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Kiswahili and Other Kenyan Languages in Education and Development.

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Abstract

Language is central to education and development. The language of instruction determines the level of success in education and the subsequent development of the nation. Research has shown that a child's first language is the optimal for literacy and learning throughout Primary and Secondary school (UNESCO, 2008a). This paper seeks to analyze the place of Kiswahili and Other Kenyan languages in education and development. Both secondary and primary data are used. The Whorfian hypothesis is applied to show how the structure of the learner's language affects their perception of the world. Likewise, the psycholinguistic theory of social interaction is used to show how the learners' cognitive development depends on their interaction within a social environment and finally, the constructivism theory is used to explain how the learner's prior-knowledge and experience facilitates learning. Findings show that the use of Kiswahili and Other Kenyan languages in a contextualized curriculum have the potential of contributing to optimal success in education and eventual national development.

Key Words: Mother tongue, Contextualized knowledge, Development, Education, Kiswahili

Introduction

Language is an important tool that defines one's personhood, others and the world around them; it is a tool that is used either for social good or otherwise, depending on how it is operationalized.

Many linguists have argued that all languages are the same in that they are sufficient to their speakers in all ways; this is despite their superficial differences. For instance, Hammarstrom (2016: 23) says "By definition, all human languages can express the same set of meanings, but they differ endlessly in their ways of doing so". Theoretically, this is the case. However, in reality, the advent of colonialism, the post-colonial and the post modernism era, especially in the sub-Saharan Africa changed the narrative as some languages (foreign) were (and still are) considered as being superior to African indigenous languages. This is the definition that was once given by dominant language speakers that has persisted over time. Consequently, these languages were (and still are) imposed on the Africans not just by dominant language speakers but by Africans themselves (by choice); thereby making them (Africans) believe that their indigenous African languages are inferior and not good enough to be used in the social, cultural, economic and political affairs of their lives.

Over time, the narrative has been sustained, not by non-language users but by the users themselves as they embrace foreign languages against their own because of the socio-economic power that is associated with languages other than their own, which has in turn influenced every part of their lives. As a communication practice rooted in the everyday lives of the people and their social institutions, language as a resource has potent political and economic currency, and therefore it has an exchange value that must be guarded by all means. Failure to do this, renders a language less useful to meeting the existing human demands. This is the case for Kiswahili and Other African languages that have for years been deliberately ignored and relegated to ignoble functions that make it impossible for its users to competitively engage. This has had negative implications on the Kenyan personhood and on the eventual social, economic and political well-being of the entire nation.

With regard to education and development, research done by various scholars such as Cummins (2000), Tomlinson (2000) and Lovelyn (2004), among others has shown that there is a relationship between language, education and development. Participation in the productivity of the nation has a bearing to one's literacy level and more so, if the same is provided in a language that is well understood; that is, one's own mother tongue.

This is even more important given the present post-modern era, where the world has become a global village, hence putting a huge demand on language and education as key in ensuring one's total participation in societal development, not just at the national but at the global level. With regard to education, it is language that is used in the creation, dissemination and acquisition of knowledge and information. Besides, language has a social and cognitive function to an individual; that is, the acquisition of language is essential not only to children's cognitive development but also to their social development and wellbeing, (Clarke, 2000). Thus, to fully function in the society, one must be able to effectively master the language of education.

Studies have also shown that learners learn better and get concepts faster when the medium of instruction is familiar to them (Alidou, 2003; Benson, 2004; Brock-Utne, 2001 and UNESCO, 2006), among others. This is because they are able to understand and link new concepts easily with what they already know; thus, they don't have to struggle to understand the language before using it to learn the concepts but instead all they need is to relate the concepts with their experiences; this is especially so if the concepts are also contextualized based on their everyday lives.

Theoretical Framework

In discussing the place of Kiswahili and Other African languages in education and development in Kenya, three theories are applied; that is, the Sapir-Whorf hypothesis, the social interactionist and the constructivism theory. The Sapir-Whorf (Whorfian) hypothesis holds that our thoughts are shaped by our native language, and that speakers of different languages therefore think differently (Ceblli, 2016). With regard to the same, Hunt and Agnoli (1991: 337) say;

Models of cognition developed after Whorf's day indicate ways in which thought can be influenced by cultural variations in the lexical, syntactical, semantic, and pragmatic aspects of language. Although much research remains to be done, there appears to be a great deal of truth to the linguistic relativity hypothesis. In many ways, the language people speak is a guide to the language in which they think.

Indeed, language influences thought and one's actions are highly dependent on their thought pattern and as such there is some truth in the Whorfian hypothesis. This is despite the existing contra-arguments from scholars such as Clark and Clark (1977); Fishman (1980); not to mention Chomsky (1981), whose focus is on language universals. The Whorfian hypothesis is best articulated by Einstein, who says, "...we may conclude that the mental development of the individual, and his way of forming concepts, depend to a high degree upon language... In this sense, thinking and language are linked together" (Barskey, 2011). Based on bilingual studies, Hunt and Agnoli (1991: 337) say, "more evidence as given by bilinguals have maintained that they think differently in different languages".

The current study adapts the Whorfian hypothesis but with adjustments; *that it is true that what is expressed in one language can still be translated into another or be expressed through another language. However, there is a level of difficulty that one goes through to conceptualize what is expressed in a different linguistic code.* In his paper, I analyze the effect of language and cognition; that is, how difficult or easy it is for learners in the Kenyan education system to comprehend knowledge and information that is disseminated to them in a foreign medium, more so, foreign knowledge and how this impacts on their success in education and their eventual participation in societal development.

Besides the Whorfian hypothesis, the social interactionism theory whose proponent is Vygotsky (1978) is also applied. According to the theory, language is best acquired in the context of interaction with adults and other older children. Focus in this theory is on the relevance of the linguistic environment and the culture in which language is acquired or learned in early years. Vygotsky (1986) claims that cognitive development and learning originate in a social context. While supporting the theory, Larsen-Freeman and Long (1991: 266) say that "the interactionist views are more powerful than other theories because they invoke both innate and environmental factors to explain language learning. They are the first to view language not only as a matter of syntactic structures but also as a matter of discourse".

According to Vygotsky (op.cit), social interaction plays a fundamental role in the development of cognition. The author observes:

Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; that is, first, between people (inter-psychological) and then inside the child (intra-psychological).

This applies equally to voluntary attention, to logical memory and to the formation of concepts. All the higher functions originate as actual relationships between individuals (pg 57).

Another aspect of focus in social interactionism as articulated by Vygotsky is the fact that the potential for cognitive development depends upon the “zone of proximal development” (ZPD): a level of development attained when children engage in social behavior. Full development of the ZPD depends on full social interaction; that is, the social environment provides the child with the means of making sense of their own linguistic behavior as well as making sense of the surrounding (Khatib&Ebadi, 2010). In this case, the human factor (with language) is key in the acquisition and learning process. This is also articulated by Sarem (2014: 29), who says: “...learners should be exposed to comprehensible, negotiated, or modified input in their attempts to acquire a language”. This basically involves interaction with teachers, family members and peers in their daily activities, which contributes to language development as well as cognitive development.

The social interactionist theory is used in this paper to show how social context/ linguistic environment provides support for proper learning of language; without which learners find it difficult to learn a second language and more so, use the same to learn new concepts in education. The paper shows how the impoverished nature of the linguistic environment for the majority of Kenyan children makes it difficult for them to fully acquire the language of instruction, which is English and how this impacts not only on their success in education but also on their productivity in the society.

The constructivism theory whose proponents include Dewey, Piaget and Vygotsky has also been applied in this paper. According to Hein (1991:1), this is a theory of learning that holds the view that, “people construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences” In this theory, teaching is supposed to focus on the learner and their needs. Consequently, the learner is seen as an active not passive participants in the learning process and in learning, the learners’ prior knowledge, skills and experiences form the foundation on which learning takes place. Given this, any learning needs to be built on what the child already knows/ has. In other words, learning cannot take place in isolation of the learners’ experiences. Likewise, learning is interactive, hence, the social setting in which the learner is found determines how far they learn.

The constructivism theory is used in the paper to show how learning in the Kenyan schools fail because of educators not taking into account the entry behavior (in terms of knowledge and skills) of their learners; the learners’ experiences in the world in which they live and failure to contextualize the learning process. Henceforth we argue that successful teaching must be pegged on the state of the learner; that is, what the learner knows and what they bring on board and that the learner must be actively involved in the learning process right from the start. A culturally contextualized curriculum is proposed to fill the gap that exists.

Methodology

The study is descriptive and it uses qualitative data that is elicited from various categories, which include, 5 secondary school teachers, 5 primary school teachers (8.4.4 curriculum), 5 CBC (Competence Based Curriculum teachers), 4 policy makers, 4 educationist from the Ministry of Education, 5 lecturers, 5 professionals from different fields; namely, a doctor, an agricultural officer, a veterinary officer, an engineer and a lawyer. In total, a sample of 33 was used. These were drawn from Nairobi and UasinGishu Counties in Kenya. Two types of data elicitation techniques were used; these are, questionnaire and observation. Whereas questionnaires were used with all the categories, observation was done in 6 classrooms; 2 in a secondary school, 2 in a primary school 8.4.4 system and 2 at the CBC level. Observation was done in order to establish the content and the methodology that is used in teaching English language as well as other subjects, where English is used as the medium of instruction.

The data collected comprised of responses ranging from language policy and practice, language use in education, language teaching methodology and linguistic challenges in the work place. This data was analyzed using the Whorfian hypothesis, the psycholinguistic theory of social interaction and the constructivism theory of learning.

Discussion

Language in Education Policy in Kenya

According to Kenya's language in education policy that was enacted in 1976 by the Gachathi Commission, one of the recommendation that was made was the use of the predominant language spoken in the schools' catchment area for the first three years of primary education. English was to be introduced as a subject from primary 1 (One) and that from primary 4 (Four), it be used as a medium of instruction (Gachathi Commission, 1976, pp. 54–55).

However, for heterogeneous communities and especially in urban areas, Kiswahili was to be used in lower grades before the introduction of English. The assumption was that the child could gradually transit from using a familiar tongue to the foreign system in education and this would have facilitated easier learning, not only of the new system but also of concepts taught using the same. With the initial use of a familiar language in education, children would not have struggled much to grasp the concepts. This was never to be as in most cases, English has always been introduced as a taught language and as a medium of instruction right from Kindergarten, without taking into account the child's linguistic entry behavior. This disconnect between policy and practice has had negative impact on the learners' success in education and their eventual productivity. This gap can only be bridged by those in charge; that is, the government of the day, beside other relevant stake holders. For this to happen, they must first understand the relevance of the language in education in the success of the learners' education and general contribution to the well-being of the society.

Many circulars relating to mother tongue use in education have been released in Kenya over the years; these include the Sessional Paper No. 14 of 2012, Section 2.10, which recommends that 'National and County Education Boards shall encourage the use of the two official languages, which are Kiswahili and English both in and out-of-school as provided for in the Constitution of Kenya 2010'; the language of the catchment area, that is, mother tongue is to be used for child-care, pre-primary education and in the education of Lower Primary children (up to 8 years old), while sign language, Braille or other appropriate means of communication are to be used in the delivery of education to learners with special needs. However, for schools located in metropolitan areas, Kiswahili is to be adopted as a language of the catchment area, (MOEST, 2014:1). The question that begs is how much of this has been implemented?

Language in Education Policy and Practice in Kenya.

As much as the policies on language in education in Kenya are so clear, very little effort, if any has been made to implement the same. As it is, these policies only exist on paper and not in practice. This truth is captured by UNESCO's observation that reads, "Africa is the only continent where the majority of children start school using a foreign language". Likewise, Kembo-Sure and Ogechi (2009) observe that the post-colonial Kenya, just as their colonial counterparts have given priority to English as the most important, powerful and prestigious language, while mother tongues have been subjected to informal communicative aspects. The provision for mother tongue use as a medium of instruction for the first three years in school is no longer observed.

In Kenya, the language of education is almost exclusively English right from pre-primary. Ogechi and Ogechi (2002) notes that as much as less than a quarter of the Kenyan population is competent in English, this (English) is the language that is advantaged as it is used as the medium of instruction, besides being used in other formal settings. This is unlike Kiswahili which is both the official and the national language in Kenya. Research has shown that many children who are introduced to a foreign language as the medium of instruction in Kenya, rarely have the ability to read and make sense of what is communicated in the language. For instance, research by UWEZO (2014) shows that seven out of ten children in class 3 are not able to read class 2 materials in English. With regard to the same, Mudzielwana, (2014) says, "To learn with success at preschool, children need to be able to know the language and be able to express themselves well." Further, Pinnock (2009) says,

Children who enter school and start learning in a new language before they completely understand their first language, face much difficulty to tackle the abstract ideas in the second tongue. Ultimately, it is difficult for a child to succeed as a language minority student without having a solid foundation in his/ her first language (Cited in Perez 2015: 28).

Given that children in Kenya are introduced to a foreign language as a medium of instruction in early years, it becomes difficult for them to understand concepts that are taught in the language. This is especially so to children in rural areas who are introduced to such a language in school in un conducive environments; environments where teachers and learning resources are wanting both in quality and quantity.

The same inadequacy is translated into examinations, where learners are unable to comprehend the questions that are asked, hence they are not able to give right answers and just in case they understand the questions, sometimes they are unable to express themselves as much as they know the answer. Consequently, such children end up not succeeding as they lack competitive advantage. Since development in Kenya is so much pegged on education, such learners are labelled as failures and not able to positively contribute to the development of the nation.

As a nation, we need to realize that participation in national development is not limited to formal education that is received in a foreign language (as much as it does play an important role). Encouraging children to excel in other informal skills that do not necessarily depend on competence in a foreign language needs to be given priority, if they all have to positively contribute to the well-being of the nation.

Research has shown that Input is the most important element in SLA and without it, acquisition becomes a problem. Ellis (1985: 127) defines input as “the language that is addressed to the L2 learner either by a native speaker or by another L2 learner and his interlocutors”. Existing theories of second language learning appreciate this. With regard to the same, Hatch (1978, p. 404) says, “...it is believed that language emerges through interaction and negotiation for meaning...one learns how to do conversation, one learns how to interact verbally, and out of this interaction, syntactic structures are developed. In language learning, social interaction with peers is seen as an essential part of language that facilitates cognitive development of those involved in this activity. Thus, the role of interaction in language learning cannot be over-emphasized. Mondada & Dohlier, (2004) capture this better as they observe that learning a language is understood as being profoundly bound to social practices dependent on the learner’s participation as a competent member in the language practices of a social group.

It is evident as discussed above that for one to effectively master a second language, the environment in which they are found must be rich enough. Krashen and Seliger (1975) point to the natural/ informal environment as being the most appropriate for language acquisition. Thus, sufficient data input for children learning a second language, just as the adults, is very important for appropriate development of competence. More so, social interactionists have shown how important interaction is in the learning process; an aspect that cannot be ignored if successful learning has to take place. In the Kenyan education context, the case is different in the sense that the sociolinguistic contexts in which most school going children are found during the early learning years and even later in life do not provide enough data for the learning of English. Limited contact outside the classroom, which translates into limited interaction has led to poor competence in the language of instruction (English), poor school performance, low literacy level and high drop outs, especially in rural areas. This is however besides financial challenges, child labor that is engaged to sustain the family hence negatively affecting children’s education and dysfunctional families that make it impossible for them to remain in school. Citing research reports by (KNEC, 2010 and Uwezo Kenya, 2012, 2013), Mose (2017: 216) says these reports “indicate that literacy skills in English among children transiting to upper primary are insufficient, implying that basic literacy skills are acquired in mid-upper primary”. This is the case among learners in most Kenyan schools, a situation that has made education discriminative and selective; favoring a minority. Education can only be inclusive if the language of instruction is friendly to all and if it is provided in the same measure (in terms of quality and quantity) hence leaving no one disadvantaged. Otherwise as it is, language of instruction in Kenya is used as a filter that works against many; especially the vulnerable in the society.

Research has shown that a second language is learned best if it is learned after the first. For instance, Mizza, (2014: 107) found out that “when the mother tongue continues to be supported during the initial stages of literacy acquisition, introducing an L2-the official language of instruction- does not hinder the full cognitive growth in the L1 nor in the L2”. Likewise, Siraj-Blatchford and Clarke (2000) have noted that the languages of the home that have been used since birth are the basis for developing meaningful relationships and learning about meaningful communication and interaction. Ignoring the relevance of a child’s first language in the development of their cognition and introducing literacy in a second language in which they lack or have minimum competence works against them. This is the case in Kenya, where the Second language is introduced as the medium of instruction right from the early stages of children’s school life. This has worked against many who end up not doing well in education as they are unable to grasp concepts which are taught in a language in which their competence is quite low.

Children who acquire English in the early years either as a first language or simultaneously with their mother tongue end up doing better in school than those who pick it as a second language in the course of their education. This is evident in the wide variation that is observed between the two groups as observed in urban and rural bred children. Having acquired it as their first language, such children end up excelling in education as they are taught in a familiar code unlike their counter parts who struggle with the same. Eventually, the linguistically advantaged end up succeeding not only in education but also participating in the nation's social and economic development, while the disadvantaged (from the low end rural areas) are relegated to failure and for them to succeed, they have to make double effort.

The use of the second language as the medium of instruction in Kenya disconnects children from their usual contexts and reality and as such they have to make effort to relate the information disseminated to them (through a foreign medium) to their daily experiences. This puts a huge demand on the part of the learners and it is worsened by the fact that the knowledge received is foreign and not indigenous. This problem is reflected in future careers, where, professionals who acquire knowledge and skills end up being incapable of disseminating the same. For instance, well-trained medical doctors, veterinary or agricultural officers more often than not, find it difficult to actualize the same in their practice because of the limitations that come with the language of training (as they are expected to disseminate the same in a language that is understood by the recipients). Receiving education in a well-understood language like Kiswahili or mother tongue for the Kenyan masses prepares them better in terms of delivery of service.

Literacy in Kenya is synonymous with English language and being literate is about having received an education in English language. According to Pinnock, (2009), this is not supposed to be the case. One doesn't have to receive education in a foreign language for them to be considered literate. In Kenya, Kiswahili and mother tongues have the capacity for literacy; they are just as good as English and if 'they are not', then they should be invested in/ be worked on for them to be at par; a process that is very much possible as long as there is political will.

An Education that Speaks to Learners

Kenya needs to have a curriculum that speaks to her learners. A culturally contextualized curriculum could be the way to go. With regard to the same, Sharma (201:16) says,

Learning becomes meaningful when it transfers from one context to another. Learners' knowledge should be connected with the phenomena where and how they are living. To make learning effective; knowledge must be contextualized with the prior understanding of the learners. Teachers as the facilitators can play the role of catalyst to evoke the past memories of the learners and help to connect the present in their practical skill. Such types of previous knowledge now have to link with the real world.

A curriculum that speaks to her learners is one that takes into account the learner's real world, a world that offers what the learner is familiar with and that which they can easily relate with based on their real experiences; this is, the curriculum that takes into account the learner's local environment, his culture (language included), local skills and knowledge as well as locally available resources. Adapting a culturally contextualized curriculum would facilitate learning as learners would interpret concepts easily (as they easily relate with, from their daily experiences), hence increasing their comprehension level. Such a curriculum would also be easy for classroom implementers. This is because when teachers use a language which they understand best to disseminate knowledge that they identify with, they do it better as compared to the current use of a foreign medium (in which they have minimal competence) to disseminate foreign content to learners that have the least competence in the language of instruction. Thus, having a culturally contextualized curriculum makes both teaching and learning experience more effective, which ultimately results into having a product that is more productive to the society in which they live.

In order to implement a culturally contextualized curriculum that is friendly to both the teacher and the learner, all important stakeholders must be involved; that is, the policy makers, educationists, linguists, teachers, parents and the learners. The right policies must be put in place to support such a curriculum and such policies must be based on needs analysis. Educationist and linguists must come in to make decisions concerning what to be taught, where, to whom and for how long. Teachers on the other hand must be trained in the same and be motivated to embrace such a curriculum.

Parents play a key role in the buying in of a culturally contextualized curriculum that moves away from the existing globalized curricular and finally, learners must be motivated enough to embrace and engage in an education that is anchored on a curriculum that speaks to them more closely based on their daily experiences. Such a curriculum would spur higher school enrolment, higher retention and completion rate, improved academic performance and eventual participation in national development.

Developing local teaching and learning content (that is focused on meeting the needs of the learners and that of the society in which they are found) in a culturally contextualized curriculum can help fill in the existing gap in education. Such content is taught using the locally available resources including language, which in the end would hopefully contribute to a more effective and productive workforce, more economic opportunities for all regardless of their socio-economic status and eventual national development as they all participate.

This is contrary to the current curriculum that is tilted towards the importation of foreign knowledge that is disseminated through a foreign linguistic system to its masses (Okombo 2001); an education that has violated the linguistic rights of the people; one that has churned out unproductive products and that has brought about social stratification and inequality as it works against the less privileged. This is very much possible as long as those charged with the responsibility (especially government/ policy makers) have the will.

Having a culturally contextualized curriculum that takes into account not only the needs of the learner but also the teacher's is an alternative that is worthy trying. The low percentage of Kenyans (estimated at approximately 40%) that are competent in English is reflected in the classroom, where teachers who are meant to either teach this language or use it as a medium of instruction have limited competence in the same. Consequently, they are either unable to appropriately teach the language to the learners or they are unable to effectively communicate the concepts to them. This problem is eventually transmitted to the learners as the cycle of incompetence and failure in education continues. This has had a negative implication on the products that are produced from the Kenyan education system who are unable to communicate the knowledge and the skills which they have acquired. The end result is having a society in which few citizens participate to its socio-economic well-being.

A majority, especially those who are pro-English as the language of education in Kenya have consistently argued that it is neither possible nor is it prudent as a nation to have an education that is offered in Kenyan mother tongues. Some of the reasons given to justify this view include the assumption that indigenous languages are not as developed as compared to English; that it is expensive in terms of the cost involved in developing teaching and learning materials in the various languages; that it is expensive to train teachers in various languages; that it is a threat to national unity that has been partly ensured through the use of English and Kiswahili; that it is difficult dealing with the cost that comes with negative attitude towards mother tongues and finally, the question of socio-economic advancement that is highly pegged on the use of English. As earlier mentioned, these are challenges that are manageable as long as there is political will from those in power.

Conclusion

It is true that children in multilingual nations like Kenya possibly need to receive an education in a foreign language in order to fit in the immediate and global society; participate in the socio-economic world beyond their immediate society and of course for national unity, given the multiplicity of languages that act as a hindrance to national harmony. However, all these can be achieved if policy makers chose to allow Kiswahili (if not mother tongues), which is an indigenous African language to function fully as the language of education in place of English. This could even make more sense if a culturally contextualized curriculum was adapted with the needs of learners in mind, instead of the current, which is more foreign, hence, working against many.

The argument about the high cost that comes with such a curriculum cannot be compared with the cost that has come with 'illiteracy' in Kenya (as defined by an education that relies on languages rather than the learners'). Likewise, the cost of having such an education can't be compared with advantages that come with an education that is culturally contextualized. Such advantages include, high quality of education, inclusion and equity in education, equal success and above all, participation in the development of the nation by a majority, if not all. Thus, adapting a culturally contextualized curriculum that focuses on disseminating contextualized knowledge using local languages, with teachers and learners who can comfortably relate to the same is ultimately cheaper by all means.

Just the way countries in the East have developed their mother tongues by allowing them to function generally to the extent of being associated with socio-economic advantage, Kiswahili and Other African languages are developable and have the capacity to function as languages of social economic ascendance. What Kenya needs is to invest in the development of the corpus of these languages, give them the status and the prestige that they deserve and allow them to function in all formal settings that matter. This way, its users wouldn't feel short-changed for not using English.

Alternatively, if the second language has to be introduced, then it should be done gradually, at least after the basics of the first language have been acquired; that is, after the first six to eight years as outlined in the Kenyan 2010 constitution. This will make it easier for children to learn the second language (if it has to be learned); it will also make it easier for them to comfortably use the same to learn concepts (if it has to continue as the language of education).

The end result will be an education where all children have equal opportunity (keeping all other factors constant) to access education. This, as earlier mentioned, is possible as long as there's political will.

Finally, assuming that the adoption of mother tongues in education fail in Kenya, Kiswahili is the best option that has all that it takes to serve in every capacity as English. There is need to rethink the language policy and practice in Kenya for her social, cultural and economic well-being.

Recommendations

The following are the recommendations:

1. Kenya needs to rethink her language in education policy. It may seem challenging to develop and implement a purely mother tongue curriculum but it may not be as challenging to develop one that is based on Kiswahili as the medium of instruction since most of the Kenyan children acquire Kiswahili and their mother tongues simultaneously before school going age.
2. Kenya needs to think of having a culturally contextualized curriculum that takes into account the learners' needs; this is besides contextualizing foreign knowledge (if it has to continue being offered), which will facilitate understanding on the part of the learners as they relate better with such knowledge.
3. There's need to use task-based approach in teaching, which emphasizes on social interaction among the learners in the classroom as they negotiate meaning; working in groups as they interact, thereby fostering learner centeredness in the learning process. With the coming in of the Competence Based Curriculum (CBC) in Kenya (launched by the Ministry of Education in 2017), a curriculum that moves away from theory, there's hope that Kenya's future will be better as this will contribute to having a workforce that is productive, a workforce that cuts across all ethnic groups as well as social backgrounds. This will even work much better if Kenya relooks the language in education policy and practice.

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