili instructor and has passion for the teaching and learning of indigenous African languages. This means that the idea to conduct this study emanated from his experience in teaching the language of Kiswahili in an actual classroom environment. Therefore, conducting this study was motivated by the desire to understand the intricacies and motives behind Tanzania university students' decision to study Kiswahili as an academic subject so that subsequent results could be used to solve existing problems facing the teaching and learning of the Kiswahili language in Tanzania, in particular, and other indigenous African languages in other countries, in general. The following section describes the study site and entrée.

#### **4.4.2 Study site and entrée**

This study was conducted at the Institute of Kiswahili Studies of the University of Dar es Salaam, Tanzania between December, 2014 and January, 2015. The university is located in Dar es Salaam, a commercial city and the *de facto* administrative headquarters of the country. The city is located in the east coast of the Indian Ocean, in East Africa. The Institute of Kiswahili Studies is situated within the University's main campus, recently re-named the Mwalimu Julius K. Nyerere, after the late father of the Tanzanian nation.

The IKS was formed in 2007 after the merger of the former Institute of Kiswahili Research (IKR), and the Department of Kiswahili (DK). Before the merger, the IKR, fondly known by its Kiswahili equivalent name *Taasisi ya Uchunguzi wa Kiswahili* (TUKI) was the world's oldest formal organization tasked to foster the development and spread of Kiswahili worldwide through research and publication. IKR was formed in 1964 as part of the Dar es salaam University College (Mulokozi, 2005). It is pointed out that the IKR is in principle an offspring of the Inter-territorial Language (Swahili) Committee for East African Dependencies which was later named the East African Kiswahili Committee which was tasked to standardize Kiunguja dialect into more acceptable Kiswahili (Mulokozi, 2005). It was this committee which was later integrated into the Dar es Salaam University College in 1964 under the name of the Institute of Kiswahili Research (Mulokozi, 2005). On the other hand, although teaching of Kiswahili courses had begun much earlier, it was not until 1972 when the DK was formerly established within the College's Faculty of Social Sciences (Mulokozi, 2005). The DK main objective was to professionalise the language through teaching of various Kiswahili language and literature courses.



Currently, the IKS constitutes two academic organs, the Department of Kiswahili Language and Linguistics, and the Department of Literature, Communication, and Publication. In addition to the two departments, the IKS also has four centres tasked with enhancing and fostering Kiswahili research, publication, and awareness building. These are the Centre for Teaching Kiswahili as a Foreign Language; the Centre for Kiswahili Grammar and Lexicography; the Centre for Terminology, Translation, Interpretation, and Language Technology; and the Centre for Kiswahili Literature and African Narratology. Through its two departments, the IKS offers all three levels of academic degrees, which are bachelor's degree, master's degree, and the degree of Doctor of Philosophy (PhD). All the degrees are offered through the Kiswahili medium.

Although it was not the intention of this study to attempt to generalize the findings onto entire population, the rationale for selecting this site was based on the assumption that the site would enable the researcher to conveniently and effectively collect data that would reflect a broader picture of Kiswahili language learning motivation among university students in Tanzania. On this, Hays & Singh (2012:200) maintain that instead of attempting to generalize results, qualitative researchers in fields such as "education" endeavour to:

Provide enough detailed description of the research process, including the participants, settings, and time frame, so that readers/consumers can make decisions about the degree to which any findings are applicable to individuals or settings in which they work.

As it has been indicated in chapter one of the current study, the University of Dar es Salaam has the largest Kiswahili subject student enrolment rate in the country. In addition, Marshall & Rossman as quoted in Rushubirwa (2002:36) suggest that the study site should guarantee the following:

- (i) Entrée is possible;
- (ii) There is a high probability that a rich mix of the process, people, programs, interactions, and structures of interest is present;
- (iii) The researcher is likely to be able to build trusting relations with the participants in the study; and
- (iv) The data quality and credibility of the study are reasonably assured.

Based on this backdrop, the researcher was confident to easily gain entrée not only into the University premises but also in recruiting research participants as well as accessing required resources important for carrying out the activity of data gathering. The researcher used his familiarity with the IKS and the faculty members, as he is also a member, to create trust and confidence among his participants. Regarding entrée, the fact that the researcher works at the University, meant that the entrée into the site took place very smoothly. Familiarity of the researcher with the study site eased the process of obtaining gatekeeper's permission. Also, for a similar reason, it was easy for the researcher to access, interact and recruit the research participants, both instructors and students. The following section describes the target population of the present study.

#### **4.4.3 Population and sample**

Central to any research activity is people or objects to be studied. It is people or objects that provide information needed to describe or solve any particular research question or problem. Within the research field, people or objects under study are commonly referred to as population and sample. This part provides details on the target population, sample size, and sampling procedures used in this particular study.

##### **4.4.3.1 Target population**

Essentially, population is ~~the~~ "the universe of units from which the sample is to be selected" (Bryman, 2012:187). According to Perry (2008), population consists of all ~~members~~ "of the group of participants/objects to which the [researchers] want to generalize [their] research findings" (Perry, 2008:59). The group of individuals identified to be studied in a particular study is what is referred to as the target population (Perry, 2008:59).

It is maintained that ~~the~~ "the criterion for defining a target population is determined by the group of people to which the researcher would like to generalize the interpretations of the study" (Perry, 2008:59). It is illustrated that in the education context, a study population can be a total number of students learning ~~English as a foreign language~~, "or a ~~more~~ limited group of all learners of English as a foreign language, who attend an English-medium university" (Perry, 2008:59).

The target population for the present study was Tanzanian university students who were studying Kiswahili as an academic subject. Included in the target population were students

who were both first and second language speakers of Kiswahili, studying the language as an academic subject at university level. This means that students who were learning Kiswahili as a foreign language were not part of the population. Also, the population of the study included all Kiswahili language instructors in the Tanzanian universities.

#### **4.4.3.2 Sampling**

The idea of research sampling emanates from the fact that it is in most cases impossible for investigators to have contact with the “entire target population” (Perry, 2008:59) from which data will be collected. The importance of sampling also applies to the difficulty of generalizing the research findings to the entire population. A sample is defined as a fragment or “subset of the population” the researcher has chosen to investigate (Bryman, 2012:187). A sample is also defined as a single multi-case source of data the researcher uses to “answer the research question(s) and/or to test any hypothesis that might be made” (Perry, 2008:55).

Colton & Covert (2007:317) assert that sampling entails selection of individuals or objects that will be investigated in a particular research project. It is illuminated that a “sample is an identified group of individual entities that reflects the population characteristics to be examined” (Colton & Covert, 2007:322). Put simply, samples are used in situations where it is impractical to study an entire population (Colton & Covert, 2007:322).

##### **4.4.3.2.1 Sampling methods and procedure**

There are different ways to characterize sampling methods in the social science research depending on the focus sampling. These are the purpose of sampling and the procedure or approach to which sampling is conducted. When the focus is the purpose, two types of sampling are often identified, which are information-rich sampling, and representative sampling (Perry, 2008). The information-rich sampling entails selecting a sample that possesses rich information an investigator is attempting to discover; while representative sampling tries to attain a sample which represents the target population (Perry, 2008). The determinant of the choice between these two types is the aim of the research project (Perry, 2008).

In view of that, if the aim of the study is to “generalize the findings to a larger group of people”, then the representative sampling is preferable; while the information-rich sampling will be appropriate if the aim of the study is to conduct a detailed examination of a certain

phenomenon (Perry, 2008:56). This particular study adopted the information-rich paradigm because the ultimate aim was to do an in-depth investigation of the single phenomenon, which is language learning motivation. The results from the study were not intended to be generalized to the entire context of the Kiswahili language learning in Tanzania, even if the findings could shed light on types of language learning motivation that prevail in the country or for other African languages taught in universities on the continent.

When the focus of sampling is procedure or approach, two broad types are identified as probability and non-probability sampling (Bryman, 2012; Schreiber & Asner-Self, 2011; Colton & Covert, 2007; Kothari, 2004). Sampling becomes probability when each individual has a definite chance of “being included in the sample” while sampling becomes non-probability, when there is indefinite chance of inclusion in a sample (Bryman, 2012:187; Kothari, 2004:15); and when “subjective methods” are employed in deciding which members are to be included in the sample (Battaglia, 2008:523).

Probability samples manifest in the forms of simple random sampling, systematic sampling, stratified sampling, and cluster/area sampling (Bryman, 2012; Kothari, 2004). Non-probability samples can be convenience sampling, purposive sampling, judgment sampling, quota sampling, and snowball sampling (Bryman, 2012; Kothari, 2004). This study used the non-probability sampling method in the form of convenience sampling and purposive sampling, and they are discussed below.

#### **4.4.3.2.1.1 Convenience sampling**

Convenience sampling is defined as the one in which individuals are chosen to participate in a research because they are available and accessible (Bryman, 2012; Saumure & Given, 2008). Convenience sampling involves selecting participants that are prepared, eager, and capable to engage in the research (Saumure & Given, 2008; Nolas, 2011). It is argued that convenience sampling is preferred for the reason that an investigator “has access to the sample, can easily contact the sample, and is often less financially costly than other sampling procedures” (Schreiber & Asner-Self, 2011:85). In a similar argument, Nolas (2011:26) notes that researchers opt for convenience sampling when their main concern is “speed and low cost”.

Although convenience sampling can most certainly save time and money, especially in accessing participants, it is known to have issues in generalizing the findings to other contexts, a factor making it impossible for “transferability” of the research results (Schreiber & Asner-Self, 2011:85). Nonetheless, since qualitative researchers are characteristically “interested in studying specific groups of people rather than generalizing to larger populations”, the issue of transferability is deemed insignificant (Schreiber & Asner-Self, 2011:85). This is the reason why the majority of researchers in the contemporary world employ this approach because they “had access to the participants such as students in the school, customers of the business, or patients in a hospital” (Schreiber & Asner-Self, 2011).

It is against this backdrop that this particular study adopted this method of sampling. Further there is general agreement in the social science research that although there is widespread conception that better data gathering is achieved through random or probability sampling, the majority of researchers still use non-probability samples (Bryman, 2012:181). It is maintained that non-probability sampling is preferred because of a number of factors such as impracticability or “extreme difficulty” in getting probability samples; high cost and extended time needed for getting a probability sample; and when “the opportunity to study a certain group presents itself and represents too good an opportunity to miss” (Bryman, 2012:181).

These are the factors the researcher considered in choosing this sampling approach. In selecting the sample for this particular study, third year and postgraduate students, who are first or second language speakers and who were studying Kiswahili as an academic subject were conveniently selected. It was possible for the researcher to interact with and recruit the students through their lectures. The researcher contacted the students during one of their lectures, when he introduced the project and requested their participation by asking them to sign and return the consent letters. Only those who returned the consent letters were identified as part of the study sample.

#### **4.4.3.2.1.2 Purposive sampling**

Tracy (2013) asserts that purposeful sampling entails selecting with purpose individuals who can provide data relevant to the aims, queries, and objectives of a particular study. In purposive sampling, researchers attempt to select individuals, “who are relevant and involved in the phenomenon being investigated” (Nolas, 2011:26). This view is reiterated by Shinebourne (2011:49), who highlights that purposive sampling entails selection of

individuals because they possess specific features or characteristics that will enable detailed exploration of the phenomena being studied". It is similarly noted that in purposive sampling individuals are selected because they are experts" in the phenomenon" of the study (Hays & Singh, 2012:8).

These individuals can be professionals who possess rich information that can tackle specific research questions or problems in the best possible ways. The ultimate goal of choosing informants in purposive sampling is not just to meet a certain sample size"; rather it is to get individuals who possess rich details about a phenomenon" (Hays & Singh, 2012:8). This sampling strategy was used in this particular study to sample the Kiswahili instructors in the IKS.

The instructors were selected based on their experiences in not only teaching and observing but also advising and counselling students regarding course choices during the entrance as well as throughout the period of their study at the university. Instructors provided opinions and perceptions regarding students' motivation for choosing to learn Kiswahili as an academic subject. The researcher approached them in their offices, where he asked for their permission to participate. Those who agreed by signing the consent letters were then identified as part of the study sample.

#### **4.4.3.2.2 Sample size**

One of the challenges researchers face in designing research projects is determining sample size (Bryman, 2012). To complicate matters it is claimed that a small sample size" is among the most frequent problems cited by the research reviewers in social science scholarly works (Lyons & Doueck, 2010:109). Another problem is that size is just one issue in sampling" since the crucial part is not just the total number of participants, but who are they, how were they selected, where were they found, and when were they selected (Lyons & Doueck, 2010:109). The root of the challenge lies in the fact that the sampling process is neither a straightforward" one and nor is there a one decisive solution (Bryman, 2012:197).

In articulating the intricacy of what should be a good study sample size, Lodico *et al.* (2010:217) maintain that even though there are no hard or fast' rules for determining sample sizes, there are still some general well defined guidelines to consider when planning a study. The most important aspect of sampling is that the sample must either be representative of the

wider populace from which it is drawn, or should be rich in information to provide a solution to the research problem under study. Nevertheless, in many instances, decisions regarding sample size are determined by considerations of time to be spent and cost to be incurred during data collection and analysis (Bryman, 2012:197).

The sample size for this particular study was decided based on the prospect of the determined size to provide the study with rich information capable to tackle the research questions under study. It was not the intention of the researcher to attempt to draw a sample that would be solely representative of the target population. The aim of the study was to attain only participants who were able to provide information-rich data to enable deeper understanding of the notion of language learning motivation at the IKS. As a result, the sample size for this study was composed of the sum of one hundred and seventy one (171) participants. Among them, one hundred and forty nine (149) were students studying Kiswahili as an academic subject. In addition, the sample included five full time instructors teaching various Kiswahili courses at the IKS.

#### **4.4.3.2.3 Participant characteristics**

It is a belief held in this particular study that knowing the characteristics of the research participants helps in making decisions regarding who should be selected to be part of the sample from the population, as well as in identifying right individuals who possess the required information for the study. In this study, participants were identified based on levels of degree they were enrolled—undergraduate or postgraduate, age, sex, place of birth—born urban or rural, and language status—whether they were first or second Kiswahili language speakers. In addition, participants were requested to identify themselves in terms of type of schools they attended for secondary education between public and private.

The reason to solicit these details was the hypothesis that in some instances these characteristics affect students' language learning motivation. However, data analysis showed that age, place of birth, and language status did not have any influence on motivation to choose to study Kiswahili as an academic subject at the IKS. The following tables 4.4 and 4.5 clearly represent the size and categories of the sample used in this particular study.

**Table 4.4: Categories of the participants in terms of occupation or level of degree they were enrolled**

Students	Undergraduate		Postgraduate		Total
	Female	Male	Female	Male	
	87	62	6	11	
<b>Subtotal</b>	149		17		166
Instructors	Female		Male		
	2		3		5
<b>Subtotal</b>	5				
<b>Grand total (students &amp; instructors)</b>					171

Table 4.4: Categories of the participants in terms of occupation or level of degree they were enrolled

**Table 4.5: Student participants' demographic information**

	Born in urban		Born in rural		1 <sup>st</sup> lg speaker(s)		2 <sup>nd</sup> lg speaker(s)	
	UG	PG	UG	PG	UG	PG	UG	PG
<b>Female</b>	33	5	54	6	28	1	59	10
<b>Male</b>	16	4	46	2	16	4	46	2
<b>Sub-total</b>	<b>49</b>	<b>9</b>	<b>100</b>	<b>8</b>	<b>44</b>	<b>5</b>	<b>105</b>	<b>12</b>
<b>Grand total</b>	<b>58</b>		<b>108</b>		<b>49</b>		<b>117</b>	

Table 4.4: Categories of the participants in terms of sex, gender, place of birth, and status of Kiswahili

#### 4.4.4 Data collection techniques and tools

There is a plethora of techniques used to collect data in qualitative research depending on the particular research question and objective. Some of them are observations, interviews, questionnaires, verbal reports, diaries, and discourse analysis (Heigham & Croker, 2009:5). Each of these techniques use a variety of tools to collect data. This section discusses four techniques and tools used to collect data for the present study.

##### 4.4.4.1 Questionnaire

Lodico *et al.* (2010) assert that a questionnaire is a method most frequently used to gather information in a descriptive inquiry. Perry (2008:122) notes that questionnaires are instruments that are capable of capturing a good deal of information in a lesser period of time. Gillham as quoted in Dornyei (2003:9) maintains that the main attraction of



questionnaires is their unprecedented efficiency in terms of saving researcher's time, effort, and financial resources. It is argued that by using a questionnaire, one can spend a small amount of personal resources required compared to other methods (Dornyei, 2003).

Another advantage of a questionnaire is that, if well formulated, "processing the data can also be fast and relatively straightforward, especially by using some modern computer software" (Dornyei, 2003:9). Therefore, these time and cost related benefit considerations are very crucial, especially "for all those who are doing research in addition to having a full-time job" (Dornyei, 2003:9).

A questionnaire can be categorized into two "closed-response items and open-response items" based on the items forming them (Cowie, 2009:201). Closed-response items require respondents to choose the answers from a fixed set of words or statements, while open-response items require the respondents to provide answers using their own words by writing in spaces that are allocated (Cowie, 2009). Open-response item questionnaires enable an investigator to know in a non-structured way people's assumptions and opinions pertaining to a specific subject matter of interest (Cowie, 2009:201).

However, this distinction tends to be elusive since most questionnaires often tend to contain both types of items and essentially they are seen to "complement each other" (Cowie, 2009:201). Open-response questionnaire items are basically useful in research projects situated within "case study, ethnography, action research, and mixed methods, and often complement observation, interviews, and diary studies" (Cowie, 2009:201).

The questionnaire used in the current study included both closed-response and open-response items. Closed-response items were intended to solicit information regarding participants' demographic information as well as motivation for studying Kiswahili as an academic subject. Each question on motivation was accompanied by an additional request for the provision of more information, which opened up the questions. Particularly, the study used the learning self-regulation questionnaire (LSRQ) which was developed by Ryan & Connell (Black & Deci, 2000). The LSRQ is a tool devised to explore the motives for adult individuals to embark on a learning activity in particular settings such as a university or a school (Black & Deci, 2000; Williams & Deci, 1996). It is elaborated that the LSRQ was "adapted from the original self-regulated questionnaire designed by Ryan & Connell for

elementary students” and the later ~~version~~ adapted for medical students” by Williams & Deci (Black & Deci, 2000:745).

Through the LSRQ, students were asked to give reasons which were categorized between intrinsic and identified motivation for their decision to study ‘organic chemistry’ (Black & Deci, 2000). Basically, the LSRQ seeks responses that are either controlled—external or introjected regulation; or autonomous—identified regulation or intrinsic motivation. This particular study adopted the LSRQ to collect data from the student respondents, who were studying Kiswahili as an academic subject at the IKS.

#### **4.4.4.2 Interview**

Brinkmann (2013:139) defines an interview as ~~a~~ “a set of different practices that all employ conversations for knowledge-producing purposes”. According to Silverman as quoted in Cowie (2009:183), an interview is the method of data collection which entails conversing with a purpose or conducting ~~professional~~ “conversation”. An interview is perceived to be ~~the~~ “gold standard of qualitative research” (Cowie, 2009:183). It is noted that interviewing ~~is~~ not simply a matter of using questions and answers to elicit information that we then go on to analyse, but a data collection method that offers different ways of exploring people’s experience and views” (Cowie, 2009:183).

Structurally, interviews are distinguished among three types, namely structured, semi-structured, and unstructured interviews (Brinkmann, 2013; Cowie, 2009). Nonetheless, this distinction needs to be considered as a ~~continuum~~ “ranging from relatively structured to relatively unstructured formats” (Brinkmann, 2013). This is because it is practically impossible to have a complete ~~structured~~” or ~~unstructured~~” interview since individuals constantly discuss issues that are either within or outside the planned interview plan (Brinkmann, 2013:18). However, theoretically each of the three types of interviews has its own distinct features as discussed below.

The semi-structured interview, also known as in-depth interview, is the kind of interview purported to be the most preferred mode of interview in qualitative social inquiry (Brinkmann, 2013; Dawson, 2007). In a semi-structured interview, the investigators prepare interview plans in the form of a list of questions or topics which they want to amenably discuss with the informants. Brinkmann (2013) argues that semi-structured interviews are

undoubtedly the most common method of data collection in the “human and social sciences” (Brinkmann, 2013:21). Based on its flexibility, semi-structured interviews successfully utilise “knowledge-producing potentials” embedded within conversation by permitting “much more leeway for following up on whatever angles are deemed important by the interviewee” (Brinkmann, 2013:21).

Furthermore, semi-structured interviews are lauded for their ability to offer the interviewees with an opportunity to become “visible as a knowledge-producing participant in the process itself, rather than hiding behind a pre-set interview guide” (Brinkmann, 2013:21). It is against these strengths that this particular study adopted this method in collecting data from Kiswahili instructors. The instructors were interviewed to offer their opinions and perspectives regarding students’ motives for choosing to study Kiswahili as an academic subject.

Also, through semi-structured interviews, instructors were asked to provide their views regarding motivation retention among students during three years of the degree programme. In addition, through this mode of interview, instructors were asked to describe the institutional role of the IKS in regard to motivating more students to study Kiswahili as an academic subject. Regarding tools of data collection, an Ipad was used to record all interviews. The recordings were then transferred using a flash disk into a laptop for transcription and storage. Notebooks were also used to note down important issues during interviews so as to back-up the recordings.

#### **4.4.4.3 Observation**

Observation is defined as “the conscious noticing and detailed examination of participants’ behaviours in a naturalistic setting” (Cowie, 2009:166). Fox & Bayat (2010:84) define observation as a data gathering method involving “systematic recording of occurrences or the behaviour patterns of subjects without questioning or communicating with them”. According to Cowie (2009:166) although “observation is closely associated with ethnography” it has recently also been used in other types of research such as “action research, case study, and mixed methods” as one of the approaches used to collect data in empirical studies.

However, it is noted that it is very uncommon for observation to be applied solely on its own; instead it is often used in combination with other methods such as an interview or a

questionnaire (Cowie, 2009:166). When used in this manner, observation acts as a provider of necessary primary information about participants' external behaviours, which can then be followed up with questions about their inner values or beliefs" (Cowie, 2009:166).

Based on participation, it is noted that the part the researchers play in observation differs broadly depending on their involvement in the study process. For instance, in fields like applied linguistics, it may encompass a lecture theatre or a seminar room, or any learning context in which aspects of language learning, teaching, or usage are being investigated (Cowie, 2009:166). Gold as quoted in Cowie (2009:167) distinguishes among four roles of observers, which are "complete participant, participant as observer, observer as participant, and complete observer/non-participant observation". Fox & Bayat (2010) identify six binary types of observation.

The first is participant vis-à-vis non-participant observation, which refers to the decision of the observer to be or not to be part of the context under investigation (Cowie, 2009). Second is obtrusive vis-à-vis unobtrusive observation, which refers to the decision on whether or not to make observation known to the participants under study (Cowie, 2009). Third is observation on natural vis-a-vis contrived settings. This entails deciding whether to study individuals in their natural setting without their knowledge that they are observed or creating an artificial setting so as to fast-track the occurrence of the behaviour, such as in laboratory experiments (Cowie, 2009).

Fourth is disguised vis-à-vis non-disguised observation, in which the participants are made aware or not that they are being observed by an observer (Cowie, 2009). In this type of observation, the observer assumes a faked identity during observation so as to conceal his/her role of observer (Cowie, 2009). Fifth is structured vis-à-vis unstructured, which refers to using or not using a predefined plan on how observation should be conducted. This is decided in terms of what actions or behaviours should be the focus of the observation. And sixth is direct vis-à-vis indirect observation, which involves observing actions or behaviour during or after occurrence (Fox & Bayat, 2010:85).

In the present study, natural non-participant observation was used to solicit preliminary information on Tanzanian university students' motivation to study Kiswahili as an academic subject at IKS. The researcher having taught Kiswahili courses for a lengthy period of time at

the University of Dar es Salaam was able to naturally observe students' behaviours, which might suggest their motivation towards the language. In fact, it is this stage of research which motivated a researcher to embark on this more serious study so as to empirically establish underlying intricacies surrounding students' motives to choose to study Kiswahili as an academic subject in the IKS.

#### **4.4.4.4 Document review**

Although most frequently people regard "talk and interaction" as the most tenable sources of information compared to written materials, documents still provide valuable glimpses of hidden versions of daily human life (Mogalakwe, 2006:222). A document is defined as "an artefact" which is in the form of "an inscribed text", an assertion which implies in a simple language that a document is a "written text" (Mogalakwe, 2006:222). Documents are purposely produced by individuals to fulfil certain objectives.

This is why it is emphasised that "documents are not deliberately produced for the purpose of research, but (are) naturally occurring objects with a concrete or semi-permanent existence which tell us indirectly about the social world of the people who created them" (Payne & Payne as quoted in Mogalakwe, 2006:222). As such, investigators are reminded to be well informed on the source, aim, and initial target population of the specific documents under review (Mogalakwe, 2006).

Documents are distinguished in different ways depending on the criterion used. When a criterion is the creator, the documents can be public or private (Hays & Singh, 2012); or public, private, or personal (Mogalakwe, 2006). However, when a criterion for categorization is a source of data, documents can be primary or secondary (Hays & Singh, 2012). Primary documents are those created by individuals for personal use, such as "household account books, photo albums, address books, medical records, suicides notes, diaries, [and] personal letters" (Mogalakwe, 2006:223).

Other examples according to Hays & Singh (2012:287) are "health care records, journals, financial records, report cards or grading sheets, homework assignments, and legal documents". Hays & Singh (2012) claim that in principle personal documents are reviewed to assist an investigator comprehend cultural and contextual experiences of the participants with regard to the phenomenon under study. Personal documents are believed to possess

–naturalistic value” because they originate from the individual’s own context (Mason as quoted in Hays & Singh (2012:287). Private documents are those produced by privately owned organisations or civic societies. Examples of these documents are –minutes of meetings, board resolutions, advertisements, invoices, personnel records, training manuals, interdepartmental memos and other annual reports” (Mogalakwe, 2006:223).

Public documents are those produced by public and government organs such as central and local government units, courts, and legislative organs. Documents referred to as public may include newspapers, newsletters, magazines, project reports, tax records, legal reports, insurance policies, bank statements, accounts and balance sheets, wills, to name just a few (Hays & Singh, 2012:287).

In terms of sources of data, documents are distinguished into two types, namely primary documents and secondary documents. According to Bailey as quoted in Mogalakwe (2006:222), primary documents involve –eye-witness accounts produced by people who experienced the particular event or the behaviour we want to study”. In contrast, secondary documents are those created by individuals, who did not witness the occurrence of the event documented but only –received eye-witness accounts to compile the documents, or have read eye-witness accounts” (Mogalakwe, 2006:222).

It is argued that documents that qualify to be sources of data need to fulfil important characteristics, which are –authenticity, credibility, representativeness, and meaning” (Mogalakwe, 2006:225). By authenticity, there must –evidence” that the document is –genuine” and it is from –impeccable sources”. Credibility is concerned with the typicality of the evidence through which the document was produced. Representativeness of the document has to do with whether the document represents the entirety of the related documents. Meaning relates to whether the evidence extracted from the document is –clear and comprehensible” (Mogalakwe, 2006:225). In this particular study, document review was used to solicit information regarding government frameworks and policies on language use in Tanzania, before, during, and after independence. As such, only public documents were accessed and reviewed.

#### **4.4.5 Rigour of the study**

Rigour of the study is concerned with the quality of data which in turn influences the accuracy or truthfulness of its findings (Ary *et al.*, 2010). Contemporary qualitative researchers are increasingly coming to agree that the concepts specific to qualitative inquiry referring to the rigor of the study include credibility, dependability, and trustworthiness (Given, 2008:xxx). Nonetheless, Hays & Singh (2012:200) appear to treat the concepts of rigour and trustworthiness as synonymous as they argue that conditions that determine trustworthiness of the qualitative inquiry include “credibility, transferability, dependability, confirmability, authenticity, coherence, sampling adequacy, ethical validation, substantive validation, and creativity”. In the light of the present study trustworthiness, credibility, transferability, confirmability and authenticity, dependability, and triangulation are discussed in detail below.

##### **4.4.5.1 Trustworthiness**

According to Rallis & Rossman (2009:270) trustworthiness of the research is “a set of standards that demonstrates that a research study has been conducted competently and ethically”. They further emphasise that “vigilance and thoughtfulness” during the entire course of research is a cornerstone of an ethical research (Rallis & Rossman, 2009:270). The researcher’s moral principles—good or bad, right or wrong—characterise the ethics. Trustworthiness serves as the researcher’s personality that guides all important decisions that affect research practice (Rallis & Rossman, 2009:270). It is maintained that researchers in qualitative inquiry employ two sets of criteria to judge the trustworthiness of a particular study project.

First is whether the research meets overall procedures in the specific field of inquiry for conventional and appropriate practice. Second is whether the study demonstrates enough “sensitivity to ethical issue” (Rallis & Rossman, 2009). It is noted, however, that these two criteria intersect because certain research projects can fulfil the putative criteria of the field, but if they were not ethically conducted they still fall short of trustworthiness. This is why Rallis & Rossman (2009:265) stress that “an unethical study is not a trustworthy study”.

In the current study, trustworthiness was observed by adhering to the defined set of research principles overriding research in applied linguistics. The study was guided by the proven theory, which is SDT. Also, methodologically the study employed a qualitative strategy

which has been a dominant approach in language related studies. Regarding ethics, the study was conducted after being approved by the University of KwaZulu-Natal's competent authority after fulfilling all the requirements. Also, participants were involved in the study only after they agreed to participate through signing consent letters.

#### **4.4.5.2 Credibility**

Credibility entails the extent to which the study is believed to be worthwhile by the specific target audience. Credibility equates with the concept of "internal validity in quantitative research" (Lincoln & Guba as quoted in Hays & Singh, 2012:200). So, investigators in qualitative inquiry use "credibility" to measure meaningfulness of the conclusions in their studies. According to Ary *et al.* (2010) credibility or truth value in qualitative inquiry relates to the "truthfulness" of the research results. They maintain further that basically credibility concerns with "how well the researcher has established confidence in the findings based on the research design, the research participants, and the context of the study" (Ary *et al.*, 2010:498).

Based on a variety of evidence, there are several approaches used to maintain research credibility. These are structural corroboration, consensus, referential or interpretive adequacy, theoretical adequacy, and control of biases (Ary *et al.*, 2010:498). In order to ensure credibility in this particular study, the researcher made a careful selection of the research design, which is qualitative inquiry, as well as the theoretical framework, which corroborated the subject matter under study.

#### **4.4.5.3 Transferability**

This notion is equated with "external validity in quantitative research". It primarily refers to the degree to which findings could be generalized to an entire populace of the study (Lincoln & Guba as quoted in Hays & Singh, 2012:200). It is noted, however, that it is not the aim of the qualitative inquiry to attempt to generalize its findings ascertained from the sample to the entire population (Hays & Singh, 2012:200). Likewise, in this study, the researcher did not seek to make generalizations of the findings to the entire population. Rather, the main goal was to provide a detailed account of the motivation for students' decision to study Kiswahili as an academic subject within the context of its occurrence, which was the IKS. Nevertheless,



the study was carefully designed to allow for systematic replication of the present research process in another similar context of subject matter.

#### **4.4.5.4 Confirmability and authenticity**

These are similar notions since both seek to epitomize the views of the participants as sincerely as possible. The only difference is that confirmability relates to methodological conditions while authenticity attends to the theoretical norms (Guba & Lincoln as quoted in Hays & Singh, 2012). These concepts recount the extent to which ‘findings of the study are true reflections of the participants investigated’ (Lincoln & Guba, 1985 as quoted in Hays & Singh, 2012:201).

Confirmability is the notion akin to ‘objectivity and neutrality in quantitative research’ (Hays & Singh, 2012:201). These notions are best achieved through researcher’s ability to refrain from letting his/her previous experiences inhibit the research process. To do so, researchers need to let ‘data do the talking’ and then represent it as it has emerged without any insincere manipulation (Hays & Singh, 2012).

In this study, confirmability and authenticity were observed through adhering to the selected research strategy and research design which required the researcher to follow well defined principles of qualitative inquiry. Data presentation and discussion of the research findings were done based on the research questions and objectives of the study. This minimised the possibility of the researcher talking about issues which were not part and parcel of the study.

#### **4.4.5.5 Dependability**

The concept of dependability relates to the ‘consistency of study results over time and across researchers’ (Lincoln & Guba as quoted in Hays & Singh, 2012:201). The notion of dependability correlates with reliability in quantitative research. It emphasises the importance of researchers to ensure that methods and approaches used in conducting one particular research project can systematically reproduce analogous results if used in another similar study. Such results should equally be accepted by the target audience (Hays & Singh, 2012).

Dependability in this particular study was ensured by making a thorough review of literature so as to ascertain appropriate research methodology commonly used in investigating notions similar to the present study. Qualitative inquiry was adopted as the main methodology for the

study. Through this strategy it was possible to choose a research design that could produce results that could be dependable within the applied linguistics realm. As a result, the LSRQ, the tool which has been validated to be applied in applied studies like this one, was used as the main tool of data collection.

#### **4.4.5.6 Triangulation**

Triangulation describes the practice of employing multiple methods in investigating a particular subject matter with the aim of substantiating or sustaining the research results (Frost, 2011:7). It is a common strategy for ensuring trustworthiness that involves using multiple forms of evidence at various parts of the qualitative inquiry to support and better describe the findings” (Hays & Singh, 2012:207). However, it is noted that researchers need to bear in mind that triangulation offers only ‘evidence’ but not guaranteeing trustworthiness” (Hays & Singh, 2012). Since most social science aspects are multifaceted, it is not uncommon to realize that the single methodological approach does not suffice and hence there is a need for broadening the design to integrate multiple methods as a solution (Flick, 2007:43).

Moreover, triangulation has the benefit of extending the knowledge” a researcher is attempting to acquire in a particular project of research, providing novel ways of contrasting issues in a research, and pooling new requirements needed for successful planning and designing a study (Flick, 2007:44). Different scholars have proposed various types of triangulation, such as triangulation of data sources, investigators, units of analysis, data methods, and theoretical perspectives” (Hays & Singh, 2012:207; Ary *et al.*, 2010:499). The following subsection discusses three types of triangulation which are triangulation of data sources, triangulation of data methods, and triangulation of theoretical perspectives.

##### **4.4.5.6.1 Triangulation of data sources**

Triangulation of data sources entails including several perspectives or participant voices” during collection of data in qualitative inquiry (Hays & Singh, 2012:207). This kind of triangulation can be achieved through involving multiple informants who represent related perspectives, possessing various roles within a setting, [and] experiencing a phenomenon in various ways yet possessing similar characteristics” (Hays & Singh, 2012:207). The focus in data triangulation is to investigate if the data collected with one procedure or instrument confirms data collected using a different procedure or instrument” (Ary *et al.*, 2010:499). The

ultimate goal of data source triangulation is to look for “support for the observations and conclusions in more than one data source” (Ary *et al.*, 2010:499). Triangulation of data sources in this study was implemented through collecting data from multiple sources, which were university students studying Kiswahili as an academic subject at the IKS, the IKS instructors, and various documents.

#### **4.4.5.6.2 Triangulation of data methods**

Triangulation of data methods entails employing various approaches to illuminate emerging themes. The main aim of this type of triangulation is to ascertain the extent to which results logically vary based on the approaches used to attain them (Hays & Singh, 2012). The underlying belief is that combination of various approaches renders much reliable proof of the findings (Ary *et al.*, 2010). When various methods produce different data but which correlate, then it is said there is “corroboration” (Ary *et al.*, 2010:499). One example of such is:

When interviews, related documents, and recollections of other participants produce the same description of an event or when a participant responds similarly to a question asked on three different occasions, one has evidence of credibility (Ary *et al.*, 2010:499).

In the present study, triangulation of data methods was attained through the use of four methods of data collection which were questionnaire, semi-structured interview, observation, and document review.

#### **4.4.5.6.3 Triangulation of theoretical perspectives**

This entails combining different theories and models in tackling one particular phenomenon. This aspect relates to the application of the pragmatic paradigm, where various ontological, epistemological, and methodological views are employed at the same time to investigate a particular research subject matter. The theoretical combination might be employed at any stage of the research cycle (Hays & Singh, 2012). This kind of triangulation provides more detailed and broader insights into the intricacy of “the social world” (Frost, 2011:8). To achieve triangulation of theoretical perspectives in this study, the researcher adopted a more relaxed stance regarding research worldviews.

Even though this study was primarily situated within the constructivist paradigm, other worldviews were not “banned” wholesale but they were integrated when deemed necessary.

Various features of the positivist paradigm such as the use of numerical representation of information was employed when deemed necessary. Also, the study used both conceptual and theoretical frameworks to guide the exploration of the research questions and in achieving the research objectives. The conceptual framework involved examination of the concept of motivation according to various scholars and to see how it relates with language teaching and learning. Theoretically, the study was informed by the SDT.

#### **4.4.6 Ethical issues**

Lyons & Doueck (2010:81) maintain that in conducting any scientific inquiry, researchers have a fundamental duty to weigh between two equally important aspects involving the research process. First is the pressing need to collect information to solve their study problems. Second is a social and humane obligation to defend ~~the rights~~ and protect ~~the~~ welfare of research subjects". In modern academic research practice, this necessity obliges researchers to equilibrate their study needs ~~with the well-being and rights~~ of their research informants (Lyons & Doueck, 2010:81). Current practice which requires researchers to consider ethical issues in conducting their research was the outcome of historical concern about the unethical, inhumane, and overtly cruel treatment of participants in numerous, notorious research projects' (Lyons & Doueck, 2010:81).

The Nuremberg incident, where in 1946 twenty three ~~Nazi~~ medical practitioners were tried for crimes committed against prisoners of war" for offences which comprised ~~mutilating~~ surgery, exposure to extremes of temperature resulting in death, and deliberate infection with deadly organisms", ignited public calls to lay down regulations to oversee research ethical issues (Lyons & Doueck, 2010:81; Flick, 2007:68-69). The Nuremberg Code was institutionalized to respond to the public and media outcry against these legal incidents of war offenses.

This was followed by the adoption of the ~~United Nations Declaration of Human Rights and the UN Charter~~, in which ~~ethical principles for research intended to safeguard the autonomy and well-being of research participants~~ were sanctioned (Lyons & Doueck, 2010:81). In recognition of importance of safeguarding individuals who participate in research as subjects of study, the World Health Organization (WHO) also upheld broader guiding principles to abate damage to research informants (Weindling as quoted in Lyons & Doueck, 2010:81).

Another typical incident, which triggered institutionalization of ethical obligation in research practice is the “Tuskegee Syphilis Study” conducted from 1932–1972 in the US, where about four hundred Afro-American male individuals participated unwittingly in a project to track the progress of the infection, after being told they would receive treatment for the ailment (Lyons & Doueck, 2010:81-82). During this period, these patients were consistently and procedurally denied penicillin treatment, even after the drug became the standard treatment for the disease” (Jones, 1981 as quoted in Lyons & Doueck, 2010:81).

As with the Nuremberg saga, disclosure of ‘the Tuskegee Study’ culminated in the enactment of the National Research Act of 1974 and the formation of the National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research” in the US (Lyons & Doueck, 2010:81). Lyons & Doueck (2010) maintain that ‘the Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects’ (National Commission, 1979) proposed three important ethical principles for research involving human subjects’, which are ‘respect for persons, beneficence, and justice’ (Lyons & Doueck, 2010:82).

*Respect for persons* is a principle that resonances with the principle of ‘voluntary participation’ (Lyons & Doueck, 2010:83). It prohibits explicit or implicit intimidation of persons to engage in any study project (Lyons & Doueck, 2010:83). Through this principle, individuals have an inherent ‘right of refusal’, which entails not only that persons reserve the right to reject to be involved, but also to know that their decision ‘will have no repercussions’ (Lyons & Doueck, 2010:83). In addition, through ‘informed consent’, this principle requires that potential research participants are adequately ‘informed about the procedures and potential risks involved, and once apprised of these, they can choose to participate or not’ (Lyons & Doueck, 2010:83).

Another aspect of the principle of respect for persons is right to confidentiality, which infers that details which reveal individual research participants’ identity should not be exposed to people who are not directly involved in a particular study (Lyons & Doueck, 2010:83). This requirement is fulfilled through a ‘stricter standard of anonymity’, in which research informants are not named during the course of the research (Lyons & Doueck, 2010:83).

*The principle of beneficence* concerns the requirement for researchers to make sure that research participants are not exposed to any kind of ‘risk of physical or psychological harm’

(Lyons & Doueck, 2010:83). *The principle of justice* entails ‘fair’ treatment of research participants (Lyons & Doueck, 2010:83). An example of a research activity which violates this principle is engaging student research participants in an interview session which is too long that may make them miss their lectures in an education context.

In articulating the concept of ethics in research, Flick (2007:69) suggests the following underlying features for what should be ethically sound research:

- a) Availability of ‘informed consent’, which entails ensuring that research participants are not involved in a study if they do not know about the project and if they have not been offered an opportunity to refuse to be involved.
- b) Avoiding deceiving ‘research participants’ by ‘covert observation or by giving them false information about the purpose of the research’.
- c) The researcher should make sure participants’ privacy is valued and ‘confidentiality should be guaranteed and maintained’.
- d) ‘Accuracy of the data and their interpretation should be the leading principle, which means that no omission or fraud with the collection or analysis of data should occur in the research practice’.
- e) Research participants’ personalities must be respected.
- f) The researcher has the obligation to consider and foster the participants’ well-being, which technically is referred to as ‘beneficence’.
- g) Research process should ensure ‘justice’, which is concerned with the balance between ‘benefits and burdens’ the research brings to ‘the research participants’.

The importance of ethics in research is summed up that when involving human participants in a study. The main ethical concern of the researcher should be ‘to protect the rights and privacy of human participants’ (Perry, 2008:67). In this particular study the ethical aspects were ensured by carefully observing all institutional ethical issues throughout the research processes. The researcher firstly pursued the University of KwaZulu-Natal, the host institution for the ethical clearance before embarking on data collection (see ethical clearance certificate in appendix A).

At the study site, the researcher requested gate keeper’s permission to enter and conduct the study (see gate keeper’s letter in appendix B). Also, all participants were first asked to affirm

their willingness to participate in the project by signing and returning the consent letters (see the consent letter in appendix C). Research participants were thoroughly and honestly briefed on the essence and specific objectives of the study. Only participants who returned the consent forms were asked to fill in questionnaires and participate in interviews.

#### **4.4.6.1 Ethical validation**

Ethical validation is an aggregate concept which describes the treatment of the whole practice of qualitative inquiry—from designing a study to presenting findings—as a moral and ethical activity” (Angen, 2000:391). In this notion, researchers are expected to be engaged only in studies which provide acumens into the concrete and eloquent everyday human intricacies. Consequently, Angen (2000) posits that researchers like clinicians and educators are challenged to be sensitive to the nature of human, cultural, and social contexts in conducting and presenting qualitative research. As such, it is argued that investigators possess ~~h~~human moral obligation” to carry out ~~r~~research that informs the practice, generates new ideas for the field, and transforms practitioners’ actions” (Angen, 2000:391).

In this particular study, the topic indigenous African language learning motivation was chosen because of its importance as one of the determinants not only for successful learning but also for sustaining student enrolment in these languages. In addition, an extensive review of literature revealed that the area of indigenous African language learning motivation has not received adequate attention proportionate to its importance to the development of the languages. Therefore, results from the study are expected to shed light on the future teaching, learning, and planning of the indigenous African languages, not only within institutions of higher learning but also in entire African countries at large.

#### **4.5 Conclusion**

This chapter has presented a detailed account of the methodological underpinnings, some of which formed the basis of the research design of this study. Particularly, the chapter has dealt with three issues, which are the research paradigm, the research strategy, and the research design. On research paradigm, three worldviews, namely positivism, constructivism, and pragmatism/mixed methods research were discussed. This particular study is situated within the constructivism paradigm. Regarding research strategy, quantitative, qualitative, and mixed research strategies were discussed. The qualitative research strategy was adopted as the primary approach for this study. In light of research design, qualitative research designs -

ethnography and action research - were discussed. Also, population and sampling, methods of data collection and tools were discussed in detail. Next is chapter five which presents data and discusses the research findings for this present study.



## CHAPTER FIVE

### DATA ANALYSIS, DATA PRESENTATION, AND DISCUSSION OF THE RESEARCH FINDINGS

#### 5.1 Introduction

This chapter has two aims. The first aim is to provide a detailed account of the theoretical and methodological underpinnings which override data analysis in qualitative research. It is from this account that the rationale for the selection of the method used to analyse data in this study is drawn. The second aim is to analyse and present the data gathered for this study and subsequently to discuss the research findings. It has been a standard tradition among academics, particularly on thesis writing, to include the methods of data analysis section within the methodology chapter. In this study, however, the theoretical account of data analysis is included within the chapter of data analysis itself. The reason for this is the belief that it is quite ludicrous to divorce methods used to analyse data from its actual process of data analysis.

This chapter is organized into five sections, of which section one is the introduction. The second section presents the theoretical underpinnings on data analysis. This section basically provides an overview of definitions of data analysis in social science inquiry. The third section outlines types of data analysis in social science inquiry, while the fourth section presents the analysed data and at the same time discussing the research findings. The last section summarizes the chapter by reflecting on important aspects covered in the chapter.

#### 5.2 Defining data analysis

*Analysis... involves breaking data down into bits, and then beating the bits together (Dey, 2005:31).*

Data analysis entails the systematic organization, integration, and examination of information gathered for research purposes (Neuman, 2014). The focus of data analysis is to search for forms and coordinates among particular facts contained in the information. In data analysis, researchers attempt to establish links between particular facts to specific notions in order to generate inferences in a form of broader inclinations or concepts (Neuman, 2014). The process entails “coding, analysing, and interpreting data” (Cowie, 2009:210), an attempt that affords researchers the opportunity to develop comprehension, theory expansion, and knowledge advancement (Neuman, 2014:477). Jorgensen as quoted in Miles & Huberman

(1994:295) sees data analysis as a process encompassing collapsing down, extrication or stripping of study materials into fragments, chunks, components, or entities in order to attain useful information for deriving particular understanding of the natural or social phenomenon.

The concept is further defined as a process whereby researchers systematically search and reorganise the data in order to uncover a particular array of information to increase their understanding of the specific social aspect and to enable them to disseminate to the audience what they learned (Ary *et al.*, 2010:480). While researchers aim at describing the entities or actions to which the data reflects (Dey, 2005:31), they often strive to do more than simply offer details but also provide interpretation, explanation, and comprehension of subject matters, and sometimes go as far as giving predictions on future events. Through data analysis, researchers strive to answer the questions *how*, *why*, and *what* about natural and particularly social phenomena (Dey, 2005:31).

In research, investigators are involved in analysing unorganised data for diverse reasons that might include examining, explaining, assessing, and exploring patterns of information, or testing available theories, generating new theories, or evaluating a certain programme (Bazeley & Jackson, 2013:2). It is maintained that the ultimate purpose of interpreting data is to detect information patterns, which are edifying and captivating in relation to the subject matter under study (Cowie, 2009:210). It is advocated that the most crucial facet in analysing qualitative data is to allow the views of the research participants to explicitly permute and override the course of the study (Cowie, 2009:210). In the context of this study, the analysis of data is intended to solicit the patterns of information regarding reasons for Tanzanian university students, particularly of the IKS of the University of Dar es Salaam, Tanzania, to study Kiswahili as an academic subject. It is also intended to identify from the data, the information pertinent to the students' retention of their initial motivation to study the language. Finally, the analysis of the data focussed on identifying insights into the role of the Tanzanian universities, the IKS in particular, in motivating students to learn Kiswahili as an academic subject.

### **5.3 Methods of qualitative data analysis**

Data analysis is often categorised into two broad methods—quantitative and qualitative (Lyons & Doueck, 2010). While quantitative data analysis methods are used to analyse data collected for quantitative research, the latter are used to analyse data collected for qualitative

research. The following discussion will only focus on the qualitative method because it is the one used in this particular study. Qualitative data analysis approaches are preferable in contexts where the aim of the study is to gain comprehensive knowledge of a course of action or phenomenon, in which detailed facts are required to define the precincts or features of the subject matter under consideration (Bazeley & Jackson, 2013:2). Also, qualitative approaches are pertinent when data to be analysed is in verbal forms such as texts and visuals (Bazeley & Jackson, 2013:2).

The inherent assortment of qualitative research approaches is inevitably reflected in its data analysis (Lyons & Doueck, 2010). Hays & Singh (2012:292) outline several characteristics specific to qualitative research analysis. First, qualitative data analysis does not use numerical procedures or standard guidelines. Second, there are no precise, direct numerical checks for “significance”, “reliability”, and “validity”. On this, Hays & Singh (2012:292) elaborate that there are simply no *click here* possibilities with a ready *answer* popping up. Third, in qualitative data analysis, there is overall scepticism on generalizability of the resulting research findings.

It is expounded that the decisions qualitative inquirers make during data analysis cannot be accurately simulated in other settings (Hays & Singh, 2012). Fourth, within qualitative research, the demarcations between information gathering and its analysis are inherently feeble. Fifth, analysis of qualitative data is often perceived as perplexing, demanding, and one calling for ingenuity. In principle, the morality of qualitative data analysis profoundly depends on the investigator, first as a human being and second as an expert (Hays & Singh, 2012).

Miles, Huberman, & Saldaña, (2014:5) advocate that in most cases qualitative data analysis is typically characterized by the following:

- a) Assigning codes or themes to a set of field notes, interview transcriptions, or documents;
- b) Establishing and sifting the oblique information in order to detect identical units of information such as “phrases, relationships between variables, patterns, themes, categories, distinct differences between subgroups, and common sequences”;

- c) Separating information patterns and processes, and similarities and dissimilarities, and retaking them to the research sites for verification and validation;
- d) Remarking replications or other clarifications in empirical publications such as periodicals, and critical documents;
- e) Steady explanation of contentions, suggestions, and overviews emanating from the consistent patterns of the data; and
- f) Drawing comparisons from the generalized assertions using established facts in the form of particular paradigms or models.

### 5.3.1 Approaches to qualitative data analysis

Spencer, Ritchie & O'Connor (2003) maintain that although there are innumerable qualitative data analysis approaches, the most common ones include “ethnographic accounts, life histories, narrative analysis, content analysis, conversation analysis, discourse analysis, analytic induction, grounded theory, and policy and evaluation analysis”. Other common qualitative approaches are phenomenology, case study, content analysis, and what they call “emerging approaches” such as “poetic inquiry, narrative inquiry, ethnodrama, autoethnography, and duoethnography” (Miles *et al.*, 2014:3). In this particular study phenomenology is the approach used to analyze data. Miles *et al.* (2014:4) assert that most commonly phenomenology uses thematic data analysis as it often focuses on extracting substances and fundamentals of the research participants’ implications.

Thematic data analysis is defined as a process which entails searching for “themes” that arise as prominent and significant ideas in describing the subject matter under particular study (Fereday & Muir-Cochrane, 2006:3). The process can further be understood as a mode of “pattern recognition within the data”, in which nascent themes become the benchmarking sets for data analysis (Fereday & Muir-Cochrane, 2006). Basically, thematic analysis encompasses identifying themes by vigilant examination and re-examination of the information important to the study (Fereday & Muir-Cochrane, 2006). As such, it is reiterated that thematic analysis does not entail mere calculating overt “words or phrases” but it focuses on identification and description of both hidden and unequivocal thoughts emanating from the data, and these are what are referred to as “themes” (Guest, MacQueen & Namey, 2012:10).

Lodico *et al.* (2010:185) assert that themes are typical “big ideas” which include a variety of “codes” which enable an investigator to explore the specific research questions under study. Basically, “themes provide the organizing ideas the researchers use to explain what they have learned from the study” (Lodico, *et al.*, 2010:185). It is further argued that “themes” are characteristically expounded “in a few words or phrases, but they identify the major concepts or issues that the researcher uses to interpret and explain the data” (Lodico *et al.*, 2010:185). The goal is to reduce the number of codes and identify several themes that accurately describe the data. The researcher then re-examines sub-questions and the data using the themes as organizational frameworks to see the results in a deeper understanding of the data (Lodico *et al.*, 2010:185).

Identified themes from data analysis for this particular study are language affection, patriotism, nation identity, peer pressure, employment, language of instruction, entry requirement, admission information, academic continuation, and pass mark. Out of these themes, pass mark, entry requirement and admission information were dropped in the final list of themes as they did not emerge as significant factors for the study. Also, the theme “peer pressure” was renamed “pressure from significant others”. In addition the theme “higher education loans” was added as it emerged as a most significant factor.

Coding is defined as a process, which involves “examination of the data to look for patterns, themes, or categories that emerge from the data” (Lodico *et al.*, 2010:35). It entails drawing together, taking apart, and re-drawing together information in a bid to look for desired patterns of information (Miles & Huberman, 1994:295). Also, coding is defined as a process of labelling and grouping data fragments into categories for the purpose of examining and comparing between and among particular sets of information (Maxwell & Chmiel, 2014:24). The core aim of coding is to depart, step by step, from raw-text data to explicit facets of the particular research, one step emanating from the preceding one (Auerbach & Silverstein, 2003:35).

In this particular study, data will be coded using a special combination of a letter and a number, hence E1-E11 and F. The ‘E’ is a serial letter taken from the questionnaire, in which questions were labelled from A to E. Question ‘E’ was for the reasons that made students choose to study Kiswahili as an academic subject. The ‘F’ was for the question on change of students’ initial motivation to study Kiswahili as an academic subject.

#### 5.4 Procedures used in data analysis

Literature is significantly rich in variety of modes proposed for qualitative data analysis, some unpretentious and others tedious. For instance, Marshall & Rossman (2011) advocate a seven stage distinctive logical model for data analysis, which includes organising data, dipping in the data, generation of categories and themes, coding of data, provision of interpretation through the use of memos, searching for alternative interpretations and writing up of the report. Auerbach & Silverstein (2003:35) propose a pyramidal model that evolves through seven steps, which are raw text, relevant text, repeating ideas, research concerns, themes, theoretical constructs, and theoretical narrative. Huberman & Miles (2002) on the other hand suggest a six stage model applicable in data analysis. Their stages are familiarisation, identifying a thematic framework, indexing, charting, mapping, and interpreting.

However, this particular study adopted the Miles *et al.* (2014:5) three stage model because of its simplicity and flawlessness. The proposed stages of the model are data condensation, data display, and conclusion drawing/verification (Miles *et al.*, 2014:5). Data condensation refers to the activity of choosing, concentrating, streamlining, conceptualizing, and/or altering data that occurs in the forms of field notes, interview transcriptions, and reviewed documents (Miles *et al.*, 2014:5). In this particular study, this stage involved synthesizing data from student questionnaires and instructors' interview transcriptions.

During this stage, the researcher concentrated on extracting pertinent ideas from the questionnaires and interview transcriptions. Information which was perceived redundant and irrelevant was left out. For instance, during data analysis, it emerged that age was not a significant factor in the students' choice for Kiswahili language learning, hence it was left out. The next step in the data analysis according to this model is data display. This is an activity that encompasses organizing and compressing information, which allows for drawing conclusions and applying generalizations (Miles *et al.*, 2014:5). It is illustrated that the traditional form of qualitative data display is extended text (Miles *et al.*, 2014:7). However, recently, forms of displays in qualitative analysis have been a variety of matrices, graphs, charts, and networks' (Miles *et al.*, 2014:7).

In the present study, data display has been executed using explanations by words as well as tables to show frequencies of students' preferences to the predefined reasons for their choice

to learn Kiswahili as an academic subject. Also, extracts from the interview transcriptions were presented by words to support discussions of the emerging issues pertinent to the subject matter under study.

The last step, drawing and verifying conclusions, is concerned with interpretation of emergent issues through observing patterns, explanations, causal flows, and propositions from the displayed data (Miles *et al.*, 2014:7). This stage is also referred to as the narrative step, and it is essential as it:

[P]rovides the bridge between the researchers' concerns and the participants' subjective experience. It tells the story of the participants' subjective experience using their own words as much as possible. However, it also includes the researchers' theoretical framework by including the theoretical constructs and themes in parentheses throughout the narrative. Weaving together subjective experience and abstract concepts brings together the two very different worlds of researcher and participant (Auerbach & Silverstein, 2003:40).

The themes for this particular study relate to the types of motivation that influenced students to engage in the learning of Kiswahili language as an academic subject. These are the broader categories of motivation - intrinsic and extrinsic - and narrower forms of extrinsic motivation referred to as the motivation regulations. The motivation regulations are external, introjected, identified, and integrated. Another type of motivation considered is amotivation. The specific themes that were eventually extracted from the data were language affection, patriotism, Kiswahili as national identity, employment opportunities, access to higher education students' loans, language of instruction, a belief Kiswahili is an easy subject, pressure from significant others, and an academic continuation.

## **5.5 Data presentation and discussion**

Lyons & Doueck (2010) maintain that qualitative data analysis is best served when analysis is based on the research questions the study attempts to tackle. As such, presentation of data for this particular study was based on the three research questions the study attempted to answer. Further, the analysis was hinged on the main theoretical framework which informed this particular study, i.e. the SDT.

### **5.5.1 Presentation of data from questionnaires**

The questionnaire was made up of thirteen questions (see appendixes D & E), randomly representing two main types of motivation, which are “intrinsic motivation and extrinsic motivation, and the “amotivation” sub-type, as suggested within the SDT. The analysis characterized participants into two major categories of postgraduate and undergraduate student. The total of seventeen postgraduate respondents, six female and eleven male, who were doing Master of Arts in Kiswahili - MAK) returned duly filled in questionnaires. In terms of undergraduate respondents, the total of one hundred and forty nine students, eighty seven female, and sixty two male returned duly filled in questionnaires. These were third year students, who majored in Kiswahili language. They were made up of students doing Bachelor of Arts (Kiswahili - BAK), Bachelor of Arts (Languages – BAL), Bachelor of Arts (General - BAG), Bachelor of Arts with Education (BAED), and Bachelor of Education (BED).

The respondents were asked to tick only statements that best explained the reasons for their choice to study Kiswahili as an academic subject at the IKS. The following Tables 5.1 and 5.2 represent the statements showing reasons for choosing to study Kiswahili, from which respondents were requested to tick, and when necessary provide more elaboration.



**Table 5.1: Postgraduate questionnaire data**

S/N	Statements representing reasons for choosing to study Kiswahili	Female %	Ranking	Male %	Ranking
E1	Affection for the language: I just like the language. <b>Theme:</b> Language affection	83	1	63.6	2
E2	I am Tanzania, and Kiswahili is a national language and a symbol of the nation, so I have to study in order to know it better. <b>Theme:</b> Nationalism	83	1	90	1
E3	Peer/family/instructors' pressure. <b>Theme:</b> Peer pressure	34.3	4	10	5
E4	Friendly instructors and teaching methodologies.	66.6	2	45.4	4
E5	Job related factors: To get teaching jobs abroad like US Fulbright fellowship; many high schools have Kiswahili subject combination hence easy to get jobs. <b>Theme:</b> Employment	83	1	54.5	3
E6	Language of instruction: To avoid English in other courses. <b>Theme:</b> Language of instruction	50	3	45.4	4
E7	Lack of course alternatives.	00		00	
E8	Low grades: Cut-off points for Kiswahili courses is low compared to other courses. <b>Theme:</b> Entry requirement	00	6	00	7
E9	Lack of carrier choice information during students' course registration. <b>Theme:</b> Admission information	00		9	6
E10	Academic continuation: Because my high school subject combination included Kiswahili. <b>Theme:</b> Academic continuation	83	1	63.6	2
E11	Just to get grades, because Kiswahili is a simple course. <b>Theme:</b> Belief Kiswahili is an easy subject	17	5	00	7
F	Do you think the reasons that made you choose to study Kiswahili courses when entering university remain the same up to now or have changed? <b>Theme:</b> Change of motivation	00	6	00	7

**Table 5.2: Undergraduate questionnaire data**

S/N	Statements representing reasons for choosing to study Kiswahili	Female %	Ranking	Male %	Ranking
E1	Affection for the language: I just like the language <b>Theme:</b> Language affection.	81.6	1	67.7	2
E2	I am Tanzania and Kiswahili is a national language and a symbol of the nation, so I have to study in order to know it better. <b>Theme:</b> Patriotism, nationalism and nation identity	74.7	2	77.4	1
E3	Peer/family/instructors' pressure. <b>Theme:</b> Peer pressure	29.8	6	22.5	6
E4	Friendly instructors and teaching methodologies. <b>Theme:</b> Teaching methodology	54	3	48.3	4
E5	Job related factors: To get teaching jobs abroad like US Fulbright fellowship; many high schools have Kiswahili subject combination hence easy to get jobs. <b>Theme:</b> Employment	47.1	5	53.2	3
E6	Language of instruction: To avoid English in other courses. <b>Theme:</b> Language of instruction	42.5	6	45.1	5
E7	Lack of course alternatives.	5.7	7	8	8
E8	Low grades: Cut-off points for Kiswahili courses is low compared to other courses. <b>Theme:</b> Entry requirement	5.7	7	3.2	11
E9	Lack of carrier choice information during students' course registration. <b>Theme:</b> Admission information	4.59	9	6.4	10
E10	Academic continuation: Because my high school subject combination included Kiswahili. <b>Theme:</b> Academic continuation	48.2	4	48.3	4
E11	Just to get grades, because Kiswahili is a simple course. <b>Theme:</b> Belief Kiswahili is an easy subject	8	8	11.2	7
F	Do you think the reasons that made you choose to study Kiswahili courses when entering university remain the same up to now or have changed? <b>Theme:</b> Change of motivation	3.4	10	6.45	9

### **5.5.2 Presentation of data from semi-structured interviews**

Semi-structured interviews were administered to the IKS instructors. A total of five instructors participated in the semi-structured interviews. Two participants had assumed various administrative and managerial positions in the Institute, while the other three were ordinary academic staff members. In addition to providing their opinion in relation to students' decision to choose to study Kiswahili as an academic subject and motivation retention among students, the two participants who had held administrative posts offered information regarding the IKS policy and strategic issues regarding promotion of students' motivation for learning Kiswahili. The ordinary staff members provided mainly their opinion associated with students' motivation retention and motivation for studying Kiswahili as an academic subject at the UDSM. The data gathered from the instructors are presented as extracts to support discussion of the findings in the following section.

## **5.6 Research findings and discussion**

This section is often regarded the most significant part of any scientific research for the reason that it provides an avenue for effective demonstration of researcher's capability to cogently argue about an aspect under investigation (Annesley, 2010; Bitchener & Basturkmen, 2006). Also, the section provides the researcher with an opportunity to forge an inventive elucidation of the research problem under study in line with rational melding of the study results (Annesley, 2010; Bitchener & Basturkmen, 2006).

Further, through discussion of the research findings, the researcher formulates a profound and thoughtful appreciation of the research questions under consideration (Annesley, 2010; Bitchener & Basturkmen, 2006). This section presents the research results and discusses the subsequent findings. Since all data for this particular study was collected using Kiswahili, the extracts are firstly presented in Kiswahili and then literally translated into English by the researcher. The research results and discussion of the findings are based on the three research questions.

### **5.6.1 Tanzanian university students' motivation to study Kiswahili as an academic subject**

Analysis of data from questionnaires filled in by students and from instructors' semi-structured interview transcripts revealed various factors for students' choice to learn Kiswahili as an academic subject. The most significant factors were language affection,

patriotism, Kiswahili as national identity, employment opportunities, access to higher education students' loans, language of instruction, a belief Kiswahili is an easy subject, pressure from significant others, and for academic continuation. In the light of the SDT, these factors suggested introjected and identified forms of extrinsic motivation, as well as amotivation.

It is important, however, to highlight from onset that data analysis has revealed significant differences in relation to reasons for students' choice to learn Kiswahili as an academic subject at the IKS based on the students' degree level. While the majority of postgraduate students ranked employment higher among the motives for choosing to study Kiswahili, that factor scored relatively low among undergraduate students. This might be attributed to the fact that most postgraduate students were in-service, who came to university with a clear objective, which was to further their education so that they could possess the required level of education in accordance with their employment requirements. This is in contrast with undergraduate students, who were not sure of what actually would follow after they completed their university degrees as far as employment was concerned. The following section discusses in detail the identified factors for the choice to study Kiswahili as an academic subject.

#### **5.6.1.1 Language affection**

Affection towards Kiswahili was the most cited factor especially among female students for their decision to study the language at the IKS. Svenson (2013) argues that within the existing body of literature, definition of the concept affection is not only inadequately explicated but also suggests a variety of denotations. For instance, while Svenson (2013:316) associates affection with individuals' experiences of "goodness" or "badness" or a feeling of elusive demarcation that lies between a "positive" and a "negative quality of a specific stimulus", Li (2012:70) sees affection as entailing inherent attitudinal feelings, which resonate people's state of needs satisfaction from both objective and subjective elements.

In this particular study, affection is perceived as the concept related to the "positive or negative personal reactions or feelings" towards others, things or situations experienced by people (Baumeister & Vohs, 2007:12). Affection is particularly contextualized as an inclusive jargon to speak of people's valuations, dispositions, and reactions towards various tangible and intangible phenomena (Baumeister & Vohs, 2007:12). It reflects the modes of

perceiving the universe and the way individuals construe other people, entities, and actions. Collectively, these modes of perceptions impact human beings' shared relations, actions, choice making, and material dispensation (Baumeister & Vohs, 2007).

In an education context, positive affection functions as a means which individual learners employ to support their "self-regulated learning" based on the effects it has on setting objectives and efforts expended and determination to succeed vested upon such behaviours (Efklides, 2013:395). As a result, positive affection tends to interact with reasoning; it makes individuals ready to embrace possibilities resulting from their behaviours; and it helps turning them into becoming more versatile, as well as open-minded social beings (Efklides, 2013:395). Within social psychology, affection has been associated with interest.

Renninger as quoted in Bernard (2010:9) maintains that within the education context, there is a tendency for students to gain and extend interests in various areas of education depending on a variety of aspects of learning such as instructors, schoolmates, books, and learning activities. Initially, interests might develop out of exciting activities or "personally-meaningful connection to content"; but in future interests can develop out of desire to acquire "related knowledge or curiosity" (Bernard, 2010:9). It is interesting to note that it is very uncommon to see learners having "well-developed individual interest in any given subject, and educators can and do often mistake situational interest ... for this more self-directed interest" (Renninger, Bachrach & Posey, 2008 as quoted in Bernard, 2010:9). However, in later stages of adulthood people tend to manage their interests and engross them within their personality even when the inherent aspects of that particular learning behaviour are absent (Bernard, 2010).

In Tanzania, when compared to other indigenous African languages, Kiswahili enjoys higher prestige and people often declare their love towards the language. Citing language affection as one of the reason for choosing to study Kiswahili as an academic subject at the IKS, one student had this to say:

*Kiswahili ni lugha ambayo imenivutia kwani ndiyo iliyonikuza tangu ninazaliwa na imenipa ufunuo wa mambo mengi katika jamii.*

Kiswahili is the language that attracts me. It is the language that has nurtured me since I was born. Kiswahili is the language that has exposed me to a variety of social issues.

Apparently, in the extract the student indicates that Kiswahili is the language she likes based on the role it plays in her growth as an individual as well as in her development as a social being. She implies that the language has helped her to learn various aspects of life. It is interesting to note that while the majority of students declared their affection towards Kiswahili, in Tanzania this language does not enjoy prestigious status in the education context, especially when compared to foreign languages, notably English. It remains a paradox that while public attitude towards the language in the education domain continues to be negative, majority participants in this particular study indicated they were in immense love with the language.

This situation can be equated to the one reported in Hong Kong where students exhibit profound affection towards Cantonese, their vernacular language just because it is their mother tongue and it possesses a higher social value (Lai, 2001:121). Yet the language is not regarded with high importance in relation to educational and profession advancement (Lai, 2001:121). Similarly, Kamwangamalu (2004) maintains that in South Africa black people possess an oblique attitude toward the indigenous African tongues they speak. While the majority black South Africans perceive their languages as important for carrying out their ethno-linguistic identities and as the medium of inter-generational diffusion of ethnic values and customs, at the same time they favour the English language for every modern and sophisticated functionalities and for individual advancement (Kamwangamalu, 2004).

Situating this aspect within the SDT context, language affection may characterize more or less identified forms of motivation. This is because students choose to study Kiswahili as an academic subject so as to negotiate social acceptance within society even if there is no vigilant pressure for them to engage in the activity. Through this factor, students imply that their decision to learn Kiswahili was not motivated by desire to attain material gains, which would suggest the highest level of extrinsic motivation, but rather embracing inherent ethno-linguistic values the language possesses in the society. In Tanzania, individuals who speak foreign languages, particularly English, in public space are often accused of showing off and play-acting classy and whitish.

Consequently, such individuals face imminent social exclusion and alienation. So, students' indication that they learn Kiswahili for affection might in part suggest avoidance of social reprisal. This assumption is backed by the fact that affection was not among the factors cited

by the instructors for students' decision to learn Kiswahili as an academic subject at the university. In fact, one instructor disputed the possibility of affection being the main reason for students' decision to study Kiswahili as an academic subject at the university level in Tanzania.

### **5.6.1.2 Patriotism**

This factor was cited by the majority respondents as the reason for choosing to study Kiswahili as an academic subject. Patriotism, every so often synonymously referred to as nationalism, can be understood as a strong feeling of attachment to one's own nation as well as individual's inherent connexion to the particular nation or nation ideals (Skitk, 2005). The notion has also been referred to as "group loyalty" (Druckman, 1994:43). Patriotism entails the relationships that exist between positive and desirable viewpoints towards the individual's own social entities vis-a-vis malicious mental state towards other individuals and their epitomes (Druckman, 1994). While acknowledging its intricacy, Jensen (2004) argues that patriotism is widely perceived as people's feelings of fondness towards their bounded nation land, people, and culture, which includes within it the intricate blend of aspects like languages, customs, traditions, art, and faith.

Safran (1999:77) notes that a link between "language and nationalism" is one of the controversial issues in sociolinguistics due to long held fundamental assumption that language functions as one of the key cornerstones of nation-state. He therefore notes that:

National sentiment based on a common cultural heritage, a common history or memory, and common descent is expressed in a distinct idiom, and it is in terms of that idiom that national sentiment is generalized to become a major factor in social cohesion' (Safran, 1999:77).

Citing the role of patriotism in choosing Kiswahili as an academic subject among students, one instructor had this to say.

*Sababu nyingine ni uzalendo. Wanafunzi wengi wanaamua kusoma kozi za Kiswahili kwa sababu ni lugha yetu sisi Watanzania. Kiswahili ni lugha ambayo tunaifahamu na kutokana labda na fursa ambazo zipo sasa hivi kitaifa na kimataifa hasa katika ufundishaji wa lugha ya Kiswahili.*

Another reason is patriotism. Many students choose to study Kiswahili courses because it is our language, we Tanzanians. Kiswahili is a language which we understand and also probably because of the current opportunities the language has locally and internationally, especially on its teaching.

Patriotism has also been associated with individuals' feeling of responsibility they have towards what they perceive belongs to them. People who feel patriotic are ready to sacrifice their deeds for the sake of their nation and national ideals. During war times patriotism is the main factor used by warlords or governments to incite and entice people to join armies to fight for and defend their so called noble nations. On this matter, Somerville (1981:568) for instance correctly sums up thus:

For centuries - indeed, millennia - there has been a special connection between 'patriotism' and war. That is, participation in war has been universally considered the primary form and activity in which patriotism manifests itself. To speak of patriotism was to think of war: to hear the words 'a great patriot' was to visualize a man with arms in hand risking his life on the field of battle.

In this particular context of study, studying Kiswahili language as an academic subject was portrayed by the students as a form of patriotism through acquisition of academic language skills that would enable them to defend the language against any demotion from those who do not believe Kiswahili has all it takes to flourish in all domains of use, including functioning as the language of education in higher learning institutions, a domain currently dominated by English. As one of the motives to learn Kiswahili as an academic subject, one student contested thus:

*Ninapenda kujua zaidi lugha ya Kiswahili ili niweze kuitetea katika ngazi mbalimbali za kijamii kwani kuna upotoshaji kuwa lugha hii haijitoshelezi ndiyo maana haitumiki kufundishia kwa ngazi za sekondari na vyuo vikuu.*

I would like to know [Kiswahili] better so that I can be able to defend it in different societal levels because there is too much misconceptions that this language is not autonomous, that is why it cannot be used as a medium of instruction at secondary and university levels.

Another student reckoned it was important to become a Kiswahili language expert so that he could fundamentally exercise his patriotism by teaching the language to other people who do not speak it. He had a belief that that ambition would only be a reality if he learns the language as an academic subject. In his own words, the student had this to say:



*Kutokana na mimi kuwa na uzalendo na nchi yangu, nimeona ni vizuri nikawa mbobezi katika lugha yangu ya taifa ili niweze kuwafundisha hata wageni wasioijua.*

Since I am patriotic to my country, I thought it was good I become expert in my national language [Kiswahili] so that I can be able to teach even foreigners, who do not know it.

The desire to fight for Kiswahili among students has its root in the protracted history of struggle to give Kiswahili a space in sophisticated domains in Tanzania. The struggle started even before independence, when Germany decided against using Kiswahili as the medium of learning in lower levels of schooling and lower government administration, only to find out that their plan could not work because of apparent resistance of the natives against German (Mwansoko, 2004). After independence, Tanzanian government ambitions to make Kiswahili the medium of instruction throughout education system has consistently been meeting stumbling blocks (Brock-Utne, 2006; 2000), a usual pretence being the intellectual immaturity of the language in terms of scientific terminologies, teaching materials, and human resources.

### **5.6.1.3 Kiswahili as national identity**

This is another factor that was cited by the majority of students as the reason for their choice to study Kiswahili as an academic subject. Identity can be seen as an inclusive term which refers to “the traits and characteristics, social relations, roles, and social group memberships” which describe individuals not as antisocial but as social beings (Oyserman, Elmore, & Smith, 2012). In discussing Kiswahili as a national identity, Blommaert as quoted in Orman (2008:58) documents that “sociolinguistically, Kiswahili and its varieties have become the identifying code of public activities throughout Tanzania”.

It is further elaborated that since before and after independence, and especially after the Union of Tanganyika and Zanzibar in 1964 and following the Arusha Declaration in 1967, the government of Tanganyika and the then Tanzania took various audacious steps (Blommaert, 2013) (also see chapter one for a detailed account) in elevating Kiswahili to acquire a higher social status which many new independent African countries could not manage. Since then, the majority of Tanzanians regard Kiswahili as the symbol of the nation and for a very long time Tanzanians identified themselves and are often identified by other nationals and societies by this language. On this perspective, it is asserted that:

The connection between the new nation and its new language, [Ki]swahili, was a fixed trope which was never challenged: in the independent Tanzania, the National Language would be [Ki]swahili. ...[Ki]swahili was constantly labelled the ‘\_language of liberation’, the language of national independence, the language of freedom and so on (Blommaert, 2013:37).

It is common to overhear Tanzanians address each other or be addressed by others as “Waswahili” (Blommaert, 2013), which means “Swahili people”. The significance of language as the symbol of social and national identity on the African continent is further stressed thus:

In sub-Saharan Africa, there is a strong emotional attachment to language and ethnicity. Language is seen as the storehouse of ethnicity: Each ethnic group expresses and identifies itself by the language it speaks, and its cultural paraphernalia is shaped by its language. Sameness of language and ethnicity creates a bond of acceptance and provides a basis for togetherness, for identity, for separateness, for solidarity, and for brotherhood and kinship. It is not unusual to hear a Ghanaian, Nigerian, Ugandan, Sierra Leonian, Cameroonian, or Togolese refer to somebody as ‘\_my brother’ simply because they share the same language and ethnic group background (Obeng & Adebija, 1999:353).

The identity sentiment attached to Kiswahili was predominant among the majority of student participants as the reason for choosing to learn the language as an academic subject. In reiterating the role of identity in decision making to learn Kiswahili as an academic subject, one student had this to say:

*Kiswahili ni utambulisho wangu. Naweza kujieleza zaidi nikiwa kama mimi na Uswahili wangu pamoja na mazingira yaliyonizunguka ndani ya utamaduni wangu.*

Kiswahili is my identity. As an individual, with my ‘\_Swahilihood’, as well as the environment that surrounds me within my culture, I can express myself better [using this language].

Another student indicated that she likes Kiswahili because it is the language that identifies her as well as her nation Tanzania. In her own words, she had this to say:

*Ninaipenda lugha ya Kiswahili kwa sababu ndiyo inayonitambulisha mimi na taifa langu.*

I like Kiswahili because it is the language that identifies me personally as well as my country.

Identity acquisition is said to assist individuals to develop a more connected bond with other individuals and to benefit well –into social niches, adopting roles, beliefs, and practices that are recognized and appreciated by others” (Ryan & Deci, 2012:226). In Tanzania there are also racial sentiments attached to the Kiswahili language. Apart from the national identity, some respondents associated Kiswahili with black identity. The government of Tanganyika declared Kiswahili the only national language in 1962, soon after independence. Consequently, the majority of Tanzanians perceive Kiswahili to be an identifier of their blackhood (Blommaert, 2013).

Consequently, in Tanzania people who do not speak Kiswahili are often perceived to be either alien or tribalists. The language has remained deeply rooted among Tanzanian citizens so that they see it as part of their black ethnicity, traditions and customs. In stressing the role of Kiswahili as the symbol of the nation, a means of social identity, and part of traditions and customs, one student had this to proclaim:

*Ninaamini uzalendo na utambulisho wangu kama mweusi umefungwa ndani ya Kiswahili. Lugha ya Kiswahili ni kitambulisho cha taifa letu la Tanzania kwa hiyo kujitenga na lugha ya Kiswahili ni sawa na kulitenga taifa letu. Mimi ninadumisha utambulisho huu ili taifa lisifutwe.*

I believe my patriotism and my identity as black person have been built around Kiswahili. Kiswahili language is a symbol of our nation, Tanzania. Therefore, to isolate from Kiswahili is to isolate oneself from our nation. I am preserving this identity so that the nation cannot be obliterated.

In line with this aspect, Newcombe (2007:56) reiterates that language, cultural aspects, and identity are intimately entangled this often makes a language become a vehicle of individual and social ethos that unlocks entrances to –unknown worlds where hidden treasures intrigue, inspire and sometimes disquiet the learner”. In reference to this notion, as one of the factors in choosing to learn Kiswahili as an academic subject, another student had this to report:

*Kiswahili ndio fahari yangu na hivyo ni sehemu kamili ya maisha yangu ya kila siku. Kwakuwa Kiswahili ni sehemu ya mila na desturi ya Watanzania, na kwakuwa nami ni mmoja wao, lugha hii ndiyo utambulisho wangu.*

Kiswahili is my pride and thus it is a complete part of my daily life. Since Kiswahili is part of the Tanzanians’ customs and traditions, and because I am one of them, this language is my identity.

This emotional state shared by the student appeals to the reminiscence of the early foundations the government of Tanzania entrenched in the society with regard to Kiswahili language. The role of Kiswahili in the Tanzanian society soon after independence is elaborated thus:

[Kiswahili] language was the carrier of a specific set of values, a Genius or a Geist. More concretely, [Ki]swahili was the carrier of African and Tanzanian values such as racial pride, freedom, *Ujamaa* and anticolonialism. Therefore, it would become a central instrument for nation building, as the vehicle for expressing the non-ethnic, egalitarian, African values of *Ujamaa* (Blommaert, 2013:37-38).

Further to the aspect of Kiswahili as nation state identity in Tanzania, Blommaert (2013:38) recounts that:

The promotion of [Ki]swahili to the status of national language was perceived as linguistic decolonization, and this was too big an achievement to be treated critically. The image of [Ki]swahili as a Herderian Language-with-a-spirit was to a large extent sustained by the enthusiasm of decolonization and of social reform through *Ujamaa*. If National Culture had any sort of reality, then [Ki]swahili was certainly one of its characteristic features.

In a view of the importance of a national language in identifying citizens of the respective nation, Obeng & Adegbija (1999:364) point out that “a national language is the language used for national identity”. It is the languaget from which citizens draw their pride as members of the sovereign state and it serves as signifier of their national attachment as well as a point for their enlistment and collectivity (Obeng & Adegbija, 1999:364). Identity is viewed as a variable of intrinsic motivation, which relates to the identification and integration of certain behaviours. Within the SDT framework, identity attainment is concerned with a vigorous course of identity development and adoption in a bid to fulfil the basic emotional necessities for “autonomy, competence, and relatedness” (Vlachopoulos, Kaperoni, & Moustaka, 2011). That is to say, identity can be conceptualized as a composite manifestation of the interface that exists between the wants and the necessities of the social milieu (Vlachopoulos, Kaperoni, & Moustaka, 2011).

Identities can be more or less properly integrated into one’s self depending on the way they are engrossed on individuals by the social settings for them to function as eloquent indicators to the individual life. Also, identities can develop right from typical predispositions and oddities with stronger identity adaptation to parallel with better realisation of the fundamental

necessities (Vlachopoulos, Kaperoni, & Moustaka, 2011). In their own words, Ryan & Deci (2012:227) highlight that:

More specifically, SDT proposes that the identities we wear can vary from being forced on us by the contingencies of our social context, to being partially assimilated as introjects, to being well integrated to the self. In the latter case, they can serve as personally meaningful and abiding guides to life; in the former cases, they can represent oppressive and destructive forces within the individual.

Further, Ryan & Deci (2012:227) maintain that identity within the SDT is entranced within the social framework and it relates to the integration of individuals' social goals and values that guide their existence. Within this framework, it is argued that at a very basic level individuals tend to associate or attain certain identities in order to acquire, sustain, or reinforce "a sense of relatedness" within the collective entity (Ryan & Deci, 2012). In learning contexts, identities are a crucial variable as they are co-opted and sustained because they enhance "feelings of competence", which is a crucial component in gaining "skills and knowledge" (Ryan & Deci, 2012:226).

Identity also accomplishes individuals' desire for "autonomy" and therefore it offers them a site where they can create and exhibit their wants and enduring ideals. Further, the identities tend to expedite gratification of the desire for autonomous functioning to the extent that individuals committedly accept and concur with the identities as their own self. In this case, students' self-association with Kiswahili as a national identity has helped them to embrace the language and thus being ready to engage in learning activities.

However, in certain circumstances, identities tend to be adopted when individuals embrace identities or collective membership just to elude a sense of susceptibility, or in an attempt to seize control over other individuals (Ryan & Deci, 2012:226). The aspect of susceptibility can be traced among students at the IKS. While students themselves did cite national identity as the factor for their decision to learn Kiswahili, one might attribute this to their avoidance of being censured by other members of the society if they did not declare their attachment to the language.

This argument can be anchored based on the fact that, according to the SDT, the social identities which individuals embrace might range from those enforced onto them by the

unforeseeable events of the public milieu, to those partly socialized as ~~introjects~~” as well as being thoroughly ~~integrated~~ to the self” (Ryan & Deci, 2012:227). In the latter instances, identities might function as individually eloquent and enduring guidance to lifecycle, while in the former instances they might characterize repressive and disparaging factors within people (Ryan & Deci, 2012:227).

It is further pointed out within the SDT that in certain instances identities might develop unswervingly from ~~natural~~ inclinations, interests, and curiosities” rather than being forced into them by material factors, which suggests intrinsically motivated identities (Ryan & Deci, 2012:227). It is argued that intrinsically motivated behaviours are the archetype for independent or self-determining activities, thus individuals who experience this situation tend to ~~experience~~ their actions as inherently enjoyable or satisfying” (Ryan & Deci, 2012:227). For that reason it is noted that intrinsically motivated behaviours are often a spontaneous experience associated with novel and interesting activities and are concomitant to the selection and maintenance of identities (Ryan & Deci, 2012:227).

It is exemplified that ~~a~~ child who enjoys building and manipulating objects may become a craftsperson; one who loves to climb, run, and jump could become an athlete; and a musically inclined child might become a musician” (Ryan & Deci, 2012:227). Based on such examples, it is claimed that initial exposure to intrinsically motivated behaviours provides an impulse to individuals’ selection of various behaviours and activities such as occupation, profession, or way of living, aspects which eventually form a component of their ~~identity~~” (Ryan & Deci, 2012:227).

Therefore, since independence in Tanzania, Kiswahili has been proclaimed and embraced as an inherent emblem of the nation state, and most Tanzanians have integrated this sentiment deep inside their life ethos so that they regard it as one of the important aspects of life that determines the fulfilment of the basics of their wellbeing, such as education. Nevertheless, framed within the SDT Ryan & Deci (2012:228) characterize that:

The transformation of inclinations, interests, and curiosities into identities is no simple process, however. Even activities that are intrinsically motivated require definite environmental affordances and supports if they are to be sustained over time, and over life’s natural obstacles. Thus, children’s general curiosity and fascination with the world around will gradually become

channeled into interests in particular subject areas or activities with which they come to identify, whether those activities be reading psychology, studying art history, or playing music. This, however, will be most likely to happen only when the person has found the activities optimally challenging, has received effectance-related supports and positive feedback, and has not been overly controlled by others in relation to the activities; that is, interpersonal supports facilitate the elaboration of inclinations and curiosities, allowing them to develop into identities.

It is from this perspective pointed out in the preceding quotation that the employment variable was identified as one of the factors that influenced students' decisions to study Kiswahili at the UDSM. The SDT assumes that even if primary predispositions and inherent desires might function as the sources or incentives towards ensuing characteristics, the majority or almost all behaviours people assume might not emanate from the behaviours they preferred to engage in when they were children (Ryan & Deci, 2012).

In fact, virtually each individual's characteristics include some "roles, responsibilities, and tasks", which are not virtually inherently enthused (Ryan & Deci, 2012). In contrast, during the integration process, most individuals find themselves being subjected to characteristics or their proxies which might or might not be "intrinsically appealing but that may have instrumental value or importance" (Ryan & Deci, 2012:228) such as desire to get employment or a qualification for admission into education institutions.

The concept of "identity" within the context of the SDT has been adequately discussed based on the types of motivation called "regulation", thus external regulation, introjected regulation, and integrated regulation.

#### **(i) Externally regulated identities**

According to the SDT, externally regulated identities characterize behaviours or activities that individuals adopt or are associated to as a result of a feeling of obligation (Ryan & Deci, 2012). Individuals in a society might be obliged to join certain careers or occupations, or parents might force their offspring into certain careers such as music, medicine, or clergy. Likewise, there are individuals who assume various positions just to gain acclaim such as monetary rewards. Such adopted identities are external since they are dependent on peripheral stimuli and enticements to characterize the way they do things.

The dark side of this form of identity is that its existence and persistence are subject to the continued availability of the initial incentive or force. This is to say that when the initial incentive or force is withdrawn the identity might vanish as well. It is characterized in the SDT that, as a result, when identity behaviours are reliant on “externally controlled reward or punishment contingencies” (Ryan & Deci, 2012:230), it is most likely that they would not be internalized and the behaviours will expectedly not be engaged once individuals find that they are un-obliged, coerced or pressured.

### **(ii) Introject regulated identities**

This form of identity characterizes a relatively internalized form of behaviour. According to the SDT, when individuals possess “introjected” identities, they tend to engage in the activities or embrace the roles so as to “enhance, maintain, or avoid losing self-esteem” (Ryan & Deci, 2012:230). It is elaborated that this form of identity is an assortment of the “self- and other-approval” (Ryan & Deci, 2012:230). An example can be drawn from a situation where a learner identifies his or herself as a passionate learner of a language for the reason that without doing so he/she might feel guilt and apprehension in front of others.

The difference that lies between externally regulated identities and introject regulated identities is that the latter points to the fact that ideals and identities are only partly internalized or achieved to the extent that individuals engage only in selected aspects of identities and ideals, which have been forced onto them by other people or contexts. This means that when they still feel pressured by others in doing or identifying in certain ways, they at the same time “experience rewards and punishments typically in the form of self-esteem related feelings and appraisals” (Ryan & Deci, 2012:230). In principle, “it is these contingent self-evaluations and their affective consequences that regulate their identity” (Ryan & Deci, 2012:230). It is stressed, however, that introjected identities do not represent full internalized identities for the reason that individuals still do not accept the identities as comprehensively “their own but instead are controlled by the contingent self-esteem that originated as conditional love and esteem by important others, such as parents” (Ryan & Deci, 2012:230).

Based on this theoretical viewpoint, it suggests that Kiswahili identity that the students tend to associate themselves with as the factor for choosing to study the language was initially introjected into them before being identified through other factors. It has been established in



this study that employment was a significant factor in students' choice to learn Kiswahili. This externally regulated factor has been strong enough to make students start identifying with the language so that they are accepted by other peoples who have interest in the language. In addition, Kiswahili has received various political and administrative thrusts for it to be accepted among individuals in the society.

### **(iii) Identified regulated identities**

Identified regulated identities characterize a complete internalization of the social ideals or roles individuals want to be identified or associated with. According to Ryan & Deci (2012:231), "identified regulation is characterized by conscious endorsement or assent to the value and importance of a role or attribute". For instance, learners who identify with learning a certain language at this level tend to engage in such learning with much volition and vigorous inventiveness since they willfully assess the behaviour as significant and eloquent.

In view of the SDT, when compared to externally regulated and introject regulated identities, identified regulated identities tend not only to render "higher-quality engagement (greater persistence, effort, etc.) but also more positive experiences such as enjoyment, sense of purpose, and well-being" (Ryan & Deci, 2012:231). In this particular study there is little evidence that students had this type of identity. This is because cross data analysis has shown that the significant factor for the majority students to study Kiswahili as an academic subject was employment even if students themselves did not emphasise this factor.

As already noted, the SDT views internalization as a motivated process, based on human psychological needs. That is to say, identities which represent organized systems of goals and affiliations are formed and adopted in the service of basic human needs (Ryan & Deci, 2000). Through forging their identities, individuals find their places within social organizations, and by internalizing and identifying with group values—that is, by making the values part of their identities—group members achieve a greater sense of belongingness or relatedness (Deci & Ryan, 2000). In view of that, people typically internalize such principles, actions, and ideals sanctioned by individuals or group of individuals whom they want to contend with or to whom they aspire to be more fondly related.

The SDT suggests, therefore, that in order for any internalization to occur, there must be some form of individual attraction or attachment to socializing agents or institutions (Ryan &

Deci, 2012:230:235). Kiswahili possesses various attractions such as employment opportunities locally and internationally and social attachments such as being a national language and a language of wider communication in the country as well as within the east and central African region.

#### **5.6.1.4 Employment opportunities**

The majority students did not cite this factor as important compared to the other first three discussed factors—language affection, patriotism, and national identity. However, cross data analysis which involved instructors' semi-structured interviews and document review suggested that in essence employment was the strongest reason the majority students at the IKS chose to study Kiswahili as an academic subject. For instance, one instructor cited dwindling number of students who enrol in a BAK degree as a proof of this argument. According to him, parents are apparently reluctant to let their children and students themselves are increasingly avoiding to choose a BAK degree programme because, first, students who study in a BAK degree programme have no assurance of getting jobs after university. In his words, the instructor had this to say:

*Sababu zake ni kwamba haijulikani watu wanaosoma BAK wanasoma ili wawe akina nani. Na kama unavyofahamu, watu wengi hutarajia wakimaliza masomo waajiriwe. Si watu wengi ambao wanakuwa na zile stadi ambazo zinawawezesha kujiajiri wenyewe. Na hata wale ambao wana stadi, kujiamini kunakuwa kwa kiasi kidogo sana. Kwahiyo wanatarajia waajiriwe. Sasa kwa uzoefu wa BAK, waliomaliza awamu ya kwanza na awamu ya pili, inaonekana wapo tu wanahaha mtaani. Wengine wanajaribu kwenda kuomba kufundisha ambapo wanaambiwa kwamba 'hatuwezi kukupa kufundisha kwa sababu kwanza una somo moja tu, Kiswahili. Sisi tunataka mtu ambaye ana masomo mawili'.*

*Lakini pili, hata katika hilo somo moja, 'wewe hujasoma ualimu. Kwahiyo wewe si mwalimu. Tunataka mtu ambaye ni mwalimu'. Kwahiyo, kwa hali ilivyo kwa hawa ambao wamemaliza kwakweli hakuna mzazi wala rafiki atakayemshauri mtu mwingine asome BAK. Na katika hili, nasikitika kusema kwamba hata mimi binafsi siwezi kumshauri ndugu yangu asome BAK. Nitamshauri asome Kiswahili kama somo lakini katika programu labda ya BAED, ambapo Kiswahili inakuwa tu somo mojawapo la kufundishia. Au hata kama atasoma BED, ambapo kutakuwa na somo moja tu la kufundishia, anaweza akawa na somo hilo ambalo ni Kiswahili lakini angalau awe na ualimu.*

*Sababu yake ni kwamba, uhakika wa ajira. Familia zetu maskini unatarajiwa ukishamaliza upate ajira. Unaulizwa umesomea nini unashindwa kueleza, huwezi kuajiriwa. Kwahiyo katika mazingira kama hayo hata mimi mwanangu, mke wangu,*

*mdogo wangu, siwezi kumshauri asome Kiswahili kwa maana ya BAK, ingawa nitamshauri Kiswahili kiwe somo lake la kufundishia katika programu za ualimu.*

The reason is that it is not clear what the students taking BAK are going to do after they complete their degrees. And as you know, many people expect to be employed after they complete their degrees. There are not many people who possess skills which enable them to self-employ. And even for those who possess skills, their confidence for self-employment is very low. And they end up expecting to be employed. Now, based on the experience from the first and second batch of BAK graduates, it seems they are just loitering on the streets. Some of them are trying to apply for teaching jobs but they are told they cannot be employed because they have only one teaching subject, Kiswahili, while the employers look for teachers who can teach two subjects.

Apart from having one teaching subject only, the BAK graduates are told they cannot be employed as teachers because they were not trained to teach. So, they are not meant to be teachers. Therefore, with this situation facing these students who have completed the BAK, no parent or friend would advise their beloved ones to study Kiswahili through the BAK. And in this particular case, I am sorry to say that even myself I wouldn't advise my relative to take the BAK. I would only advise them to study Kiswahili as one of the teaching subjects within education programmes. The reason for my position is simple, employment assurance. Within our poor families, you are expected to get a job when you finish your studies. When you are asked what you did at the university but you are unable to say, so you end up being unemployable. So, in such circumstances, I cannot advise my child, my wife, or my sibling to study Kiswahili if it means the BAK. But I will advise them to study Kiswahili only as one of the teaching subjects within the education programmes.

Commenting on the role of employment opportunities as motivation for Kiswahili language learning among students at the IKS, another instructor maintained that the majority students have high expectations to get Kiswahili teaching employment especially in overseas institutions of higher learning. In her words, she had this to say:

*Watu wana matarajio kwamba wakisoma Kiswahili wanaweza kupata nafasi ya kufundisha lugha ya Kiswahili katika maeneo mbalimbali ulimwenguni. Matarajio haya yanaweza yakawa yanachochea uteuzi wao wa kusoma kozi za Kiswahili.*

People have expectations that if they study Kiswahili they might get opportunities to teach the language in different places in the world. These expectations might influence their choice to study the Kiswahili courses.

For many years (see chapter two of this study for a detailed account), Kiswahili has become one of the most taught indigenous African languages overseas. In America, Kiswahili is the most preferred LCTL in colleges and universities (Mazrui & Mazrui, 1998). As a result, there

are many teaching employment opportunities for graduates who are Kiswahili native speakers in many American colleges and universities. In addition, the Embassy of the United States of American, Dar es Salaam, Tanzania, through its Foreign Language Teaching Assistant (FLTA) Program offers annual fellowships to Tanzanians to go to –establish a foreign language [Kiswahili] native speaker expertise on U.S. campuses”<sup>2</sup>.

This initiative has for many years become a motivating factor among Tanzanian youth to study Kiswahili as an academic subject. Marten & Mostert (2012:103) report that in the United Kingdom, while Kiswahili, isiZulu, Amharic, Hausa, Somali and Yoruba are six indigenous African languages commonly taught at tertiary institutions at Cambridge and SOAS, it is Kiswahili which is –the most popular language in terms of student demand and enrolment”. Kiswahili has also been offered in other European universities and institutions of higher learning, notably in Germany at the University Bayreuth<sup>3</sup> and in France at the –Institut National des Langues et Civilisations Orientales (The National Institute for Oriental Languages and Civilizations)”.

Although a number of teaching opportunities offered by these developments are limited compared to the number of students graduating in Kiswahili-related degrees, they have in recent years become resilient motivation among Tanzanians to study Kiswahili in higher learning institutions. These findings are commensurate with the results of the studies conducted elsewhere, which emphasise the role of a job in a decision to learn languages among students. For instance, Jordan (2015) conducted a study in six western countries - Germany, France, Italia, Spain, the UK, and the United States of America, in which he established that Italian and German nationals were ranked highest among citizens who cited job as the factor for learning other languages.

The role of employment in attracting students to learn Kiswahili at the IKS suggests extrinsic motivation based on the SDT. Students seem not concerned with acquiring knowledge of the language but what the language offers to them after they graduate. This has been confirmed by the tendency among students who initially enrol in BAK, who demonstrated that they lose motivation after they realize that their chances of getting employment are feeble. Discussing motivation differences among students in light of the SDT, Hoskins & Newstead (2009:28)

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<sup>2</sup> [http://tanzania.usembassy.gov/fulbright\\_program.html](http://tanzania.usembassy.gov/fulbright_program.html)

<sup>3</sup> <http://www.afrikanistik.uni-bayreuth.de/en/study/Master/index.html>

maintain that “intrinsicly motivated” learners tend to relish a task, strive to control the subject matter, become inquisitive and endeavour to achieve competence; but “extrinsicly motivated” learners tend to focus on attaining pass marks, educational peripheral gains and trying hard to impress significant others in return for gaining their social endorsement.

#### **5.6.1.5 Access to higher education students’ loans**

As with employment opportunities, this factor was not cited by many students. It only became evident through the instructors’ semi-structured interview data. From the instructors’ point of view, the majority of students choose to study Kiswahili as one of teaching subjects in education degree programmes while avoiding Kiswahili only (BAK) degree programmes because of the loan access issue. The reason for this preference is the fact that the Kiswahili only degree is one of the programmes whose students are not eligible for education loans. Section 2.10 of the *Guidelines and criteria for issuance of students’ loans and grants for the 2015/2016 academic year* (URT, 2015:5) postulates that:

All other candidates admitted into programmes other than health sciences, education (mathematics), education (sciences), civil and irrigation engineering and petroleum and gas engineering on the basis of indirect or equivalent qualification entrance to HEI [higher education institutions] shall not be eligible for loans.

Consequently, students prefer to study Kiswahili only as part of education degrees so that they can qualify for education loans. The subsection 2.7.6 of the same document states that “education non-science and non-mathematics with two teaching subjects” are eligible for cluster two, which is defined as “loans given on means testing basis” (URT, 2015:4). Discussing this aspect, one instructor had this to say:

*...Lakini kuna changamoto pia kwa BAK, ambayo ni changamoto ya mkopo. Inasemwa na serikali kwamba BAK si programu ya kipaumbele katika kupewa mkopo. Wewe angalia, hupati mkopo, hupati chochote...unasoma kwa hela zako au unalipiwa na mtu. Si watu wengi ambao wana hela za kujisomesha au kusomeshwa na wazazi wao...na bado ukimaliza unasota bila ajira.*

But there is another challenge for the BAK programme, which is student loans. The government states that the BAK is not a priority degree in terms of allocation of the student loans. Now look, you do not get a loan, you get almost nothing, you use your own money or someone pays for your education, because there are not many people who afford to pay for their education. And when you finish your studies, you are stranded on the streets without employment.

The importance of higher education students' loans is reflected in the dwindling number of students enrolling in the BAK programme. It was reported that since the students in this degree do not access the loans, students, possibly under pressure from significant others, are increasingly becoming reluctant to register for such a degree. Taking into account the SDT, this factor suggests strong extrinsic motivation. Extrinsic motivation entails behaviours which are externally controlled. This situation of avoiding learning Kiswahili because one does not access an education loan is a typical characteristic of extrinsic motivation. Extrinsic motivation entails engaging in an activity which is determined by factors external to an individual such as attaining concrete or inconcrete paybacks or expenses. According to Noels *et al.* (2000:62) when individuals engage in language learning in such a scenario and then a particular incentive is withdrawn, the learner remains with no reason to carry on with the learning process.

#### **5.6.1.6 Language of instruction**

In Tanzania, since before and after independence, English has been the sole official language of post-primary education, except for Kiswahili as a language subject. This has been the case in spite of various studies (Qorro, 2006; Brock-Utne, 2005; Senkoro, 2004; Galabawa, 2004; Malekela, 2003; Roy-Campbell, 2001) to have consistently indicated that the majority of students do not possess enough proficiency to be able to conduct meaningful learning through the English medium. As a result, university students are increasingly choosing to study Kiswahili related courses and degree programmes apparently as an escape route from English as a medium of education. In this particular study, some students acknowledged to have chosen to study Kiswahili courses which are taught in the Kiswahili language because they were able to follow and understand better the instructions. One of the students had this to say:

*Kiswahili ni lugha pekee ambayo naweza kuzungumza kwa ufasaha na ninaelewa zaidi ninapojifunza/kujadili kwa lugha hii kuliko nyingine.*

Kiswahili is the only language I can proficiently speak and I understand better when I learn/discuss issues in this language than any other.

The notion that some students choose to study Kiswahili related courses and degree programmes because of language of instruction was also raised by some instructors. It was reported that some students acknowledged having limited English proficiency not good enough to enable them successfully carry out their learning at the university. According to

one of the instructors, students who were studying both Kiswahili and English language courses claimed that they were better able to understand the same concepts taught in Kiswahili but struggled when learning them through English. In his words, the instructor had this to say:

*Kwakweli hata baadhi ya dhana za kozi za isimu ambazo wanafunzi hawakuelewa katika lugha ya Kiingereza pale Idara ya Lugha za Kigeni na Isimu, huelewa kupitia kozi ambazo mimi ninafundisha kwa Kiswahili. Mfano labda ni kozi ya semantiki na pragmatiki ambayo katika Idara ya Lugha za Kigeni na Isimu hufundishwa pia lakini kwa Kiingereza. Kwahiyo, utakuta baada ya kufundisha wanafunzi wanakufuata wanasema 'Kwakweli mwalimu unafundisha vizuri. Umenifanya nipende Kiswahili. Mambo kama haya nilisoma kule Idara ya Lugha za Kigeni na Isimu lakini sikuweza kuelewa'.*

Honestly even some concepts of linguistics courses, which students did not understand when they were taught through the medium of English in the Department of Foreign Languages and Linguistics are understood better when I teach them through the Kiswahili medium. The example is the course like semantics and pragmatics which is also taught in the Department of Foreign Languages and Linguistics but through the English medium. Therefore, you may find that after teaching, the students approach you and tell you that 'Honestly, sir you teach very well. You have made me love Kiswahili. I learned similar concepts in the Department of Foreign Languages and Linguistics but I couldn't understand'.

This is an interesting finding as far as the debate on the teaching and the use of indigenous African languages in tertiary education is concerned. This indicates that students are forging a new discourse from which to resist or cope with the English language in African institutions of higher learning, where it has been dominant. In previous studies (Mpemba, 2007; Brock-Utne, 2004) it was reported that students in high schools and universities invented various mechanisms to resist or cope with the use of English as a medium of instruction. Such mechanisms included but were not limited to keeping silent in class, using easily memorable Kiswahili shortening and initialism or composing Kiswahili songs to aid memorizing of perceived difficult English sentences or phrases, code-switching and mixing, and translation.

#### **5.6.1.7 A belief Kiswahili is an easy subject**

For the majority Tanzanians, Kiswahili is their first or second language. It is the language spoken in everyday life. Kiswahili is the language of instruction in public pre-primary and primary schools (grades 0-7). It is a compulsory subject in ordinary secondary schools (grades 9-12) and one of the subjects forming most of the arts subject combinations in high

schools (grades 13-14). As a result, there is a widespread perception among Tanzanians that studying Kiswahili as an academic subject should be easy and thus it guarantees a learner an easy grade in any education level. This premise is mainly based on the assumption that Kiswahili taught in schools and higher education institutions is the same as the one spoken in everyday conversation.

Even though in this particular study students did not overtly cite this as one of the factors for their choice to study the language at the IKS, instructors revealed that it was actually one of the underlying factors. During one of the interview sessions, one instructor pointed out thus:

*Sababu ya tatu ni dhana ambayo watu wengi wanayo kwamba Kiswahili ni rahisi. Kwahiyo hata pale ambapo mtu amefaulu labda Kiswahili, amefaulu Kifaransa, amefaulu na lugha nyingine basi katika ama somo lake moja la kufundishia au masomo yake mawili ya kufundishia atahakikisha kwamba Kiswahili kinakuwa somo mojawapo. Hii ni kutokana na dhana iliyopo kwamba lugha ya Kiswahili au kozi za Kiswahili ni rahisi kwa sababu Kiswahili tunakijua na kwahiyo uwezekano wa kufaulu vizuri zaidi kupata labda daraja la kwanza, la pili unaweza ukawa mkubwa zaidi. Kwahiyo dhana kwamba Kiswahili ni rahisi inawafanya wanafunzi wateue kozi za Kiswahili. Hata kama ukweli sasa wa urahisi wa Kiswahili haupo hivyo lakini dhana walizonazo ndizo hizo.*

The third reason is a belief held by many people that Kiswahili is an easy subject. Therefore, even when an individual has passed other language subjects such as French and other languages, he or she will make sure that Kiswahili is one of the subjects he or she will study due to the belief that Kiswahili language and its courses are easy because we all know this language and therefore there is a possibility to get higher grades and eventually graduate with a first or second class. Therefore, the belief that Kiswahili is inherently easy makes majority of the students to choose to study this language. This is the case even if it is not always true.

In another account it was also pointed out that, in fact, it might be true that Kiswahili is an easy subject. This is because in most cases students who study language based subject combinations at high school tend to perform better in the Kiswahili language subject more than in other taught language subjects, which normally are English and French. In supporting this argument one instructor had this to say:

*Sababu nyingine ni kwamba hata pale ambapo katika mchepuo mtu ana lugha tatu labda kwa mfano labda tuseme ni KLF kwa maana ya Kiswahili, Kifaransa, na Kiingereza uzoefu unaonesha kwamba wanafunzi wengi zaidi hufaulu Kiswahili kuliko lugha zingine. Kwa maana ya hizi lugha zingine zinazofundishwa katika ngazi za kidato cha tano na sita.*



Another reason is that even when the student's subject combination includes three languages let us say Kiswahili, English language, and French (KLF), experience shows that majority of the students perform better in Kiswahili than other languages, which are at form five and six (grade 13-14).

The fact that majority of students in secondary schools in Tanzania perform better in Kiswahili courses than in other languages, notably English has been confirmed by various empirical studies. For instance, Malekela (2003, 2004) conducted studies in which he compared the primary and secondary school students' performance in Kiswahili and English subjects in the country. The studies generally established that the students in both levels performed better in Kiswahili subject than in English subject.

#### **5.6.1.8 Pressure from the significant others**

Significant others is an inclusive term used to refer to people who influence one's behaviours. They may include spouses, relatives, siblings, or even teachers. There is a substantial number of studies showing the decisive influence of significant others on children's education, not only on actual learning activities such as completion of homework and assignments (Grolnick, 2015:63) but also on students' curriculum choices during school or college entry.

In discussing the influence of significant others on students' handling academic issues in higher learning institutions, Hurley & Hurley (2011:54) uphold that social-psychologists employ the concept "self-construal" to define people's "primary orientation towards significant others". According to them, there are two types of personality—"independent self-construe", which relates to individuals who are concerned with their own selves, and "interdependent self-construe"—which relates to people whose main interest is in other individuals around them (Hurley & Hurley, 2011:54).

It is argued that people's basic views on others significantly impacts their "perceptions, attitudes, and perspectives on social relationships and social reality" (Hurley & Hurley, 2011:54), which in that way governs their way of behaving in their daily endeavours. According to Hurley & Hurley (2011:55) maintain that various studies such as of Argyle, Henderson, Bond, Iizuka, & Contarello; Edelman & McCusker; Modigliani; Triandis; Nobles; Triandis have established that behaviours of individuals with "interdependent self-construal" are mostly influenced by the desire to save their "public face". Other reasons are obedience observance, avoiding embarrassment, upholding the views of others because of the

belief that the –group memberships are appropriate markers of identity”, and the preference of the –group over individual or competitive interactions” (Hurley & Hurley, 2011:55).

In view of the SDT within the learning context, significant others play an important role in influencing learners to make education decisions (Assor, Kaplan, & Roth, 2002:262). It is maintained that significant others perform certain activities which apparently highlight the significance of learners to engage in certain learning behaviours (Assor *et al.*, 2002). This enlightenment assists learners in appreciating the contributions of respective learning activities in achieving their pre-set individual –goals, interests, and values” (Assor *et al.*, 2002:262).

Although analysis of data collected from students did not explicitly indicate this factor as significant, instructors pointed out that some students experience pressure to choose to study Kiswahili from their parents, guardians, siblings, friends, and even teachers, especially those who have found some success in the language courses or degrees before. In this regard, one instructor had this to say:

*Msukumo wa ndugu, jamaa, marafiki na wazazi katika kuamua kusoma kozi za somo la Kiswahili una nafasi kiasi chake. Kwamba nafasi yenyewe hasa inajitokeza katika kusoma Kiswahili kama somo mojawapo katika programu za ualimu. Lakini si kwa programu ya BAK.*

Pressure from siblings, relatives, friends, and parents plays a certain role in the students’ decision to study Kiswahili courses. The role comes especially in choosing to study Kiswahili as one of the teaching subjects within the education degree programmes, but not for the BAK programme.

It was, however, emphasised that when there is such pressure, parents, guardians, siblings, and friends only motivate students to choose to study Kiswahili as part of education degree programmes. As it has been discussed under employment and access to higher education students’ loans above, significant others want to see their loved ones study university courses that guarantee them access to loans and employment opportunities after they graduate. Commenting on this aspect, one instructor had this to say:

*Kiswahili kama somo, wapo watu ambao wanawahimiza ndugu, jamaa na marafiki wasome kama somo mojawapo katika programu ya BAED au programu ya ualimu. Lakini kwa BAK, nadhani hakuna msukumo wowote wa ndugu, jamaa na marafiki katika kusoma Kiswahili kwa maana ya programu ya BAK.*

There are people who encourage their siblings, relatives, and friends to study Kiswahili as one of the subjects within the education degree programmes. But for the BAK, I think there is no any pressure from them.

Various studies have confirmed the power significant others hold when it comes to the decision for language learning. In a study conducted by Jordan (2015) it was found that while citizens of Germany, France and the United Kingdom were recorded as being more perturbed with a desire to converse well with foreigners whether within or outside their countries when deciding to learn languages, French nationals showed more desire to study other languages just to please or better understand their significant others.

Within the SDT framework, pressure from significant others as motivation for learning behaviours reflects introjected regulation, one of the subtypes of extrinsic motivation. Öztürk (2012:38) points out that introjection regulation entails the behaviours which individuals exhibit as a response to certain factors external to them. For instance, people study languages to avoid feelings of guilt amongst fellow individuals (Öztürk, 2012:38) or succumbing to pressure of “anxiety to attain ego enhancements or pride” (Ryan & Deci, 2000:62).

#### **5.6.1.9 Academic continuation**

Data from interviews with instructors indicated that there were students who chose to study Kiswahili just because of academic continuation. According to them, students who majored in subject combinations which include Kiswahili in high school (grades 13 & 14) were most likely to choose Kiswahili as a major or one of the teaching subjects within the education degree programmes. It was alleged by some of the instructors that this situation is inevitable because the majority of students who study language based subject combinations perform much better in the Kiswahili language subject in high schools than in other language subjects. Therefore, some students become suitable applicants in Kiswahili related courses and degree programmes compared to other language courses and degree programmes at university. On this issue, one instructor made this comment:

*Kwahiyo kama uteuzi wa kujiunga na chuo kikuu unafanywa kwa kuzingatia masomo ambayo mtu amefaulu kidato cha sita na kwakuwa wengi hufaulu zaidi masomo ya Kiswahili kuliko masomo mengine ya lugha, bila shaka lazima wengi pia watasoma lugha ya Kiswahili. Hiyo ni sababu ya pili kwamba uteuzi unafanywa kwa kuangalia somo ambalo mwanafunzi amefaulu vizuri zaidi. Katika masomo ya lugha ambayo wameyasoma kidato cha tano na sita, wengi hufaulu zaidi Kiswahili kuliko hata Kiingereza au Kifaransa, tukiachilia mbali Kijerumani na Kichina ambacho sidhani*

*kama kuna shule yoyote nchini Tanzania ambayo inafundisha lugha hizi kama somo mojawapo katika ile michepuo.*

Therefore, if selection for university admission is based on pass marks gained in high school exit examinations, then it is obvious that majority of students will study Kiswahili language as a subject rather than other taught language subjects. This is the second reason that the selection is based on the [language] subject which the student has performed better. Among language subjects which are studied in form five and form six, majority of the students perform better in Kiswahili language subject than even in English and French, let alone Germany and Chinese, which I don't think there is any school in the country which teaches these languages as one of the subject combinations.

What is suggested here is that some students find themselves choosing to study Kiswahili just because they are more suited to the Kiswahili related courses and degree programmes as a result of the foundation they have already laid when they were at high school. Students who have higher marks in Kiswahili would obviously be motivated to major in Kiswahili related degree programmes as it seemingly guarantees them to excel in their university education.

#### **5.6.2 Tanzanian university students' retention of the initial motivation to study Kiswahili as an academic subject**

This aspect was dealt with in an attempt to fulfil the second research objective which was aimed at understanding the retention of students' initial motivation for choosing to study Kiswahili as an academic subject. Data analysis revealed that the majority of students retain their initial motivation to study Kiswahili as an academic subject. Participants who had this view were mostly those doing education-related degrees, such as BAED and BED. Even though the reason given was that they still revered the language and because of patriotism and national identity sentiments, the actual reason appeared to be assurance of employment after graduation.

In Tanzania, teachers with Kiswahili as one of their teaching subjects are employable in both government and private schools. This is because the Kiswahili language is compulsory in lower secondary schools (grades 9-12). Furthermore, the majority of upper secondary schools (grades 13-14) that offer arts subject combinations have Kiswahili as one of the subject combinations.

Interestingly, most students qualifying to enter high schools (grades 13-14) possess pass marks in Kiswahili which inevitably make the number of students doing subject combinations that include Kiswahili to be higher in most schools. To cope with this demand, there are many public and private secondary schools that have Kiswahili based subject combinations more than other combinations. Consequently, demand for Kiswahili teachers in both public and private schools persistently becomes higher so as to cater for high student enrolment rates in Kiswahili language courses.

For instance, in the recently released government list of names for diploma and degree arts teachers employed by the government to teach in ordinary secondary schools (grades 9-12) and advanced secondary schools (grades 13-14) as well as diploma teacher training colleges, more than one third of the teachers have Kiswahili as one of their teaching subjects (URT, 2015). In addition, at the University of Dodoma, for continuing students undertaking education related degree programmes, one third have Kiswahili as one of their teaching subjects. This trend is also evident in other universities in Tanzania, whereas at the Dar es Salaam University College of Education and the Mkwawa University College of Education, the number of students studying Kiswahili as one of the teaching subjects overrides not only other language subjects but also other non-language academic subjects.

These findings on the persistence of initial language learning motivation among students are commensurate with other studies carried out elsewhere. For instance, Hoskins & Newstead (2009) report in their study that learners' reasons for learning language did not alter greatly during their degree programmes. Hoskins & Newstead (2009) also cite another study by Fazey & Fazey which employed "Vallerand's academic motivation scale" to investigate learners' motives during the initial two years of the degree programmes at the University of Bangor. The result was that learners' entry higher intrinsic and extrinsic motivation did not change (Hoskins & Newstead, 2009: 31). However, in other studies there are reports of motivation shifts among students.

This happens when learners' initial motivation is either fulfilled or not fulfilled at all. For instance, in a study conducted by Berwick & Ross as quoted in Khodashenas, Amouzegar, Farahani, Hasheminasab, & Kazemian (2013:770) in Japan, learners possessed instrumental motives for studying the English language at some stage, the main factor being fulfilling the prerequisite for entering colleges and universities. It was, however, noted in the same study

that as soon as the learners gained admission into institutions of higher learning, their impetus to endure a difficult and time consuming task of learning the language dropped drastically or was entirely eliminated hence course dropout (Khodashenas *et al.*, 2013:770).

In this particular study, there were also cases of motivation shift among students as reported by some students themselves and confirmed by the instructors. One instructor reported that because social processes do change, it was inevitable for students' motivation to remain the same. She cited an example of students who chose to study Kiswahili just because there were students in previous years who got teaching assistance in the Kiswahili language programmes for foreigners in the IKS. However, when such students did not get those rare chances, their motivation to learn Kiswahili shifted significantly and some of them decided to migrate from Kiswahili to other courses. On this regard, the instructor had this to say:

*Sababu hubadilika kwakuwa kila siku kuna maendeleo mapya yanayotokea katika jamii. Kama mtu aliamua kusoma Kiswahili ili afundishe wazungu wakati wa likizo, lakini baada ya kuingia kwenye programu na akakosa nafasi hiyo, ni wazi motisha yake itabadilika.*

Motivation changes because every day there are new developments taking place in the society. For instance, if a student chose to study Kiswahili so that he/she can teach Kiswahili during holidays, then when he/she does not get the chance he/she may find his/her motivation plummeting.

In contextualizing motivation change among individuals on the temporal dimension, Dörnyei (2000:523) articulates that:

During the lengthy process of mastering certain subject matters, motivation does not remain constant but is associated with a dynamically changing and evolving mental process, characterised by constant (re)appraisal and balancing of the various internal and external influences that the individual is exposed to. Indeed, even within the duration of a single course, most learners experience a fluctuation of their enthusiasm/commitment, sometimes on a day-to-day basis.

In this particular study, most of the students who confessed to have their initial motivation changed were doing non-education degree programmes, particularly BAK. The reasons they gave were that their incentive to study Kiswahili was employment. However, after joining the university and starting to pursue the degree, they were disappointed to learn that the

programme did not offer better prospects of employment as they had heard of unemployed students who had graduated in the same programme in previous years.

Even though the majority students indicated that they were integratively motivated to learn Kiswahili as an academic subject, there was also a covert indication that the majority were only externally motivated. The interviews with instructors revealed that there was an increasing desire among students who enrol in BAK to migrate into other degree programmes, especially BAED/BED, which allow students to major in education while studying two or one teaching subjects (which in this particular case is Kiswahili). The main reasons given for this situation are, firstly, that education degrees are in high demand in the job market, which guarantee graduates immediate employment in public and private schools.

In Tanzania, teachers' demand is still very high in public and private primary and secondary schools, thus almost all diploma and graduate teachers are absorbed in the market. Secondly, education degrees provide assurance of accessing higher education loans from the national Higher Education Students' Loans Board (HESLB), which prioritizes, among others, education programmes at tertiary levels. Students who are enrolled in education degree programmes automatically qualify for the loans ranging from partial to full coverage of education costs (URT, 2015). This has acted as a strong incentive among students. In line with this aspect, one instructor commented thus:

*Lakini kuna changamoto pia kwa BAK, changamoto ya mkopo. Inasemwa na serikali kwamba BAK si programu ya kipaumbele katika kupewa mkopo. Wewe angalia, hupati mkopo, hupati chochote na unasoma kwa hela zako. Si watu wengi ambao wana hela za kujisomesha au kusomeshwa na wazazi wao. Ukimaliza unasota.*

But, there is another challenge facing the students who are pursuing the BAK, and it is the students' loans. The government maintains that the BAK is not a priority programme to merit education loans. Now look, you don't get a loan, you don't get anything, you pay for your education. There are not many people capable of paying for their own education or at least their parents to pay for them. Yet, when you graduate you struggle to get employment.

In stressing the role of education loans on students' initial motivation change, another instructor echoed thus:

*Kuna baadhi ya wanafunzi ambao motisha yao hubadilika kutokana na hofu ya kukosa mkopo na ukosefu wa ajira.*

There are some students whose motivation changes due to fear of missing out on students' loans and unemployment. Most students who experience the change of motivation are those doing BAK.

Apart from education loans and unemployment, data analysis from instructors' interviews revealed that there were students whose motivation changed as a result of a false assumption that Kiswahili language courses were easy. However, when students realised that Kiswahili courses were actually not as easy as they initially thought, their motivation slumped. In his words, one instructor had this to say:

*Sababu nyingine inayoweza kubadilika ni dhana ya kwamba Kiswahili ni rahisi. Akiwa na dhana hiyo kabla ya kuchagua au wakati wa kuchagua kusoma Kiswahili, kadri anavyoendelea na kozi za Kiswahili inaweza kubadilika kwa maana ya kwamba hali halisi ya ufundishaji na masomo yenyewe au kozi za Kiswahili si rahisi kama ambavyo alidhani mwanzo. Kwa sababu labda mwanzo alidhani Kiswahili kinachofundishwa ni hiki tunachozungumza ambacho tayari anakijua. Lakini anakuta kumbe Kiswahili ni lugha tu. Lakini ukweli ni kwamba kinachofundishwa hasa ni masuala ya fasihi na isimu, ambayo yangeweza kufundishwa katika lugha zingine. Kwahiyo hizi sababu zinaweza kubadilika.*

Another factor which may result in the change of motivation among the students is the belief that Kiswahili is an easy subject. If a student before or during decision making process to study Kiswahili had such an assumption, as he/she continues to engage in an actual learning of the Kiswahili courses in the university classroom, his/her initial motivation might change, because in actual teaching, Kiswahili language subject is not easy as he/she might have thought. Because, may be initially the student thought that Kiswahili which is taught at university was similar to the one we speak, which he/she already knows better. But the fact is that what is taught is mainly about literature and linguistics, which could be taught in any other languages. So, the reasons could obviously change.

Within the SDT framework, the change in motivation relates to the process of internalisation (Ryan & Deci, 2000:61). It is argued that change of motivation is progressively inevitable since "social values and regulations are continually being internalized over the life span" (Ryan & Deci, 2000:61). For example, an individual who has "identified with the value" of certain behaviour might uncontrollably misplace that "sense of value" when placed under an unfavourable condition and hence revert back to an externally regulated mode of motivation (Ryan & Deci, 2000:61).



### 5.6.3 The role of Tanzanian universities in motivating students to choose to study Kiswahili language as an academic subject

Data analysis on this aspect produced mixed reactions. While some instructors, who had assumed administrative and managerial roles in the IKS, suggested that there were various well-defined initiatives and strategies to attract more students to study Kiswahili, a handful of instructors pointed out that it was not the case. It was claimed that the IKS did not have any institutional initiatives in place to attract new students or even retain those who were enrolled especially in the undergraduate programmes.

One instructor indicated that the situation was a ramification of visionary institutional leadership. He expressed his concern that the lack of leadership commitment to attract new students and retain existing ones posed a significant threat to the sustainability of the teaching and learning of Kiswahili especially for BAK, the only undergraduate programme offered by the Institute. It was indicated that the BAK programme already faced a steady decline in student enrolment as new students were increasingly avoiding the programme. The instructor revealed that if it was not for education students taking Kiswahili as a teaching subject the IKS would have been facing a severe shortfall of students learning Kiswahili as an academic subject. In his own words, the instructor had this to say:

*Ukweli ni kwamba hakuna mikakati yoyote bayana ya TATAKI [Taasisi ya Taaluma za Kiswahili] ya kuvutia wanafunzi zaidi kusoma kozi za Kiswahili. Kwa sababu kama ni bayana ina maana sisi kama wanaTATAKI tungekuwa tunafahamu. Ingekuwepo kwenye dira, ingekuwepo kwenye sera, ingekwepo kwenye programu mbalimbali. Siwezi kusema kwamba haipo lakini mikakati bayana haipo kwa sababu mimi binafsi siifahamu. Mikakati inaweza kuwa ipo lakini si bayana kwa maana kwamba haifahamiki. Huwezi ukaipata kwenye andiko lolote ambalo linaelezea kwamba kuna mipango ABC kataka kuwavutia wanafunzi zaidi kusoma kozi za Kiswahili. Na kukosekana kwa mipango bayana, nadhani ni suala la kiuongozi. Labda viongozi wetu wanapopata madaraka wanakuwa na vipaumbele tofauti. Hawaoni kwamba kuna haja yoyote ya kuweka mikakati bayana katika kuwahamasisha wanafunzi kujifunza au kusoma kozi za Kiswahili.*

*Na kwa kweli idadi inaweza ikawa inapungua hasa kwa programu ya BAK. Kama kusingekuwa na wanafunzi wanaosomea ualimu wakachukua Kiswahili kama somo tu mojawapo, nadhani hali ya wanafunzi au idadi ya wanafunzi ambao wanasoma Kiswahili ingepungua sana. Hii ni kwa sababu inaonekana wanafunzi wanapomaliza hapa hakuna kitu dhahiri ambacho wanaweza wakafanya. Kama unavyofahamu, watu wengi wamezoea kuajiriwa na wakimaliza tu programu za Kiswahili bila ualimu, inaonekana kama hawaajiriki.*

To be honest, there are no clear initiatives set out by the Institute of Kiswahili Studies to attract more students to study Kiswahili courses. This is because if there would be clear initiatives, we members of the Institute would have known them. They would be included in the vision, policies, and in the various programmes of the Institute. I cannot say there are not, but clear initiatives are not there, because myself, I do not know them. The initiatives might be there but not explicit since they are indefinite and you cannot find them in any document that there are strategies ABC to attract more students to study Kiswahili courses. And I think the lack of clear initiatives is the management issue. Maybe our leaders when they assume power they possess different priorities. They do not see that there is a need to put in place initiatives to attract more students to study Kiswahili courses.

And frankly speaking, the number of students would be falling particularly in BAK programme. If there would no students studying Kiswahili as one of the teaching subjects in the education programmes, the number of students studying Kiswahili would be extremely low. This is because it seems that students who study Kiswahili through BAK programme, when they graduate they do not know what exactly to do with their degrees. As you know, many people are used to getting employed after they graduate. But when they graduate in BAK only, they seem to be unemployable.

However, the argument that there were no explicit institutional strategies to motivate more students to enrol in Kiswahili courses and programmes was contested by one of the instructors who had once assumed a managerial role in the institute. According to her, the IKS had laid down initiatives to attract more students to study Kiswahili at the IKS. She maintained that IKS had well defined plans to advertise their programmes through various media as well as visiting secondary schools to publicise the programmes in a bid to lure more students to come to study Kiswahili courses at the IKS. In her own words, she had this to say:

*Mkakati wa TATAKI [Taasisi ya Taaluma za Kiswahili] ni kuzitangaza programu zake kwa waombaji kupitia mitandao na kwa kutembelea shule za sekondari ili kuwavutia wanafunzi wa shahada za awali.*

The Institute's initiative in motivating more students to enrol in Kiswahili courses and programmes is to advertise its programmes to the university applicants through various networks as well as visiting secondary schools to attract prospect students into Kiswahili related bachelor degrees.

This view was supported by other instructors who admitted that it was true that the IKS had implemented certain initiatives to attract more students to study Kiswahili courses and degrees. Such initiatives included information sessions that the IKS organized to promote its courses among prospective students. On this aspect, one instructor explained thus:

*Mwaka jana wanafunzi waliandaliwa mkutano wa kuwahamasisha kusoma Kiswahili kwakuwa kina faida. Niliratibu shughuli hiyo na walimu wa TATAKI walishiriki kuwasikiliza vijana.*

Last year the IKS organized an information day for the prospective students to provide them with information regarding the Kiswahili courses and the degree programmes with a view to encourage them to study Kiswahili because it has many potentials.

Based on these opposing views from members of staff of the same institute regarding the role of the institute in motivating students to study Kiswahili, one may argue that perhaps there is a lack of institutional coordination and clear strategies regarding the IKS involvement in attracting more students to choose to study Kiswahili as an academic subject. This highlights the need for institutions of higher learning in Africa to beef up their organizational set up so that aspects like these are well set and implemented. It seems as if IKS still runs its activities in a more or less traditional way which could be the reason it is not easy for even some of individuals within the IKS to be aware of the existence of such important initiatives.

#### **5.6.4 Implications of the research findings to the teaching and learning of other indigenous African languages in other institutions of higher learning in African countries**

Data analysis has raised several issues that might be of interest to the teaching and learning of indigenous African languages in other institutions of higher education in other African countries. These issues include but are not limited to a need to strengthen teaching and learning of indigenous African languages in lower levels of education and integrating African language courses with degree programmes that offer assured employment opportunities. Other issues are the need to integrate occupational language skills into core curriculum; designing and instituting initiatives to reverse students' negative attitudes towards indigenous African languages; and governments and institutions of higher learning to provide financial support to students studying indigenous African languages.

##### **5.6.4.1 A need to strengthen teaching and learning of indigenous African languages in lower levels of education**

This study has established that the high student enrolment rate in Kiswahili at the IKS was particularly reinforced by the high demand for teachers in lower levels of education in Tanzania. As it has been discussed elsewhere in this report, Kiswahili is the language of instruction in public pre-primary and primary schools and a compulsory academic subject in

ordinary secondary schools (grades 9-12) and one of the academic subjects in high schools (grades 13-14). This has inevitably increased sustainable demand for teaching workforce in the country which in turn has served as a motivation among students to study the language as an academic subject at university level. It is the view of this study that the situation prevailing in Tanzania can be the case in any other African country if indigenous African languages are used as media of learning as well as being offered as academic subjects in the lower levels of education.

According to UNESCO (2013), the pervasive high demand for lower secondary education inevitably continues to exert higher needs for teaching resources in developing countries. In its report released through the Institute for Statistics (UIS), it has been indicated that sub-Saharan Africa and the Arab nations are the regions most affected by the shortage of teachers, especially in lower secondary education (UNESCO, 2013). It further estimates that, if the current trends continue, the global shortages of teachers at primary and lower secondary levels of education will persist through the year 2030 and beyond (UNESCO, 2013).

Moreover, the estimates by the UIS show that more than 1.6 million new teachers will be needed in order to realise the universal primary education goal by 2015 (UNESCO, 2013). This number will rise to 3.3 million by 2030 (UNESCO, 2013). At the lower secondary level, which is compulsory in a growing number of countries, 3.5 million new posts will be needed by 2015, and 5.1 million by 2030 (UNESCO, 2013). The demand for lower secondary education continues to grow worldwide, such that between 1999 and 2011, the gross student enrolment ratio rose by ten-percent to reach eighty two-percent (UNESCO, 2013).

Secondary education demands a greater number of teachers than primary level because it requires more subject-specific teachers and longer instruction time (UNESCO, 2013). A total of 3.5 million new lower secondary education teaching posts must be created by 2015, and 5.1 million will be required by 2030 (UNESCO, 2013). Sub-Saharan Africa alone represents close to one-half the global lower secondary education shortage, which amounts to forty six-percent. In fact, the region will need an extra 1.6 million teachers by 2015, and 2.5 million by 2030 (UNESCO, 2013).

This is a glorious opportunity that needs to be seized by African states to revitalize indigenous African languages by incorporating the languages in teacher training and

university curricula. Through this approach indigenous African languages will climb the ladder of prestige among people as they will be seen as important and key to employment and social advancement. While native English countries need to export their teachers abroad, African countries have the market within their own borders of nation states.

In Tanzania, for instance, more than one-third of the total secondary and diploma teacher training colleges' arts teachers employed in 2015 had Kiswahili in their subject combinations (URT, 2015). This implies that teaching of Kiswahili as an academic subject and its use as the language of education in lower levels of education serve as a true motivation for Kiswahili teaching and learning in Tanzania.

#### **5.6.4.2 Integrating African language courses into degree programmes that offer assured employment opportunities**

It is high time institutions of higher learning in African countries consider integrating indigenous African languages into other degree programmes that seem to be prestigious and already offer assurance of employment to students after they complete their university degrees. Through this approach, students will not hesitate to learn indigenous African languages for fear of unemployment even after they have enormously invested their time and tenuous resources to learn these languages. Data analysis in the present study has revealed that the majority of students study Kiswahili at the UDSM as one of the teaching subjects within the education degree programmes because they are sure to get employment after they finish their degrees. On the contrary, the student enrolment into the BAK degree programme at the IKS is increasingly dwindling, the reason being a lack of the prospect of employment opportunities after graduation.

The view of integrating African indigenous language courses into more marketable degree programmes is also highlighted by Kaschula & Maseko (2014), who advocate that African institutions of higher learning need to do away with an apparent conventional and traditional emphasis on teaching and learning of the languages. Rather, learners of various disciplines need to be encouraged to opt for courses in African indigenous languages as part of their mainstream curricula in order to enhance their expertise in the languages and at the same time to influence their attitude towards these languages. Through this initiative, the status of African languages would be uplifted even among students of other academic disciplines as well as to the wider society on the continent.

For instance, Kaschula & Maseko (2014) note that at Rhodes University, South Africa, there are discipline-specific vocational African indigenous mother and non-mother tongue language courses attached to pharmacy, education, law and journalism mainstream degree programmes. This approach not only enhances public unity within much diversified South African society but also enhances resilient indigenous knowledge based learning. It also functions as the survival method for much beleaguered indigenous African languages in the institutions of higher education in Africa.

#### **5.6.4.3 A need for setting up initiatives to reverse ubiquitous students' negative attitudes towards their own indigenous African languages**

This study has highlighted once again a persistent but indispensable need for African countries as well as education institutions of higher learning to devise concrete initiatives to reverse and alleviate negative attitudes towards indigenous African languages among students in particular and the African society in general. Regarding the need for refocusing dedicated efforts in changing the public's negative attitudes towards indigenous African languages within the African continent, Badat (2010:16) advocates thus:

The government through education ministries and institutions of higher learning and the private education sector in Africa must also give rigorous devotion to the defence and enhancement of African language scholarship at schools, colleges, and universities as a critical component of the elevation of these languages.

It has become evident in the present study that a relative positive attitude towards Kiswahili in Tanzania has played a vital role in motivating students to study the language as an academic subject in higher education levels. The students begin to cherish the language as a result of the achievements that have been enjoyed by those who have studied the language before. An enormous number of local Kiswahili teaching job opportunities as well as an ever increasing apparent and fascinating Kiswahili teaching job market overseas have unwittingly helped to dislodge society's negative perceptions towards the language, which in turn gives students confidence to learn the language at higher education levels. This has been one of the reasons Kiswahili student enrolment in high schools and universities has outmuscled other language subjects, including English, in Tanzanian universities.

African countries need to create space for dominant indigenous African languages to flourish. This should start by making these languages compulsory for all students, not only in the lower levels but also in higher learning. Expanding the domains of use of indigenous African languages means expanding demand for more language experts in this particular country. This will inevitably attract more students to learn the languages for the economic power they would possess. The use of indigenous African languages as a medium of instruction sets the podium for further expansion of the marketability of these languages. Since basic and secondary education is a massive source of employment in many countries worldwide, the use of indigenous languages would automatically broaden the market of the languages and consequently elevate their prestige.

In light of this, Kamwangamalu (2004:253) points out that there is currently overall lack of sustainable \_demand for multilingual skills in the African languages for academic, economic, administrative and employment purposes'. He notes, however, that improved need for indigenous African languages skills and occupational services would contribute towards raising the status of these languages and change the way in which the languages are perceived by the society. A true motivation for indigenous African language learning would be creating space for the languages. Learners hold strong intrinsic motivation towards foreign languages—English, French, and Arabic—because of their superiority and prestige, not because of their inherent nature as languages. For indigenous African languages to acquire this trait, the African states should take resolute ventures to turn the tides towards these languages. Indigenous African languages must be given a reason to be loved.

#### **5.6.4.4 Governments and higher education institutions need to provide financial support to the students studying indigenous African languages**

One of the problems which critically affect education systems on the African continent is poverty. Poverty culminates in the challenge of insufficient funding of tertiary education, and the grim outlook is more critical in Africa than anywhere else on the globe. The World Bank (2010) reports that within the last fifteen years the continent has witnessed a triple increase in the size of the student population in tertiary education. The report indicates that, while in 1991 there were only 2.7 million students, by 2006 that number jumped to 9.3 million, recording an increase of an average rate of sixteen-percent per annum, while finance dedicated to the area only increased twofold, equivalent to an average rate increase of six-percent per year (The World Bank, 2010:16). This situation is in contrast with other parts of

the world, where governments' funding of higher education has generally kept abreast with the upsurge in the size of the higher education student population (The World Bank, 2010:17).

As a result, African families cannot afford to pay for children's education and therefore they solely rely on government grants. Unfortunately, African governments have failed to sufficiently fund the education sector, which in turn makes institutions of higher learning fail to provide financial support to academically deserving students. To cope with this unprecedented demand for higher education students' bursaries, governments are forced to devise exclusionary and exploitative screening mechanisms to distribute the little available funding to the needy students. One of the mechanisms is to prioritize certain academic disciplines that conform to the countries' development goals, which in most cases tend to be mathematics and science courses and programmes.

This approach often negatively affects the discipline of humanities and in particular indigenous African languages. Students who wish to study these languages are denied access to education grants and loans because most governments, agencies, and universities do not regard them as priority disciplines. In Tanzania, for instance, the HESLB prioritises mathematics and science programmes in issuance of education loans. In the introductory section of HESLB's guidelines for loan issuance, it is categorically stated thus:

The board has been entrusted by the government with the responsibility to issue loans to students pursuing diploma in science/mathematics with education and diploma in primary education (science/mathematics)/higher diplomas and degree studies at accredited higher education institutions in and outside the country, issue grants to medical related programmes and other programmes as may be approved by the government (URT 2015:1).

Similar cases are reported in Uganda where, since 2005/06, seventy five-percent of four thousand new entrants were admitted into university on the basis of not only academic merit but also of "the relevance of their area of study to national development, with priority given, in particular, to science and technology" (Zaafraane; Otieno; and Musisi & Mayega as quoted in The World Bank, 2010:131). A similar mode is reported to be practised in Madagascar, where access to higher education bursaries depends largely on the background of the academic qualification possessed by applicants.



It is revealed that through this criterion students majoring in mathematics receive foremost consideration in funding while those with literary or technological backgrounds are considered last (Madagascar, Ministry of Higher Education and Research as quoted in The World Bank, 2010:134). These approaches are malicious to the growth and development of indigenous African languages. Matsinhe (2004:18) notes that in most African countries:

African languages are not part and parcel of the efforts to achieve sustainable development, and consequently it is felt they warrant neither attention nor funding. Apart from marginalizing these languages, this creates negative attitudes among ordinary people towards them, including learners who see no economic value attached to learning African languages.

Matsinhe's observation corroborates the situation that has been established in this study regarding BAK programme at the IKS where students majoring in it are not given education loans. Therefore, to reverse this unwelcoming situation, the governments and universities must now recognize language programmes and fund them much as it has been doing for mathematics and science programmes.

#### **5.6.4.5 Integrating occupational language skills courses into core curriculum**

It has generally been established in this particular study that students want to learn language courses for employment purposes. Their main motivation, as for other mainstream courses and degree programmes, is to get knowledge and skills that can be traded for employment after they finish their studies. Unfortunately, however, many indigenous African language programmes are loaded with academic courses and modules that lack functionality beyond the education realm. Most language courses are grammar oriented whose skills, apart from teaching, cannot be used in other areas of life. Courses which offer functional skills like translation, interpreting, editing, and publishing are in most cases treated as optional and thus are offered to a very limited number of students.

It is the view of this study that such courses be made part of the core language curriculum since they are the ones that offer students the skills and knowledge that are in demand in the job market. In line with this, Matsinhe (2004) recommends a holistic indigenous African language curriculum overhaul, which should involve discussions with development stakeholders, linguists and other role-players such as the private sector. This initiative should aim at identifying the kind of expertise and services the market force expects mostly from indigenous African language graduates. At the IKS of the University of Dar es Salaam, for

instance, such courses are offered to a very limited number of students. The majority of students are denied access to these courses and therefore end up studying grammar based courses which offer little attraction in the job market.

### **5.7 Conclusion**

This chapter has dealt with two broad issues, one being theoretical aspects of data analysis and the other data presentation and discussion of the research findings. The chapter was organised into five sections. After the introduction section, the second section provided various definitions of qualitative data analysis. The third section reviewed methods of data analysis employed in qualitative research, and the fourth section described procedures used for data analysis in this particular study.

The fifth section presented data gathered through the questionnaire and semi-structured interviews, which was then followed by a discussion of research findings. Within the last section, implications of the current research findings to the learning and teaching of indigenous African languages in institutions of higher learning in other African countries were discussed. The next chapter summarises the entire study, offers general conclusions, and advances recommendations for further studies.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Introduction

This final chapter provides a synopsis of the study by summarizing its main findings as well as providing a summary of the entire research project in terms of its structural layout. Furthermore, the chapter offers general concluding remarks in relation to the research findings. Finally, the chapter outlines recommendations for areas which call for further studies.

#### 6.2 Summary of the study

This particular study focused on providing an understanding of Tanzanian university students' motivation to study Kiswahili language as an academic subject. The IKS of the University of Dar es Salaam was the study site. The study was designed as an attempt to fulfil three specific research objectives.

This study has been presented in six chapters. The first chapter is an introduction, which provided a foundation from which the entire study was executed. The chapter was organized into several sections, which covered background information to the study, problem statement, an overview of the concept 'indigenous African languages', the origin of Kiswahili language, details on the early development of the language, an account of Kiswahili in education during the colonial era in Tanzania, a review of Kiswahili and language in education after independence in Tanzania, the current language profile in Tanzania, an account of language education policy and the role of Kiswahili in Tanzania, an assessment of the current public attitudes towards English and Kiswahili in Tanzania, an outline of the research objectives and the research questions, the significance of the study, the delineation of the study, an outline of definition of terms, limitations of the study, and lastly the structure of the thesis.

Chapter two reviewed literature related to various aspects of the study ranging from motivational conceptual underpinnings to research done in the area of motivation for learning African languages in particular and other languages in general. Through the literature review it was evident that, although language learning motivation is an interesting area that has produced a mammoth body of literature especially on western and, in recent years, on Asian languages, the area of motivation for African indigenous language learning has received

strikingly insignificant focus from scholars. Lack of motivational studies on African indigenous languages is more acute especially on teaching and learning of these languages within institutions of higher learning on the African continent. Surprisingly, there was an encouraging amount of research on motivation studies on indigenous African languages in America and Europe. The literature review has indicated that motivation studies on the African indigenous languages, Kiswahili in particular, have been studied in America as one of the LCTLs, in which heritage learning has been a stand out motivation for its teaching and learning in the US.

Chapter three outlined the theoretical framework which informed this study. The study was guided by self-determination theory (SDT) as proposed by Deci & Ryan (1985, 2000). The SDT is the theory of human motivation and personality, which among other things asserts that individuals are moved to behave in ways they do either intrinsically or extrinsically. Intrinsically motivated behaviours are those emanating from within individuals and they characterize volition and joy. On the contrary, extrinsic motivated behaviours are those externally driven into an individual whether physically or psychologically. The typical characteristics of the externally motivated behaviours are individuals' succumbing to fear or pressure, such as punishment and reprisal or desire to acquire certain material gains, such as rewards. It is stressed within the SDT, however, that there are no absolute intrinsic and extrinsic behaviours; rather they lie in a continuum, whereas the fullest internalized form of behaviour represents intrinsic motivation while the least ones characterize extrinsic motivation.

Extrinsic motivation is further broken down into four subtypes of motivation based on their regulation of behaviour internalization. Consequently, there are external regulation, introjected regulation, identified regulation, and integrated regulation. External regulated motivation represents the least autonomous form of behaviours because their existence completely depends on external pressure. The integrated regulated form of motivation represents the most autonomous form of motivation because behaviours here are valued and embraced as personal deeds even if they are initially forced in from the outside. The SDT posits that intrinsic motivation is very rarely seen among adult individuals since most of them behave the way they do in response to various external pressures. This theory enabled the researcher to analyse types of factors given by participants as the reasons for their decision to study Kiswahili as an academic subject.

Chapter four dealt with the research methodology. The main issues discussed included the research paradigm, where three paradigms - positivism, constructivism, and pragmatism/mixed method - were reviewed. This particular study was situated within the constructivism paradigm as it was seen suitable in tackling the nature of the research problem under study. The research strategy is another aspect that was dealt with in this chapter. Three research strategies - quantitative, qualitative, and mixed strategies - were discussed with the view to selecting the most convenient one for this study.

Consequently, the study was mainly conducted based on the qualitative strategy both on data collection, data analysis and discussion of the research findings. This section was followed by the subsection on research designs, in which various qualitative research designs were outlined and eventually phenomenology was picked as the main design of this study. Other issues discussed in this chapter were the study site, the population of the study, the sample size, participant characteristics, and sampling methods. Convenience sampling and purposive sampling were used as the main sampling methods. In addition, research methods, particularly questionnaires and semi-structured interviews, were discussed and used. Ethical issues were the last aspects to be discussed in this chapter.

Chapter five covered data presentation and discussion of research findings. Data presentation and discussion of the findings were done based on the three research objectives and research questions the study strived to fulfil and answer. In attempting to answer the first research question which is why Tanzanian university students choose to study Kiswahili as an academic subject, nine factors were identified. These were language affection, patriotism, Kiswahili as national identity, employment opportunities, access to higher education students' loans, language of instruction, a belief Kiswahili is an easy subject, pressure from significant others, and an academic continuation. The language affection factor related to students' apparent love for the language. Patriotism is concerned with the students' feeling of association with Kiswahili language as a national language. Students showed that by learning the language they could showcase their commitment to the nation.

The third factor, which is Kiswahili as a national identity, had to do with the role the Kiswahili language holds as an identifier of the Tanzanian nation. Students indicated that they chose to study Kiswahili because they are Tanzanian citizens and they wanted to have profound knowledge of the language that identifies their nation. Based on the SDT viewpoint,

these factors suggested integrated regulation, which is a form of motivation that lies along a continuum of extrinsic motivation. This is because students chose to engage in the activity after they have integrated the behaviour of studying the language not because they enjoy it but because they value the activity. This happens without expectation of a reward or succumbing to any explicit external pressure.

Other motives for studying Kiswahili as an academic subject identified were employment opportunities, access to higher education students' loans, language of instruction, a belief Kiswahili is an easy subject, pressure from significant others, and an academic continuation. Regarding employment as the factor for learning Kiswahili as an academic subject, research participants and literature review indicated that the majority of students chose to study Kiswahili because it gave them assurance of getting Kiswahili teaching jobs within the country and abroad. It has been pointed out that Kiswahili has a wider and sustained job market in the country because, apart from being used as a medium of instruction in public primary schools, the language is also taught as a compulsory subject in junior secondary schools (grade 9-12) and also as one of the subjects forming subject combinations (eg. History, Kiswahili, and English language [HKL], History, Geography and English language [HGL], and Kiswahili, English language and French [KLF]) in high schools (grades 13-14). In addition, Kiswahili provides exciting job prospects abroad because it is one of the indigenous African languages widely taught in foreign universities, especially in America.

Access to higher education students' loans emerged as one of the strongest motivators for students to choose to study Kiswahili. It was revealed that education loans are offered to students who major in education related degree programmes such as BED and BAED. Education related degrees require students to have one or two teaching subjects. Therefore, coupled with other factors such as a belief that Kiswahili is an easy subject, a majority of students choose to study Kiswahili so that they can access education loans. Another factor cited as the reason for students to choose to study Kiswahili was the language of instruction. In this regard, it was claimed that students who struggle to cope with the difficulty of learning through the English medium choose to study Kiswahili courses which are normally taught in Kiswahili.

A belief Kiswahili is an easy subject was another factor identified as the motivator for students to study Kiswahili as an academic subject. For the majority of Tanzanians, Kiswahili

is their first or second language. It is the language spoken for everyday activities. As a result, students think that because it is the language of which they have complete command, then they can pass it easily when studying it. It was revealed, however, that it is not always the case as there are still students who struggle or even fail because academic Kiswahili is not necessarily similar to the one spoken in streets. Pressure from significant others was another reason which was cited as a factor for students' choice to study Kiswahili as an academic subject. It was indicated that some students chose to study Kiswahili because they were advised by their parents, siblings or friends.

Employment opportunities, access to higher education students' loans, language of instruction, a belief Kiswahili is an easy subject, and pressure from significant others are factors which fall under the extrinsic form of motivation. According to the SDT, these factors suggest that students chose to study Kiswahili in order to either receive certain material gains or acceptance in the society. These factors characterize the sense of individuals' submission to certain forms of external pressure.

The last factor was academic continuation, which relates to the students who chose to learn Kiswahili just because they were led by a good pass they obtained in high schools. It was established that among language subjects taught in Tanzanian high schools, students do better in Kiswahili than in other language subjects. Therefore it is an obvious circumstance that the majority of students would study Kiswahili, the language they have passed well rather than others. Academic continuation can suggest what is called amotivation within the SDT framework. Amotivation entails a situation where individuals lack clear motivation and therefore tend to engage in activities or behaviours without any specific factor.

The second research question sought to understand whether or not Tanzanian university students' initial motivation to study Kiswahili changes. On this aspect, it was established that the majority of students retained their initial motivation. This was because their initial expectations to choose to study the language were met. However, there were also students whose initial motivation changed. These were mostly the students who studied BAK. The reason for the change of initial motivation was the frustration students experienced through the years of study. Students and instructors indicated that BAK students did not receive education loans because the degree was not among the priority programmes as per

government guidelines. In addition, experiences from students who graduated in the same degree in previous years indicated that the majority of students were still unemployed.

The third research question aimed at understanding the role of the Tanzanian universities on motivating students to study Kiswahili as an academic subject. This question yielded mixed responses. While some quarters of instructors indicated that in essence the IKS plays an important role in attracting more students to study Kiswahili such as through organisation of information sessions with prospective students and using the media to advertise Kiswahili programmes, other instructors disputed this. This situation calls for further study that can get to the bottom of the matter.

### **6.3 General conclusions**

In summary, the researcher wishes to advance the view that the teaching and learning of indigenous African languages needs to go hand in hand with improvement of their teaching and learning methodologies. This study has in general found that in comparison with languages of other continents, indigenous African languages suffer an acute lack of research that is dedicated to improving their teaching and learning methodologies and techniques. Knowing students' initial motivation for learning these languages sets a stage on which teaching and learning methods and techniques can be designed and implemented. Different students with different learning motives call for different teaching and learning methods in order, firstly, for them to be able to engage in the learning process, and, secondly, for them to persist with the learning process.

The widespread challenge of low student enrolment and high dropout rates in the indigenous African languages can be mitigated only through understanding students' primary needs for learning these languages. Understanding students' motivation, whether intrinsic or extrinsic, for learning indigenous African languages can help language policy makers and planners as well as curriculum developers to come up with sound language policies, plans, and curricula that sit well with the students' motives, as they are important role-players in any development initiatives of these languages. Any attempt to develop and revitalize indigenous African languages without considering students' reasons for wanting to learn these languages would very likely prove futile as the programmes will always struggle with the student enrolment as well as retention.



#### **6.4 Recommendations for further studies**

Conduct language specific studies to establish national and context specific students' motivation for learning indigenous African languages in other institutions of higher learning within African countries.

- a) Conduct studies on language learning motivation in lower levels of education to determine primary students' language learning motivation. Such studies can help in monitoring types and levels of motivation among learners and therefore to suggest if there is any need to have interventions regarding motivation variations among learners.
- b) Undertake comparative studies on various major African languages so as to establish language specific motivation among students. This will help in understanding the dynamics of language learning motivation and therefore understand if there are any separate and specific motives for each language and for each country.
- c) Conduct comparative studies between indigenous African languages and western languages in order to ascertain types of motivation which drive learners to choose to learn the languages. Currently, available comparative studies focus only on western and Asian languages.
- d) Conducting academic performance based studies on indigenous African languages so as to validate theoretical assumptions that learners with either intrinsic motivation or extrinsic motivation perform differently. Such a study could reveal which factors enhance effective learning of indigenous African languages among students.
- e) Motivation has widely been associated with the student enrolment in the education context. It is imperative to carry on extensive studies to establish how students' motivation hinders or enhances the student enrolment in indigenous African languages within African universities.
- f) Conduct country or higher learning institutional specific studies to establish if there are any initiatives and strategies in place to attract more students to enrol and retain

them in indigenous African language programmes in African institutions of higher learning.

## **6.5 Conclusion**

This is the final chapter which was designed to fulfil three aims. The first aim was to provide a summary of the entire thesis by giving a synopsis of issues covered in each chapter. The second aim of the chapter was to offer general concluding remarks in relation to the main issues emerged in the study. And the third and last section outlined the areas and issues which, based on the experiences encountered during this research project, conjure up for further empirical studies.

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## Appendices

### Appendix A: Ethical clearance

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10 November 2014

Mr Rajabu Adamu Chipila 212562334  
School of Arts  
Howard College Campus

Dear Mr Chipila

Protocol reference number: HSS/1407/01AD

Project title: The University of Dur es Salaam Mother Tongue Students' motivation for studying Kiswahili as an academic subject

**Full Approval – Expedited Application**

In response to your application received 23 October 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

**PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenika Singh (Chair)  
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Professor NS Zulu  
Cc Academic Leader Research: Professor Bernard de Meyer  
Cc School Administrator: Mr Sabelo Gumende

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Humanities & Social Sciences Research Ethics Committee

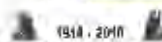
Dr Shenika Singh (Chair)

Westville Campus, Owen Mbeki Building

Postal Address: Private Bag 364001, Durban 4000

Telephone: +27 (0)31 266 3504/3504400 Facsimile: +27 (0)31 280 4004 Email: [amses@ukzn.ac.za](mailto:amses@ukzn.ac.za) / [hrm@ukzn.ac.za](mailto:hrm@ukzn.ac.za) / [ethics@ukzn.ac.za](mailto:ethics@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)



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## Appendix B: Gate keeper's letter

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### THE UNIVERSITY OF DAR ES SALAAM INSTITUTE OF KISWAHILI STUDIES

Box 35110 Dar es Salaam  
Phone: Director: 2410757  
General line: 2410500-8 Ext.2647

Email [iks@udsm.ac.tz](mailto:iks@udsm.ac.tz)

Web: [www.udsm.ac.ta./tuki](http://www.udsm.ac.ta./tuki)  
[www.udsm.ac.tz/ikr](http://www.udsm.ac.tz/ikr)

15<sup>th</sup> July, 2014

Ref. IKS/DR/31

Mr. Rajabu A. Chipila,  
Discipline of African Languages,  
MTB G.086  
School of Arts, Howard College,  
University of KwaZulu-Natal,  
Durban, 4041.

Dear Mr. Chipila,

**PERMISSION TO CONDUCT RESEARCH AT THE INSTITUTE OF KISWAHILI STUDIES OF THE UNIVERSITY OF DAR ES SALAAM, TANZANIA**

Reference is made to your request for permission to conduct research in our institute. Permission is hereby granted for you to conduct research on the project topic you have indicated on your application: **University student motivation for learning Kiswahili as an academic subject**. The permission is granted on noting that you will collect data through interview and questionnaire methods on the specified topic area. You have indicated that your informants will be academic personnel and students in this institute. You are reminded that this permission is valid only during the time indicated on this letter, which is between July 2014 and February 2015. Should you need to have a follow-up research, the office should be notified accordingly. I urge you to carry on your research with utmost confidentiality and anonymity.

Yours sincerely,

Ernesta S. Moshia (PhD)

Director, Institute of Kiswahili Studies

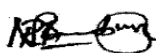
## Appendix C: Informed consent letter

Dear participant,

This document serves to humbly request you to support me in my PhD study in African Languages that I pursue at the Discipline of African Languages of the University of KwaZulu-Natal, South Africa by willingly agreeing to participate in information gathering sessions. Your willingness to participate in this study is well appreciated beforehand. Title of my study is *The University of Dar es Salaam Students' Motivation for Studying Kiswahili as an Academic Subject*. The core objective of the study is to investigate motivating factors for the university students to choose to study Kiswahili rather than other languages taught in universities. Results from this study are expected to help language planners and policy makers in educational institutions to plan and make language plans and policies that match with students' language learning expectations.

You are requested to willingly fill up a questionnaire or participate in interview sessions. Your identity will not be disclosed at any point during this information gathering process. Information that will be obtained from this process will be well managed and treated with utmost confidentiality. Participation in information gathering sessions is at your own will; please do not feel pressured.

Thank you very much once again for being part of my study!



Rajabu A. Chipila

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For any doubt, question, or advice do not hesitate to contact me at:

+255767200122

+27715697003

[chipila@ukzn.ac.za](mailto:chipila@ukzn.ac.za)

---

If you agree to participate in the information gathering session, please sign and return this form. If you do not wish to participate, you do not have to return it.

I have willingly agreed to participate in the questionnaire/interview session (*Delete inappropriate*).

Date: \_\_\_\_\_ Time the session to take place: \_\_\_\_\_

If you would like to be contacted for follow-up information session, please provide your phone number and/or email address: \_\_\_\_\_ / \_\_\_\_\_

Your signature: \_\_\_\_\_

**Appendix D: Questionnaire for university students (English version)**

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Dear participant,

You are requested to willingly fill up this questionnaire that gathers information to be used for the PhD study in African Languages at the Discipline of African Languages of the University of KwaZulu-Natal, South Africa. Title of the study is *The University of Dar es Salaam Students' Motivation for Studying Kiswahili as an Academic Subject*. The core objective of the study is to investigate motivating factors for the university students to choose to study Kiswahili rather than other languages taught in universities. Results from this study are expected to help language planners and policy makers in educational institutions to plan and make language plans and policies that match with students' language learning expectations.

*Researcher:* Rajabu A. Chipila

---

**A. Personal information** (*Tick or fill in your response in the spaces provided*)

A1: Sex: 

Female	Male
<input type="checkbox"/>	<input type="checkbox"/>

A2: Age:

A3: Your birth location: 

Village	Township	City	Abroad
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**B. Language background:** (*Tick whichever applicable*)

B1: Kiswahili is your: 

First	Second	Third	I don't know
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**C. Your education background**

C1: Your study degree level: 

Bachelor's	Master's
<input type="checkbox"/>	<input type="checkbox"/>

C3: What was your high school subject combination?

**D. Family Members' Education Level** (*Tick whichever applicable*)

	PhD/Master's	Bachelor's	Diploma	Certificate	Advanced Secondary School	Ordinary Secondary School	Primary	No Formal Education
<b>Father</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Mother</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Guardian</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Brother</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Sister</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**E. What are your reasons for choosing to study Kiswahili at the university?** (*Tick only reasons which you think fit your choice*)

S/N	Reasons	Tick
E1.	Affection for the language: I just like the language (Please provide more explanation). _____ _____ _____	
E2.	I am Tanzania, and Kiswahili is a national language and a symbol of the nation, so I have to study it at an academic level (Please provide more explanation). _____ _____ _____	
E3.	Peer/family/instructors' pressure (Please provide more explanation). _____ _____ _____ _____	
E4.	Friendly instructors and teaching methodologies (Please provide more explanation). _____ _____ _____	
E5.	Job related factors (To get teaching jobs abroad like US Fulbright fellowship; many high schools have Kiswahili subject combination hence easy to get jobs) (Please provide more explanation). _____ _____ _____	
E6.	Language of instruction (To avoid English in other courses) (Please provide more explanation). _____ _____ _____	
E7.	Lack of course alternative (Please provide more explanation) _____ _____ _____	
E8.	Low grade (cut-off points for Kiswahili courses is low compared to other courses) (Please provide more explanation) _____	



**Follow-up interview consent**

If you would like to be contacted for follow-up information session, please provide your phone number and/or email address: \_\_\_\_\_/\_\_\_\_\_

Your signature \_\_\_\_\_ Date \_\_\_\_\_

## Appendix E: Questionnaire for university students (Kiswahili version)

Mpendwa Mshiriki,

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dhati kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dhati kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayoeleweka. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazoitoe katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumika kwa malengo ya utafiti huu tu.

*Mtafiti:* Rajabu A. Chipila

*Tarehe* \_\_\_\_\_ *Muda* \_\_\_\_\_

**A. Taarifa Binafsi** (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):

A1: Jinsi:

Ke	Me

A2: Umri:

A3: Mahali ulipozaliwa:

Kijijini	Mjini	Jijini	Ughaibuni

**B. Taarifa kuhusu Lugha:** (Weka alama ya vema panapostahili):

B1: Kiswahili ni lugha yako

Kwanza	Pili	Tatu	Sifahamu

ya:

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha

Awali	Mahiri

Shahada:

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi						
Sekondari						
Sekondari ya Juu						

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

**D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):**

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba								
Mama								
Mlezi								
Kaka								
Dada								

**E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam? (Weka alama ya vema kwenye sababu yako/zako tu):**

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). _____ _____ _____	
E2.	Uzalendo: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili niijuwe vizuri zaidi (Tafadhali eleza zaidi). _____ _____ _____	
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). _____ _____ _____ _____	
E4.	Walimu wazuri na mbinu bora za kufundishia (Tafadhali eleza zaidi). _____ _____ _____	
E5.	Ajira/kazi: Kupata ajira za kufundisha Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi). _____ _____ _____	
E6.	Lugha ya kufundishia: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikugumu/hakieleweki (Tafadhali eleza zaidi). _____ _____ _____	





**Ridhaa ya kushiriki kwenye usaili wa ufuatiliaji**

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya baruapepe: \_\_\_\_\_ / \_\_\_\_\_

Saini yako: \_\_\_\_\_

## Appendix F: Sample of filled in questionnaires for university students

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### Hojaji kwa Wanafunzi Wanaosoma Somo la Kiswahili katika Taasisi ya Taaluma za Kiswahili, Chuo Kikuu cha Dar es Salaam kuhusu Motisha ya Kusoma Kozi za Somo la Kiswahili

*Mpendwa Mshiriki,*

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dhati kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dhati kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayoielewika. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazozitoa katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumika kwa malengo ya utafiti huu tu.

*Mtafiti:* Rajabu A. Chipila     *Msimamizi Mkuu:* Prof. N.S. Zulu  
*Msimamizi Mwenza:* Dkt. L. Rushubirwa

*Tarehe* 22/01/2014     *Muda* 17:15

**A. Taarifa Binafsi (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):**

A1: Jinsi: 

Ke	Me
	✓

A2: Umri: 

Mieka 24
----------

A3: Mahali ulipozaliwa: 

Kijijini	Mjini	Jijini	Ughaibuni
		✓	

**B. Taarifa kuhusu Lugha: (Weka alama ya vema panapostahili):**

B1: Kiswahili ni lugha yako ya: 

Kwanza	Pili	Tatu	Sifahamu
✓			

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha Shahada: 

Awali	Mahiri
✓	

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi	✓					
Sekondari			✓			
Sekondari ya Juu	✓					

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

HGK

D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba					✓			
Mama						✓		
Mlezi								
Kaka								
Dada								

E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam? (Weka alama ya vema kwenye sababu yako/zako tu):

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). - Misingi mizuri iliyowekwa kabla ngazi ya sekondari ndiyo iliyonifanya nipende kuisoma na kuipenda lugha ya Kiswahili kwa ujumla wake.	
E2.	Uzalendo: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili ni juwe vizuri zaidi (Tafadhali eleza zaidi). - Naipenda lugha ya Kiswahili kama lugha yangu ya Taifa. Pia ni lugha inayokuwa kwa kasi na hivyo kuhitaji wataalamu mahiri.	
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). - Kuna ushawishi hasi kabla kuisoma lugha hii hasa kutoka kwa marafiki kwani wengi wanaona wale wanaochagua some hii kabla sekondari ya juu wanaweza murego kimasomo.	

E4.	<p>Walimu wazuri na mbinu bora za kufundishia (Tafadhali eleza zaidi).</p> <p>- Lugha hii mwanana na maridhiana kwa upande wangu imejaliwa walimu wazuri na bora tangu ngazi ya msingi hadi hii ya shahada ya kwanza.</p>	
E5.	<p>Ajira/kazi: Kupata ajira za kufundishia Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi).</p> <p>- Ni kweli kabisa lena kubakana na ukwaji wa lugha hii wageni wengi usamekuwa na shamba ya kujifunza na hivyo kuongeza seke la ajira.</p>	
E6.	<p>Lugha ya kufundishia: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikugumu/hakieleweki (Tafadhali eleza zaidi).</p> <p>- Ni kweli kabisa na hivyo kusababisha matokeo mabaya kubakana na uwezo mdogo wa lugha ya Kiingereza.</p>	
E7.	<p>Ukosefu wa kozi mbadala: Sikuwa na fursa nyingine zaidi ya somo la Kiswahili. Masomo mengine yalishajaa (Tafadhali eleza zaidi).</p> <p>Hapana. Nilichagua lugha hii kwa mapenzi yangu yote.</p>	
E8.	<p>Alama za kuingilia chuo: Nilikuwa na alama za chini ambazo hazikukubaliwa kwenye masomo mengine hivyo nikachagua Kiswahili kwa sababu alama za kuingilia zilikuwa za chini (Tafadhali eleza zaidi).</p> <p>- Nilifaulu masomo yote kwa alama nzuri ambazo ningeweza kujunga na michepuo mingine pia. Tupo Kiswahili nilifaulu kwa daraja la juu zaidi.</p>	
E9.	<p>Taarifa za uchaguzi wa kazi/taaluma: Sikuwa na taarifa za kutosha kuhusu uchaguzi wa kazi/taaluma wakati naingia chuoni (Tafadhali eleza zaidi).</p> <p>- Nilikuwa na ufahamu wa kutosha ndio maana nikajunga na taaluma ya ualimu ambayo ina seke kubwa la ajira.</p>	

E10.	Mwendelezo wa kitaaluma: Mchepuo wangu wa masomo nikiwa sekondari ya juu ulijumuisha Kiswahili hivyo niliamua kuendelea na somo hili (Tafadhali eleza zaidi). - Ni kweli ilijumuisha Kiswahili lakini nilipeza nafasi ya kubadilisha ita kubokana na mapenzi yangu kwa lugha hii bado naendelea kuisoma.
E11.	Ufautu/alama: Ni rahisi kupata alama nzuri katika kozi za somo la Kiswahili, hivyo nilichagua Kiswahili ili kujirahisisha kuhitimu shahada yangu (Tafadhali eleza zaidi). - Si kweli kwani Kiswahili ni somo lenye kulidaji bidii kabwa pini kabla kujifunza kwake.
E12.	Tafadhali taja/eleza sababu nyingine yoyote ambayo haikutajwa hapa. - Namba maora kuamba Kiswahili kuhimwe kabla kufundishia masomo yote kwa ngazi ya msingi na sekondari.

F. Unadhani sababu zilizokufanya uchague kusoma somo la Kiswahili wakati unaanza chuo bado ni zilezile hadi sasa au zimebadilika? Kama NDIYO/HAPANA, kwa nini unadhani hivyo? (Tafadhali eleza):


Mapenzi yangu juu ya somo hili.

Asante sana kwa mara nyingine kwa kushiriki katika utafiti huu!



Rajabu A. Chipila

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya baruapepe: 0768101046.

Saini yako: 

**Hojaji kwa Wanafunzi Wanaosoma Somo la Kiswahili katika Taasisi ya Taaluma za Kiswahili, Chuo Kikuu cha Dar es Salaam kuhusu Motisha ya Kusoma Kozi za Somo la Kiswahili**

*Mpendwa Mshiriki,*

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dharti kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dharti kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayooleweka. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazozitoa katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumika kwa malengo ya utafiti huu tu.

Mtafiti: Rajabu A. Chipila      Msimamizi Mkuu: Prof. N.S. Zulu  
 Msimamizi Mwenza: Dkt. L. Rushubirwa

Tarehe 22/01/2014 Muda 17:00

**A. Taarifa Binafsi (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):**

A1: Jinsi:

Ke	Me
	✓

A2: Umri:

26
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A3: Mahali ulipozaliwa:

Kijijini	Mjini	Jijini	Ughaibuni
✓			

**B. Taarifa kuhusu Lugha: (Weka alama ya vema panapostahili):**

B1: Kiswahili ni lugha yako ya:

Kwanza	Pili	Tatu	Sifahamu
	✓		

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha Shahada:

Awali	Mahiri
✓	

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi	✓					
Sekondari	✓					
Sekondari ya Juu	✓					

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

HKL

D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba							✓	
Mama							✓	
Mlezi								✓
Kaka						✓		
Dada						✓		

E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam?

(Weka alama ya vema kwenye sababu yako/zako tu):

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). Kiswahili ni lugha ambayo imeenea sehemu nyingi za bara la Afrika na kinaziidi kwenye na kutu hiiyo niliamua kuchagua ili niweza kujifunza	✓
E2.	Uzalendo: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili ni juwe vizuri zaidi (Tafadhali eleza zaidi). Kama ni mzalendo wa nchi yangu ya Tanzania niliamua kuchagua lugha ya Kiswahili ili niweza kumisha uzalendo na kuelewa lugha yangu ya Kiswahili	✓
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). Nawashawishi marafiki/wanafamilia/walimu kuchagua kusoma lugha ya Kiswahili kwani ni semu ambalo ni lugha ya Taifa letu na hivyo wataweza kumfika na gita mbalimbali katika ulimwengu huu	✓



E4.	Walimu wazuri na mbinu bora za kufundishia (Tafadhali eleza zaidi). Kwa kweli walimu wazuri na nina bora za kufundishia zilizo kwa kucheleka kusoma lugha ya Kiswahili	✓
E5.	Ajira/kazi: Kupata ajira za kufundisha Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi). pia wafanyakazi wanaoboka kwenye lugha hii ya Kiswahili wanapewa nzael'hi mabalihi ndani na nje ya nchi	✓
E6.	Lugha ya kufundishia: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikugumu/hakieleweki (Tafadhali eleza zaidi). Kiswahili ni lugha rahisi na inayoelewa ka kwa wanaojitunza na pia kinapotea mabalihi	✓
E7.	Ukosefu wa kozi mbadala: Sikuwa na fursa nyingine zaidi ya somo la Kiswahili. Masomo mengine yalishajaa (Tafadhali eleza zaidi). Kulikuwa na kozi nyingi lakini mimi niliamna kuchukua kozi hii kwa kuwa na kipenda	✓
E8.	Alama za kuingilia chuo: Nilikuwa na alama za chini ambazo hazikukubaliwa kwenye masomo mengine hivyo nikachagua Kiswahili kwa sababu alama za kuingilia zilikuwa za chini (Tafadhali eleza zaidi). Alama za kuingilia chuo zilikuwa nduru sana	✓
E9.	Taarifa za uchaguzi wa kazi/taaluma: Sikuwa na taarifa za kutosha kuhusu uchaguzi wa kazi/taaluma wakati naingia chuoni (Tafadhali eleza zaidi). Kilikuwa najina kabisa kuhusu taarifa za kutisha kuhusu uchaguzi wa kazi wakati naingia chuoni	✓

E10.	Mwendelezo wa kitaaluma: Mchepuo wangu wa masomo nikiwa sekondari ya juu ulijumuisha Kiswahili hivyo niliamua kuendelea na somo hili (Tafadhali eleza zaidi). <u>niloweza kufaulu vizuri katika</u> <u>mchepuo wangu Kiswahili nitebanya</u> <u>vitun' zaidi.</u> ✓
E11.	Ufaulu/alama: Ni rahisi kupata alama nzuri katika kozi za somo la Kiswahili, hivyo nilichagua Kiswahili ili kujirahisisha kuhitimu shahada yangu (Tafadhali eleza zaidi). <u>Nirahisi sana kufaulu ulenama</u> <u>sana kwa bledi</u> ✓
E12.	Tafadhali taja/eleza sababu nyingine yoyote ambayo haikutajwa hapa. <u>Kwa na wahungumzaji wengi wa</u> <u>Kiswahili ndani' Tanzania</u>

F. Unadhani sababu zilizokufanya uchague kusoma somo la Kiswahili wakati unaanza chuo bado ni zilezile hadi sasa au zimebadilika? Kama NDIYO/HAPANA, kwa nini unadhani hivyo? (Tafadhali eleza):

Ndiyokwa sababu bado ninasoma na kulicieleza  
kwa unelani zaidi

Asante sana kwa mara nyingine kwa kushiriki katika utafiti huu!



Rajabu A. Chipila

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya baruapepe: \_\_\_\_\_

Saini yako: \_\_\_\_\_

**Hojaji kwa Wanafunzi Wanaosoma Somo la Kiswahili katika Taasisi ya Taaluma za Kiswahili, Chuo Kikuu cha Dar es Salaam kuhusu Motisha ya Kusoma Kozi za Somo la Kiswahili**

*Mpendwa Mshiriki,*

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dhali kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dhali kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayoelweka. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazozitoa katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumika kwa malengo ya utafiti huu tu.

Mtafiti: Rajabu A. Chipila    Msimamizi Mkuu: Prof. N.S. Zulu  
Msimamizi Mwenza: Dkt. L. Rushubirwa

Tarehe 22/01/2014    Muda 17:25

**A. Taarifa Binafsi (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):**

A1: Jinsi:

Ke	Me
	✓

A2: Umri:

37

A3: Mahali ulipozaliwa:

Kijijini	Mjini	Jijini	Ughaibuni
LAELA	S'wanaga		

**B. Taarifa kuhusu Lugha: (Weka alama ya vema panapostahili):**

B1: Kiswahili ni lugha yako ya:

Kwanza	Pili	Tatu	Sifahamu
	✓		

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha Shahada:

Awali	Mahiri
✓	

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi	✓					
Sekondari		✓				
Sekondari ya Juu	✓					

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

HGK

D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba								—
Mama								—
Mlezi								—
Kaka							✓	—
Dada								—

E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam?  
(Weka alama ya vema kwenye sababu yako/zako tu):

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). Naipenda lugha ya kiswahili kama sehemu ya utamaduni wangu	
E2.	Uzalendo: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili ni juwe vizuri zaidi (Tafadhali eleza zaidi). Ili niweze kukitangaza vizuri kwa hili ndani wa nje ya nchi	
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). Ushawishi wa lugha hii ni mkubwa	

E4.	<p>Walimu wazuri na mbinu bora za kufundisha (Tafadhali eleza zaidi).</p> <p>Wanawees kukiendeleza kowshili          Viani ka kuwafanya mwanafunzi          wawe mahiri</p>
E5.	<p>Ajira/kazi: Kupata ajira za kufundisha Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi).</p> <p>Ni kweli kuwa ina badi uwe mahiri          ili kupata ajira</p>
E6.	<p>Lugha ya kufundisha: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikugumu/hakieleweki (Tafadhali eleza zaidi).</p> <p>Ingekuwa ni vema masomo yote          ya fundishwe kwa lugha ya kiswahili</p>
E7.	<p>Ukosefu wa kozi mbadala: Sikuwa na fursa nyingine zaidi ya somo la Kiswahili. Masomo mengine yalishajaa (Tafadhali eleza zaidi).</p> <p>Hapana ni kuramba walendo ndio          wanao paleka mtu achukue kozi          ya kiswahili</p>
E8.	<p>Alama za kuingilia chuo: Nilikuwa na alama za chini ambazo hazikukubaliwa kwenye masomo mengine hivyo nikachagua Kiswahili kwa sababu alama za kuingilia zilikuwa za chini (Tafadhali eleza zaidi).</p> <p>Ili vingi chuo kikw ni tarima          uwe na alama za juu ili yio          uge na elimu ya juu</p>
E9.	<p>Taarifa za uchaguzi wa kazi/taaluma: Sikuwa na taarifa za kutosha kuhusu uchaguzi wa kazi/taaluma wakati naingia chuoni (Tafadhali eleza zaidi).</p> <p>Nilazimo upate elimu ya juu          kuwaza halafu ndio utapata          taarifa za kazi</p>

E10.	Mwendelezo wa kitaaluma: Mchepuo wangu wa masomo nikiwa sekondari ya juu ulijumuisha Kiswahili hivyo niliamua kuendelea na somo hili (Tafadhali eleza zaidi).
	Ilikuwa ni wamuzi mzuri ili kuwa mabini na kupata kazi kupitia somo hilo
E11.	Ufaulu/alama: Ni rahisi kupata alama nzuri katika kozi za somo la Kiswahili, hivyo nilichagua Kiswahili ili kujirahisisha kuhitimu shahada yangu (Tafadhali eleza zaidi).
	Si rahisi ila kinsicho tukiwa ni pindi katika kusoma
E12.	Tafadhali taja/eleza sababu nyingine yoyote ambayo haikutajwa hapa.
	Napenda somo la kiswahili

- F. Unadhani sababu zilizokufanya uchague kusoma somo la Kiswahili wakati unaanza chuo bado ni zilezile hadi sasa au zimebadilika? Kama NDIYO/HAPANA, kwa nini unadhani hivyo? (Tafadhali eleza):

Ni zile zile kwani naendeleo wa  
maduni wa mtanzania

Asante sana kwa mara nyingine kwa kushiriki katika utafiti huu!



Rajabu A. Chipila

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya barua pepe: \_\_\_\_\_

Saini yako: 

**Hojaji kwa Wanafunzi Wanaosoma Somo la Kiswahili katika Taasisi ya Taaluma za Kiswahili, Chuo Kikuu cha Dar es Salaam kuhusu Motisha ya Kusoma Kozi za Somo la Kiswahili**

*Mpendwa Mshiriki,*

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dhati kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dhati kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayoeleweka. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazozitoa katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumiwa kwa malengo ya utafiti huu tu.

*Mtafiti:* Rajabu A. Chipila      *Msimamizi Mkuu:* Prof. N.S. Zulu  
*Msimamizi Mwenza:* Dkt. L. Rushubirwa

*Tarehe* \_\_\_\_\_ *Muda* \_\_\_\_\_

**A. Taarifa Binafsi (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):**

A1: Jinsi:

Ke	Me
	✓

A2: Umri:

--

A3: Mahali ulipozaliwa:

Kijijini	Mjini	Jijini	Ughaibuni
	✓		

**B. Taarifa kuhusu Lugha: (Weka alama ya vema panapostahili):**

B1: Kiswahili ni lugha yako ya:

Kwanza	Pili	Tatu	Sifahamu
	✓		

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha Shahada:

Awali	Mahiri
✓	

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi	✓					
Sekondari	✓					
Sekondari ya Juu			✓			

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

Atuk

D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba							✓	
Mama							✓	
Mlezi							✓	
Kaka							✓	
Dada							✓	

E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam?  
(Weka alama ya vema kwenye sababu yako/zako tu):

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). Kwa lengo la kuelewa zaidi lugha ya kiswahili kwa kuilinganisha na lugha nyingine	✓
E2.	Uzaido: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili ni juwe vizuri zaidi (Tafadhali eleza zaidi). Napenda kujipaza lugha ambayo ni utaambulisho wa nchi yangu	✓
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). _____ _____ _____	



E4.	Walimu wazuri na mbinu bora za kufundishia (Tafadhali eleza zaidi).  Ni Muli am kutania Mbinu bora za kufundishia ili kuongeza ufahamu katika Lugha ya Kiswahili	✓
E5.	Ajira/kazi: Kupata ajira za kufundisha Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi).  Pamoja na urahisi huo pia ni Muli am kwa ni Lugha inayotumika KTK kutana Mbinu	✓
E6.	Lugha ya kufundishia: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikugumu/hakieleweki (Tafadhali eleza zaidi).  Ni kugumu kwa sababu hakiongelani kwa wengi KTK madingira yanayondungwa	✓
E7.	Ukosefu wa kozi mbadala: Sikuwa na fursa nyingine zaidi ya somo la Kiswahili. Masomo mengine yalishajaa (Tafadhali eleza zaidi).  Nilikuwa nazo sana Ila tu nilipenda lugha ya Kiswahili	✓
E8.	Alama za kuingilia chuo: Nilikuwa na alama za chini ambazo hazikukubaliwa kwenye masomo mengine hivyo nikachagua Kiswahili kwa sababu alama za kuingilia zilikuwa za chini (Tafadhali eleza zaidi).  Nilikuwa na alama za juu sana Ila sana Ila nilipenda lugha ya Kiswahili	✓
E9.	Taarifa za uchaguzi wa kazi/taaluma: Sikuwa na taarifa za kutosha kuhusu uchaguzi wa kazi/taaluma wakati naingia chuoni (Tafadhali eleza zaidi).  Nitikuwa na taarifa za kutosha hivyo nilifanya uchaguzi sahihi.	✓

E10.	Mwendelezo wa kitaaluma: Mchepuo wangu wa masomo nikiwa sekondari ya juu ulijumuisha Kiswahili hivyo niliamua kuendelea na somo hili (Tafadhali eleza zaidi). Hapana ngingeweza kusoma hata Masomo mengine kwa saikolojia na sheni ila nilipanda lugha ya Kiswahili	✓
E11.	Ufaulu/alama: Ni rahisi kupata alama nzuri katika kozi za somo la Kiswahili, hivyo nilichagua Kiswahili ili kujirahisisha kuhitimu shahada yangu (Tafadhali eleza zaidi). Si rahisi kabisa inahitaji kudoma kwa bidii na kwa makini	✓
E12.	Tafadhali taja/eleza sababu nyingine yoyote ambayo haikutajwa hapa.	

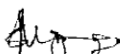
F. Unadhani sababu zilizokufanya uchague kusoma somo la Kiswahili wakati unaanza chuo bado ni zilezile hadi sasa au zimebadilika? Kama NDYO/HAPANA, kwa nini unadhani hivyo? (Tafadhali eleza):

Bado napenda lugha ya Kiswahili  
 hivyo sababu haijabadilika

Asante sana kwa mara nyingine kwa kushiriki katika utafiti huu!

  
 Rajabu A. Chipila

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya barua pepe: 0769 470324, sailon@yahoo.com

Saini yako: 

**Hojaji kwa Wanafunzi Wanaosoma Somo la Kiswahili katika Taasisi ya Taaluma za Kiswahili, Chuo Kikuu cha Dar es Salaam kuhusu Motisha ya Kusoma Kozi za Somo la Kiswahili**

*Mpendwa Mshiriki,*

Waraka huu unalenga kukuomba kushiriki kwa hiari katika ukusanyaji wa data kwa ajili ya masomo yangu ya uzamivu (PhD) katika Lugha za Kiafrika ninayosoma katika Idara ya Lugha za Kiafrika ya Chuo Kikuu cha KwaZulu-Natal, Afrika Kusini. Mada ya utafiti wangu ni *Motisha ya Wanafunzi wa Chuo Kikuu cha Dar es Salaam katika Kusoma Somo la Kiswahili*. Natanguliza shukrani zangu za dhati kwa kuridhia kwako kushiriki katika mchakato huu. Lengo kuu la utafiti huu ni kuchunguza sababu za wanafunzi wa Chuo Kikuu cha Dar es Salaam kuchagua kusoma kozi za somo la Kiswahili badala ya lugha zingine zinazofundishwa hapa Chuoni. Matokeo ya utafiti huu yanatarajiwa kutoa mwanga kwa mamlaka za elimu na utamaduni za serikali na binafsi katika uandaaji wa mipango na sera za lugha ili mitaala ya lugha katika taasisi na asasi za elimu iendane na malengo ya wanafunzi kusoma masomo ya lugha ya Kiswahili nchini Tanzania.

Hivyo, unaombwa kujaza kwa makini na dhati kubwa hojaji utakayopewa. Juhudi zote zimefanyika kuhakikisha kuwa hojaji ni fupi na inayoeleweka. Nakuhakikishia kuwa utambulisho wako ni muhimu sana hivyo hautawekwa wazi kwa namna yoyote ile bila idhini yako. Taarifa utakazozitoa katika mchakato huu zitahifadhiwa kwa uangalifu na usiri mkubwa na zitatumika kwa malengo ya utafiti huu tu.

*Mtafiti:* Rajabu A. Chipila     *Msimamizi Mkuu:* Prof. N.S. Zulu  
*Msimamizi Mwenza:* Dkt. L. Rushubirwa

*Tarehe* 20/01/2014     *Muda* 04:15

**A. Taarifa Binafsi (Weka alama ya vema panapostahili au jaza nafasi iliyo wazi):**

A1: Jinsi:

Ke	Me
	✓

A2: Umri:

23
----

A3: Mahali ulipozaliwa:

Kijijini	Mjini	Jijini	Ughaibuni
		✓	

**B. Taarifa kuhusu Lugha: (Weka alama ya vema panapostahili):**

B1: Kiswahili ni lugha yako ya:

Kwanza	Pili	Tatu	Sifahamu
✓			

**C. Taarifa kuhusu Elimu yako:**

C1: Kiwango cha Shahada:

Awali	Mahiri
✓	

C2: Ni aina gani ya shule ya msingi na sekondari ulisoma? (Weka alama ya vema panapostahili):

Kiwango cha Elimu	Serikali	Kata	Binafsi	Binafsi inayofundisha kwa Kiingereza	Binafsi inayofundisha kwa Kiswahili	Ughaibuni
Msingi	✓					
Sekondari			✓			
Sekondari ya Juu	✓					

C3: Taja mchepuo (combination) wako wa masomo ulipokuwa sekondari ya juu?

HKL

D. Kiwango cha Elimu cha Wanafamilia yako (Weka alama ya vema panapostahili):

	PhD/ Mahiri	Awali	Diploma	Cheti	Sekondari ya Juu	Sekondari	Msingi	Hakuna Elimu Rasmi
Baba							✓	
Mama							✓	
Mlezi								
Kaka						✓		
Dada						✓		

E. Zipi ni sababu zako za kuamua kusoma kozi za Kiswahili hapa Chuo Kikuu cha Dar es Salaam? (Weka alama ya vema kwenye sababu yako/zako tu):

S/N	Sababu	Vema
E1.	Mapenzi yangu kwa lugha: Naipenda sana tu lugha hii (Tafadhali eleza zaidi). Naipenda masomo ya lugha, hivyo nitamua kusoma lugha ya Kiswahili.	✓
E2.	Uzalendo: Mimi ni Mtanzania, na Kiswahili ni lugha na alama ya taifa, hivyo nalazimika kuisoma ili nijuwe vizuri zaidi (Tafadhali eleza zaidi). Napenda kusoma lugha ya Kiswahili ili niweze kujua vizuri na kuwafundisha wengine.	✓
E3.	Ushawishi wa marafiki/wanafamilia/walimu (Tafadhali eleza zaidi). Nilipata ushawishi kutoka kwa waalimu, marafiki na wanafamilia kwa lugha ya Kiswahili sasa ina kwa na inafunika sehemu kubwa duniani.	

E4.	Walimu wazuri na mbinu bora za kufundishia (Tafadhali eleza zaidi). Walimu wanafundisha vizuri na mbinu zao za kufundisha ni bora. Hivyo <del>ait</del> inawachia - kubwa vizuri
E5.	Ajira/kazi: Kupata ajira za kufundisha Kiswahili ng'ambo kama vile nafasi za Mfuko wa Fulbright; shule nyingi za sekondari nchini zina michepuo inayojumuisha somo la lugha ya Kiswahili hivyo ni rahisi kupata ajira ya ualimu nchini (Tafadhali eleza zaidi). Lengo la masomo Kiswahili ni ili niweze kupata ajira hise ng'ambo au ndani ya ndi
E6.	Lugha ya kufundishia: Masomo mengine yanafundishwa kwa Kiingereza, ambacho ni kikigumu/hakieleweki (Tafadhali eleza zaidi). Ni kweli kisamba katika Mfalca wa shule za - sekondari nchini Tanzania lugha ya kufundishwa ni Kiingereza ambacho ni kigumu na hakieleweki.
E7.	Ukosefu wa kozi mbadala: Sikuwa na fursa nyingine zaidi ya somo la Kiswahili, Masomo mengine yalishajaa (Tafadhali eleza zaidi). Nilitaka kuwa mwalimu wa somo la Kiswahili lakini ni ufani kwa kuchaguliwa shahada Kiswahili.
E8.	Alama za kuingilia chuo: Nilikuwa na alama za chini ambazo hazikukubaliwa kwenye masomo mengine hivyo nikachagua Kiswahili kwa sababu alama za kuingilia zilikuwa za chini (Tafadhali eleza zaidi). Alama zangu zinginitohusu kabna masomo mengine lakini ni kaamua masomo Kiswahili
E9.	Taarifa za uchaguzi wa kazi/taaluma: Sikuwa na taarifa za kutosha kuhusu uchaguzi wa kazi/taaluma wakati naingia chuoni (Tafadhali eleza zaidi). Wakati nadhaua kazi ya BA Kiswahili nilijua kuwa kazi hii ni ya ualimu lakini baadaye - ni kaambiwa kuwa si ualimu. Ila unawasa - kufundisha Kiswahili.

E10.	Mwendelezo wa kitaaluma: Mchepuo wangu wa masomo nikiwa sekondari ya juu ulijumuisha Kiswahili hivyo niliamua kuendelea na somo hili (Tafadhali eleza zaidi).
	Mchepuo nitasoma ni HCL huyo nitamua - kuendelea kusoma Kiswahili.
E11.	Ufaulu/alama: Ni rahisi kupata alama nzuri katika kozi za somo la Kiswahili, hivyo nilichagua Kiswahili ili kujirahisisha kuhitimu shahada yangu (Tafadhali eleza zaidi).
	Si kueli kusamba ni rahisi kupata alama katika kozi za somo la Kiswahili.
E12.	Tafadhali taja/eleza sababu nyingine yoyote ambayo haikutajwa hapa.
	Lugha ya Kiswahili inafuata nyingi sana za kupata ajira nchi za nye.

- F. Unadhani sababu zilizokufanya uchague kusoma somo la Kiswahili wakati unaanza chuo bado ni zilezile hadi sasa au zimebadilika? Kama NDIYO/HAPANA, kwa nini unadhani hivyo? (Tafadhali eleza):

Sababu zilizokufanya niome somo la Kiswahili zimebadilika  
kwani awali nitathani shahada ya kwanza inyelesha  
kuni pa upaji wa kupata alama sasa naona mpaka  
niome shahada ya pili ndayo nitaweza kupata ajira  
katika lugha ya Kiswahili.

Asante sana kwa mara nyingine kwa kushinki katika utafiti huu!

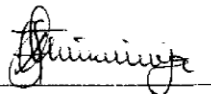


Rajabu A. Chipita

Mwacha Anthony J

Kama ungependa kushiriki katika awamu ya ufuatiliaji wa ukusanyaji data, tafadhali andika namba yako ya simu au anuani yako ya barua pepe: \_\_\_\_\_ mgengetonywebi@yahoo.com

Saini yako:



## Appendix G: Interview guide for Kiswahili instructors (English version)

1. (a) Is it true that many students enrol in Kiswahili courses than other languages taught in this University? (Yes/No)  
  
(b) If yes, what do you think are the reasons for their choice? (Interviewer to probe into the following possible reasons):
  - (i) Affection for the language
  - (ii) Peer/family/instructors' pressure
  - (iii) Job related factors (teaching jobs in public and private schools as well as Kiswahili for foreigners abroad such as the US Fulbright fellowship)
  - (iv) Language of instruction (they avoid English in other courses)
  - (v) Lack of course alternative
  - (vi) Low grade (cut-off points for Kiswahili courses is low compared to other courses)
  - (vii) Lack of carrier choice information during students course registration
  - (viii) Academic continuation (because most of them majored in Kiswahili when in high school)
  - (ix) A belief Kiswahili is an easy subject
  
2. (a) Do you think there is any change of students' initial Kiswahili learning motivation as they proceed with their three year degree programme? (Yes/No)  
  
(b) If yes, what do you think are the reasons for the change?
  
3. (a) Does your institute have well defined strategies to increase students' enrolment in Kiswahili courses? (Yes/No)  
  
(b) If yes, which are they?
  
4. (a) As Kiswahili instructor, do you have any role in attracting more students to study Kiswahili courses here at the Insitute? (Yes/No)  
  
(b) If yes, which are they?

\*\*\*\*\*

Thank you so much for participating in this interview session.

## Appendix H: Interview guide for Kiswahili instructors (Kiswahili version)

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1. (a) Je, ni kweli kuwa wanafunzi wengi zaidi katika Chuo Kikuu cha Dar es Salaam wanachagua kusoma kozi za lugha ya Kiswahili kuliko masomo ya lugha zingine zinazofundishwa hapa Chuoni?
  - (b) Kama ni ndiyo, unadhani ni sababu zipi huwafanya wanafunzi wengi kuchagua kusoma kozi za lugha ya Kiswahili kuliko za lugha lugha zingine? (Mtafiti adodose zaidi masuala yafuatayo):
    - (i) Mapenzi kwa lugha ya Kiswahili
    - (ii) Msukumo na ushawishi kutoka kwa ndugu, jamaa na marafiki
    - (iii) Masuala ya ajira (Kazi za ualimu ndani na nje ya nchi)
    - (iv) Lugha ya kufundishia (Urahisi wa kuelewa masomo kwa lugha ya Kiswahili)
    - (v) Kukosekana kwa kozi mbadala wakati wa kujiunga na chuo.
    - (vi) Kozi za Kiswahili zinapokea wanafunzi wenye alama za chini ikilinganishwa na masomo/kozi nyingine.
    - (vii) Kukosekana kwa taarifa za uteuzi wa taaluma na utaalumu wakati wa kujiunga na chuo.
    - (viii) Mwendelezo wa kitaaluma
    - (ix) Imani kuwa Kiswahili ni somo rahisi
2. (a) Unadhani sababu za wanafunzi kuchagua kusoma kozi za somo la Kiswahili wakati wanaanza chuo zinabaki kuwa zilezile hadi wanapomaliza chuo au hubadilika kadri wanavyoendelea na masomo yao ya shahada?
  - (b) Kama NDIYO au HAPANA, unadhani ni kwanini?
3. (a) Je, TATAKI ina mikakati yoyote bayana ya kuvutia wanafunzi zaidi kusoma somo la Kiswahili?
  - (b) Kama NDIYO, ni ipi, kama HAPANA kwanini?
4. (a) Ukiwa ni mhadhiri wa kozi za somo la Kiswahili, una mchango wowote binafsi katika kuvutia wanafunzi kuchagua kusoma kozi za lugha ya Kiswahili?
  - (b) Kama NDIYO, ni upi na kama HAPANA, kwanini?

\*\*\*\*\*

*Asante sana kwa kushiriki katika utafiti huu!*



## Appendix I: Sample of instructor's interview transcript

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### Question one

(a) Yaa, ni kweli kabisa kuwa wanafunzi wengi zaidi katika Chuo Kikuu cha Dar es Salaam wanachagua kusoma kozi za lugha ya Kiswahili kuliko masomo ya lugha zingine zinazofundishwa hapa chuoni.

(b) Sababu zipo nyingi kwakweli.

Sababu ya kwanza ni kwamba ili uweze kuja kusoma chuo kikuu, unapaswa kuwa na sifa ya kwamba umemaliza kidato cha sita au sifa nyingine inayofanana na hiyo. Sasa kuna shule nyingi zaidi ambazo zina somo la Kiswahili katika michepuo yake kwa maana shule zile za kidato cha tano na 6 kuliko shule ambazo zina michepuo ya lugha zingine kwa mfano Kifaransa. Lugha zingine kama Kijerumani, Kichina sijawahi kusikia kabisa katika nchi hii kwamba kuna shule za kidato cha tano na sita zinazofundisha lugha kama hizo.

Kwahiyo kwa vyovyote vile kwa sababu shule zenye michepuo ya lugha ya Kiswahili kama somo mojawapo katika michepuo yake ya kidato cha tano na sita ni nyingi, ina maana kwamba uwezekano wa wanafunzi wanaomaliza kidato cha tano na sita wakiwa wamesoma Kiswahili huwa ni mkubwa zaidi kuliko wanafunzi waliosoma Kifaransa, Kijerumani, n.k. Hiyo ni sababu ya kwanza. Kwamba ili uje chuo kikuu lazima uwe umemaliza kidato cha sita na ili usome Kiswahili katika ngazi ya chuo kikuu lazima hicho Kiswahili uwe umeshakisoma katiki ngazi zilizotangulia za kidato cha tano na sita. Na kwa sababu shule zenye masomo yenye Kiswahili kwa kidato cha tano na sita ni nyingi zaidi kuliko lugha nyingine, kwa vyovyote vile wanafunzi wenye sifa ya kusoma Kiswahili kwa ngazi ya chuo kikuu watakuwa wengi zaidi.

Sababu ya pili ni kwamba hata pale ambapo katika michepuo mtu ana lugha tatu kwa mfano labda tuseme ni KLF kwa maana ya Kiswahili, Kifaransa, na Kiingereza, uzoefu unaonesha kwamba wanafunzi wengi zaidi hufaulu Kiswahili kuliko lugha zingine. Kwa maana ya hizi lugha zingine zinazofundishwa katika ngazi za kidato cha tano na sita. Kwahiyo, kama uteuzi wa kujiunga na chuo kikuu unafanywa kwa kuzingatia masomo ambayo mtu amefaulu kidato cha sita na kwakuwa wengi hufaulu zaidi somo la Kiswahili kuliko masomo mengine ya lugha nyingine, bila shaka wengi pia watasoma lugha ya Kiswahili. Hiyo ni sababu ya pili kwamba unateua kwa kuangalia

somo ambalo umefaulu na wengi katika kozi zile za masomo ya lugha ambayo umeyasoma kidato cha tano na sita hufaulu zaidi Kiswahili kuliko hata Kiingereza au Kifaransa. Tukiachilia mbali Kijerumani na Kichina ambacho sidhani kama kuna shule yoyote nchini Tanzania, ambayo inafundisha lugha hizo kama somo mojawapo katika ile michepuo.

Sababu ya tatu ni dhana ambayo watu wengi wanayo kwamba Kiswahili ni rahisi. Kwahiyo hata pale ambapo mtu amefaulu labda Kiswahili, amefaulu Kifaransa, amefaulu na lugha nyingine basi katika ama somo lake moja la kufundishia au masomo yake mawili ya kufundishia atahakikisha kwamba Kiswahili kinakuwa somo mojawapo kutokana na dhana iliyopo kwamba lugha ya Kiswahili au kozi za Kiswahili ni rahisi. Hii ni kwa sababu Kiswahili tunakijua na kwahiyo uwezekano wa kufaulu vizuri zaidi kupata labda daraja la kwanza, la pili unaweza ukawa mkubwa zaidi. Kwahiyo, dhana kwamba Kiswahili ni rahisi inawafanya wanafunzi wateue kozi za Kiswahili. Hata kama ukweli sasa wa urahisi wa Kiswahili haupo hivyo lakini dhana walizonazo ndizo hizo.

Sababu ya nne ni msukumo wa ndugu, jamaa, marafiki na wazazi. Msukumo huu una nafasi kiasi chake katika kuamua kusoma kozi za somo la Kiswahili. Kwamba nafasi yenyewe hasa inajitokeza katika kusoma Kiswahili kama somo mojawapo katika programu za ualimu. Lakini si kwa programu ya B.A Kiswahili (BAK). Kiswahili kama somo, wapo watu ambao wanawahimiza ndugu, jamaa na marafiki wasome Kiswahili kama somo mojawapo katika programu ya BAED [Bachelor of Arts with Education] au programu ya ualimu. Lakini kwa BAK, nadhani hakuna msukumo wowote wa ndugu, jamaa na marafiki katika kusoma Kiswahili kwa maana ya programu ya BAK.

Na sababu zake ni kwamba haijulikani watu wanaosoma BAK wanasoma ili wawe akina nani na kama unavyofahamu, watu wengi hutarajia wakimaliza masomo waajiriwe. Si watu wengi ambao wanakuwa na zile stadi ambazo zinawawezesha kujijaji wenyewe. Na hata wale ambao wana stadi, kujiamini kunakuwa kwa kiasi kidogo sana kwa hiyo wanatarajia waajiriwe. Sasa kwa uzoefu wa waliomaliza BAK awamu ya kwanza na awamu ya pili, inaonekana wapo tu wanahaha mtaani. Wengine wanajaribu kwenda kuomba kufundisha ambapo wanaambiwa kwamba hatuwezi

kukupa kufundisha kwa sababu kwanza una somo moja tu Kiswahili, tunataka mtu ambaye ana masomo mawili.

Lakini pili, hata katika hilo somo moja, wewe hujasoma ualimu, kwahiyo wewe si mwalimu, tunataka mtu ambaye ni mwalimu. Kwahiyo, kwa hali ilivyo kwa hawa ambao wamemaliza kwakweli hakuna mzazi wala rafiki atakayemshauri mtu mwingine asome BAK. Na katika hili, nasikitika kusema kwamba hata mimi binafsi siwezi kumshauri ndugu yangu asome BAK.

Nitamshauri asome Kiswahili kama somo katika programu labda ya BAED, ambapo Kiswahili inakuwa tu somo mojawapo la kufundishia. Au hata kama atasoma BED [Bachelor of Education], ambapo kutakuwa na somo moja tu la kufundishia, anaweza akawa na somo hilo ambalo ni Kiswahili lakini angalau awe na ualimu. Sababu yake ni kwamba, uhakika wa ajira. Familia zetu maskini unatarajiwa ukishamaliza upate ajira. Lakini kuna changamoto pia kwa BAK, changamoto ya mkopo. Inasemwa na serikali kwamba BAK si programu ya kipaumbele katika kupewa mkopo. We angalia, hupati mkopo, hupati chochote, unasoma kwa hela zako. Si watu wengi wana hela za kujisomesha au kusomeshwa na wazazi wao. Ukimaliza unasota. Unaulizwa umesomea nini, unashindwa kueleza. Huwezi kuajiriwa. Kwahiyo katika mazingira kama hayo hata mimi mwanangu, mke wangu, au mdogo wangu siwezi kumshauri asome Kiswahili kwa maana ya BAK. Nitamshauri Kiswahili kiwe somo lake la kufundishia katika programu ya ualimu.

Sababu ya tano ni kwamba watu hawachagui tu hasa. Ni kwamba watu hupangiwa na TCU [Tanzania Commission for Universities]. Kwahiyo, hata pale ambapo mtu kwenye fomu zake za maombi alijaza kozi mbalimbali labda alijaza lugha mbalimbali inaweza kutokea kwamba lugha ambayo anapangiwa katika zile kozi zake anajikuta kwamba amepangiwa Kiswahili. Kwahiyo huenda si mara zote kwamba mtu ameteua. Labda ni miongoni mwa machaguo yake lakini anakuta kwamba TCU, ile Tume ya Vyuo Vikuu imempangia kusoma somo la Kiswahili.

Na sababu ya sita na ya mwisho ambayo siipi sana umuhimu mkubwa ni labda inaweza kuwa uzalendo. Kwamba kwa sababu Kiswahili ni lugha yetu sisi Watanzania. Ni lugha ambayo tunaifahamu na kutokana labda na fursa ambazo zipo sasa hivi kitaifa na kimataifa hasa katika ufundishaji wa lugha ya Kiswahili. Matarajio kwamba akisoma

Kiswahili anaweza kupata nafasi ya kufundisha lugha ya Kiswahili katika maeneo mbalimbali ulimwenguni yanaweza yakawa yanachochea uteuzi wao wa kusoma kozi za Kiswahili.

### Question two

- (a) Sina hakika kama nimeelewa vizuri hili swali la pili kwamba sababu za kuchagua kusoma somo la Kiswahili hubadilika au hazibadiliki. Kwa sababu nafasi ya kuchagua ambayo wanafunzi wanakuwanayo ni moja tu kwamba akishachagua kwa sababu zozote zile zinazomfanya achague sababu yake ya kuchagua kozi hizo zinakuwa ndo hizohizo ambazo tayari alizitumia. Akishajiunga huwa hana fursa ya kuchagua tena hadi tujuwe kwamba sababu zimebadilika au la.
- (b) Huwa anaendelea tu kusoma kozi hizohizo ambazo alishachagua kwa sababu zilezile za awali. Labda hoja ingekuwa ni kwamba anapokuja sasa kujiunga na masomo ni kwamba bado dhana ambayo alikuwa nayo au ule msukumo ambao alikuwa nao unaendelea kudhihirika. Anaona kwamba unakuwa na ukweli au anakuta kwamba mambo yamekuwa tofauti na hivyo. Lakini sababu iliyomfanya achague itakuwa ni ileile kwa sababu ilikuwa ni sababu ya wakati ule alipochagua na wala si sababu ya sasa anapoendelea kusoma.

Lakini labda tu nikidhani kwamba nimeelewa kile ulichokusudia kusema, ni kwamba baadhi ya sababu hubaki zilezile na sababu zingine hubadilika. Mathalani, sababu ya kwamba shule za sekondari za kidato cha tano na sita ambazo zinafundisha somo la Kiswahili ni nyingi zaidi hivyo wanafunzi wanaomaliza kidato cha sita idadi yao ni kubwa zaidi hivyo wengi watapata nafasi ya kuja kusoma Kiswahili chuo kikuu, sababu hiyo itabaki kuwa ileile. Haiwezi kubadilika kwa sababu kama ni wengi ni wengi tu tangu walivyomaliza kidato cha sita.

Sababu ya kufaulu pia kwamba huteuliwa au unajiunga kwenye kozi kutemeana na jinsi ambavyo umefaulu masomo katika kidato cha sita, itabaki kuwa ileile. Kwamba ulivyofaulu hata kama sifa ni kuwa umefaulu somo moja kidato cha sita na somo hilo ni Kiswahili basi sababu itakuwa ni kwamba umefaulu hilo somo kidato cha sita, haiwezi kubadilika. Sababu ya kupangiwa na TCU inaweza ikabadilika kwa sababu kuna ruhusa

mtu anapokuwa amefika hapa anaweza kubadilisha masomo ya kusoma iwapo tu ana sifa katika kozi zingine.

Mathalani, anaweza akawa alichaguliwa Kiswahili na historia kama ana sifa pia ya Kifaransa anaweza kubadilisha ikawa Kifaransa na historia kutegemeana na vigezo vya ubadilishaji nafasi, n.k. Kwahiyo, sababu ya kupangiwa inaweza ikabadilika kwa sababu akifika chuo kikuu anaweza akabadilisha programu. Anaweza akabadilisha masomo pia. Sababu nyingine inayoweza kubadilika ni dhana ya kwamba Kiswahili ni rahisi. Akiwa na dhana hiyo kabla ya kuchagua au wakati wa kuchagua kusoma Kiswahili, kadri anavyoendelea na kozi za Kiswahili inaweza kubadilika kwa maana ya kwamba hali halisi ya ufundishaji na masomo yenyewe au kozi za Kiswahili si rahisi kama ambavyo alidhani mwanzo. Kwa sababu labda mwanzo alidhani Kiswahili kinachofundishwa ni hiki tunachozungumza ambacho tayari anakijua lakini anakuta kumbe Kiswahili ni lugha tu, Kinachofundishwa hasa ni masuala ya fasihi na isimu, ambayo yangeweza kufundishwa katika lugha zingine. Kwahiyo hizi sababu zinaweza kubadilika.

### **Question three**

- (a) Ukweli ni kwamba hakuna mikakati yoyote bayana ya TATAKI ya kuvutia wanafunzi zaidi kusoma kozi za Kiswahili.
- (b) Kwa sababu kama ni bayana ina maana sisi kama wanaTATAKI tungekuwa tunaifahamu. Ingekwepo kwenye dira, ingekwepo kwenye sera, ingekwepo kwenye programu mbalimbali. Lakini siwezi kusema kwamba haipo, ninachoweza kusema ni kwamba mikakati bayana haipo kwa sababu mimi binafsi siifahamu. Mikakati inaweza kuwepo lakini si bayana kwa maana kwamba haifahamiki. Huwezi ukapata kwenye andiko lolote ambalo linaelezea kwamba kuna mipango ABC katika kuwavutia wanafunzi zaidi kusoma kozi za Kiswahili. Na kukosekana kwa mipango bayana, nadhani ni suala la kiuongozi. Labda vipaumbele vya viongozi wetu wanapopata nafasi kushika hivi vyeo, malengo yao kwa kiasi kikubwa inakuwatofauti. Hawaoni haja yoyote ya kuweka mikakati bayana katika kuwahamasisha wanafunzi kujifunza au kusoma kozi za Kiswahili.

Na kwa kweli idadi inaweza ikawa inapungua hasa kwa programu za BAK. Kama kusingekuwa na wanafunzi wanaosomea ualimu wakachukua Kiswahili kama somo tu

mojawapo, nadhani hali ya wanafunzi au idadi ya wanafunzi ambao wanasoma Kiswahili ingepungua sana. Hii ni kwa sababu inaonekana wanafunzi wanapomaliza hapa hakuna kitu dhahiri ambacho wanaweza wakafanya. Na kama unavyofahamu, watu wengi wamezoea kuajiriwa na wakimaliza tu programu za Kiswahili bila ualimu, inaonekana kama hawaajiriki. Kwahiyo, mikakati bayana ya kuwavutia wanafunzi haipo.

#### **Question four**

- (a) Binafsi nadhani nina mchango mkubwa tu katika kuvutia wanafunzi kuchagua kusoma kozi za lugha ya Kiswahili.
- (b) Mchango wa kwanza ni kuhakikisha kwamba kozi ambazo ninapangiwa ninafundisha vizuri kiasi cha kuwafanya wanafunzi wapende kozi za Kiswahili na hata kuwahamasisha ndugu, jamaa na marafiki zao ambao wanatarajia kuja chuo kikuu kwamba wasiache kusoma kozi za Kiswahili kwa sababu kuna mtu anaitwa Huruma [not real name], ambaye ni mtu anayefundisha Kiswahili vizuri sana. Kwakweli hata baadhi ya dhana za kozi dhana za isimu ambazo watu hawakuelewa katika lugha ya Kiingereza pale Idara ya Lugha za Kigeni na Isimu, huelewa kupitia kozi ambazo mimi nafundisha. Nikitoa mfano, labda kozi ya semantiki na pragmatiki ambayo katika ile Idara ya Lugha za Kigeni na Isimu hufundishwa pia.

Kwahiyo, utakuta baada ya kufundisha watu wanakufuata wanasema ‘Kwakweli mwalimu unafundisha vizuri, umenifanya nipende Kiswahili. Mambo kama haya nilisoma kule idara nyingine lakini sikuweza kuelewa. Umenifanya nione kwamba Kiswahili ni kizuri na kwakweli mimi nitahamasisha ndugu zangu wasome Kiswahili’. Kwahiyo, mchango wangu wa kwanza ni kuhakikisha kwamba kozi ninazopangiwa ninafundisha vizuri sana ili kuwafanya watu waweze kupenda kozi za Kiswahili.

Mchango wa pili ni kuwafundisha vizuri ili wenyewe waweze kuwa walimu wazuri pia wa lugha ya Kiswahili na waweze kufundisha vizuri wanafunzi katika shule zao, na hao wanafunzi wakifundishwa vizuri watafaulu tena vizuri pia. Na kama sifa mojawapo ya kuchaguliwa katika programu fulani ni kufaulu katika somo husika basi walimu wazuri ambao mimi nimewafundisha vizuri watakwenda kufundisha vizuri na kuwafanya wanafunzi watafaulu vizuri na hatimaye watakuja tena kusoma Kiswahili. Mchango wangu mwingine mimi pia hufundisha kozi ya tafsiri. Katika kozi ya tafsiri huwafundisha tafsiri

na kuwahamasisha wanafunzi kwamba si lazima uajiriwe. Ukishaweza kuwa na maarifa ya tafsiri unaweza pia ukafanya kazi binafsi, ukafungua kituo chako cha masuala ya tafsiri na fani zingine za lugha kama uhariri, n.k. Kwahiyo, mchango wangu mwingine, mbali na kufundisha tafsiri ni kuwahamasisha kuwa Kiswahili ni ajira, Kiswahili ni fedha, kwahiyo wasisubiri tu kuajiriwa, waweze kujiari hata wao wenyewe. Kwahiyo, nina mchango na nadhani mchango mkubwa tu.