

DIMINISHING COMMUNICATIVE COMPETENCE AMONG UNIVERSITY STUDENTS TO USE AFRICAN PROVERBS IN THEIR DAILY DISCOURSE. A LUGANDA LANGUAGE EXPERIENCE

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ABSTRACT

Proverbs' ability to foster speakers' Communicative Competence (CC) in mother tongue could not be underestimated. The same ability is essential in developing cc in the second language. Unfortunately, students studying Luganda language at the Makerere University, their cc is dwindling! The examination scripts which require proverbs application and our daily association with students were enough proof to this development. Therefore, a majorly qualitative study was mounted to establish students' level of awareness of the potential of proverbs, factors responsible for such state and proposing ways to help students use proverbs to develop cc. Students and lecturers participated in the study which concluded that, the students are aware of proverbs' capacity in reawakening their competence. Factors pointing to the lecturers, students and the status of English language were also identified. The study recorded a number of recommendations rotating to curriculum review, lecturers and students repositioning their strategies and interests were highlighted.

Key words: Communicative competence, Luganda, Diminishing, Proverbs, Linguist, African.

1.0 INTRODUCTION

Globalization coupled with advancement in the use in Information and Communication Technology (ICT), has increased the need to communicate through the international languages like; English and Others. This is due to the fact that, such languages are highly "wired" in e-usage; which is not the case with many African languages (which are mother tongues to many African communities). which are just entering e-usage world. This point to economic and social mobility which are facilitated by such languages. (Phillipson, 2000, Kwesiga, 1994, Banda, 2003).These effects have contributed to language some marginalization and sometimes to language death. African languages are mistaken to lack scientific capacity and suffer from technical and terminological bareness(Obanya 1995,Prah 2010).Most of the African languages are submerged within international languages which have periodically developed and at the same time still used in the African education system. They carry economic value than others (Bruthiux, 2002, Benson, 2004b). This implies that, the use of African languages, is still under colonial spheres and the Master's Language is still commanding the communication spheres. Such trend is contributing to the growing neglect of the use of the African languages whose potential is compromised in favour of the latter .The youth, specifically university students, where the need for global communication is high are the key players suffocating the use of African languages in favour of the English language which is on top of e-connections and holds privileged status as Uganda's official language (Nsibambi, 2000).

This is not surprising because of the quest to access knowledge and research e-packages, international collaboration and general sharing of knowledge and research. Preparing for international jobs, early positioning for global interactions and competition. Here, language is interpreted as a material resource linked to political and economic empowerment at the same time as a global resource whereby global and regional concerns are handled and institutionalized (Stroud et al., 2004). This further qualifies and justifies the concerns of this study that, there is diminishing communicative competence among a certain group in society which is preparing for worth economic, political and social wellbeing.

One of the area for communication in the African languages which is under serious pressure and suffocation is the Proverbs as Edmund, 1987 to community used languages, that proverbs usage is relegated to relatively low levels of utilization. Edmund, 1987, adds that “proverbs take on a significant part of our cultural expression” .Some students may still communicate using the African language during their daily social encounters and conversations because of the social demand and attachment to communicate with the elders who are sometimes not literate or with low capacity to sustain a discussion in the English language. Putting aside the low capacity to use English, the social interaction with the elders is meant to strengthen the information sharing (Dominguez, 2010). The need to socialize with all categories of people in the community, is another function supporting students use of proverbs in their daily discourse. (Dominguez, 2010). Stressing the point of opting to use proverbs to communicate with the elders, Outi, 2007, listening to a radio broadcast, in Yie one on 24th, October 2005, reported this example show how people even nowadays are keen to use proverbs, although they call them clichés or worn expressions. This is the case with the students at this university. They have relegated the use of proverbs for communication to a particular group in the society.. Again, the sense of belonging which is engraved in the social practices call for communication through the African language but, the majority prefers retaining the daily discourse in the “prestigious” languages. Proverbs are used by an individual who has the interest in the language, and values the cultural input towards society’s advancement. The university students are sidelining this important aspect of their traditions in favour of the cross-borders ICT language students hold high level interests in such languages. The interest in the languages, drives the speaker to immense him/herself into an intuitive personal language competence research of “when, when not, and what to talk about with who, where, in what manner (Hymes, et al 1972)

Isolating one from the use of proverbs in an African language deters the speaker to enjoy the rich values embedded in the proverbs as noted by Outi, 2007 that the hidden in wisdom IS the way they are used. The education component which has survived and remained relevant for ages and to all categories of people in the society (Dei, 2014) is also other value obtained through applying proverbs in the speakers’ daily discourse. Wolfgang, 2004, remains emphatic on the use of proverbs. He confirms that, proverbs should be used because of their educational wisdom and promotion of communicative ability. Life and its continuity is supported by the proverbs which are disposed into the daily discourse through a philosophically mounted approach. Proverbs and their applicability and meanings are tested from generation to generation through society’s rich experiences .Indeed proverbs are conduit for moulding the society’s appropriate character for the next generation when selected and applied within the right context of the daily conversational discourse. Proverbs contribute to the society’s appreciation of nature since most images used exist in the natural world settings and surroundings. They contribute to the development of one’s

intellectual capacity to engage in academic and social discourse. Proverbs build innovativeness and creativity, and high level of quality discussion and capable of philosophically analyzing and solving society problems requiring high level thinking daily. Mediocrities in syntactical provisions of daily nature are waived when the students engage Conversations which are rich in proverbs related sentence construction. The issue to communicate meaningfully is also key in our daily conversational discourse because, the connected reaction to the communicated message does not generate undesired reference. The absence of appealing communicative competence necessary for the acquisition of negotiative skills denies the Students respect from their elders and fellow youth. This affects confidence building in oneself let alone, affecting the communicative ability in the use of the second language.

2.0 PROBLEM STATEMENT

Communicating intelligibly, sensibly, and appealing is core in building one's chances of interacting with the larger community members for personal and Society's benefit. African proverbs are rich in preparing to achieve this. Proverbs, have inbuilt philosophical elements necessary for hosting negotiative ,appealing, appreciative, argumentative ,confidence building and high level interactive life skills. Today, among the university students, proverbs are no longer seen as a key contributor to one's marketing and communicative competence since, African languages hosting these rich language elements are steadily losing out due to competing Social, economic and political forces driving towards globalisation through English language. University students who are at the fore front of the competitive world are also becoming endangered since the redeeming communication booster-the African languages are slowly facing extinction by the non use and considered outdated. A necessity for an immediate intervention to, moderate the situation and propose remedies to assist university students develop their communicative competence though the use of African proverbs.

3.0 CONTEXT OF THE STUDY

3.1 Makerere University

Makerere University is one of the oldest universities in the East African region. According to web metrics rankings, It has been ranked among the top best performing universities on the African continent. Due to privatisation and liberalisation of education in Uganda and the global massification to higher education, the student's population has been increasing since the 90s. New programme courses developed and existing ones reviewed to match with the competitive global market. The number of regional and International students' population has also increased. The increase in local and international students, at the campus, has affected the interaction in the local languages for basic reason of positioning oneself and remaining relevant with others in a culturally mixed student's Community. The multilingual Ugandan community is also affected at the campus in favour of English a cross-cultural language of the Ugandan community.

3.2 Luganda

Luganda is one of the Ugandan local languages spoken by the largest Ugandan community in the central Uganda. Some of the students, who join Makerere University, come from the Baganda, the native speaker of the Luganda. Other Ugandan community mainly dwelling in the cosmopolitan Kampala- the capital city, speak Luganda. Makerere University is also located in the same city which could be translated to have many speakers of Luganda. Luganda language being the "city language," other groups of people from the other regions of Uganda have tried to learn the language and sometimes end up coining new words using a mixture of their own local varieties

and Luganda. On the education side, Luganda language is one of the local languages benefitting from the local language education proposal. It is taught in Primary, Secondary and the University. Many private radio stations air the majority of their programmes in Luganda. Several artists have written songs and staged plays using Luganda language. All these are indicators pointing to a rapidly developing African language though its status in this the e- appearance is still low or non existence, despite regular attempts to access the ICT world with its complexities

Proverbs are defined as simple and concrete sayings, often metaphysical in nature. According toproverbs are always short containing wisdom, truth, morals and traditional views. They are also easy to remember and use.(...) They reinforce sense of argument during a conversation (Elias, 2010) and loosely compared to sauce which accompanies food. Preparing food without sauce is unappetizing and thus, not enjoyable. According to Chinua Achebe (1958) “proverbs are the palm oil with which words are eaten”. Proverbs are essential learning tool for students of African languages (Daniel, et.al 1987) through which the culture, relationship, interaction, love, religion, norms and beliefs, society continuity, creative and innovative thinking of a society are premised. Advices and precaution to socially direct the young are also inbuilt properties. Edmund, 1987, stress the fact that proverbs are prime vehicles of communication hence necessary elements of self expression and necessary for socialization. African generation are housed in the society’s proverbs. They are used to illustrate ideas and develop messages of great importance. (BBC, 2015) Let alone social, economic and political strategies of the society. Learning and application of proverbs in one’s daily discourse promotes speakers from one society level to another. Social recognition, respect and gainful interactions accrue from the unceasing use of proverbs in one’s daily life. Many other benefits and advantages related to this practice grow. But, this practice must be applied correctly to avoid distortions and negative interpretation of the intended message. Daily integration of proverbs in one’s discourse builds conversational experience and socialization since they hold a significant social function (Kizza Mukasa, 2012) At the same time, proverbs are regarded as part and parcel in developing communicative competence (Edmund,1987)

4.0 Purpose

The purpose of the study is to promote the use of African proverbs in the University students’ daily discourse after establishing the blank and lousy communicative competence of the University students who communicate using Luganda language in their daily discourse.

5.0 Objectives

- (1) To establish the level of awareness of the role proverbs play in fostering .communicative competence among University students.
- (2) To find factors of the non-use of proverbs in students’ daily discourse.
- (3) To develop practical means of helping the University students communicate using proverbs in their daily discourse.

This study is informed by two celebrated sociolinguists; Chomsky with his “linguistic competence” and Hymes (1972)’s communicative competence. Which have received tremendous debate among linguist as described by Stern (1996) “ Native speaker’s language proficiency implies the ability to act as a speaker and listener in the diverse way (Stern, 1996;229)The implication of this is that the speaker has defined the message, the audience the medium, the situation as well as the purpose.(Jokobson,1960, Robinson,1972,Hymes,1972)., The use and selection of appropriate language in the social context contributes to the achievement of

communicative competence (Lobov, 1972). Chomsky confines his submission to internalized rules of syntax and abstract communicative competence where as Hymes and others following the path of this argument, concentrate on the native speaker's language proficiency and ability to act as a speaker and listener in the diverse ways (Stern, 1996), This implies that the speaker is aware of the silent implication of the verbal or the written communication towards the listener and ready as the case may be. This leads Stern, 1996; 220, to conclude that, "communicative competence, no doubt implies linguistic competence..."

From the above proceeding submission, the communicative competence is derived and premised in the following;

- The society
- The speaker
- The subject
- The outcome

6.0 DESCRIPTION OF STUDY FRAMEWORK VARIABLES

6.1 The Society

Putting aside any form of language classifications, Sociolinguist believe that, language operates in a social context and language is a social tool operating at a macro level used to foster interaction among a speech community.(Fishman,1972).The language brings together members of the speech community to participate in contact or in a relationship to each other. In other words, a language plays a function described by Halliday, 1973 as an "interactional Function".

The study of a relationship between language and society in a broad linguistic discipline termed Sociolinguistics- the study of language and society ,has captured the attention of many linguists in trying to understand the role of language in society and at the same time, to unveil the society's capacity to influence language through speech acts or interactive discourses.(Jakobson,1960,Robinson,1972,Hymes,1972).The initial concentration of language and society, was on the study of language within the context of a speech community until during the late 1979's,when the focus shifted or include the study of individual's communicative activity in its social setting(Shelzer,1977).

This strategically drives to the interest of this study and confirms that, use or non-use of proverbs-which is the centre in mobilizing relationship in society, directly permeates and strongly affects the individual's communicative potential which affects some society language features-the proverbs in this case. In the long run, such a loss eventually affects the society in reducing members' capacity to use proverbs which again replicates from being used.

6.2 The Speaker

The speaker holds the key to the language sustainability. It is expected that, extensive and regular use of any language feature (in this case, the Luganda proverbs), progressively adds value to the language and its speech community. First of all, the speaker gains intellectual potential of using and interpret the philosophical discourse exhibited in the Luganda proverbs which enhances social linkages. Such discourse, connect the speaker to the world of knowledge, innovativeness and creativity which are master cards to social progress. This is what, Stern, 1996:221, emphasised and described in this statement "...language use are looked at more as indicators of a social relationship."A speaker opting to use any type of language will express the personal's state of mind or attitude.

In any framework, seeking to establish use of language feature of any group of people, the status of the speaker occupies uppermost level. This is true because, language and or any communication act must start from the speaker's inner conceptualization of the subject to talk about. The speaker identifies an appropriate task for an appropriate group of people. The factors afflicting on the speaker's ability to use a particular language are also identified at the level of the speaker. For example, the speaker is expected to have the interest to use the proverbs in daily discourse. There may be other key factors contributing to the position of the speaker in using and conducting a particular speech act.

6.3 The Subject

The topic of the discourse is equally important to build one's communicative competence. There are many instances where the speaker's ability to contribute to the discourse is beyond capacity due to the nature of the subject. At the same time a speaker may shun away or produce limited response to a discourse due to lack of interest in the subject. The subject for discussion, limits speaker's progress to contribute to it because, it is judged irrelevant in the eyes of the speaker and hence failure to apply proverbs or any other kind of linguistic feature. The subject adds vigour and momentum to the speaker's ability to communicate. This gives extra input in the speakers 'capacity to enter a discourse and use a particular language. The more interesting the subject matter is to the speaker, the potential likelihood for the speaker to apply a particular language item which will in the end contribute to communicative competence.

6.3 The Outcome

The resultant effect to the application of the study variables will in this case be the upgrade use of the Luganda proverbs as an aspect contributing to the communicative competence of the university students. The supporting elements here are the interrelationship of the society, the speaker and the subject matter of the discourse. It is worth mentioning at this stage that, other members of the speech community will also benefit from that relationship, since they gain practical exposure of the contextualized language use. Any member of the community, when exposed to such situations, will gain capacity to apply the same language. This language contextual substitution gained from one user will go on replicating and, thus community's communicative competence.

Therefore, putting the society, the speaker with appropriate subject matter in an interactive relationship, will automatically contribute to the linguistic communicative competence at the social, syntactical as well as semantic levels. If this theoretical reasoning is maintained, the level of proverbs use in the students at Makerere University will automatically improve. The status of the language, in the broad social perspective will also be promoted. The compliance to this arrangement will be measured as the outcome at both the speaker and society levels.

7.0 SETTING THE RESEARCH FIELD AND METHODS

This study originated from personal experience as a Luganda teacher of secondary schools and university. Therefore my lecture room was the research field after observing declining standards of Luganda students in the use of proverbs in their daily interactions with their fellow students, course coordinators and lecturers. Their performance in theory papers which borders with sociolinguistics requiring use of proverbs was also of very low quality in terms of communicating to the examiner using proverbs and related aspects.

This setting is also premised in the students senior six (A level) high level Luganda performance. One of the Luganda papers requires students to show high degree employment of the proverbs in the creative composition writing. This part takes almost 50% of the total marks. This influences all students to master the use of proverbs in their composition writing tasks. Many students parrot-mimed the use of proverbs in their daily discourse. Many of such students performed extremely well in the Luganda examination and hence admission to a university course to further the Luganda language interest to become experts in the same.

Step 1: Isolation of participants.

- : All students who scored Principal A (A is the highest) were registered.
- : Since A-level Luganda examinations paper has three (3) papers (P360/1, 2, 3). The scores in individual paper were scrutinized to isolate students who scored distinctions in the paper which requires use of proverbs.
- : The isolation in step above, picked fifty students (50) out of the eighty (80) with Principal pass A. This was above average and representative enough in any purposeful research sampling standards.
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Step 2: Data Collection.

- Fifty examination scripts for the 50 students were analysed. This was done to determine the frequency of use of proverbs where it is expected as part of the marking scheme.
- Focus group discussion was organized to collect data related to the study objectives.
- Focus group discussion was organized for the five (5) lecturers handling Luganda language teaching to collect more data and at the same time for, triangulation purposes.

Generally, the study employed a qualitative approach owing to its nature, methods used and the study objectives. The document analysis almost contributed 40% of the data and the remaining 60% obtained from the group discussions and personal experience which was also crosschecked during the lecturers' group discussion.

Step 3: Data Presentation and Analysis

Since the data had only three (3) sources and controlled by the researcher himself this eased the collection, storage and presentation. The researcher was mindful of the study objectives which influenced the themes on which the data was displayed and interpreted. The themes on which the data was organized and presented were eye catching for the interpretation of the results at glance. On the side of analyzing data, again the data packaging following the themes already displayed in the study objectives, interpretation was immediately done as soon as the data was obtained and meaning attached for further interpretation.

7.1 Ability of proverbs to foster communicative competence

The data presented under this theme from study objective 1 which was framed as *'to establish the level of awareness of the potential of proverbs to foster communicative competence among university students.'*

The underlying message of objective 1 was to dig the student's knowledge and appreciation of the position of proverbs in improving communicative ability. Most of the students' responses rotated at the position of Luganda in the competitive world of trade and technology.

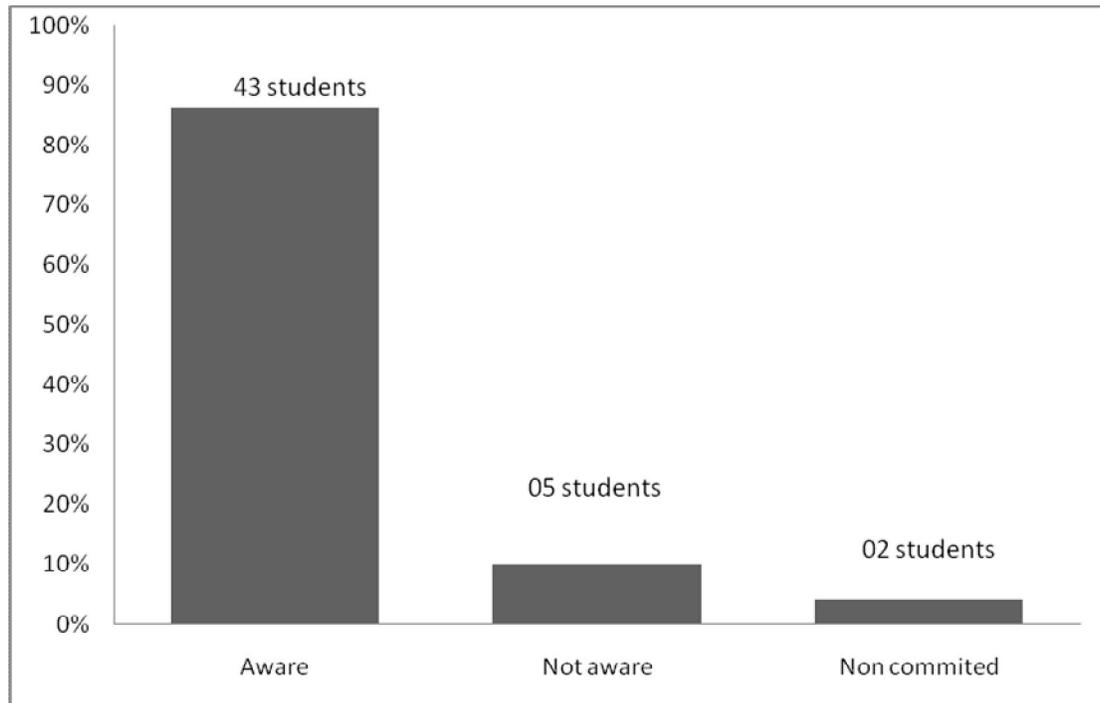
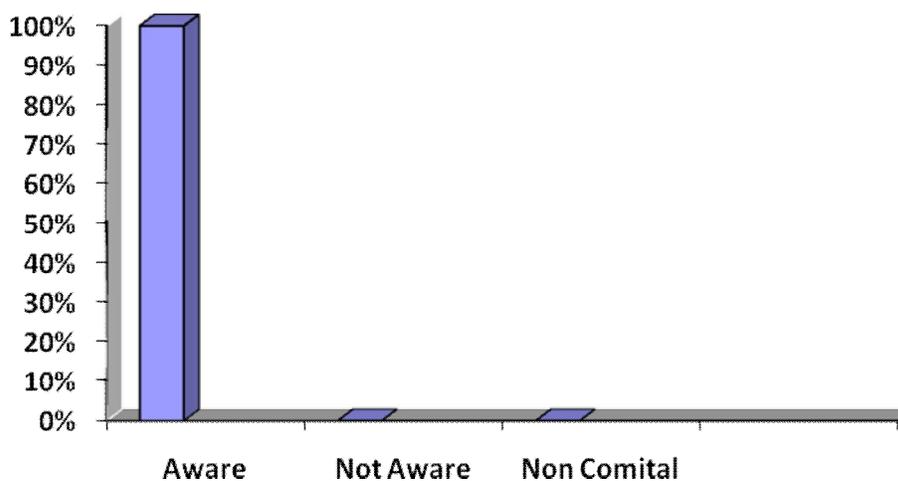
Figure 1: Ability to use proverbs (Students' Response)

Fig1 indicates that 43 (86%) students are aware that, proverbs can play significant role in building communicative competence. The three (3) students representing 10% were not aware, whereas two (2) students representing 4% were non committal as far as the proverbs potential to stand as communicative competence builder is concerned.

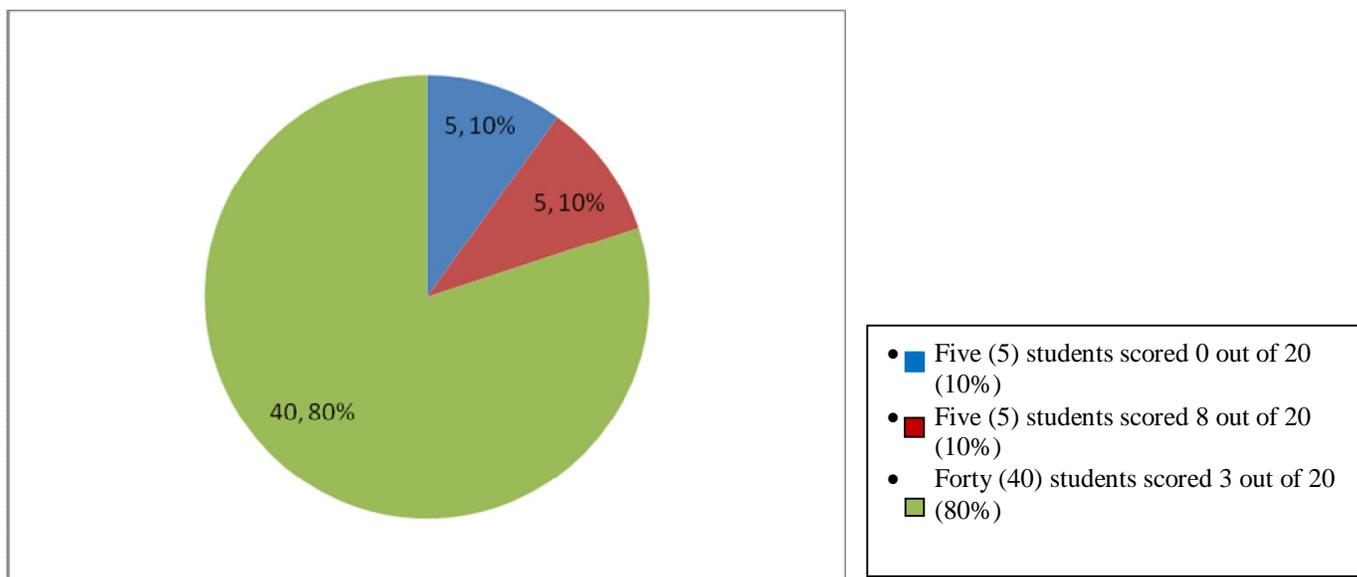
Figure 2: Ability to use proverbs (Lecturers' responses)

All the five (5) lecturers who participated in the study (representing 100%) positively supported the issue and confirmed that the proverbs have strategic potential to improve communicative competence.

7.2 Evidence from student scripts

The level of awareness of the potential power proverbs bear in fostering communicative competence was also analysed using the students' examination answer booklets. All the 50 student booklets were analysed to enable the frequency of the use of proverbs. The marks scored from the section requiring use of proverbs were used as the yardstick to reach a conclusion as displayed in Fig3. The section was marked out of 20 and none of the students obtained 10 out of 20!

Figure 3: Students Scores at the use of proverbs



A quick calculation from the figure indicates that 90% of the students were literally unable to score 5 out of 20 in the section requiring the use of proverbs. Figure 3 provide that the total number of students was 50 and using percentage, 40 (forty) students almost failed which is an indicator of poor performance.

7.3 Factors responsible for the non-use of proverbs.

Table 1 has been used to show the response from students and lecturers for the non use of proverbs.

Table 1: Lecturer and Students Responses on the Non Use of Proverbs.

Lecturers' response	Students response
<ul style="list-style-type: none"> • Students home background (10%) • Mixed cultures (20%) • Lack of reading materials (10%) • Lack of interest (20%) • Luganda's position in the global village (40%) 	<ul style="list-style-type: none"> • Lack of innovation by lecturers (10%) • Lecturers also are not using proverbs (10%) • Lack of books (10%) • Limited courses requiring the use of proverbs (10%) • Interacting in a mixed community (30%) • Emotions attached to the African language (30%)

Still, the position of Luganda in the global world, featured prominently with 40% of the lecturers confirming that the position of Luganda in the world perspective has influenced the non use of proverbs, followed by lack of interest for the language and interacting in a mixed community with 20% each. Students' background and lack of reading materials was posted by 10% of teachers.

On the other side, the students picked on the mixed culture and attitude of students over the Luganda language was picked by 30% each. Whereas lack of innovation from lecturers not using proverbs, lack of books and fewer courses requiring use of proverbs each was picked by 10% of the students.

7.4 Means of helping students use proverbs.

This was basically a lecturers' activity. It was done in a group focussed discussion and the points listed were as follows:

- Revision of the courses/ integrate proverbs
- Propose non-curriculum activities
- A variety of literature sources
- Involve motivational speakers
- Lecturer to be role models
- Encourage students to write in newspapers.

The researcher's personal experience was also captured in these points. The points raised are all missing in the lecture or in the curriculum. It is indeed necessary to revise the curriculum to integrate proverbs and also procure a variety of books rich in proverbs. The involvement of motivational speaker with high level use of proverbs will be advantageous. Lecturers to use proverbs also help the students to have a reference point. The newspapers also encourage students' use of proverbs since newspaper editors pick on the best paper for publication.

8.0 Discussion

Results displayed to generate ideas on the awareness of lectures and students on the capacity of proverbs to activate communicative competence indicate that both the lecturers and students are convinced that, proverbs are strong elements in developing communicative competence. This confirms Daniel,et.al 1987's point 'that languages are essential tool for students of Africa

languages. Students are aware of the proverbs role and hence, expected to use them for their association with others to reinforce arguments and deliver messages appropriately(BBC,2015) The response 86% of 100% of the students and the lecturers respectively is a strong evidence to support this. One wonders if the two stakeholders in this trade of Luganda language teaching and learning are aware who, and where is the problem? The problems are compressed in a variety of factors raised under the following points phrased in such a manner that, they point to the study objectives. The personal experience has also helped in phrasing the discussion as portrayed in the following paragraphs;

- (i) Lack of continuity from ‘A’ level to university on the use of proverbs. If students at ‘A’ level had even crammed the proverbs, then the university would be a continuing phase. But, there is an improper break over the “A” level syllabus content. At university there are new areas which are quite different from “A” level and thus no continuity per se. This renders motivation to use proverbs at the university barren and pretend as if proverbs are not useful as Outi,2004:78,put it that, although proverbs are useful but sometimes not given serious attention because, they are “worn expressions”.
- (ii) Lecturers have also contradicted this since they are also outside of the game. They teach but they do not use proverbs. In teaching, there is an element of coaching. The one coaching must be prepared to serve as a role model. Lecturers during execution. of their work they secure mentors and partners (Kagoda & Sentongo 2015, Kagoda & Katabalo 2013, Kooki,2002) At the same time if lecturers use proverbs in their daily discourse, it generates confidence on the side of the students as they look at proverbs as worthy elements using in conversations. This is supported by Kagoda & Katabalo 2013 that, lecturers help in building students’ confidence. Students confirmed this when 10% of supported the issue of no motivation from their lecturers. This again implies that, very little will be achieved. Another group also represented by 10% consented that the lecturers are not using the proverbs. (See table 1)
- (iii)Lack of reading materials, limited courses at the university requiring the use of proverbs was also another point raised. If the university had several courses requiring the use of proverbs or social effective communication, there is no doubt that student would be using proverbs in their daily discourse to prepare examinations and thus building a proverb bank for everyday use. After all, Uganda’s education syllabus is still examination oriented. The percentages of these responses indicate this. So the lecturer has a lot to do in implementing this use of proverbs. Revision of the curriculum a. Lecturer’s obligation. The good thing, this was recommended by the lecturers as one of the strategies to develop communicative competence (see the six lecturers’ response on helping students to use proverbs).
- (iv)The issue of Luganda language in the global context (See table 1) was also floated. This is also a factor in the use of proverbs since all efforts of students to use a particular language are barely for communication (See table 1). But for communication with a social, economic, political motive. The social mobility is facilitated by use of the English language as Philipson 2000 & Kwesiga 1994 stresses. The use of African languages will be useful at any inch of communication when they host economic value (Benson 2004)
- (v) Again the students’ background also plays also plays a very important role (See table 1). Twenty students representing 10% confirmed that their home background as an effect on the deteriorating levels of the use of proverbs. At home, it is sometimes a mixture or English alone, because it plays an official. Role in many contexts in Uganda. Generally,

the official the language of communication in all government business is English (see Nsibambi, 2000) In other words parents and their children are practicing the language at work and help their children to gain experience. Generally, there is a consensus between the lecturers and students to the effect that, proverbs are extended language components which are relevant in developing communicative competence in Luganda. It should also be noted that, Luganda experience can also be a live player contributing to gaining communicative competence in the second language (L2) due to the Linguistic properties (Outi,2004) and its multifunctionalities This means that, parents and their children should revisit the use of Luganda at home since it is not barren but with great positive rewards. enabling transfer of properties from L1 toL2

9.0 Conclusion

Gaining communicative competence among university students requires, sensitization to enable the students appreciate the masterly of such elements in their daily discourse and its importance as far as social and cultural interaction is concerned. Lecturers of Luganda are at the forefront of this since they know the capacity of applying proverbs in enhancing students' communicative competence. This study has ably demonstrated that the issue of non use of proverbs in daily discourse is not because students are not aware. But because this is little connection of secondary school courses university courses, students' interest is. low due to the need to interact in a culturally mixed setting and the price of the Luganda language in the world's economic, political and technological settings. It is therefore necessary for the Luganda language to build a competitive base for the language to enable it handle economic, political and technological challenges through being used by the students.

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