

**ASSESSMENT OF ENGLISH LANGUAGE ORAL  
COMMUNICATIVE COMPETENCE**

**A Case of Tour Guides in Arusha, Tanzania**

**Fredrick Ezekiel Chiwanga**

**M. A. (Linguistics) Thesis  
University of Dar es Salaam  
October 2014**

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**By**

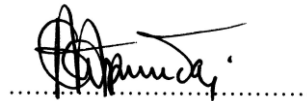
**Fredrick Ezekiel Chiwanga**

**A Thesis Submitted in Fulfilment of the Requirements for the Degree of Master  
of Arts (Linguistics) of the University of Dar es Salaam**

**University of Dar es Salaam  
October 2014**

**CERTIFICATION**

The undersigned certifies that he has read and hereby recommends for acceptance by the University of Dar es Salaam the thesis entitled **Assessment of English Language Oral Communicative Competence: A Case of Tour Guides in Arusha, Tanzania**, in fulfilment of the requirements for the degree of Masters of Arts in Linguistics (by Thesis) of the University of Dar es Salaam.



**Dr Gastor Mapunda**  
**(Supervisor)**

27 October 2014

.....  
**Date**

**DECLARATION****AND****COPYRIGHT**

I, **Fredrick Ezekiel Chiwanga**, declare that this thesis is my own original work and that it has not been presented and will not be presented to any other university for a similar or any other degree award.

Signature  .....

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## **ACKNOWLEDGEMENTS**

I would like to express my sincere gratitude to all those who, in one way or the other, made a remarkable contribution to this study.

First and foremost, I must thank the Almighty God for giving me strength. Indeed He is my strength (Psalm 28:7).

Besides, I would like to thank my supervisor, Dr Gastor Mapunda, for his tireless and enthusiastic guidance, advice and devoted time which made this thesis a reality.

I should also owe the Postgraduate Committee and the defence panel in particular thanks for their keen eyes in reading my work, listening to my presentations and coming up with valuable comments that have helped to reshape my entire work.

Likewise, I wish to extend my thanks to the World Bank – Science, Technology and Higher Education Project (STHEP) of the Sokoine University of Agriculture (SUA) for the scholarship award which made the pursuance of my Master's degree possible.

Similarly, I am very grateful to my friends, neighbours, brothers and sisters for their prayers, also to tour managers, tutors and, more importantly, tour guides who willingly provided me with treasured information.

Finally, I must express my gratitude to my wife, Tecla for her perseverance, prayers, moral and psychological support. She encouraged me and played a role of mother and father for our beloved daughters, Faith-Michèle and Angel-Glory in my absence.

## **DEDICATION**

To my parents Mr and Mrs Ezekiel Chiwanga for taking care of me, praying for me, encouraging me to work hard and bringing me up to behave well and adhere to instruction as per Proverb 4:13.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

3sg	Third Person Singular
4WD	Four Wheel Drive
AmE	American English
AU	African Union
B.A.	Bachelor of Arts
BrE	British English
CAWM	College of African Wildlife Management Mweka
CD	Compact Disc
CFR	Centre for Foreign Relations
EAC	East African Community
ECL	Ethnic Community Language
FPT	Field Practical Training
ICC	Intercultural Communicative Competence
ICT	Information and Communication Technology
ICTR	International Criminal Tribunal for Rwanda
IRI	Industrial Research Institute
KIA	Kilimanjaro International Airport
L1	First language
L2	Second language
LAD	Language Acquisition Device
LDC	Least Developed Country
LoI	Language of Instruction
M	Male
MoEVT	Ministry of Education and Vocational Training

MoI	Medium of Instruction
NACTE	National Council for Technical Education
NCA	Ngorongoro Conservation Area
NECTA	National Education Council of Tanzania
OAT	Overseas Adventure Travel
OAU	Organisation of African Unity
OCC	Oral Communicative Competence
ODT	Oral Discourse Test
SAE	Standard American English
Std	Standard
STHEP	World Bank – Science, Technology and Higher Education Project
SUA	Sokoine University of Agriculture
TCU	Tanzania Commission for Universities
TIE	Tanzania Institute of Education
TTC	Teachers’ Training College
UDSM	University of Dar es Salaam
UK	United Kingdom
UNWTO	United Nations World Tourism Organisation
URT	United Republic of Tanzania
US	United States (of America)
VETA	Vocational Education Training Authority
VIP	Very Important Person
WWI	First World War

## **ABSTRACT**

The current study is an assessment of English language oral communicative competence of Tanzanian tour guides. It measures their level of the aforementioned competence, which is essential for tourism business. Additionally, it probes into how practising tour guiding with the English language influences their mastery of the language. Three methods of data collection were used for a triangulation purpose. These are direct observation, oral discourse test, and semi-structured interview with the aid of a voice recorder, camcorder and note-taking. Discourse analysis was used in this work as a method of analysis. Some data were analysed using descriptive statistics with the aid of Microsoft Excel. The main finding of the study is that Tanzanian tour guides are moderately competent in English language oral communicative competence at an average level of 63%. Generally, the interaction between tour guides and tourists has positive effects on the guides' oral communicative competence in that with time, it sharpens their oral communicative competence and improves their knowledge, skills and attitudes. The study recommends that tour guides should generate a culture of practising their spoken English and pay attention to sociocultural aspects that go hand in hand with oral communication. The study calls upon the government to produce competent language teachers and make sure that a curriculum for professional tour guides is commonly used by all institutions offering tour guiding courses, and English, the language of business, be given the first priority for imparting and acquisition of knowledge and skills.

## **CHAPTER ONE**

### **INTRODUCTION OF THE STUDY**

#### **1.1 General Introduction**

This chapter provides the background of the study in Section 1.2 and then highlights the research problem in Section 1.3. Section 1.4 provides the research objectives while Section 1.5 highlights the significance of the study. Section 1.6 provides a summary of the study.

#### **1.2 Background of the Study**

This study assesses English language oral<sup>1</sup> communicative competence (OCC) of Tanzanian tour guides<sup>2</sup> who have attended vocational training in tour guiding and are working in tour companies based in Arusha.

The definition of “competence” has come to be associated with a rigid and narrowly defined concept of grammatical competence of Chomsky who first drew what has today been viewed as a classic distinction between competence and performance. While competence refers to the underlying monolingual speaker-listener’s knowledge of language; that is, “knowing” the language, performance is the actual

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<sup>1</sup> “Oral” as used in this study refers to speaking.

<sup>2</sup> In this thesis “guide” and “tour guide” (sometimes tourist guide) have been used interchangeably though the latter is used in the title as a selling term to exactly refer to the one related to travel and recreational pursuits as opposed to others in other fields or contexts. In this context, a guide is a person qualified to conduct tours of specific localities or attractions and interpret the available resources using tourists’ language of choice. Specifically, there exist eight commonly known types of guides in Tanzania depending on where they guide or the tasks they perform (though their roles are all the same): tour guide, driver-guide (sometimes safari guide), mountain guide, hunting guide (sometimes Professional Hunter or PH), beach guide, museum guide (more often referred to as curator), escort guide and freelance guide (Chiwanga, 2014, p. 196). Since the study was done in Arusha, PH and beach guides were purposely not involved.

“use” of language in real situations; that is, what a speaker actually does with their competence (Chomsky (1980; Bagarić and Mihaljević, 2007).

Differing from the Chomskyan idea, Hymes later introduced the notion of “communicative competence” and defined it as not only an inherent grammatical competence or ‘the tacit knowledge of language structure’ in the Chomskyan sense but also as the ability to use that competence in a variety of communicative situations or contexts. Many linguists and scholars view the Hyme’s conception as a broader and more realistic notion of competence (Bagarić and Mihaljević, 2007, p. 95).

Additionally, according to Hymes (1972), a person who acquires communicative competence acquires both knowledge and ability or skill for language use with respect to whether (and to what degree):

- something is formally possible;
- something is feasible in virtue of the means of implementation;
- something is appropriate in relation to a context in which it is used and evaluated, and
- something is in fact done and actually performed (p. 281).

Moreover, Spitzberg (1988) defines that communicative competence is “the ability to interact well with others”. He explains further that the term “well” refers to accuracy, clarity, comprehensibility, coherence, expertise, effectiveness and appropriateness. Communicative competence is the degree to which a communicator’s goals are achieved through effective and appropriate interaction (p. 68).



To be brief, the term “oral communicative competence” comprises three words, the combination of which as used in this study means “competence to communicate orally; that is, by word of mouth in which at least two individuals become speaker and hearer”.

The oral communicative competence has been favoured in this study because interaction between tourists and guides is mostly in the form of talk. Again, studies have shown that face-to-face interaction with tourists is an effective means by which guides can educate and inform their clients (Roggenbuck and Berrier, 1982; Washburne and Cole, 1983).

### **1.3 Research Problem**

The World Travel and Competitiveness Report indicates that Tanzania is number one worldwide in terms of nature-based tourism resources (WEF, 2008) but, surprisingly, it was ranked seventh in the trends of international tourism arrivals in the top ten Least Developed Countries (LDCs) tourism exporters in the year 2006 (UNWTO, 2008). This is attributed to various factors such as lack of marketing, poor customer care and interpersonal skills, ill-developed infrastructure, poor policies, and lack of capital for investment (Kweka, 2004; Rusumo, 2005).

However, very little literature on communicative competence, which is an essential coordinating tool in addressing issues like marketing or customer care and

interpretation<sup>3</sup> of the available resources, has been put in place in the Tanzanian milieu. To illustrate this, tour guides' linguistic incompetence in addressing the resources has been identified in only one study by Vavrus (2003, p. 391) as a barrier to tourists visiting the country.

As such, the problem which this study set out to explore was the extent to which the Tanzanian tour guides in Arusha demonstrate English language OCC in conducting tourism activities, and how practising such activities influences the guides' mastery of the English language.

#### **1.4 Research Objectives**

The main objective of this study was to assess English language oral communicative competence of tour guides in Arusha, Tanzania.

The specific objectives of the study were to:

- i. assess tour guides' English language speaking competence<sup>4</sup> as manifested in their oral interaction with tourists, and
- ii. identify the effects of oral interaction between the tour guides and tourists on the English language oral communicative competence of the guides.

To realise the specific objectives, the study was guided by two research questions:

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<sup>3</sup> In tour guiding context, interpretation means explaining an available resource to tourists by telling them what the resource is all about, how it lives or behaves, and so on (Chiwanga, 2014, p. 197).

<sup>4</sup> This competence goes hand in hand with the non-verbal communication which is also highlighted in this study as it is asserted as an integral part of communicative competence.

- i. In what ways do Tanzanian tour guides manifest English language oral communicative competence with tourists in their conduct of tour guiding?
- ii. What effects does the oral interaction between the tour guides and tourists have on the English language oral communicative competence of the guides?

### **1.5 Significance of the Study**

This study is important in that it highlights the competence levels of Tanzanian tour guides, but more importantly how much the profession of tour guiding affects the language command of these tourism practitioners. In turn, such revelation provides insights into how the English language OCC affects the general performance of the guides in the tourism industry<sup>5</sup>, particularly when it involves international tourists.

The findings of the study are useful in that they are going to help tour guides to know the level of their OCC and more importantly their incompetence and work on it for efficient management and interpretation of the available tourism products. Again, tour companies /tour operators, Tanzania Tourist Board (TTB), Tanzania Association of Tour Operators (TATO), and Tanzania Tour Guides Association (TTGA) are going to use these findings for improvement of the tour guides' OCC.

Finally, the language policy makers, curricula designers and developers such as Tanzania Institute of Education (TIE), National Council for Technical Education (NACTE), Tanzania Commission for Universities (TCU), institutes and linguists are

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<sup>5</sup> An industry that deals with products, services facilities, and amenities for tourists during their journey to a destination, stay in a destination and journey back to their usual place of residence (Chiwanga, 2014, p. 199)

going to use the findings to improve English language OCC of learners and instructors at different levels.

### **1.6 Summary of the Chapter**

This chapter has introduced the study, and given the background of the study. In this we have seen how the Chomskian idea of competence was modified by Hymes to mean not only knowing a language but also being able to use it in a different context. The chapter has further highlighted the research problem. Moreover, the two specific objectives and the questions that guided the research have been observed. The chapter has then highlighted the significance of the study. In this, the competence levels of Tanzanian tour guides have been seen, but also how much their profession affects their OCC and how this OCC affects their general performance.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter presents a review of related literature in Section 2.2. To begin with, competence and performance as well as other related terms are explained to give a clear picture or context of the study in Sub-section 2.2.1 followed by the linguistic situation of Tanzania in Sub-section 2.2.2. In Sub-section 2.2.3 the chapter highlights the roles of the English language in the tourism industry, and the roles of professional guides are given in Sub-section 2.2.4. Other studies on assessment of communicative competence are highlighted in Sub-section 2.2.5. Moreover, Specific Criteria for Assessment of Tour Guides' OCC are in Sub-section 2.2.6. Furthermore, the chapter highlights a conceptual framework in Section 2.3. This framework focuses on the communicative competence as a guide or model of the study. The chapter then summarises the discussed issues in Section 2.4.

#### **2.2 Literature Review**

This section focuses on different views, concepts, insights and contributions of other scholars on English language OCC that were used as a basis for our study.

##### **2.2.1 Competence versus Performance and Other Related Terms**

Competence and performance are challenging to distinguish. Chomsky (1980) first defines linguistic competence as an ability to acquire the mother tongue; a rule-based language learning and language use which is necessary for linguistic performance. Performance, on the other hand, is the actual manifestation of one's competence.

Chomsky's distinction between competence and performance is almost similar to Saussure's (1986) distinction between *langue* (French, literally, “language”) and *parole* (literally, “word” or “speech”). But whereas for Chomsky the repository of competence is the “ideal speaker/hearer”, for Saussure the repository of *langue* is the speech community.

Again, while *langue* is the same with every language user, competence may differ from person to person. Saussure's understanding of *langue* is basically sociolinguistic whereas Chomsky's competence is basically psycholinguistic. Thus, speaker A may be more competent than B, though they share the same conventions of language. Similarly, two individuals may be able to meet the requirements of the competence needed but still their performances on the job may differ significantly from each other. Although different performances in different occupational settings can be described with the same generic descriptions, it does not necessarily mean that the same or similar underlying ability (competence) is responsible (Eraut, 2003 as cited in Mulder, Weigel and Collins, 2006).

Chomsky's view of competence is also based on the idea of an inbuilt language acquisition device (LAD) in humans that enables a person to acquire competence. For Chomsky competence is an idealised capacity or tacit knowledge of the language, which is a person's intuitive knowledge of the rules and structure of their language as a native speaker. A person's competence makes them reject the ungrammatical or illogical constructions. Competence also makes them recognise an expression as statement, command, request, etc (Chomsky, 1965).

For Hymes (1972), competence involves both having the rules and being able to apply them in different contexts. A speaker needs to acquire competence as to “when to speak, when not, as to what to talk to about, with whom, when, where and in what manner” (p. 277).

However, Saussure’s *langue* describes the social, impersonal phenomenon of language as a system of signs. It is the arrangement of sounds and words of which speakers of a language have a shared knowledge or agree to use. That is to say, it is something supra-individual, the common possession of all the people who supposed themselves to be speaking the same language, and stored in the collective consciousness of all members of the community. *Langue* is therefore a repository of signs which each speaker acquires from other speakers in the community.

Again, Saussure called the actual use of language by people in speech or writing or the act of speaking (meaningful utterance) *parole*. It describes the individual, personal phenomenon of language as a series of speech acts made by a linguistic subject. The term *parole* implies therefore the actual, concrete act of speaking or speech-utterances actually observed on the part of an individual. In other words, *parole* is the personal utilisation of *langue* (Saussure, 1986). So, what Saussure calls *parole* is the same as what Chomsky calls performance.

For more clarity, here is an example of an error committed by a native speaker of English in their speech:

“We swimmmed in the ocean this weekend.”

What one would need to ask themselves is - Is this error due to competence or performance? It is most likely that a native speaker is aware of how to conjugate irregular verbs in the past but their performance has let them down this time since they have said it accidentally. The same speaker may later correct their utterance and say “we swam”; in that case, they will be said to be competent.

However, a Tanzanian guide, who is not an English native speaker, may say the following:

“Many Tanzanians were took as slaves.”

Since the speaker has made an error basing on the fact that they are not aware that the past participle of “take” is “taken” (not took), and consistently kept on committing the same error (took), it can be concluded that they are incompetent.

Competence therefore refers to underlying abilities that are not affected by immediate context or temporary issues like illness, thoughts, and panic and so on while performance refers to immediate actions that are affected by the immediate context (Savignon, 1983 as cited in Bagarić and Mihaljević, 2007).

Moreover, the communicative competence has other related terms that are close to Hymes’ communicative competence. Some people call it “language proficiency” (Savignon, 1972), some “communicative language ability” (Widdowson, 1983), some “communicative proficiency” (Taylor, 1988), and some “communicative language competence” (Council of Europe, 2001). Though they seem different, their definitions are very close –related in the sense that all those terms are defined as



knowledge and abilities or skills for use. This shows that theoreticians, especially those in the field of applied linguistics, after years of theoretical and empirical research on communicative competence, have reached an agreement that a competent language user should possess not only knowledge about language but also the ability and skill to activate that knowledge in a communicative event (Bagarić and Mihaljević, 2007, p. 100). This definition was also the basis for this study.

### **2.2.2 Linguistic Situation in Tanzania**

The Tanzania's linguistic situation has a long history. Tanzania (Tanganyika by then) was initially colonised by Germans from 1880's to 1919. After the WWI it was put under the League of Nations and became a British protectorate until the country got its independence in 1961 (Petzell, 2012, p. 137).

It has been reported that Tanzania has more than 150 ethnic community languages (ECLs) considered as minority languages (Muzale and Rugemalira, 2008, p. 80). In addition, the most recent survey of the Tanzanian linguistic situation states 164 languages including ECLs (Languages of Tanzania Project, 2009). However, the first President of Tanzania, Julius Kambarage Nyerere, with his intention to unify Tanzanians, favoured Kiswahili, a Bantu language, as a national language since it was spoken as a lingua franca of Eastern Africa (Petzell, 2012, p. 137).

Regarding the statuses of languages in Tanzania, Mapunda (2010) informs that Kiswahili has high (H) status in rural and semi-rural areas and low (L) status in urban and semi-urban areas. English, with high (H) status, is spoken prestigiously by a few

educated people nationwide while ECLs, with low (L) status, are predominantly spoken in most rural areas of the country (p. 7). To supplement, all foreign languages that are taught or spoken in the country by a very minority number of elite people are regarded as having a high (H) status.

With the exception of the Zanzibari (who speak a Kiswahili dialect referred to as *Kiunguja*), the majority of Tanzanians do not speak Kiswahili as their first language (L1) but second language (L2) after their ECLs. Most Tanzanians are fluent Bantu speakers. However, a minority number of Tanzanians speak fairly Kiswahili. These include the Maasai, Arusha and Datoga (Nilotic) who speak Maa, the Gujures of Indian and Pakistani origins who speak Indo-Aryan languages (such as Gujarati, Cutchi/Kachchi, Hindi, and Sanskrit) (Petzell, 2012). Others are the Hadzabe (Khoisans, hunter-gatherers) who speak a click language and, the Iraqw and Gorowa (Cushitic) who speak their languages called after their names (Chiwanga, 2014).

In fact, most Tanzanians (especially rural inhabitants) use their ECLs at home but Kiswahili for cross-tribal communication (Gordon 2005 as cited in Eleuthera 2007; Petzell, 2012). However, these ECLs are “now threatened by Kiswahili” (Brenzinger 2007, p. 196) and are therefore endangered as they will lose many or all of their speakers within a generation or two due to the fact that the current generation does not take trouble to learn the respective languages and those claiming to be speaking them do code mix or code switch with Kiswahili, and only a few speak a “pure” version of these languages (Janson, 2002; Batibo, 2005; Petzell, 2012).

The medium of instruction (MoI) has been a debate over years since colonial era. After some controversy over whether German or Kiswahili should be used as the MoI in schools, Kiswahili was chosen and the Germans documented the language (Rubagumya, 1990, p. 6). This is to say, Kiswahili had its first taste of official status during the German colonial rule, when it was designated to be used throughout the country in education and colonial administration (Eleuthera, 2007, p. 3).

Afterwards, Kiswahili and English became the MoI in Tanzania since 1984 following an official release statement from the Ministry of Education. While Kiswahili is used as a MoI in public primary schools, English serves as a MoI from secondary to university (Lwaitama and Rugemalira, 1990). However, Chiwanga (2014, p. 150) adds that today English is also used as a MoI in English-medium primary schools while Kiswahili also serves as a MoI in some courses offered by the Tanzania's Vocational Education Training Authority (VETA), Pasiansi Institute of Wildlife Management and Teachers' Training Colleges (TTC) for certificate programmes. Apart from lower levels, Kiswahili is today taught in the country at Bachelor's and Master's degree levels in which this very language is the only MoI.

Moreover, since 1990's the government has plan to enable the use of Kiswahili as the only language of instruction (LoI) in education and training at all levels to replace English which is said to be responsible for the falling standards of education in Tanzania (Broke-Utne and Holmardottir, 2005; Qorro, 2005 as cited in Kadege, 2010, p. 117).

Conversely, this plan has till today not been designed and implemented yet as “learners, teachers and government officials fear to be left behind others at the global level” (Rubagumya, 1994 as cited in Chonjo, 2010, p. 23).

Though the country has tried to force Tanzanian learners who speak their ECLs to speak English through sanctions (such as “SPEAK ENGLISH ONLY”, “NO ENGLISH NO SERVICE” and corporal punishment) in schools, these sanctions have not made the learners to speak English yet (Mpemba, 2006; Mapunda, 2010), and the effort has therefore been unrealisable (Desai, Qorro and Brock-Utne, 2010).

Additionally, there has been a tendency of trans-lingualism (code – switching, code – mixing and intra-word switching) or bilingual teaching in learning institutions. Kadeghe (2010) previously advocated that trans-lingualism is fruitful as it not only contributes to high performance of learners but also reinforces acquisition of knowledge unlike the use of one code throughout sessions (p. 18).

Generally, Tanzanians are rather Swahilophones and they feel more relaxed if they discuss a matter in Kiswahili, the vehicular language of the country. Strange as it may seem, even academicians sometimes code switch<sup>6</sup>, code mix<sup>7</sup>, or intra-word switch<sup>8</sup> using English and Kiswahili codes even in official meetings, seminars and workshops prepared in English. Sometimes the switching becomes severe to the

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<sup>6</sup> completely shift from one code (language) to another

<sup>7</sup> mix different codes in a sentence

<sup>8</sup> use two different codes in a word

extent of completely abandoning English and using Kiswahili as the main language of these settings (Chiwanga, 2014, p. 150).

Likewise, Tanzanian tourism practitioners mostly use Kiswahili when they communicate among themselves. They hardly speak English except when they speak with English speaking tourists. They believe that they are competent in English and therefore make more effort in other foreign languages they learn - with three major goals: to practise, show off and seek for privacy (Chiwanga, 2014, p. 150).

Apart from English and Kiswahili, French has been being taught in Tanzania since 1960's. It was introduced in 1963 to the University of East Africa - today the University of Dar es Salaam (UDSM) (Swilla, 1980 as cited in Chipa, 1983, p. 4) after it was advocated to all Africans during a conference of the Organisation of African Unity (OAU) - today African Union (AU) in May 1963 in Addis Ababa as a way of uniting the whole Africa. Later (in 1966) French was introduced to secondary schools (David, 1975 as cited in Chipa, 1983, p. 3). Today French is taught in a total of 212 learning institutions countrywide as a third or fourth language (Chiwanga, 2014, p. 150).

To generate employment opportunities and eradicate poverty, also to conserve the country's resources, tourism programmes have been launched in a few accredited higher learning institutions at Bachelor's level. On the same line, VETA and many other polytechnic institutions under the control of NACTE have mushroomed each trying to offer tourism courses at certificate and diploma levels. As this is done,

languages are not left behind since they are part and parcel of tourism. English is mandatory to all learners while other foreign languages remain optional courses. These are, but not limited to, French, Spanish, Italian, German, Korean, Japanese, and Chinese. This is because foreign languages are a bonus to tour guides looking for a job since today multilingual guides are more marketable than monolingual counterparts (Chiwanga, 2014, p. 150).

### **2.2.3 Roles of the English Language in the Tourism Industry**

The English language is an important tool in the tourism industry. Eleuthera (2007) points out that, strong English language skills contribute to higher productivity and increased demand for tourism since English speaking population might be more likely to attract and retain direct investment and tourism than that with less or no English speaking skills (p. 17). In fact, tourism, like any other business, depends very much on these competences to attain its goal – that of selling products and services.

Additionally, having guides who use English competently is a bonus to attracting foreigners to one's country since this language is the international language of tourism as it facilitates business communication between multilingual and multicultural tourists. Du Plessis (2008) adds that:

Workforce that is confident in their communication with an international clientele, implying a proficiency in English as the international language of tourism, will not only enhance the life quality and employability of the individual worker, but also the community that is influenced by the event of tourism in its area. Quality service is dependent on people not only making visitors excited about a destination, but also educating and entertaining them in a mutually understood language at all points of contact (p. iii).

Moreover, English also increases employability and helps people to secure well-paid jobs in different careers. This is witnessed in all sectors including tourism where “sensitive” jobs involving the English speaking community are given to fluent speakers of English. To support this argument, Swilla (2009) reports that:

Proficiency in English is a crucial qualification in securing well-paid employment within Tanzania, the sub-region and beyond. Even in government, middle level and senior posts require a minimum of secondary education, for which English is the LoI (p. 9).

All in all, it has been held that all activities in the tourism industry need good communication. This is because tourists normally travel for leisure, which is the basis for their travel, and English has been chosen as their lingua franca. Tourism and language are inseparable phenomena; one cannot talk about tourism expertise without communicative competence (Thitthongkam and Walsh, 2010, p. 42).

#### **2.2.4 Roles of Professional Guides**

According to Weiler and Davis (1993) a tour guide is a person who is responsible for the delivery of the group travel experiences organised by a tour operator. In addition, Chiwanga (2014) defines a tour guide as “a person qualified to conduct tours or safaris of specific localities or attractions and interpret the available resources using the tourists’ language of choice” (p. 196).

Roles of tour guides are numerous. According to Zhang and Chow (2004), tour guides are theorists and researchers or lifelong trainees as they study endlessly and find many things through observation and experience in the actual fields.

Additionally, other researchers (such as Cohen, 1985; Black and Weiler 2005; Prakash and Chowdhary, 2010) assert that guides are educators, interpreters, leaders, managers, directors, cultural ambassadors, sales persons, mediators or middlemen who point out objects of interest, entrepreneurs, public relations or company representatives, hosts, friends, and social facilitators.

Prakash and Chowdhary (2010) accentuate further that, “the importance of a guide cannot be undermined even though they may be expected to assume different roles in different contexts” (p. 54). They hold that guides are tourists’ advisors or counsellors, wildlife conservators, ecologists, gastronomes, entertainers, safety and security officers, problem solvers, and parents or caretakers.

#### **2.2.5 Other Studies on Assessment of Communicative Competence**

Related studies have previously been done on assessing communicative competence. For instance, Bakx, Sijtsma, Van der Sanden and Taconis (2002) propose assessing social work learners’ social-communicative competence by means of multimedia, with the help of a digital video. They comment that though assessment of social-communicative competence using video fragments of professional dialogues is time-consuming and expensive, it has educational as well as motivational values.

Additionally, Zhang and Chow (2004) mention a number of criteria for assessing tour guides’ communicative competence. These criteria include being charming, polite, helpful, cautious, honest, and neat.



Again, a guide needs to have an ability to generate friendly atmosphere and to persuade tourists to purchase tourism products and services, and this is done through field courses, interpretive methods, research and theory through languages.

To supplement the above, Lussier *et al.* (2007) talk about how to assess intercultural communicative competence (ICC). They (as cited in Skopinskaja, 2009, pp. 138-143) postulate that, since ICC covers cognitive, behavioural and affective domains, its evaluation should be formative rather than summative. Secondly, ICC may be assessed either by the teacher or by the learners themselves where they evaluate their own performance, or projects completed during the course (self-evaluation). Thirdly, assessment can be carried out at different phases of a course: a pre-test to find out their initial level before the course starts, a test during the course, and a post-test to measure their intercultural knowledge, skills and attitudes after the course has ended.

As this is not enough, Oschell (2009) conducted a study on effectiveness of tour guides' communication. In this study, she found that knowledge, skill and motivation are factors that contribute to perceived communicative competence of nature-based tour guides, and that skill is the most contributing factor.

Moreover, Liao, Chen, Chang and Tseng (2011) suggest all that Zhang and Chow (2004) had previously put forth for assessment of tour guides' communicative competence; that is, charmingness, politeness, helpfulness, cautiousness, honest, neatness, friendliness, and ability to persuade tourists to purchase tourism products and services.

Furthermore, Kamau and Waudo (2012) studied the expectations of hotel employers on their employees' communicative competence. In this study that was done on Nairobi Hotels staff members, the researchers found that employers expected that their employees should have good work habits, computer skills, self-discipline, communication skills, information technology, self-motivation, customer service, multi-skills, understanding service level of international guests, sales and marketing, conflict resolution and self-initiative.

Enthusiastically backing what others suggest for an assessment of tour guides communicative competence, Chiwanga (2014) supplements that a competent tour guide should have his ability to use the language of tourism tested. This language involves knowledge of mammalogy, ornithology, herpetology, ecology, geography, botany, and hospitality industry.

Others include customer care and interpersonal skills, first aid, ICT skills, driving skills, simple mechanics, as well as law and policies regarding tourism. The aforementioned criteria are not essentially directly connected to language but indeed contribute to successful conversation. Lack of these criteria can in one way or another make the guide lack confidence which will, in turn, influence poor communicative performance (p. 147).

### **2.2.6 Specific Criteria for Assessment of Tour guides' English Language Oral Communicative Competence**

In many professions, OCC is crucial for effective work performance and it is important that attention is paid to its development and acquisition (Bakx, Sijtsma *et al.*, 2002, p. 335). Likewise, the existing OCC of tour guides must be assessed and an estimate of learning needs be prepared (Weiler and Ham, 2002) as the success of the tourism industry largely depends on the oral competence of guides (Zhang and Chow, 2004).

Assessing one's OCC - especially in work situations - is challenging; labour intensive and time-consuming exercise since various competences can influence a certain performance (Smit and Van der Molen, 1996; Mulder *et al.*, 2006). An important question is, what contents should actually be included in the assessment of English language OCC?

Šafranĵ (2009) posits that "oral communicative competence is measured by determining if, and to what degree, the goals of interaction are achieved" (p. 183). The goals of communication between tourists and tour guides include interpretation of natural and cultural resources as effectively as possible for a high flow of tourists, and eventually poverty reduction through direct and indirect employment.

Basing on Hymes' concept of communicative competence, one's OCC is observed, developed, maintained and evaluated through observing one's performance (Gonczi, 1992; Spencer and Spencer, 1993; Skopinskaja, 2009).

Taking into account the contextual circumstances of the study - time limitations, population range and oral comprehension and production analysis peculiarities, this study sought to specifically explore and assess grammatical competence (lexicon, pronunciation, and morphosyntax).

Again, the study measured sociolinguistic competence. Here the study focused on paralinguistic or extra-linguistic features notably kinesics –gestures and facial expressions as well as cohesion and coherence, which are asserted to be part and parcel of the communicative competence.

Finally, competence in the language of tourism (its lexicon, functions, techniques, and semantics) was measured as this is the main area of their specialisation. Both content and delivery were dealt with perpendicularly.

Though it was practically impossible to measure all components of communicative competence mentioned above as this depends on the contents of talks or conversational coverage (Bagarić and Mihaljević, 2007, p. 101) of guides and tourists, yet this study was possible as all the above components were assessed.

### **2.2.7 Conceptual Framework**

Punch (2005) defines a conceptual framework as “a representation, either graphically or in narrative form, of the main concepts or variables, and their presumed relationship with each other” (p. 53). In order for one to analyse data, LeCompte and Schensul (1999) suggest that, apart from the research questions and others, the

researcher should look at the conceptual framework as one of the strategies. The framework provides the lens through which the data are reviewed and helps the researcher to situate the results in the theory, which helps to facilitate the understanding of the data within that conceptual perspective.

I am aware of a number of conceptual frameworks which in a way could address a study on tour guides' English language OCC. Such frameworks include Verhoeven, (1992), Celce-Murcia, Dorn and Thurrell (1995), and Bachman and Palmer (1997).

However, this study was guided by the communicative competence framework developed by Canale and Swain (1980) which most researchers on communicative competence have applied (Bagarić and Mihaljević, 2007, p. 98) as, though it is old enough, currently there is no any other model which serves as a starting point and has been as effective as this one. Those trying to modify it (such as Verhoeven, 1992; Celce-Murcia, Dorn and Thurrell, 1995; Bachman and Palmer, 1997) end up using the same components with more or less wording.

As an illustration, while Canale and Swain (1980) use linguistic, sociolinguistic, discourse and strategic competences, Verhoeven (1992) retains all of the four competences but calls discourse competence discourse fluency, and adds illocutionary force which is imbedded in Canale and Swain's discourse competence.

Again, Celce-Murcia, Dorn and Thurrell, (1995) in their framework have the same competences and add actional competence, but this competence is imbedded in Canale and Swain's discourse competence.

Moreover, principally what Bachman and Palmer (1997) categorise in their communicative framework as organisational knowledge includes what Canale and Swain (1980) call linguistic and discourse competences whereas pragmatic knowledge contains Canale and Swain's sociolinguistic and strategic competences.

Now, the Canale and Swain (1980) framework is relevant to this particular study as it aims at describing the knowledge and skill the language user needs in order to be able to speak a language in a meaningful interaction according to contexts. In that, the language learner has to have knowledge about the foreign language literacy and the language itself. Again, speaking proficiency and cross-cultural awareness are important aspects of language in this model.

According to this framework, one is competent if they possess four components or areas of knowledge and skill which form the basis of the language competence model: grammatical competence, sociolinguistic competence, discourse competence and strategic competence (Canale and Swain, 1980).

For Canale and Swain (1980), grammatical competence includes manipulation of vocabulary and rules of morphology, syntax, sentence-grammar semantics, and phonology.

On its part, sociolinguistic competence is the ability to adjust one's speech to fit the situation or context in which it is said. It consists of two sets of rules: sociocultural rules of language use and rules of discourse. The former concerns culture, in the sense of using language (adjusting grammatical forms) in various situations or contexts in an appropriate manner. Attention in this competence is therefore paid to such factors as the age, status, sex of the participants and the formality of the setting (p. 30). The latter - the set of rules of discourse- was later transferred by Canale (1983, p. 9) into discourse competence, and it deals with cohesion and coherence.

While cohesion refers to the linking of utterances, coherence means logical sequencing of ideas. In other words, cohesion is achieved by the use of cohesion devices (such as pronouns, conjunctions, and synonyms) which help to link individual sentences and utterances to a structural whole. On the contrary, the means for achieving coherence include repetition, progression, consistency, and relevance of ideas that enable the organisation of meaning; that is, establish a logical relationship between groups of utterances.

Finally, communicative strategies appear in the framework. As for Tarone (1977), “communication strategies emerge from the failure to realise a language production goal” (p. 191). In strategic competence, the speaker can choose to avoid communication or attempt to alternate means to communicate what they have failed to (Tarone, 1981, p. 291). Strategic competence refers to both verbal and non-verbal strategies which compensate for breakdowns in communication and enhance rhetorical effect due to insufficient competence in one or more components of

communicative competence. These strategies include paraphrase, avoidance of words, guessing, changes of register and style, and modifications of messages (Canale and Swain, 1980; Canale, 1983).

However, since discourse and strategic competences are embedded in the grammatical and sociolinguistic competences, they have been discussed where the guides were found using them – be it in grammatical or sociolinguistic competence or more importantly in the competence in the language of tourism which is the guides' main area of specialisation.

### **2.3.8 Summary of the Chapter**

The chapter has clearly defined competence and performance, langue and parole, etc that form one meaning - knowing and using a language. Besides, the linguistic situations of Tanzania have been discussed. The chapter has also highlighted roles of the English language in the tourism industry and those of professional guides. The chapter has further underscored other similar studies on assessment of communicative competence. Moreover, the criteria on assessing the communicative competence have been pointed out. Then, the chapter has defined the conceptual framework and its relevance to the study; that is, what a researcher should look at as a strategy when doing a study.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter has six sections. It includes the concept of research methodology in Section 3.2, study area profile in Section 3.3, sampling procedure and sample size in Section 3.4, data collection methods in Section 3.5, data collection tools in Section 3.6, data analysis in Section 3.7, and finally, Section 3.8 summarises the chapter.

#### **3.2 Concept of Research Methodology**

Research methodology, according to the Industrial Research Institute (IRI) (2010), refers to a way to find out the result of a given problem on a specific matter. A researcher uses different criteria for solving or searching the given research problem. Different sources use different type of methods for solving the problem. This research was a case study, which was largely qualitative. Without research methodology it is impossible to do a research since this is the key part of the study.

#### **3.3 Study Area Profile**

The study area was Arusha, found in northern Tanzania. Originally, Arusha was named after the tribe of Waarusha, known as *Larusa* by the renowned Maasai who encouraged them in 1830 to settle in the Selian area and acquire the Maa language. The word *Larusa* was derived from *arus* (white and red spotted cattle), and was given to the small community who possessed the cattle (Chiwanga, 2014, p. 159).

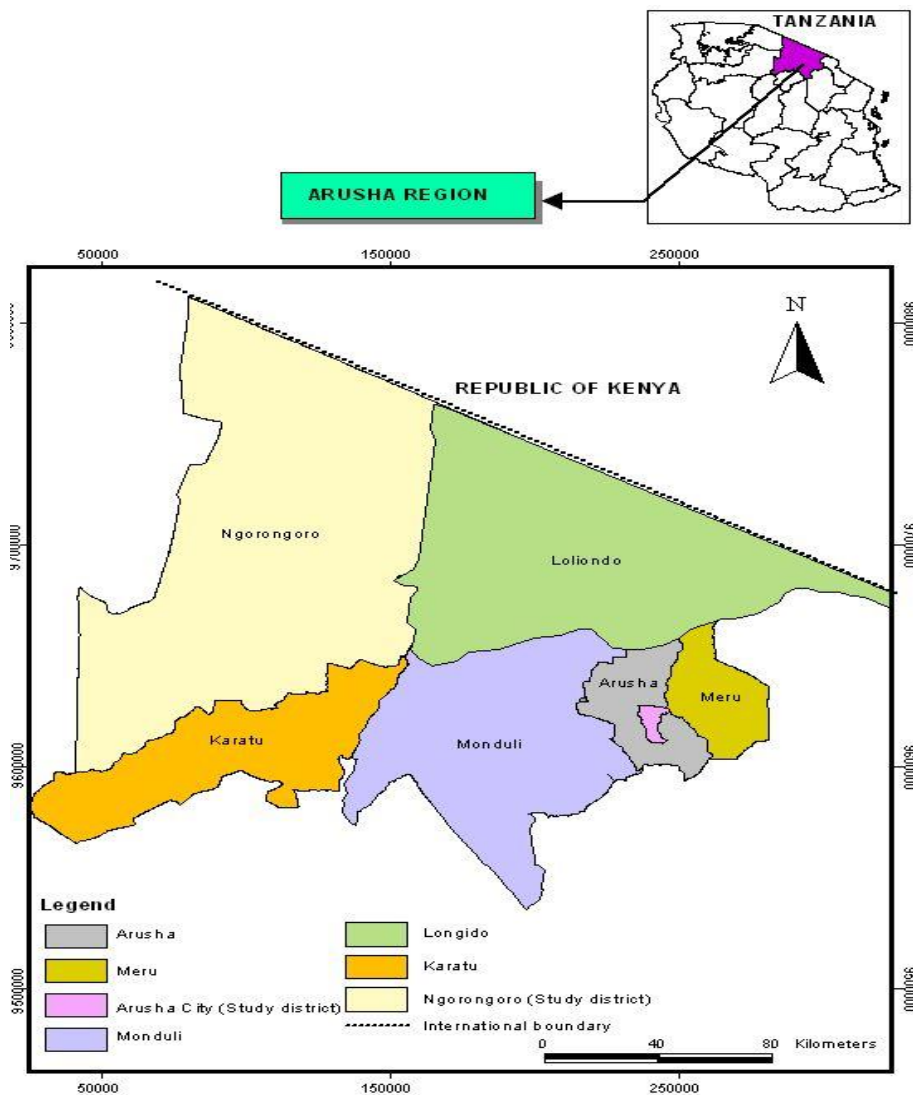
At the global level, Arusha is one of the major international diplomatic hubs. It hosts the East African Community (EAC) and the International Criminal Tribunal for Rwanda (ICTR). Apart from being a diplomatic hub, it is also the world only producer of Tanzanite, the precious stone.

According to URT (2013, p. 26), Arusha has a total population of 1,694,310, in its seven districts of Arusha city (416,442), Arusha (323,198), Arumeru (268,144), Monduli (158,929), Karatu (230,166), Ngorongoro (174,278) and Longido (123,153). The region is comparable in size (34,526 km<sup>2</sup>) to the combined land and water areas of the US state of Maryland. However, it is obvious that the study could not cover all the districts. Instead, it only covered Ngorongoro and Arusha city.

The choice of Ngorongoro District was based on the fact that most tourist attractions are found within the Ngorongoro Conservation Area (NCA) which covers 8,292 km<sup>2</sup> (60%) of the total area (14,036 km<sup>2</sup>). These include, among many others, the famous Ngorongoro Crater, Oldupai Gorge and *Oldoinyo Lengai* - the mountain of God in Maa language. These attractions have made the region to receive more tourists than any other regions in Tanzania.

However, the Arusha City was chosen due to the fact that it is the hub of tourism in Tanzania as it is situated near most northern circuit tourist attractions such as national parks of Arusha, Mount Kilimanjaro, Tarangire, Lake Manyara and Serengeti. Besides, 51% of all the country's tourism operators are found in the area (Chiwanga, 2014, p. 159).

For these reasons, almost all the tribes of Tanzania and many others from neighbouring countries including guides move to work in this cosmopolitan and touristic town, popularly said to be the centre of Africa in the sense that it is at the midpoint between Cairo, Egypt and Cape Town, South Africa; therefore representing the halfway point between the two termini of the old British Empire in Africa.



**Figure 1: Map of Tanzania showing location of the study area**

Source: Ministry of Lands, Housing and Human Settlements Developments

Administrative Office, 2013

### **3.4 Sampling Procedure and Sample Size**

The sample design in this study was purposive (deliberate or convenience sampling). This technique suited better in the study as it is convenient to select homogenous respondents that represent the entire population (Kothari, 2004, p. 15).

The sample size involved 10 tour guides who were purposively selected with the assistance of their managers. The managers identified the guides whom they considered to be English speaking to participate in the study. Most of these guides were also speakers of other languages, and it was difficult to get English-speaking guides who could communicate in English only.

Today all tour companies need multilingual guides, as it was put earlier, since they are more marketable than the monolingual ones. This is triggered by the fact that employing many monolingual guides is more costly than using the same few multilingual guides who could work all the year round with different nationalities. However, some guides were not taken on board as they could speak Spanish, French, Italian or German only and they frankly said they were unable to speak English. These were employed only for the respective languages or hired for special requests from tour agents and were therefore not leading English-speaking tourists.

Since there are hardly Tanzanian female tour guides as the job seems masculine (Chiwanga, 2014, p. 160), sex was not considered while age, education level and experience were. The 10 guides were all male and all were form IV leavers with a Certificate in Tour guiding except Guide 7 who was Std VII leaver with a Basic

Certificate in Tour guiding and Guide 10 who was a graduate with a B.A. in Archaeology. Besides, the guides were aged between 24 and 48, and with an experience of between three and 15 years. With regard to language possession, all were multilingual with at least an ECL as illustrated below.

**Table 3.1: Tour Guides' Profiles**

<b>Guide</b>	<b>Age</b>	<b>Education level</b>	<b>Language(s)*</b>	<b>Experience</b>	<b>Turn taking</b>	<b>Time recorded</b>
1	27	Form IV, Certificate +	French, Spanish & Pogoro	4 years	28	9:38
2	27	Form IV, Certificate +	French & Chagga	6 years	19	11:05
3	33	Form IV, Certificate +	Bemba	7 years	33	11:14
4	24	Form IV, Certificate +	French & Maa	4 years	31	11:57
5	48	Form IV, Certificate +	French & Sambaa	15 years	21	4:44
6	42	Form IV, Certificate+	Fipa	15years	36	7:57
7	41	Form IV, Certificate +	Nyakyusa	10 years	38	16:36
8	26	Std VII, Basic Certificate +	Spanish & Maa	3 years	68	12:28
9	39	Form IV, Certificate +	Chagga	14 years	24	8:36
10	46	Graduate, B.A.†	Haya	5 years	11	8:36

Source: Field data, 2013

\* Apart from English and Kiswahili, + in Tour Guiding; † in Archaeology

In this study five tour managers (all male) from different tour companies were involved in the study so as to see if they got any communication barriers which could lead to complaints from tourists, and if so they could explain how they addressed them. This also went further ascertaining whether the companies were training the guides for improvement. The managers were selected purposively as not all managers were willing to be interviewed. Some thought that the research had an intention of investigating what these tour operators were doing and could report any weakness to the government, which could then put them in a hard situation. So, the response they gave was either direct such as “Sorry our company does not allow researches” or indirect such as “We shall call you when our top boss is back”.

Lastly, five learning institutions where most guides in Arusha were trained were visited. These were also selected purposively by considering those which were said to have many products (that is, guides working in the industry). To know this, five guides were asked to mention at least six renowned institutes and out of a list of 30 institutes, five institutions which every guide had mentioned were selected. The five institutes were quite enough as this study had no focus on the institutes but rather on the guides already working in the industry.

The essence of going to the institutes was to, first, get insights of what was covered in their training (contents), the education levels and experiences of the tutors, the number of learners per class, number of hours per session, and the duration of the courses or programmes. Secondly, the methodology and medium of instruction tutors were using were also identified through my passive participation in classes and the

interview done with five English tutors from these institutions. Finally, the interaction between the tutors and learners and among the learners inside and outside classes was looked into account. This helped the researcher later in his analysis as he already had a clue on expected guides.

### **3.5 Data Collection Methods and Techniques**

The study applied three methods of data collection: direct observation method, oral discourse test (ODT) and semi-structured interview. These methods increased credibility and validity of the results as two or all the methods could come up with the same findings.

#### **3.5.1 Direct Observation**

Direct observation is a method of data collection that involves watching interactions, processes, or behaviours as they occur. It does not involve engaging in the said practice or activity, but rather watching as it is being done without asking information from the respondent. The method is most commonly used in studies relating to behavioural sciences (Kothari, 2004, p. 96). In this data were gathered by watching the subjects in their natural setting. This method was highly used because of the following underpinning reasons.

First, as noted earlier, one's competence is evaluated through observing their performance (Gonczi, 1992; Spencer and Spencer, 1993; Skopinskaja, 2009), and this was therefore quite appropriate to this sort of study.

Secondly, direct observation was useful in witnessing various activities that were taking place in the field: how the guides and tourists were interacting, and how much the guides were performing. It was also useful in understanding better what was happening in the study area in relation to tourism, a realistic situation, rather than just relying on reported information. While “the good researcher is all eyes, careful observation often aids in interpreting data” (Veal, 1997, p. 127).

This method also involved travelling to the NCA, notably the Ngorongoro Crater, Oldupai Gorge, and Elephant Caves and observe how the guides interpret the available resources in the field. Additionally, museums in both districts were visited. The researcher paid and entered all the said places as a tourist, and with this regard, he used the devices just like any other tourist and captured what he wanted. The essence here was to get insights of what they do in the field, which would later help the researcher to see whether the guides were orally competent in English, but also if their oral interaction with tourists had any effects on the OCC of the guides.

Voice recording, video shooting and field note-taking were used in this method since each has unique advantages over the other. For instance, though both the voice recorder and the camcorder record voices, the latter not only record linguistic items but also non-verbal cues such as gestures and facial expressions (Bellack, 1979). As for the note-taking, it helped the researcher in getting additional elements that did not necessarily require electronic devices or power. Thus, it replaced the said two devices as not all the time these devices could be used continuously.



Prior to this exercise, the guides were informed that the tools in question would be used to capture data from them since recording them without seeking their consent would be considered unethical. However, the voice recorder could be applied without the guides' awareness as to what exact time or place it would be applied.

Nevertheless, regardless of the assurance to the guides that they should not worry as the records were going to be used anonymously for the purpose of the study only and not otherwise, guides were not interested in being recorded with the camcorder and the behaviour of the guides changed once they saw this tool being applied; hence they started talking unnaturally which could make the study unsuccessful.

For that matter, the voice recording and note-taking were used more often. Some of the recordings were transcribed for analysis. For this case, only five guides, three of whom were safari guides and two were guides at museums or archaeological site (curators) were observed. However, since transcribing everything said by the five guides would make the study exhaustive, time consuming and unacceptable as per the linguistic field methods, two out of five guides were recorded: one represented wildlife tourism and the other one cultural tourism, the major forms of tourism that exist in the country.

Other techniques used in the study included positive verbal signals such as “mmh, yes, I see, oh yeah? Okay, wonderful”, and appraisals (such as “you are a wonderful guide”), smile and sometimes laughter to win them speak freely and naturally.

### **3.5.2 Oral Discourse Test (ODT)**

In this study an ODT has been defined as a method that involves recording someone's natural talk and using it for research purposes basing on the content of the recorded talk. In this, the subjects listen to the oral discourse and are later either questioned according to the recorded text they have heard or asked to re-narrate it in a given time.

This method was advantageous in that, the study itself is all about assessing tour guides' OCC, and this goes in tandem with the oral discourse which is a central theme to be measured since it has different segments of oral narratives. In fact, the use of spoken texts such as oral narratives is more significant and appealing in order to comprehend how the spoken mode functions in real contexts as that of tourism.

This argument is in line with Brenes (2005) who subscribes to the idea that oral discourse focuses on the study of the functions of the language and how they are used in order to establish oral communication rather than analysing the grammatical structures of the language (p. 3).

As a procedure, a native speaker of English was asked to narrate either a natural or cultural resource found in Tanzania. It was fortunate that the native speaker was a South African trainer in tour guiding, and therefore equipped with knowledge about the resources in question. He was asked to interpret one or more than one resource for about 10 minutes, and he decided to talk about the Big Five. Since wildlife tourism accounts for 99% of the overall visits for tourism in the country (Severre, 2000), the Tanzanian guides must know this must-see list of elephant, rhinoceros,

lion, buffalo and leopard in African safaris, which is used as a base for their interpretation (Chiwanga, 2014, p. 169). .

The narration in the ODT took 11 minutes and 8 seconds which was recorded with the aid of the voice recorder. The subjects listened to the oral (recorded) text, and as they did so, they were asked to re-narrate the text or orally answer questions for about 5 - 10 minutes on the basis of what they had heard from the recording.

However, all the guides were not interested in re-narrating, believing that they could not manage to do so in a given time. Instead, they answered the questions, and this exercise varied from 4 minutes and 44 seconds for the shortest recording to 16 minutes and 36 seconds for the longest one.

The questions were both closed-ended and open-ended. While closed-format questions were useful to examine the subjects' response on specific pre-coded aspects, open questions were particularly useful for identifying the reasons why a particular respondent held such a point of view on a particular aspect (Long, 2007).

This exercise of assessing the tour guides' levels through the ODT was recorded and transcribed for a better analysis. The levels were defined according to performance as per the scale shown below.

**Table 3.2: Scale<sup>9</sup> for Levels of Competence**

<b>Average score</b>	<b>Level</b>
1% to 33%	Low
34% to 66%	Moderate
67% to 100%	Advanced

The test involved eight guides from different tour companies who were identified by managers (as hinted earlier) and were dealt with individually; not as a group so as to get rid of similar “copied” answers.

Again, two guides were met in the field in the NCA and made a total number of 10 guides. They were individually recorded, and these recordings were transcribed. The proposed number of guides was sufficient due to the fact that transcribing more than 10 subjects would be exhaustive, could take a lot of space and therefore inappropriate to the linguistic field methods as argued earlier.

### **3.5.3 Semi-Structured Interview**

This is a flexible interview in which the interviewer does not follow a formalised list of questions. Instead, they have an interview guide, which is a grouping of topics and questions that the interviewer can ask in different ways for different participants. In this kind of interview, new ideas can be brought up during the interview as a result of what the interviewee says (Long, 2007).

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<sup>9</sup> This scale was also used for the average score of all competences evaluated through other methods basing on the performance.

To allow a range of responses to complement the information obtained from the in-depth observation and ODT, the semi-structured interview was therefore conducted because of the following genuine reasons.

First, “this approach is interactional and qualitative in nature” (Weinberg, 2002, p. 112) and therefore appropriate to the oral-based study.

Besides, the approach ensures high quality responses, allows the interviewer to probe further into the meanings and interpretations of the respondents, and into seeking clarification and elaboration of the participant’s own ideas, aspirations, and feelings while generating detailed, rich context, qualitative data (Kothari, 2004; Long, 2007).

This flexibility allowed an extension of the interviews into other issues that were not originally included in the interview checklists, but helped in addressing the study research questions. For example, if an interviewee raised an interesting point during the interview that was not initially included in the checklist of topics to be explored, this point could be accommodated providing it helped to clarify or address clearly the research questions.

Thanks to the semi-structured interview, detailed information from five tour managers were obtained especially on challenges they and their staff (guides) face while working using English as a language of communication, and if one of their key criteria to employment is English language.

Again, as said earlier, if the managers in question got complaints from clients involving English incompetence of their guides, they could tell how they solved such complaints and improved in terms of capacity building.

To supplement what the managers had said and what was observed or heard from the guides, five tutors (all male as well) were also interviewed. The essence, as said earlier, was to get insights of what was covered in their training (contents), the tutors' profiles, the number of learners per class, number of hours per session, durations of the courses or programmes, the methodology and MoI used, and tutor-learners or learners-learners interactions. The questions were open-ended to allow different views from the interviewees (tour managers and tutors) and the semi-structured interview was recorded for a better analysis.

### **3.6 Data Collection Tools**

The gadgets that were used in this study included a Sony ICD-AX412 Stereo Digital voice recorder for recording the voices of guides, managers, learners and tutors. A Sony Full HD 8GB Flash Memory camcorder was also used to show important non-verbal cues or extra-linguistic features especially gestures and facial expressions.

Other tools were a computer for data storage, computation, analysis and compilation; a notebook and a pen for recording and temporary storage of data before compilation, and a vehicle for easy accessibility to the study area. The said gadgets were pilot tested before the data collection began, and were found good but with a few challenges as explained in the Limitations of the Study, Section 4.5.

### **3.7 Data Analysis**

Data analysis as defined by LeCompte and Schensul (1999) is the process a researcher uses to reduce large amounts of collected data to a story and its interpretation that makes sense. Patton (1987) adds three things that occur during analysis: data are organised, reduced through summarisation and categorisation, and patterns and themes in the data are identified and linked.

In qualitative research, there are several approaches to data analysis. Bernard (2000) mentions hermeneutic or interpretive analysis, narrative or performance analysis, grounded theory analysis, content analysis, cross-cultural analysis and discourse analysis (pp. 439-443). The focus in this study was on the latter as it involved looking closely at how tourists and guides interacted with each other. Descriptive statistics was also used with the aid of Microsoft Excel. As such, some data were tabulated and discussed.

### **3.8 Summary of the Chapter**

This chapter has talked about the study area profile, which is the most touristic region of Arusha. The sampling procedures and the sample size of 10 guides, five managers and five tutors have also been explained in details. Three data collection methods of direct observation, ODT and semi-structured interview, and the gadgets for the methods have been highlighted in this chapter. Eventually, the chapter has made clear how the data were analysed. In short, the methodology used has been found well set as it has made possible scientific results that are going to be discussed in the following chapter.

## CHAPTER FOUR

### FINDINGS AND DISCUSSION

#### 4.1 Introduction

This chapter analyses the results found through the oral recorded text and observation in the field. The major part of this chapter discusses the OCC of the tour guides in Arusha. As stated earlier, the study had two specific objectives. The first one was to assess tour guides' English language speaking competence as manifested in their oral interaction with tourists while the second one was to identify the effects of oral interaction between the tour guides and tourists on the guides' English language OCC.

The first specific objective is addressed in Section 4.2 whereas the specific objective number two is addressed in Section 4.3. This is followed by Section 4.4, which highlights what was learnt from tour managers and tutors through interview and personal observation. As this is not enough, limitations of the study are highlighted in Section 4.5 and finally a summary of the chapter is given in Section 4.6.

For the purpose of clarity, this work has used bold font style to show some areas of more concentration where necessary. Likewise, the italic has been used for non-English words, examples, and to show clarity where confusion might occur. Moreover, the symbol {...} denotes turn taking whereas [...] phonemic transcriptions and /.../ phonetic transcriptions. Then, the symbol Ø means there is a zero pronoun before the predicate.



As noted earlier, the research was guided by two specific questions. One was “In what ways do Tanzanian tour guides manifest English language OCC with tourists in their conduct of tour guiding?” This question, which addresses the first specific objective, is answered in the following emerging theme.

## **4.2 Speaking Competence of Tour Guides as Manifested in their Interaction with Tourists**

Assessing the speaking competence of the local guides as manifested in their interaction with tourists was the first objective of the study as already said. The data for this objective has the following findings.

### **4.2.1 Grammatical Competence**

This competence is based on Hymes’ definition as seen in Section 1.2. The guides committed errors, and these errors are good indicators of the subjects’ incompetence. For that reason, they are used in this work synonymously with incompetence.

#### **4.2.1.1 Competence in Standard Pronunciation**

Standard pronunciation is one of the challenging elements especially to most foreign language learners. Pronunciation has got three levels: Level 1 is that, people often do not understand what one wants to say as they use the wrong sounds in words. In level 2 people understand what one wants to say, but it is unpleasant to listen to them, and lastly level 3 is all about people understanding them, and their pronunciation is pleasant to listen to. The latter is what is called standard pronunciation.

Conversely, good pronunciation is not “perfect” British or American accent. One does not have to sound exactly like a native Briton or American to say they now have good pronunciation, but their standard pronunciation must be close to the standards (British English (BrE) and Standard American English (SAE) for effective communication. Standard pronunciation is what English teachers are asked to teach the non-native English learners worldwide as it is neutral, prestigious and most people can learn or acquire it.

Thanks to the voice recorder and notes taken, it was noted that, with this part (pronunciation), most tour guides in Arusha pronounced words interchangeably and or inconsistently using both BrE and American English (AmE) accents as they met different peoples, some being native speakers of English; some not, with BrE or SAE as their base. Some seemed to have been imitating Americans by making use of “gonna” for “going to” and “wanna” for “want to” (as in {70} and {108}). With that regard, they mixed other accents with the AmE accent and, by virtue of using this accent in a few words they thought they already were speaking AmE. Others included /ɡɑd/ or /ɡɒd/ for God, /græʃəpə/ or /græʃɒpə/ for grasshopper, and so on.

Likewise, in the same talk some guides sometimes had rhoticity and sometimes they did not, making their discourses of strange accent. An English accent in which the *r* is pronounced at the end of a syllable or before a consonant is said to be rhotic and vice versa of it is non-rhotic. For example, while *r* in *car* is heard /kɑ<sup>r</sup>/ in AmE, it is not in standard BrE, meaning that AmE is rhotic while BrE is non-rhotic.

Nevertheless, both accents were accepted in this study as standard unless the words pronounced were deformed, not falling on neither BrE accent nor SAE accent. This suggests that there is no one Tanzanian English accent as the country receives many international visitors. For more details about their performance, here is a table presenting each guide's words pronounced right or wrong.

**Table 4.1: Guides' Phonological Competence**

<b>Guide</b>	<b>Total number of words</b>	<b>Words pronounced correctly</b>	<b>Percentage (%)</b>	<b>Words articulated wrongly</b>	<b>Percentage (%)</b>
1	965	957	99.2%	8	0.8%
2	1307	1301	99.6%	6	0.4%
3	1355	1350	99.6%	5	0.4%
4	1050	1044	99.4%	6	0.6%
5	354	352	99.5%	2	0.5%
6	591	585	98.9%	6	1.1%
7	1948	1941	99.6%	7	0.4%
8	781	772	98.8%	9	1.2%
9	1271	1268	99.8%	3	0.2%
10	1394	1389	99.6%	5	0.4%
<b>Total</b>	<b>11016</b>	<b>10959</b>	<b>99.5%</b>	<b>57</b>	<b>0.5%</b>

Source: Field data, 2013

From the analysis point of view, the guides fall under level 3 of standard pronunciation since out of 11,016 words they uttered, 10,959 (99.5%) were pronounced correctly while only 57 (0.5%) were pronounced wrongly. In connection to that, it was noted that, basing on each individual's performance, the highest score of words uttered wrongly was 1.2% while the lowest was 0.4%. Standard pronunciation from Hornby (2000) was suggested after each error as shown below.

**Table 4.2: Guides' Phonological Incompetence with Suggested Pronunciation**

<b>Word</b>	<b>Guide's erroneous pronunciation</b>	<b>No. of guides pronounced</b>	<b>Suggested standard pronunciation</b>
buffalo	/ˈbʊfələʊ/	1	/ˈbʌfələʊ/
together	/təˈgeɪə/	1	/təˈgeðə/
colour	/ˈkʌrə/	1	/ˈkʌlə/
calf	/kalf/	2	/kʌf/
months	/ˈmʌnθis/	1	/ˈmʌnθs/
which	/hwɪf/	1	/wɪf/
herd	/hed/	4	/hɜd/
ungulate	/ʊŋgʊlet/	1	/ʌŋgjuːlət/
hippopotamus	/ˌhɪpəpəˈtʌməs/	5	/ˌhɪpəˈpɒtəməs/
they	/zeɪ/	1	/ðeɪ/
this	/zɪs/	1	/ðɪs/
the	/ze/	1	/ði/, /ðɪ/, /ðə/

thought	/θəʊt/	1	/θɔt/
found	/faʊnd/	1	/faʊnd/
species	/spiːʃ/	1	/spiːʃiz/
and	/əndə/	4	/ænd/ /ənd/, /ən/, /n/
complete	/'kɒmplɪt/	1	/kəm'plɪt/
coalition	/kəʊə'liʃən/	4	/,kəʊə'liʃn/
cat	/kæt/	1	/kæt/
solitary	/sə'litəri/	2	/'sɒlətri/
pronunciation	/prənaʊnsi'eɪʃən/	1	/prə,nʌnsi'eɪʃn/
matriarch	/'matriɑːk/	6	/'meɪtriɑːk/
leopard	/leɒpəd/	3	/'lepəd/
<i>felidae</i>	/fɪlɪdeɪ/	2	/felɪdi/, /felɪdɪ/, /felɪdaɪ/
yes	/jəs/	1	/jes/
cow	/kaʊə/	3	/kaʊ/
themselves	/ðəm'self/	2	/ðəm'selvz/
hat	/hæt/	1	/hæt/
land	/lənd/	1	/lənd/
than	/zæn/	1	/ðæn/, /ðən/
fat	/fet/	1	/fæt/
portuguese	/'pɔtəgɪz/	1	/pɔtə'gɪz/
hour	/haʊə/	1	/aʊə/
learn	/lən/	1	/lɜn/
when	/hwɛn/	1	/wen/

can	/ken/	1	/kæn/, /kən/, /kn/
have	/hev/	1	/hæv/, /həv/, /v/
understand	/,ʌndə'stend/	1	/,ʌndə'stænd/
said	/seɪd/	2	/sed/
rhinoceros	/raino'seros/	1	/raɪ'nɒsərəs/
now	/nawo/	1	/naʊ/
gestation	/gesteɪʃən/	1	/dʒe'steɪʃn/
roaring	/roaɪŋ/	1	/rɔɪŋ/
many	/mene/	1	/'meni/
coffee	/kafe/	1	/'kɒfi/, /'kɔfi/, /'kafi/
brazil	/brə'zɪl/	1	/brə'zɪl/
exotic	/ekzɒtɪʃ/	1	/ɪg'zɒtɪk/
would	/wuld/	1	/wɒd/, /wɔd/, /d/
man	/men/	1	/mæn/
why	/hwaɪ/	1	/waɪ/
stone tools	/stɒntʊlʊs/	1	/stəʊntʊlz/
worldwide	/wɒldwaɪd/	1	/wɜldwaɪd/
found	/faʊnd/	1	/faʊnd/
sixty	/sɪkɪsɪte/	1	/'sɪksti/
hand	/hend/	1	/hænd/
sand	/send/	1	/sænd/
groups	/grʊpʊs/	1	/grʊps/

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Source: Field data, 2013

From the above table, it can be clearly seen that, though most guides were generally good; speaking with reasonable pronunciation, they had four categories of phonological incompetence, which accounted for 0.5% as said above: one, incompetence associated with pronunciation of unpronounced letters; two, incompetence associated with shifting of normal English stress patterns; three, incompetence associated with language transfer, and four (which is not in this corpus, but in the transcriptions), most guides produced dictionary-like texts as opposed to human texts. The four areas of incompetence are elaborated as follows.

**a. Incompetence Associated with Pronunciation of Unpronounced Letters**

It was noted, as already said earlier, that Arusha is cosmopolitan and receives almost all tribes of Tanzania, and in that case most of the guides working in Arusha are Bantu and a few are Khoisan, Cushitic and Nilotic.

In the course of interaction, the respondents (tested guides) were asked to tell their experience, age, and the languages they were speaking. It was noted that 80% of the guides tested were Bantu while 20% were Nilotic. In addition, every guide was multilingual as they could speak at least one ECL, Kiswahili and English (some with at least an extra foreign language apart from English).

As a reminder, the Tanzanian tour guides most often speak Kiswahili and practise other foreign languages (not English) among themselves. So, it is likely that this Bantu, Nilotic and foreign languages they were speaking influenced their wrong pronunciations as the morphophonology of these languages is not all the same.

To illustrate the above point, the guides introduced sounds or pronounced letters that are phonotactically not supposed to be pronounced thinking that English is pronounced the way Kiswahili is. In Kiswahili every letter is heard and therefore predictable, while this is not the case in English. So, instead of omitting some letters such as **o** in *leopard*, **a** in *roaring* and *coalition*, **l** in *calf* and *would*, or **i** in *said*, the guides pronounced them.

Again, the combination of *wh* in English does not allow the *h* to be pronounced, it is always silent except in the words *who* and *whom* in which the *h* is uttered but the *w* is silent. Nevertheless, the result shows that some guides pronounced the letter *h* followed by *w* in *where*, *when*, *which*, *why*, and *which*.

#### **b. Incompetence Associated with Shifting of Stress Patterns**

The stress patterns were also shifted in some words, introducing a unique accent as some guides were doing it like in Kiswahili (or their ECLs) in which the stress pattern is penultimate, falling on the last but one syllable, and therefore predictable.

However, the Standard English stress patterns are unpredictable as they fall on either the first syllable as in /'efət/, or the second as in /ɪ'fekt/, or the third (sometimes with both primary and secondary stresses) as in /,egəʊ'sentrik/. Now, some guides said, for instance, /so'litari/ instead of /sɒlətri/, /'komplɪt/ instead of /kəm'plit/, /hipopo'tamas/ instead of /,hɪpə'pɒtəməs/ (Table 4.2).



### c. Incompetence Associated with Language Transfer

The study involved, as said a bit earlier, 80% of guides who were Bantu speakers and 20% Nilotic. With this regard, the guides tested were expressing their ideas in English while sometimes thinking in Kiswahili or in their ECLs. As a result, they brought in some Bantu or ECLs interferences into articulating English words such as introducing voiced alveolar fricative [z] into words with voiced dental fricative [ð] as in *together*, *they*, *the*, and *this* realising them as /tʊ'gezə/, /zeɪ/, /ze/, and /zis/ respectively.

For some Bantu languages the phoneme [ð] is pronounced interchangeably with [z] and the message is still clear -which is not the case in English. For instance, instead of /ðambi/ (sin) they would say /zambi/ and the Swahili speech community would still understand them; they even do not think that there is a phonological breakdown.

Additionally, one guide went further into producing deformed pronunciations as he was forcing every consonant letter to be a syllable by adding a vowel. This is because words in other languages he was speaking (notably his ECL –Haya- and Kiswahili) are made up of open syllables of the type CV (consonant-vowel). For example, for *Brazil* he added [ɪ] and articulated it as /bra'zɪlɪ/, he inserted “u” between the words *group* and *tool* and their plural marker *s* hence producing /grupusi/ and /tuluzi/ respectively.

Good enough, the [s] and [z] were correctly produced depending on the phonetic environment. That is to say, [s] came naturally because of the voiceless alveolar

fricative [p] while [z] was uttered as a result of the lateral [l] which is always voiced. For *sixty* he said /sikisite/ inserting vowels and therefore making four syllables instead of two (/sɪksti/).

However, other guides had general wrong pronunciations that they had been hearing in streets and schools, believing that they were the correct versions of pronunciations. For instance, the guides tested had been hearing since they were at primary school and were taught to pronounce /ende/ for *and*, /nawo/ for *now*, /hend/ for *hand*, /send/ for *sand*, /,ʌndə'stend/ for *understand* and /len/ for *learn*, and they did not have any idea that their pronunciations were not standard. Other words included *buffalo*, *ungulate*, *thought*, *found*, *matriarch*, *felidae*, *hour*, *gestation*, and *worldwide* which were articulated as /'bʊfələʊ/, /ungjʊlet/, /θəʊt/, /found/, /'matriak/, /fɪlɪdeɪ/, /hɑʊə/, /gesteʃen/ and /wɒldwaɪd/ respectively instead of the suggested corrected versions as seen in Table 4.2.

In connection to that, some guides had been hearing fellow seniors uttering /spiʃ/ for *species* (singular) and /spiʃɪz/ for its plural, /gesteʃen/ for *gestation* and so on; hence, believing that this was wrong was not easy for them (Table 4.2).

#### **d. Production of Dictionary-like Texts as Opposed to Human Texts**

This study was also curious to know how much the guides produce human speech. This is all about production of connected speech, reduced speech or simplified speech which some researchers (such as Norris, 1995; Moh-Kim, 1997; Rogerson, 2006) characterise as “naturally occurring talk” or “real spoken language”.

In other words, connected speech has to do with good level of fluency as many effective speakers especially the native ones are unaware of the adjustments they make; they simply talk freely and naturally.

In spoken discourse, words are not spoken as if by a talking dictionary which might pronounce the word phoneme by phoneme always in exactly the same way. That is to say, they are not pronounced in an isolated fashion within the stream of speech. As one speaks naturally, some words especially minor or grammatical ones completely change; they are not pronounced as they would when found alone.

In that case, guides were expected to produce features of connected speech such as elision of some words as they spoke quickly as in *I must go* /əməs'gəʊ/, assimilation as in *one more* /wʌmmə/, *good boy* /gʊbbɔɪ/; linking as in *Her brother and sister arrived* /hə'brʌðər ən 'sistər ə'raɪvd/, and many other features.

In fact, English speakers tend to pay much attention to the clarity and prominence of the lexical items, in almost total disregard of the grammatical items unless a special stress is given to convey a particular meaning or message. However, most Tanzanian guides pronounced word after word, giving clarity and prominence to both major and minor items, with the exception to the most common elision such as in *I'm*, *he'll*, *we'll*, and other contractions.

The problem is that, according to the observation in classes and in the field, almost all Tanzanian guides spoke English incorrectly as it was the third language for most

of them, and they would not practise it a lot to soften their tongues. A few would do so in practising English songs, but rarely in speaking.

In contrast, Guide 3 was found to have spoken naturally with good fluency though he was not perfect throughout the talk. This guide, who got his education in Zambia, spoke fluently without finding proper arrangement of words, without caring whether his grammar was okay or not. As a result, he produced sentences with features of connected speech such as elision *that means* /ðəmins/ in {96}, *b'cause it's got a white leap* /kɔzɪtgatə'waɪ'lip/, *I should say* /əʃʊseɪ/ in {100}, *bulls* /bʊz/ in {102}, and assimilation and liaison as in *kicked out* /kɪktəʊt/ in {106} and {112} while keeping normal English stress patterns.

On his part, Guide 5 had a bit of elision in *they have* /ðeɪv/ in {226}, *food they eat* /fʊðeɪt/ in {230}, *it is* /ɪts/ in {234}, {236} and {246}, but the rest of his talk was dictionary-like. For instance, it was expected that he could assimilate progressively e.g. in *males, females* {247}. Again, he was expected to have replaced the *t* in *night* with a glottal stop in *night time* {238} and realised it as /naɪʔtəm/; not /naɪttəm/.

In brief, most guides spoke without good fluency; as a result, their talks were unconnected or rather unnatural, dictionary-like as they had no enough practice in classes, at home, and at work place.

#### 4.2.1.2 Morphosyntactic Competence

Regarding the morphosyntax of English, the study found that some guides used different lexicon and grammar at large from the major English dialects - BrE and AmE. To support this argument, some were aware that some words are synonymous but they failed to understand that these words are either British or American, and they are therefore used only with a certain dialect and not interchangeably. For instance, though they knew that *lorry* and *truck* denote one entity, they failed to use *lorry* while talking to the British and *truck* to the Americans.

A good example is that, during the safari we found a vehicle with a breakdown and two others were just temporarily parked waiting for the other one to be maintained as they were in a convoy. We, being in another vehicle, the driver-guide asked us if we could allow him to stop and see if the other guides wanted some help – a generous behaviour they normally have. We stopped, and in the course of interaction, the guides were heard using *bonnet*, *boot*, *gearbox* and *spanner* as lexicon of vehicle as they informed their American clients of the breakdown and what they were going to do for the maintenance, but also to one another in which they did in Kiswahili. With this regard, it was assumed that the guides could not know the AmE versions of the said words as they were borrowed from BrE into the Swahili lexicon as Tanzania was a British protectorate as put earlier in Sub-section 2.2.2.

To be assured that the guides had no alternative words for these words, I noted them in my notebook and as we were at the lodge I asked the guides if they knew other words with the same meanings.

Surprisingly, the guides had no synonyms for them, and they did not know whether the words are British, and that their AmE counterparts are *hood*, *trunk*, *transmission*, and *wrench* respectively.

Furthermore, prepositions are always confusing to Tanzanian guides as they are to any other non-native speakers. For instance, the word *heat* and its synonymous phrase *mating season* are used with the preposition *on* in BrE and with the preposition *in* in AmE. However, *on heat* and *in mating season* were heard from the Tanzanian guides (e.g. in {92} and {372}), suggesting that the two major varieties of English were used interchangeably or mixed without speakers' awareness.

More confusingly, when the tourist was neither British nor American, the diction was always problematic though there was mutual intelligibility. This suggests that the guides used BrE lexicon even when they talked with American tourists and, by the same token, AmE lexicon even when they spoke with British tourists who could not tell them what was wrong or right unless it was destructing communication or alarmingly malformed.

The study found that tour guides' level of morphosyntactic competence (internal structure of words at phrase and sentence level) encouraging. The sentences produced by all guides were 626 of which 482 (77%) were correct while 144 (23%) were ill-formed as shown in the following table.

**Table 4.3: Guides' Morphosyntactic Competence**

<b>Guide</b>	<b>Total number of sentences produced</b>	<b>Number of sentences produced correctly</b>	<b>Percentage</b>	<b>Number of deformed sentences</b>	<b>Percentage</b>
1	66	55	83%	11	17%
2	55	27	49%	28	51%
3	65	52	80%	13	20%
4	59	49	83%	10	17%
5	30	29	97%	1	3%
6	50	39	78%	11	22%
7	105	104	99%	1	1%
8	55	42	76%	13	24%
9	46	25	54%	21	46%
10	95	60	63%	35	37%
<b>Total</b>	<b>626</b>	<b>482</b>	<b>77%</b>	<b>144</b>	<b>23%</b>

Source: Field data, 2013

The 23% of the deformed sentences had five kinds of incompetence: the one related to subject-verb concord, the one related to repeated subjects, that of singular-plural concord, and that of omitting verb to *be* before an adjective, present progressive or in passive voice. For more clarity, here are the five areas of incompetence explained.

### a. Incompetence Related to Subject-Verb Concord

With this incompetence, the finding shows that many guides were unable to make concordial agreement between the subject and VP. To illustrate this, they had the following utterances:

- ...*she is the one who **lead** the group.* {18, 64}
- .... *it **hide** a lot, it **like** living...* {70}
- .... *another sound he **make** ...* {146}
- .... *she's the one that **give** the rest the information ...* {178}
- .... *the sound that **come** from the stomach ...* {308}
- ... *it's the group which **consist** only males ...* {372}
- ... *when it **shade** flower it **come** with ... it **come** from ...* {546}
- ... *it **start** from Ndutu west and **end** at Olbalbal to the East.* {580}
- ... *when one dune **shift** it **attract** another one to shift.* {604}

In the correction, an *-s* suffix was added after a verb since this suffix has a lexical entry (apart from the morphological rule) which specifies its association with the morphosyntactic properties “3sg subject agreement”, “present tense”, and “indicative mood” (Stump, 2001, pp. 1-2).

### b. Incompetence Related to Repeated Subjects

Repeated subjects were another problem facing the Tanzanian guides. It is obvious that some guides were repeating subjects as the following good examples, whereby to correct them the repeated subject (in **bold**) is simply deleted.



- Coalition **that** is a union of more than one or more than one male lion ...{24}
- ...those hunters **they** decided ... {58}
- .... so this guy **he** misheard...” {62}
- ... which we call **it** matriarch. {64}
- ... the elephants **they** move in herds of ... {140}
- ...leopards **they** don't live in groups. {322}
- ... Mr Mobutu Sese Seko **he** used... {340}
- ...because leopards **these** are the predators. {452}
- ...some of them **they** have also local names... {548}
- ... people **they** believe ...{562}
- The Maasai **they** use them ...{568}

### c. Incompetence Related to Singular-Plural Concord

Besides the above problems, the guides had morphosyntactic problems in making singular and plural. For example,

- There are different **sound** ...{80}
- ... there **is bachelors** ...{102}
- ... there **is females** ...{140}
- ... you and me still presenting **ourself** ...{582}
- ... five geological **stratas** ... another team of **geologist** ...{582}
- ... United **State** of America. {608}

**d. Incompetence Related to Omitting the Verb to *be* Before an Adjective, Present Progressive or in Passive Voice**

With this, the guides skipped verb to *be* before an adjective as in:

- ... *they big enough* ... *they solitary* {106}.
- ... *so they happy* ...{568};

or before present progressive as in:

- ...*when they raising the cubs* ...{106};

or in passive voice as in:

- ... *they controlled* by bulls. (102}
- ... *herds which led by* ... *society which led by old female* ...*the one who in charge of everything.* {274}
- ... *strong horns which normally used* ... {444}
- ... *another hominid known as Homo habilis discovered* ...{580}
- ...*those discovered in layer two that made by Homo erectus.* {610}

**e. Incompetence Related to the Misuse or Misplacement of Adjectives or Nouns or Introduction of a New Signifier**

With this the corpus overtly shows that some nouns were used wrongly instead of adjectives and vice versa. These include the following:

- ... *male dominant*.{18}
- ... *the first researchers who came from British* ... {62}
- ... *centimetre cubic.* {338; 582}
- ...*difference things* {580}, ... *difference scientists* ...{608}

- ... stone tools discovered in layer two are **difference** from ...those made by *Homo habilis* are **difference** in shape ... {610}.

In connection to that, since the guides were multilingual, those with a foreign language apart from English strategically code switched from English into French or Spanish or substituted the required words with neologisms as a strategy known as conscious transfer.

This conscious transfer, according to Tarone (1977), has two manifestations. The first is literal translation of words and phrases, and the second is the interspersals of words from another language (p. 199). For example, explaining a sound the young buffaloes (calves) produce, Guide 1 produced the following utterance:

...for the youngs produces a certain sound which they say maaaaaaaaa  
*ça veut dire* /saverdir/ (French “that’s to say”) indicating, that means  
 they are indicating their mums, where is the mum, the sound of  
 youngs yeah {54}

In the same way, he went on explaining why the term Big Five was given to some animals and said:

... because first as I see ... *il faut* /lfo/ (French “it must”/ “they should”)...these are the most dangerous animal and they are the animal with trophy so the main reason also is trophy so we have to consider the issue of trophy...{58}

Likewise, Guide 9 called a female leopard (leopardess) *leopardo*, a Spanish name in {487 and 489} while another one used *café* (French for coffee) three times {538} before he correctly used it in {544} and {548}.

Similarly, Guide 8 invented neologisms which were deformed words close to the existing words such as *engroup* for “group” in {440}, *exotish* for “exotic”, and *shadle* for “shade” in {538} as a strategy for him not to keep quiet but to always continue talking.

Regardless of the above explained incompetence that triggered different strategies to repair the communication breakdowns, the guides seemed not able to note them and work on them to avoid communication barriers as they interacted with tourists. This was attributed by a number of reasons.

In the first place, these problems fall within learning institutions where the guides are trained. Through the observation in classes, it was noted that the tutors’ levels of education (mostly form IV) and the method of teaching (grammar-translation) were really discouraging. Besides, they had both phonological and morphosyntactic incompetence. A good example is when a tutor was found committing very shameful grammatical errors like *Stone is **using** to build house*, and *You have **writted** notes?*

Now, if the tutor committed such errors, it is likely that the learners (future guides) would not be good. However, the guides already working in the industry were not

committing such blunders because of their interaction they had been having with tourists which made them to improve their competence over time.

To supplement this, future guides were found learning in a very poor environment as they were overcrowded. In one class, for example, some learners were found seated on office chairs, some on benches, some on stools, some on floors and some on desks. It was very difficult even for the tutors to reach each learner for evaluation or practice.

To sum up, it was found that the guides were not aware of their linguistic problems as tourism practitioners, as noted earlier, do not practise their English among themselves but they do so with English speaking tourists who do not directly or indirectly correct them unless the problem is alarming (Chiwanga, 2014, p. 151).

#### **4.2.2 Sociolinguistic Competence**

This particular study found issues regarding cultural aspects of the language. These are cohesive devices such as transitional markers and substitutes but also facial expressions. This competence accounts for 47% - an average of cohesive devices that account for 17.5%, facial expressions (60%), gestures (58%) and distance (53.5%). The former is also an average of transitional markers (28%) and substitutes (7%), while the 60% of facial expressions is the average of eye contact (64.5%), expression of happiness (64%) and focused eye contact (52%). Tables 4.4 and 4.5 below show the above explanations.

**Table 4.4: Guides' Competence in Cohesive Devices**

<b>Guide</b>	<b>Total number of sentences produced</b>	<b>Number of transitio nal markers</b>	<b>‡Percentage (%)</b>	<b>Total number of words uttered</b>	<b>Number of substitutes (synonyms and pronouns)</b>	<b>◆Percentage (%)</b>
1	66	6	9%	965	66	7%
2	55	24	44%	1307	86	7%
3	65	25	34%	1355	71	5%
4	59	12	20%	1050	59	6%
5	30	9	30%	354	27	8%
6	50	4	8%	591	41	7%
7	105	13	12%	1948	132	7%
8	55	30	55%	781	76	10%
9	46	39	85%	1271	91	7%
10	95	16	17%	1394	74	5%
<b>Total</b>	<b>626</b>	<b>178</b>	<b>28%</b>	<b>11016</b>	<b>723</b>	<b>7%</b>

‡ Basing on the total number of sentences produced by the guide

◆ Basing on the total number of words uttered by the guide

The above table reveals tour guides' ability to make sentences both cohesive and coherent. The study found that Tanzanian guides were somewhat competent in

making logic; tourists understand them regardless of some deformed words, phrases or sentences.

To support this argument, the findings show that every guide was able to make his talk coherent with or without cohesive devices and substitutes such as pronouns and synonyms to link individual sentences and utterances to a structural whole.

The data show that, out of 626 sentences produced by all the guides recorded, 178 transitional words and phrases (28%) were applied by the guides, and some of which were repeated several times. These are *but* (18 times), *because* (18 times), *so* (17 times), *I mean* (14 times), *and* (11 times), *for example* (8 times), *also* (8 times), *according to* (6 times), *that is (the reason) why* (8 times), *well* (9 times), *as well* (thrice) and *as* (twice).

As an illustration, *but* was found in {8, 26, 58, 64, 66, 68, 70, 72, 96, 100, 194, 424, 426, 428, 444, 456, 548, 552, 562} *because* in {26, 58, 870, 96, 102, 112, 226, 238, 342, 344, 420, 422, 424, 426, 450, 562, 568, 582}, *so* in {24, 58, 64, 100, 102, 112, 172, 438, 440, 498, 538, 546, 551, 552, 568, 580, 582}, *I mean* in {64, 102, 104, 109, 112, 228, 230, 262, 280, 410, 562, 568, 572, 576}, *for example* in {58, 68, 96, 106, 184, 190, 342, 424}, *that is why* in {58, 70, 238, 342, 562, 568, 582}, *also* in {58, 226, 308, 538, 541, 544, 548, 582}, *according to* {58, 64, 68, 306, 338, 342}, *and* in {68, 70, 162, 420, 450, 536, 538, 546, 548, 582, 608}, *well* in {100, 148, 172, 198, 218, 416, 442, 444, 464}, *before* in {106, 112}, *otherwise in* {106, 582}, *as well* in {148, 534, 552} and *as* in {538} and {544}.

Others were uttered once: *for* found in {162}, *in fact* in {180}, *that is* {194}, *apart from* {226}, *therefore* {230}, *actually* {428}, *leave alone* {544}, *instead of* {8}, *again* {546}, *whereby* {548}, *first* {58, 608}, *start with* {58, 342}, *second* {546, 608} *third* {546}, *another* {148, 582} *last* {608}, *finally* {582}, *due to* {580}, and *then* {562}.

Though the guides would be expected to have more additive, causal, adversative and sequential transitional words and phrases than the aforementioned ones, the percentage is fine in relation to the number of words produced.

With regard to the substitutes, the data show that the guides were substituting what they had said with synonyms to avoid unnecessary repetitions. For instance, instead of repeating *lion*, they said *felidae*, *cat*, *king of the jungle*, *predator*, *pride*, *coalition*, *cub* or *it* depending on a context as in {24, 38, 48, 68, 78, 102, 106, 126, 130, 186, 190, 244, 318, 340, 450}, etc. For animals that feed on pastureland (especially short grasses), they called *herbivorous* as in {174} and {214}, and specifically those that feed on short grasses, the signifier *grazers* was applied ({172} and {276}). For trees they used both scientific and local or common names and or substituted one with the other as in {532, 538} and {546}.

Moreover, many pronouns (such as *he*, *she*, *it*, *them*, *that*, *this*, *who* and *which*) were used by the guides for the same reason. In most cases, it has been held that the personal pronouns *he* and *she* usually refer to human beings, but these pronouns may also be used to refer to an animal if the gender of the animal is known to the speaker.



The guides used *she* for the matriarch; that is, the female elephant that leads others instead of *it*, and for that matter the relative pronoun *who* was also used instead of *which* ({64, 178, 274} and {374}).

The following table demonstrates a clear understanding of the guides' levels of facial expressions, gestures and the distance (proper address and level of formality) they had with tourists basing on the recordings captured with the camcorder and/or learnt and noted down as they talked to tourists on a face-to-face context. The average of all the competences in this table (57%) together with that of cohesive devices (17.5%) makes 47% of sociolinguistic competence.

**Table 4.5: Guides' Competence in Facial Expressions, Gestures and Distance**

<b>Guide</b>	<b>Eye contact</b>	<b>Expression of happiness</b>	<b>A focused facial expression</b>	<b>Gestures (iconic)</b>	<b>Distance (involvement /independence)</b>
1	60%	90%	40%	40%	45%
2	65%	60%	50%	55%	45%
3	55%	65%	45%	40%	55%
4	50%	65%	40%	45%	60%
5	70%	60%	65%	55%	50%
6	80%	85%	70%	50%	65%
7	50%	45%	40%	60%	50%
8	60%	60%	50%	65%	60%
9	65%	45%	50%	85%	50%
10	90%	65%	70%	85%	55%
<b>Average</b>	<b>64.5%</b>	<b>64%</b>	<b>52%</b>	<b>58%</b>	<b>53.5%</b>

Source: Field data, 2013

Basing on the above data, the facial expressions and gestures seem a bit subjective. However, the scores were found through looking closely and counting the said elements with the aid of the camcorder. Likewise, the distance was found through listening closely to the guides' talks with the aid of voice recorder and transcriptions.

It has been held that cultural myopia affects everyone to some extent due to the fact that people are socialised in their culture their entire lives unless they leave it to live somewhere else (Ochs and Schieffelin, 1984). The authors define cultural myopia as being so embedded in one's native culture that one is unable to notice or accept where the target language rules of speaking differ from their native language rules which seem so natural.

However, the Tanzanian guides were found to have not seriously been suffering from it as they were using universal rules of speaking. From the above table, it is overtly noted that the guides were good users of facial expressions, gestures and had proper distance with their clients they were guiding.

Firstly, facial expressions were highly noted through direct observation with the aid of the camcorder or note-taking. These facial expressions included a direct eye contact, a focused or concentrated facial expression, and expression of happiness.

To elaborate the above, Rothwell (2004), Samovar, Porter and McDaniel (2010) warn that different cultures have different rules for eye contact. For example, in certain Asian cultures such as Japanese prolonged direct eye contact is a taboo or an

insult as it is perceived rude, threatening, and disrespectful - a way to signal competitiveness, which in many situations may therefore prove to be inappropriate. Others lower their eyes to signal respect, and similarly eye contact is avoided between men and women in Islam.

On the same manner, eye contact is not common to all tribes in Tanzania especially between opposite gendered individuals as it is sometimes perceived as a sign of sexual interest, lack of respect, intrusion of privacy or rude. For example, a woman who uses direct eye contact and smiles at a man for an extended time frame will most likely be interpreted as flirting.

However, Tanzanian guides are trained to keep eye contact as they speak to tourists who are mostly from the Western world where the culture, need eye contact as, for them, it is interpreted as attentiveness and honesty.

On the contrary, lack of eye contact is usually perceived to be rude, inattentive, uninterested with conversation, lacking self-confidence or even insulting (Samovar *et al.*, 2010). For that case, the Tanzanian guides were maintaining direct eye contact without considering the cultural background of the tourists they were guiding.

Besides eye contact, a focused or concentrated facial expression was observed in some guides and varied based on the situation. When the guide focused on a particular task, such as driving, their eyes were fixed on it, but sometimes making eye contact to the client to draw attention and understanding.

Nevertheless, when the guides focused on a thought or idea or information about a resource, they were observed looking upward or with eyes averted to the side. This was observed especially when a guide was not sure of his response, or was trying hard to digest what to say or had forgotten or had no answer to a question or even when they were stuck to use a particular term ({20, 24, 38, 42, 84, 102, 126, 148, 150, 154, 190, 194, 198, 200, 206, 212, 234, 298, 314, 324, 326, 334, 366, 438, 462, 486, 489, 502, 512, 514, 516, 518, 520, 526} and {614}).

All the same, when they were interpreting the resources to the tourists, they were concentrating on the respective resources. As they were performing, they were using hand gestures to illustrate. For instance, the word circumference was illustrated by rounding hands (e.g. {612}) and whenever they saw an animal or any other natural resource they could use their pointing finger to show their clients what they had seen before the clients did so while telling the tourists using phrases such as *what you can see/what you see/in front of you.../ that one.../ this one.../ this area*. Good examples for this are in {438, 566, 568, 580, 582, 590, 592, 594, 598} and {608}. This is because, for the guides, it is unprofessional for their clients to be the first to spot a resource such as an animal, bird, etc.

With regard to an expression of happiness, it is believed that happiness is considered the most universal facial expression with virtually the same meaning across all cultures, always indicated by a ready smile and crescent-shaped eye. In fact, a ready smile is reflected by cheek regions (zygomatic activity) which relate to the appraised pleasantness of the situation. This is confirmed by appraisal theorists (such as

Scherer, 1984; Smith, 1989) who claim that a ready smile is a direct reflection of a person's appraisals of the situation. In our complex social situations, the smile is typically inviting, and people gain more acceptance when they display it genuinely.

Moreover, the Tanzanian tourism practitioners use a slogan of "A ready smile does not cost". Guides were found positive with tourists as they displayed their ready smiles almost each time they met after breaks (meals and overnights). Smile is one of the very important attributes they should possess. They additionally used verbal signals such as *yeah, yeah* in association with head nods to show high interactional cooperation as they talked to tourists. The ready smiles made their clients comfortable, welcomed and relaxed as in { 134, 144, 268, 322, 334, 568, 582; 608 }.

In addition, the smile was sometimes accompanied with the laughter, which served to elicit positive emotion related response in listeners. This is also confirmed by Provine and Fischer (1989) who show that laughter helps to clarify the intentions of the speaker and provides emotional context to the content of the utterance as well as signals acceptance and positive interaction.

Bachorowski and Owen (2001) uphold that laughing is a non conscious strategy of social influence which is made use of when socially challenging situation arises. In this study, incomplete sentences (such as in {342}) were followed by a smile in association with laughter to invite the clients understand what they intended to communicate, and yet clients felt okay, and the message was clear to the hearers. This strategy of producing incomplete sentences and letting the listener assume the

intended message, and then switch to another topic is technically known as message abandonment (Tarone, 1977, p. 189).

With regard to gestures, it was noted that, all the talks were always taking place in conjunction with iconic gestures (illustrators). These are closely related to speech, illustrating what is being said; painting with the hands.

Many researchers (including the recent ones such as Holler, Chevelton and Beattie, 2009; Beattie and Shovelton, 2009) have concluded that, in face-to-face conversation, people use not only words but also a multitude of non-verbal behaviours such as the use of the iconic gestures which are different from other gestures in that they are used to show physical, concrete items and thus add detail to the mental image that the person is trying to convey.

Iconic hand movements frequently accompany every day talk and are “very linked to semantic contents of the talk they accompany, in both form and timing and are therefore core part of the speaker’s utterance” (McNeill (1992, p. 13). Thus, a recipient of the message needs to understand the full representation that the speaker was trying to communicate (McNeill, 1992; Holler, Chevelton and Beattie, 2009).

This study’s findings show that the gestures demonstrate additional information overall as all gestures speak, but they appear to be more effective at communicating relative position and size information of things talked about. For instance, one could see guides demonstrating using hands to show how the leopard takes its prey up a

tree or hides itself in trees, bushes, shrubs or grasses; also to show the resources such as animals and plants they had seen and to tell how big or small they were. This result is in line with the findings by Beattie and Shovelton (2005) who split their messages in a range of semantic categories including identity, description of action, shape, size, movement, direction, speed, and relative position and found the gesture not effective at communicating the rest.

Lastly, it was noted in this sociolinguistic competence that, guides were good in terms of making a proper distance between themselves and the tourists to whom they were addressing. In this they were using involvement and independence as face strategies when they were interacting with their clients.

On the one hand, an involvement strategy is used to show closeness with friends, or it is used when speaking to people of lower status. A good example is when a speaker may use someone's first name, show low level of formality or use direct requests to show that this person is a friend or of a lower social status.

On the other hand, an independence strategy is used to show distance or respect towards someone the speaker does not know well, and they are often used by a person of low social status to the one of higher social status. A good example is the use of titles and the last names, use of formal structures as well as indirect requests (Scollon and Scollon, 1995, pp. 35-38). In these findings, it was noted that guides were in most cases considering themselves as of lower status than their clients and therefore addressing them accordingly.

For more illustration, it was observed that most guides were trying their best to take time and energy necessary to concentrate, repeat and fix names indelibly in their minds. They could recall their clients' faces and addressed them by their first names or surnames depending on age, social status or the client's directives or preference. For instance, the guides were not addressing Westerners and young Africans by their surnames and titles as, according to them, these tourists normally do not like it; instead, they prefer being addressed by their first names and this makes them feel more comfortable and welcomed as it bridges the social gap between them; hence free talk and interpretation of the resources.

On the contrary, the guides used surnames for adult Africans, and this went in tandem with titles such as Mister, Doctor and Professor or titles alone. This finding is consistent with what Chiwanga (2014) asserts:

[...] not addressing a [Tanzanian] Professor by their title is as good as insulting them since, culturally, it is [considered] despising them or not recognising the level of educational prosperity they have attained. It [is] therefore better to forget their names than to forget their titles (p. 165).

Likewise, the guides used independence strategy to their clients especially those that they perceived older or superior. Nevertheless, this strategy was not used to young clients or those that the guides considered age mates – something they had at hand as a sociopragmatic transfer, that is, the application of sociolinguistic rules of their ECLs to English.



Additionally, it was noted that the guides were using indirect requests (sometimes with to show politeness or distance in sentences. During game drives, they politely told their clients not to make noise to animals by *Would you mind avoiding calling the animals or throwing anything to attract them for the best photos?* For clients who stepped on the vehicle seats, they requested them to remove their shoes by *Sorry, can you remove your shoes please?*

In connection to that, they asked their clients if they were done with taking photos; then they drove away slowly at about 20-40 km/h. As their clients were coming out of the vehicles, they could be heard saying, *Could you mind your head?* or *Mind your head.*, and when their clients were going upstairs in hotels, they asked them *Would you mind your steps please as you go up?* or simply *Mind your steps.*

The study found further that, the indirect ways of making request were applied mostly to adults (as an independence strategy) and the direct ones to children (as an involvement strategy). However, direct requests were sometimes applied to adults because of the economy of time. In other words, the guides said *Mind your head* even to adult clients when time did not allow them to use other alternatives.

At the end the guides thanked their clients when they were offered something and or to appreciate being with them for the whole day or safari. However, it seemed that the guides were able to respond to a *thank you* given to them by their clients with *You are welcome* as the five guides did in {160, 264, 336, 414, 530}. In this only one said *alright* {56} and four did not know the response; hence repeating *Thank you*

{94, 222, 578; 624}. One guide even went further adding *thanks too* {94} without noting the difference between the formal *thank you* and the informal *thanks*. Other responses such as *Don't mention it*, *It's my pleasure*, *The pleasure is all mine*, and *Be my guest* were not heard in their responses.

#### **4.2.3 Competence in the Language of Tourism**

Every domain has its linguistic line. Tourism as a language has a combination of natural and social sciences including language, geography, philosophy, psychology, sociology, herpetology, ornithology, mammalogy, botany and so on (Chiwanga, 2014, p. 148).

As said earlier, the guides listened to the recorded text about the Big Five and were confronted with a number of questions from the researcher to measure the level of competence in the language of tourism. Some guides were recorded in the field as they were doing their normal activities.

The recorded data support that the guides made use of the language of tourism at 55%. This percentage is the average of the average of the total number of scores per each item (in which the jargon is imbedded) excluding the empty (-) as indicated in the table below.

**Table 4.6: Guides' Competence in the Language of Tourism<sup>10</sup>**

<b>Guide</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>	<b>H</b>	<b>I</b>	<b>J</b>	<b>K</b>	<b>L</b>	<b>M</b>	<b>N*</b>
1	60	67	-	-	-	55	60	10	-	-	30	-	-	-
2	40	60	-	-	-	60	73	15	-	-	40	-	-	-
3	56	80	-	-	-	70	70	35	-	-	60	-	-	-
4	20	67	-	-	-	68	70	20	-	-	55	-	-	-
5	52	65	-	-	-	60	85	20	-	-	65	-	-	-
6	52	60	-	-	-	65	67	35	-	-	40	-	-	-
7	32	93	-	-	-	75	90	25	-	-	60	-	-	-
8	60	47	-	-	-	50	60	25	-	-	30	-	-	-
9	80	60	50	70	65	70	70	80	50	55	50	-	60	40
10	30	70	30	80	95	85	80	90	35	20	40	-	-	-
<b>Average</b>	<b>48</b>	<b>67</b>	<b>40</b>	<b>75</b>	<b>80</b>	<b>66</b>	<b>73</b>	<b>40</b>	<b>43</b>	<b>38</b>	<b>47</b>	<b>0</b>	<b>60</b>	<b>40</b>

A. The Big Five and other animals as well as their features

B. Customer care

C. Botany (trees, grasses, and shrubs)

D. Geographical features

E. Archaeology

F. Verbal techniques of the language of tourism

G. Functions of the language of tourism

H. History of the country and of other things

<sup>10</sup> The scores are in percent. Though they seem a bit subjective, they were found through the observation method in the field, thanks to the gadgets used, and the reality was given.

- I. Ornithology (species of birds seen)
- J. Herpetology (reptiles and amphibians seen)
- K. Ecology: relation of flora and fauna to each other and to their environment
- L. First aid
- M. Hospitality
- N. Law and policies governing tourism

However, it should not be concluded that the guides were always unable to say anything about the missing components (indicated by -). That is to say, the coverage of the talks triggered the scores. The blanks (-) mean no talk about the item was done by the speaker (guide) because of the contextual environment in which the guide was. For example, Guide 1 to 8 who were involved in the ODT and who were therefore limited to talk about the Big Five were not expected to talk about say archaeology at the same time.

Likewise, Guide 10, being at the Oldupai Gorge, was not expected to talk about sounds emitted by animals as the context did not permit him to. In other words, more results than the above ones could be found if each guide was confronted interpreting or displaying every item found in the list.

However, through the field observation and the ODT, it was found that the guides had slight different performance. Similarly, those observed in the field (though their talks were not transcribed) had very close results with those whose performance was recorded and transcribed.

Through curiosity it was noted that it happens so often that the guides are in convoys, and they therefore listen to one another when they have several points to stop and let one guide interpret the resources while others listen, and again another guide do the same when they reach another point; hence they memorise similar interpretations or answers to common questions raised by tourists.

To support the remaining percentage regarding the levels of their competence the guides had, here are the detailed information about their performance.

To start, it was noted that some Tanzanian guides were not hesitant to tell as to whether the coining of “the Big Five” was only due to the animals’ dangerous behaviour they have. So, they added that their valuable trophies also contributed to the coining ({58, 226}). In fact, this is a credit and adds their level of competence.

However, though these guides study first the Big Five as their basis for interpretation of the available natural resources in the country (as said earlier), three guides (1, 3 and 6) were unable to tell the origin of the word white in “white rhino” and or meaning of “white” {8, 12, 16, 100, 180, 272, 368, 436, and 438}, which, according to the speaker whose talk was recorded for the ODT, was derived from the Dutch *wijd* /veit/ by English-speaking settlers who mistranslated it. *Wijd* means “wide” as the rhino has a wide mouth contrary to its black counterpart which has a narrow pointed mouth. Both white and black rhinos are grey in colour though.

Additionally, some guides were unable to tell the jargon (technical terms, signifiers or tokens) used in interpretation of the available resources they come across particularly animals. These included name of the male, female, young, collective name, and the sound produced by these animals. For instance, leopard was the most challenging animal for them, though they normally try their best to spot one during their safari as it is one of the most difficult animals to see. Some could only tell the name of the young, but failed to tell the rest. The collective nouns given included pride {38} and group {92}; one sound was given - roaring {402}, and the female leopard got different names including leopard itself {330} and the Spanish *leopardo* {487 and 489}.

The failure to tell the collective noun and sounds of leopards was attributed to a common argument that leopards are solitary and are never found together except when they are a mating couple or when a leopardess has cubs (Schaller, 1972) and that they do not produce any sound ({146, 150, 198, 334, 401, 404}).

However, this argument of saying that unrelated adult leopards are always solitary is conflicting with recent researches. For instance, a study conducted by Jenny (1996) found a leap of six full-grown leopards in the tropical rainforests of the Ivory Coast. In the same token, Kiffner, Ndibalema, and Kioko (2013) report that they saw seven adult leopards along the Seronera River in the Serengeti National Park on a yellow fever tree *Acacia xanthophloea* and concluded in their discussion that the known literature is outdated.

Our observation suggests that solitary animals may be found in larger numbers within restricted areas than previously thought [...]. Given these observations [...] and outdated literature on leopard behaviour [...], field studies [...] could improve our understanding of the spatial ecology of leopards. (p. 170)

In this regard, there are some occasions that more than two adult leopards meet, and this gathering of leopards is called leap, lepe, prowl, spot or coalition of leopards (Estes, 1997; Picker, Griffiths, and Weaving, 2004).

Again, it is illogical to say that leopards meet at least for mating, or when with cubs, and yet they do not produce any sound for communication purposes. Possible sounds they produce include sawing, grunting, snarling, hissing, growling, purring, and meowing or miaowing (Estes, 1997; Picker *et al.*, 2004) (Table 4.8).

Leave alone the leopard, the rhino also got almost similar challenges. Most guides could not tell the specific names of the male, female and young rhinos. Some were completely stuck, and some gave general terms as in {84, 152} that laymen use: male, female, young (Table 4.7). The sounds produced were difficult to tell since, according to them, rhinos are mute so they cannot have a sound (e.g. {314}).

Nevertheless, the guides could have called the collective noun of rhinos as a crash of rhinos, the male as bull, the female as cow and the young as calf. With the sounds the animal emits they could have said at least one of the following: squealing, meowing,

shriek, grant, groan, squealing, puffing snort, whining, panting, squeaking, gruff squealing, snarling or chirping (Estes, 1997; Picker *et al.*, 2004).

Likewise, elephants and buffaloes had some challenges. Some guides were completely unable to tell the members of the elephants' and buffaloes' families and or the sounds these animals produce. One guide gave a wrong and funny answer that a male buffalo is called cow {210} while some got the right answers especially those who compared buffaloes with domestic cattle {228} and some remained silent ({512, 514, 516, 518, 520, 526, 228}), or gave wrong answers {80, 86, 158, 204, 206, 207, 210, 214, 216}. However, the guides would have mentioned "herd" as a collective name of both ungulates, "bulls" for the male individuals, "cows" for the female ones and "calves" for the young ones (Estes, 1997; Picker *et al.*, 2004). The guides' answers are summarised in the table below.

**Table 4.7: Guides' Competence in Application of Specific Jargon for Animals**

Guide	Animal	Collective noun	Male	Female	Young	Sound
1	Elephant	Herd✓	Bull✓	Cow✓	Calf✓	Trumpeting✓
	Rhino	-	-	-	-	-
	Buffalo	Herd✓	Bull✓	Cow✓	Calf✓	Moo, boo, maaa✓
	Lion	Pride✓	-	-	Cub✓	Roaring✓
	Leopard	Pride X	-	-	Cub✓	Snarling✓ roaring X



2	Elephant	Herd✓	Male	Matriarch✓ , Female	Young, baby X	Trumpeting, screaming✓
	Rhino	Group	Male	Female	Young	-
	Buffalo	Herd✓	Male	Female	Young	Screaming X
	Lion	Pride✓	Male	Lioness✓	Cub✓	Roar✓
	Leopard	Group	Male	Female	Cub✓	Like sawing timber✓
3	Elephant	Herd✓	Male	Matriarch✓ Female	Calf✓	Trumpet✓
	Rhino	Herd X	Male	Female	Calf✓	-
	Buffalo	-	Male	Female	Calf ✓	Like domestic cow✓
	Lion	Pride✓	Lion✓	Lioness✓	Cub✓	Roar✓
	Leopard	Pride✓	Male	Female	Cub ✓	Roar, scream X
4	Elephant	Family	-	-	-	Screaming✓
	Rhino	-	-	-	-	-
	Buffalo	-	Cow X	-	-	-
	Lion	Pride✓	Male	Female	Cub✓	Roaring✓
	Leopard	Mother and youngs	Male	Female	Cub✓	Roaring
5	Elephant	Herd✓	Bull✓	Matriarch✓ , Female	Cub X	-
	Rhino	Herd X	-	-	-	-
	Buffalo	Herd✓	Bull✓	Female	Cub X	-
	Lion	Pride✓	Male	Female	Cub✓	-
	Leopard	Pride	Male	Female	Cub✓	-
6	Elephant	Herd ✓	Bull ✓	Matriarch,	-	Trumpet,

				Cow ✓		rumble ✓
	Rhino	-	-	-	-	-
	Buffalo	Herd ✓	Bull ✓	Cow ✓	-	Mooing ✓
	Lion	Pride ✓	Lion ✓	Lioness ✓	Cub ✓	-
	Leopard	Mother and youngs	Male	Female	Cub ✓	-
7	Elephant	-	Bull ✓	Matriarch, cow ✓	Calf ✓	Trumpeting ✓
	Rhino	Herd X	Male	Female, mothers	Infant X	-
	Buffalo	-	-	-	-	-
	Lion	Pride ✓	Lion ✓	Lioness ✓	Cub ✓	Roaring ✓
	Leopard	Pride ✓	Leopard ✓	Leopard	Cub ✓	Roaring ✓
8	Elephant	Matriarch group	Male	Matriarch ✓	-	-
	Rhino	-	-	-	-	-
	Buffalo	Buffalo	Buffalo	Buffalo	Buffalo	Like cows ✓
	Lion	Lions	Lion ✓	Lioness ✓	Cub ✓	Roaring ✓
	Leopard	Group	Leopard ✓	Leopardo X	Cub ✓	Roaring

N=200

✓ = professionally correct (87)

Word without mark = correct at layman's level (45)

X = wrong (13)

- = no answer (55)

With the above scores, it is obvious that the guides had a total number of 200 questions (25 each). Out of 200 questions, 87 (43%) were professionally answered, 45 (22%) got right answers but which are commonly used even by laymen, 13 (7%) got wrong answers and 55 (28%) were not given answers.

With the above percentages, it was therefore noted that the guides were good since most of them used the right signifiers for the right referents. Again, they used tokens that laymen use. This tells us therefore that they were not wrong to say for example a male or female elephant instead of a “bull” and a “cow” respectively. Now, instead of the wrong answers and those that deemed right by virtue of being used in everyday life by common people, the guides were supposed to answer basing on experts (Estes, 1997; Picker *et al.*, 2004) to show their professionalism.

**Table 4.8: Correct Application of Specific Jargon for Animals**

<b>Animal</b>	<b>Collective</b>	<b>Male</b>	<b>Female</b>	<b>Young</b>	<b>Sound</b>
	<b>noun</b>				
Elephant	Herd, parade, clan (bond group that shares the same range)	Bull	Matriarch, cow	Calf	Rumbling: deep growling sound or quite rumbles. Trumpeting: a sound of excitement through the nostril that is hard enough to make trunk resonate, alarm or cry for help. Squealing: juvenile distress

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					call that elicits an immediate response from mother and other females, moaning, grunting.
					Screaming: used by adults along with trumpeting to intimidate opponents.
Rhino	Crash	Bull	Cow	Calf	Squealing: summons not only mother but other rhinos on the double. Also produced by female when mating.
					Meowing: calf distress cry.
					Shriek like pig, grant and groan: given when fighting.
					Puffing snort: Sound given during tense encounter with conspecific and others.
					Whining: juvenile begging call – sad sound during unpleasant situations or difficulties.
					Panting: a contact call common in a group

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Squeaking: short, high –  
pitched sound – calf in  
distress.

Gruff squealing: sound given  
when chasing

Snarling: defensive sound.

Chirping: Sound given when  
fleeing from an aggressor.

Buffalo	Herd	Bull	Cow	Calf, yearlin g	<p>Moo normal sound</p> <p>Maaa: Call given by one or few individuals up to 20, tunes a minute before and during movement to a drinking place (water signal).</p> <p>Honks, Croaks (Grazing vocalisation): often heard as the herd is grazing to keep it in the same direction.</p> <p>Croaking: when calling calves.</p> <p>Waaa: given during danger (danger signal). Heard only 3 times by daylight.</p>
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					When hunting lion is detected at a distance.
					Grunting: aggressive signal given by dominant male after being stumped.
					Bellow: when shot.
Lion	Pride, coalition	Lion	Lioness	Cub, lionet	Roar: most impressive natural sound, loud roaring.
					Grunting
					Moaning: when two lions approach each other.
					Hissing: emitted with mouth open as if to snarl.
					Spitting: abrupt hiss when a stranger approaches closely.
					Meowing and Growling or Snarling: expressing wide range of emotion by changing volume, intensity, tempo and tune of the call
					example meowing of cubs is a signal of light distress.
					Purring and Humming: sound

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					of commitment example
					when cubs are sucking.
					Puffing: 'Pfff-pfff' signifying peaceful intention.
					Woofing: to express alarm of frightened lion.
Leopard	Leap, lepe, prowl, spot, coalition	Leopa rd	Leopardes s	Cub	Sawing: given when it is moving particularly early in the evening and shortly before down.
					Grunting, snarling, and hissing: when alarmed.
					Growling: given when in fear, rage and sometimes caterwaul when.
					Purring: loud voice given by mother when summoning cubs.
					Meowing/miaoing: urr-urr-small cub calling for mother.
					Wa-wa-wa given when comfortable

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With regard to the direct observation in the field, several guides were observed and five of them were faced for a talk, but for the study purpose, only two of them were recorded. This helped to reveal some challenges they faced.

Through the direct observation, it was noted that Guide 9 and other guides whose talks were not transcribed had a general challenge of improper or minimal level of interpretation of trees, shrubs, grasses, small mammals, reptiles, amphibians, birds, insects and other invertebrates. Most of them were good at giving the signifiers (names) of some referents (resources) they came across without giving enough details (low cognitive ability).

For more illustration, Guide 9 identified a plant and gave it a signifier or token (called it) *Lantana camara*. However, he said the plant was a tree {532} while it is a shrub (Dharani and Yenesew, 2010, p. 168) – suggesting that he was not able to distinguish the two signifiers (“tree” and “shrub”). With the exception of one social value of the plant he gave in {534} and {544} (decoration for bridegrooms), the guide had no other interpretations (or lexicon) for the shrub (such as description and ecology, and more importantly, medicinal uses, parts of the plant used as well as the preparation and dosage).

The study also found that, once the guides expected any communication problem to arise which would cause them to remain silent when they would otherwise contribute to a conversation; they deliberately decided not to speak and therefore abandoned the



topic or certain words that could cause difficulties. This strategy is called avoidance according to experts (Tarone, 1977; Canale and Swain, 1980).

To elaborate, some reptiles, amphibians, birds and plants were found, but some guides were very selective in their interpretations. They simply mentioned the names of the most beautiful or biggest ones without thorough interpretation. Sometimes they pretended not to have seen them, and therefore avoided to interpret them.

A good example is Guide 9 who moved quickly to another plant in {536, 538, 540, 544} without giving a room for the tourists to ask him questions regarding the indigenous tree (*Cordia africana* or *Cordia abyssinica*) and others of which he just gave in a nutshell the socio-economic value (used for timber) in {538} and {552}.

In connection to that, their incompetence in the proper wording of these resources made them to simply switch onto topics about which they were knowledgeable, a strategy known as message adjustment (Bialystok, 1990, p. 5). This means, guides held an intended meaning, or goal in mind and selected a route to that goal from some repertoire. When the mechanism failed to provide a route to that goal, the possibilities were either to change the goal to one for which the route was possible, or to change the route to that same goal using the one that was less optimal. Whenever possible, however, the guides used meaning replacement by substituting the message or parts of the message for alternatives which were capable of being expressed.

It has been reported that, though more often the guides only use scientific names for plants, they would sometimes use common or local names or both in association with the scientific names. Chiwanga (2014) reports that this tendency of making use of scientific names seems prestigious and neutral across all languages:

Guides, in Arusha, use more often scientific names in interpreting flora than fauna. Even when common names of plants (trees, shrubs, grasses) are used, the guides still feel proud to use botanical names in their interpretations. So, one can use Sodom apple and at the same time *Solanum incanum*, tamarind and *Tamarindus indica*, sausage tree and *Kigelia africana*, and so on (p. 167).

The above argument was conformed during a game drive<sup>11</sup> when a guide mentioned two common names (Nandi Flame, and African Tulip tree) referring to one tree and its scientific name (*Spathodea campanulata*) {546}.

However, despite being good at scientific names, this guide was unable to mention the scientific name (another signifier) of the Yellow barked fever tree *Acacia xanthophloea* {566}. It was assumed that this was due to its difficulty for a Bantu speaker to pronounce as the species name starts with the *x* which does not exist in Bantu languages.

Again, perhaps the guide remembered better the common name of this acacia which has a yellow bark as the name suggests, previously believed to cause malaria or fever as it grows in the same areas that mosquitoes frequent; that is, along permanent water courses (Roodt, 2005, p. 89).

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<sup>11</sup> Going around a protected area and viewing wildlife on a safari. This is normally done early in the morning or late afternoon when it is cool and most predators are hunting. The roof of a vehicle is often open so that the tourists can take photos (Chiwanga, 2014, p. 196)

Interpreting it further, the guide argued that the tree is not medicinal {562}, its common name (Yellow barked acacia) is not official and he surely had never studied its scientific name ({566}), an argument which was found conflicting with his former argument that he studied botany using scientific names only ({546}).

The guide went further saying in {562} that “people call the tree yellow fever tree as some people believe that it spreads a disease known as fever”. Here two implications are brought in: one, the guide was ignorant of the signifier “disease” since there is no disease known as “fever”. Two, the guide did not make himself up to date in terms of wildlife and general knowledge (cognitive skills).

This is because, the tree is dominant in the Ngorongoro Crater (particularly at Lerai forest; *elerai* being this tree in Maa language) where most guides normally guide their clients and look for endangered species especially the black rhinos *Diceros bicornis* which seem to favour the area between this forest and Gorongor swamp (Roodt, 2005, p. 89).

In fact, the guide could not bother going extra miles and study the medicinal value of the plant through literature or asking the Maasai who are good users of most plants found in the area. The literature tells that “the bark of the tree is often used to bring down fever and in treatment of sore throats” (<http://www.amboseli.com/the-mara/wildlife/trees-shrubs/yellow-fever-tree>). The Zulu people also take the powdered bark of the stem and root of this tree as an emetic to treat malaria, and as a prophylactic on entering a malarial area (Watt and Breyer-Brandwijk, 1962, p. 552).

Further, the Maasai use the tree for healing open wounds of circumcised boys during the circumcision ceremony (*emuratta*) since no pain relief drugs (anaesthesia) are applied, and the Maasai cannot flinch their eyes (personal communication with a senior Maasai).

Moreover, the guide talked about a tree scientifically known as *Grevillea robusta* or commonly silk-oak. He attributed to it a wrong signifier as *Gravelia robusta* - something that does not exist in the plant taxonomy. He also said that this exotic tree originated from Brazil {538}, but this is not true as the literature (for example Rao, 1961; Sharma, 1966) says it was originated from Australia.

This lack of cognitive ability can tell that the guide might have read or heard of the tree that it has been planted extensively in India and Sri Lanka as shade for tea, and in Hawaii, India, and Brazil for coffee; hence generalising that it was originated from Brazil.

Furthermore, the guide sighted a tree as one of the plants the Maasai use for curing diseases including gout regardless of the high content of meat they are taking ({568}). Nevertheless, he messed up (gave a wrong signifier) saying the plant was called *Acacia nilotics* while it was *Acacia nilotica* or Egyptian Thorn or Scented Pod Acacia that the Maasai call *ol-kiloriti* (Dharani and Yenesew, 2010, p. 20).

The identified challenges were due to the fact that, through the interview and observation in institutes visited, great attention in teaching guides was given to the

larger mammals (believing that most tourists preferred them to other resources) and on weekends learners went for excursion within Arusha town, particularly along the Themti River, and sometimes to the Kilimanjaro International Airport (KIA) environs which opened them a room to pick up names of the natural resources they saw without going into details.

Leave alone the issue of nomenclature, the study found that some guides “swallowed” everything from books or a piece of paper they had prepared and then “vomited” it - a feature of the language of tourism that the father of the language of tourism, Dann (1996, pp 65 - 67) calls tautology. This is supported by Chiwanga (2014) who says:

It has been found that tourism practitioners normally “regurgitate” or rather “copy and paste” what they have learnt as they interpret the same products and services repeatedly to different tourists and sometimes to the same clients. Also itineraries and brochures “regurgitate” the same thing continuously with a few modifications (p. 155).

To illustrate the above argument, the researcher pretended that the place Guide 10 was standing was too dark for the camcorder to capture images and therefore asked him to position himself at another “better” point and repeat his point he had just said. This was a technique of ascertaining whether the guide would repeat the same words and sentence structure or he could interpret the same thing but in other words or change of structure.

However, this guide repeated the very same sentence - word after word - and this proves that what he was explaining had already been recorded in his mind and he

was simply “regurgitating” it since, under normal circumstances, a person cannot speak naturally as in {580} and repeat the same structure of 32 words as in {582} shown below:

...chasing away the butterflies to Serengeti accidentally fallen down in this area but the place he fallen down found fossilised bones and those were belong to the pre-historical animals three-toed horse ... {580}

...chasing away the butterflies *from Ngorongoro* to Serengeti accidentally fallen down in this area but the place he fallen down found fossilised bones and those were belong to the pre-historical animals three-toed horse ... {582}

From the above two quotations, it is obvious that, only two words (in *italic*) were added in the second quotation; the rest is all the same.

In a like manner, though the guide gave the right interpretation about the gorge as most guidebooks, which talk about it and its surroundings such as Roodt (2005), he used twice a sentence or phrase with the same structure in {580} and {596}:

The lake disappeared naturally due to changes in eastern part of the Great Rift Valley.

This “swallowing” can be interpreted as incompetence. It should, however, be noted that the above explained scenario does not completely disqualify the guide’s OCC. In other words, it does not necessarily imply that repeating the same structure- word after word or phrase after phrase or even sentence after sentence- has to do with his incompetence but rather a general feature of the language of tourism known as tautology (Dann, 1996, pp. 65–67) but also a strategy called repetition as per Canale and Swain (1980, p. 30) as it has been put earlier in Section 2.2 since the guides perform the same thing almost every day and this becomes a “song” in the minds.

The study found further that all guides were good users of the six functions of language (Jacobson, 1963, Dann, 1996) or seven (Chiwanga, 2014). They could subconsciously manipulate all the functions (emotive, conative, phatic, metalinguistic, poetic, referential and reflectional). For instance, during game drives, they performed the conative or directive function by telling children *Put off your shoes as you step on seats*.

Likewise, phatic or interactional function was highly displayed throughout the safari as the guides were making sure that their clients were satisfied with what they offered them. Sentences like *Are you satisfied with our today's game drive?* or *Did you sleep well Sir? Did you dream of the lions we saw yesterday?* were common.

Furthermore, referential function was heard, thanks to anaphoric referents such as “that”, “the one”, “he”, etc. that were applied. For instance, *This dik-dik you can see is not the one we have just seen; they are always in pairs...* With “they” the hearer could simply interpret “dik-diks”.

Lastly, it was noted that some guides performed what Chiwanga (2014) calls reflectional function. In this function, the speaker is the sender and the receiver of the message at the same time (p. 162). Some resources particularly birds and plants are closely similar; thus confusing. A guide spotted geese and identified them as Egyptian geese, but after some seconds he noticed that they were not.

Well, those ones you can see are Egyptian geese ... or no sorry, they are not; they are African Pygmy geese, I didn't look at them closely.  
Can you see them with your binoculars? ...

This giving of information by the guide (speaker) to the tourist (hearer) and reflecting the information he has given, and giving afresh the information as if he is also doing it to himself (by virtue of correcting himself) is what is referred to as reflectional.

The language of tourism has six verbal techniques (Dann, 1996) or nine (Chiwanga, 2014). However, the data show that the guides were able to apply five of them. These are comparison, name calling, ego-targeting, languaging, and borrowing.

To commence, guides were good at comparison. This is a powerful device to change people's attitudes quickly, successfully and lastingly. It involves two means: simile and metaphor. On the one hand, simile is the means of comparing things, animals or people by the use of words like "as", "like" (Y is like X). On the other hand, metaphor does not involve the use of markers of comparison: like, as (Y is X). Thanks to the data in this study, we can find the following similes (with the aid of "like") to support our argument: *A buffalo is like a cow... domestic cow {66} ... predators like lions {102}, like hhhhhhhhh {148}, sound like trumpeting, screaming {80} ... like a big cow {166}; they have also local names like that one... {548}.*

However, the only metaphor that heard especially when guides received tourists for the first time was *You're welcome to Arusha, Geneva of Africa*. I was anxious to know why and I was told that the former US President Clinton was the first to express his feelings and said so when he visited Arusha in 2004; and others adopted this metaphor.



Besides, it was observed that the guides were using a verbal technique of name calling- one of the features of the language of tourism as seen a bit differently in Sub-section 4.2.2. Chiwanga (2014) says it is all about recalling one's face and addressing them by their first name or surname and sometimes their title depending on their culture (p. 164).

Initially, Carnegie (1998) argued that, the ability to remember names is almost as important in business and social contacts as it is in politics; a person's name is to that person the sweetest and the most important sound in any language (p. 98).

In connection to that, remembering a name and recalling it with ease was seen to have always a positive compliment as this is the biggest secret of winning someone become one's friend and or customer. Tourism practitioners use the name calling technique, as a global business culture, to win business since if a person is addressed by their name, they will always feel very important, welcomed and secured.

Moreover, ego-targeting (sometimes interpellation/hailing) was highly used in their talks. This use of the second person (you) is mostly used to make a tourist feel they are the only person in the world receiving the message (Dann, 1996, p. 185) also welcomed, singled out and at home (Chiwanga, 2014, p. 157). For example, guides could wish their clients *Enjoy your stay / dinner, This is good for you* (not others).

Last but not least, the language of tourism tends to use a lot of foreign and local languages; this is what is technically called languaging (Dann, 1996, p. 183).

Languaging not only sweetens communication but also sometimes persuades clients to buy a tourist product or service (Chiwanga, 2014, p. 157).

To illustrate this, languaging recorded as the guides were talking with their clients especially when they tried to explain the menus to them included *buffet* (a long table with different dishes displayed in which clients serve themselves), *à la carte* (a menu in which each dish for each course (food) is individually priced), *spaghetti bolognaise* (spaghetti with minced beef), *spaghetti aux fruits de mer* (spaghetti with sea food), *parachichi vinaigrette* (avocado with French dressing), *kuku wa kupaka* (chicken in coconut sauce), *mtori* (banana soup mixed with beef stew), *chapati* (pancake), *andazi* (bun), *nyama choma* (grilled beef) and *nyambizi* (chicken sautéed with vegetables). Without explanations from the guides (or hoteliers) the tourists could not understand the menus.

Finally, the study found another feature - borrowing – which was used by the guides especially when they were giving them briefing. The recorded words, which were all proper nouns, include *Lerai* (Yellow backed Fever tree *Acacia xanthophloea*), *Ngorongoro* (Korongoro's big bowl<sup>12</sup>) *Endulen* (castor oil), *Eunoto* (Planting / ceremony after circumcision), *Laetoli* (salty plains), *Lemala* (mountain of calabash), *Lodoare* (red water), *Mandusi* (fly-insect), *Manyara* (*Euphorbia tirucalli*, species of a Euphorbia tree), *Ngoitokitok* (springs/fountain), *Oldoinyo Lengai* (mountain of God), *Oldupai* (Wild sisal or Mother-in-law's Tongue *Sanseveria ehrenbergiana*),

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<sup>12</sup> Korongoro is a proper name of a Maasai who lived in the area. However, some guides say it is the onomatopoeic word referring to the sound of the cowbell.

*Sopa* (hello) and *Serena* (goodbye). These words are Maasai in origin as they are found in Ngorongoro, the land of the Maasai.

The above analysis was the answer to the first specific question: “In what ways do Tanzanian tour guides manifest English language OCC with tourists in their conduct of tour guiding?” Now, the following emerging theme is the answer to the second specific question of the study: “What effects does the oral interaction between the tour guides and tourists have on the English language oral communicative competence of the guides?”

### **4.3 Effects of Oral Interaction between Tour Guides and Tourists on the Oral Communicative Competence of the Guides**

As hinted earlier, the second specific objective was to identify the effects of oral interaction between tour guides and tourists on the guides’ English language OCC. The findings for this objective are given in this part. Generally, the effects of interactions between guides and tourists are positive as they have made the guides improve in the following areas.

#### **4.3.1 Effects of Oral Interaction on Grammatical Competence**

As it has been put earlier, it was found that, generally, tour guides in Arusha had a reasonable command in terms of grammar, particularly phonology and morphosyntax at the level of 86%. They not only had the rules of the language but were also able to use them effectively. This includes manipulation of vocabulary and rules of morphology, syntax, sentence-grammar semantics, and phonology.

According to the data, the morphosyntactic and phonological defaults they had were fewer as compared to the contents of their talks that lasted for long.

A good thing with all guides is that, thanks to their interactions with international tourists, they were not monotonous; they could generally speak with reasonable pronunciation, syntax; always keeping on improving as they interacted with them.

Besides, it was noted further that, interestingly, some guides wanted to change and imitate native speakers, sometimes mixing different accents. For instance, *Oh my God* was realised interchangeably in BrE /ɔməɡɒd/ and AmE /ɔməɡɑ:d/. With time, some thought by virtue of using American *gonna*, *wanna* (as in {70} and {108}, and the like, they already spoke AmE. In the same talk some guides sometimes had rhoticity and sometimes did not.

Regarding lexicon, tourism has made guides to use different lexicon, prepositions and grammars at large from the major English dialects such as BrE and AmE and use them interchangeably. This can be a negative or positive effect on the interaction between tour guides and tourists depending on the context.

To support this argument, the study found that some guides were aware that some words are synonymous but they failed to understand that these words are either British or American, and they are therefore used only with a certain dialect and not interchangeably. For instance, though some guides knew that *lorry* and *truck* denote one entity, they failed to use *lorry* while talking to the British and *truck* to the

Americans. Again, *bonnet*, *boot*, *gearbox* and *spanner* were heard uttered by the guides in a breakdown. Surprisingly, the guides had no synonyms for them, and they did not know whether the words are British, and that their AmE counterparts are *hood*, *trunk*, *transmission* and *wrench* respectively. This suggests that, the guides used BrE lexicon or grammar even when they were talking to the American tourists and, by the same token, AmE one even when they conversed with British tourists.

This use of different dialects in a conversation has double effect. On the one hand, this chemistry has made the guides to speak with fluency as they do not have time to digest which word or grammar is for which dialect. The Tanzanian guides, according to the findings, mixed a variety of English dialects and accents as they received many international tourists with different dialects and accents, some being native speakers of English; some not. What was important and positive, however, was mutual intelligibility as it allowed the guides to be able to understand any person.

On the other hand, the interchangeable use of BrE and AmE might have negative effect on the communication in that the native speakers might not understand the message with ease or they might feel that their dialect has been undermined and therefore be unhappy with the use of the dialect which is not theirs. However, with the non-native users, the use of different dialects was okay as the speakers did not know what the speech community judged as right or deformed.

All in all, the tourism industry has brought a lot of improvement in terms of understanding the English speaking tourists and conversing with them. It was learnt

through interview with tour managers (and proven when the guides were measured) that newly employed guides got problems in understanding tourists at their first months of interaction with them, but as they kept on interacting with them, they could understand very complex utterances and communicate back even if they themselves did not speak all the same as the native English speaking world. Their English language OCC eventually affected their general performance in the industry.

As a reminder, the 10 guides were all male, and all were form IV leavers with a Certificate in Tour guiding except Guide 7 who was Std VII leaver with a Basic Certificate in Tour guiding and Guide 10 who was a graduate with a B.A. in Archaeology. These guides had an experience of between three and 15 years. With these two variables (education and experience), it was found that the longer the experience, the better the level of OCC of tour guides. However, the study found further that it is not necessarily that the higher the level of education, the better the level of OCC. To illustrate this point, here is a vivid example showing the grammatical competence of Guide 7 and Guide 10 at an individual level.

Guide 7, a Form IV leaver with a certificate in tour guiding, had an experience of 10 years whereas Guide 10, with B.A. in Archaeology, had five years of experience. Though the latter was a graduate, his competence in standard pronunction was similar to the Form IV leaver's (99.6%) (Table 4.1). Morphosyntactically, the graduate was 63% competent whereas the Form IV Leaver was more fluent and his competence was 99% (Table 4.3). This therefore implies that the OCC of tour guides

depends very much on their interactions with tourists, and the experience or number of years they interact with the tourist thus counts a lot.

#### **4.3.2 Effects of Oral Interaction on Sociolinguistic Competence**

With this, the study found that Tanzanian guides had a sociolinguistic competence at a level 47%, which increased with time though. It was found that the guides talked with a bit of logic with the aid of transitional markers and substitutes that link individual sentences and utterances to a structural whole.

It was found further that at least 28% of sentences produced by the recorded guides had additive, causal, adversative, and sequential transitional words and phrases, suggesting that their performance was good enough, unlike other Tanzanians of the same education level with no interaction with tourists.

Again, thanks to continuous interactions with tourists especially as they interpret the available resources, the guides, as said earlier, could substitute a lot what they said with synonyms and pronouns to avoid unnecessary repetitions. For instance, *felidae*, cat, king of the jungle, predator, pride, coalition, cub or the pronoun *it* represented lion ({24, 38, 48, 68, 78, 102, 106, 126, 130, 186, 190, 244, 318, 340, and 450}).

This was seen even in animals where instead of *it* they used *she* or *he*- something that was not common to most Tanzanians who had studied in Tanzanian public schools as the majority of the recorded guides. A good example is that, the guides used *she* for

the matriarch (female elephant that leads others) instead of *it*, and for that matter the relative pronoun *who* was used instead of *which* ({64, 178, 274} and {374}).

Again, the study found that the guides were good users of facial expressions, gestures and had proper distance with their clients they were guiding. However, this can be positive or negative. For example, many tribes in Tanzania do not maintain eye contact especially between opposite sex. Again, in the Islamic world, eye contact is avoided between men and women. Also some cultures such as Asian ones it is regarded as a way to signal competitiveness. But these guides were trained to maintain it regardless of the variations at the global level as the majority of their customers were Westerners whose majority find it appropriate as lack of it is usually perceived to be rude or inattentive or lack of self-confidence.

Now, the negative effect with the eye contact with the Tanzanian guides is that, they unfortunately do not guide the British tourists only; on the contrary, they receive many clients from different countries with different cultures; some with religious influence. For that matter, they could sometimes make eye contact with people who avoid it, and be interpreted wrong.

On the contrary, a focused or concentrated facial expression was found positive to clients in that, the fix of the eye is on a particular task such as driving, or pointing at an animal, area, object, etc. This shows seriousness with what one is doing. However, an upward look with eyes averted to the side used on a thought or idea or



information about a resource was perceived negative as it could be interpreted as the speaker was incompetent or had forgotten something and therefore memorising it.

The interaction with tourists has not only made the guides to have the aforementioned facial expressions, but also an expression of happiness, a ready smile and crescent-shaped eye being its indicators. As said earlier, the Tanzanian tourism practitioners use a slogan of “A ready smile does not cost”. This attribute of a ready smile has a positive effect on business as it convinces the person to whom one is speaking. It also generates friendly atmosphere and persuades clients (tourists) to purchase tourism products and services.

However, it is a positive effect only if it is displayed genuinely depending on the contextual environment. For instance, though the smile is universal with virtually the same meaning across all cultures, a guide was not expected to smile while his clients were unhappy following a change of accommodation from a hotel of a higher rank to a lower one. If the smile was applied when there was a complaint, it would have a negative effect since the person who was hurt would think to have been looked upon. The good thing with the Tanzanian guide is that, they were seen smiling when the smile was needed, to the extent of making the clients happy, comfortable and at ease.

With regard to gestures, it was found that, all the talks were always accompanied with iconic gestures always linked to semantics. This is regarded as a positive effect in that they give a certain meaning or additional information especially on position and size on the available resources. For example, a guide talking without iconic

gestures in explaining, say, how a giraffe feeds with its 45cm prehensile tongue, etc – could not be as effective as the one using them.

Again, thanks to the interaction between tourists and guides, it was noted that, Tanzanian guides were better than other Tanzanians (whose level of education is the same as these ones) in terms of making a proper distance between themselves and the tourists to whom they were addressing. In this they were using involvement and independence strategies as they were speaking to their clients in accordance with their culture or permission, paying attention to age, sex, and social status.

This was seen through the use of the first name or surname in address (proper address). The domestic and international tourists they met made them to know who to address what and why. This study noted that, once they knew the names of their clients, they either noted them in a piece of paper or memorised them straight away in their mind, making them sweet songs for their clients; in that case, business grew through the guides – which is indeed positive, and not common to other Tanzanians.

In addition, they put a distance from a client they did not know well especially the adult through the level of formality in making requests, asking, and other speech acts that are face-threatening. This is also very positive because it conforms to the global rules of speaking. Indirect requests, for instance, are generally regarded as polite whereas direct requests are considered informal, used among friends.

Furthermore, the use of face-saving expressions such as *Kindly wash your hands over there* (for toileting) are not expected to many Tanzanians who are not exposed to the industry. Conversely, the guides made use of them, and this is positive.

All in all, it was found that when guides go for the first time on safari or meet with international tourists faced many sociolinguistic challenges as they do not know the behaviours, stereotypes, etc. of the clients they were guiding. However, with time the guides know what the tourists were, how they behave, their needs, their likes and dislikes, and do's and don'ts when one is guiding them, etc. This implies that the sociolinguistic competence the Tanzanian guides get with time eventually affects their general performance in the tourism industry as it brings more international tourists and foreign currency into the country.

#### **4.3.3 Effects of Oral Interaction on the Language of Tourism**

On this competence the study found that the guides had a score of 55% and improved it through their interaction with tourists. This is because, each time a guide goes on safari learns something since safaris are never the same; they have different experiences through different clients with different needs as tour managers put it.

Being competent, as said earlier, does not only imply having sufficient knowledge and skills required but also being able to apply them in the context of tourism. The lexicon and semantics about history, mammalogy, botany, ornithology, herpetology, geography, ecology, customer care and interpersonal skills and issues pertaining to the hospitality industry the guides possessed and made use of could tell the extent to

which they had mastery of the said language. These are not common to other Tanzanians who have never been exposed to the tourism industry.

Though not all guides were able to interpret the available resources particularly small mammals, birds, trees, shrubs, grasses, insects, and other invertebrates they come across as accurately as required, the majority could tell the signifiers (names) of the referents (resources), which is linguistically positive as the lexicon pertaining to tourism is given through these resources. However, they were expected to improve their cognitive skills which would help them to have more lexicon, expressions, etc. through detailed information about the available resources.

Moreover, it was found that the interaction between guides and tourists was positive in terms of application of functions of language. The guides manipulated all the functions of the language of tourism (emotive, conative, phatic, metalinguistic, poetic, referential and reflectional) with ease as it has been seen in the preceding chapter. For example they were able to converse with tourists (phatic or interactional function) paying attention to rules of the discourse such as when to interrupt, when to turn take, and so on.

Last but not least, it appears that the guides were good users of the verbal techniques of the language of tourism. These are comparison, keyword and keying, languaging, ego-targeting, borrowing, and name calling. For example, the use of languaging helped the guides to sweeten communication and persuade clients to buy tourist products or services, a point conforming to other findings by other researchers such

as Dann (1995) and Chiwanga (2014). A good example is non-English words found on menus such as *parachichi vinaigrette* (a combination of Kiswahili and French meaning avocado with French dressing). This compound word made clients to smile. They were eager to know much about it as it sounded funny to them; hence they tasted the food.

Likewise, it was found that the interaction between tourists and guides has made the latter to be able to use the technique of name calling as they interact not only with tourists but also with any other person even at home, at place of work and in streets.

As said earlier, remembering one's name and recalling it with ease has been seen to have always a positive compliment as this is the biggest secret of winning business as people generally feel proud to be addressed by their names.

All in all, the guides, thanks to their interaction with tourists, were found to have got more mastery on the language of tourism and this influenced their good performance – something that could not be possible with other Tanzanians who have not been exposed to the industry yet.

#### **4.4 Lessons from Tour Operators and Institutes**

In section two sub-sections have been put in place: Sub-section 4.4.1 reports what was found during the interview with tour managers while Sub-section 4.4.2 gives information on the interview with tutors.

#### **4.4.1 Interview with Tour Managers**

The interview with the managers was held at in their respective offices, and the first question was to know the challenges they get when they shortlist guides for employment. With this question, it was learnt that the main challenge is getting competent guides with all criteria to match with the demand of the clients. Some book on a condition of having a guide who can speak their own language as they completely cannot speak other languages. With that regard, the company should employ multilingual guides with English as a compulsory language as a strategy to overcome the challenge, something very difficult. Otherwise, they have to hire a freelance guide who can speak the language in question – which is also demanding.

Another challenge informed was experience. When there is an advertisement for posts, the majority that show up are fresh from institutes. Some believe they are good at English, but they are deemed unfit before the interview panel, where they cannot answer technical questions.

Other criteria needed but difficult to judge, according to the managers, include competence in driving, a valid and clean class C driving licence, tour guiding skills, and the knowledge of the destination. Again, eye contact is a must, a ready smile, creativeness, overcoming challenges, general knowledge, personality, and teamwork.

Besides, they were asked what would be their action over a complaint by clients, that their guide was good in terms of technical know-how but not good at English. The answer to this question was that, most guides going for safaris are measured their

competences; they have long experiences and good recommendations in terms of communication each safari they go. However, it sometimes happens with newly employed ones, but with time they improve. It was also noted that some clients who are in hurry make the guides unable to express themselves.

The researcher additionally wanted to know if and how or in what ways the oral interaction between tour guides and tourists has shaped the speaking competence of the local guides in Tanzania. With this they argued that it has shaped them, mostly in improving their knowledge and skills especially on languages and wildlife. Every time a guide goes on safari learn something since safaris are never the same.

The managers were further asked to frankly tell if they judged English as a barrier to communication between Tanzanian guides and tourists, and how they rated the level of their guides in terms of English language OCC. Two managers said they were “moderate”; two others said “good”, and one said the guides were of “low level”.

#### **4.4.2 Interview with Tutors and Personal Observation at Institutes**

The first question to the tutors was on their education levels, age and experience and if they had attended any formal teaching training. All were form IV leavers (except one form VI leaver), with a bit of teaching skills and an experience of between 1.5 and 8 years, moving from one institute to another in search of green pastures. In connection to this, the tutors were the products of the same institutes and were later given chances to teach as they were found the best learners who could bridge the gap left by ex-tutors who had become tour guides.

**Table 4.9: Tutors' Profiles**

<b>Tutor</b>	<b>Sex</b>	<b>Age</b>	<b>Education level and qualification</b>	<b>Experience</b>
1	M	22	Form IV, Certificate in English, Diploma in Teaching, Diploma in General Tourism	1.5 years
2	M	24	Form IV, Certificate in Tour guiding, 2 week training/seminar on teaching	3 years
3	M	25	Form IV, Certificate in Tour guiding, seminars on Teaching methodology	8 years
4	M	23	Form IV, Certificate in Tourism, seminars on Teaching methodology	6 years
5	M	25	Form VI, Advanced Certificate in English, Ordinary Certificate in Tour guiding, Diploma in Theology	3 years

Source: Field data, 2013

Again, the study was planned to know the number of learners per class and sessions. A class had at least 45 learners and, per day there were three sessions with different faces, and all classes were overcrowded. A session took at least 2 hours (about 90 minutes for teaching and 30 minutes for a talk).

Again, Mondays and Fridays evenings were scheduled only for talks. In addition, learners took 9 months doing their certificate in tourism management, hotel management, tour guiding, full secretarial course or business administration. English plus any other foreign language were offered to those doing such programmes. However, 41% was said to be a minimum pass for English or a learner could not be given a certificate.



Moreover, some learners and tutors from other institutions as well as staff members from different organisations joined the classes and practised together especially on Fridays. Different matters were presented ranging from personal issues to wildlife, geography, history, and so on in which they debated or asked questions to those who presented their topics of choice. This had double implications: one, it helped to boost some learners who felt shy to open their mouths. On the other side, some beginners felt shy to speak before the advanced or intermediate learners or non-learners from various institutions or organisations due to their positions as tutors or guides.

In regard to the contents of the English course, the tutors avowed to have no institutes' syllabuses or curricula to follow. One tutor had a personal "curriculum" he prepared by himself. The focus was on grammar, "hundreds" of idioms, BrE and AmE. Some institutions taught phonology to "advanced" learners. The topics included idioms, proverbs, sayings, synonyms, prepositions, phrasal verbs, biblical items, building vocabulary, tenses, active and passive voices, conditionals, British and American English, and CV writing.

What is more, it was unfortunate that the methods of teaching were not clear to the language instructors as they were not professionally trained. They did not go to teachers' colleges for teaching or pedagogical courses and related matters. Most of them who deemed good as they were doing their language courses were later considered able to teach others; hence they were employed as tutors. However, the study found that grammar-translation method was highly used.

It was explicitly informed further that learners were allowed to speak without being interfered so as not to lose confidence; at the end the tutors came up with the errors and made corrections without mentioning who said what. Instant correction was also applied at a minimal level according to tutors' perception and decision. The learners were allowed to interrupt one another right away if they broke their English.

Regarding the challenges English language instructors faced, the tutors argued that most learners crammed instead of understanding what they were taught due to English language barriers. Their background was really poor, and they could not believe in themselves that they could make it later. Most of them were not ready to practise what they had learnt; they were in most cases forced to. The practice was only done in classes; after classes, the business was over!

Lack of teaching facilities and equipment including textbooks, chalk, audio-visuals, language laboratory, etc. was also a problem to all the institutes. Tutors were told to look on their own for textbooks and other materials. The study found that the available circulating textbooks were Murphy, E. (2009). *English grammar in use*. Cambridge University Press; Asheli, N. (2010). *Advanced level English*. Good Books Publishers; Kioko, A and Jepkimi M. (2012). *Spot on grammar*. Oxford University Press; and Kadeghe, M. (2010). *English for Tanzanian secondary schools: Grammar and functional English, Forms I, II, III and IV*. Jamana Printers Ltd. Also, personal notes and other materials from internet were used.

Another challenge noted is that most learners doing hotel management were either Std VII or form IV leavers whereas those doing tourism were Form IV leavers. Funny enough, both learners doing hotel and those doing tourism are always expected to meet international tourists but the former were allowed to pursue the programmes with their primary level while the latter were at given a room only if they had at least a division IV of ordinary level of secondary education.

Strange as it may seem, both primary and secondary school leavers were mixed in an English class after the tutors had evaluated their levels through an aptitude test as they joined the institutes. In connection to that, no institute had a particular number of learners or time frame for enrolling learners on courses. In other words, there was no formalised enrolment in these institutes. A new learner could join a class at any time even if others had gone very far. Once deemed a bit good, the learner would join the intermediate class, and if deemed unfit, they would join the beginners' class. It was argued further that some Std VII were sometimes better than Form IV leavers.

Again, some learners studied more than two foreign languages; this had an impact on the practice part of it as these learners were in a dilemma -whether to practise English or French or German or Spanish they were talking especially when they met the same tutor who was teaching them two different languages.

Lastly, to improve the lexicon of their learners, the tutors made use of various learners and staff members (tutors and guides) from other institutions to join the classes and practise together. Again, some tutors had clues or had attended tour

guiding courses; so they had something to introduce to the class: animals, birds, etc. For example, motions such as “No acacia, no giraffe” gave a room to the future guides to share their knowledge on wildlife knowledge. However, the MoI was a mixture of both English and Kiswahili as some learners and tutors were themselves not able to speak English fluently throughout the sessions.

#### **4.5 Limitations of the Study**

Since the reaserch had a pilot study, there were some limitations regarding some parts of the methods proposed. Though the management was friendly addressed the issue of meeting their staff (guides) and clients (tourists) for the study purpose, some thought that there was an intention of investigating what their companies were doing and, as already said earlier, report any weakness to the government, which could later put them in a hard situation.

Likewise, some managers (as well as guides) thought that the researcher was not really assessing them through their clients (the tourists), but his plan was to steal their tour groups through private talks to their clients. So, the response they gave was either direct such as “Sorry our company does not allow researches” or indirect such as “We shall call you when our top boss is back”.

It was initially proposed that the researcher would travel with tourists and two guides in the same vehicle(s) (seated at the back and capture as enough data as possible) as part of the observation method to measure their competences as they performed in the vehicle and field. But, this was not possible because of the same worries.

In addition, the managers argued that it was challenging and not possible since it was unethical as tourists had paid a lot of money for their safaris and needed time to relax alone as they were on holiday. In connection, they would be interested to know if a half of what they had paid would be paid back (cost sharing) –something that was not possible for the research as the amount was high and not included in the budget.

Moreover, it was argued that contracts between tourists and tour agents or operators does not allow a third part (an extra person) with the exception of a driver-guide (and a chef if it is a camping safari) and perhaps an escort guide if the driver-guide does not speak their language of choice.

Besides, part of a guide's OCC assessed in a vehicle was argued to be impractical as the guide would be concentrating on driving, and that many guides do not like another person in a vehicle (they need to be free, talking to their clients only), as a result, they would be bored and give short answers as a sign of poor motivation.

Interviewing tourists was another limitation. The plan was that semi-structured interview was also set for tourists. Getting tourists for an interview was not possible at all. Ten tourists who had returned from safaris or tours were expected to be interviewed as these would have already interacted with the guides and judged their competences. Through interview there could be a feedback from them on what they felt and how they would have perceived the levels of the English language OCC of the local guides they would have met or interacted with during the safari or tour.

But, as said earlier, managers never accepted it believing that their safari groups could be taken away by another tour operator or agent. Because of the above explained limitations, the researcher managed to come up with alternative methods by modifying the existing ones, and the above limitations were handled for a successful study as explained below.

Instead of travelling with tourists, the researcher became a tourist, as said earlier, and enjoyed all the privileges that other tourists get including photographing, filming, etc. thanks to the camcorder, voice recorder and note-taking. He paid to a tour operator and travelled to the NCA; the Ngorongoro Crater, Oldupai Gorge and Elephant Caves in particular, and witnessed how guides were interpreting the available resources in the field. Additionally, museums in both Arusha city and Ngorongoro were visited. Travelling as a tourist therefore supplemented the two limitations, and for that matter, the study was successful.

#### **4.6 Summary of the Chapter**

This chapter has highlighted the findings got in the field in line with the two specific objectives and the conceptual framework. Different levels of competences have been given in this chapter. Again, the tourists-guides interaction has been said to have positive effects on the guides' OCC. Finally, limitations of the study have also been given to show a clear picture on what was revealed during the pilot study, and what was transformed for the study to be successful.

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY**

#### **5.1 Introduction**

In this Chapter, conclusions are drawn in Section 5.2. Secondly, the Chapter presents recommendations in Section 5.3.

#### **5.2 Conclusions of the Study**

It was found that generally Tanzanian tour guides in Arusha are oral communicatively competent in English language at a moderate level of 63%. This percentage is the average of grammatical competence (86%), sociolinguistic competence (47%) and the competence in the language of tourism (55%).

For more elaboration, the grammatical competence is the average of 95.5% of standard pronunciation and 77% of morphosyntactic competence while the sociolinguistic competence is the average of cohesive devices, facial expressions, gestures and distance whose average is 47%. Moreover, the 17.5% of cohesive devices is an average of the use of transitional markers which accounts for 28% and that of substitutes which takes 7%. In particular, facial expressions take an average of 60% which results from eye contact (64.5%), expression of happiness (64%), and focused eye contact (52%). However, the iconic gestures and distance are independent and therefore take 58% and 53.5% respectively. Lastly, the competence in the language of tourism is the average of the entities whose lexicon and other entities are a must for Tanzanian guides to possess.

In short, the guides were found reasonably competent in grammar, followed by the language of tourism and then the sociolinguistic competence.

With the second objective, the study found that the interaction between the tour guides and tourists has positive effects on the English language OCC of the respective guides in that it sharpens their OCC with time. Besides, the guides improve their knowledge, skills and attitudes through interacting with tourists. However, some negative effects were also found especially on the direct eye contact since some cultures are universal, some are not as explained in Chapter Four.

This study particularly focused on assessing English language OCC of tour guides, making it a unique study. However, this study support the findings by Oschell (2009) that knowledge, skill and motivation are factors that contribute to perceived communicative competence of nature-based tour guides.

The findings of this study are also in line with the conceptual framework by Canale and Swain (1980) this study relied on. Some scholars used the same framework which has been highly conformed to be practical as per this study's findings.

Nevertheless, this research only covered two districts of Arusha region for best reasons already explained in Chapter Three. Had it covered other areas of the country such as Zanzibar, Bagamoyo, and so on, the results could have been a bit different. In connection to that, the coverage of guides' talks triggered the scores, and in that case, it influenced the results which are therefore ungeneralised.



It is therefore suggested that English language OCC of other Tanzanian tourism practitioners such as tour operators, hoteliers, curio shops sellers, taxi drivers, airline agents, and any other persons that interact with tourists should be studied.

This thesis serves as a model for future similar studies since no study on the same has been carried out within and outside Tanzania on tour guides.

The thesis also helps tour guides to know their OCC and more importantly their incompetence and work on it for efficient management and interpretation of the available tourism products, which, in turn, will bring in high flow of tourists.

Lastly, the Tanzanian government as well as other organisations such as VETA, TIE, NECTA, NACTE, TCU and the like will benefit from this thesis in that they can use it for curricula development and review, and examination set ups.

### **5.3 Recommendations of the Study**

This part carries recommendations regarding improvement of English language for the required competence. In order for the sector to have tour guides with advanced OCC, the study recommends the following to be taken on board.

1. The tour guiding teaching curricula for different levels should be clearly defined, set and agreed upon by government curricula designers and developers, tourism experts and policy-makers, and insist that all institutes should use them.

2. Teachers' colleges should prepare competent English language teachers who will be special for teaching oral discourse without code switching, code mixing or intra-code switching.
3. The curricula for languages should involve the communicative language teaching (CLT) approach with the aid of audio-visual facilities so as to allow learners to practise it and develop more confidence and competence. This approach is advantageous in that it requires learners to speak the respective languages in different contexts.
4. Sociolinguistic competence should be taught explicitly in classrooms as an add-on topic since through immersion or guiding tourists alone and acquiring the competence by experience is insufficient and time consuming.
5. Tourism practitioners (guides) should be encouraged to use one language (English, French, Spanish, etc.) for at least three years with native speakers of the respective language before they learn another language. This will make the learner acquire more sociocultural aspects, familiarise with different dialects and accents, and avoid mixing linguistic components of the languages they study or have studied.
6. Policy makers should think of gender mainstreaming in institutes offering tour guiding courses. This will encourage many young ladies to pursue tour guiding courses that seem masculine.
7. The government in association with tour operators, TTGA, TTB, and TATO should have some criteria set for a person to be a professional guide and these guides upon passing a special examination should be accredited with a class.

8. Tour operators should train their staff for more expertise during the low season, and English language OCC should be given the first priority. To make things easier, they can train them jointly.
9. In assessing linguistic competence of future professional guides, oral tests and examinations are of a vital importance as tourism practitioners mostly interact orally with tourists. It is therefore high time now policy-makers the TIE, NACTE, NECTA, TCU and linguists should consider the value of oral tests and examinations at all levels.

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## APPENDICES

### Appendix 1: Conventions used in Transcriptions

<b>1, 2, 3</b>	= turn taking
<b>R</b>	= researcher
<b>G</b>	= guide
[hhhhhh]	= overlapping (guide)
[[hhhhh]]	= overlapping (researcher)
[[[hhh]]]	= chorus in unison (researcher and guide)
/ hhhhh/	= phonetic transcription of a non-English word as uttered by the speaker
Hhh hhh	= scientific name
'hhhhh'	= non-English word
(hhhhhh)	= meaning of the code-switched word (and the language)
...	= incomplete utterance/hesitation/short pause
[.....]	= silence/long pause
↗	= rising intonation marking questions and interjections
↘	= falling intonation at the end of a statement or middle of a long sentence that has been divided into two or more
♪♪♪♪	= laughter



## Appendix 2: Transcriptions

**Guide 1 – Age: 27, Experience: 4 years, language(s)<sup>13</sup>: French, Spanish and Pogoro, Duration of the recording: 9min, 38 s**

1. **R:** um, okay aah hope you have listened to the text and i would like you that you answer the questions that come from the text↘
2. **G:** okay↘
3. **R:** according to the text, aah what are the members of the big five↗ and why are they called so↗
4. **G:** ok ... the members of the big five are lion [[mmh↗]] leopard [[mmh↗]] ah... elephant [[mmh↗]] rhinoceros [[mmh↗]] and ah... buffalo↘
5. **R:** oh i see↘ well the speaker's mentioned ah... two mammals and he says people wonder as to why they are not in the list of the big five↘ can you remember them↗
6. **G:** yes i can remember them...ah... this is like giraffe↗ [[mmh↗]] are not among and there is giraffe and hippopotamus↘ [[oh i see]] are not among those members↘
7. **R:** is the white rhino white↗
8. **G:** yea↗ ... [[ah ok... is the rhino white...]] white rhino is not a really white [[mmh↗]] ah... this is mispronunciation that the african instead of pronouncing ah... *wijd* /wet/ [[mmh↗]] which means that's a greek word which means the word *wijd* /wet/ means a wide ... wide mouth [[okay]] yeah wide mouth so instead of saying /wet/ they say white but not really white the real colour is gray↘
9. **R:** ah, it's gray↗ i see↘

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<sup>13</sup> Apart from English and Kiswahili

10. G: yes, it's gray\

11. R: and this 'white' then was given by whom↗

12. G: aaah... this white *wijd* wa...was given by a portuguese\

13. R: oh i see\

14. G: yeah, yeah\

15. R: oh a portuguese↗

16. G: yeah a portuguese\

17. R: can you tell me how elephants and buffaloes normally move↗

18. G: aaah elephant and↗ elephant yea elephant and...buffalo [[mm]] for the elephant I can start by elephant↗ [[mmh↗]] elephant are the always moving aah ... while they are led by a female [[mm]] with senior\ [[okay]] a senior female is the one who lead the... the group\ [[okay↗]] but for the ... for the buffalo [[mm]] aah a buffalo is lead by a a a male dominant\ [[oh i see]] yea it's it's led by a male dominant [[i see]] which control the the family [[okay]] yeah\

19. R: oh i see the speaker has said buffaloes ... he's trying to compare with a certain animal\, what is it↗

20. G: animaaaaaal....

21. R: he says a buffalo looks like something...another eeh animal...another animal↗

22. G: i didn't hear well\ i didn't hear well\

23. R: oh i see, ok, what does coalition then mean [oh coalition↗] according to the text↗

24. G: coalition...ah... that is a union [[mmh↗]] of more than one or more than one↗ male↗ [[mm]] lion↗ [[mmh↗]] that form together [[mmh↗]] and then... or that

join together↗ [[mmh↗]] which they come together↗ which has been eliminated from their pride [[oh i see]] or their natal pride↘ [[i see]] so after being moving there because they are now purely matured [[mmh↗]] they have to move the area so that they can what... they can .... eradicate these we say inbreeding so that's why they are moving so that they can join their own group which we say coalition↘ now coalition it's it's... it's what... it's like a...aaaaaa a union of... of what... of a male↗ [[mmh↗] young lion↗ [[mmh↗]] from which are from five years to seven years↗ [[mmh↗]] so they join together↗ [mmh↗] so that they can start their own life↘

**25. R:** why is it difficult to see leopards↗

**26. G:** yea↘ by really it's very ...very difficult to see leopards this simply because of leopard is a shy animal↘ [[okay]] that's a first answer↘ now leopard is a shy animal↘ [[mmh↗]] aah they are really not associated with people or with other animals↘ they are always aah solitary we say [[mmh↗]] they are not living aah in in in social way↗ [[mmh↗]] they live by one by one but by time it reaches the time of ... [[ok continue]] yea now now we say these leopards are solitary animals↘ means they are living aah... solo↘ [[okay]] they are not living in social↘ [[okay]] they live social but we say they become so↘ they become gregarious or they become social the time of mating↘ [okay] it's where now they become social↘ it's time now that the female will have to find for a male so that they can mate↘ after there is where they separate↘ [[oh i see]] yea↘ [[okay↗]] yeah yeah they separate↘ [[mmh↗]] yea they separate↘ and the reason i told you before that that they are shy animal↘ [[oh i see]] yea↘

- 27. R:** and ... can you remember what the speaker said about gestation period of the two cats i mean [leopard] leopard and lion↗
- 28. G:** yea, yea, yea↘ the gestation period of these two aah... carnivores [[mmh↗]] or these cats aah... is three months to three months and a half↘
- 29. R:** oh i see, and the litter size↗
- 30. G:** and the litter size of them aah... can reach two to four cubs↘ [[oh i see]] yea↘
- 31. R:** ok, you, you have been a guide [[yea]] for how long now↗
- 32. G:** i have been a guide for ... four years now↘
- 33. R:** four years now↗
- 34. G:** yeah↘
- 35. R:** ok, can you tell me um the names of each member of the big five um starting from group name sex name of the young and the sound they produce↗ for instance for people um we say man [yeah↗] woman [yeah] child [yeah↗] and the sound produced can be ... well... crying speaking etc [okay↗] and when they are all together we call them a crowd of people [a crowd of people yea↗] etc a group of people you can also use↘ [okay okay] now how about the big five can you start from one to the five [okay↗]...the fifth one↗
- 36. G:** for the buffalo ...we say this is the herd of buffalo↘ [[males are called what↗]] males are called bulls and for the females are called cows↘ for the youngs is calf↘ the buffaloes↘
- 37. R:** for the young↗
- 38. G:** for the young... we say these are ... mmh↗ ... for the young ... is calf↘ [[okay]] that's calf for the youngs, yeah↘ so this is aah...this is relevant to these what -

elephants ... even the elephant the male is called bull [[mmh↗]] the female is called aah cow [[mmh↗]] and the young is called calf↘ [[okay↗]] yeah the group is called herd again [[okay↘]] now for the leopard and lions they have their common names we say when they are in group we say they are pride↘ [[okay↗]] that's a pride of leopard or pride of lion and the male lion we call... the male lion is called .... eeh um ... i've forgotten [[mmh↗]] can you pause it↗ (the recorder) the youngs are called cubs↘

**39. R:** the youngs are called cubs you say cups↗

**40. G:** cups, no cubs ... cubs↘

**41. R:** okay↗ males you have forgotten↗

**42. G:** i'm forgotten↘

**43. R:** and females↗

**44. G:** females i've forgotten↘

**45. R:** ok and the group name you say↗

**46. G:** is a herd↘

**47. R:** um you say for the lions, leopards↗

**48. G:** for the lion and leopards i said the group name is pride↘ [[okay]] yeah but even the what their... the name of youngs we say those are cubs↘

**49. R:** how about the sound produced↗

**50. G:** the sound produced by...by leopard and ... and lion [[mmh↗]] aah we have different type of aah sounds... [[mmh↗]] we have snarling [[okay↗]] for the leopard snarling means that's the serious... serious to say serious aggressive↘ [[oh i see]] yeah that's serious aggressive [[mmh↗]] aah call like waaaaaaa [[oh

i see]] you see and for ... and for for leopard we say they have another something say... they have this we say ... aaah... snarling as well they have\ [[okay]] that's waaaa but for the lion we have another thing which is very important\ we have this roaring\ [[okay^]] roaring they can roar that one... the... what the sound can be edible maybe even to some kilometres [[okay^]] seven to eight kilometres that may be audible to other ungulates or other animals\ [[oh i see]] yeah.

**51. R:** how about elephants^

**52. G:** for the elephants they produce a certain aah... certain sound which is ppppppp trumpeting... trumpeting sound\ [[okay^]] pppppppp [[i see]] where they are... when they are serious or sometimes where they ... when they are resting they do so\

**53. R:** ok how about buffaloes^

**54. G:** for the buffalo for the man for the male aah ... they do produce... for the bulls they produce a certain sound mooooo a strong sound [[mm]] for the females produce booooooooo yea^ [[mmh^]] for the youngs produces a certain sound which they say maaaaaaaaa *ça veut dire /saverdir/* (French “that's to say”) indicating, that means they are indicating their mums, where is the mum the sound of youngs yeah\

**55. R:** ah thank you very much i really appreciate for your participation ah to my study i really appreciate it\

**56. G:** alright\

**Guide 2 – Age: 27, Experience: 6 years, language(s): French & Chagga,**

**Duration of the recording: 11 min, 5 s**

**57. R:** well... as i told you ...um ... you have this text [yes] you have listened to it [yes] and now i'd like to question you [okay] regarding what you have heard\ [yes] according to the text, [yes] what are the members of the big five?

**58. G:** yea, according to the text, aah, the main concept of the big five is first the name big five [[mmh?]] came from the first hunters [[mmh?]] and this was the first earliest 18<sup>th</sup> \ [okay] yea and the name was given by the first hunters and this is because [[mmh?]] those hunters they decided to give the name the big five to the animals which were very dangerous and very difficult to hunt\ [[okay]] when we are talking about the big five we don't ah consider we don't look at the body morphology of the animal [[mmh?]] that's why you can see in the big five we don't have the big animal like giraffe hippopotamus ... are not there\ [[okay]] why ... because first as i see ... *il faut* /ilfo/ (French 'it must'/they should)...these are the most dangerous animal [[mmh?]] and they are the animal with trophy\ [[okay]] so the main reason also is trophy\ [[okay]] so we have to consider the issue of trophy... [[mmh?]] because some others animal are not there in the big five but they are also very dangerous for example hippopotamus\ [[mmh?]] hippopotamus is responsible for a lot of death in africa continent\ [[okay]] so hippopotamus do cause a lot of death in africa but it's not in the big five\ why because it has no trophy [[okay]] so when [[mmh?]] when we talk about trophy ... when we talk about big five we are talking about the animal with trophy\ [[mmh?]] when we talk about trophy i'll start with eh elephant\ [[mmh?]]

elephant has got ivory or task\ [[mm]] these buffaloes their horns and skins  
 [[mmhʔ]] lion is their skin [[mmhʔ]] and teeth [[mmhʔ]] which are used as... for  
 decoration [[mmhʔ]] and leopard is the skin which is very expensive\ [[okay]]  
 yeah\

**59. R:** um, so the big five are what and whatʔ

**60. G:** ah big five are elephantʔ [[mmhʔ]] rhinosʔ ah buffaloʔ [[mmhʔ]] lion and  
 leopard\

**61. R:** oh i see\ ah is the white rhino whiteʔ

**62. G:** not really [[mmhʔ]] all the rhi...eh, the white rhino is gray in colour  
 [[mmhʔ]] just as ah... the other one the black rhino which is not really blacking  
 as the name states\ [[mmhʔ]] so the name white rhino was given by the first  
 researchers who came from british [[mmhʔ]] when went to south africa  
 [[mmhʔ]] doing his research [[mmhʔ]] on rhino when he arrived there he asked  
 the people [[mmhʔ]] how do you call this animal [[mmhʔ]] those people in  
 south africa they speak dutch [[mmhʔ]] i don't all of them but most of the people  
 speak dutch [[mmhʔ]] so those people told him that we call this *wijd* /vait/ *wijd*  
 rhino [[mmhʔ]] *wijd* in hollandee or in dutch [[mmhʔ]] means white because  
 white rhino has the wide mouth\ [[i see]] so this guy he misheard [[mmhʔ]] or  
 he misunderstood [[mmhʔ]] and he thought that they said white [[mmhʔ]] but  
 they say *wijd*\ so he he gave the name white\ [[mmhʔ]] and then while keeping  
 on doing the research he found the other species of rhino which look a bit the  
 same but different [[mmhʔ]] and he decided to name it black rhino ju- just as to  
 have the other name \ [[oh i see]] yeah\



**63. R:** okay, ah can you tell me how buffaloes and elephants are led or move↗

**64. G:** okay [[how do they move↗]] all of them move in a group [[mmh↗]] and all of them they do have the matriarch↘ i mean the dominant female↘ [[okay]] for the elephants they have a dominant female who is the leader↗ [[mmh↗]] the same like for the buffalo ↗ but for the buffalo the difference is you do have the dominant male as well↘ [[okay]] ↘ yeah the female are ... there is a dominant female who lead the group↘ but on ah ... around the group [[mmh↗]] the the female are kept at the middle [[mmh↗]] then you have the young which are complete inside the group [[mmh↗]] and then the bulls are just around the the group [[i see]] for security purpose ↘ [[i see]]↘ for the elephant you'll find the dominant female which call we do call it matriarch [[mmh↗]] so she is the one who lead the group [[okay]] of where to have food where to have water and what time to move [[mmh↗]] according to the year ↘ [[okay]] yeah↘

**65. R:** and if someone doesn't know a buffalo [yeah] how do you ... what animal can you compare with this buffalo↗

**66. G:** ah... is like a cow... domestic cow you compare like a domestic cow [[mmh↗]] but the big it's the big bigger than cow [[mmh↗]] and more black↘ [[ok, i see]] yeah↘

**67. R:** and what does coalition mean↗

**68. G:** coalition means [[according to the text yea↗]] yeah according to the text the coalition means the males [[mmh↗]] which are related [[mmh↗]] either they are brothers [[mmh↗]] or they are the male [[mmh↗]] which have been ah...born in the same family but from different mothers [[mmh↗]] they have been ah... grown

up together [[mmhʔ]] up they are big and they can form a group and that can be a coalition↘ that means they'll just live together defend together hunt together [[mmhʔ]] and when for the lion for example they'll be going look for the ...ah... family they'll go and fight together to have a ... to have a ... to to have a family [[mmhʔ]] and then if they win they become the dominant [[mmhʔ]] then the pride of lion will be led by the two or three [[mm]] or five which are related and these two or three [[mmhʔ]] we call them coalition↘ [[oh i see]] yeah↘

**69. R:** okay, that's very good↘wonderful↘ ah why is it difficult to see leopardsʔ

**70. G:** well, it's difficult to see leopard because it is elusive cat↘ [[mmhʔ]] and it's the cat that doesn't wanna be spotted [[okay]] it hide a lot [[mmhʔ]] it like living in a forest area bush area [[mmhʔ]] but mainly in the area with the trees well for hiding [[okay]]↘ and we... its mainly active during the night [[mmhʔ]] and during the day [[mmhʔ]] it will... it like hiding in the branches of trees [[mmhʔ]] but sometimes during the day time it can be seen [[mmhʔ]] coming down trying to hunt↘ it can hunt even during the day time [[okay]] but it's mainly active during the night time [[okay]] he and also it's a solitary animal that's why it's very difficult to see it as it's solitary [[mmhʔ]] and it's mainly active during the night time like hiding in branches of tree that's why it's difficult to see leopard [[i seeʔ]] yeah↘

**71. R:** um... what can you tell about gestation periods of these cats the guy has mentionedʔ

- 72. G:** yea most of the cats they do have a gestation period of three months\ leopard have three months [[mmhʔ]] lion three months [[mmhʔ]] it can be sometime with some few days [[okayʔ]] or a bit less but is mostly three months actually\
- 73. R:** okayʔ and the average litter sizeʔ
- 74. G:** the average litter size, this differ a bit for the leopard is one to three [[okayʔ]] for the lion it can go up to four five rarely [[i seeʔ]] yeah\
- 75. R:** okay eeh for how long have you been a guideʔ
- 76. G:** i've been a guide for six years now\
- 77. R:** oh six years [yeah] that's wonderful\ can you tell me now the names of each member of the big five starting from group name sex name of the young and the sound producedʔ for instance ah man for human being we say man [yes] well well start from the group we say ah... say a group of people\ or crowd of people\ etc [yes] but again ah.. we say man\ [yes] then woman\ [yeah] child or kid [yea] ah or ... maybe infant\ [yea] and the sound produced maybe well... ah... cry speak etc [yes] now what do you say about these these big five, can you do the sameʔ
- 78. G:** okay i'll try a bit [[ok good mmhʔ]] ok for the lion [[mmhʔ]] male ... for the male we call them male\ [[mmhʔ]] for the female... lioness for the female\ [[mmhʔ]] and cubs for the young [[mmhʔ]] the sound given is the roar [[mmhʔ]] roar [[mmhʔ]] and for the fa... group [[mmhʔ]] is carnival family is carnival [[mmhʔ]] what are the collective nounʔ ah when they are collect together this is pride\ [[okay]] pride of lion yeah\
- 79. R:** how about other big fiveʔ

**80. G:** for the elephant [[mmhʔ]] we have the male [[mmhʔ]] and female or matriarch which is a dominant [[mmhʔ]] ah for the young [[mmhʔ]] just young elephant or baby... young elephant [[mmhʔ]] and the sound given there are different sound like [[mmhʔ]] src...a trumpeting [[mmhʔ]] screaming [[mmhʔ]] and others\

**81. R:** and... the group nameʔ

**82. G:** the group name is herd [[okayʔ]] yeah\

**83. R:** um, nextʔ

**84. G:** as for the...let's go for the rhino [[buffalo rhino leopardʔ]] yes for the rhino [[mmhʔ]] we have a a group of rhino [[mmhʔ]] we have a male rhino [[mmhʔ]] female rhino [[mmhʔ]] and the young [mmhʔ] the...sound given [[mmhʔ]] i don't really remember very well [[okayʔ]] yeah\

**85. R:** buffaloʔ

**86. G:** buffalo is ah... a herd of buffalo [[mmhʔ]] you have male female [[mmhʔ]] young\ [[yeahʔ]] and ... a sound given [[mmhʔ]] ah... screaming [[okay]] not sure yeah\ [[okay]]

**87. R:** um... leopardʔ hope this is the final one\

**88. G:** yea, leopard is the male female [[mmhʔ]] they don't leave in a group so they are solitary [[mmhʔ]] ah the sound given is not easy to hear the sound of a leopard [[mmh]] but when you give the chance of hearing it [[mmh]] it resemble like sawing some peo... person who is sawing the timber in the forest [[mmh]] yeah [[i see]] yeah\

**89. R:** ah... you say they are solitary [yeah] animals [yeah sure] but what if they meet... you find them they are now three or four↗

**90. G:** yea if you find three or four [[yeah]] that will definitely mother and and cubs↘

**91. R:** yes but that one [if] that group you call it...↗

**92. G:** ah, a group of leopard↘ [[a group]] yeah [[okay]] yea that'll be a group↘ it won't be a family because there will be no a male there because if you find two adult this is male and female when they are in mating season but you won't find you won't find three adult one [[oh i see↗]] yeah↘

**93. R:** wonderful↘ thank you very much for participating ah...in my research↘ well... hope my study will be ah... successful thank you very much↘

**94. G:** thank you very much thanks too↘ all the best↘

**Guide 3 – Age: 33, Experience: 7 years, Language(s): Bemba, Duration of the recording: 11min, 14s**

**95. R:** now i would like to have your cooperation so as to make my study successful↘ you have listened to the text and perhaps you remember a lot from this↘ um... could you answer me according to the text what are the big five↗

**96. G:** the big five [[mmh↗]] are ... the the the the term big five [[yes]] reflects those animals [[mmh↗]] that are... when the hunters came first came [[okay]] they were difficult to hunt↘ [[okay]] it doesn't mean the big five are the biggest animals↘ [[okay]] for example the giraffe [[okay]] is big but is not in the big five why because the big five [[mmh↗]] refers to the most difficult to hunt [[okay]] which either you get injured [[okay]] or you get killed if you miss one of them↘

[[okay]] if you injure one of the big fives [[mmhʔ]] that means you get injured or you get killed\.

**97. R:** oh i see\ and what are theyʔ

**98. G:** they are lion [[mmhʔ]] leopard [[mmhʔ]] elephant [[mmhʔ]] buffalo [[okay]] and rhino\

**99. R:** oh i see\ is the white rhino whiteʔ

**100. G:** well the white rhino... the white rhino is not white\ [[mmhʔ]] the white rhino refers to the mouth [[mmhʔ]] as the dutch in africaans they use to say *wijd* /vait/ which means white b'cause it's got a white leap\ [[i see]] you see so is different both the same black rhino and and the ... the white rhino [[okayʔ]] they got gray colour but the difference just come from the mouth\ [[okayʔ]] the black rhino has a hooked mouth while the white rhino [[mmhʔ]] has a wide ... the white rhino has a wide mouth\ so [[okay]] it's just the pronunciation [[mmhʔ]] that made people think that the white rhino is white [[i see]] but it's not white it just got white leap... a white mouth i should say\

**101. R:** oh wonderful\ um... can you tell me how elephants and buffaloes normally moveʔ

**102. G:** um... elephants and buffaloes move in a herd\ [[okayʔ]] elephants move in a herd [[mmhʔ]] where they've a female [[okayʔ]] which is matriarch [[okayʔ]] that lead the group from when they want to drink water\ [[okayʔ]] or when... when... when to graze\ or when to go [[okayʔ]] yeah buffaloes [[mmhʔ]] the ... the ... the ... i mean like elephants [[mmhʔ]] i didn't finish sorry elephants there is [[mmhʔ]] bachelors [[okayʔ]] that come out like the age of ...

the bachelors' group\ [[okay↗]] so like male elephants come out of the ... of the ... of the breeding herd of age of two to seventeen\ [[okay↗]] they join the ... the ... the the... the... the... the... i mean the bulls [[oh i see]] like the bachelors [[okay↗]] and which which they taught in which way to behave otherwise they should go... cause a vital damage to anything\ [[i see]] so they controlled by bulls [[mmh↗]] whenever they move in a group and ... as come to buffaloes [[mm]] there is a bachelors' herd as well\ [[i see]] there is a breeding herd as well [[mmh↗]] older males that about to retire [[mmh↗]] sit aside but in... in... in the breeding herd [[mmh↗]] there is smaller bulls that mate with the females [[mmh↗]] whenever they ... 'cause they are always ...they constant on the move [[okay]] looking for grazing land where they should find plenty of grass and all that [[i see]] but males like older males can't cope up with that [[mmh↗]] so they remain behind and and establish the retirement as well as the place where they can be if they die of the old age [[mmh↗]] or they get attacked by predators like lions\ [[oh i see↗]] yeah\

**103. R:** mmh↗ what if someone doesn't know a buffalo how it looks like, ah... how would you explain this↗

**104. G:** i could say it looks like a cow but it's very ... it's unpredictable [[mmh↗]] it looks like a cow ... [[mmh↗]] black in colour [[mmh↗]] with horns ... curved like horns [[okay↗]] i mean it just a cow i should say but a bush cow not a town cow [[ah i see 🎵🎵🎵🎵 ok]] i should tell yeah\

**105. R:** and ... well the speaker has talked about coalition\ what does that mean↗

**106. G:** coalition mean ... for example ... when litters are born [[mmhʔ]] for lion [[mmhʔ]] there's maybe four cubs [[mmhʔ]] they might be maybe three male [[mmhʔ]] and one female↘ [[okayʔ]] you see so those three lions [[mmhʔ]] will form a coalition [[mmhʔ]] and that very powerful for them to take over a pride [[i seeʔ] 'cause they have advantage [[mmhʔ]] they big enough [[mmhʔ]] and at the age of two and a half they kicked off by the father...by the... by the male by the lions the male lion the... the pride ow...owner [[mmhʔ]] their father kicks them out at the age of two and a half↘ [[okayʔ]] and at five they have to look for pride [[okayʔ]] of which they have to produce by ten [[mmhʔ]] the age of ten [[mmhʔ]] 'cause male lions [[mmhʔ]] the life span is like 15 years↘ [[okay]] so they have to produce as soon as possible before they get old [[mmhʔ]] otherwise they will get kicked out↘ [[i see]] but three if you take comes three lions which is the coalition [[mmhʔ]] they hold on longer to a breeding herd↘ [[i see]] yeah↘

**107. R:** ♪♪♪♪ that's wonderful and why is it difficult to see leopardsʔ

**108. G:** leopards it's difficult to see leopards 'cause they are very solitary↘ [[i seeʔ]] they only ... and all camouflaged [[mmhʔ]] you see they don't they do not like spotted like a cheetah's black spots you can see from a distance [[okayʔ]] lions i mean leopards are very difficult and very shy cats [[okayʔ]] and they spend most of time in trees or once they go in into the grass [[mmhʔ] i mean it's very difficult to spot them↘ you got you have to open your eyes and focus when you wanna see the leopards and you only see them when it's mating time that's when you can see two leopards together [[i see]] 'cause it's mating time



otherwise they solitary they always move alone or when they raising the cubs  
 [[mmhʔ]] that's when you can see

**109. R:** okay... this is wonderful\ now i would like to know from you ... um ...  
 what's the gestation period of these catsʔ

**110. G:** cats [[leopard and lion]] it's three months

**111. R:** three monthsʔ

**112. G:** i should say yeah [[okay]] for cats [[ahaa]] yeah [[i see]] it's short period  
 'cause they... i mean i should say like lions lifespan of females is like twenty  
 years\ [[okayʔ]] so for males is fifteen years so i mean like i said they have to  
 produce the earlier the better before they get kicked out of the pride [[mmhʔ]] by  
 other male lions\

**113. R:** i see, for how long now you have been a guideʔ

**114. G:** ah seven years now\

**115. R:** seven years nowʔ

**116. G:** guiding yeah\

**117. R:** and now form sixʔ or form four ʔ

**118. G:** it's i've done... i've done six zambian education\ [[oh i seeʔ]] yeah so i  
 went all the way yeah it's like form four it's five identified as five and that...

**119. R:** ok in zambia\

**120. G:** yeah\

**121. R:** oh i see\ um could you tell the names of each member of the big five aah  
 starting from group name, actually this one perhaps isn't in the text ah... the  
 group name sex name of the young and the sound produced\ for instance for

human being we say a man [yeah] woman [yeah] child [yeah] or kid or infant [yeah] and sound perhaps they can be speaking, ah... murmuring... they can be crying...etc\

122. G: which animal do you want me to say↗

123. R: now the five\

124. G: the five↗

125. R: yes\

126. G: for example the lions [[mmh↗]] *felidae* /felidei/ (Latin) the family like the actual ... i don't know i don't know how i can put it, the actual preferred the...

127. R: i mean ... i mean the group the group name you find them like say for people a crowd [ah ok]...crowd of people \

128. G: you mean that↗

129. R: yes yes [okay↗] mmh↗

130. G: lions it's pride [[okay]] yeah [[mmh↗]] and the young ones are called cubs\ [[mmh↗]] and then females are called lioness\ [mmh↗] yeah\

131. R: males↗

132. G: male just lion [[lion]] it's a ... yeah it's a dominant male is... is you call it lion\

133. R: ok and sound produced↗

134. G: is like uuuuuuuu uuuuuuuu\

135. R: you have a specific term for this↗

136. G: ah it's a roar\

137. R: roar↗

138. G: yeah↘

139. R: ahaa how about the other four ... big↗

140. G: the other is the elephant [[mmh↗]] the elephant they in herds of.... i should say families like↘ [[okay]] yeah and got young ones which are called calves↘ [[mmh↗]] and there is females but the leading female is the matriarch [[mmh↗]] that has been there for long time and knows where to take them [[mmh↗]] ledge the way wherever they what to go graze and everywhere↘ [[okay]] yeah↘

141. R: okay the male one↗

142. G: the male ... is just called a male elephant↘

143. R: ahaa, sound↗

144. G: is a trumpet [[trumpet]] they normally use trumpet to make a sound [[okay]] which is like wwwwwwww [[i see]] yeah↘

145. R: ♪♪♪♪ wonderful ....and ... the rest ... leopard [leopard] and buffalo↗

146. G: leopards ... leopards is just leopard [[okay↗]] there is a male leopard [[mmh↗]] there is a female leopard [[okay]] and they got cubs [[okay↗]] yeah↘

147. R: sound↗

148. G: sound of leopard has got lots of sounds ... there's one which is ... there's a roar as well like ... it's not like a roar like but it's a scream like it goes like... you know like hhhhhhhh like you know like...it's ... it might be felt like roaring as well but [[okay]] but it's quite different↘ [[i see]] and there's another sound he make as well... i've forgotten about that sound [[okay]] it's the way they call the cubs [[it's okay]] and the litters as well [[yeah]] the sound they produce as well↘ [[yeah]]

**149. R:** rhino and buffalo↗

**150. G:** rhinos.... [[mmh↗]] about rhinos i don't know much but i can't tell you↘  
i've never seen them [[male female what what what mmh↗]] i've never seen  
them they they ... they got signs [[okay]] that they make as well but [[okay]] they  
do not make any noise↘, i've never heard them make ... ↘

**151. R:** about their names↗ [names↗] the male female the the the young↗

**152. G:** the male there's a ...mmm...the young [[mmh↗]] ...which is a calf [[okay]]  
yeah↘ and the female [[okay]] yeah i don't know much about their names but  
that's what i know↘

**153. R:** and if you find them they are in a group↗

**154. G:** in a group↘ [[mmh↗]]

**155. R:** you find say a group or you have a certain term↗

**156. G:** it's ... well, i've never seen them in a group↘ [[okay, ♪♪♪♪ i see]] i  
should say, there's no way i don't know how i can pronounce that [[okay]], but i  
might ... yea ... it's just a herd of rhinos [[ok ok i see]] yeah↘

**157. R:** um... what else... um ... you mentioned buffalo↗

**158. G:** buffalo... yeah i did it's they they call the buffalo there's a female there's a  
male [[mm]] the youngs are called calves [[mm]] and they make a sound just like  
a cow sound more in deep like it's more louder [[yeah]] you know↘

**159. R:** i see i really thank you very much thank you for having participated in my  
my study↘

**160. G:** you're very much welcome↘

**Guide 4 – Age: 28, Experience: 4 years, Language(s): French & Maa, Duration of the recording: 11min, 57s**

**161. R:** um could you tell me in a nutshell what are the big five and why are they called so ↗

**162. G:** well so the big five ah... ah we've got a lion [[mmh↗]] we've got aah elephant [[mmh↗]] we've got a a buffalo [[mmh↗]] cape buffalo [[okay]] we've got leopard [[mmh↗]] and we've got a black rhinoceros [[mmh↗]] that what we call big five↘ [[okay↗]] and they are known as the big five because ... [[mmh↗]] those are the animals that are very very very difficult to hunt [[mmh↗]] they are mostly spreaded in a in africa [[mmh↗]] basically in tanzania↘ [[mmh↗]] but in these ... big five [[mmh↗]] we've got two [[mmh↗]] who are most difficult to spot↘ [[okay↗]] aah...those are black rhinoceros [[mmh↗]] and we've got leopard↘ leopard it's just because they are normally active during the night [[mmh↗]] and... so it's a bit difficult to see them specially 'cause we normally do the game drive during the day↘ [[okay]] and for the rhinoceros [[mmh↗]] we ... couple ... couple of years ago [[mmh↗]] we do ... we did have the poaching problem↘ [[okay↗]] they were ... they have been killed for their horns [[okay]] so that was the major problem but now all the national parks are well protected↘ [[mmh]] they've got the rangers in all over the place [[wonderful]] yeah↘

**163. R:** um... the speaker has mentioned two animals that are ah...most people confuse and put them as ... under big five↘ do you remember them↗

**164. G:** yes i heard that... and it's a giraffe and hippopotamus [[i see]] yeah↘

- 165. R:** wonderful, um ... if someone doesn't know a buffalo how could you explain it↘ how does it look like↗
- 166. G:** well buffalo look very majestically [[mmh↗]] like a a big cow but with lot of muscles [[okay↗]] and big horns↘ [[i see]] they normally live in a group [[mmh↗]] but sometime you can just come across the solitary ones↘ [[okay↗]] and this is the result of ... their system because when they got old [[mmh↗]] the ... the old males [[mmh↗]] became solitary [[mmh↗]] b'cause they've been chase away with the young males [[i see]] yeah
- 167. R:** okay how do they move↗
- 168. G:** eh... ho... how do they move↗
- 169. R:** yes↘
- 170. G:** those are solitary ones↗
- 171. R:** um... no the buffaloes in general [in general buffalo] ↘ ... and elephants how do they move↗
- 172. G:** well buffaloes are grazers↘ [[mmh↗]] so they normally walk in... in... in a... in a group↘ [[okay↗]] and that's depending on ah... where they find the ... the green pasture↘ [[okay↗]] in a ...in a dry season they can just move 25 up to 30 km [[okay↗]] looking for the green pasture [[okay↗]] yeah↘ and normally these are social animals so you can just see them in a group↘
- 173. R:** ok do they have any system of moving say um... ah the young ones are in front...
- 174. G:** well a buffalo ... buffalo like any other ah... herbivorous [[mmh↗]] they good they're good ah... protectors [[okay↗]] for their young ones [[okay]] so in a

group you can just see the ... those ah... those young [[mmh↗]] young ones at the middle of them [[oh i see]] that ah for the protections [[okay↗]] yeah

**175. R:** how about the elephant↗ how do they move↗

**176. G:** well elephants also they just when they move [[okay]] you can just see they put their ah... the babies [[okay↗]] at the ... at the middle of them↘ [[mmh↗]] this is ah... to protect them and well as well as to just hide from the sunburn [[okay↗]] they hiding them from the african sun during the day [[okay↗]] yeah↘

**177. R:** so the bulls the... the males are in front or they're behind or...

**178. G:** well in in in elephants in the elephant in the elephant life they normally eh... do have a leader ↘ [[mmh↗]] a leader is the old experienced female [[okay↗]] known as a matriarch [[okay↗]] that's the older one she's the one that ah...give the ... give the rest the information about ah... where to go where to stop where to eat and everything [[i see↗]] yeah↘

**179. R:** wonderful↘ um... how does a white rhino look like↗ is it white or it has a different thing↗ yes

**180. G:** it's not ah... in fact white but [[mmh↗]] actually the name comes from the ... you know back in the years those white rhinos used to walk the lakes and volcanic areas [[mmh↗]] so when they just rolling in... in a mud [[mmh↗]] the ashy mud [[ok]] they became white↘ [[okay]] so that's how people confusing them and saying say it's white but it's not white they are actually gray [[ah okay]] that's the same story for the black ones [[mmh↗]] yeah↘

**181. R:** so the black are also gray↗

182. G: yeah\

183. R: mmh↗...um... what does coalition mean according to the text↗

184. G: the coalition in wildlife means a ... means the cooperation [[mmh↗] or the united for those isolated animals [[mmh↗]] for the reason of ... to facilitate hunting [[mmh↗]] and for the security as well\ [[mmh↗]] for example for the ...for the lions [[okay↗]] yeah you can just find... come across ah.. two male ... two or three [[mmh↗]] eh male lions together\ [[okay↗]] that's what we call coalition [[mmh]] and that make them ah hunt easily [[oh i see]] yeah\

185. R: um... do you know the gestation period of these cats↗ lion and leopard\

186. G: well, in felidae family that's a big cat family [[mmh↗]] they do have a very short gestation periods normally three to three and a half months\ [[okay↗]] yeah and they give birth up to six cubs [[i see]] yeah\

187. R: mmh↗ now my last question to you um... how long have you been a guide↗

188. G: well, i've ... i've been in this field for about ah four years now\

189. R: yeah that's why you seem very very competent [thank you] now i would like to know a bit from you... some of these might have been in the... text but again you might have ... well the text perhaps is a bit silent about the group names of members of the big five↗ the sex sound produced etc\ for instance we human beings normally have um... we call for instance a male human being normally we say man [mmh↗] female we normally say woman [mmh↗] and young we call normally a child or kid [yea] or infant etc [mmh↗] ah... toddler etc\ again um... the sound produced we may say well ... speaking crying



[mmhʔ] murmuring etc [mmhʔ] and we we find many people together we say a crowd of people [mmhʔ] or a group of people\ [sure] eeh does this exist in these big fiveʔ

**190. G:** ah yes yes it does ... [[mmhʔ]] ah for example in sound making [[ok]] they the lions they normally do roaring\ [[okay]] and ahaa we don't... actually we don't say a group of lion we say the pride [[pride of lions]] pride of lion [[okayʔ]] we say we don't say ah many birds we say flock of birds\ [[okayʔ]]

**191. R:** and for these big five the lion for instance now the male female young eh ... sound you have said roaring [ahaʔ] and ah ... the group you say pride\ how about the male female and youngʔ

**192. G:** ah male ... [[mmhʔ]] we normally say ah ... male lions [[mmhʔ]] and female lions [[okayʔ]] and cubs [[and cubs]] yeah\

**193. R:** how about leopardsʔ

**194. G:** leopards we say ... male leopard [[mmhʔ]] female leopard [[mmhʔ]] and cubs as well but when you just come to a ... [[mmhʔ]] to... to... to a ...canidae family [[okay]] that's a... that's a hyena [[okay]] that's a... a hyena [[mmh]] that's a wild dog [[mm] jackal we say male jackal female jackal [[okay]] but the... the... the... the baby ah.. we call them pups\

**195. R:** oh i see ok they are a bit different\

**196. G:** yeah\

**197. R:** how about the sound produced ... for the leopardʔ and if they are many how do you call themʔ do you say a ... a group of leopard or you have a certain wordʔ

- 198. G:** well in... in leopard it's it's a ah... we don't have an exactly name ...  
[[mmhʔ]] and this has ... it's just because [[mmhʔ]] we don't the leopards in a ...  
in a group [[okayʔ]] though leopards are normally solitary animals↘ [[i see]] you  
can just see them ... two of them if it's ... it's a mating season, if it's a male and  
female [[okay]] otherwise you can just see the female with the cubs↘
- 199. R:** what if they are many now with the cubsʔ do you have a specific name for  
themʔ say for instance hippos you say a school of hippos [a school of hippos  
yes]↘ how about these ones do you have a specific nameʔ
- 200. G:** about leopards it's not very... it's not ... it's not a real name↘ [[okay]] it's  
just... yeah
- 201. R:** ahaʔ and the soundʔ if they make a soundʔ
- 202. G:** it's just like a lion you just say roaring↘
- 203. R:** roaringʔ
- 204. G:** yeah↘
- 205. R:** ok how about the herbivorous nowʔ elephant um ... rhino and buffaloʔ  
male female young sounds perhaps the groupʔ
- 206. G:** for the elephant [[mmhʔ]] we say a family ... family of elephants↘  
[[mmhʔ]] eh... for the hippo as you mentioned a school of hippo↘ [[mmhʔ]] and  
the giraffe is also a herd ... herd of giraffe [[yeah]] just like ...yeah↘
- 207. R:** for for the buffalo you say ... you say group of buffaloesʔ normallyʔ
- 208. G:** ah for the buffalo it's... it's a group ↘ [[okayʔ]] it's ... yeah↘
- 209. R:** ah the male ... does it have a specific nameʔ

210. **G:** male buffalo we call them cow [[okay↗]] cow and female [[mmh↗]]  
eeeh.... i've forgotten the name [[yeah]] but [[okay↗]] female has got a name as  
well↘
211. **R:** oh i see... and ...the young↗
212. **G:** the young buffalo [[mm]] have also got the name but...
213. **R:** it's like cub↗
214. **G:** no it's not a cub↘ they are herbivorous cubs ... it's only for the ah... for the  
for the carnivores
215. **R:** oh i see ahaa↗
216. **G:** yeah↘
217. **R:** do they have some sound perhaps↗ if they are well ... elephants, buffaloes  
do they have any sound↗ a specific sound you normally use in your work as you  
guide perhaps↗
218. **G:** ah well... well... well for the ... elephants [[mmh↗]] it sounds like  
screaming, sounds like [[okay]] it... it has got the name [[the scream]] yeah just  
like screaming↘
219. **R:** ok ok i see the others perhaps buffalo and rhino↗ if you know... ↘
220. **G:** no not really↘
221. **R:** ok oh i see i really thank you very much for having participated in my  
study↘ um ... thank you very much↘
222. **G:** thank you very much and i appreciate↘

**Guide 5 – Age: 48, Experience: 15 years, Language(s): French & Sambaa,**

**Duration of the recording: 4min, 44s**

**223. R:** could you please ah.. tell in a nutshell what are the big five according to the text↗

**224. G:** the big fives are lion leopard rhino [[mmh↗]] and buffalo↘

**225. R:** okay why are they called so↗

**226. G:** they are called so because they have been killed they've been hunted a lot with hunters [[mmh↗]] as well as killing [[okay]] the hunters so they were named after that↘ [[oh i see]] apart from that [[mmh↗]] they are also ... some people say that [[mmh↗]] they are also the trophy animals↘

**227. R:** oh i see good ... um ... the speaker has said some people confuse two animals, they put them as the big five, what are they↗

**228. G:** ah giraffe and elephant... ah giraffe and buffalo↘ they say they say i mean they if ... [[mmh↗]] if ah ... if big five based on the size [[mmh↗]] they are wondering why giraffe and a hippo are not there↘

**229. R:** i see um... is white rhino white↗

**230. G:** ah no [[mmh↗]] a colour has nothing to do with rhinos [[mmh↗]] ↘ it's their shape their of their mouth [[mmh↗]] and food they eat b'cause they differently b'cause one is browser and the other one is grazer↘ [[mmh↗]] therefore white comes from the word *wijd* /vede/ [[mmh↗]] i mean wide mouth↘

**231. R:** okay and this is african↗

**232. G:** it's a....

**233. R:** is it a bantu word↗

234. G: no it's not bantu word\ [[okay]] it's not bantu word\
235. R: ok um wonderful^ if someone doesn't know a buffalo how could you tell^ what does it look like^
236. G: ah... it has an appearance of a ... of a ... of a cow [[mmh^]] though it's bigger seems to be bigger [[okay]] it seems to be bigger it's the most dangerous\
237. R: ok wonderful\ okay aah why is it difficult to see leopards^
238. G: ah leopards we normally call them elusive because [[mmh^]] they are actually active during night time [[okay^]] that's why they are difficult to be seen\
239. R: oh i see\ um... could you tell me the gestation period of the lion and [[[leopard leopard]]] ^
240. G: it's between three and half months\
241. R: three and a half months^
242. G: yeah\
243. R: oh i see um ... that's very good\ well\ we have group names perhaps these ones might not have appeared in the text but some are in the text\ ah could you tell me the group name sex perhaps the male female the the young group name and the sound produced- of these big five^ for instance human being we say man woman child or kid ah well crying or speaking etc but also crowd of people ... [mmm] do you have these specifications^
244. G: yeah like for cats we have male [[mmh^]] and female [[mmh^]] we have cubs [[mmh^]] for young ones [[mmh^]] and ... all together they are called pride\

245. **R:** i see [[mmh↗]] the others↗
246. **G:** ah... like a buffalo [[mmh↗]] i think it's a ... buffalo it's a herd [[mmh↗]]  
herd of buffalo [[mmh↗]] even elephants are also herd↘
247. **R:** the males females the cub... and the young↗
248. **G:** buffalo↗
249. **R:** mmh↗
250. **G:** the bulls the males are called bulls and ... the females ... we normally call  
them females↘
251. **R:** okay [yea] and the young↗
252. **G:** young one are cubs↘
253. **R:** okay do they have a specific sound perhaps they produce↗
254. **G:** ah ... for that one i didn't catch↘ ... i'm not sure↘
255. **R:** ok others perhaps leopards↗
256. **G:** yea leopard... i can't remember↘ [[okay]] i can't remember↘
257. **R:** okay what again... rhino have you said it↗ not yet↗
258. **G:** about the sound or what↗
259. **R:** the sound the group name etc↗
260. **G:** aah... like white rhino they are in herd [[okay]] but the black rhinos are  
solitary [[oh i see]] yeah↘
261. **R:** wonderful ah...what does coalition mean↗
262. **G:** coalition it's a ... i mean it's like two males [[mmh↗]] like lions [[mmh↗]]  
they use to do to make coalition [[okay↗]] two or three up to five males are  
called coalition [[oh i see]] yeah↘

**263. R:** thank you very much gentleman for having participated in my study\

[you're welcome\] i really appreciate it\

**264. G:** you are welcome\

**Guide 6 – Age: 42, Experience: 15 years, Language(s): Fipa, Duration of the recording: 7min, 57s**

**265. R:** would you tell me the big five what are they and why are they called so?

**266. G:** ah...the big fives are buffalo [[mmh?]] ah elephant [[mmh?]] ah rhinoceros [[mmh?]] and for the cats would be ah a leopard [[ok]] and lion\ [[i see]] yes\

**267. R:** ah and well the speaker mentions two mammals that they say... sometimes people confuse and put them as big five\ do you remember these animals?

**268. G:** ah people...ah the...giraffe or hippo would be one of them [[[♪♪♪♪]]] but they are not\

**269. R:** oh i see\ they not\ [yeah] oh i see\ um... is white rhino white?

**270. G:** the white rhino is not white [[okay?]] the white rhino is mis... it's just mis been pronounced by the a word a *wijd* /vaid/ which means wide mouth\ [[oh i see]] yas so it's not really white\ [[okay?]] their all colour are gray\ [[okay?]] yas\

**271. R:** so /vaid/ is it bantu?

**272. G:** no it's afrikaans [[okay]] yeah\

**273. R:** wonderful\ ah could you tell me how buffaloes and elephants normally move?

- 274. G:** the buffaloes move in herds [[mmhʔ]] which led by the ... ah... oldest female\ [[okayʔ]] and ... so are they elephants\ [[i seeʔ]] elephants move in ... they live in matriarch society [[okay]] which led by old female [[okay]] known as the matriarch\ [[i see]] yeah so she's the one who in charge of everything\ [[i see]] what time to move [[mmhʔ]] what time to go for feed [[okayʔ]] or water [[okayʔ]] and so on\
- 275. R:** that's wonderful\ if someone doesn't know a buffalo aah... he has never seen a buffalo\ how could you explain thisʔ how does it look likeʔ
- 276. G:** the buffalo ah ... they are grazers [[mmhʔ]] so they are member of the cows [[okayʔ]] which is known as bovidae family\ [[okay]] so you can easily tell this by their size [[okay]] and shapes [[ok]] the shapes of horns are a bit different [[mmhʔ]] as compared to ah cows yeah\
- 277. R:** oh i see so it's something like a cowʔ
- 278. G:** yeah\
- 279. R:** um... what does a coalition meanʔ
- 280. G:** coalition means a group of ah... of cats\ [[oh i see ahaʔ]] yeah so mainly cheetahs [[i see]] yeah\
- 281. R:** um... why is it difficult to see leopardsʔ
- 282. G:** leopards ... because of behaviour\ [[mmhʔ]] they are single [[okayʔ]] most of the time you find them by themselves [[mmhʔ]] and patterns sometimes hard to ... [[mmhʔ]] really hard to spot them [[i see]] so and they live up in trees [[okayʔ]] so they always secretive [[mmhʔ]] and very shy\
- 283. R:** do you know the gestation period of these catsʔ



284. G: the gestation periods are not that long compared to other animals it's three months\ [[mmh↗]]
285. R: lion and and and leopard↗
286. G: lion and leopard yeah\
287. R: three months↗
288. G: yeah\
289. R: and the average litter size↗
290. G: leopard will be two the lion will go up to four cubs yeah [[okay↗ i see]] yeah\
291. R: um... for how long now have you been a guide↗ you seem to be very good\
292. G: i have been guiding for fifteen years now\
293. R: fifteen years now↗
294. G: yes\
295. R: could you tell me the names of each member of the big five maybe ... i had in the text or it's not in the text starting from the group name sex name of the young sound produced\ for instance for human being we say man woman aah young child or kid or infant the sound produced may be speaking eeh crying etc but when they in a group you say a group of people or crowd of people [mmh↗] now how about the big five do you have these specifications↗
296. G: yes we do [[mmh↗]] the elephants call herd [[mmh↗]] and the buffalo is call herd\
297. R: okay\ this is the young or the...

- 298. G:** ah... these are the... the... the general group [[okay group name]] group name but the...the...the... the youngs would be called calves [[okay↗]] elephant calves [[mmh↗]] or the buffalo calves↘
- 299. R:** about rhino↗
- 300. G:** if you go rhino will be same thing yeah [[okay↗]] rhino calf↘ [[okay↗]] ah so we go to cats↘
- 301. R:** ok the male perhaps before you go to cats↗
- 302. G:** the males will be ah bulls [[mmh↗]] that's elephants and buffaloes we call them bulls and females we'll call cows [[cows mmh↗]]↘
- 303. R:** the sound perhaps↗
- 304. G:** aahhh
- 305. R:** do they have specific sounds↗
- 306. G:** yeah elephants have several aah sounds that they make [[okay↗]] according to a... according to a ... what happen to them at the same time [[okay↗]] if they are charging or [[okay]] if something happen to them↘
- 307. R:** mmh↗ for instance↗
- 308. G:** the elephant would trumpet↘ [[okay]] also they have what we call rumble [[okay]] the sound that come from the stomach↘ [[ah i see]] yeah and also they have sounds that are ... it's not easy even for other people to hear [[to hear]] it's called something like astral sound [[okay]] it travel for miles away that's how they communicate↘
- 309. R:** they call it... ↗
- 310. G:** astral sound↘

311. **R:** astral sound okay↗
312. **G:** yeah↘
313. **R:** um ... how about the other herbivorous the buffalo and rhino↗
314. **G:** the buffalo they do moo sound [[mmh↗]] and rhinos would be very silent  
[[oh i see]] kind of mute yeah [[mmh↗]] they are not...
315. **R:** mmh↗ so okay and the group name you say herd↗
316. **G:** a herd yeah↘
317. **R:** okay how about these cats now↗
318. **G:** cats... [[mmh↗]] lions would live in a ... group called pride [[okay  
mmh↗]] which ... pride consists of a male [[mmh↗] several males [[mmh↗]] and  
a number of females [[yes]] and the ... the young lions [[mmh↗]] are called  
cubs↘
319. **R:** mmh↗ male↗ female↗
320. **G:** male we call ...a male lion↘ [[ok]] and lioness it's a lion [[oh i see]] yea↘
321. **R:** okay how about leopards↗
322. **G:** leopards they don't live in groups [[okay]] [[[♪♪♪♪]]] they are very  
solitary↘
323. **R:** if you find them with the cubs↗
324. **G:** if you find them with the cubs [[i don't know whether the young ones are  
called cubs anyway]] no they call ... yeah yeah leopard cubs↘
325. **R:** if now they are together they are many do you have a specific name apart  
from leopard↗
326. **G:** no [[[♪♪♪♪]]] just call mother and youngs yeah [[okay]] yeah↘

327. **R:** i see how about the male female↗
328. **G:** the male leopard we call ... [[mmh↗]] just a male leopard yeah↘
329. **R:** and the female↗
330. **G:** just leopard↘
331. **R:** female leopard↗
332. **G:** female leopard yeah↘
333. **R:** how about sound produced↗
334. **G:** sounds are ... very awkward [[[♪♪♪♪]]] compared to [[[♪♪♪♪]]] how beautiful they are↘ [[okay]] [[[♪♪♪♪]]] and so they are solitary... ↘
335. **R:** i really thank you very much gentleman for having participated in my study↘
336. **G:** you're most welcome↘ [[[♪♪♪♪]]]

**Guide 7 – Age: 41, Experience: 10 years, Language(s): Nyakyusa, Duration of the recording: 16min, 36s**

337. **R:** according to the text what are the members of the big five↗
338. **G:** according to the text as the previous eeh... speaker said [[mmh↗]] and as i know myself [[mmh↗]] the big five are elephants [[mmh↗]] lions [[mmh↗]] leopards [[mm]] buffaloes [[mmh↗]] and rhinoceros↘
339. **R:** why are they so called↗
340. **G:** eeh i have my own ... my own ... eeh ... eeh to tell why are they called so according to the different documents i've read in different books or magazines or whatever↘ [[okay]] um ... what i know about ...about why these animals are grouped as members of the big five i can maybe start telling [[mmh↗]] talking

about one after another\ [[okay]] i can... i can first start talking about the... the... the lions\ [[mmhʔ]] these are grouped as members of the big five because [[mmhʔ]] lions are the kings of the jungles\ [[mmhʔ]] we say king of the jungles because according to their size [[mmhʔ]] lions are even smaller than elephants [[yeaʔ]] but according to the...their size the stronger they are are two different things which are ... it is unproportional [[okayʔ]] from the size to ... its... their sizes [[mmhʔ]] and ... how strong they are [[okay]] that's the reason why lions are the member of the big five\ [[okayʔ]] ah... with a leopard [[mmhʔ]] we find them when we read several documents about leopards\ leopards are among the big five because of... of their skins\ [[okayʔ]] if you see or if you go back historically you find that many african kings or queens they prefer to dress on leopard on leopard skins [[okay]] we have we have some ... we have some african leaders such as... as i remember [[mmhʔ]] the late eeh eeh congolese presi—president mr mobutu sese seko he used to wear a nice hat made up of a leopard skin\ [[i see]] so that's the reason number 2\ [[mmhʔ]] and ... with the cape buffalo [[mmhʔ]] in my opinion i could say [[mmhʔ]] this was grouped a member of the big five because [[mmhʔ]] buffaloes are the most most most dangerous animals especially when wounded [[mmhʔ]] by hunters\ [[okayʔ]] and when i say they are the most revenging animals this means when trying to hunt a buffalo you should shoot the buffalo you've to make sure [[mmhʔ]] you kill it on the spot [[okay]] because otherwise the buffalo will make sure it finishes you\ [[okay]] yeah we've already done three\

**341. R:** i see good\

**342. G:** the number four is the rhinoceros↘ [[mmh↗]] the rhinoceroses are among the big five because of the ... their valuable horns [[okay]] and you can see rhinoceroses especially the black rhinoceroses [[mmh↗]] they are now among the endangered species [[mmh↗]] we have in africa↘ [[okay↗]] it's because of their valuable horns they are being hunted by poachers [[mmh↗]] illegally hunters↘ [[mmh↗]] for example um... last safari i went with south african groups they say more than two hundred rhinoceroses were killed [[okay↗]] and these poachers now they are... they are... they are very well advanced b'cause they even use helicopters [[oh i see]] hunting rhinoceroses for their for their horns↘ [[okay]] and it's just a belief they say that they use rhinoceroses um ... horns to make viagra [[oh i see]] to make men more strong [[okay↗]] especially when conducting the... the... the sexual...↘ [[i see]] yeah the last one is elephant↗ have we done elephant↗

**343. R:** not yet↘

**344. G:** the elephant is ... is among of the big five [[mmh↗]] because of his... because of his size [[okay↗]] as is the biggest of all land mammals↘ [[okay↗]] if you compare all ...all ...all land mammals [[mmh↗]] in our game areas [[mmh↗]] all creatures that lives on land [[mm]] on earth the biggest one is an elephant [[oh i see]] yeah↘ just some few hints about what i know why these animals are grouped into the big five↘

**345. R:** so it's not it's not because of their being dangerous especially when you hunt on foot↗

346. G: actually not\ actually not\ i can say they are among the big five because they are the biggest of all land mammals\
347. R: and this one you got where↗
348. G: elephant↗
349. R: this reason\
350. G: yeah↗
351. R: is it your ... your observation or you learnt it from somewhere↗
352. G: that's why i said in my opinion \ [[okay okay]] is the biggest of all land mammals\
353. R: okay how about other animals that are big and...well the speaker has mentioned two of them [yea↗] that are ... some consider them as the big five↗ do you consider them as the big five as well↗
354. G: ah... myself not\ i think he did mention the rhinoceros or and the giraffe\
355. R: ahaa giraffe [myself eeh...] giraffe and another one what was it↗
356. G: he said hippopotamus [[yes]] and the giraffe\ [[mmh↗]] i myself i do wonder why hippopotamus and is the most dangerous of all wild animals [[♪♪♪♪]] not grouped in the big five\ i don't have really reason why is not ... is not a member of the big five \ [[okay↗]] because if they say the big five that i mentioned are the most dangerous ones but why not a ... a hippopotamus↗
357. R: is it not because it's in water so even if it's now dangerous you shoot it ... well...wherever it could run towards you you could run away because it can't resist sunrise↗

358. **G:** actually not\ you see you can't compete with rhi...with ...with hippos when... when the hippo is charging against you and... and chasing you because they run faster than we human [[mm] but according to the physical appearance [[mm]] you can think that they can't run as fast as a man\ [[but during the night]] they can accelerate up to 40km/h\
359. **R:** but during the night↗
360. **G:** ah what do you mean↗
361. **R:** what if it's very hot in the afternoon and it chases you do you think it can resist the sunrise↗
362. **G:** but still as i said they run faster than us\ they run faster than us\ [mm] they are not very rich in fat because many animals with fat [[mm]] are those who cannot resist\ who cannot run at a long distance\ [[okay↗]] yeah who cannot run at a long distance but since they run faster than we human you know 40km per hour is a very high speed you can't to the human speed as...
363. **R:** do you think they will catch you↗
364. **G:** exactly yes\
365. **R:** and they will resist the sunrise no problem↗
366. **G:** within a ... within a short distance because it is no... it is not a normal to see ... to see a hippopotamus grazing during the day time but very rare [[i see]] myself as a safari guide i do see them [[good]] outside water [[good]] few times\
367. **R:** good\ how about the rhino the white rhino is it white↗
368. **G:** ah it's not white\ [[mmh↗]] white or black but both of them are not white [[mmh↗]] they have the same colour as the previous speaker said\ [[mmh↗]] they're gray in colour\ [[mmh↗]] they've just been named the... the... the... they



‘ve been named white and black um... according ... he did speak a certain dutch word [[mmhʔ]] the white is from the dutch word which means something i don't remember really\ [[okay]] that is a square lipped ... [[okayʔ]] a square lipped rhinoceroses while while the other one the black one [[mm]] has got a different kind of mouth [[i see]] this is the adaptation of what they feed on.

**369. R:** i see and... how do elephants and buffaloes normally moveʔ

**370. G:** how do they moveʔ

**371. R:** yes ... do they have a specific way of movingʔ

**372. G:** actually not\ ... because ... he talk something about elephants\ [[mmhʔ]] and with elephants [[mm]] we normally have two kinds of groups [[mmhʔ]] the bachelors group this is only ... [[mmhʔ]] it's the group which consist only males only bulls [[yeahʔ]] and we have the breeding groups this is ... this is a group with males and juveniles [[mmhʔ]] and infants\ [[okayʔ]] this means you can tell whether a certain group of elephant is is a bachelor group or breeding group [[mmhʔ]] according to the size of the elephants you see [[okayʔ]] even from a distance\ [[okay]] you see a group from a distance with babies [[mmhʔ]] full grown ones [[mmhʔ]] medium aged [[okayʔ]] you have to group it as a breeding group of females\ and this is always under the control [[mmhʔ]] of the oldest female [[mmhʔ]] in a simple way we call it a matriarch\ [[matriarch]] yeah and if you see [[mmhʔ]] a group of elephants in a distance they are all grown up [[ok]] even if they are twenty [[mmhʔ]] you have to group such a bachelor group of males [[okay]] and they normally go to join the breeding groups when they smell some of females on heat on oestrous\

- 373. R:** so males are also controlled by the matriarch↗
- 374. G:** with males [[mmh↗]] they are also being controlled by the oldest male  
[[okay↗]] because the young ones can learn something from the elders↘  
[[okay↗]] the matriarch is the old... oldest female elephants in a group [[okay]]  
she is the leader she is the one to make decision↘
- 375. R:** but leads females only↗
- 376. G:** say again↗
- 377. R:** does it lead only females↗ or it has to do with all...all...
- 378. G:** only females with the young males because when males reach a certain  
age of between 12 and 15 years they do leave the female group and then they ...  
they... join with ... with the bachelors group↘
- 379. R:** that's wonderful↘ does this exist in these buffaloes the same thing↗
- 380. G:** actually not↘ [[okay]] actually not↘ buffaloes they don't have different  
groups i mean of males and females but whenever bachelors eeh bachelors males  
are becoming more older [[mmh↗]] they skip they leave the... the... the majority  
they can separate themselves [[okay]] and end up dying because of the old age  
[[mm]] something like that↘
- 381. R:** and when someone doesn't know a buffalo how can you tell↗ how does it  
look like↗
- 382. G:** buffalo they grow the closest relative of buffaloes are just domestic cows↘  
[[oh i see]] yeah↘
- 383. R:** and well the speaker has talked about coalition↘ what does it mean↗

- 384. G:** coalition ... what i know is a group of cats\ [[okay↗] for example we can't say a pride of cheetahs you find a group of cheetahs let's say they are three [[mmh↗] or more and normally brothers [[okay↗] or normally males that's called a coalition of cheetahs or bachelor of a group of male lions they are more than three we say a coalition of them we can't say a pride of male lions that's not [[okay]] yeah\
- 385. R:** okay so all cats... okay ... and leopards why is it difficult to see them↗
- 386. G:** number one [[mmh↗] is a solitary cat\ [[mmh↗] number two [[mmh↗] it spends more of its time in dense areas in dense forests\ [[mmh↗] and number three it camouflages normally resemble with the surroundings [[okay]] because of the formation of their spots in their skins [[i see]] yeah\
- 387. R:** good\ and the gestation period of these cats↗
- 388. G:** both they are almost nearly the same\ ... they are they are they are three to three and a half months\
- 389. R:** i see the gestation period\ how about the litter size↗
- 390. G:** ah... lions sometimes can have ... can have ... can have... can have up to five cubs per litter after the gestation period of a 103 days\ [[mmh↗] leopard can have up to four cubs per litter [[okay↗] although the average one is three [[i see]] three cubs per litter\
- 391. R:** you are very competent guide\ [[[♪♪♪♪]]] for how long have you been a guide↗
- 392. G:** [[[♪♪♪♪]]] almost ten years now\
- 393. R:** ten years now↗

**394. G:** yeah\

**395. R:** well now one thing which is not in the text\ could you tell me the names of each member of the big five starting with the group name sex name of the young and the sound produced for instance...

**396. G:** do you want me to tell you the big five↗

**397. R:** just like... just like ... for instance we human beings let's say for human being when male we say man we say fem ... woman [i understand what you mean] we say child or kid or infant [i understand what you mean] and crowd of people\ and the sound could be they are speaking can be crying etc now could you tell this one in the big five↗

**398. G:** yes of course [[mmh↗]] i can start with ... with the biggest cats these are lions\ [[mmh↗]] we say lions you see a male and a female in... in... in a collective name you can say lions but a lion is a name given to a male [[okay↗]] and female is a lioness\ [[okay↗]] and... they normally live in prides\ [[mmh↗]] the young ones are called cubs [[okay↗]] did i understand your question well↗

**399. R:** yeah yeah yeah sure\ and the sound perhaps↗

**400. G:** the sound is a roaring sound\ [[yeah good]] number two [[mmh↗]] elephants\ [[okay↗]] both males and females we call them elephants but males are bulls [[mmh↗]] and a cow for the female\ [[okay↗]] and the offsprings are called calves\ [[mmh↗]] they have a trumpeting sound especially when charging [[mmh↗]] or when they are ... i don't whether they are happy or whatever [[mm]] because ... if a female elephant in a ... in a... a herd give birth [[mmh↗]] when a baby is dropped down [[mm]] the members of the pride will produce a

trumpeting sound\ also when an elephant is charging against you [[mmhʔ]] they first warn you by trumpeting way\ [[wonderful]] yeah\

**401. R:** how about the otherʔ ... [aaaaah] buffalo and leopardʔ

**402. G:** ah...ah.. in leopard [[the rhino also]] with the leopard both [[mmhʔ]] they are both called leopards no matter how they are male or female [[mmhʔ]] and their sound is just roaring\ roaring sound\ [[okayʔ]] yeah it doesn't go like the lion one when it's different\ ... the offsprings are also called cubs because they are cats [[okayʔ]] just like lions\ [[mmhʔ]] yeah\

**403. R:** and when they are found together say they are many how do you call themʔ

**404. G:** we do not have groups for ele...leopards because they are solitary cats i told you before\ [[okay]] they are solitary cats\ if you find a pair of leopards [[mm]] they never live brothers or together [[mmhʔ]] whenever you find a pair of leopards you've to know that that kind ... that kind of pair is a mating couple\

**405. R:** if they have kids... they ... they have cubsʔ

**406. G:** only mother get accompanied by offsprings for a maximum of two year\ and when this...

**407. R:** now now now if they are now together the mother and these cubs ...how do you call them [still] do you have a specific nameʔ

**408. G:** we do not have a specific word for that\ [[okay]] but say for this i can find out because i have [[mm]] a nice book which tells a collective name for some animals worldwide\ [[wonderful]] i may find this and let you know\

**409. R:** wonderful\ how about the ... um ...rhinoʔ

**410. G:** rhinos ... they are ... they are ... they are ... we don't have different names  
 [[mmhʔ]] in females and males\ [[okayʔ]] these they live in... in... in herds  
 [[okay]] but most of the time males are always solitary\ [[okayʔ]] mothers and  
 juveniles and infants when i say infants i mean the tony one the ... the cub... the  
 babies\ [[okayʔ]] they always come together [[okayʔ]] and females stay  
 permanently in their ... in their ... in their herds while males can can become ...  
 can stay in a solitary way\

**411. R:** so you call them infant like human beingʔ

**412. G:** yeah because they are they are... when they are infants it means any of ...  
 the any of ... any of the small at a very young at a very early stage [[okayʔ]] we  
 call infant\

**413. R:** thank you very much gentleman [ʤʤʤʤʤʤ] for having participated in my  
 study\

**414. G:** you're welcome\

**Guide 8 – Age: 26, Experience: 3 years, language(s): Spanish & Maa, Duration  
 of the recording: 12min, 28s**

**415. R:** okay um i'd like to know from you what you think about the big five and  
 why they are called so\

**416. G:** well big five what i know about big five eeh these are the large animals  
 like eeh buffaloes [[mmhʔ]] lions [[mmhʔ]] eeh leopards [[mmhʔ]] and  
 elephants\ these are...

**417. R:** you have mentioned four\

418. **G:** five\ these they are five there is elephant [[mmhʔ]] buffalo [[mmhʔ]] rhinoceros [[mmhʔ]] lion [[mmhʔ]] and leopard\ [[okayʔ]]
419. **R:** why are they called soʔ
420. **G:** they are called so because of their... these are the dangerous animals\ [[mmhʔ]] eeh these are the animals which have... they have been hunted a lot by poachers [[mmhʔ]] and ... they have been hunted also by the kind of tribes here in tanzania [[mmhʔ]] because their kind of beliefs\ [[mmhʔ]] so these animals they have been facing extinction because of their skin [[mmhʔ]] and because of you know their horns [[mmhʔ]] and part of their organs\
421. **R:** but do you think leopard has hornsʔ
422. **G:** they've got no horns [[mm]] but i said because of their horns [[mm]] and skins [[okayʔ]] not all the big five have got the horns\
423. **R:** do you think they are only four ... why why why only why only five and there are others which are big and they are hunted a lotʔ
424. **G:** yeah there are others but they have not been put in a big five [[mmhʔ]] because of their valuable staff they have\
425. **R:** for instanceʔ
426. **G:** for example... for instance [[mmhʔ]] when you take a hippopotamus they have got nothing of their skins and horns [[mmhʔ]] its only for meat\ [[mmhʔ]] but when you take a rhino... rhinoceros [[mmhʔ]] they have been hunted because of their horns yeah\
427. **R:** mmhʔ okay do you think white rhino whiteʔ

- 428. G:** actually rhino is not the white [[mmhʔ]] colour\ it's not the really white colour [[mmhʔ]] this is a green greenish colour it's not exactly white\ [[mmhʔ]] but it's the kind of the misspelling of people because [[mmhʔ]] the researcher came from holland came [[mmhʔ]] is a first he believed that that he was the only person which the first person to see the rhino [[mmhʔ]] rhinoceros [[mmhʔ]] so he gave the name *wijd* /veit/ rhino\ it's not exactly so people started to call white rhino but is not a white rhino is a *wijd* rhino\
- 429. R:** *wijd* what does it meanʔ
- 430. G:** excuse meʔ
- 431. R:** what does it mean /veit/ʔ
- 432. G:** is a is a ... /veit/ is to differentiate [[mmhʔ]] between a the white lipped rhino [[mmhʔ]] and [[mmhʔ]] square lipped rhino\ [[aah]] so it's not exactly white it's *wijd* rhino ... wa ...we...white [[mmhʔ]] lipped rhino\
- 433. R:** so you say to differentiate between white lipped rhino and square lipped [square lipped rhino] aah what are theyʔ lipped of whatʔ
- 434. G:** mouth their mouth \ [[yes their mouth...]] the difference between a black and white are their mouth [[now]] so the man was trying to differentiate them\
- 435. R:** so which is white nowʔ
- 436. G:** the white rhino have got the webbed you know the webbed webbed mouth [[mmhʔ]] is not square as the black rhino\
- 437. R:** so webbed mouth means whiteʔ
- 438. G:** webbed mouth like you know buffalo [[mmhʔ]] or cows the same thing but rhino [[mmhʔ]] is quite different so their difference is from their mouth\



439. **R:** i see how do elephants and buffaloes normally move↗
440. **G:** well these elephants and buffaloes they normally move in a group↘  
 [[mmh↗]] they live in a home range normally [[mmh↗]] so they normally aah  
 engroup themself in order to defend themself [[mmh↗]] yeah↘
441. **R:** but how do they move then well they are in a group now but how do they  
 move when they decide now to move↗
442. **G:** well they... they... they... they normally as i told you they move in a group  
 [[mmh↗]] in order to look for the... for the green pasture↘ [[okay↗]] yeah they  
 move in a group↘
443. **R:** if someone doesn't know a buffalo how can you tell↗ how does it look  
 like↗
444. **G:** well the african buffalo ah... is an animal which look like you know wild  
 cow is look like a cow but is a wild other people do call wild cow [[okay↗]] the  
 same thing like cow↘ [[okay]] it has got very massive and strong eeh horns  
 [[okay↗]] which normally use for defending himself [[okay↗]] yeah↘
445. **R:** and what does coalition mean↗
446. **G:** coalition↗
447. **R:** yes↘
448. **G:** coalition these are the two or three brothers which comes normally from  
 the same group [[mmh↗]] which normally form their small group [[okay↗]] for  
 you know hunting [[mm]] or looking for the females↘
449. **R:** okay i'm told it's very difficult to see leopards↗ aah why is it so↗

450. **G:** well it's quite difficult actually to see leopards because you know leopards these are the predators animals so they have been living to the trees and they're somewhat shy animals so they have been hiding themselves in the trees and grass and shrubs\
451. **R:** i see ah... do you know their gestation period? leopards and lions?
452. **G:** yeah the gestation period of the leopards is three months [[mmh?]] and lions the same thing to three months\
453. **R:** how about their litter size?
454. **G:** only one cub\
455. **R:** one cub?
456. **G:** yeah for the lion yeah [[for the leo]] for the leopard but for the lions [[mmh?]] they may occur three to four [[mmh?]] sometimes up to six rarely [[okay]] yeah\
457. **R:** um ... for how long now have you been a guide?
458. **G:** ah i've been a guide for three years now\
459. **R:** three years now?
460. **G:** yeah\
461. **R:** ok um... could you tell me the names of each member of the big five? starting from the group name? sex name of the young and the sound produced? for instance for human being we say man, woman aaaah the young we call child or kid or infant and when they are in a group you say group of people or crowd of people ah... the sound you can say well speaking crying etc now can you tell this one in the big five? [.....] the male is called what the female is called what the

young is called what yeah if they are in a group of many how do you call them↗  
and how they communicate maybe the sound is called what↗

**462. G:** eh can you repeat again the example you gave me please↗

**463. R:** i said for the man human you say man if it's ... it's a male sex okay [yea]  
you say man then you say female you say woman you say child aah if they are  
many you say crowd of people if they are many say hundred or five... they are  
many group of people or crowd of people now sound its well say speaking crying  
etc↘ how about these big five↗

**464. G:** well for the lion [[mmh↗]] their sound [[mmh↗]] normally called  
roaring↘

**465. R:** mmh↗ male↗

**466. G:** male the same thing roaring they normally roar↘

**467. R:** the name of the male↗ male lion you call↗

**468. G:** a lion↘

**469. R:** ahaa female↗

**470. G:** lioness↘

**471. R:** ahaa the young↗

**472. G:** the young is a cub↘

**473. R:** okay if they are many↗

**474. G:** if they are many↗ lions↘

**475. R:** lions↗

**476. G:** yeah↘

**477. R:** if they are in a ... in a ... in a group↗

478. G: yeah\
479. R: okay how about leopard↗
480. G: the leopard the same thing\
481. R: the same thing↗
482. G: yeah roar they normally roar [[mmh↗]] and their youngs are cubs\
483. R: mmh↗ the male↗
484. G: a leopard\
485. R: mmh↗ the female↗
486. G: *leopardo*\ (Spanish)
487. R: le... ↗
488. G: *leopardo*\
489. R: *leopardo*↗
490. G: yeah *leopardo* ... a female or female leopard\
491. R: okay ... how about ... ah their group name↗ if they are many you call ... ↗
492. G: leopards\
493. R: okay you say a group of leopard or what of leopard↗
494. G: a group of leopard\
495. R: okay ah how about these other ones - herbivorous like elephant ... ah... and  
the rest↗
496. G: for the elephants they call matriarch\
497. R: matriarch what's it↗ male↗
498. G: eh matriarch this is a the big female in the group [[mmh↗]] yeah so they  
live in a matriarch group\

499. **R:** ahaa that's the female↗
500. **G:** that's the female↘
501. **R:** the male you call↗
502. **G:** it get me...
503. **R:** okay ... and elephants you say... ↗
504. **G:** matriarch they live in a matriarch group↘
505. **R:** so that group of elephants you call matriarch↗
506. **G:** yea matriarch group↘
507. **R:** okay and the male is called... ↗
508. **G:** a male elephant↘ a male elephant↘
509. **R:** okay how about the female↗
510. **G:** matriarch↘
511. **R:** okay ah... the young↗
512. **G:** [.....]
513. **R:** you have forgotten a bit↗
514. **G:** [.....]
515. **R:** ahaa how about the rhinos do you have specific names for them↗ the male  
female the young sound etc↗
516. **G:** [.....]
517. **R:** no↗ okay um ... how about buffalo↗ the same↗
518. **G:** [.....]
519. **R:** no↗
520. **G:** [.....]

521. **R:** okay so you simply say buffalo for ... you cut across all members of the group say male the female young ... you simply say a buffalo right↗
522. **G:** yeah↘
523. **R:** how about sound do they have a specific sound↗
524. **G:** ... yeah they have the sound same thing to the cows [[okay]] yeah↘
525. **R:** and do you have the names for them↗
526. **G:** [.....]
527. **R:** 'cause lions you said they roar how about these ones↗ elephant rhino buffalo ... do they roar↗ they do what↗
528. **G:** they do not roar↘ they do something i've got no specific name but they have the same thing like cows [[i see]] yeah↘
529. **R:** ok i really thank you very much for having participated in my study↘ thank you very much↘
530. **G:** you're welcome↘

**Guide 9 – Age: 39, Experience: 14 years, Language(s): Chagga, Duration of the recording: 8min, 36s**

531. **R:** can you tell me what is there in front↗
532. **G:** yea we have this kind of tree it's a lantana camara↘
533. **R:** lantana camara↗
534. **G:** lantana camara this is a scientific name, it looks like you know you can smell it↘[[mmh↗]] it looks very nice you can try as well↗ [[i see]] it's a lantana camara it means the person the first person who gave this name of this plant [[mmh↗]] was camara↘ [[mmh↗]] and that's why he just name [[mmh↗]] by his

name lantana camara\ [[okay]] yeah\ you can see people from west africa there is they use this is very important tree for them^ [[mmh^]] especially during the wedding they take the bridegroom^ [[mmh^]] and then they decorate with these flowers from the hairs as well they can do like this...

**535. R:** south africa\

**536. G:** west africa you see how it looks nice^ [[mmh^]] yea and we have this one over there that's a big tree [[mmh^]] is a...abyssinia cordia abyssinia [[okay^]] or cordia africana\

**537. R:** cordia africana^

**538. G:** yea it's a very very nice tree^ [[mmh^^]] with timber you know [[okay]] it's a very nice timber which are very expensive timber compare comparing with the other one over there [[mmh^]] that one is also gravelia robusta^ [[mmh^]] originated from brazil [[okay]] so it shades the café and give the café shade [[mm]] so all time you go [[mm]] you see they all grow with the ... with the café plantation [[mm]] and as i said they come from brazil [[mm]] it means that one is not indigenous it is exotic

**539. R:** exotic\

**540. G:** yeah you can see exotic one there^ [[mm]] that one over there^ [[yea]] as about yellow flowers you can see [[yeah]] and this one shade up white flower [[mmh^]] that one is cordia abyssinica or cordia africana you can also use the name

**541. R:** it's also indigenous it's... ^

**542. G:** this one is indigenous that's why we mention the name [[[africana]]] cordia africana\

543. R: and this camara↗

544. G: aah the camara is also african this is african camara camara african  
 [[okay]] that's why i've mentioned people from west africa [[i see]] they believe  
 on this tree↗ [mmh↗] and during their ... their ini...initia... initiated ceremony  
 [[mm]] especially wedding↗ [[mm]] they took this and the the bridegroom↗  
 [[mm]] to look beautiful as you can see the mix of the colours you know [[i see]]  
 and as i told you that one is a gravelia robusta [[mmh↗]] as i told you it's not  
 indigenous it's exotish [[exotic]] as i mentioned they also go with coffee  
 shading↘ [[i see]] yeah↘

545. R: are they ... are they botanical are they medical↗

546. G: no there are some some of them are medicinal plants↗ [[mmh↗]] but i  
 have never heard about this neither of that one i have never any story about the  
 medicinal [[mmh↗]] but we do have medicinal plants [[mm]] leave alone we can  
 see this again [[okay↗]] this one is a ... we call it it... when it shade flower it  
 come with the flower red flower↘ [[okay]] but the name is nandi flame [[okay]]  
 and the name nandi flame is swahili name [[okay]] it means it come from place  
 known as nandi in kenya↘ [[okay]] but in other way there are three names↘  
 [[okay]] the second name is african tulip [[okay]] so the way i mention african  
 tulip it means also this is an african origin [[okay]] it is an indigenous tree in  
 africa↘ [[okay]] again you say the third name [[mmh↗]] is aaah we say i think  
 i've mentioned nandi flame [[mmh↗↗]] i've mentioned african tulip [[mm]] and  
 spathodea campanulata this is the more scientific name [[i see]] if you have been  
 going through [[mm]] ah scientific world you find this↘ [[oh i see]]



547. **R:** and i can see most of these plants have got scientific names↘ [[yes]] are you also using local names↗ ...common names maybe↗
548. **G:** yeah i've i've undergone at the school whereby they were teaching only scientific names [[okay]] latin names [[mm]] but some of them they have also [[mm]] local names like that one is mwerezi↗ [[mmh↗]] the one i told you which is exotic [[okay]] i say *gravelia robusta* [[*gravelia robusta*]] from brazil [[aha]] which is the coffee [[yeah]] and the other name local name is mwerezi↘ [[okay]] whereby that one which is *cordia africana* or *cordia abyssinica* [[mmh↗]] the other local name is mringaringa↘
549. **R:** mringaringa↘
550. **G:** so you can see ...
551. **R:** aah so that one is used for [yeah] ... timber↗
552. **G:** timber very nice timber that one is also timber as well [[okay]] but this one the better timber [[i see]] that tall one and last longer↘ [[okay]] yeah↘
553. **R:** and this one goes very high↗
554. **G:** which one↗
555. **R:** this one↘
556. **G:** this one no never go high just...
557. **R:** and this camara↗
558. **G:** this camara as well↘
559. **R:** it's a bush↗
560. **G:** it's a bush, yes↘
561. **R:** i see↗

**562. G:** as i've said we have also plant here but there are not around here [mmh↗]  
 you told me some of them are medicinal most of plants you find them in acacia  
 trees [[mmh↗]] the acacia trees are most used by maasai↗ native tribe here↗ then  
 they use this for different purposes↘ [[okay]] as you can see over there there is  
 one which we call yellow barked acacia↗ [[mmh↗]] that one is not medicinal  
 [[mmh↗]] but people call them yellow fever tree [[okay]] and some other people  
 believe that why they call them yellow fever tree they think fever maybe because  
 they they can spread some disease known as fever not↘ [[mm]] the reason behind  
 is that they only grow where there is stagnant water as you can see here↗  
 [[mmh↗]] is where they also can accommodate what we can call i mean i mean  
 what we call mosquitoes↘ [[okay↗]] and once they accommodate mosquitoes  
 people they believe where there is mosquitoes [[mmh↗]] should be some kind of  
 disease which was known as [[malaria]] malaria no yellow fever [[i see]] yea  
 that's we call fever tree yellow barked i mean but not a fever that mean a  
 disease↘

**563. R:** so who called it so↗[yeah people some people] the english↗ 'cause it's an  
 english name↘

**564. G:** it's an english name but it's not officially↘ [[okay]] they call it fever tree  
 you know↗ [[i see]] because they accommodate [[mm]] these mosquitoes you  
 know↗ and mosquitoes they have different diseases others malaria others you  
 know fever and something like that ↘

**565. R:** and it has also a scientific name↗

**566. G:** yeaah scientific name this is we call aah yellow barked acacia [[mm]]  
yellow barked acacia is an english name [[okay]] but for sure i never undergo  
scientific name for that tree\ [[okay]] yeah

**567. R:** but once you say yellow barked acacia the whole world can understand it\

**568. G:** they can understand because the way it looks yellow [[okay]] the bark  
looks yellow [[mm]] that's why they can call them yellow\ [[i see]] you see↗  
there're some other one we call them nilote nilotics [[okay]] i mean eeh nilotish  
acacia nilotics [[mmh↗]] this is also found in the in the ... in the ... i mean in the  
escapement of the ... of the great rift valley which go through the manyara  
[[okay]] and there you find most of them they are many↗ [[mm]] and the maasai  
they use them they boil the roots [[mm]] they get some soup [[okay]] they cook  
meat with those we call the ... i mean aah meat you know↗ that's why maasai  
they have no gout have you ever heard maasai with gout↗ [[♪♪♪ no]] because  
they eat a lot of eat and drink soup and also blood [[mm]] 'cause due due due to  
the presence of this kind of medicinal plants [[mmh↗]] so they happy with that  
with no problem\

**569. R:** ah they treat themselves↗

**570. G:** themselves\ [[okay]] yeah\

**571. R:** do they also use these grasses↗ maybe [yeah some others they] to treat  
themselves↗

**572. G:** they use them one [[some are medicinal]] i remember one of ... one of the  
grass we call it kosimamswave [[mmh↗]] this is a very very ... i mean unique  
kind of grasses it look like a shrub but the grasses\ [[mm]] they use them most  
by doing what by ... transporting the dead body\ [[okay]] yeah because it's like

perfume which they have no need to go to shop and buy you know↗ [[i see]] so they say we transport the body by the using this [[mmh↗]] kosimamswave this kind of of of shrubs or like grasses↘

**573. R:** swahili name is ... [swahili name is] is it a swahili name or it's an english↗...

**574. G:** kosimamswave it's an english name no is a ... i think local name kosimamswave but most people they know this kosimamswave [[okay]] if you take them you smell [mmh↗↗] they smell like perfume [[mm]] i think they use them to transport the body↘ [[mmh↗]] dead body dead body [[mm]] and the other thing they use to smear up where there's kind of injured [[okay↗]] yeah and then they get pain killer it's like pain killer as well↘ [[okay]] yeah i think you see all maasai ...

**575. R:** so you have a wound then you can apply it ↘

**576. G:** you have a wound you can apply it you put in a fire [[mmh↗]] you warm in fire [[mm]] then you can smear on top of your body skin [[i see]] it get i mean you get okay can you see how they are successful↗ [[wonderful 🎵🎵🎵🎵]] by never even gone

**577.** to the hospital and get medicine↗

**578. R:** sure i can see [[yeah]] this is wonderful [[yeah]] thank you very much 🎵🎵🎵🎵 i appreciate it okay we can go now and continue with other things [[ehe]] to see animals et cetera [mmh↗] thank you very much↘

**579. G:** thank you↘

**Guide 10 – Age: 46, Experience: 5 years, Language(s): Haya, Duration of the recording: 8min, 36s**

**580. G:** i would like to give you the briefing [[mm]] about the oldupai gorge↘  
 [[mmh↗]] so in front of you↗ [[mm]] this beautiful landscape you see here↗  
 [[mmh↗]] is just the portion of the gorge↗ [[mm]] this gorge is 55km↗ it start  
 from ndutu↗ [[mmh↗]] west↗ [[okay]] and end at olbalbal to the east↗ [[mmh↗]]  
 olbalbal is very close to ngorongoro crater↘ [[mm]] so this site is very very  
 important [[mmh↗]] basing on human origin↘ [[mmh↗]] so here there is the  
 complete evolution trend of man↗ [[mm]] basing on discoveries↗ as well as five  
 geological stratas↘ but those can tell us about the past↘ climatic and  
 geographical change↘ [[mmh↗]] the formation of the gorge you see here [[mm]]  
 is formed due to water erosion [[mm]]↘ and water from ngorongoro highlands  
 eroded this area back↘ slowly slowly [[mmh↗]] until the shape of the gorge you  
 see here was formed↘ it is a steep-sided but shallow↘ and that's why we call the  
 gorge↘ but if it could become steep-sided but deep that's a canyon↘ so the  
 difference between the gorge and the canyon the canyon is deep and gorge is  
 shallow↘ [[mm]] so according to investigation done by scientist here [[mmh↗]]  
 there was a lake↘ and lake attracted difference things [[mm]] to live around the  
 area↘ [[mm]] so volcanic eruption from olmoti mountain erupted into difference  
 period of time↘ then killed many living things in this area↘ [[mm]] and that's  
 why here we can get hominid fossils remains↗ [[mmh↗]] animals fossils↗ and  
 the stone tools↘ stone tools are those made by hominids lived here about 2  
 millions ago↘ and that's the age of the gorge↘ [[mm]] but the lake disappeared

naturally due to changes in eastern part of the great rift valley\ this area tilted fault and then cut\ the lake disappeared naturally\ so aah this area aah became worldwide known [[mmhʃ]] due to a german entomologist known as professor wilhelm kattwinkel\ he came here in 1911 in order to study about butterflies\ so in his way from ngorongoro [[mmhʃ]] chasing away the butterflies to serengeti accidentally fallen down in this area\ but the place he fallen downʃ [[mmhʃ]] found fossilised bones [[mm]] and those were belong to the pre-historical animals three-toed horse ....

(The guide was asked to stand in a “better position” so that the camcorder could capture better. He did so and was asked to repeat what he had just said and continued)

**581. R:** mmhʃ

**582. G:** ah so the german entomologist chasing away the butterflies from ngorongoro [[mmhʃ]] to serengeti accidentally fallen down in this area [[mmhʃ]] but the place he fallen downʃ found fossilised bones [[mmhʃ]] and those were belong to the pre-historical animals three-toed horse\ they are not living in this world\ so he took those bones with him to germany berlin museum\ [[mm]] and caesar of that period was known as caesar william was much interesting with the bones discovered here\ so caesar william decided to send another team of geologist [[okay]] under the leadership of professor hans reck 1913\ so hans reck identified this area into five geological stratas\ [[mmhʃ]] but because of first world war [[mm]] he did not stay here for long

time\ remember during that period 1911 [[mmhʔ]] this country was under germany rule\ it was known as tanganyika german east africa\ and ... eh the war disturbed them [[mmhʔ]] and ... then went back home [[okay]] germany\ and 1928 [[mmhʔ]] doctor louis leakey was a british by that period he was graduate from oxford university [[mmhʔ]] then arranged another trip [[mmhʔ]] after visiting berlin museum [[mm]] to come here [[mm]] in order to make excavation\ actually he saw fossilised bones from hereʔ [[mm]] and read the report of the german entomologist as well as geologist\ [[mm]] so he was very much interested\ so he arranged another trip and 1931 louis leakey arrived here and scientific excavation started\ 1935 mary came here as a learner of archaeology but later mary became a wife of louis leakey and that's how and why those eeh eeh the leakeys decided to come here [[mm]] in order to make excavation\ [[mmh\]] so we're looking here [[yea]] is natural it's not due to the hands of man\ [[mmhʔ]] but geological layers within the area [[mmhʔ]] are still visible but if you visit the museum is on the graph chart\ so here from the bottom [[mmhʔ]] you can see the black colour [[mm\]] that's the basaltic lava\ it's the place where the layer one is\ [[mmh\]] and that one has got two millions ago\ [[okay]] two species was discovered\ a first one discovered in 1959\ it is known as australopithecus boisei or zinjathropus\ that is big cranium but very very small brain 500 centimetre cubic [[hhhh]] was able to do anything\ australopithecus boisei because of saggital crust massive jaws and huge molars enable him to drain hard seeds\ and mary nicknamed the species nutcracker man because of the ability to draining the hard seeds\ [mmm♪♪♪♪] and mary ah...

after that discovery supported by national geographical society and 1960  
 [[mmhʔ]] within the first layer [[mmhʔ]] another hominid known as homo  
 habilis discovered\ homo habilis was the species opposable fingers and the brain  
 was about 600 centimetre cubic and was able to make tools\ so according to  
 evolution of man homo habilis was the first one to make and use the stone tools\  
 that was a primitive stone tools maker nicknamed by mary handy man because of  
 ability using hands\ [[mmh\]] they disappeared about 1.8 million years ago\  
 [[mmhʔ]] layer two that the gray one below red [okay]] that is volcanic ash\ it  
 has 1.5 million years ago\ that is the evidence of homo erectus an upright man\  
 homo erectus was able to make better stone tools than those made by homo  
 habilis because of the brain about 900 centimetre cubic\ but also was able to  
 make fire by friction\ [[mmhʔ]] finally he migrated from africa to difference  
 countries\ layer three that the red soil [[mmhʔ]] the red one is sand stone and  
 clay stone but that one deposited by water from ngorongoro highlands to the  
 area\ [[mm]] and that one has no discoveries because during that period was hot  
 and dry\ temperature was high\ so it was not conducive to support life but also  
 that layer has high contents of iron oxide\ it is not good for preservation  
 [[mmhʔ]] so nothing they could find in that layer \ [[mm]] but actually... aah  
 layer four it's at the top of red you see the gray colour again [[okay]] and that  
 one has about 800 000 years ago\ it represent primitive homo sapiens and here  
 we are is the geological layer number five\ [[mmhʔ]] it has about 150 000 years  
 ago [[mmhʔ]] and this one is representing modern man\ [[mmh\]] you and me  
 still presenting ourself\ [[i see]] so that is the most important regarding the site\



583. R: so there're five layers↗
584. G: yes↘
585. R: i see aah that one we can see is the gorge now↗
586. G: exactly↘ [[okay]] that is the gorge↘
587. R: and the small thing like a hut↗ do have a particular name for it↗
588. G: which one↗
589. R: that at the middle there↘ ... something like a mushroom↘
590. G: that pyramid↗
591. R: that that thingy yes↘
592. G: actually that one remained there naturally [[i see]] during the eruption of  
this area↘
593. R: i thought some people were making it to show the layers↗
594. G: no that everything you see here is [[[natural]]]↘
595. R: okay [yeah] and it was a big lake↘
596. G: yeah exactly [[aha]] but the lake disappeared naturally [[okay]] due to  
changes↘ [[i see]] in eastern part of the great rift valley [[aha↗]] yeah↘
597. R: so the gorge comprises also ... i'm told there is ah...some sand that shifts ↗
598. G: aaah it is ... [[or it's a different thing]] 15 km from here↘
599. R: fifteen kilometres↘
600. G: yeah [[okay]] yeah↘
601. R: but it's part of this or not↗
602. G: aah it is ... within the area of oldupai gorge [[okay]] okay↘ yeah
603. R: i see this is wonderful um... so that one has to do with eruption or it's...

- 604. G:** actually the shifting sand are the result of oldoinyo lengai eruption that...  
erupted [[mmhʔ]] and then pour to the area↘ [[mm]] actually the shifting sand  
are shifting 17 metres per year↘ [[whistle]] yeah aah eeh the dunes has aah ... has  
a magnetic [[okay]] when one dune shift it attract another one to shift depending  
on the wind↘ [[i see]] yeah↘
- 605. R:** i really thank you very much↘ ... and do you receive many people perhaps  
here↗
- 606. G:** exactly↘
- 607. R:** and the scientists come for excavation↗
- 608. G:** excavation is going on here every june july and august↘ [[okay]] there're  
three groups [[okay]] coming here for excavation every year [[every year]] ↘ the  
first group is ollap (The Olduvai Landscape Paleoanthropology Project) from  
rudgers university [[mmhʔ]] from new jersey [[mmhʔ]] united state of america  
[[mmhʔ]] second one is known as earth watch international↘ [[mmhʔ]] earth  
watch is combining difference scientist from developed countries ↘ [[mmhʔ]]  
and last one is from spain competence university from madrid [[mmhʔ]] and that  
one is involving university of dar es salaam in tanzania [[i see]] under  
supervision of professor mabula [[mabula ♪♪♪♪ okay]] audax mabula [[okay]]  
yeah↘
- 609. R:** and how do you measure this cc of ...aah ... say the head was of this size ...  
this was able to make tools↗ how do you measure them↗
- 610. G:** actually aah the layers you are looking for example layer two [[mmhʔ]]  
the stone tools discovered in layer two [[mmhʔ]] are difference from those

discovered in geological layer number one\ [[mm]] that those made by home ...  
 homo habilis [[mmhʔ]] are difference in shape [[okay]] compared to those  
 discovered in layer two that made by homo erectus but actually to know the age  
 [[mmhʔ]] there're two methods they have used\ [[mmhʔ]] that aaah there're  
 carbon-14 [[mmhʔ]] which can detect not many years [[okay]] but potassium  
 argon dating techniques [[mm]] was very much useful here because it can detect  
 millions of years\ [[okayʔ]] yeah\

**611. R:** and the brain capacityʔ

**612. G:** the brain capacity for example they can feed up the powder [[mmhʔ]] and  
 they find the circumference of the ... [[i see]] yeah\

**613. R:** but the same teeth... ʔ

**614. G:** ....

**615. R:** do they have the same teeth or they are a bit differentʔ

**616. G:** the teeth is difference [[okay]] yeah\

**617. R:** okay the number of teeth is different or the sizeʔ

**618. G:** the size of hominidsʔ

**619. R:** yes\

**620. G:** the teethʔ

**621. R:** yeah\

**622. G:** they are difference for example australopithecus boisei [[mmhʔ]] teeth  
 [[yeahʔ]] massive [[mmhʔ]] very big [[mmhʔ]] and strong [[mmhʔ]] yeah\

**623. R:** i see thank you very much gentleman [[ʃʃʃʃ]] i appreciate it\

**624. G:** thank you\

### **Appendix 3: Semi-structured Interview Questions Directed to Tour Managers**

1. What challenges do you get when you shortlist tour guides for employment?
2. Do you have English speaking guides whom you judge linguistically competent?  
How do you judge this?
3. Kindly be frank, do you think English is a barrier to communication between  
Tanzanian guides and tourists?
4. Do you have cases where clients complain that the guide they were given was not  
competent in terms of English language? If yes, how do you solve the issue of  
incompetence in English when the tourists complain?
5. For you, does the oral interaction between tour guides and tourists have any  
effects on the oral communicative competence of the guides?
6. How could you frankly level the oral communicative competence of your guides  
in terms of oral communicative competence? Do you think it is low, moderate or  
high?

### **Appendix 4: Semi-structured Interview Questions Directed to Tutors**

1. Please be frank, don't hesitate to tell me about your background including your  
education level, professionalism and experience.
2. How many learners do you have per class and session? Number of hours per  
session/programme?
3. Do you have a curriculum for your class?
4. How do you teach oral English and what medium of instruction do you use?
5. Do your learners practise oral English inside and outside classes?